

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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كتاب الفتن و المحن

## THE BOOK OF FITNA (STRIFE) AND ORDEALS

باب 1 افتراق الأمة بعد النبي ص على ثلاث و سبعين فرقة و أنه يجري فيهم ما جرى في غيرهم من الأمم و ارتدادهم عن الدين

### CHAPTER 1 – DIVISION OF THE COMMUNITY AFTER THE PROPHET<sup>saww</sup> UPON SEVENTY-THREE SECTS, AND IT FLOWS IN THEM WHAT HAD FLOWED IN OTHERS FROM THE COMMUNITIES AND THEIR APOSTASY FROM THE RELIGION

الآيات الأحزاب سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

The Verses – (Surah) Al Ahzaab: **Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]**

فاطر فهان ينظرون إلا سنت الأولين فلن نجد لسنت الله تبديلاً و لن نجد لسنت الله تحويلاً

(Surah) Faatir: **So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]**

الإنشقاق فلا أقسم بالشفقي و الليل و ما وسق و القمر إذا اتسق لتركب طبعاً عن طبعي

(Surah) Al Inshiqaq: **But no! I swear by the redness at sunset [84:16] And the night and that which it drives on [84:17] And the moon when it becomes full [84:18] You will be indulging in a state after a state [84:19].**

1- ل، الخصال ابن بNDAR عَنْ مُجَاهِدِ بْنِ أَعْيَنَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ ابْنِ هَيْعَةَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى عِيسَى ع إِحْدَى وَ سَبْعِينَ فِرْقَةً فَهَلَكَ سَبْعُونَ فِرْقَةً وَ تَخَلَّصَ فِرْقَةً وَ إِنَّا أُمَّتِي سَتَفَرَّقُ عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً فَتَهْلِكُ إِحْدَى وَ سَبْعُونَ وَ تَتَخَلَّصُ فِرْقَةً

(The book) 'Al Khisaal' – Ibn Bundar, from Mujahid Bin Ayn, from Muhammad Bin Al Fazl, from Ibn Tahiya, from Saeed Bin Abu Hilal, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'The children of Israel divided upon Isa<sup>as</sup> into seventy-one sects. So, seventy are destroyed and one sect would be cleared; and my<sup>saww</sup> community would be divided upon seventy-two sects, so seventy-one would be destroyed and one sect would be cleared'.

قَالُوا يَا رَسُولَ اللَّهِ مَنْ تِلْكَ الْفِرْقَةُ قَالَ الْجَمَاعَةُ الْجَمَاعَةُ.

They said, 'O Rasool-Allah<sup>saww</sup>! Who is that sect?' He<sup>saww</sup> said: 'The community! The community!'"<sup>1</sup>

2- شي، تفسير العياشي عن زَيْدِ بْنِ أَسْلَمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ تَفَرَّقَتْ أُمَّةُ مُوسَى ع عَلَى إِحْدَى وَ سَبْعِينَ مِلَّةً سَبْعُونَ مِنْهَا فِي النَّارِ وَ وَاحِدَةً فِي الْجَنَّةِ وَ تَفَرَّقَتْ أُمَّةُ عِيسَى ع عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً إِحْدَى وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ وَاحِدَةً فِي الْجَنَّةِ وَ تَعْلُو أُمَّتِي عَلَى الْفِرْقَتَيْنِ جَمِيعاً بِمِلَّةٍ وَاحِدَةٍ فِي الْجَنَّةِ وَ اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ

Tafseer Al Qummi – From Zayd Bin Aslam, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> was saying: 'The community of Musa<sup>as</sup> divided into seventy-one nations, seventy of these would be in the Fire and one would be in the Paradise; and the community of Isa<sup>as</sup> divided into seventy-two sects, and seventy-one sects would be in the Fire and one would be in the Paradise; and my<sup>saww</sup> community would rise upon two sects in their entirety, one would be in the Paradise, and seventy-two would be in the Fire'.

قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ الْجَمَاعَاتُ الْجَمَاعَاتُ

They said, 'Who are they, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'The community'".

قَالَ يَعْقُوبُ بْنُ زَيْدٍ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذَا حَدَّثَ هَذَا الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ص تَلَا فِيهِ قُرْآنًا وَ لَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقَوْا لَكَفَرْنَا عَنْهُمْ سِيَئَاتِهِمْ إِلَى قَوْلِهِ سَاءَ مَا يَعْمَلُونَ وَ تَلَا أَيْضاً وَ يَمُنُّ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ يَعْنِي أُمَّةً مُحَمَّدٍ ص.

Yaqoub Bin Yazeed said, 'Whenever Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> narrated this Hadeeth from Rasool-Allah<sup>saww</sup> recited Quran during it: **And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them [5:65]** – up to His<sup>azwj</sup> Words: **evil is what they are doing [5:66]**. And he<sup>asws</sup> recited as well: **And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]** – meaning community of Muhammad<sup>saww</sup>".<sup>2</sup>

3- ل، الخصال العجلي عن ابن زكريا القطن عن ابن حبيب عن ابن بيهلول عن أبي معاوية عن سليمان بن مهران عن جعفر بن محمد عن أبيه عن جدّه عن أبيه الحسين بن علي بن أبي طالب ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أُمَّةَ مُوسَى ع افترقت بعده على إحدى و سبعين فِرْقَةً فِرْقَةً مِنْهَا نَاجِيَةٌ وَ سَبْعُونَ فِي النَّارِ

(The book) 'Al Khisaa' – Al Ijaly, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I heard Rasool-Allah<sup>saww</sup> saying: 'The community of Musa<sup>as</sup> divided after him<sup>as</sup> into seventy-one sects, a sect from it is with salvation and seventy would be in the Fire.

<sup>1</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 1

<sup>2</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 2

وَأَفْتَرَقَتْ أُمَّةٌ عِيسَى ع بَعْدَهُ عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً فِرْقَةٌ مِنْهَا نَاجِيَةٌ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ إِنَّ أُمَّتِي سَتَفَرَّقُ بَعْدِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً فِرْقَةٌ مِنْهَا نَاجِيَةٌ وَ اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ.

And the community of Isa<sup>as</sup> divided after him<sup>as</sup> into seventy-two sects, a sect from it is with salvation and seventy-one would be in the Fire; and my<sup>saww</sup> community would be dividing after me<sup>saww</sup> upon seventy-three sects, a sect from it is with salvation and seventy-two would be in the Fire”.<sup>3</sup>

4- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ التَّيْمِيّ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ الشَّامِيِّ عَنْ إِسْحَاقَ بْنِ إِسْرَائِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ عَنِ الْإِفْرِيقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ مِثْلُ مِثْلٍ وَ إِنَّهُمْ تَفَرَّقُوا عَلَى اثْنَتَيْنِ وَ سَبْعِينَ مِلَّةً وَ سَتَفَرَّقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ مِلَّةً تَزِيدُ عَلَيْهِمْ وَاحِدَةً كُلُّهَا فِي النَّارِ غَيْرَ وَاحِدَةٍ

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Ahmad Al Tameemi, from Muhammad Bin Idrees Al Shamy, from Is’haq Bin Israel, from Abdul Rahman Bin Muhammad Al Muharby, from Al Ifriqy, from Abdullah Bin Yazeed, from Abdullah Bin Umar who said,

‘Rasool-Allah<sup>saww</sup> said: ‘There will come upon my<sup>saww</sup> community what came upon the children of Israel, like with like, and they would be dividing into seventy-two nations, and my<sup>saww</sup> community will be dividing upon seventy-three nations, one increased upon them. All of these would be in the Fire apart from one’.

قَالَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا تِلْكَ الْوَاحِدَةُ قَالَ هُوَ مَا نَحْنُ عَلَيْهِ الْيَوْمَ أَنَا وَ أَهْلُ بَيْتِي.

He (the narrator) said, ‘It was said, ‘O Rasool-Allah<sup>saww</sup>! And what is that one?’ He<sup>saww</sup> said: ‘It is what we are upon today, I<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household’”.<sup>4</sup>

5- ج، الإحتجاج زُيِّنَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لِرَأْسِ الْيَهُودِ عَلَى كَيْمِ افْتَرَقْتُمْ قَالَ عَلَى كَذَا وَ كَذَا فِرْقَةً فَقَالَ ع كَذَبْتَ

(The book) ‘Al-Ihtijaj’ – It is reported from Amir Al-Momineen<sup>asws</sup> having said to the chief of the Jews: ‘Into how many have you divided?’ He said, ‘Into such and such sects’. He<sup>asws</sup> said: ‘You are lying’.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ وَ اللَّهُ لَوْ تَبَيَّنَتْ لِي الْوَسَادَةُ لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِقُرْآنِهِمْ

Then he<sup>asws</sup> faced towards the people and said: ‘By Allah<sup>azwj</sup>! If the platform were to be set up for me, I<sup>asws</sup> would judge between the people of the Torah by their Torah, and between the people of the Enagel by their Evangel, and between the people of the Quran by their Quran.

افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً سَبْعُونَ مِنْهَا فِي النَّارِ وَ وَاحِدَةٌ نَاجِيَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ يُوشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى ع وَ افْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ شَمْعُونَ وَصِيَّ عِيسَى ع

<sup>3</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 3

<sup>4</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 4

The Jews divided into seventy-one sects, seventy of these are in the Fire and one would attain salvation being in the Paradise, and it is which followed Yoshua Bin Noun<sup>as</sup>, successor<sup>as</sup> of Musa<sup>asws</sup>; and the Christians divided into seventy-two sects, seventy-one would be in the Fire and one would be in the Paradise, and it is which followed Shamoun<sup>as</sup>, successor<sup>as</sup> of Isa<sup>as</sup>.

و تَفَرَّقُوا هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اُتْنَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ وَاحِدَةً فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّ مُحَمَّدٍ ص وَ ضَرَبَ بِيَدِهِ عَلَى صَدْرِهِ ثُمَّ قَالَ ثَلَاثَ عَشْرَةَ فِرْقَةً مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً كُلُّهَا تَنْتَحِلُ مَوَدَّتِي وَ حُبِّي وَاحِدَةً مِنْهَا فِي الْجَنَّةِ وَ هُمُ النَّمَطُ الْأَوْسَطُ وَ اُتْنَانَا عَشْرَةَ فِي النَّارِ.

And this community will divide into seventy three sects, seventy-two sects would be in the Fire and one in the Paradise, and it is which would have followed the successor<sup>asws</sup> of Muhammad<sup>sawww</sup> – and he<sup>sawww</sup> struck with his<sup>sawww</sup> hand upon his<sup>sawww</sup> chest, then said: ‘Thirteen sects from the seventy-three sects, all of these would be arrogating my<sup>sawww</sup> cordiality and my<sup>sawww</sup> love, one of these would be in the Paradise, and they are the ones of moderate style, and twelve would be in the Fire’.<sup>5</sup>

6 ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع عن آبائه ع مثله:

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain of Al Mujashie,

‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> – similar to it’.<sup>6</sup>

7- شي، تفسير العياشي عَنْ أَبِي الصُّهْبَانِ الْبَكْرِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَدْ دَعَا رَأْسَ الْجَالُوتِ وَ اسْتَفْتِ النَّصَارَى فَقَالَ إِنِّي سَأَلْتُكُمْ عَنْ أَمْرِ وَ أَنَا أَعْلَمُ بِهِ مِنْكُمْ فَلَا تَكْتُمَانِي

Tafseer Al Ayyashi – From Abu Al Sohban Al Bakry who said,

‘I heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> had called the chief of the Jews and a bishop of the Christians and he<sup>asws</sup> said: ‘I<sup>asws</sup> ask you two about a matter, and although I<sup>asws</sup> am more knowing with it than you both, therefore do not hide it from me<sup>asws</sup>’.

يَا رَأْسَ الْجَالُوتِ بِالَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى ع وَ أَطْعَمَكُمْ الْمَنَّاءَ وَ السَّلْوَى\* وَ ضَرَبَ لَكُمْ فِي الْبَحْرِ طَرِيقاً يَبَساً وَ فَجَّرَ لَكُمْ مِنَ الْحَجَرِ الطُّورِيِّ اثْنَتَيْ عَشْرَةَ عَيْناً لِكُلِّ سَبْطٍ مِنْ بَنِي إِسْرَائِيلَ عَيْناً إِلَّا مَا أَخْبَرْتَنِي عَلَى كَيْفِ افْتَرَقْتُ بَنُو إِسْرَائِيلَ بَعْدَ مُوسَى فَقَالَ وَ لَا إِلَّا فِرْقَةً وَاحِدَةً

O chief of the Jews! By the One<sup>azwj</sup> Who Revealed the Torah unto Musa<sup>as</sup> and Fed you the manna and the quails, and Struck a dry path for you in the sea, and Burst for you twelve spring from the solid rock, a spring for every tribe from the children of Israel, only inform me<sup>asws</sup>, into how many did the children of Israel divide after Musa<sup>as</sup>?’ He said, ‘And no, except (we are) one sect’.

فَقَالَ كَذَبْتَ وَ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ افْتَرَقْتَ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً فَإِنَّ اللَّهَ يَقُولُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ فَهَذِهِ الَّتِي تَنْجُو.

<sup>5</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 5

<sup>6</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 6

He<sup>asws</sup> said: 'You are lying! By the One<sup>azwj</sup> Who there is no god other than Him<sup>azwj</sup>! You (Jews) have divided into seventy-one sect, all of these would be in the Fire except one, for Allah<sup>azwj</sup> is Saying: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**. So this is which will attain salvation".<sup>7</sup>

8- شي، تفسير العياشي أَبُو الصُّهْبَانِ الْبَكْرِيُّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ وَالَّذِي نَفْسِي بِيَدِهِ لَتَفَرَّقَنَّ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ فَهَذِهِ الَّتِي تَنْجُو مِنْ هَذِهِ الْأُمَّةِ.

Tafseer Al Ayyashi – Abu Al Suhban Al Bakry who said,

'I heard Amir Al-Momineen<sup>asws</sup> saying: 'By the One<sup>azwj</sup> is Whose Hand is my<sup>asws</sup> soul! This community will be dividing into seventy-three sects, all of these would be in the Fire except a sect, **And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]**. So, this is the one from this community which would attain salvation".<sup>8</sup>

9- شي، تفسير العياشي عَنْ يَعْقُوبَ بْنِ يَزِيدَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قَالَ يُعْنِي أُمَّةٌ مُحَمَّدٍ ص.

Tafseer Al Ayyashi – Yaqoub Bin Yazeed who said,

'Amir Al-Momineen<sup>asws</sup> said: **And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]**. He<sup>asws</sup> said: 'It means the community of Muhammad<sup>saww</sup>".

قال الطبرسي رحمه الله تعالى رَوَى ابْنُ جُرَيْجٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: هِيَ لِأُمَّتِي بِالْحَقِّ يَأْخُذُونَ وَ بِالْحَقِّ يُعْطُونَ وَ قَدْ أُعْطِيَ الْقَوْمُ بَيْنَ أَيْدِيكُمْ مِثْلَهَا وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ.

Al Tabarsy said, 'It is reported by Ibn Jurey,

'From the Prophet<sup>saww</sup> having said: 'It is my<sup>saww</sup> community, taking with the truth, and giving with the truth, and the group in front of you have been given similar to it: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**".

وَ قَالَ الرَّبِيعُ بْنُ أَنَسٍ قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ فَقَالَ إِنَّ مِنْ أُمَّتِي قَوْمًا عَلَى الْحَقِّ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ.

And Al Rabi'e Bin Anas said,

'The Prophet<sup>saww</sup> recited this Verse and said: 'There is a group from my<sup>saww</sup> community upon the truth, until Isa<sup>as</sup> Ibn Maryam<sup>as</sup> descends".

ثُمَّ قَالَ وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمَا قَالَا نَحْنُ هُمْ.

<sup>7</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 7

<sup>8</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 8

Then he said, 'And it is reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both having said: 'We<sup>asws</sup> are they'.<sup>9</sup>

10- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عقدة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن أبي معشر عن سعيد عن أبي هريرة عن النبي ص قال: تَأْخُذُونَ كَمَا أَخَذَتِ الْأُمَمُ مِنْ قَبْلِكُمْ ذِرَاعاً بِذِرَاعٍ وَ شِبْرًا بِشِبْرٍ وَ بَاعاً بِبَاعٍ حَتَّى لَوْ أَنَّ أَحَدًا مِنْ أَوْلِيكَ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu ma'shar, from Saeed, from Abu Hureyra (well-known fabricator),

'From the Prophet<sup>saww</sup> having said: 'You will be taking just as the communities from before you took to, cubit by cubit, palm width by palm width, and arms length by arms length, to the extent that if anyone of them had entered a lizard hole, you will be entering it'.

قَالَ قَالَ أَبُو هُرَيْرَةَ وَ إِنْ شِئْتُمْ فَأَقْرَأُوا الْقُرْآنَ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالًا وَ أَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ قَالَ أَبُو هُرَيْرَةَ وَ الْخَلَائِقُ الَّذِينَ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ حَتَّى فَرَعَ مِنَ الْآيَةِ

He (Abu Saeed) said, 'Abu Hureyra (well-known fabricator) said, 'And if you like you can read the Quran: ***Like those from before you; they were stronger than you in power and more abundant in wealth and children. So they enjoyed their portion, and you are enjoying your portion just as those before you enjoyed their portion; [9:69]*** – until he was free from the Verse.

قَالُوا يَا نَبِيَّ اللَّهِ فَمَا صَنَعَتِ الْيَهُودُ وَ النَّصَارَى قَالَ وَ مَا النَّاسُ إِلَّا هُمْ.

They said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! So what did the Jews and the Christians do?' He<sup>saww</sup> said: 'And what are the people except them?'

وَ قَالَ وَ زِدْتَ الرِّوَايَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ مَا أَشَبَّهُ اللَّيْلَةَ بِالْبَارِحَةِ كَالَّذِينَ مِنْ قَبْلِكُمْ هَؤُلَاءِ بَنُو إِسْرَائِيلَ شَبَّهْنَا بِهِمْ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعَنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمْ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ.

And he said, 'The reports have come from Ibn Abbas having said regarding this Verse, 'How resembling is last night like those from before you, those children of Israel we resemble with them. I don't know except he<sup>saww</sup> said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! You will follow them to the extent that if the man from them entered into a lizard hole, you will (also) enter it'.

وَ رُوِيَ مِثْلُ ذَلِكَ عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: تَأْخُذُونَ كَمَا أَخَذَتِ الْأُمَمُ مِنْ قَبْلِكُمْ ذِرَاعاً بِذِرَاعٍ وَ شِبْرًا بِشِبْرٍ وَ بَاعاً بِبَاعٍ حَتَّى لَوْ أَنَّ أَحَدًا مِنْ أَوْلِيكَ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ

And similar to that is reported from Abu Hureyra (well-known fabricator), from Abu Saeed Al Khudry,

'From the Prophet<sup>saww</sup> having said: 'You will be taking to just as the communities from before you took to, cubit by cubit, and palms width by palms width, and arms length by

<sup>9</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 9



arms length, to the extent that if one of them had entered a lizard hole, you will be entering it’.

قَالُوا يَا رَسُولَ اللَّهِ كَمَا صَنَعَتْ فَارِسُ وَ الرُّومُ وَ أَهْلُ الْكِتَابِ قَالَ فَهَلِ النَّاسُ إِلَّا هُمْ.

They said, ‘O Rasool-Allah<sup>saww</sup>! Just as the Persians and the Romans and the people of the Book have done?’ He<sup>saww</sup> said: ‘And are the people except them?’

وَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنْتُمْ أَشَبُّهُ الْأُمَمِ بَنِي إِسْرَائِيلَ سَمْتًا وَ هَدِيًّا تَتَّبِعُونَ عَمَلَهُمْ حَذْوُ الْقِدَّةِ بِالْقِدَّةِ غَيْرَ أَنِّي لَا أَدْرِي أَتَعْبُدُونَ الْعِجْلَ أَمْ لَا.

And Abdullah Bin Masoud said, ‘You resemble the community of the children of Israel, in ways and guidance. You will be following their deeds, like feathers in a quiver, apart from that I<sup>saww</sup> do not know whether you will be worshipping the calf or not’.

قَالَ حَدَّثَنِي الْمُنَافِقُونَ الَّذِينَ فِيكُمْ الْيَوْمَ شَرٌّ مِنَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص قُلْنَا وَ كَيْفَ قَالَ أَوْلَيْكَ كَانُوا يُخْفُونَ نِفَاقَهُمْ وَ هَؤُلَاءِ أَعْلَنُوهُ.

Huzeyfa said, ‘The hypocrites, those among you today are eviler than the hypocrites - those who were in the era of Rasool-Allah<sup>saww</sup>’. We said, ‘And how come?’ He said, ‘They used to hide their hypocrisy, and they are being open with it’.<sup>10</sup>

11- فس، تفسير القمي لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ يَقُولُ خَالًا بَعْدَ خَالٍ لَتَرْكَبَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ حَذْوُ النِّعْلِ بِالنِّعْلِ وَ الْقِدَّةُ بِالْقِدَّةِ لَا تُخْطِفُونَ طَرِيقَهُمْ وَ لَا يُخْطِئُ شِبْرٌ بِشِبْرٍ وَ ذِرَاعٌ بِذِرَاعٍ وَ بَاعٌ بِبَاعٍ حَتَّى أَنْ لَوْ كَانَ مِنْ قَبْلَكُمْ دَخَلَ جَحْرٌ صَبَّ لَدَخَلْتُمُوهُ

Tafseer Al-Qummi - **You will be indulging in a state after a state [84:19]** – (Rasool-Allah<sup>saww</sup>) said: ‘State after a state, you will be riding the ways of the ones who were before you, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), not erring from their ways, nor erring a palm’s width by a palm’s width, and a cubit by a cubit, and an arm’s length by an arm’s length. If the ones before you entered a lizard hole, you will (also) enter it’.

قَالُوا الْيَهُودَ وَ النَّصَارَى تَعْنِي يَا رَسُولَ اللَّهِ قَالَ فَمَنْ أَعْنِي لَتَنْقُضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَيَكُونُ أَوَّلُ مَا تَنْقُضُونَ مِنْ دِينِكُمُ الْأَمَانَةَ وَ آخِرُهُ الصَّلَاةَ.

They said, ‘The Jews and the Christians, you<sup>saww</sup> mean, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘So who (else) do I<sup>saww</sup> mean? You will be invalidating the Handhold of Al-Islam, handhold by handhold. The first of what you will be invalidating from your Religion is the Entrustment, and the next one, the Salat’.<sup>11</sup>

12- جاء، المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ الْجَوَانِيُّ عَنِ الْمُظَفَّرِ الْعَلَوِيِّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنْ نُصَيْرِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ حَفْصٍ عَنْ خَالِدِ الْقَطَوَانِيِّ عَنْ يُونُسَ بْنِ أَرْقَمَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْحُسَيْنِ عَنْ زَيْدَادِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قُرَّةَ الظَّفَارِيِّ قَالَ سَمِعْتُ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص تَفْتَرِقُ أُمَّتِي ثَلَاثَ فِرَقٍ فِرْقَةٌ عَلَى الْحَقِّ لَا يَنْقُصُ الْبَاطِلُ مِنْهُ شَيْئًا يُجِبُونِي وَ يُجِبُونَ أَهْلَ بَيْتِي

<sup>10</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 10

<sup>11</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 11

(The book) 'Al Majalis' of Al Mufeed – Muhammad Bin Al Husayn Al Jawwani, from Al Muzaffer Al Alawy, from Ibn Al Ayyashi, from his father, from Nuseyr Bin Ahmad, from Ali Bin Hafs, from Khalid Al Qatwani, from Yunus Bin Arqam, from Abdul Hameed Bin Abu Al Khansa, from Ziad Bin Yazeed, from his father, from grandfather of Farwat Al Zafary who said,

'I heard Salman Al-Farsi<sup>ra</sup> saying, 'Rasool-Allah<sup>saww</sup> said: 'My community will divide into sects. (One) sect would be upon the truth, the falsehood not reducing anything from it. They will love me<sup>saww</sup> and love People<sup>asws</sup> of my<sup>saww</sup> Household.

مَثَلُهُمْ كَمَثَلِ الذَّهَبِ الْجَدِيدِ كُلَّمَا أُدْخِلْتُهُ النَّارَ فَأَوْقَدَتْ عَلَيْهِ لَمْ يَزِدْهُ إِلَّا جَوْدَةً

Their example is like an example of the new gold. Every time it is entered into the fire, and it is ignited upon, it does not increase it except it quality.

وَفِرْقَةٌ عَلَى الْبَاطِلِ لَا يَنْقُصُ الْحَقُّ مِنْهُ شَيْئًا يُبْغِضُونِي وَ يُبْغِضُونَ أَهْلَ بَيْتِي مَثَلُهُمْ مَثَلُ الْحَدِيدِ كُلَّمَا أُدْخِلْتُهُ النَّارَ فَأَوْقَدَتْ عَلَيْهِ لَمْ يَزِدْهُ إِلَّا شَرًّا

And a sect will be upon the falsehood, the truth will not reduce anything from it. They will hate me<sup>saww</sup> and hate People<sup>asws</sup> of my<sup>saww</sup> Household. Their example is like an example of the iron. Everything it enters into the fire, it is ignited upon it, it does not increase it except evil.

وَفِرْقَةٌ مَدَّهَدَّةٌ عَلَى مِلَّةِ السَّامِرِيِّ لَا يَقُولُونَ لَا مِسَاسَ لَكُمْهُمْ يَقُولُونَ لَا قِتَالَ إِمَامُهُمْ عَبْدُ اللَّهِ بْنُ قَيْسٍ الْأَشْعَرِيُّ.

And a sect rolling upon the nation of Al-Samiry<sup>la</sup>. They will not be saying, 'No violation', but they will be saying, 'No fighting'. Their leader is Abdullah Bin Qas Al-Ashary<sup>12</sup>.

13- فس، تفسير القمي علي بن الحسين عن البرقي عن ابن محبوب عن جميل بن صالح عن زرارة عن أبي جعفر ع في قوله لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ قَالَ يَا زُرَّارَةُ أَوْ لَمْ تَرْكَبْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا طَبَقًا عَنْ طَبَقٍ فِي أَمْرِ فُلَانٍ وَ فُلَانٍ.

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqi, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **You will be indulging in a state after a state [84:19]**. He<sup>asws</sup> said: 'O Zurara! Or didn't this community indulge in a state after a state regarding the matter of so and so, and so and so, and so and so?'<sup>13</sup>

14- مع، معاني الأخبار أبي عن سعد عن ابن عيسى عن الحسين بن سيف عن أخيه عن أبيه سيف بن عميرة عن محمد بن ماري عن عبد الأعلى بن أعين قال: قلت لأبي عبد الله ع جعلت فداك حديث يرويه الناس أن رسول الله ص قال حدث عن بني إسرائيل و لا خرج قال نعم

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Sayf, from his brother, from his father Sayf Bin Ameyra, from Muhammad Bin Marid, from Abdul A'la Bin Ayn who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! There is a Hadeeth the people are reporting that Rasool-Allah<sup>saww</sup> said: 'Narrate from the children of Israel, there is no problem'. He<sup>asws</sup> said: 'Yes'.

<sup>12</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 12

<sup>13</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 13

فُلْتُ فَنُحَدِّثُ عَنْ بَنِي إِسْرَائِيلَ بِمَا سَمِعْنَاهُ وَ لَا حَرَجَ عَلَيْنَا قَالَ أَمَا سَمِعْتَ مَا قَالَ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

I said, 'So, we can narrated from the children of Israel with what we have heard and there is no problem upon us?' He<sup>asws</sup> said: 'Have you not heard what he<sup>saww</sup> said: 'It suffices with the person as a lie if he were to narrate with all what he hears'.

فَقُلْتُ وَ كَيْفَ هَذَا قَالَ مَا كَانَ فِي الْكِتَابِ أَنَّهُ كَانَ فِي بَنِي إِسْرَائِيلَ يَحْدُثُ [فَحَدَّثَ] أَنَّهُ كَانَتْ فِي هَذِهِ الْأُمَّةِ وَ لَا حَرَجَ.

I said, 'And how is this so?' He<sup>asws</sup> said: 'Whatever was in the Book (Quran) that it happened among the children of Israel as an occurrence, so narrate that it would be happening in this community, and there is no problem"<sup>14</sup>.

15- ك، إكمال الدين الدقاق عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ مَا كَانَ فِي الْأُمَمِ السَّالِفَةِ فَإِنَّهُ يَكُونُ فِي هَذِهِ الْأُمَّةِ مِثْلُهُ حَذَوِ التَّغْلِ بِالتَّغْلِ وَ الْقُدَّةَ بِالْقُدَّةِ.

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Gayas Bin Ibrahim,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Whatever has happened in the previous communities, so the like of it will be happening in this community, step of the slipper with the slipper, and the arrow with the arrow (in a quiver)"<sup>15</sup>.

16- شف، كشف اليقين مِنْ كِتَابِ أَحْمَدَ بْنِ مَرْذَوَيْهِ عَنْ سُلَيْمَانَ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ عَنْ جُنْدَلِ بْنِ وَالْقِ عَنْ مُحَمَّدِ بْنِ حَبِيبٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ عَنْ عَلِيٍّ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ

(The book) 'Kashf Al Yaqeen, from the book of Ahmad Bin Mardawayh, from Suleyman Bin Ahmad, form Muhammad Bin Abdullah Al Hazramy, from Jandal Bin Waliq, from Muhammad Bin Habeeb, from Ziyad Bin Al Munzir, from Abdul Rahman Bin Masoud, from Uleym, from Salman<sup>ra</sup>;

وَ أَيْضًا مِنْ كِتَابِ أَخْطَبِ خَوَارِزْمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ مُرَّةَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْعَاصِمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ص

And as well from the book of Akhtab Khuwarizm, from Muhammad Bin Al Husayn Al Baghdady, from Al Husayn Muhammad Bin Muhammad Al Zaynabi, from Muhammad Bin Ahmad Bin Shazan, from Muhammad in Muhammad Bin Murrah, from Al Hassan Bin Ali Al Asimy, from Muhammad Bin Abdul Malik Bin Abu Al Shawarib, from Ja'far Bin Suleyman, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

تَفَرَّقَ أُمَّتِي بَعْدِي ثَلَاثَ فِرَقٍ فِرْقَةُ أَهْلِ حَقٍّ لَا يَشُوبُونَهُ بَيَاطِلٌ مِثْلُهُمْ كَمَثَلِ الذَّهَبِ كُلَّمَا فُتِنَتْهُ بِالنَّارِ اِرْتَدَادَ جَوْدَةٍ وَ طَيِّبًا وَ إِمَامُهُمْ هَذَا لَأَحَدُ الثَّلَاثَةِ وَ هُوَ الَّذِي أَمَرَ اللَّهُ بِهِ فِي كِتَابِهِ إِمَامًا وَ رَحْمَةً

<sup>14</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 14

<sup>15</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 15

'From Salman<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community would divide after me<sup>saww</sup> into sects. A sect of the people of truth, not being marred by the falsehood. Their example is like an example of the god. Every time it is tried with the fire, its quality and goodness increases, and their Imam<sup>asws</sup> of this is one of the three, and he<sup>asws</sup> is the one<sup>asws</sup> Allah<sup>azwj</sup> Commanded with in His<sup>azwj</sup> Book: ***an Imam and a Mercy [46:12]***.

وَفِرْقَةُ أَهْلِ بَاطِلٍ لَا يَشُوبُونَهُ بِحَقِّ مَثَلُهُمْ كَمَثَلِ الْحَدِيدِ كُلَّمَا فُتِنَتْهُ بِالنَّارِ إِزْدَادَ خَبْنًا وَ تَنَاسًا وَ إِمَامُهُمْ هَذَا لَأَحَدُ الثَّلَاثَةِ

And a sect of the people of falsehood, not being marred by truth. Their example is like an example of iron slag. Every time it is tried with the fire, it increases in wickedness and stink, and their imam is one of the three.

وَفِرْقَةُ أَهْلِ ضَلَالَةٍ مُذَبِّبِينَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ إِمَامُهُمْ هَذَا لَأَحَدُ الثَّلَاثَةِ

And a sect of the people of straying, wavering, ***neither towards these ones nor towards those; [4:143]***. Their imam is one of the three'.

قَالَ فَسَأَلْتُهُ عَنْ أَهْلِ الْحَقِّ وَ إِمَامِهِمْ فَقَالَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامُ الْمُتَّقِينَ وَ أَمْسَكَ عَنِ الْإِثْنَيْنِ فَجَهَدْتُ أَنْ يُسَمِّيَهُمَا فَلَمْ يَفْعَلْ.

He (the narrator) said, 'I asked him<sup>saww</sup> about the people of the truth, and their Imam<sup>asws</sup>. He<sup>saww</sup> said: 'This Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, is Imam<sup>asws</sup> of the pious, and withhold (yourselves) from the two'. I struggled to get him<sup>saww</sup> to name the two, but he<sup>saww</sup> did not do so'.<sup>16</sup>

17- جاء، المجالس للمفيد المَرَاغِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ بُهْلُولٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الصَّرِيرِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يُونُسَ بْنِ أَرْقَمَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي عَقِيلٍ قَالَ: كُنَّا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَتَفَرَّقَنَّ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْفَرَقَ كُلَّهَا ضَالَّةٌ إِلَّا مَنْ اتَّبَعَنِي وَ كَانَ مِنْ شِيعَتِي.

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Muhammad Bin Ahmad Bin Bahloul, from Ahmad Bin Al Hassan Al Zareer, from Ahmad Bin Muhammad, from Ahmad Bin Yahya, from Ismail, from Aban, from Yunus Bin Arqam, from Abu Haroun Al Baghdady, from Abu Aqeel who said,

'We were in the presence of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> said: 'This community will divide into seventy-three sects. By the One<sup>azwj</sup> is Whose Hand is my<sup>asws</sup> soul! The sects, all of them will stray except one who follows me<sup>asws</sup>, and would be from my<sup>asws</sup> Shias''.<sup>17</sup>

18- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ إِبْرَاهِيمَ قَالَ: ارْتَدَّتْ الْأَشْعَثُ بْنُ قَيْسٍ وَ نَاسٌ مِنَ الْعَرَبِ لَمَّا مَاتَ نَبِيُّ اللَّهِ ص فَقَالُوا نُصَلِّي وَ لَا نُؤَدِّي الزَّكَاةَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Ibrahim Bin Muhajir, from Ibrahim who said,

<sup>16</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 16

<sup>17</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 17

'Al-Ash'as Bin Qays and some people from the Arabs became apostates after the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> passed away. They said, 'We shall pray Salat and we will not give the Zakat'.

فَأَبَى عَلَيْهِمْ أَبُو بَكْرٍ ذَلِكَ وَ قَالَ لَا أَخُلُّ عُقْدَةً عَقَدَهَا رَسُولُ اللَّهِ وَ لَا أَنْفُصُكُمْ شَيْئاً يَمَّا أَخَذَ مِنْكُمْ نَبِيُّ اللَّهِ ص وَ لِأَجَاهِدُكُمْ وَ لَوْ مَعْتَمُونِي  
عَقْلاً يَمَّا أَخَذَ مِنْكُمْ نَبِيُّ اللَّهِ ص لِجَاهِدُكُمْ عَلَيْهِ ثُمَّ قَرَأَ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ حَتَّى فَرَّغَ مِنَ الْآيَةِ

Abu Bakr refused that upon them and said, 'I will not loosen a knot Rasool-Allah<sup>saww</sup> had tied it, nor will (let you) break anything from what the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> had taken upon you, and I will fight you, and if you were to prevent me any shackle from what the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> took from you, I will fight you upon it!' Then he recited: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]**, until he was free from the Verse.

فَتَحَصَّنَ الْأَشْعَثُ بْنُ قَيْسٍ هُوَ وَ نَاسٌ مِنْ قَوْمِهِ فِي حِصْنٍ وَ قَالَ الْأَشْعَثُ اجْعَلُوا لِسَبْعِينَ مِنَّا أَمَاناً فَجَعَلَ لَهُمْ وَ نَزَلَ فَعَدَّ سَبْعِينَ وَ لَمْ يُدْخِلْ  
نَفْسَهُ فِيهِمْ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّهُ لَا أَمَانَ لَكَ إِنَّا قَاتِلُوكَ قَالَ أَ فَلَا أُدْلِكَ عَلَى خَيْرٍ مِنْ ذَلِكَ تَسْتَعِينُ بِي عَلَى عَدُوِّكَ وَ تُزَوِّجُنِي أُخْتَكَ فَفَعَلَ.

Al-Ash'as Bin Qay and some people from his group fortified themselves in a fortress, and Al-Ash'as said to Seventy of us, 'Safety!' So it was made to be for them, and he descended. He counted seventy, and he did not include himself among them. Abu Bakr said to him, 'Surely there is no safety for you, we will kill you'. Shall I point you upon better than that, you can be assisted by me against your enemies, and you can marry your sister to me'. He did it".<sup>18</sup>

(this is not a Hadith)

19- وَ رَوَى ابْنُ بَطْرِيْقٍ رَحِمَهُ اللَّهُ تَعَالَى مِنْ تَفْسِيرِ النَّعَلِيِّ فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَ كَانُوا شِيعاً بِإِسْنَادِهِ عَنْ دَاوَانَ بْنِ عُمَرَ قَالَ قَالَ  
لِي عَلِيُّ ع أَبَا عُمَرَ أَ تَدْرِي كَمْ افْتَرَقَتِ الْيَهُودُ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And it is reported by Ibn Batreeq from Tafseer Al-Sa'alby regarding Words of the Exalted: **Surely, those who were dividing their religion and became sects, [6:159]**, by his chain from Zazan Abu Umar who said, 'Ali<sup>asws</sup> said to me: 'Abu Umar! Do you know how many the Jews divided into?' I said, 'Allah<sup>azwj</sup> His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'.

قَالَ افْتَرَقَتْ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي الْهَاطِيَةِ إِلَّا وَاحِدَةً هِيَ نَاجِيَةٌ أَ تَدْرِي عَلَى كَمْ افْتَرَقَتِ النَّصَارَى قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ  
افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي الْهَاطِيَةِ إِلَّا وَاحِدَةً هِيَ النَّاجِيَةُ

He<sup>asws</sup> said: 'Dividing into seventy-one sects, all of these would be in Hell, except one, it would attain salvation. Do you know how many the Christians would divide into?' I said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool-Allah<sup>saww</sup> are more knowing'. He<sup>asws</sup> said: 'Dividing upon seventy-two sects, all of these would be in Hell except one, it would attain salvation.

أَ تَدْرِي عَلَى كَمْ تَفْتَرِقُ هَذِهِ الْأُمَّةُ قُلْتُ اللَّهُ أَعْلَمُ قَالَ تَفْتَرِقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي الْهَاطِيَةِ إِلَّا وَاحِدَةً هِيَ النَّاجِيَةُ وَ أَنْتَ مِنْهُمْ يَا أَبَا  
عُمَرَ.

<sup>18</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 18

Do you know upon how many this community would divide into?' I said, 'Allah<sup>azwj</sup> Knows'. He<sup>asws</sup> said: 'Dividing into seventy-three sects, all of these would be in Hell except one, it would attain salvation, and you are from them, O Abu Umar'.<sup>19</sup> (Non-Shia source)

20- بل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى سليم بن قيس قال: دخلت على علي بن أبي طالب ع في مسجد الكوفة و الناس حوله إذ دخل عليه رأس اليهود و رأس النصارى فسلموا و جلسا فقال الجماعة بالله عليك يا مولانا اسألهم حتى ننظر ما يعملون

(The book) 'Al Fazail of Ibn Shazan' (and) the book 'Al Rawza', by the chain raising it to Suleym Bin Qays who said,

'I entered to see Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in Masjid Al-Kufa, and the people were around him<sup>asws</sup>, and a chief of the Jews and a chief of the Christians entered to see him<sup>asws</sup>. They greeted and sat down. A group said, 'O our Master<sup>asws</sup>! Ask them until we see what they are doing'.

قال ع لرأس اليهود يا أخا اليهود قال لبيك قال على كم انقسمت أمة نبيكم قال هو عندي في كتاب مكنون قال ع قاتل الله قوما أنت زعيمهم يسأل عن أمر دينه فيقول هو عندي في كتاب مكنون

He<sup>asws</sup> said to chief of the Jews: 'O Jewish brother!' He said, 'Here I am!' He<sup>asws</sup> said: 'Upon how many has the community of your Prophet<sup>as</sup> divided into?' He said, 'It is with us in a hidden book'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Curse a people whose leader you are, he is asked about his religion so he says, 'It is with me in a hidden book'.

ثم التفت إلى رأس النصارى و قال له كم انقسمت أمة نبيكم قال على كذا و كذا فأخطأ فقال ع لو قلت مثل قول صاحبك لكان خيرا لك من أن تقول و تخطئ و لا تعلم

Then he<sup>asws</sup> turned around to chief of the Christians and said to him: 'How many has the community of your Prophet<sup>as</sup> divided into?' He said, 'Upon such and such', and was mistaken. He<sup>asws</sup> said: 'If you had said similar to the words of your companion, it would have been better for you than for you to say and err, and you don't know'.

ثم أقبل ع عند ذلك و قال أيها الناس أنا أعلم من أهل التوراة بتوراتهم و أعلم من أهل الإنجيل بإنجيلهم و أعلم من أهل القرآن بقرآنهم

Then he<sup>asws</sup> turned during that and said: 'O you people! I<sup>asws</sup> am more knowing than the people of the Torah are with their Torah, and more knowing than the people of the Evangel are with their Evangel, and more knowing than the people of the Quran are with their Quran.

أنا أعرفكم كم انقسمت الأمم أخبرني به أخي و حبيبي و قرأه عني رسول الله ص حيث

I<sup>asws</sup> am more recognising of the division of the communities. My<sup>asws</sup> brother<sup>saww</sup> and beloved and delight of my<sup>asws</sup> eyes Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> with it.

<sup>19</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 19

قَالَ افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّهٗ وَ افْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً فَأِحْدَى وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّهٗ

He<sup>saww</sup> said: 'The Jews would divide into seventy-one sects, seventy sects would be in the Fire and one sect in the Paradise, and it is which followed his<sup>as</sup> (Musa<sup>as</sup>'s) successor<sup>as</sup>; and the Christians would divide into seventy-two sects, seventy-one sects would be in the Fire and one sect would be in the Paradise, and it is which follow his<sup>as</sup> (Isa<sup>as</sup>'s) successor<sup>as</sup>;

وَ سَتَفَرَّقُ أُمَّيَّ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّيَّ وَ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً حَلَّتْ عُقْدَ الْإِلَهِ فِيكَ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّخَذْتَ مَحَبَّتَكَ وَ هُمْ شِيعَتُكَ.

And my<sup>saww</sup> community will be dividing into seventy-three sects, seventy-two of them would be in the Fire, and one in the Paradise, and it is which follows my<sup>saww</sup> successor<sup>asws</sup>, and he<sup>saww</sup> struck his<sup>saww</sup> hand upon my<sup>asws</sup> shoulder, then said: 'Seventy-two sects would loosen a knot of God<sup>azwj</sup> regarding you<sup>asws</sup>, and one would be in the Paradise, and it is which would take to your<sup>asws</sup> love and they are your<sup>asws</sup> Shias'.<sup>20</sup>

21- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا قَالَ أَمَّا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلَا أَوَّلَ يُجْمَعُ الْمُتَفَرِّقُونَ وَلَا آخِرَ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلَمٌ لِرَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقًّا وَ شِيعَتُهُ

(The book) 'Al Kafi' -Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al Kabuly,

'From Abu Ja'far<sup>asws</sup> having said: '**Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? [39:29]**, he<sup>asws</sup> said: 'But rather it is the one who has associates with regards to whom they doubt because he was the first one (Abu Bakr) who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them disavowed from each other. As for the all of the men<sup>asws</sup>, he<sup>asws</sup> is the first one for the right, and his Shias'.

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ

Then he<sup>asws</sup> said: 'The Jews differed, from after Musa<sup>as</sup> and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire.

وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عِيْسَى عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ

And the Christians separated, from after Isa<sup>as</sup> into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire.

وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا ص عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ

<sup>20</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 20



And this community will separate after its Prophet<sup>saww</sup> into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise.

وَمِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثَ عَشْرَةَ فِرْقَةً تَنْتَحِلُ وَلَا يَتَنَا وَ مَوَدَّنَا اثْنَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةً فِي الْجَنَّةِ وَ سِتُونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ.

And from these seventy-three sects, thirteen would be of those who claim to be in our<sup>asws</sup> Wilayah and show affection to us<sup>asws</sup>. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire”.<sup>21</sup>

22- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، عَنْ سَلْمَانَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَتَرْكَبُنَّ آمَنِي سَنَةَ بَنِي إِسْرَائِيلَ حَذَوُ النَّعْلِ بِالنَّعْلِ وَ حَذَوُ الْفُلَّةِ بِالْفُلَّةِ شِبْرًا بِشِبْرٍ وَ ذِرَاعًا بِذِرَاعٍ وَ بَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرًا لَدَخَلُوا فِيهِ مَعَهُمْ

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Salman<sup>ra</sup> that Amir Al-Momineen<sup>asws</sup> having said: ‘I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘My<sup>saww</sup> community will be riding the ways of the children of Israel, step of the slipper with a slipper, and step of the arrow with the arrow (in a quiver), palm’s width by palm’s width, and cubit with a cubit, to the extent that if they had entered into a hole, you will enter it along with them.

إِنَّ التَّوْرَةَ وَ الْقُرْآنَ كُتِبَتْ يَدٍ وَاحِدَةً فِي رَقٍّ وَاحِدٍ بِقَلَمٍ وَاحِدٍ وَ حَرَبَ الْأَمْثَالُ وَ السُّنَنُ سَوَاءً

Surely, The Torah and the Quran have been Written by One Hand, in one Parchment, with one pen, and the examples and the Sunnahs flow equally’.

ثُمَّ قَالَ أَبَانُ قَالَ سُلَيْمٌ وَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ إِنَّ الْأُمَّةَ سَتَفَرَّقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةً فِي الْجَنَّةِ وَ ثَلَاثَ عَشْرَةَ فِرْقَةً مِنَ الثَّلَاثِ وَ سَبْعِينَ تَنْتَحِلُ مَحَبَّتَنَا أَهْلَ الْبَيْتِ وَاحِدَةً مِنْهَا فِي الْجَنَّةِ وَ اثْنَا عَشْرَةَ فِي النَّارِ

Then Aban said, ‘Suleym said, ‘And I heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: ‘The community will be dividing into seventy-three sects, seventy-two sects would be in the Fire, and a sect in the Paradise, and thirteen from the seventy-three would be arrogating having love for us<sup>asws</sup> People<sup>asws</sup> of the Household, one of these would be in the Paradise and twelve in the Fire.

وَ أَمَّا الْفِرْقَةُ النَّاجِيَةُ الْمَهْدِيَّةُ الْمُؤْمِنَةُ الْمُسْلِمَةُ الْمُؤَفَّقَةُ الْمُرْشَدَةُ فَهِيَ الْمُؤْتَمَّةُ فِي الْمُسْلِمَةِ لِأَمْرِ الْمُطِيعَةِ لِي الْمُنْتَبِذَةِ مِنْ عَدُوِّي الْمُحِبَّةِ لِي الْمُبْغِضَةِ لِعَدُوِّي الَّتِي قَدْ عَرَفْتُ حَقِّي وَ إِمَامِي وَ فَرَضَ طَاعَتِي مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ

And as for the sect attaining salvation, the guided, the believers, the Muslims, the harmonised, the rightly guided, following me<sup>asws</sup>, submissive to my<sup>asws</sup> orders, obedient to me<sup>asws</sup>, and disavowing from my<sup>asws</sup> enemies, loving to me<sup>asws</sup> hating my<sup>asws</sup> enemies, that which has recognise my<sup>asws</sup> rights, and my<sup>asws</sup> Imamate, and Obligation of obeying me<sup>asws</sup> in the Book of Allah<sup>azwj</sup>, and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>.

<sup>21</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 21



فَلَمْ تَرْتَدَّ وَ لَمْ تَشْكُ لِمَا قَدْ نَوَّرَ اللَّهُ فِي قَلْبِهَا مِنْ مَعْرِفَةِ حَقِّهَا وَ عَرَفَهَا مِنْ فَضْلِنَا وَ أَلْهَمَهَا وَ أَخَذَ بِنَوَاصِيهَا فَأَدْخَلَهَا فِي شَيْعَتِنَا حَتَّى اطْمَأَنَّتْ قُلُوبُهَا وَ اسْتَيْقَنَتْ يَقِيناً لَا يُخَالِطُهُ شَكٌّ

It will not become apostate and will not doubt due to Allah<sup>azwj</sup> having Radiated its hearts from recognition of our<sup>asws</sup> rights, and understanding of our<sup>asws</sup> merits, and Inspired it, and Seizing it by its forelocks and including it among our<sup>asws</sup> Shias until its hearts are at rest, and achieve certainty, no doubts would mingle into it.

أَنَا وَ أَوْصِيَائِي بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ هَذِهِ مُهْتَدُونَ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ فِي آيٍ مِنْ كِتَابِ اللَّهِ كَثِيرَةٍ وَ طَهَّرَنَا وَ عَصَمَنَا وَ جَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجَّتَهُ فِي أَرْضِهِ وَ خُزَّانَةَ عَلَى عِلْمِهِ وَ مَعَادِنَ حُكْمِهِ وَ تَرَاجِمَهُ وَحِيهِ

Surely, I<sup>asws</sup> and my<sup>asws</sup> successors<sup>asws</sup> after me<sup>asws</sup> up to the Day of Qiyamah are guides, Guided, those Allah<sup>azwj</sup> Paired them with Himself<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup> in many Verses from the Book of Allah<sup>azwj</sup>, and Purified us<sup>asws</sup>, and Protected us<sup>asws</sup>, and Made us<sup>asws</sup> witnesses over His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Divine Authorities in His<sup>azwj</sup> earth, and His<sup>azwj</sup> treasurers upon His<sup>azwj</sup> Knowledge, and mines of His<sup>azwj</sup> Wisdom, and interpreters of His<sup>azwj</sup> Revelation.

وَ جَعَلَنَا مَعَ الْقُرْآنِ وَ الْقُرْآنَ مَعَنَا لَا نُفَارِقُهُ وَ لَا يُفَارِقُنَا حَتَّى نَرِدَّ عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ كَمَا قَالَ: وَ تِلْكَ الْفِرْقَةُ الْوَاحِدَةُ مِنَ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً هِيَ النَّاجِيَةُ مِنَ النَّارِ وَ مِنْ جَمِيعِ الْفِتَنِ وَ الضَّلَالَاتِ وَ الشُّبُهَاتِ

And He<sup>azwj</sup> Made us to be with the Quran and the Quran to be with us<sup>asws</sup>. Neither will we<sup>asws</sup> separate from it nor will it separate from us<sup>asws</sup>, until we<sup>asws</sup> return to Rasool-Allah<sup>saww</sup> at his<sup>saww</sup> Fountain, just as he<sup>saww</sup> had said: 'And that is the one sect from the seventy-three sects, it is the one saved from the Fire and from the entirety of the Fitna (strife), and the straying's, and the suspicions.

هُمْ مِنْ أَهْلِ الْجَنَّةِ حَقّاً هُمْ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ جَمِيعُ تِلْكَ الْفُرُقِ الْإِثْنَتَيْنِ وَ السَّبْعِينَ فِرْقَةً هُمْ الْمُتَدَيُّنُونَ بِغَيْرِ الْحَقِّ النَّاصِرُونَ دِينَ الشَّيْطَانِ الْآحِذُونَ عَنْ إِبْلِيسَ وَ أَوْلِيَائِهِ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ الْمُؤْمِنِينَ يَدْخُلُونَ النَّارَ بِغَيْرِ حِسَابٍ

They are from the people of the Paradise truly. They would be entering the Paradise without any Reckoning; and the entirety of the seventy-two sects, they the ultra-orthodox without the right, the helpers of the religion of Satan<sup>la</sup>, the ones taking from Iblees<sup>la</sup> and his<sup>la</sup> friends, they are the enemies of Allah<sup>azwj</sup> and the enemies of His<sup>azwj</sup> Rasool<sup>saww</sup>, and enemies of the Momineen, would be entering the Fire without any Reckoning.

بَرَّوْا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ وَ أَشْرَكُوا بِاللَّهِ وَ كَفَرُوا بِهِ وَ عَبْدُوا غَيْرَ اللَّهِ مِنْ حَيْثُ لَا يَعْلَمُونَ وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً

They disavowed from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>, and they associated with Allah<sup>azwj</sup> and disbelieved in Him<sup>azwj</sup> and they worshipped other than Allah<sup>azwj</sup> from where they did not know, **and they are reckoning that they are good in what they do' [18:104].**

يَقُولُونَ يَوْمَ الْقِيَامَةِ وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ يَخْلِفُونَ لِلَّهِ كَمَا يَخْلِفُونَ لَكُمْ وَ يَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ

They will be saying on the Day of Qiyamah: **'By Allah, our Lord! We were not associators' [6:23], swearing to Allah<sup>azwj</sup>, as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18].**

قَالَ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَأَيْتَ مَنْ قَدْ وَقَفَ فَلَمْ يَأْتِ بِكُمْ وَ لَمْ يُضَادِدْكُمْ وَ لَمْ يَنْصِبْ لَكُمْ وَ لَمْ يَتَوَلَّكُمْ وَ لَمْ يَتَّبِعْ مِنْ عَدُوِّكُمْ وَ قَالَ لَا أَذْرِي وَ هُوَ صَادِقٌ

He (the narrator) said, 'It was said, 'O Amir Al-Momineen<sup>asws</sup>! What is your<sup>asws</sup> view of the one who had refrained and did not follow you<sup>asws</sup> and did not opposed you<sup>asws</sup>, and did not help you<sup>asws</sup>, and did not befriend you and did not disavow from your<sup>asws</sup> enemies, and said, 'I don't know', and he is truthful?'

قَالَ لَيْسَ أَوْلَئِكَ مِنَ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً إِنَّمَا عَنِ رَسُولِ اللَّهِ صِ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً الْبَاغِيْنَ النَّصَابِيْنَ الَّذِينَ قَدْ شَهَرُوا أَنْفُسَهُمْ وَ دَعَوْا إِلَى دِينِهِمْ فَفِرْقَةٌ وَاحِدَةٌ مِنْهَا تَدِينُ بِدِينِ الرَّحْمَنِ وَ اثْنَتَانِ وَ سَبْعُونَ تَدِينُ بِدِينِ الشَّيْطَانِ وَ تَتَوَلَّى عَلَى قُبُولِهَا وَ تَتَّبِعُ مَنْ خَالَفَهَا

He<sup>asws</sup> said: 'They are not from the seventy three sects. But rather, Rasool-Allah<sup>saww</sup> meant by the seventy-three sect, the rebels, and the hostile ones, those who had announced themselves and called to their religion. So one sect from these made it a religion with the Religion of the Beneficent, and seventy-two made it a religion with the religion of Satan<sup>la</sup>, and befriended (others) upon its acceptance and disavowed from the ones who opposed it.

فَأَمَّا مَنْ وَحَدَ اللَّهُ وَ آمَنَ بِرَسُولِ اللَّهِ صِ وَ لَمْ يَعْرِفْ وَلَا يَتَنَبَّأَ وَ لَا ضَلَالَةَ عَدُوِّنَا وَ لَمْ يَنْصِبْ شَيْئاً وَ لَمْ يُحْلَلْ وَ لَمْ يُحَرِّمْ وَ أَخَذَ بِجَمِيعِ مَا لَيْسَ بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأُمَّةِ خِلَافٌ فِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِهِ أَوْ نَهَى عَنْهُ

As for the one who professed the Unity of Allah<sup>azwj</sup> and believed in Rasool-Allah<sup>saww</sup>, and did not recognise our<sup>asws</sup> Wilayah, nor the straying of our<sup>asws</sup> enemies, and did not establish anything hostile, and did not permit and did not prohibit (anything else), and took with the entirety what wasn't between differing ones from the community, any differing regarding me<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic Commanded with it or Prohibited from it.

وَ كَفَّ عَمَّا بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأُمَّةِ خِلَافٌ فِي أَنَّ اللَّهَ أَمَرَ بِهِ أَوْ نَهَى عَنْهُ فَلَمْ يَنْصِبْ شَيْئاً وَ لَمْ يُحْلَلْ وَ لَمْ يُحَرِّمْ وَ لَا يَعْلَمُ وَ رَدَّ عِلْمَ مَا أَشْكَلَ عَلَيْهِ إِلَى اللَّهِ

And he refrained from what is between the differing ones from the community any differing regarding that Allah<sup>azwj</sup> Commanded with it, or Prohibited from it, but did not establish any hostility, and did not permit and did not prohibit, and did not know, and did not refer the knowledge of what was doubtful upon him, to Allah<sup>azwj</sup>.

فَهَذَا نَاجٍ وَ هَذِهِ الطَّبَقَةُ بَيْنَ الْمُؤْمِنِينَ وَ بَيْنَ الْمُشْرِكِينَ هُمْ أَكْثَرُ النَّاسِ وَ جُلُثُهُمْ وَ هُمْ أَصْحَابُ الْحِسَابِ وَ الْمَوَازِينِ وَ الْأَعْرَافِ

So this one will attain salvation, and this is a layer between the Momineen and the Mushrikeen. They are the greatest of the people, and the majestic ones, and they are people of the Reckoning, and the Scale, and the heights.

وَ الْجَهَنَّمِيُّونَ الَّذِينَ يَشْفَعُ هُمْ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ يُخْرَجُونَ مِنَ النَّارِ فَيُسَمَّوْنَ الْجَهَنَّمِيِّينَ

The 'Hell-dwellers' (Jahannamiyoun) are those who would be interceded for by the Prophets<sup>as</sup>, and the Angels and the Momineen<sup>asws</sup>, and they would be exiting from the Fire, so they would name as 'Hell-dwellers' (in the Paradise).

فَأَمَّا الْمُؤْمِنُونَ فَيُنْحَوْنَ وَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ إِنَّمَا الْحِسَابُ عَلَى أَهْلِ هَذِهِ الصَّفَاتِ بَيْنَ الْمُؤْمِنِينَ وَ الْمُشْرِكِينَ وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ الْمُفْتَرِفَةِ وَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا

As for the Momineen, so they would be attaining salvation and entering the Paradise without any Reckoning, and rather the Reckoning is upon the people of this description, between the Momineen and the Mushrikeen, and the ones whose hearts are inclined to, and the perpetrators, and those who **mingling one righteous deed and another evil one**. [9:102].

وَ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةَ الْكُفْرِ وَ الشِّرْكِ وَ لَا يُحْسِنُونَ أَنْ يَنْصِبُوا وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى أَنْ يَكُونُوا مُؤْمِنِينَ عَارِفِينَ فَهُمْ أَصْحَابُ الْأَعْرَافِ

And the weak ones, those, **not being capable of dodging (Kufr) nor being guided to a Way** [4:98]. They are not capable of dodging the Kufr, and the Shirk nor are they good to be installed, nor are they guided to a way to become Momineen, recognisers. So, they are the companions of the Heights.

وَ هَؤُلَاءِ كُلُّهُمْ لِلَّهِ فِيهِمُ الْمَشِيئَةُ إِنْ أَدْخَلَ أَحَدَهُمُ النَّارَ فَبَدَّنْهُ وَ إِنْ نَجَاوَزَ عَنْهُ فَبَرَّحَتْهُ

And they, all of the, there is the Desire of Allah<sup>azwj</sup> regarding them. If He<sup>azwj</sup> Enters one of them into the Fire it would be due to his sin, and if He<sup>azwj</sup> Overlooks (his sins) from him, it would be due to His<sup>azwj</sup> Mercy'.

قُلْتُ أَدْخُلُ النَّارَ الْمُؤْمِنُ الْعَارِفُ الدَّاعِي قَالَ لَا قُلْتُ أَدْخُلُ الْجَنَّةَ مَنْ لَا يَعْرِفُ إِمَامَهُ قَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ قُلْتُ أَدْخُلُ النَّارَ إِلَّا كَافِرٌ أَوْ مُشْرِكٌ قَالَ لَا يَدْخُلُ النَّارَ إِلَّا كَافِرٌ إِلَّا أَنْ يَشَاءَ اللَّهُ

I<sup>ra</sup> said, 'Will the Momineen, the recogniser of the caller, enter the Fire?' He<sup>asws</sup> said: 'No'. I<sup>ra</sup> said, 'Will he enter the Paradise, one who does not recognise the Imamate?' He<sup>asws</sup> said: 'No, except if Allah<sup>azwj</sup> do Desires'. I<sup>ra</sup> said, 'Will anyone enter the Fire except a Kafir or a Mushrik?' He<sup>asws</sup> said: 'No one will enter the Fire except a Kafir, except if Allah<sup>azwj</sup> so Desires'.

قُلْتُ فَمَنْ لَقِيَ اللَّهَ مُؤْمِنًا عَارِفًا بِإِمَامِهِ مُطِيعًا لَهُ أَوْ مِنْ أَهْلِ الْجَنَّةِ هُوَ قَالَ نَعَمْ إِذَا لَقِيَ اللَّهَ وَ هُوَ مُؤْمِنٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

I<sup>ra</sup> said, 'So the one who meets Allah<sup>azwj</sup> as a Momin, having recognised his Imam<sup>asws</sup>, being obedient to him<sup>asws</sup>, would he be from the people of the Paradise?' He<sup>asws</sup> said: 'Yes, when he meets Allah<sup>azwj</sup> and he is a Momin. Allah<sup>azwj</sup> Mighty and Majestic Said: **And those who are believing and doing righteous deeds, [2:82] Those who are believing and they were fearing [10:63] Those who are believing and are not mixing their Eman with injustice. [6:82]**.

قُلْتُ فَمَنْ لَقِيَ اللَّهَ مِنْهُمْ عَلَى الْكَبَائِرِ قَالَ هُوَ فِي مَشِيئِهِ إِنْ عَذَّبَهُ فَبَذَلْنَاهُ وَإِنْ تَجَاوَزَ عَنْهُ فَبَرَحْنَاهُ

I<sup>ra</sup> said, 'So the one from them who meets Allah<sup>azwj</sup> upon the major sins?' He<sup>asws</sup> said: 'He would be in His<sup>azwj</sup> Desire. If He<sup>azwj</sup> Punishes him, it would be due to his sins, and if He<sup>azwj</sup> Overlooks from him, it would be due to His<sup>azwj</sup> Mercy'.

قُلْتُ فَيَدْخُلُهُ النَّارُ وَ هُوَ مُؤْمِنٌ قَالَ نَعَمْ بِذَنْبِهِ لِأَنَّهُ لَيْسَ مِنَ الْمُؤْمِنِينَ الَّذِينَ عَنِ أَنَّهُ هُمْ وَلِيٌّ وَ أَنَّهُ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ هُمُ الْمُؤْمِنُونَ الَّذِينَ يَتَّقُونَ اللَّهَ وَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ وَ الَّذِينَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ.

I<sup>ra</sup> said, 'So he would enter the Fire and he is a Momin?' He<sup>asws</sup> said: 'Yes, due to his sins, because he isn't from the Momineen, those He<sup>azwj</sup> Meant, that they are His<sup>azwj</sup> friends, and that **there would neither be fear upon them nor would they be grieving [10:62]**. They are Momineen, those who feared Allah<sup>azwj</sup>, and those who are **doing righteous deeds, [2:82]** and those who **are not mixing their Eman with injustice. [6:82]**'.

وَ عَنْ أَبَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ يَقُولُونَ إِنَّا لَنَقُودُ عِنْدَ رَسُولِ اللَّهِ ص مَا مَعَنَا غَيْرُنَا إِذَا رَهَطَ مِنَ الْمُهَاجِرِينَ كُلُّهُمْ بِذُرِّيَّتِهِ

And from Aban, from Suleym Bin Qays who said,

'I heard Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> saying, 'We<sup>ra</sup> were seated in the presence of Rasool-Allah<sup>saww</sup>, there was no one else other than us<sup>asws</sup>, when a group of the Emigrants, all of the participants of (battle of) Badr, (passed by).

فَقَالَ رَسُولُ اللَّهِ ص تَفَرَّقَ أُمَّتِي بَعْدِي ثَلَاثَ فِرَقٍ فِرْقَةٌ عَلَى الْحَقِّ مِثْلُهُمْ كَمِثْلِ الذَّهَبِ كُلَّمَا سَبَكْتُهُ عَلَى النَّارِ اِزْدَادَ طَيِّبًا وَ جُودَةً إِمَامُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will be dividing after me<sup>saww</sup> into three sects. A sect would be upon the truth. Their example is like an example of the gold. Every time it is hit upon the fire, it increases in goodness and quality. Their Imam is one of the three.

وَ فِرْقَةٌ أَهْلُ بَاطِلٍ مِثْلُهُمْ كَمِثْلِ الْحَدِيدِ كُلَّمَا أَدْخَلْتُهُ النَّارَ اِزْدَادَ خَبَثًا وَ نَسْنَا إِمَامَهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

And a sect of the people of falsehood. Their example is like an example of the iron. Every time it enters the fire, increases in wickedness and stench. Their Imam is this one of the three.

وَ فِرْقَةٌ مَذْهَبِيَّةٌ ضَلَالًا لَا إِلَى هَؤُلَاءِ وَ لَا إِلَى هَؤُلَاءِ إِمَامُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

And a sect of the **neither towards these ones nor towards those; [4:143]**. Their imam is this one of the three'.

فَسَأَلْتُهُمْ عَنِ الثَّلَاثَةِ فَقَالُوا إِمَامُ الْحَقِّ وَ الْهُدَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَ سَعْدُ إِمَامُ الْمُدَبِّرِينَ وَ حَرَضْتُ أَنْ يُسَمُّوا لِي الثَّلَاثَ فَأَبَوْا عَلَيَّ وَ عَزَّضُوا لِي حَتَّى عَرَفْتُ مَنْ يَعْشُونَ.

So I (Suleym) asked them<sup>ra</sup> about the three. They<sup>ra</sup> said, 'The Imam<sup>asws</sup> of the truth and the guidance is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Sa'ad is imam of the wavering ones'. And I eager for them<sup>ra</sup> to name for me the third, but they<sup>ra</sup> refused unto me and they<sup>ra</sup> turned away from me, until I recognise the one they<sup>ra</sup> meant".<sup>22</sup>

23- ما، الأماالي للشيخ الطوسي المفيض عن ابن فولويه عن ابن العياشي عن أبيه عن محمد بن خالد عن محمد بن معاذ عن زكريا بن عدي عن عبيد الله بن عمر عن عبد الله بن محمد بن عقيل عن حمزة بن أبي سعيد الخدري عن أبيه قال: سمعت رسول الله ص يقول على المنبر ما بال أقوام يقولون إن رجم رسول الله ص لا يشفع يوم القيامة بلى والله إن رجمي لموصولة في الدنيا والآخرة

(The book) 'Al Amaali' of the sheykh Al Tusi al Mufeed, from Ibn Qawlawayi, from Ibn Al Ayyashi, from his father, from Muhammad Bin Khalid, from Muhammad Bin Muaz, from Zakariya Bin Aday, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah<sup>saww</sup> saying upon the pulpit: 'What is the matter with a people saying that the relatives of Rasool-Allah<sup>saww</sup> would not be interceded for on the Day of Qiyamah? Yes, by Allah<sup>azwj</sup>! Surely, my<sup>saww</sup> relatives are connected in the world and (would be so) in the Hereafter!

وَإِنِّي أَتُهَا النَّاسُ فَرَطُكُمْ يَوْمَ الْقِيَامَةِ عَلَى الْخَوْضِ فَإِذَا جِئْتُمْ قَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَّا النَّسَبُ فَقَدْ عَرَفْتُهُ وَلَكِنَّكُمْ أَخَذْتُمْ بَعْدِي ذَاتَ الشَّمَالِ وَارْتَدَدْتُمْ عَلَى أَعْقَابِكُمُ الْقَهْقَرَى.

And surely, O you people! On the Day of Qiyamah you will proceed to the Fountain. So when you come, the man would say, 'O Rasool-Allah<sup>saww</sup>! I am so and so, son of so and so'. And I shall say: 'As for the lineage, so I<sup>saww</sup> have recognised it, but after me<sup>saww</sup>, you took to the left, and reneged upon you heels backwards".<sup>23</sup>

24- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن علقمة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن عبد الله بن محمد بن عقيل عن حمزة بن أبي سعيد الخدري عن أبيه عن النبي ص أنه قال: أترغمون أن رجم نبي الله لا يشفع قومه يوم القيامة بلى والله إن رجمي لموصولة في الدنيا والآخرة

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abdullah in Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father,

'From the Prophet<sup>saww</sup> having said: 'Are you alleging that the relatives of the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> will not intercede for its people on the Day of Qiyamah?' (But) Yes, by Allah<sup>azwj</sup>! My<sup>saww</sup> relationships are connected in the world and the Hereafter'.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ فَإِذَا جِئْتُمْ قَامَ رَجُلٌ يَقُولُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَّا النَّسَبُ فَقَدْ عَرَفْتُ وَلَكِنَّكُمْ أَخَذْتُمْ بَعْدِي وَارْتَدَدْتُمْ الْقَهْقَرَى.

<sup>22</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 22

<sup>23</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 23

Then he<sup>saww</sup> said: 'O you people! I<sup>saww</sup> shall proceed to the Fountain, so when you come, a man would stand saying, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! I am so and so, son of so and so'. And another one would say, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! I am so and so, son of so and so'. And another one would say, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! I am so and so, son of so and so'. I<sup>saww</sup> will say: 'As for the lineage, so I<sup>saww</sup> have recognised it, but you innovated after me<sup>saww</sup> and reneged turning backwards".<sup>24</sup>

25- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن بشار عن مجاهد بن موسى عن عباد بن عباد عن مجالد بن سديد عن خير بن نوف أبي الوداك قال: قلت لأبي سعيد الخدري والله ما يأتي علينا عام إلا وهو شر من الماضي ولا أمير إلا وهو شر من كان قبله

(The book) 'Al Amaali' of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Bashar, from Mujahid Bin Musa, from Abbad Bin Abbad, from Mualid Bin Saeed, from Khayr Bin Nowf Abu Al Waddak who said,

'I said to Abu Saeed Al-Khudry, 'No year comes upon us except and it is eviler than the past one, nor any ruler and he is eviler than the one who was before him'.

فقال أبو سعيد سمعته من رسول الله ص يقول ما تقول ولكن سمعت رسول الله ص يقول لا يزال بكم الأمر حتى يؤكّد في الفتنة والجور من لا يعرف عددها حتى تملأ الأرض جوراً فلا يقدر أحد يقول الله

Abu Saeed said, 'I have heard from Rasool-Allah<sup>saww</sup> saying what you are saying, but I heard Rasool-Allah<sup>saww</sup> saying: 'The matter will not cease with you until there are born in the strife and the tyranny, ones whose number cannot be counted, until the earth fills up with tyranny, and no one will be able upon saying 'Allah<sup>azwj</sup>'.

ثم يبعث الله عز وجل رجلاً مني ومن عترتي فيملأ الأرض عدلاً كما ملأها من كان قبله جوراً ويخرج له الأرض أفلاذ كبدها ويخفف المال خثلاً ولا يعدّه عدداً وذلك حين يضرب الإسلام بجرانه.

Then Allah<sup>azwj</sup> Mighty and Majestic will Send a man<sup>asws</sup> from me<sup>saww</sup>, and from my<sup>saww</sup> offspring, and he<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny by the ones who were before him<sup>asws</sup>, and the ground would bring forth its treasures for him<sup>asws</sup>, and he<sup>asws</sup> will award the wealth with such and awarding, its number cannot be counted, and that when Al-Islam strikes its neighbours".<sup>25</sup>

26- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن محمد بن موسى بن نصر الرازي عن أبيه قال: سئل الرضا ع عن قول النبي ص أصحابي كالنجوم بأيهم اقتديتم اهتديتم وعن قوله ص دعوا لي أصحابي

(The book) 'Uyoon Akhbar Al Reza<sup>asws</sup> – Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sawly, from Muhammad Bin Musa Bin Nasr Al Razy, from his father who said,

<sup>24</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 24

<sup>25</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 25

'Al-Reza<sup>asws</sup> was asked about the words of the Prophet<sup>saww</sup>: 'My<sup>saww</sup> companions are like the stars, with whichever one (you believe) you will be guided', and about his<sup>saww</sup> words: 'Call my<sup>saww</sup> companions for me<sup>saww</sup>'.

فَقَالَ هَذَا صَحِيحٌ يُرِيدُ مَنْ لَمْ يُعَيَّرْ بَعْدَهُ وَ لَمْ يُبَدَّلْ قِيلَ وَ كَيْفَ نَعْلَمُ أَنَّهُمْ قَدْ عَيَّرُوا وَ بَدَّلُوا

He<sup>asws</sup> said: 'This is correct. He<sup>saww</sup> intended the one who did not change (anything) after him<sup>saww</sup> and did not replace (anything)'. It was said, 'And how do we know that they had changed and replaced?'

قَالَ لِمَا يَرْوُونَهُ مِنْ أَنَّهُ ص قَالَ لِيَدَادَنَّ رِجَالٌ مِنْ أَصْحَابِي يَوْمَ الْقِيَامَةِ عَنْ حَوْضِي كَمَا تُدَادُ غَرَائِبُ الْإِبِلِ عَنِ الْمَاءِ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ لِي إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ فَيُؤْخَذُ بِهِمْ ذَاتُ الشَّمَالِ فَأَقُولُ بُعْدًا هُمْ وَ سُحْقًا

He<sup>asws</sup> said: 'Due to what they are reporting from him<sup>saww</sup> having said: 'A man from my<sup>saww</sup> companions would be driven away from my<sup>saww</sup> Fountain on the Day of Qiyamah, just as a strange camel is driven away from the water. So I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say to me<sup>saww</sup>: "You<sup>saww</sup> do not know what they innovated after you<sup>asws</sup>. They were taken to the left". I<sup>saww</sup> shall say: 'Remoteness be for them and damnation!'

أَفْتَرَى هَذَا لِمَنْ لَمْ يُعَيَّرْ وَ لَمْ يُبَدَّلْ.

Do you see this being for the one who did not change and did not replace?"<sup>26</sup>

27- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبيه قال: قلت لأبي جعفر ع إِنَّ الْعَامَّةَ تَزْعُمُ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ لَهَا النَّاسُ كَانَتْ رِضًا لِلَّهِ وَ مَا كَانَ اللَّهُ لِيُفْتِنَ أُمَّةَ مُحَمَّدٍ مِنْ بَعْدِهِ

Tafseer Al Ayyashi, from Amro Bin Abu Al Miqdam, from his father who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The general Muslims are claiming that allegiance to Abu Bakr, when the people gathered to him, was for the Pleasure of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> was not going to Try the community of Muhammad<sup>saww</sup> from after him<sup>saww</sup>'.

فَقَالَ أَبُو جَعْفَرٍ ع وَ مَا يَقْرَأُونَ كِتَابَ اللَّهِ أَلَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ الْآيَةُ

Abu Ja'far<sup>asws</sup> said: 'And they are not reading the Book of Allah<sup>azwj</sup>? Isn't Allah<sup>azwj</sup> Saying: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]** – the Verse.

قَالَ فَمُلْتُ لَهُ إِنَّهُمْ يُفْسِدُونَ هَذَا عَلَى وَجْهِ آخِرٍ قَالَ فَقَالَ أ وَ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حِينَ قَالَ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ إِلَى قَوْلِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ الْآيَةُ فَفِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

<sup>26</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 26



He (the narrator) said, 'I said to him<sup>asws</sup>, 'They are interpreting this upon another aspect'. He<sup>asws</sup> said: 'Or hasn't Allah<sup>azwj</sup> Informed about those from the communities before them, they would be differing from after the proof had come to them where He<sup>azwj</sup> Says: **And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit**; - up to His<sup>azwj</sup> Words: **so from them was one who expressed belief, and from them was one who committed Kufr. [2:253]**'.<sup>27</sup>

28- شي، تفسير العياشي عَبْدُ الصَّمَدِ بْنُ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَذَرُونَ مَاتَ النَّبِيُّ ص أَوْ قُتِلَ إِنَّ اللَّهَ يَقُولُ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فَسَمَّ قَبْلَ الْمَوْتِ إِنَّهُمَا سَمَّاهُ فَقُلْنَا إِنَّهُمَا وَ أَبَوَيْهِمَا شَرٌّ مِنْ خَلْقِ اللَّهِ.

Tafseer Al Ayyashi – Abdul Samad Bin Bashir,

'From Abu Abdullah<sup>asws</sup> having said: 'Do you know that the Prophet<sup>as</sup> either dies or gets killed? Allah<sup>azwj</sup> is Saying: **so if he dies or is killed will you turn back upon your heels? [3:144]**. He<sup>saww</sup> was poisoned before the death. Those two (Ayesha & Hafsa) poisoned him<sup>saww</sup>. We said, 'These two and both their fathers are the most evil creatures of Allah<sup>azwj</sup>'.<sup>28</sup>

29- شي، تفسير العياشي الْحُسَيْنُ بْنُ الْمُنْذِرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ الْقَتْلُ أَمْ الْمَوْتُ قَالَ يَعْني أَصْحَابَهُ الَّذِينَ فَعَلُوا مَا فَعَلُوا.

Tafseer Al Ayyashi – Al Husayn Bin Al Munzir who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **'so if he dies or is killed will you turn back upon your heels? [3:144]**. Was it the killing or the death?' He<sup>asws</sup> said: 'It Means his<sup>saww</sup> companions who did what they did''.<sup>29</sup>

30- جاء، المجالس للمفيد الْجَعْفَرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ أَبِي مُوسَى عيسى بْنِ مِهْرَانَ المستعطي [المُسْتَعْطِفِ] عَنْ عَفَّانَ بْنِ مُسْلِمٍ عَنْ وَهَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي عَلَى الْخَوْضِ أَنْظُرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ وَ لَيَقُطَعَنَّ بِرِجَالِ دُونِي فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بَعْدَكَ إِنَّهُمْ مَا زَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ الْقَهْقَرَى.

(The book) 'Al Majaalis' of Al Mufeed – Al Jiany, from Ja'far Bin Muhammad al Hasanny, from Abu Musa Isa Bin Mihran Al Musta'atafy, from Affan Bin Muslim, from Quheyb, from Abdullah Bin Usman, from Ibn Abu Muleykan, from Ayesha (well-known fabricatress) who said,

'I<sup>saww</sup> would be at the Fountain looking at the ones from you returning to me<sup>saww</sup>, and some men would be cut off from me<sup>saww</sup>. I<sup>saww</sup> shall say: 'My<sup>saww</sup> companions! My<sup>saww</sup> companions!' It would be said: 'You<sup>saww</sup> don't know what they did after you<sup>saww</sup>. They did no cease returning upon their heels backwards''.<sup>30</sup>

31- جاء، المجالس للمفيد هَذَا الْإِسْنَادُ عَنْ عيسى عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص قَالَ: دَخَلَ عَلَيْهَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ يَا أُمَّةَ قَدْ جِئْتُ أَنْ يُهْلِكَ كَثْرَةُ مَالِي أَنَا أَكْثَرُ قُرَيْشٍ مَالًا

<sup>27</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 27

<sup>28</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 28

<sup>29</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 29

<sup>30</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 30



(The book) 'Al Majaalis' of Al Mufeed, by this chain from Isa, from Abu Muawiya, from Al Amsh, from Shaqeeq,

'From Umm Salama<sup>ra</sup> wife of the Prophet<sup>saww</sup>, he (the narrator) said, 'Abdul Rahman Bin Awf entered to see her<sup>ra</sup> and said, 'O mother<sup>ra</sup>! I fear that the abundance of my wealth might destroy me. I am the most abundant of wealth from Quraysh'.

قَالَتْ يَا بَنِي فَأَنْفِقْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مِنْ أَصْحَابِي مَنْ لَا يَرَانِي بَعْدَ أَنْ أَفَارِقَهُ

She<sup>ra</sup> said, 'O my<sup>ra</sup> son! I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'From my<sup>saww</sup> companions there is one who will not see me<sup>saww</sup> after I<sup>saww</sup> separate from him'.

قَالَ فَخَرَجَ عِنْدَ الرَّحْمَنِ فَلَقِيَ عُمَرَ بْنَ الْخَطَّابِ فَأَخْبَرَهُ بِالَّذِي قَالَتْ أُمُّ سَلَمَةَ فَجَاءَ يَشْتَدُّ حَتَّى دَخَلَ عَلَيْهَا فَقَالَ بِاللَّهِ يَا أُمُّهُ أَنَا مِنْهُمْ فَقَالَتْ لَا أَعْلَمُ وَلَنْ أُبْرِي بَعْدَكَ أَحَدًا.

Abdul Rahman went out and met Umar Bin Al-Khattab, and informed him with that which Umm Salama<sup>ra</sup> had said. He came harshly until he entered to see her<sup>ra</sup> and said, 'By Allah<sup>azwj</sup>, O mother<sup>ra</sup>! Am I from them?' She<sup>ra</sup> said, 'I<sup>ra</sup> don't know, and I<sup>ra</sup> will never absolve anyone after you, ever!'<sup>31</sup>

32- كشف، كشف الغمة عن كفاية الطالب عن ابن جبير عن ابن عباس قال قال رسول الله ص إنكم تحشرون حفاة عراة غرلا ثم قرأ كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين

(The book) 'Kashf Al Ghumma', from (the book) 'Kifayat Al Talib', from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'You will be Resurrected bare-footed, naked, uncircumcised'. Then he<sup>saww</sup> recited: **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104].**

أَلَا وَ إِنَّ أَوَّلَ مَنْ يُكْسَى إِبْرَاهِيمُ ع أَلَا وَ إِنَّ نَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ أَصْحَابِي أَصْحَابِي قَالَ فَيَقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُدًّا فَارْقَتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عِيسَى ع وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ.

Indeed! And the first one to be clothed would be Ibrahim<sup>as</sup>, and some people from my<sup>saww</sup> companions would be taken to the left, so I<sup>saww</sup> shall say: 'My companions!' He<sup>azwj</sup> would Say: "They did not cease turning back upon their heels since you<sup>saww</sup> separated from them". So, I<sup>saww</sup> shall say just as the righteous servant Isa<sup>as</sup> said: **and I was a witness upon them for as long as I was among them. [5:117]** – up to His<sup>azwj</sup> Words: **You are the Mighty, the Wise' [5:118]**".<sup>32</sup>

33- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيَجِيَنَّ قَوْمٌ مِنْ أَصْحَابِي مِنْ أَهْلِ الْعِلْيَةِ وَ الْمَكَانَةِ مَيِّ لِيُمُرُوا عَلَى الصَّرَاطِ فَإِذَا رَأَيْتَهُمْ وَ رَأَوْنِي وَ عَرَفْتَهُمْ وَ عَرَفْتُونِي اخْتَلَعُوا دُونِي فَأَقُولُ أَيُّ رَبِّ أَصْحَابِي أَصْحَابِي فَيَقَالُ مَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَدْبَارِهِمْ حَيْثُ فَارَقْتَهُمْ فَأَقُولُ بَعْدًا وَ سُحْقًا.

<sup>31</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 31

<sup>32</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 32

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays that Amir Al-Momineen<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'A group of my<sup>saww</sup> companions from the people Eliat and having the position from me<sup>saww</sup>, in order to pass over the bridge. When I<sup>saww</sup> seen them and they see me<sup>saww</sup>, and I<sup>saww</sup> recognise them and they recognise me<sup>asws</sup>, they would tremble below me<sup>saww</sup>, and I<sup>saww</sup> shall say: 'Yes, Lord<sup>azwj</sup>! My<sup>saww</sup> companions! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>. They **Surely, those who turned back upon their back [47:25]**, when you<sup>saww</sup> separated from them". I<sup>saww</sup> shall say: 'Remoteness be for them and damnation!'"<sup>33</sup>

34- مد، العمدة بإسناده إلى الثعلبي عن تفسيره عن عبد الله بن حماد عن أحمد بن محمد بن الحسن بن محمد بن يحيى عن أحمد بن شعيب عن أبيه عن يونس عن ابن شهاب عن ابن المسيب عن أبي هريرة أنه كان يحدث أن رسول الله ص قال يرد علي يوم القيامة رهط من أصحابي فيخلثون عني الخوض فأقول يا رب أصحابي أصحابي فيقال إنك لا علم لك بما أخذوا ارتدوا على أذبارهم القهقري.

(The book) 'Al Amdah' – By his chain to Al Sa'alby, from his Tafseer, from Abdullah Bin Hamid, from Ahmad Bin Muhammad Bin Al Hassan, from Muhammad Bin Yahya, from Ahmad Bin Suab, form his father, from Yunus, from Ibn Shihad, from Ibn Al Musayyab, from Abu Hureyra (well-known fabricator),

'He used to narrated that Rasool-Allah<sup>saww</sup> said: 'A group of my<sup>saww</sup> companions would return to me<sup>saww</sup> on the Day of Qiyamah, and they would be blocked from the Fountain. So, I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>asws</sup> companions! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "There is no knowledge for you<sup>saww</sup> with what they innovated. They turned upon their heels backwards"<sup>34</sup>. (Non-Shia source)

35- يف، الطوائف مد، العمدة بإسنادهما إلى صحيح البخاري ومسلم والجمع بين الصحيحين بإسنادهما إلى ابن عباس قال: خطب رسول الله ص فقال يا أيها الناس إنكم تحشرون إلى الله غرة غراتا غرلا ثم تلا كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين

(The book) 'Al Taraiif' (and) 'Al Amdah', by their chains to Saheeh Al Bukhari and Muslim, and 'Jam'a Bay Al Sahiheyne', by their chain to Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> addressed saying: 'O you people! You will be Resurrected to Allah<sup>azwj</sup>, naked, bare-footed, uncircumcised!' Then he<sup>saww</sup> recited: **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. [21:104]**.

ثم قال ألا وإن أول الخلق يُكسى يوم القيامة إبراهيم وإنه بجاء رجال من أمتي فيؤخذ بهم ذات الشمال فأقول يا رب أصحابي فيقال إنك لا تدري ما أخذوا بغدك

Then he<sup>saww</sup> said: 'Indeed! And the first of the creatures to be clothed on the Day of Qiyamah would be Ibrahim<sup>as</sup>, and they will come with men from my<sup>saww</sup> community, and take them to the left. So I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>".

فأقول كما قال العبد الصالح وكنت عليهم شهيداً ما دمت فيهم فلما توفيتني كنت أنت الرقيب عليهم وأنت على كل شيء شهيد فيقال إن هؤلاء لم يزالوا مرتدين على أعقابهم منذ فارقتهم.

<sup>33</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 33

<sup>34</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 34

I<sup>saww</sup> shall say just as the righteous servant (Isa<sup>as</sup>) said: **and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]**. He<sup>azwj</sup> would Say: "They did not cease to turn back upon their heels since you<sup>saww</sup> separated from them".

قَالَ مُسْلِمٌ وَ فِي حَدِيثٍ وَكِيعٍ وَ مُعَاذٍ فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُمَا بَعْدَكَ.

Muslim said, 'And in a Hadeeth of Wakie and Muaz (Bin Jabal), 'He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>".<sup>35</sup> (Non-Shia source)

36- مد، العمدة من الجمع بين الصحيحين من المتفق عليه بين الصحيحين بإسناده عن أبي هريرة عن النبي ص قال: وَ الَّذِي نَفْسِي بِيَدِهِ لَأُودَدَنَّ رِجَالًا عَنْ حَوْضِي كَمَا تُدَادُ الْعَرَبِيَّةُ مِنَ الْإِبِلِ عَنِ الْحَوْضِ.

(The book) 'Al Amdah', from (the book) 'Jam'a Bayn Al Sahiheyin', from what is con-incident upon between the two Saheehs, by his chain from Abu Hureyra (well-known fabricator),

'From the Prophet<sup>saww</sup> having said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> will drive away men from my<sup>saww</sup> Fountain just as you tend to drive away the strange camel from the fountain".

قَالَ وَ أَخْرَجَهُ الْبُخَارِيُّ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ص قَالَ: يَرُدُّ عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ زَهْطًا مِنْ أَصْحَابِي فَيُحَلِّتُونِ عَنِ الْحَوْضِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقَالُ إِنَّهُ لَا عِلْمَ لَكَ بِمَا أَخَذْتُمَا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى.

He said, 'And Al Bukhari brought it out from a Hadeeth of Al Zuhry, from Saeed Bin Al Musayyab, he was narrating from one of the companions of,

'The Prophet<sup>saww</sup> having said: 'There will come to me<sup>saww</sup> at the Fountain on the Day of Qiyamah, a group of my<sup>saww</sup> companions, and they will be driven away from the Fountain'. I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "Surely there is no knowledge for you with what they innovated after you<sup>saww</sup>. They turned back upon their heels backwards"<sup>36</sup> (Non-Shia source)

37- أَقُولُ رَوَى ابْنُ الْأَثِيرِ فِي كِتَابِ جَامِعِ الْأُصُولِ بِمَا أَخْرَجَهُ مِنْ صَحِيحِ الْبُخَارِيِّ وَ صَحِيحِ مُسْلِمٍ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ وَ لَيَرْفَعَنَّ إِلَيَّ رِجَالٌ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُ إِلَيْهِمْ لِأَنَّاوَهُمُ اخْتَلَحُوا دُونِي فَأَقُولُ أَيُّ رَبِّ أَصْحَابِي فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُمَا بَعْدَكَ.

I (Majlisi) am saying, 'It is reported by Ibn Al Aseer in the book 'Jamie Al Usool', from what is extracted from Saheeh Al Bukhari and Saheeh Muslim, from Ibn Masoud who said,

'Rasool-Allah<sup>saww</sup> said: 'I shall proceed to the Fountain and the men from you would be introduced to me<sup>saww</sup> until I<sup>saww</sup> incline towards them in order to give them, they will be driven away besides me<sup>saww</sup>. So, I<sup>saww</sup> shall say: 'Yes, O Lord<sup>azwj</sup>! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>". (Non-Shia source)

<sup>35</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 35

<sup>36</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 36

وَمِنَ الصَّحِيحِينَ أَيْضاً عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَيَرِدَنَّ عَلَيَّ الْخَوْضَ رَجُلٌ مِّنْ صَاحِبِي حَتَّى إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ اخْتَلَعُوا دُونِي فَلَأَقُولَنَّ أَيُّ رَبِّ أَصْحَابِي فَلْيُقَالَنَّ لِي إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ.

And from the two Saheehs (Bukhari and Muslim) as well, from Anas (well-known fabricator),

‘Rasool-Allah<sup>saww</sup> said: ‘Men from my<sup>saww</sup> companions will arrive to me<sup>saww</sup> at the Fountain, until when I<sup>saww</sup> see them and they see me<sup>saww</sup>, and they are raised to me<sup>saww</sup>, they will be driven away besides me<sup>saww</sup>. So I<sup>saww</sup> shall be saying: ‘Yes Lord<sup>azwj</sup>! My<sup>saww</sup> companions! My<sup>saww</sup> companions!’ He<sup>azwj</sup> would Say to me<sup>saww</sup>: “You<sup>saww</sup> don’t know what they innovated after you<sup>saww</sup>”.

وَيَذَرُ فِي بَعْضِ الرِّوَايَاتِ قَوْلُهُ فَأَقُولُ سُخْقاً لِمَنْ بَدَّلَ بَعْدِي.

And there is an addition in one of the reports, his<sup>saww</sup> words: ‘I<sup>saww</sup> shall say: ‘Damnation to the one who replaced (matters) after me<sup>saww</sup>’. (Non-Shia source)

وَأَيْضاً مِنَ الصَّحِيحِينَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ مَنْ وَرَدَ شَرِبَ وَ مَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا وَ لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَ يَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَ بَيْنَهُمْ

And as well from the two Saheehs (Bukhari and Muslim) – from Abu Hazim, from Sahl Bin Sa’ad who said,

‘I heard the Prophet<sup>saww</sup> saying: ‘I<sup>asws</sup> shall precede you all at the Fountain. One who arrives would drink, and one who drinks will not feel thirsty, ever! And a group will arrive to me<sup>saww</sup>, I<sup>saww</sup> will recognise them and they will recognise me<sup>saww</sup>. Then there will be a barrier between me<sup>saww</sup> and them’.

قَالَ أَبُو حَازِمٍ فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عِيَّاشٍ وَ أَنَا أَخَذْتُهُمْ بِهَذَا الْحَدِيثِ فَقَالَ هَكَذَا سَمِعْتُ سَهْلاً يَقُولُ فُكُلْتُ نَعَمْ قَالَ وَ أَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ سَمِعْتُهُ يَقُولُ فَيَقُولُ فَإِنَّهُمْ مِنِّي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ فَأَقُولُ سُخْقاً لِمَنْ بَدَّلَ بَعْدِي.

Abu Hazim said, ‘I heard Nu’man Bin Abu Ayyash, and I was narrating to them with this Hadeeth, and he said, ‘That is how I heard Sahl saying’. I said, ‘Yes’. He said, ‘And I testify upon that Abu Saeed Al Khudry heard Yazeed and he<sup>saww</sup> would be saying, ‘But, they are from me<sup>saww</sup>. He<sup>azwj</sup> would Say: “You<sup>saww</sup> don’t know what they innovated after you<sup>saww</sup>”. I<sup>saww</sup> shall say: ‘Damnation! Damnation for one who replaced after me<sup>saww</sup>’. (Non-Shia source)

وَأَيْضاً مِنَ الصَّحِيحِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: يَرُدُّ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِّنْ أَصْحَابِي أَوْ قَالَ مِنْ أُمَّتِي فَيُحَلَّتُونَ عَنِ الْخَوْضِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقُولُ لَا عِلْمَ لَكَ بِمَا أَخَذْتُوا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى وَ فِي رِوَايَةٍ فَيُجْلَوْنَ.

And as well from the two Saheehs (Bukhair and Muslim) – From Abu Hureyra (well-known fabricator),

‘Rasool-Allah<sup>saww</sup> said: ‘On the Day of Qiyamah, a group of my<sup>saww</sup> companions would arrive to me<sup>saww</sup>, – or said: ‘From my<sup>saww</sup> community, and they would be driven away from the Fountain. So I<sup>saww</sup> shall say: ‘O Lord<sup>azwj</sup>! My<sup>azwj</sup> companions!’ He<sup>azwj</sup> would Say: ‘There is no knowledge for you<sup>asws</sup> with what they innovated after you<sup>saww</sup>. They turned back upon their heels backwards’. And in a report, ‘They would be evacuated’’. (Non-Shia source)

وَمِنَ الْبُخَارِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: بَيْنَا أَنَا قَائِمٌ عَلَى الْخَوْضِ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَ بَيْنَهُمْ فَقَالَ لَهُمْ هَلُمُّ قُلْتُ إِلَى أَيْنَ قَالَ إِلَى النَّارِ وَ اللَّهُ فَعُلْتُ وَ مَا شَأْنُهُمْ قَالَ إِنَّهُمْ قَدْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ الْقَهْقَرَى

And from Al Bukhari – ‘Rasool-Allah<sup>saww</sup> said: ‘While I<sup>saww</sup> would be standing at the Fountain when a group (would arrive) until when I<sup>saww</sup> recognise them, a man would come out from between me<sup>saww</sup> and them and say to them: ‘Come!’ I<sup>saww</sup> would say: ‘To where?’ He would say, ‘To the Fire, by Allah<sup>azwj</sup>!’ I<sup>saww</sup> would say: ‘And what is their affair?’ He would say: ‘They had turned back upon their backs backwards’.

ثُمَّ إِذَا زُمْرَةٌ أُخْرَى حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَ بَيْنَهُمْ فَقَالَ لَهُمْ هَلُمُّ قُلْتُ مَا شَأْنُهُمْ قَالَ إِنَّهُمْ قَدْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ

Then there would be another group, until when I<sup>saww</sup> recognise them, a man would come out from between me<sup>saww</sup> and them. He would say to them: ‘Come’. I<sup>saww</sup> would said: ‘To where?’ He would say: ‘To the Fire, By Allah<sup>azwj</sup>!’ I<sup>saww</sup> would say: ‘What is their affair?’ He would say: ‘They turned back upon their back’.

فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلٍ التَّعَمُّ.

I<sup>saww</sup> would not see him finishing from them except similar except a few”. (Non-Shia source)

وَ عَنْ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَرِدُ عَلَيَّ أُمَّتِي الْخَوْضَ وَ أَنَا أَدُوُّ النَّاسِ كَمَا يَدُوُّ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ

And from Muslim, from Abu Hureyra (well-known fabricator),

‘Rasool-Allah<sup>saww</sup> said: ‘My<sup>saww</sup> community will arrive to me<sup>saww</sup> at the Fountain, and I<sup>saww</sup> shall be impeding the people just as the man tends to impeded camel of the man from his own camels’.

قَالُوا يَا نَبِيَّ اللَّهِ تَعْرِفُنَا قَالَ نَعَمْ لَكُمْ سِمَاءٌ لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ وَ لِيَصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلَا يَصِلُونَ فَأَقُولُ يَا رَبِّ هَؤُلَاءِ مِنْ أَصْحَابِي فَيَجِئُنِي مَلَكٌ فَيَقُولُ وَ هَلْ تَدْرِي مَا أَخَذْتُوا بَعْدَكَ.

They said, ‘O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! You<sup>saww</sup> will recognise us?’ He<sup>saww</sup> said: ‘Yes, for you would be a marking which wouldn’t be for anyone apart from you. You will be returned to me<sup>saww</sup> resplendent of faces from the effects of the Wudu’u, and a group from you would be blocked from me<sup>saww</sup>, and they will not (be able to) arrive. I<sup>saww</sup> shall say: ‘O Lord<sup>azwj</sup>! They are from my<sup>saww</sup> companions!’ An Angel would come to me and say: ‘And do you know what they innovated after you<sup>saww</sup>?’ (Non-Shia source)

وَ مِنْ صَحِيحِ مُسْلِمٍ أَيْضاً عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ هُوَ بَيْنَ ظَهْرَيْنِي أَصْحَابِي إِنِّي عَلَى الْخَوْضِ أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ فَلَيَقْتَطَعَنَّ دُونِي رِجَالٌ فَلَأَقُولَنَّ أَيُّ رَبِّ مَنِّي وَ مِنْ أُمَّتِي فَيَقُولُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ مَا زَالُوا يَرْجِعُونَ عَلَى أَغْفَائِهِمْ.

And from Saheeh Muslim as well, from Ayesha (well-known fabricatress) who said,

'I heard Rasool-Allah<sup>saww</sup> saying and he<sup>saww</sup> was in the midst of his<sup>saww</sup> companions: 'I<sup>saww</sup> would be at the Fountain looking at the ones from you returning to me<sup>saww</sup>. Some men would be cut off besides me<sup>saww</sup>, so I<sup>saww</sup> shall say: 'Yes, Lord<sup>azwj</sup>! (They are) from me<sup>saww</sup> and from my<sup>saww</sup> community!' He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>. They did no cease returning upon their heels"". (Non-Shia source)

وَمِنَ الصَّحِيحَيْنِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَالَ رَسُولُ اللَّهِ ص إِنِّي عَلَى الْخَوْضِ أَنْظُرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ وَ سَيُؤْخَذُ نَاسٌ دُونِي فَأَقُولُ يَا رَبِّ مِيٍّ وَ مِنْ أُمَّتِي

And from the two Saheehs (Bukhari and Muslim) – From Asma Bint Abu Bakr who said,

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> would be at the Fountain looking at the ones from you returning to me<sup>saww</sup>, and some people would be seized besides me<sup>saww</sup>. I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! (They are) from me<sup>saww</sup> and from my<sup>saww</sup> community!'

و فِي رِوَايَةٍ أُخْرَى فَأَقُولُ أَصْحَابِي فَيَقَالُ هَلْ شَعَرْتَ مَا عَمِلُوا بِغَدَاكَ وَ اللَّهُ مَا بَرَحُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ.

And in another report: 'I<sup>saww</sup> shall say: 'My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "Are you<sup>saww</sup> aware what they did after you<sup>saww</sup>? By Allah<sup>azwj</sup>! They did not even relax from returning upon their heels". (Non-Shia source)

و مِنْ صَحِيحِ مُسْلِمٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنِّي لَكُمْ فَرَطٌ عَلَى الْخَوْضِ فَإِنِّي لَا يَأْتِيَنَّ أَحَدُكُمْ فَيَذَبَ عَنِّي كَمَا يَذَبُ الْبَعِيرُ الضَّالُّ فَأَقُولُ فِيهِمْ هَذَا فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُمْ بِغَدَاكَ فَأَقُولُ سُخْفًا.

And from Saheeh Muslim –

From Umm Salama<sup>ra</sup>, from the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> shall precede you all at the Fountain, so beware, not one of you should come and be driven away from me<sup>saww</sup> just as the stray camel gets driven away. I<sup>saww</sup> shall say: 'Why this?' He<sup>azwj</sup> would Say: "You<sup>saww</sup> don't know what they innovated after you<sup>saww</sup>. I<sup>saww</sup> shall say: 'Damnation!'"

وَمِنَ الْبُخَارِيِّ عَنِ ابْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ ص أَنَّ النَّبِيَّ قَالَ: يَرَدُّ عَلَى الْخَوْضِ رَجُلًا مِنْ أَصْحَابِي فَيُحْلَتُونَ عَنْهُ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقُولُ إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَخَذْتُمْ بِغَدَاكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ الْقَهْقَرَى.

And from Al Bukhary – From Ibn Al Musayyab who used to narrated from the companions of the Prophet<sup>saww</sup> that the Prophet<sup>saww</sup> said: 'Men would return to me<sup>saww</sup> at the Fountain, and they would be driven away from it. I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions!' He<sup>azwj</sup> would Say: "There is no knowledge for you<sup>saww</sup> with what they innovated after you<sup>saww</sup>. They turned upon their backs backwards!" (Non-Shia source)

وَمِنَ الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَأُذَوِّدَنَّ رَجُلًا عَنْ خَوْضِي كَمَا تُذَادُ الْغَرِيْبَةُ مِنَ الْإِبِلِ عَنِ الْخَوْضِ.

And from the two Saheehs (Bukhari and Muslim) – From Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> will impede men from my<sup>saww</sup> Fountain just as you tend to impede the strange camel from the fountain'.  
(Non-Shia source)

وَمِنْهُمَا عَنْ حَدِيثِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ حَوْضِي لَأَبْعُدُ مِنْ أَيْلَةٍ إِلَى عَدَنٍ وَ الَّذِي نَفْسِي بِيَدِهِ لَأَدُودَنَّ عَنْهُ الرَّجَالَ كَمَا يَدُودُ الرَّجُلُ الْإِبِلَ الْعَرَبِيَّةَ عَنْ حَوْضِهِ.

And from both of them, from Huzeyfa,

'Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> Fountain is wider than from Eilat to Aden. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> will drive away men from it just as the man tends to drive away the strange camel from his fountain'. (Non-Shia source)

و رُوِيَ مِنْ سُنَنِ أَبِي دَاوُدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً أَوْ اثْنَتَيْنِ وَ سَبْعِينَ وَ النَّصَارَى مِثْلَ ذَلِكَ وَ سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً.

And it is reported from Sunan of Abu Dawood, from Abu Hureyra (well-known fabricator),

'Rasool-Allah<sup>saww</sup> said: 'The Jews will divide into seventy-one sects, or seventy-two, and the Christians similar to that, and my<sup>saww</sup> community will be separating upon seventy-three sects'. (Non-Shia source)

و مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ ابْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذُو النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَانِيَةً لَيَكُونَنَّ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ

And from Saheeh Al Tirmizi, from Ibn Amro Bin Al Aas who said,

'Rasool-Allah<sup>saww</sup> said: 'There will be coming upon my<sup>saww</sup> community what came upon the children of Israel, step of the slipper with the slipper, until if there was one of them who had gone to his mother openly, there will be one in my<sup>saww</sup> community who would be doing that.

وَ إِنْ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى اثْنَتَيْنِ وَ سَبْعِينَ مِلَّةً وَ سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ مِلَّةً كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا مَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَنْ كَانَ عَلَى مَا أَنَا عَلَيْهِ وَ أَصْحَابِي.

And the children of Israel divided into Seventy-two nations, and my<sup>saww</sup> community will be dividing upon seventy-three nations. All of these would be in the Fire except one nation'. They said, 'Which one is it, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'One who would be upon what I<sup>saww</sup> and my<sup>saww</sup> companions are upon'. (Non-Shia source)

و مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ لَتَرَكُنَّ سَنَنْ مَنْ كَانَ قَبْلَكُمْ

And from Saheeh Al-Tirmizi, from the Prophet<sup>saww</sup> having said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! You will be riding the ways of the ones who were before you'.

وَ زَادَ زَيْنُ حَذُو النَّعْلِ بِالنَّعْلِ وَ الْفِدَّةَ بِالْفِدَّةِ حَتَّى إِنْ كَانَ فِيهِمْ مَنْ أَتَى أُمَّهُ يَكُونُ فِيكُمْ فَلَا أَذْرِي أَوْ تَعْبُدُونَ الْعِجْلَ أَمْ لَا.



And there is an addition by Razeyn: ‘Step of the slipper with the slipper, and the arrow with the arrow (in a quiver), to the extent that if among them there was one who had gone to his mother, it would happen among you all, so I<sup>saww</sup> don’t know whether you will be worshipping the calf or not”. (Non-Shia source)

وَمِنَ الصَّحِيحِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَتَتَّبِعَنَّ سَنَنْ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِيرٍ وَ ذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَتَبِعْتُمُوهُمْ قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودَ وَ النَّصَارَى قَالَ فَمَنْ.

And from the two Saheehs (Bukhari and Muslim) – Abu Saedd Al Khudry,

‘Rasool-Allah<sup>saww</sup> said: ‘You will be following the ways of the ones who were before you, palm’s width by palm’s width, and cubit by cubit, to the extent that if they had entered a lizard hole, you will be following them (into it)’. We said, ‘O Rasool-Allah<sup>saww</sup>! The Jews and the Christians?’ He<sup>saww</sup> said: ‘Who else?’ (Non-Shia source)

وَمِنْ صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَأْخُذَ أُمَّتِي مَاخَذَ الْقُرُونِ قَبْلَهَا شِبْرًا بِشِيرٍ وَ ذِرَاعًا بِذِرَاعٍ قِيلَ لَهُ يَا رَسُولَ اللَّهِ كَفَارِسَ وَ الرُّومَ قَالَ مَنِ النَّاسُ إِلَّا أُولَئِكَ.

And from Saheeh Al Bukhari – From Abu Hureyra (well-known fabricator),

Rasool-Allah<sup>saww</sup> said: ‘The Hour will not be established until my<sup>saww</sup> community take to what the previous generations before it had taken to, palm’s width by palm’s width, and cubit by cubit’. It was said to him<sup>saww</sup> ‘O Rasool-Allah<sup>saww</sup>! Like Persians and Romans?’ He<sup>saww</sup> said: ‘Who are the people except them?’

وَمِنَ التِّرْمِذِيِّ وَ سُنَنِ أَبِي دَاوُدَ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ.

And from Al Tirmizi and Sunan of Abu Dawood: ‘There is a group of my<sup>saww</sup> community who will not cease to be upon the truth’. (Non-Shia source)

و قال السيد روى الحميدي في الجمع بين الصحيحين من مسند أبي الدرداء في الحديث الأول من صحيح البخاري قالت أم الدرداء. دخل علي أبو الدرداء و هو مغضب فقلت ما أغضبك فقال و الله ما أعرف من أمر محمد ص شيئا إلا أنهم يصلون جميعا.

And the seyyid said, ‘Al Himeyri reported in ‘Al Jam’a Bayn Al Sahiheyn’, from ‘Musnad’ of Abu Darda’a in the first Hadeeth from Saheeh Al Bukhari. Umm Al Darda’a said, ‘Abu Al Darda’a entered to see me and he was angered. I said, ‘Mhat has angered you?’ He said, ‘By Allah<sup>azwj</sup>! I do not recognise anything from the matters of Muhammad<sup>saww</sup> (still left as was) except they are all praying Salat”. (Non-Shia source)

روي أيضا من صحيح البخاري من مسند أنس بن مالك عن الزهري قال. دخلت على أنس بن مالك بدمشق و هو يبكي فقلت ما يبكيك قال لا أعرف شيئا مما أدركت إلا هذه الصلاة و هذه الصلاة قد ضيعت.

It is reported as well from Saheel Al Bukhari, from Musnad of Anas Bin Malik (well-known fabricator), from Al Zuhry who said,



'I entered to see Anas Bin Malik (well-known fabricator) at Damascus, and he was crying. I said, 'What makes you cry?' He said, 'I do not recognise anything from what I have come across except this Salat, and this Salat has been wasted'.

في حديث آخر منه. ما أعرف شيئاً مما كان على عهد رسول الله ص قيل الصلاة قال أليس ضيعتم ما ضيعتم فيها.

And in another Hadeeth from him: 'I do not recognise anything from what had happened in the era of Rasool-Allah<sup>saww</sup>'. It was said, 'The Salat'. He said, 'Haven't you wasted what you wasted regarding it?' (Non-Shia source)

و روى الحميدي أيضاً من مسند أبي مالك و أبي عامر أن النبي ص قال: أول دينكم نبوة و رحمة ثم ملك و رحمة ثم ملك و حبرية ثم ملك عض يستحل فيه الحر و الحرير.

And it is reported by Al Himeyri as well, from Musnad of Abu Malik, and Abu Aamir,

'The Prophet<sup>saww</sup> said: 'The first (beginning) of your Religion is Prophet-hood and Mercy, then (it will be) kingship and mercy, then kingship and tyranny, then kingship of harm in which the fur and the silk would be permissible'.

و من المتفق عليه من مسند أبي هريرة عنه ص في أواخر الحديث المذكور إن مثلي كمثل رجل استوقد ناراً فلما أضاءت ما حوله جعل الفرائش و هذه الدواب التي تقع في النار تقع فيها و جعل يحجزهم فيعلمون و يقتحمون فيها

And from the agreed upon from the Musnad of Abu Hureyra (well-known fabricator) at the end of the mentioned Hadeeth: 'My<sup>saww</sup> example is like an example of a man **who kindled a fire, but when it had illumined all around them, [2:17],** made the bed and this animal which fell into the fire, would fall into it, and went on to hold these and was overcome, and were swallowed up into it'.

قال و ذلك مثلي و مثلكم أنا أخذ بحجزكم هلموا عن النار هلموا عن النار فتغلوني و تقتحمون فيها.

He<sup>saww</sup> said: 'And that is my<sup>saww</sup> example and your example. I<sup>saww</sup> grab your sides (saying): 'Come out from the Fire! Come out from the Fire!' But you will overcome me<sup>saww</sup> and you will be swallowed into it'.

و من مسند ثوبان قال قال رسول الله ص إنما أخاف على أمتي الأئمة المضلّين و إذا وقع عليهم السيف لم يرفع عنهم إلى يوم القيامة و لا تقوم الساعة حتى يلحق حيي من أمتي بالمشرّكين و حتى تعبّد في أمتي الأوثان.

And from Musnad of Sowban who said, 'Rasool-Allah<sup>saww</sup> said: 'But rather I<sup>saww</sup> fear upon my<sup>saww</sup> community of the strayed leaders, and when the sword falls upon them it will not be raised from them up to the Day of Qiyamah, and the Hour will not be established until a tribe from my<sup>saww</sup> community joins up with the Polytheists and a tribe worships the idols in my<sup>saww</sup> community'.<sup>37</sup> (Non-Shia source)

<sup>37</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 37

باب 2 إخبار الله تعالى نبيه و إخبار النبي ص أمته بما جرى على أهل بيته صلوات الله عليهم من الظلم و العدوان

## CHAPTER 2 – ALLAH<sup>azwj</sup> EXALTED INFORMING HIS<sup>azwj</sup> PROPHET<sup>saww</sup>, AND THE PROPHET<sup>saww</sup> INFORMING HIS<sup>saww</sup> COMMUNITY WITH WHAT WOULD BEFALL UPON PEOPLE<sup>asws</sup> OF HIS<sup>saww</sup> HOUSEHOLD, FROM THE INJUSTICES AND THE AGGRESSION

1- لي، الأمايلي للصدوق ابن موسى عن الأستدي عن النخعي عن التوفلي عن الحسن بن علي بن أبي حمزة عن أبيه عن سعيد بن جبير عن ابن عباس قال: إن رسول الله ص كان جالسا ذات يوم إذا أقبل الحسن ع فلما رآه بكى ثم قال إني يا بُني فما زال يُذنيه حتى أجلسه على فخذيه اليماني

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'One day Rasool-Allah<sup>saww</sup> was seated when Al-Hassan<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> cried, then said: 'To me<sup>saww</sup>! To me<sup>saww</sup> O my<sup>saww</sup> son<sup>asws</sup>!' He<sup>saww</sup> did not cease to draw him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> upon his<sup>saww</sup> right thigh.

ثم أقبل الحسين ع فلما رآه بكى ثم قال إني يا بُني فما زال يُذنيه حتى أجلسه على فخذيه اليسرى

Then Al-Husayn<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> cried, then said: 'To me<sup>saww</sup>! To me<sup>saww</sup> O my<sup>saww</sup> son<sup>asws</sup>!' He<sup>saww</sup> did not cease to draw him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> on his<sup>saww</sup> left thigh'.

ثم أقبلت فاطمة ع فلما رآها بكى ثم قال إني يا بُنية فأجلسها بين يديه

Then (Syeda) Fatima<sup>asws</sup> came. When he<sup>saww</sup> saw her<sup>asws</sup>, he<sup>saww</sup> cried, then said: 'To me<sup>saww</sup>! To me<sup>saww</sup> my<sup>saww</sup> daughter<sup>asws</sup>!' He<sup>saww</sup> seated her<sup>asws</sup> in front of him<sup>saww</sup>.

ثم أقبل أمير المؤمنين ع فلما رآه بكى ثم قال إني يا أخي فما زال يُذنيه حتى أجلسه إلى جنبه الأيمن

Then Amir Al-Momineen<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> cried, then said: 'To me<sup>saww</sup>! To me<sup>saww</sup> O my<sup>saww</sup> brother<sup>asws</sup>!' He<sup>saww</sup> did not cease to draw him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> to his<sup>saww</sup> right side.

فقال له أصحابه يا رسول الله ص ما ترى واحداً من هؤلاء إلا بكيت أ و ما فيهم من تسر برؤيته

His<sup>saww</sup> companions said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> did not see any one of them<sup>asws</sup> except you<sup>saww</sup> cried, or is it not so that what is in them<sup>asws</sup> would cheer you<sup>saww</sup> by seeing them<sup>asws</sup>?'

فَقَالَ ع وَ الَّذِي بَعَثَنِي بِالنَّبُوَّةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ إِنِّي وَ إِتَاهُمْ لَأَكْرَمُ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَا عَلَى وَجْهِ الْأَرْضِ نَسَمَةٌ أَحَبُّ إِلَيَّ مِنْهُمْ

He<sup>saww</sup> said: 'By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Prophet-hood and Chose me<sup>saww</sup> over the entirety of the Created beings! I<sup>saww</sup> and them<sup>asws</sup> are the most honourable creatures to Allah<sup>azwj</sup> Mighty and Majestic, and there is no person upon the surface of the earth more beloved to me<sup>saww</sup> than them<sup>asws</sup>.

أَمَّا عَلَيَّ بْنَ أَبِي طَالِبٍ ع فَإِنَّهُ أَحَبُّ إِلَيَّ وَ شَفِيقِي وَ صَاحِبُ الْأَمْرِ بَعْدِي وَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ صَاحِبُ حَوْضِي وَ شَفَاعَتِي وَ هُوَ مَوْلَى كُلِّ مُسْلِمٍ وَ إِمَامُ كُلِّ مُؤْمِنٍ وَ فَائِدُ كُلِّ تَقِيٍّ وَ هُوَ وَصِيِّ وَ خَلِيفَتِي عَلَى أَهْلِي وَ أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي

As for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, he<sup>asws</sup> is my<sup>asws</sup> brother<sup>asws</sup>, and my<sup>asws</sup> parallel, and Master of the Command after me<sup>saww</sup>, and bearer of my<sup>saww</sup> flag in the world and the Hereafter, and in charge of my<sup>saww</sup> Fountain, and my<sup>saww</sup> intercessor, and he<sup>asws</sup> is Master<sup>asws</sup> of every Muslim, and Imam<sup>asws</sup> of every Momin, and guide of every pious, and he<sup>asws</sup> is my<sup>saww</sup> successor, and my<sup>saww</sup> caliph upon my<sup>saww</sup> family and my<sup>saww</sup> community during my<sup>saww</sup> lifetime and after my<sup>saww</sup> passing away.

حُبُّهُ حُبِّي وَ مُبْعُضُهُ مُبْعُضِي وَ بَوْلَاتِيهِ صَارَتْ أُمَّتِي مَرْحُومَةً وَ بَعْدَاوَتِهِ صَارَتْ الْمُخَالَفَةُ لَهُ مِنْهَا مَلْعُونَةً

One loving him<sup>asws</sup> loves me<sup>saww</sup>, and one hating him<sup>asws</sup> hates me<sup>saww</sup>, and by his<sup>asws</sup> Wilayah my<sup>saww</sup> community became Mercied, and by having his<sup>asws</sup> enmity his<sup>asws</sup> adversaries from it became accursed.

وَ إِنِّي بَكَيْتُ حِينَ أَقْبَلَ لِأَنِّي ذَكَرْتُ غَدْرَ الْأُمَّةِ بِهِ بَعْدِي حَتَّى إِنَّهُ لَيَزَالُ عَنْ مَقْعَدِي وَ قَدْ جَعَلَهُ اللَّهُ لَهُ بَعْدِي ثُمَّ لَا يَزَالُ الْأَمْرُ بِهِ حَتَّى يُضْرَبَ عَلَى قَرْنِهِ ضَرْبَةً تُخْضَبُ مِنْهَا لَحْيَتُهُ فِي أَفْضَلِ الشُّهُورِ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ

And I<sup>saww</sup> cried when he<sup>asws</sup> came because I<sup>saww</sup> remembered the treachery of the community with him<sup>asws</sup> after me<sup>saww</sup>, to the extent that he<sup>asws</sup> would be moved from my<sup>saww</sup> seat, and although Allah<sup>azwj</sup> has Made it to be for him<sup>asws</sup> after me<sup>saww</sup>. Then the matter will not cease to be with him<sup>asws</sup> until he<sup>asws</sup> is struck upon his<sup>asws</sup> forehead with a strike, his<sup>asws</sup> beard would be dyed from it in the most superior of the months: **The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan; [2:185].**

وَ أَمَّا ابْنَتِي فَاطِمَةُ فَإِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ نُورٌ عَيْنِي وَ هِيَ ثَمَرَةُ فُؤَادِي وَ هِيَ رُوحِي الَّتِي بَدَأَ جَنِّي وَ هِيَ الْحَوْرَاءُ الْإِنْسِيَّةُ

And as for my<sup>saww</sup> daughter Fatima<sup>asws</sup>, she<sup>asws</sup> is chieftess of the women of the worlds, from the former ones and the latter ones, and she<sup>asws</sup> is a part of me<sup>saww</sup>, and she<sup>asws</sup> is light of my<sup>saww</sup> eyes, and she<sup>asws</sup> is fruit of my<sup>saww</sup> heart, and she<sup>asws</sup> is my<sup>saww</sup> soul which is by my<sup>saww</sup> two sides, and she<sup>asws</sup> is the human Hourie.

مَتَى قَامَتْ فِي مَجْرَاهَا بَيْنَ يَدَي رَّبِّهَا جَلَّ جَلَالُهُ زَهَرَ نُورُهَا لِمَلَائِكَةِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي انظُرُوا إِلَى أُمِّي فَاطِمَةَ سَيِّدَةِ إِمَائِي قَائِمَةً بَيْنَ يَدَي تَرْتَعِدُ فَرَائِصُهَا مِنْ خِيفَتِي وَ قَدْ أَقْبَلْتُ بِقَلْبِيهَا عَلَى عِبَادَتِي أَشْهَدُكُمْ أَنِّي قَدْ آمَنْتُ بِشَيْعَتِهَا مِنَ النَّارِ

Whenever she<sup>asws</sup> stands in her<sup>asws</sup> prayer niche in front of her<sup>asws</sup> Lord<sup>azwj</sup>, her<sup>asws</sup> Noor (light) shines to the Angels of the sky just as the light of the stars tends to shine to the inhabitants of the earth, and Allah<sup>azwj</sup> Mighty and Majestic Says to His<sup>azwj</sup> Angels: "O My<sup>azwj</sup> Angels! Look at My<sup>azwj</sup> maid Fatima<sup>asws</sup>, chieftess of My<sup>azwj</sup> maids, standing in front of Me<sup>azwj</sup>! Her<sup>asws</sup> limbs are trembling from fearing Me<sup>azwj</sup>, and she<sup>asws</sup> has turned with her<sup>asws</sup> heart upon worshipping Me<sup>azwj</sup>. I<sup>saww</sup> Keep you as witnesses that I<sup>saww</sup> have Secured her<sup>asws</sup> Shias from the Fire!"

وَ أَنِّي لَمَّا رَأَيْتُهَا ذَكَرْتُ مَا يُصْنَعُ بِهَا بَعْدِي كَأَنِّي بِهَا وَ قَدْ دَخَلَ الدُّلُّ بَيْتَهَا وَ انْتَهَكَتْ حُرْمَتُهَا وَ عُصِبَتْ حَقُّهَا وَ مُعِيتَ إِزْنُهَا وَ كُسِرَتْ جَنْبُهَا وَ اسْقَطَتْ جَنْبِهَا وَ هِيَ تُنَادِي يَا مُحَمَّدَا فَلَا تُجَابُ وَ تَسْتَعِيثُ فَلَا تُعَاثُ

And whenever I<sup>saww</sup> see her<sup>asws</sup>, I<sup>saww</sup> remember what would be done with her<sup>asws</sup> after me<sup>saww</sup>. It is as if I<sup>saww</sup> am with her<sup>asws</sup>, and the humiliation has entered her<sup>asws</sup> house, and her<sup>asws</sup> sanctity has been violated, and her<sup>asws</sup> rights have been usurped, and her<sup>asws</sup> inheritance has been deprived, and her<sup>asws</sup> side has been broken, and her<sup>asws</sup> pregnancy has been miscarried, and she<sup>asws</sup> is calling out: 'O Muhammad<sup>saww</sup>!', but she<sup>asws</sup> is not answered, and she<sup>asws</sup> seeks help but is not helped.

فَلَا تَزَالُ بَعْدِي مَحْزُونَةً مَكْرُوبَةً بَاكِئَةً تَتَذَكَّرُ انْقِطَاعَ الْوَحْيِ عَنْ بَيْتِهَا مَرَّةً وَ تَتَذَكَّرُ فِرَاقِي أُخْرَى وَ تَسْتَوْحِشُ إِذَا جَنَّهَا اللَّيْلُ لِفَقْدِ صَوْتِي الَّذِي كَانَتْ تَسْمَعُ إِلَيْهِ إِذَا نَهَجْتُ بِالْقُرْآنِ ثُمَّ تَرَى نَفْسَهَا ذَلِيلَةً بَعْدَ أَنْ كَانَتْ فِي أَيَّامِ أَبِيهَا عَزِيزَةً

So she<sup>asws</sup> will not cease after me<sup>saww</sup> to be aggrieved, crying, remembering the termination of the Revelation from her<sup>asws</sup> house at times, and remembering my<sup>saww</sup> separation at another (time); and she<sup>asws</sup> gets lonely when the night shields due to the loss of my<sup>saww</sup> voice which she<sup>asws</sup> used to listen to whenever I<sup>saww</sup> held vigil with the Quran. Then she<sup>asws</sup> sees herself<sup>asws</sup> as humiliated afterwards that she<sup>asws</sup> used to be endeared during the days of her<sup>asws</sup> father<sup>saww</sup>.

فَعِنْدَ ذَلِكَ يُؤْنِسُهَا اللَّهُ تَعَالَى دِكْرُهُ بِالمَلَائِكَةِ فَنَادَتْهَا بِمَا نَادَتْ بِهِ مَرْيَمُ بِنْتُ عِمْرَانَ فَتَقُولُ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ يَا فَاطِمَةُ أَقْنِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّاكِعِينَ

During that, Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, would comfort her with the Angels, and she<sup>asws</sup> would be called out with what Maryam Bint Imran<sup>as</sup> had been called out with. They will say: 'O Fatima<sup>asws</sup>! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds**' [3:42]. O Fatima<sup>asws</sup>! **Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers** [3:43]'.

ثُمَّ يَنْتَدِي بِهَا الْوَجْعُ فَتَمْرَضُ فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا مَرْيَمَ بِنْتُ عِمْرَانَ مُرَضِّهَا وَ تُؤْنِسُهَا فِي عِلَّتِهَا فَتَقُولُ عِنْدَ ذَلِكَ يَا رَبِّ إِنِّي سَمِعْتُ الْحَيَاةَ وَ تَبَرَّعْتُ بِأَهْلِ الدُّنْيَا فَأَلْحِقْنِي بِأَبِي

Then the troubles would begin with her<sup>asws</sup> and she<sup>asws</sup> would fall ill, so Allah<sup>azwj</sup> Mighty and Majestic would Send Maryam Bint Imran<sup>as</sup> to her<sup>asws</sup> to console her<sup>asws</sup> and comfort her<sup>asws</sup> during her<sup>asws</sup> illness. During that she<sup>asws</sup> would say: 'O Lord<sup>azwj</sup>! I<sup>asws</sup> am weary of the life and complain of the people of the world, so join me<sup>asws</sup> with my<sup>asws</sup> father<sup>saww</sup>.

فَيُلْحِقُهَا اللَّهُ عَزَّ وَ جَلَّ بِى فَتَكُونُ أَوَّلَ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَتَقْدَمُ عَلَيَّ مَحْزُونَةً مَكْرُومَةً مَعْصُوبَةً مَقْتُولَةً فَأَقُولُ عِنْدَ ذَلِكَ اللَّهُمَّ الْعَنْ مَنْ ظَلَمَهَا وَ عَاقَبَ مَنْ غَصَبَهَا وَ دَلَّلَ مَنْ أَدْلَمَهَا وَ خَلَّدَ فِي نَارِكَ مَنْ ضَرَبَ جَنْبَيْهَا حَتَّى أَلْقَتْ وَلَدَهَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ آمِينَ

So Allah<sup>azwj</sup> would join her<sup>asws</sup> with me<sup>saww</sup> and she<sup>asws</sup> would become the first one of my<sup>saww</sup> family<sup>asws</sup> to proceed to me<sup>saww</sup>, grief-stricken, saddened, usurped, murdered. During that, I<sup>saww</sup> shall say: 'O Allah<sup>azwj</sup>! Curse the one who oppressed her<sup>asws</sup>, and Punish the one who usurped her<sup>asws</sup>, and disgrace the one who humiliated her<sup>asws</sup>, and eternalise in Your<sup>azwj</sup> Fire the one who struck her<sup>asws</sup> side to the extent that her<sup>asws</sup> child was miscarried!' The Angels would say: 'Ameen', at that.

وَ أَمَّا الْحَسَنُ ع فَإِنَّهُ ابْنِي وَ وَلَدِي وَ مَيِّ وَ قُرَّةُ عَيْنِي وَ ضِيَاءُ قَلْبِي وَ ثَمَرَةُ فُؤَادِي وَ هُوَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ حُجَّةُ اللَّهِ عَلَى الْأُمَّةِ أَمْرِي وَ قَوْلُهُ قَوْلِي مَنْ تَبِعَهُ فَإِنَّهُ مِنِّي وَ مَنْ عَصَاهُ فَلَيْسَ مِنِّي

And as for Al-Hassan<sup>asws</sup>, so he<sup>asws</sup> is my<sup>saww</sup> son<sup>asws</sup>, and my<sup>saww</sup> child, and from me<sup>saww</sup>, and delight of my<sup>asws</sup> eyes, and illumination of my<sup>saww</sup> heart, and fruit of my<sup>saww</sup> heart, and he<sup>asws</sup> is chief of the youths of the inhabitants of the Paradise, and a Divine Authority of Allah<sup>azwj</sup> upon the community. His<sup>asws</sup> orders are my<sup>saww</sup> orders, and his<sup>asws</sup> words are my<sup>saww</sup> words. One who follows him<sup>asws</sup>, he is from me<sup>saww</sup>, and one who disobeys him<sup>asws</sup>, he isn't from me<sup>saww</sup>.

وَ إِنِّي لَمَّا نَظَرْتُ إِلَيْهِ تَذَكَّرْتُ مَا يَجْرِي عَلَيْهِ مِنَ الدَّلِّ بَعْدِي فَلَا يَزَالُ الْأَمْرُ بِهِ حَتَّى يُقْتَلَ بِالسِّمِّ ظُلْمًا وَ عُذُونًا فَعِنْدَ ذَلِكَ تَبْكِي الْمَلَائِكَةُ وَ السَّبْعُ الشَّدَاذُ لِمَوْتِهِ وَ يَبْكِيهِ كُلُّ شَيْءٍ حَتَّى الطَّيْرُ فِي جَوْ السَّمَاءِ وَ الْحَيْتَانُ فِي جَوْفِ الْمَاءِ

And when I<sup>saww</sup> looked at him<sup>asws</sup>, I<sup>saww</sup> remembered what would transpire upon him<sup>asws</sup> of the humiliation after me<sup>saww</sup>. The matter will not cease with him<sup>asws</sup> until he<sup>asws</sup> is murdered by the poison, oppressed, and aggressed. During that, the Angels and the seven strong ones (skies) would cry at his<sup>asws</sup> expiry, and every thing would cry for him, even the birds in the atmosphere of the sky, and the fishes in the interior of the water.

فَمَنْ بَكَاهُ لَمْ تَعَمْ عَيْنُهُ يَوْمَ تَعْمَى الْغُيُوثُ وَ مَنْ حَزَنَ عَلَيْهِ لَمْ يَحْزَنْ قَلْبُهُ يَوْمَ تَحْزَنُ الْقُلُوبُ وَ مَنْ زَارَهُ فِي بَقِيعِهِ نَبَتْ قَدَمُهُ عَلَى الصِّرَاطِ يَوْمَ تَرُلُ فِيهِ الْأَفْقَادُ

So the one who cries for him<sup>asws</sup>, his eyes will not be blinded on the day the eyes would be blinded, and the one who grieves upon him<sup>asws</sup>, his heart will not grieve on the Day the hearts would grieve; and the one who visits him<sup>asws</sup> in his<sup>asws</sup> spot (grave), his feet will be affirmed upon the Bridge on the Day the feet would be slipping.

وَ أَمَّا الْحُسَيْنُ ع فَإِنَّهُ مِنِّي وَ هُوَ ابْنِي وَ وَلَدِي وَ خَيْرُ الْخَلْقِ بَعْدَ أُخِيهِ وَ هُوَ إِمَامُ الْمُسْلِمِينَ وَ مَوْلَى الْمُؤْمِنِينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ وَ غِيَاثُ الْمُسْتَغِيثِينَ وَ كَهْفُ الْمُسْتَجِيرِينَ وَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ أَجْمَعِينَ وَ هُوَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ بَابُ نَجَاةِ الْأُمَّةِ

And as for Al-Husayn<sup>asws</sup>, he<sup>asws</sup> is from me<sup>saww</sup>, and he<sup>asws</sup> is my<sup>saww</sup> son<sup>asws</sup>, and my<sup>saww</sup> child, and best of the creatures after his<sup>asws</sup> brother<sup>asws</sup>, and he<sup>asws</sup> is Imam<sup>asws</sup> of the Muslims, and Master<sup>asws</sup> of the Momineen, and caliph of Lord<sup>azwj</sup> of the worlds, and helpers of the seekers of help, and a cave for the sheltering ones, and a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and he<sup>asws</sup> is chief of the youths of the inhabitants of the Paradise, and a door of the salvation of the community.

أَمْرُهُ أَمْرِي وَ طَاعَتُهُ طَاعَتِي مَنْ تَبِعَهُ فَإِنَّهُ مِنِّي وَ مَنْ عَصَاهُ فَلَيْسَ مِنِّي

His<sup>asws</sup> orders are my<sup>saww</sup> orders, and obedience to him<sup>asws</sup> is obedience to me<sup>saww</sup>. One who follows him, so he is from me<sup>saww</sup>, and one who disobeys him<sup>asws</sup>, he isn't from me<sup>saww</sup>.

وَ إِنِّي لَمَّا رَأَيْتُهُ تَذَكَّرْتُ مَا يُصْنَعُ بِهِ بَعْدِي كَأَنِّي بِهِ وَ قَدْ اسْتَحَارَ بِحُرْمِي وَ قُرْبِي فَلَا يُجَارُ فَأَضْمُهُ فِي مَنْامِي إِلَى صَدْرِي وَ أَمْرُهُ بِالرَّحْلَةِ عَنْ دَارِ هَجْرَتِي وَ أُبَشِّرُهُ بِالشَّهَادَةِ

And when I<sup>saww</sup> saw him<sup>asws</sup>, I<sup>asws</sup> remembered what would be done with him<sup>asws</sup> after me<sup>saww</sup>. It is as if I<sup>saww</sup> am with him<sup>asws</sup>, and he<sup>asws</sup> has appealed for help with my<sup>saww</sup> sanctimonious ones and my<sup>saww</sup> kindred, but he<sup>asws</sup> is not helped. So I<sup>saww</sup> hug him<sup>asws</sup> in my<sup>saww</sup> dream to my<sup>saww</sup> chest, and instruct him<sup>asws</sup> with the departure from the house of emigration, and give him<sup>asws</sup> the glad tidings of the martyrdom.

فَيَرْجُلُ عَنْهَا إِلَى أَرْضِ مَقْتَلِهِ وَ مَوْضِعِ مَصْرَعِهِ أَرْضِ كَرْبٍ وَ بَلَاءٍ وَ قَتْلِ وَ فَنَاءٍ تَنْصُرُهُ عَصَابَتُهُ مِنَ الْمُسْلِمِينَ أُولَئِكَ مِنْ سَادَةِ شُهَدَاءِ أُمَّتِي يَوْمَ الْقِيَامَةِ

So he<sup>asws</sup> departs from it to the land of his<sup>asws</sup> killing, and place of his<sup>asws</sup> final lying down, a land of anguish and afflictions (Karb wa Bala), and killing, and perishing. A group of the Muslims would help him<sup>asws</sup>. They are from the chiefs of the martyrs of my<sup>saww</sup> community on the Day of Qiyamah.

كَأَنِّي أَنْظُرُ إِلَيْهِ وَ قَدْ رُمِيَ بِسَهْمٍ فَخَرَّ عَنْ فَرَسِهِ صَرِيحاً ثُمَّ يُدْبِحُ كَمَا يُدْبِحُ الْكَبْشُ مَظْلُوماً

It is as if I<sup>saww</sup> am looking at him<sup>asws</sup>, and he<sup>asws</sup> has been shot at by an arrow, so he<sup>asws</sup> falls from his<sup>asws</sup> horse quickly. Then he<sup>asws</sup> is slaughtered just as the ram gets slaughtered, oppressed'.

ثُمَّ بَكَى رَسُولُ اللَّهِ ص وَ بَكَى مِنْ حَوْلِهِ وَ ارْتَفَعَتْ أَصْوَاتُهُمْ بِالضَّجِيحِ ثُمَّ قَامَ ع وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ مَا يَلْقَى أَهْلُ بَيْتِي بَعْدِي ثُمَّ دَخَلَ مَنْزِلَهُ.

Then Rasool-Allah<sup>saww</sup> cried, and the ones around him<sup>saww</sup> cried, and their voices were raised with the noise. Then he<sup>saww</sup> stood up and he<sup>saww</sup> was saying: 'O Allah<sup>azwj</sup>! I<sup>saww</sup> complain to You<sup>azwj</sup> of what People<sup>asws</sup> of my<sup>saww</sup> Household would be facing after me<sup>saww</sup>'. Then he<sup>saww</sup> entered his<sup>saww</sup> house".<sup>38</sup>

<sup>38</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 1

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فَقَالَ أَبْكِي لِدُرِّي وَمَا تَصْنَعُ بِهِمْ شِرَارُ أُمِّي مِنْ بَعْدِي كَأَنِّي بِفَاطِمَةَ بِنْتِي وَ قَدْ ظَلِمْتُ بَعْدِي وَ هِيَ تُنَادِي يَا أَبَتَاهُ يَا أَبَتَاهُ فَلَا يُعِينُهَا أَحَدٌ مِنْ أُمِّي

He<sup>saww</sup> said: 'I<sup>saww</sup> cry for my<sup>saww</sup> offspring and what would be done with them by the evil ones of my<sup>saww</sup> community from after me<sup>saww</sup>. It is as if I<sup>saww</sup> am with Fatima<sup>asws</sup>, my<sup>saww</sup> daughter<sup>asws</sup>, and she is being oppressed after me<sup>saww</sup> and she<sup>asws</sup> is calling out: 'O Father<sup>saww</sup>! O Father<sup>saww</sup>! But no one from my<sup>saww</sup> community is assisting her<sup>asws</sup>'.

فَسَمِعَتْ ذَلِكَ فَاطِمَةُ عَ فَبَكَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص لَا تَبْكِينَ يَا بِنْتِي فَقَالَتْ لَسْتُ أَبْكِي لِمَا يُصْنَعُ بِي مِنْ بَعْدِكَ وَ لَكِنِّي أَبْكِي لِفِرَاقِكَ يَا رَسُولَ اللَّهِ

Fatima<sup>asws</sup> heard that and she<sup>asws</sup> cried. Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'Do not cry O daughter<sup>asws</sup>'. She<sup>asws</sup> said: 'I<sup>asws</sup> am not crying at what would be done with me<sup>asws</sup> from after you<sup>saww</sup>, but I<sup>asws</sup> am crying due to your<sup>saww</sup> separation, O Rasool-Allah<sup>saww</sup>!'

فَقَالَ لَهَا أَبْشِرِي يَا بِنْتُ مُحَمَّدٍ بِسُرْعَةِ اللَّحَاقِ بِي فَإِنَّكَ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِي.

He<sup>saww</sup> said to her<sup>asws</sup>: 'Receive glad tidings, O daughter<sup>asws</sup> of Muhammad<sup>saww</sup> with the quickness of the joining up with me<sup>saww</sup>, for you<sup>asws</sup> will be the first one from the People<sup>asws</sup> of my<sup>saww</sup> Household to join up with me<sup>saww</sup>', 41

5- ماء، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن محمد بن مخلد الجعفي عن عباد بن سعيد الجعفي عن محمد بن عثمان بن أبي البهلول عن صالح بن أبي الأسود عن أبي الجارود عن حكيم بن جبير عن سالم الجعفي قال: قال علي صلوات الله عليه و هو في الرحبة جالس انتدبوا و هو على المسير من السواد فانتدبوا نحو [نحواً] من مائة فقال و رب السماء و الأرض لقد حدثني خليلي رسول الله ص أن الأمة ستغير بي من بعده عهداً مغهوداً و قضاءً مقضياً و قد حاب من أفتى.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Mukhallad Al Jufy, from Abbad Bin Saeed Al jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih Bin Abu Al Aswad, from Abu Al Jaroud, from Hajeem Bin Jubeyr, from Salim Al Jufy who said,

'Ali<sup>asws</sup> said and he<sup>asws</sup> was seated in Al-Rahba answering (questions), and he<sup>asws</sup> was upon a journey from the desert. He<sup>asws</sup> answered approximately one hundred and said, 'By the Lord<sup>azwj</sup> of the sky and the earth! My<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> had narrated to me<sup>asws</sup> that the community would be betraying me<sup>asws</sup> after him<sup>saww</sup> of a pacted pact, and decrees decreed, **and the one who fabricates would be disappointed**' [20:61]" 42

6- ماء، الأمايلي للشيخ الطوسي المفيد عن علي بن خالد عن العباس بن المغيرة عن أحمد بن منصور عن عبد الرزاق عن معمر عن قتادة عن نصر بن عاصم الليثي عن خالد بن خالد عن أبي الحسن قال: خرجت سنة فتح تستر حتى قدمت الكوفة فدخلت المسجد فإذا أنا بحلقة فيها رجل جهنم من الرجال فقلت من هذا فقال القوم أ ما تعرفه فقلت لا فقالوا هذا حديثك بن الإيمان صاحب رسول الله ص

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Abdul Razzaq, from Ma'mar, from Qatadah, from Nasr Bin Aasim Al Laysi, from Khalid Bin Khalid Al Yashkuri who said,

41 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 4

42 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 5



'I went out in the year of the conquest of Tustar (a province of Persia) until I arrived at Al-Kufa. I entered the Masjid and there I was with a circle there I was with a man of weak one from the men. I said, 'Who is this?' The group said, 'Do you not recognise him?' I said, 'No'. They said, 'This is Huzeifa Bin Al-Yaman, companion of Rasool-Allah<sup>saww</sup>'.

قَالَ فَقَعَدْتُ إِلَيْهِ فَحَدَّثْتُ الْقَوْمَ فَقَالَ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ص عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ فَأَنْكَرَ ذَلِكَ الْقَوْمَ عَلَيْهِ

He (the narrator) said, 'I sat to him, and he narrated to the group. He said, 'The people used to ask Rasool-Allah<sup>saww</sup> about the good, and I used to ask him<sup>saww</sup> about the evil'. The group disliked that upon him.

فَقَالَ سَأَحَدْتُكُمْ بِمَا أَنْكَرْتُمْ إِنَّهُ جَاءَ أَمْرُ الْإِسْلَامِ فَجَاءَ أَمْرٌ لَيْسَ كَأَمْرِ الْجَاهِلِيَّةِ وَكُنْتُ أُعْطِيتُ مِنَ الْقُرْآنِ فَفَهَّمْتُ وَكَانَ رِجَالٌ يَحْيُونَ فَيَسْأَلُونَ النَّبِيَّ ص فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ أَ يَكُونُ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ نَعَمْ

He said, 'I shall narrate to you with what you are disliking. The matter of Al-Islam came, so there came a matter unlike the matter of the pre-Islamic period, and I had been given understanding from the Quran, and men were coming and asking the Prophet<sup>saww</sup>. I said, 'O Rasool-Allah<sup>saww</sup>! Can evil happen to be after this goodness?' He<sup>saww</sup> said: 'Yes'.

قُلْتُ فَمَا الْعِصْمَةُ مِنْهُ قَالَ السَّيْفُ قَالَ قُلْتُ وَ مَا بَعْدَ السَّيْفِ بَقِيَّةٌ قَالَ نَعَمْ يَكُونُ إِمَارَةٌ عَلَى أَقْدَائِهِ وَ هُدْنَةٌ عَلَى دَخَنِ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ تَقْشُرُ رُعَاهُ الضَّلَالَةَ فَإِنْ رَأَيْتَ يَوْمَئِذٍ خَلِيفَةً عَدْلٍ فَالْزَمْهُ وَ إِلَّا فَمُتْ غَاضًّا عَلَى جَذَلِ شَجَرَةٍ.

I said, 'So what is the protection from it?' He<sup>saww</sup> said: 'The sword'. I said, 'And what would remain after the sword?' He<sup>saww</sup> said: 'Yes, there will happen to be an emirate upon the sins and truce upon the smoke'. I said, 'Then what?' He<sup>saww</sup> said: 'Then the citizens would spread the straying, so if on that day you were to see a just caliph, then necessitate him, or else die biting upon the trunk of a tree'.

وَرَوَى الْحُسَيْنُ بْنُ مَسْعُودٍ الْقَرَاءُ فِي شَرْحِ السُّنَّةِ هَذِهِ الرَّوَايَةُ عَنِ الْيَشْكُرِيِّ هَكَذَا

And it is reported by Al Husayn Bin Masoud Al Farra in (the book) 'Shar'h Al Sunnah', this report form Al Yashkuri, like that –

خَرَجْتُ زَمَنٌ فُتِحَتْ تُسْتَرٌ حَتَّى قَدِمْتُ الْكُوفَةَ وَ دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِمُحَلِّقَةٍ فِيهَا رَجُلٌ صَدَعَ مِنَ الرِّجَالِ حَسَنُ الشَّعْرِ يُعْرِفُ فِيهِ أَنَّهُ رَجُلٌ مِنْ أَهْلِ الْحِجَازِ قَالَ فَقُلْتُ مِنَ الرَّجُلِ فَقَالَ الْقَوْمُ أَوْ مَا تَعْرِفُهُ قُلْتُ لَا قَالُوا هَذَا حَدِيثُهُ بْنُ الْيَمَانِ صَاحِبُ رَسُولِ اللَّهِ ص

'I went out in the time when Tustar (a province of Persia) was conquered until I arrived at Al-Kufa and entered the Masjid, and there I was with a circle wherein was a man blocked from the men, of excellent talk being recognised by it that he was a man from the people of Al-Hijaz. I said, 'Who is the man?' The group said, 'Or do you not recognise him?' I said, 'No'. They said, 'This is Huzeifa Bin Al-Yaman, companion of Rasool-Allah<sup>saww</sup>'.

قَالَ فَقَعَدْتُ وَ حَدَّثْتُ الْقَوْمَ فَقَالَ إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ النَّبِيَّ ص عَنِ الْخَيْرِ وَ كُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ فَأَنْكَرَ ذَلِكَ الْقَوْمَ عَلَيْهِ

He (the narrator) said, 'I sat down and he narrated to the people. He said, 'The people used to ask the Prophet<sup>saww</sup> about the good and I used to ask him<sup>saww</sup> about the evil'. The group disliked that upon him.

فَقَالَ لَهُمْ سَأَخْبِرُكُمْ بِمَا أَنْكَرْتُمْ مِنْ ذَلِكَ جَاءَ الْإِسْلَامُ حِينَ جَاءَ فَجَاءَ أَمْرٌ لَيْسَ كَأَمْرِ الْجَاهِلِيَّةِ فَكُنْتُ قَدْ أُعْطِيتُ فَهَمًّا فِي الْقُرْآنِ فَكَانَ رِجَالٌ يَحِثُّونَ وَيَسْأَلُونَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ

He said to them, 'I shall inform you with what you are disliking from that. Al-Islam came when it came, and a matter came which wasn't like the matter of the pro-Islamic period. I had been given understanding regarding the Quran, and men were coming asking about the good, and I was asking him<sup>saww</sup> about the evil.

قُلْتُ يَا رَسُولَ اللَّهِ أَيْكُونُ بَعْدَ هَذَا الْخَيْرِ شَرٌّ كَمَا كَانَ قَبْلَهُ شَرٌّ قَالَ نَعَمْ قُلْتُ فَمَا الْعِصْمَةُ يَا رَسُولَ اللَّهِ قَالَ صِ السَّيْفِ قُلْتُ وَ هَلْ بَعْدَ السَّيْفِ بَقِيَّةٌ قَالَ نَعَمْ إِمَارَةٌ عَلَى أَفْدَاءٍ وَ هُدْنَةٌ عَلَى دَخَنِ

I said, 'O Rasool-Allah<sup>saww</sup>! Can evil happen to be after this goodness, just as there was evil before it?' He<sup>saww</sup> said: 'Yes'. I said, 'So what is the protection, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'The sword'. I said, 'And would there be any remnant after the sword?' He<sup>saww</sup> said: 'Yes, an emirate upon the sins and a truce upon the smoke'.

قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَنْشَأُ رِعَاةُ الضَّلَالَةِ فَإِنْ كَانَ لِلَّهِ فِي الْأَرْضِ خَلِيفَةٌ جَلَدَ ظَهْرَكَ وَ أَخَذَ مَالَكَ فَأَلْزَمَهُ وَ إِلَّا قُمْتُ وَ أَنْتَ عَاضٌ عَلَى جَذَلِ شَجَرَةٍ

He (the narrator) said, 'I said, 'Then what?' He<sup>saww</sup> said: 'Then citizens would spread the straying, so if there was a caliph for Allah<sup>azwj</sup> in the earth whipping your back and taking your wealth, then necessitate him, or else so die and you are biting upon the trunk of a tree'.

قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَخْرُجُ الدَّجَالُ بَعْدَ ذَلِكَ مَعَهُ نَهْرٌ وَ نَارٌ فَمَنْ وَقَعَ فِي نَارِهِ وَجِبَ أَجْرُهُ وَ حُطَّ وَزُرُهُ وَ مَنْ وَقَعَ فِي نَهْرِهِ وَجِبَ وَزُرُهُ وَ حُطَّ أَجْرُهُ

I said, 'Then what?' He<sup>saww</sup> said: 'The Al-Dajjal<sup>la</sup> would emerge after that having a river with him<sup>la</sup> and a fire. The one who falls into his<sup>la</sup> fire, his Recompense would be obligated and his burdens (sins) would be shed, and one who falls into his river, his burden (sins) would be obligated and his Recompense would be shed'.

قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ يُنْتَجُ الْمُهْرُ فَلَا يُرَكَّبُ حَتَّى تَقُومَ السَّاعَةُ.

He (the narrator) said, 'I said, 'Then what?' He<sup>saww</sup> said: 'An animal would be produced, but do not ride it until the establishment of the Hour'.<sup>43</sup>

Note: -

بَعْضُ الرِّوَايَاتِ قُلْتُ يَا رَسُولَ اللَّهِ الْهُدْنَةُ عَلَى الدَّخَنِ مَا هِيَ قَالَ لَا يَرْجِعُ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ.

<sup>43</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 6

And in a report – ‘I said, ‘O Rasool-Allah<sup>saww</sup>! The truce upon the smoke, what is it?’ He<sup>saww</sup> said: ‘The hearts of the people will not return upon that which they used to be upon’.

7- ما، الأمايلي للشيخ الطوسي جماعة عن أبي الفضل عن مسدد بن يعقوب عن إسحاق بن يسار عن الفضل بن دكين عن مطر بن خليفة عن حبيب بن أبي ثابت عن ثعلبة بن مرشد الحماني قال سمعت علياً صلوات الله عليه قال: وَ اللَّهُ إِنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ بَعْدِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Fazl, from Musaddad Bin Yaquoub, from Is’haq Bin Yasaar, from Al Fazl Bin Zukeyn, from Matar Bin Khalifa, from Habeeb Bin Abu Sabit, from Sa’alba Bin Murshid Al Himany who said,

‘I heard Ali<sup>asws</sup> saying: ‘By Allah<sup>azwj</sup>! The Ummy Prophet<sup>saww</sup> pacted to me<sup>asws</sup>: ‘The community will be treacherous with you<sup>asws</sup> after me<sup>saww</sup>’, 44

8- ما، الأمايلي للشيخ الطوسي الحنفار عن الجعافي عن علي بن موسى الحرّاز عن الحسن بن علي الهاشمي عن إسماعيل عن عثمان بن أحمد عن أبي قلابة عن بشر بن عمر عن مالك بن أنس عن زيد بن أسلم عن إسماعيل بن أبان عن أبي مرزوم عن ثوير بن أبي فاختة عن عبد الرحمن بن أبي ليلى قال قال أبي دفع النبي ص الرّاية يوم خيبر إلى علي بن أبي طالب ع ففتح الله عليه وأوقفه يوم غدِير حُم فأعلم الناس أنه مولى كل مؤمن ومُؤمنة

(The book) ‘Al Amaali; of the sheykh Al Tusi – Al Haffar, from Al Jiany, from Ali Bin Musa Al Khazzaz, from Al Hassan Bin Al Hashimy, from Ismail, from Usman Bin Ahmad, from Abu Qilaba, from Bishr Bin Umar, from Malim Bin Anas, from Zayd Bin Aslam, from Ismail Bin Aban, from Abu Maryam, from Suweyr Bin Abu Fakhta, from Abdul Rahman Bin Abu Layli who said,

‘The Prophet<sup>saww</sup> handed over the flag to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the day of Khyber. Allah<sup>azwj</sup> Granted victory to him<sup>asws</sup>, and he<sup>saww</sup> made him<sup>asws</sup> stand on the day of Ghadeer Khumm. So, the people came to know that he<sup>asws</sup> is a Master<sup>asws</sup> of every believing man and woman.

وَقَالَ لَهُ أَنْتَ مَيِّ وَأَنَا مِنْكَ وَقَالَ لَهُ تُقَاتِلُ عَلَى التَّوَالِي كَمَا قَاتَلْتَ عَلَى التَّنَزِيلِ وَقَالَ لَهُ أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَقَالَ لَهُ أَنَا سَلَّمَ لِمَنْ سَأَلْتِ وَحَزْبٌ لِمَنْ حَارَزْتَ

And he<sup>saww</sup> said to him<sup>asws</sup>: ‘You<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>’; and said to him<sup>asws</sup>: ‘You<sup>saww</sup> will be fought upon the interpretation just as I<sup>saww</sup> was fought upon the Revelation’; and said to him<sup>asws</sup>: ‘You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>’; and said to him<sup>asws</sup>: ‘I<sup>saww</sup> am at peace to the one who as at peace with you<sup>asws</sup> and at war with the one who battles you<sup>asws</sup>’;

وَقَالَ لَهُ أَنْتَ الْعُرْوَةُ الْوُثْقَى وَقَالَ لَهُ أَنْتَ تُبَيِّنُ هُمْ مَا اشْتَبَهَ عَلَيْهِمْ بَعْدِي وَقَالَ لَهُ أَنْتَ إِمَامُ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ لِي كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي وَقَالَ لَهُ أَنْتَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَأَذَانٌ مِنَ اللَّهِ وَ رَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

And he<sup>saww</sup> said to him<sup>asws</sup>: ‘You<sup>asws</sup> are the firmest handhold’; and said to him<sup>asws</sup>: ‘You<sup>asws</sup> shall clarify to them after me<sup>saww</sup> what is confusing upon them’; and said to him<sup>asws</sup>: ‘You<sup>asws</sup> are Imam<sup>asws</sup> of every believing man and woman and guardian of every believing man and

<sup>44</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 7

woman after me<sup>saww</sup>; and said to him<sup>asws</sup>: 'You<sup>asws</sup> the one for whom Allah<sup>azwj</sup> Revealed: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3];**

وَقَالَ لَهُ أَنْتَ الْأَحَدُ بِسُنِّيَّ وَالدَّابُّ عَنْ مِلِّيَّ وَقَالَ لَهُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ وَأَنْتَ مَعِيَ وَقَالَ لَهُ أَنَا عِنْدَ الْخَوْضِ وَأَنْتَ مَعِيَ وَقَالَ لَهُ أَنَا أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَأَنْتَ بَعْدِي تَدْخُلُهَا وَالْحَسَنُ وَالْحُسَيْنُ وَفَاطِمَةُ ع

And said to him<sup>asws</sup>: 'You<sup>asws</sup> are the adopter of my<sup>saww</sup> Sunnah and the one melting away from my<sup>saww</sup> community'; and said to him<sup>asws</sup>: 'I<sup>saww</sup> would be the first one the ground would split up from him<sup>saww</sup>, and you<sup>asws</sup> would be with me<sup>saww</sup>'; and said to him<sup>asws</sup>: 'I<sup>saww</sup> would be at the fountain and you<sup>asws</sup> would be with me<sup>saww</sup>', and said to him<sup>asws</sup>: 'I<sup>saww</sup> would be the first one to enter the Paradise and you<sup>asws</sup> after me<sup>saww</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>;

وَقَالَ لَهُ إِنَّ اللَّهَ أَوْحَى إِلَيَّ بِأَنْ أَقُومَ بِفَضْلِكَ فَفُتِمْتُ بِهِ فِي النَّاسِ وَبَلَّغْتُهُمْ مَا أَمَرَنِي اللَّهُ بِتَبْلِيغِهِ وَقَالَ لَهُ اتَّقِ الضَّعَائِنَ الَّتِي لَكَ فِي صُدُورِ مَنْ لَا يُظْهَرُهَا إِلَّا بَعْدَ مَوْتِي أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ

And said to him<sup>asws</sup>: 'Allah<sup>azwj</sup> Revealed to me<sup>saww</sup> that I<sup>saww</sup> should stand with your<sup>asws</sup> merits, so I<sup>saww</sup> stood among the people with it and delivered to them what Allah<sup>azwj</sup> had Commanded me<sup>saww</sup> with delivering it'; and said to him<sup>asws</sup>: 'Beware of the grudges which are for you<sup>asws</sup> in the chests of the ones who are not manifesting these except after my<sup>saww</sup> passing away: **those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**'.

ثُمَّ بَكَى النَّبِيُّ ص فَقِيلَ مِمَّ بُكَاءُكَ يَا رَسُولَ اللَّهِ

Then the Prophet<sup>saww</sup> wept. It was said, 'What are you<sup>saww</sup> crying from, O Rasool-Allah<sup>saww</sup>?'

قَالَ أَخْبَرَنِي جِبْرِئِيلُ ع أَنَّهُمْ يَظْلِمُونَهُ وَيَمْنَعُونَهُ حَقَّهُ وَيُقَاتِلُونَهُ وَيَقْتُلُونَ وَلَدَهُ وَيَظْلِمُونَهُ بَعْدَهُ

He<sup>saww</sup> said: 'Jibrael<sup>as</sup> informed me<sup>saww</sup> they (Muslims) would be oppressing him<sup>asws</sup>, and depriving him<sup>asws</sup> of his<sup>asws</sup> rights, and killing him<sup>asws</sup>, and killing his<sup>asws</sup> children, and oppressing them after him<sup>asws</sup>.

وَأَخْبَرَنِي جِبْرِئِيلُ ع عَنْ رَبِّهِ عَزَّ وَ جَلَّ أَنَّ ذَلِكَ يَزُولُ إِذَا قَامَ قَائِمُهُمْ وَ عَلَتْ كَلِمَتُهُمْ وَ أَجْمَعَتِ الْأُمَّةُ عَلَى مُحَبَّتِهِمْ وَ كَانَ الشَّانِئُ هُمْ قَلِيلًا وَ الْكَارِهُ هُمْ ذَلِيلًا وَ كَثُرَ الْمَادِحُ هُمْ وَ ذَلِكَ حِينَ تَعْيُرُ الْبِلَادِ وَ تَضَعِفُ الْعِبَادَ وَ الْإِنَاسِ مِنَ الْفَرَجِ وَ عِنْدَ ذَلِكَ يَظْهَرُ الْقَائِمُ فِيهِمْ

And Jibrael<sup>as</sup> informed me<sup>saww</sup> from his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic that, that will only decline when their<sup>asws</sup> Qaim<sup>asws</sup> rises, and their<sup>asws</sup> word would surmount and the community would unite upon their<sup>asws</sup> love, and the adversaries to them<sup>asws</sup> would be few, and the haters to them<sup>asws</sup> would be disgraced, and the praisers to them<sup>asws</sup> would be numerous. And that would be when the cities change, and the servants are weakened and despair from the relief, and during that, Al-Qaim<sup>asws</sup> will appear among them'.

قَالَ النَّبِيُّ ص اسْمُهُ كَاسِمِي وَ اسْمُ أَبِيهِ كَاسِمِ ابْنِي وَ هُوَ مِنْ وَلَدِ ابْنَتِي يُطَهِّرُ اللَّهُ الْحَقَّ بِهِمْ وَ يُخْصِمُ الْبَاطِلَ بِأَسْيَافِهِمْ وَ يَتَّبِعُهُمُ النَّاسُ بَيْنَ رَاحِبٍ  
إِلَيْهِمْ وَ خَائِفٍ لَهُمْ

The Prophet<sup>saww</sup> said: 'His<sup>asws</sup> name is like my<sup>saww</sup> name, and name of his<sup>asws</sup> father<sup>asws</sup> is like the name of my<sup>saww</sup> (grand) son<sup>asws</sup>, and he<sup>asws</sup> is from the sons<sup>asws</sup> of my<sup>saww</sup> daughter<sup>asws</sup>. Allah<sup>azwj</sup> will Manifest the truth through them<sup>asws</sup>, and the falsehood would be muffled by their<sup>asws</sup> swords, and the people will follow them<sup>asws</sup> between the ones desirous to them<sup>asws</sup> and the ones fearful of them<sup>asws</sup>.

قَالَ وَ سَكَنَ الْبُكَاءُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ مَعَاشِرَ الْمُؤْمِنِينَ أَبْشِرُوا بِالْفَرَجِ فَإِنَّ وَعْدَ اللَّهِ لَا يُخْلَفُ وَ قَضَاءُهُ لَا يُرَدُّ وَ هُوَ الْحَكِيمُ الْحَبِيرُ فَإِنَّ فَتْحَ  
اللَّهِ قَرِيبٌ

He (the narrator) said, 'And the crying settled from Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> said: 'Community of the Momineen! Receive glad tidings of the relief, a Promise of Allah<sup>azwj</sup> not to be broken, and His<sup>azwj</sup> Decree not to be repelled, and He<sup>azwj</sup> is the Wise, the Informed, for the victory of Allah<sup>azwj</sup> is near.

اللَّهُمَّ إِنَّهُمْ أَهْلِي فَأَذْهِبْ عَنْهُمْ الرَّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً اللَّهُمَّ اكْلَأْهُمْ وَ احْفَظْهُمْ وَ ارْزُقْهُمْ وَ كُنْ لَهُمْ وَ انْصُرْهُمْ وَ اعِزَّهُمْ وَ لَا تُذِلَّهُمْ  
وَ اخْلُفْنِي فِيهِمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah<sup>azwj</sup>! They<sup>asws</sup> are my<sup>saww</sup> family<sup>asws</sup>, so keep the uncleanness away from them<sup>asws</sup> and Purify them<sup>asws</sup> a Purification. O Allah<sup>azwj</sup>! Be their<sup>asws</sup> Guarantor, and Protect them<sup>asws</sup>, and Nurture them<sup>asws</sup>, and Be for them<sup>asws</sup>, and Help them<sup>asws</sup>, and Assist them<sup>asws</sup>, and Honour them<sup>asws</sup> and do not (let them be) humiliated, and Replace me<sup>saww</sup> regarding them<sup>asws</sup>, You<sup>azwj</sup> are Able upon all things".<sup>45</sup>

9- ما، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصٍ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَمْرِو بْنِ شَاكِرٍ مِنْ أَهْلِ  
الْمُصَيَّبَةِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs, from Ismail Bin Musa, from Amro Bin Shalir, from the people of Maseysa, from Anas (well-known Hadeeth fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'There shall come a time upon the people, the one from them patient upon his Religion would be like that one holding on to the ember".<sup>46</sup>

10- ما، الأماالي للشيخ الطوسي بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ص قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ لَهُ أَجْرُ خَمْسِينَ مِنْكُمْ قَالُوا يَا  
رَسُولَ اللَّهِ ص أَجْرُ خَمْسِينَ مِنَّا قَالَ نَعَمْ أَجْرُ خَمْسِينَ مِنْكُمْ قَالُوا ثَلَاثًا.

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain,

'From the Prophet<sup>saww</sup> having said: 'There shall come a time upon the people, the one from them patient upon his Religion, for him would be Recompense of fifty of you'. They said, 'O

<sup>45</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 8

<sup>46</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 9

Rasool-Allah<sup>saww</sup>! Recompense of fifty of us?’ He<sup>saww</sup> said: ‘Yes, Recompense of fifty of you’ – saying it thrice”.<sup>47</sup>

11- ماء الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد الله القنبري عن إسحاق بن أبي إسرائيل عن جعفر بن أبي شيمان عن أبي هارون العبدي عن أبي سعيد الخدري قال: أخبر رسول الله ص علياً ع بما يلقي بعده فبكى علي ع وقال يا رسول الله ص أسألك بعني عليك وحق قرابتي وحق صحبتي لما دعوت الله عز وجل أن يثيبني إليه

(The book) ‘Al Amaali’ of the sheykh Al Tusi — A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Al Saqafi, from Is’haq Bin Abu Israil, from Ja’far Bin Suleuman, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

‘Rasool Allah<sup>saww</sup> informed Ali<sup>asws</sup> with what he<sup>asws</sup> would be facing after him<sup>saww</sup>. So, Ali<sup>asws</sup> wept and said: ‘O Rasool Allah<sup>saww</sup>! I<sup>asws</sup> ask you<sup>saww</sup> by my<sup>asws</sup> right upon you<sup>saww</sup>, and right of my<sup>asws</sup> relationship and right of my<sup>asws</sup> companionship, if you<sup>saww</sup> could supplicate to Allah<sup>azwj</sup> Mighty and Majestic to Capture me (my<sup>asws</sup> soul) to Him<sup>azwj</sup>’.

فَقَالَ رَسُولُ اللَّهِ ص تَسْأَلُنِي أَنْ أَذْهَبَ رَبِّي لِأَجْلِ مُوَحِّلٍ قَالَ فَعَلَى مَا أَقَاتِلُهُمْ قَالَ عَلَى الْإِخْدَاتِ فِي الدِّينِ.

Rasool Allah<sup>saww</sup> said: ‘You<sup>asws</sup> are asking me<sup>saww</sup> to supplicate to my<sup>saww</sup> Lord<sup>azwj</sup>, for postponing the immediate?’ He<sup>asws</sup> said: ‘So, upon what should I<sup>asws</sup> fight them?’ He<sup>saww</sup> said: ‘Upon the innovations in the Religion’.<sup>48</sup> (Derogatory)

12- ماء الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسين بن محمد بن شعبة عن سالم بن جنادة عن وكيع عن سفيان الثوري عن جابر الجعفي عن عبد الله بن يحيى الحضرمي قال سمعت علياً ع يقول كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ص وَهُوَ نَائِمٌ وَرَأْسُهُ فِي حَجْرِي فَتَدَاكَّرْنَا الدَّجَالَ فَاسْتَيْقَظَ النَّبِيُّ ص مُحْمَرّاً وَجْهَهُ فَقَالَ لَعَنَ الدَّجَالِ أَخَوْفُ عَلَيْكُمْ مِنَ الدَّجَالِ الْأَيْمَةُ الْمُضِلُّونَ وَ سَفَكُ دِمَاءِ عِزَّتِي مِنْ بَعْدِي أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ وَ سَلَّمَ لِمَنْ سَأَلَهُمْ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi — A group, from Abu Al Mufazzal, from Al Husayn Bin Muhammad Bin Shu’ba, from Salim Bin Junada, from Wakie, from Sufyan Al Sowry, from Jabir Al Jufy, from Abdullah Bin Yahya Al Hazramy who said,

‘I heard Ali<sup>asws</sup> saying: ‘We were seated in the presence of the Prophet<sup>saww</sup> and he<sup>saww</sup> was sleeping, and his<sup>saww</sup> head was in my<sup>asws</sup> lap. We mentioned Al-Dajjal<sup>la</sup>, and the Prophet<sup>saww</sup> woke up reddened of face, and said: ‘For other than Al-Dajjal<sup>la</sup> I<sup>saww</sup> am more fearful upon you all than Al-Dajjal<sup>la</sup> – the leaders (imams) misguiding and shedding the blood of my<sup>saww</sup> family from after me<sup>saww</sup>. I<sup>saww</sup> am at war to the one who battles them<sup>asws</sup>, and at peace to the one at peace with them<sup>asws</sup>’.<sup>49</sup>

13- ماء الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع قال قال رسول الله ص يأتي على الناس زمانٌ يذوب فيه قلبُ المؤمنِ في جوفِهِ كما يذوبُ الأثكُ في النارِ يغني الرصاصَ و ما ذاكُ إلا لما يرى من البلاءِ و الإخْدَاتِ في دينِهِمْ لَا يَسْتَطِيعُ لَهُ غَيْرًا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain from Al Mujashie,

<sup>47</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 10

<sup>48</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 11

<sup>49</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 12

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There shall come a time upon the people, during it the heart of the Momin would melt in his inside just as the metal tends to melt in the fire – meaning the lead, and that is not except due to what he would see from the afflictions and the innovations in their Religion, there being no ability for him to change (the situation)".<sup>50</sup>

14- ع، علل الشرائع ابن الوليد عن الصفار عن الأشعري عن علي بن إبراهيم الجعفي عن محمد بن معاوية بإسناده رفعه قال: هبط جبرئيل ع على رسول الله ص و عليه قباء أسود و منطقة فيها خنجر قال فقال رسول الله ص يا جبرئيل ما هذا الزي قال زي ولد عمك العباس يا محمد وئيل لولدك من ولد العباس

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Al Ash'ary, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Bin Muawiya, by his chain, raising it, said,

'Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> and upon him<sup>as</sup> was a black robe and a belt wherein was a dagger. Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! What is this attire?' He<sup>as</sup> said: 'An attire of your<sup>saww</sup> uncle Al-Abbas, O Muhammad<sup>saww</sup>! Doom is for your<sup>saww</sup> children from the children of Al-Abbas'.

فَجَزَعَ النَّبِيُّ ص فَقَالَ يَا عَمَّ وئيل لولدي من ولدك فقال يا رسول الله أ فأجب نفسي قال جفأ القلم بما فيه.

The Prophet<sup>saww</sup> went out and said: 'O Uncle! Doom would be for my<sup>saww</sup> children from your children'. He said, 'O Rasool-Allah<sup>saww</sup>! Shall I castrate myself?' He<sup>saww</sup> said: 'The Pen has dried with what is regarding it".<sup>51</sup>

15- ن، عيون أخبار الرضا عليه السلام بإسناده التميمي عن الرضا عن آباءه ع عن النبي ص أنه قال ليني هاشم أنتم المستضعفون بعدي.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – By a chain of Al-Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Prophet<sup>saww</sup> having said to the Clan of Hashim<sup>asws</sup>: 'You would be the ones weakened after me<sup>saww</sup>".<sup>52</sup>

16- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال: قال النبي ص لعلني ع إذا مت ظهرت لك ضعائني في صدور قوم يتمالئون عليك و يمنعونك حقك.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>, by this chain, said: 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'When I<sup>saww</sup> pass away, grudges for you<sup>asws</sup> would appear in the chests of the people. They would incline against you<sup>asws</sup> and prevent you<sup>asws</sup> your<sup>asws</sup> rights".<sup>53</sup>

17- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال: قال النبي ص لعلني ع إن أمتي ستعدي بك بعدي و يتبع ذلك برها و فاجرها.

<sup>50</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 13

<sup>51</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 14

<sup>52</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 15

<sup>53</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 16



18- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيَّ لَا يَخْفَظُنِي فِيمَا إِلَّا الْأَنْتَقِيَاءُ الْأَنْبِرَاءُ الْأَصْفِيَاءُ وَمَا هُمْ فِي أُمْتِي إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي النَّوْرِ الْأَسْوَدِ فِي اللَّيْلِ الْغَابِرِ.

19- **فَس، تفسیر القمی** وَ مَا جَعَلْنَا لِيَشْرَ مِنْ قَبْلِكَ الْخَالِدُ أَ فَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ فَإِنَّهُ لَكُنَا أَشَدَّ اللَّهُ تَبِيَّةً بِمَا يُعْصِبُ أَهْلَ نَبِيِّهِ بَعْدَهُ وَ أَدْعَاةً مِنْ أَدْعَى الْإِلَافَةِ وَهُمْ أَعَزُّ رُسُلُ اللَّهِ ص فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا جَعَلْنَا لِيَشْرَ مِنْ قَبْلِكَ الْخَالِدُ أَ فَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ كُلُّ نَفْسٍ ذَائِعَةُ الْمَوْتِ وَ تَلَوْنَهُ بِالشَّرِّ وَ أَثَرُ فَنَفْسُهُ أَيْ خَيْرُهُمْ وَ إِنَّمَا تُرْضَوْنَ فَأَعْلَمَ ذَلِكَ رَسُولُ اللَّهِ ص أَنَّهُ لَا بُدَّ أَنْ يَمُوتَ كُلُّ نَفْسٍ.

20- لي، الأُمالي للصديق ابْنُ الْوَلِيدِ عَنْ أَهْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ مَعًا عَنْ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ عُثْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: بَيْنَا أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذِ التَّمَّتْ إِلَيْنَا فَبَكَى، فَقُلْتُ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ

فَقَالَ أَتُبْكِي مِمَّا يُصْنَعُ بِكُمْ بَعْدِي فَقُلْتُ وَ مَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ أَتُبْكِي مِنْ ضَرْبَتِكَ عَلَى الْقَرْنِ وَ لَطْمِ فَاطِمَةَ حَدَّهَا وَ طَعْنَةِ الْحَسَنِ فِي الْفَجْدِ وَ السَّمِّ الَّذِي يُسْقَى وَ قَتْلِ الْحُسَيْنِ

He<sup>saww</sup> said: ‘I<sup>saww</sup> am crying from what would be done with you<sup>asws</sup> all after me<sup>saww</sup>’. I<sup>saww</sup> said, ‘And what is that, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘I<sup>saww</sup> am crying from you<sup>asws</sup> being struck upon the forehead, and Fatima<sup>asws</sup> being slapped upon her<sup>asws</sup> cheek, and Al-Hassan<sup>asws</sup> being stabbed in the thigh and the poison he<sup>asws</sup> would be quenched, and Al-Husayn<sup>asws</sup> being killed’.

<sup>56</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 19

قَالَ فَبَكَى أَهْلُ الْبَيْتِ جَمِيعاً فَقُلْتُ يَا رَسُولَ اللَّهِ مَا خَلَقْنَا رُبُّنَا إِلَّا لِلْبَلَاءِ قَالَ أَبَشِّرْ يَا عَلِيُّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَاهَدَ إِلَيَّ أَنَّهُ لَا يُجْبُكَ إِلَّا مُؤْمِنٌ  
وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

He<sup>asws</sup> said: 'The People<sup>asws</sup> of the Household wept altogether. I<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> has not Created us<sup>asws</sup> except for the afflictions'. He<sup>saww</sup> said: 'Receive glad tidings, O Ali<sup>asws</sup>, for Allah<sup>azwj</sup> Mighty and Majestic had Pacted to me<sup>saww</sup> that no one will love you<sup>asws</sup> except a Momin, nor hate you<sup>asws</sup> except a hypocrite".<sup>57</sup>

21- ك، إكمال الدين ابن الوليد عن الصفار عن ابن يزيد عن حماد بن عيسى عن ابن أذينة عن أبان بن أبي عبيد عن إبراهيم بن عمر اليماني عن سليمان بن قيس الهلالي قال سمعت سلمان الفارسي رضي الله عنه قال: كنت جالسا بين يدي رسول الله ص في مرضته التي قبض فيها فدخلت فاطمة ع فلما رأت ما بأيها صلوات الله عليه وآله من الضعف بكث حتى حرت دموعها على خديها

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, and Ibrahim Bin Umar Aal Yamani, from Suleym Bin Qays al Hilali who said,

'I was seated in front of Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away, and (Syeda) Fatima<sup>asws</sup> entered. When she<sup>asws</sup> saw what was from the weakness with her<sup>asws</sup> father<sup>saww</sup>, she<sup>asws</sup> cried until her<sup>asws</sup> tears flowed upon her cheeks.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ قَالَتْ يَا رَسُولَ اللَّهِ أَخْشَى الضَّيْعَةَ عَلَى نَفْسِي وَ وَلَدِي بَعْدَكَ

Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'What makes you<sup>asws</sup> cry, O Fatima<sup>asws</sup>?'. She<sup>asws</sup> said: 'I<sup>asws</sup> fear the loss upon myself<sup>asws</sup> and my<sup>asws</sup> children after you<sup>saww</sup>.'

فَاعْرَوْقَتْ عَيْنَا رَسُولِ اللَّهِ ص بِالبُكَاءِ ثُمَّ قَالَ يَا فَاطِمَةُ أَمَا عَلِمْتَ أَنَّ أَهْلَ بَيْتِ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ أَنَّهُ حَتَمَ الْفَنَاءَ عَلَى جَمِيعِ خَلْقِهِ وَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اطَّلَعَ إِلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَارَنِي مِنْهُمْ وَ جَعَلَنِي نَبِيًّا وَ اطَّلَعَ إِلَى الْأَرْضِ اطَّلَاعَةً ثَانِيَةً فَاخْتَارَ مِنْهَا زَوْجَكِ

The eyes of Rasool-Allah<sup>saww</sup> sunk with the crying, then he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! Do you<sup>asws</sup> not know that we<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Chosen the Hereafter for us<sup>asws</sup> over the world, and He<sup>azwj</sup> has Pre-destined the perishing upon the entirety of His<sup>azwj</sup> creatures, and that Blessed and Exalted Considered the earth with a Consideration and Chose me<sup>saww</sup> from them and Made me<sup>saww</sup> a Prophet<sup>saww</sup>, and Considered a second Consideration and Chose your<sup>asws</sup> husband from it.

فَأَوْحَى اللَّهُ إِلَيَّ أَنَّ زَوْجَكَ إِيَّاهُ وَ أَنَّهُ أَخَذَهُ وَلِيًّا وَ وَزِيرًا وَ أَنَّهُ أَجْعَلَهُ خَلِيفَتِي فِي أُمَّتِي فَأَبُوكَ خَيْرُ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ بَعْلُكَ خَيْرُ الْأَوْصِيَاءِ وَ أَنْتِ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِي

Then Allah<sup>azwj</sup> Revealed to me<sup>saww</sup> that I<sup>saww</sup> get you<sup>asws</sup> married to him<sup>asws</sup> and that I<sup>saww</sup> should take him<sup>asws</sup> as a guardian, and a Vizier, and make him<sup>asws</sup> to be my<sup>saww</sup> caliph in my<sup>saww</sup> community. Thus, your<sup>asws</sup> father<sup>saww</sup> is the best of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> Messengers<sup>as</sup>, and your<sup>asws</sup> husband is the best of the successors<sup>asws</sup>, and you<sup>asws</sup> will be the first one from my<sup>saww</sup> family to join up with me<sup>saww</sup>.

<sup>57</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 20

ثُمَّ اطَّلَعَ إِلَى الْأَرْضِ اطَّلَاعَةً ثَالِثَةً فَاخْتَارَكَ وَ وُلْدَكَ وَأَنْتِ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ ابْنُكَ حَسَنٌ وَ حُسَيْنٌ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبْنَاءُ بَعْلِكَ أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ كُلُّهُمْ هَادُونَ مُهْدِيُونَ

Then He<sup>azwj</sup> Considered the earth with a third Consideration and Chose you<sup>asws</sup> and your<sup>asws</sup> children, and you<sup>asws</sup> are the chieftess of the women of the people of the Paradise, and your<sup>asws</sup> two sons<sup>asws</sup>, Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, are chiefs of the youths of the people of Paradise, and sons<sup>asws</sup> of your<sup>asws</sup> husband<sup>asws</sup> are my<sup>saww</sup> successors<sup>asws</sup> up to the Day of Qiyamah, all of them<sup>asws</sup> being guides, Guided.

وَ الْأَوْصِيَاءُ بَعْدِي أَحِبِّي ثُمَّ حَسَنٌ وَ حُسَيْنٌ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ فِي دَرَجَتِي وَ لَيْسَ فِي الْجَنَّةِ دَرَجَةٌ أَقْرَبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ دَرَجَتِي وَ دَرَجَةُ أَوْصِيَائِي وَ أَبِي إِبْرَاهِيمَ

And the successors<sup>asws</sup> from after me<sup>saww</sup> are my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup>, then Hassan<sup>asws</sup>, then Husayn<sup>asws</sup>, then nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, they<sup>asws</sup> would be in my<sup>saww</sup> level, and there isn't any level in the Paradise closer to Allah<sup>azwj</sup> Mighty and Majestic than my<sup>saww</sup> level, and level of my<sup>saww</sup> successors<sup>asws</sup>, and of my<sup>saww</sup> father<sup>as</sup> Ibrahim<sup>as</sup>.

أَمَا تَعْلَمِينَ يَا بِنْتِي أَنَّ مِنْ كَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاكَ زَوْجَكَ خَيْرَ أُمَّتِي وَ خَيْرَ أَهْلِ بَيْتِي أَقْدَمَهُمْ سَلَامًا وَ أَعْظَمَهُمْ جِلْمًا وَ أَكْثَرَهُمْ عِلْمًا

Do you<sup>asws</sup> not know, O daughter<sup>asws</sup>, that from the Honours of Allah<sup>azwj</sup> Mighty and Majestic to you<sup>asws</sup> is that your<sup>asws</sup> husband is the best of my<sup>saww</sup> community, and best of People<sup>asws</sup> of my<sup>saww</sup> Household, the most advanced of them in submission, and greatest of them in forbearance, and most abundance of them in knowledge?'

فَاسْتَبَشَّرَتْ فَاطِمَةُ ع وَ فَرِحَتْ بِمَا قَالَ لَهَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ لَهَا يَا بِنْتِي إِنَّ لِبَعْلِكَ مَنَاقِبَ إِيْمَانَةٍ بِاللَّهِ وَ رَسُولِهِ قَبْلَ كُلِّ أَحَدٍ لَمْ يَسْبِقْهُ إِلَى ذَلِكَ أَحَدٌ مِنْ أُمَّتِي وَ عِلْمُهُ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّتِي

Fatima<sup>asws</sup> cheered up and was happy with what Rasool-Allah<sup>saww</sup> had said to her<sup>asws</sup>. Then he<sup>saww</sup> said to her<sup>asws</sup>: 'O daughter! There are virtues for your<sup>asws</sup> husband. His<sup>asws</sup> Eman with Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> before everyone else. No one from my<sup>saww</sup> community preceded him<sup>asws</sup> to that, and his<sup>asws</sup> knowledge with the Book of Allah<sup>azwj</sup> Mighty and Majestic and my<sup>saww</sup> Sunnah.

وَ لَيْسَ أَحَدٌ مِنْ أُمَّتِي يَعْلَمُ جَمِيعَ عِلْمِي غَيْرُ عَلِيٍّ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَلَّمَنِي عِلْمًا لَا يَعْلَمُهُ غَيْرِي وَ عَلَّمَ مَلَائِكَتَهُ وَ رُسُلَهُ عِلْمًا وَ كُلُّ مَا عَلَّمَهُ مَلَائِكَتَهُ وَ رُسُلَهُ فَأَنَا أَعْلَمُ بِهِ

And there isn't anyone from my<sup>saww</sup> community who knows the entirety of my<sup>saww</sup> knowledge apart from Ali<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Taught me<sup>asws</sup> knowledge He<sup>azwj</sup> did not Teach it to anyone apart from me<sup>saww</sup>, and Taught His<sup>azwj</sup> Angels and His<sup>azwj</sup> Messengers<sup>as</sup> knowledge, and all what He<sup>azwj</sup> Taught His<sup>azwj</sup> Angels and His<sup>azwj</sup> Messengers<sup>as</sup>, so I<sup>saww</sup> know of it.

وَ أَمَرَنِي اللَّهُ عَزَّ وَ جَلَّ أَنْ أَعْلِمَهُ إِيَّاهُ فَفَعَلْتُ فَلَيْسَ أَحَدٌ مِنْ أُمَّتِي يَعْلَمُ جَمِيعَ عِلْمِي وَ فَهْمِي وَ حِكْمِي غَيْرُهُ

And Allah<sup>azwj</sup> Mighty and Majestic Commanded me<sup>saww</sup> to teach it to him<sup>asws</sup>. So, I<sup>saww</sup> did. Thus, there isn't anyone from my<sup>saww</sup> community who knows the entirety of my<sup>saww</sup> knowledge, and my<sup>saww</sup> understanding, and my<sup>saww</sup> wisdom apart from him<sup>asws</sup>.

وَإِنَّكَ يَا بُنَيَّةُ رَوْحُهُ وَابْنَاهُ سِبْطَايَ حَسَنٌ وَحُسَيْنٌ وَهُمَا سِبْطَا أُمِّي وَ أَمْرُهُ بِالْمَعْرُوفِ وَ نَهْيُهُ عَنِ الْمُنْكَرِ وَإِنَّ اللَّهَ عَزَّ وَ جَلَّ آتَاهُ الْحِكْمَةَ وَ  
فَصَلَ الْخُطَابِ

And you<sup>asws</sup>, O daughter<sup>asws</sup>, are his<sup>asws</sup> wife, and his<sup>asws</sup> two sons<sup>asws</sup> Hassan<sup>asws</sup> and Husayn<sup>asws</sup> are my<sup>saww</sup> grandsons, then they<sup>asws</sup> are both grandsons<sup>asws</sup> of my<sup>saww</sup> community, and I<sup>saww</sup> instructed him<sup>asws</sup> with the good and forbade him<sup>asws</sup> from the evil, and Allah<sup>azwj</sup> Mighty and Majestic Gave him<sup>asws</sup> the wisdom and the decisive address.

يَا بُنَيَّةُ إِنَّا أَهْلُ بَيْتِ أَعْطَانَا اللَّهُ عَزَّ وَ جَلَّ سَبْعَ حَصَالٍ لَمْ يُعْطِهَا أَحَدًا مِنَ الْأَوَّلِينَ كَانَ قَبْلَكُمْ وَ لَا يُعْطِهَا أَحَدًا مِنَ الْآخِرِينَ غَيْرَنَا

O daughter<sup>asws</sup>! We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Given us seven qualities He<sup>azwj</sup> did not Give these to anyone from the former ones who were before you<sup>asws</sup> nor will He<sup>azwj</sup> be Giving it to anyone from the latter ones apart from us<sup>asws</sup>.

نَبِيُّنَا سَيِّدُ الْمُرْسَلِينَ وَ هُوَ أَبُوكَ وَ وَصِيُّنَا سَيِّدُ الْأَوْصِيَاءِ وَ هُوَ بَعْدُكَ وَ شَهِيدُنَا سَيِّدُ الشُّهَدَاءِ وَ هُوَ حَمْرُهُ بُنْ عَبْدِ الْمُطَّلِبِ وَ هُوَ عَمُّ أَبِيكَ

Our<sup>asws</sup> Prophet<sup>saww</sup> is the chief of the Messengers<sup>as</sup>, and he<sup>saww</sup> is your<sup>asws</sup> father<sup>saww</sup>, and our<sup>asws</sup> successor<sup>asws</sup> is the chief of the successors<sup>asws</sup>, and he<sup>asws</sup> is your<sup>asws</sup> husband; and our<sup>asws</sup> martyr is chief of the martyrs, and he<sup>asws</sup> is Hamza<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup> and he<sup>asws</sup> is uncle<sup>asws</sup> of your<sup>asws</sup> father<sup>saww</sup>.

قَالَتْ يَا رَسُولَ اللَّهِ وَ هُوَ سَيِّدُ الشُّهَدَاءِ الَّذِينَ قُتِلُوا مَعَكَ قَالَ لَا بَلْ سَيِّدُ شُهَدَاءِ الْأَوَّلِينَ وَ الْآخِرِينَ مَا خَلَا الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ

She<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! And he<sup>asws</sup> is chief of the martyrs, those who were killed with you<sup>saww</sup>? He<sup>saww</sup> said: 'No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets<sup>as</sup>, and the successors<sup>as</sup>.

وَ جَعَفَرُ بْنُ أَبِي طَالِبٍ ذُو الْجَنَاحَيْنِ الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَ ابْنَاكَ حَسَنٌ وَ حُسَيْنٌ سِبْطَا أُمِّي وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

And Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is with the two wings, the flier in the Paradise along with the Angels, and your<sup>asws</sup> two sons<sup>asws</sup>, Hassan<sup>asws</sup> and Husayn<sup>asws</sup> are two grandsons<sup>asws</sup> of my<sup>saww</sup> community, and chiefs of the youths of the people of Paradise.

وَ مِنَّا وَ الَّذِي نَفْسِي بِيَدِهِ مَهْدِيٌّ هَذِهِ الْأُمَّةُ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً

And from us<sup>asws</sup>, by the One<sup>azwj</sup> is Whose Hand is my<sup>saww</sup> soul, is Mahdi<sup>asws</sup> of the community who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny'.

قَالَتْ فَأَيُّ هَؤُلَاءِ الَّذِينَ سَمَّيْتَ أَفْضَلُ

She<sup>asws</sup> said: 'So which of them<sup>asws</sup> can be named as the most superior?'

قَالَ عَلِيٌّ بَعْدِي أَفْضَلُ أُمَّتِي وَ حَمْرُهُ وَ جَعْفَرُ أَفْضَلُ أَهْلِ بَيْتِي بَعْدَ عَلِيٍّ ع وَ بَعْدَكَ وَ بَعْدَ ابْنَيْ وَ سِبْطَيَّ حَسَنٍ وَ حُسَيْنٍ وَ بَعْدَ الْأَوْصِيَاءِ مِنْ  
وُلْدِ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ وَ مِنْهُمْ الْمَهْدِيُّ إِنَّا أَهْلَ بَيْتٍ اخْتَارَ اللَّهُ عَزَّ وَ جَلَّ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا

He<sup>saww</sup> said: 'After me<sup>saww</sup>, Ali<sup>asws</sup> is the superior of my<sup>saww</sup> community, and Hamza<sup>asws</sup> and Ja'far<sup>asws</sup> are superior of People<sup>asws</sup> of my<sup>saww</sup> Household after Ali<sup>asws</sup> and after you<sup>asws</sup> and after two of my<sup>saww</sup> sons<sup>as</sup> and my<sup>saww</sup> grandsons<sup>asws</sup> Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, and after the successors<sup>asws</sup> from sons of this son<sup>asws</sup> of mine<sup>saww</sup>, – and gestured towards Al-Husayn<sup>asws</sup> – 'And from them<sup>asws</sup> is the Mahdi<sup>asws</sup>. We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> Mighty and Majestic Chose the Hereafter for us<sup>asws</sup> over the world'.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَيْهَا وَ إِلَى بَغْلِيهَا وَ إِلَى ابْنَيْهَا فَقَالَ يَا سَلْمَانَ أَشْهَدُ اللَّهَ أَنِّي سَلِمٌ لِمَنْ سَالَمَهُمْ وَ حَرْبٌ لِمَنْ حَارَبَهُمْ أَمَا إِنَّهُمْ مَعِيَ فِي  
الْجَنَّةِ

Then Rasool-Allah<sup>saww</sup> looked at her<sup>asws</sup> and at her<sup>asws</sup> husband and towards her<sup>asws</sup> two sons<sup>asws</sup> and said: 'O Salman<sup>ra</sup>! Allah<sup>azwj</sup> is a Witness that I<sup>saww</sup> am at peace to the one who is at peace with them<sup>asws</sup>, and at war with the one who battles them<sup>asws</sup>. But, they<sup>asws</sup> will be with me<sup>saww</sup> in the Paradise'.

ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ ع فَقَالَ يَا أَحْيَى إِنَّكَ سَتَبْقَى بَعْدِي وَ سَتَلْقَى مِنْ قُرَيْشٍ شِدَّةً مِنْ تَطَاهُرِهِمْ عَلَيْكَ وَ ظُلْمِهِمْ لَكَ فَإِنْ وَجَدْتَ عَلَيْهِمْ أَعْوَانًا  
فَقَاتِلْ مَنْ خَالَفَكَ بِمَنْ وَافَقَكَ وَ إِنْ لَمْ تَجِدْ أَعْوَانًا فَاصْبِرْ وَ كُفَّ يَدَكَ وَ لَا تَلْقَ بِهَا إِلَى التَّهْلُكَةِ

Then he<sup>saww</sup> turned towards Ali<sup>asws</sup> and said: 'O my<sup>saww</sup> brother<sup>asws</sup>! You<sup>asws</sup> shall remain after me<sup>saww</sup> and face difficulties from Quraysh, of their backing each other against you<sup>asws</sup>, and their injustices to you<sup>asws</sup>. So, if you<sup>asws</sup> were to find supporters against them, then fight the ones who oppose you<sup>asws</sup> with the ones loyal to you<sup>asws</sup>, and if you<sup>asws</sup> do not find supporters, then be patient and restrain your<sup>asws</sup> hand and do not be free with it to the destruction.

فَإِنَّكَ مَعِيَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ لَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذِ اسْتَضَعَفَهُ قَوْمُهُ وَ كَادُوا يَقْتُلُونَهُ فَاصْبِرْ لظُلْمِ قُرَيْشٍ إِيَّاكَ وَ تَطَاهُرِهِمْ عَلَيْكَ فَإِنَّكَ  
مَعِيَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ مَنْ اتَّبَعَهُ وَ هُمْ بِمَنْزِلَةِ الْعِجْلِ وَ مَنْ اتَّبَعَهُ

You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, and for you<sup>asws</sup> there is an good example with Haroun<sup>as</sup> when his<sup>as</sup> people weakened him<sup>saww</sup> and they almost killed him<sup>as</sup>. Therefore be patient upon the injustices of Quraysh to you<sup>asws</sup> and their backing each other against you<sup>asws</sup>, for you<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, and the ones who follow, and the ones who follow him (Abu Bakr) are at the status of the calf and the ones who followed it.

يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ قَضَى الْفُرْقَةَ وَ الْإِخْتِلَافَ عَلَى هَذِهِ الْأُمَّةِ وَ لَوْ شَاءَ جَمَعَهُمْ عَلَى الْهُدَى حَتَّى لَا يَخْتَلِفَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ وَ  
لَا يُنَازِعَ فِي شَيْءٍ مِنْ أَمْرِهِ وَ لَا يَجْحَدُ الْمَفْضُولُ ذَا الْفَضْلِ فَضْلُهُ

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and Exalted has Decreed the sects and the differing upon this community, and had He<sup>azwj</sup> so Desired, would have United them upon the guidance until no two from this community would have differed, no one would have disputed regarding anything of his matters, nor would the inferior have rejected the superior of his merits.

وَلَوْ شَاءَ لَعَجَّلَ الثَّقَمَةَ وَ التَّغْيِيرَ حَتَّى يُكَذِّبَ الظَّالِمَ وَ يُعْلَمَ الْحَقُّ أَتَيْنَ مَصِيرَهُ وَ لَكِنَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ الْآخِرَةَ دَارَ الْقَرَارِ لِيَجْزِيَ  
الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And had He<sup>azwj</sup> so Desired, He<sup>azwj</sup> would have Hastened the vengeance and the change until the oppressor would have been belied and the truth would be known where it is destined. But, the world has been Made to be a house for the deeds, and the Hereafter has been Made to be a house for the tranquillity, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**.

فَقَالَ عَلِيُّ ع الْحَمْدُ لِلَّهِ شُكْرًا عَلَى نِعَمَائِهِ وَ صَبْرًا عَلَى بَلَائِهِ.

Ali<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup> as thanks upon His<sup>azwj</sup> bounties, and I<sup>asws</sup> shall be patient upon His<sup>azwj</sup> afflictions'.<sup>58</sup>

22- أَقُولُ وَجَدْتُ فِي أَصْلِ كِتَابِ الْهَلَالِيِّ، مِثْلَهُ إِلَى قَوْلِهِ وَ لَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذْ قَالَ لِأَخِيهِ مُوسَى إِنَّ الْقَوْمَ اسْتَضَعْفُونِي وَ كَادُوا يَقْتُلُونِي  
قَالَ سُلَيْمٌ

I (Majlisi) am saying, 'I found in the original book of Al Hilali, similar to it up to his<sup>saww</sup> words: 'And for you<sup>asws</sup> there is a good example with Haroun<sup>as</sup> when he<sup>as</sup> said to his<sup>as</sup> brother<sup>as</sup> Musa<sup>as</sup>: **'Son of my mother! Surely the people weakened me and they almost killed me [7:150]**' – Suleym said,

وَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ص فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَأَتَيْنَا عَلَى حَدِيقَةٍ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ قَالَ ص مَا أَحْسَنَهَا وَ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا

'And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> narrated to me saying: 'I<sup>asws</sup> was walking with the Rasool-Allah<sup>saww</sup> in one of the roads of Al-Medina. We<sup>asws</sup> came to a garden. I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, what a beautiful garden it is'. He<sup>saww</sup> said: 'What a beauty it is, and for you<sup>asws</sup> in the Paradise is better than it'.

ثُمَّ أَتَيْنَا عَلَى حَدِيقَةٍ أُخْرَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ قَالَ مَا أَحْسَنَهَا وَ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا حَتَّى أَتَيْنَا عَلَى سَبْعِ حَدَائِقَ  
أَقُولُ يَا رَسُولَ اللَّهِ ص مَا أَحْسَنَهَا وَ يَقُولُ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا

Then we<sup>asws</sup> came to another garden. I<sup>asws</sup> said: "O Rasool-Allah<sup>saww</sup>, what a beautiful garden it is'. He<sup>saww</sup> said: 'What a beauty it is, and for you<sup>asws</sup> in the Paradise is better than it'. To the extent that we<sup>asws</sup> came across seven gardens. I<sup>asws</sup> kept saying: 'What a beauty it is', and he<sup>saww</sup> kept saying: 'For you<sup>asws</sup>, in the Paradise, is better than it'.

فَلَمَّا خَلَا لَهُ الطَّرِيقُ اعْتَنَقَنِي ثُمَّ أَحْهَشَ بَاكِياً وَ قَالَ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ فَقَالَ ضَعَائِلٌ فِي صُدُورِ أَقْوَامٍ لَا يُبْدُونَهَا  
لَكَ إِلَّا مِنْ بَغْدِي أَحْقَادُ بَدْرٍ وَ تَرَاثُ أَحَدٍ قُلْتُ فِي سَلَامَةٍ مِنْ دَنِي قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ

<sup>58</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 21

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

فَأُبَشِّرْ يَا عَلِيُّ فَإِنَّ حَبَاتَكَ وَ مَوْتَكَ مَعِيَ وَأَنْتَ أَجِي وَأَنْتَ وَصِيَّي وَأَنْتَ صَفِيَّي وَ زَيْدِي وَ وَارِثِي وَ الْمُؤَدِّي عَنِّي وَأَنْتَ تَقْضِي دِينِي وَ تُنْجِزُ عِدَاتِي عَنِّي وَأَنْتَ تُبْرِئُ ذِمَّتِي وَ تُؤَدِّي أَمَانَتِي

Receive glad tidings, O Ali<sup>asws</sup>, your<sup>asws</sup> life and your<sup>asws</sup> death is with me<sup>saww</sup>, and you<sup>asws</sup> are my<sup>saww</sup> brother, and you<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> choice, and my<sup>saww</sup> vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> caller from me<sup>saww</sup>, and you<sup>asws</sup> are the fulfiller of my<sup>saww</sup> debts, and the fulfiller of my<sup>saww</sup> promises, and you<sup>asws</sup> completer of my<sup>saww</sup> responsibilities, and the returner of my<sup>saww</sup> trusts;

و تُقَاتِلُ عَلَى سُنَّتِي النَّاكِثِينَ مِنْ أُمَّتِي وَ الْفَاسِقِينَ وَ الْمَارِقِينَ وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ لَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذِ اسْتَضَعَفَهُ قَوْمُهُ وَ كَادُوا يَقْتُلُونَهُ

And you<sup>asws</sup> are the fighter on my<sup>saww</sup> Sunnah against the breakers (of the covenant) of my<sup>saww</sup> community, the unjust and the renegades, and you<sup>asws</sup> are of the status with me<sup>saww</sup> as Haroun<sup>as</sup> had with Musa<sup>as</sup>, and for you<sup>asws</sup> are the best example of Haroun<sup>as</sup> when his<sup>as</sup> people considered him<sup>as</sup> to be weak and were very close to killing him<sup>as</sup>.

فَاصْبِرْ لِظُلْمِ قُرَيْشٍ إِيَّاكَ وَ تَظَاهَرِهِمْ عَلَيْكَ فَإِنَّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ مَنْ تَبِعَهُ وَ هُمْ بِمَنْزِلَةِ الْعَجَلِ وَ مَنْ تَبِعَهُ وَ إِنَّ مُوسَى أَمَرَ هَارُونَ حِينَ اسْتَخْلَفَهُ عَلَيْهِمْ أَنْ ضَلُّوا فَوَجَدَ أَعْوَانًا أَنْ يُجَاهِدَهُمْ بِهِمْ وَ إِنْ لَمْ يَجِدْ أَعْوَانًا أَنْ يَكُفَّ يَدَهُ وَ يَحْتَمِنَ دَمَهُ وَ لَا يَفْرُقَ بَيْنَهُمْ

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

يَا عَلِيُّ مَا بَعَثَ اللَّهُ رَسُولًا إِلَّا وَ أَسْلَمَ مَعَهُ قَوْمُهُ طَوْعًا وَ قَوْماً آخَرُونَ كَرَهَا فَسَلَّطَ اللَّهُ الَّذِينَ أَسْلَمُوا كَرَهَا عَلَى الَّذِينَ أَسْلَمُوا طَوْعًا فَفَقَتَلُوهُمْ لِيَكُونَ أَكْثَرُ

The differences, which are in the nation, are a Test of Allah<sup>azwj</sup>. O Ali<sup>asws</sup>! Allah<sup>azwj</sup> did not Send any Messenger<sup>as</sup> (to a nation) except that a group submitted (to him<sup>as</sup>) willingly and another group submitted (to him<sup>as</sup>) reluctantly. Allah<sup>azwj</sup> Made the reluctant group to overcome the willing group. They killed them and their (the willing group's) Rewards were magnified.



يَا عَلِيُّ إِنَّهُ مَا اخْتَلَفَتْ أُمَّةٌ بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا وَ إِنَّ اللَّهَ قَضَى الْفُرْقَةَ وَ الْإِخْتِلَافَ عَلَى هَذِهِ الْأُمَّةِ وَ سَأَقِ الْحَبَرَ إِلَى قَوْلِهِ وَ صَبْرًا عَلَى بَلَائِهِ وَ تَسْلِيمًا وَ رِضًا بِقَضَائِهِ.

O Ali<sup>asws</sup>, no community differed after its Prophet<sup>as</sup> except that the people of falsehood overcame the people of the truth, and Allah<sup>azwj</sup> has Ordained sects and differences on this community’ – and continued the Hadeeth up to his<sup>asws</sup> words: ‘I<sup>asws</sup> shall be patient upon His<sup>azwj</sup> afflictions, and submit and am pleased with His<sup>azwj</sup> Judgment’.<sup>59</sup>

23- مل، كامل الزيارات عُبَيْدُ اللَّهِ بْنُ الْفَضْلِ بْنِ مُحَمَّدٍ بْنِ هِلَالٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَلَامٍ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ عَنْ عِيسَى بْنِ أَبِي شَيْبَةَ الْقَاضِي عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ قُدَّامَةَ بْنِ زَائِدَةَ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع بَلَّغَنِي يَا زَائِدَةُ أَنَّكَ تَزُورُ قَبْرَ أَبِي عَبْدِ اللَّهِ عَ أحياناً فَقُلْتُ إِنَّ ذَلِكَ لَكَمَا بَلَغَكَ

(The book) ‘Kaamil Al-Ziyaraat’ – Ubeydullah Bin Al Fazl Bin Muhammad Bin Hllal, from Saeed Bin Muhammad, from Muhammad Bin Sallam Al Kufy, from Ahmad Bin Muhammad Al Wasity, from Isa Bin Abu Shayba the judge, from Nuh Bin Darraj, from Qudama Bin Zaida, from his father who said,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘It has reached me<sup>asws</sup>, O Zaida that you are visiting the grave of Abu Abdullah<sup>asws</sup> occasionally?’ I said, ‘That is as it has reached you<sup>asws</sup>’.

فَقَالَ لِي فَلِمَاذَا تَفْعَلُ ذَلِكَ وَ لَكَ مَكَانٌ عِنْدَ سُلْطَانِكَ الَّذِي لَا يَحْتَمِلُ أَحَدًا عَلَى مَحَبَّتِنَا وَ تَفْضِيلِنَا وَ ذِكْرِ فَضَائِلِنَا وَ الْوَاجِبِ عَلَى هَذِهِ الْأُمَّةِ مِنْ حَقِّنَا

He<sup>asws</sup> said to me: ‘When you do that and for you there is a position in the presence of your ruler who does not tolerate anyone upon loving us<sup>asws</sup> and our<sup>asws</sup> merits and mention of our<sup>asws</sup> merits, and the obligation upon this community of our<sup>asws</sup> rights?’

فَقُلْتُ وَ اللَّهُ مَا أُرِيدُ بِذَلِكَ إِلَّا اللَّهَ وَ رَسُولَهُ وَ لَا أَخْفِلُ بِسَخَطِ مَنْ سَخَطَ وَ لَا يَكْبُرُ فِي صَدْرِي مَكْرُوهٌ يَنَالُنِي بِسَبَبِهِ فَقَالَ وَ اللَّهُ إِنَّ ذَلِكَ لَكَذَلِكَ يَقُولُهَا ثَلَاثًا وَ أَقُولُهَا ثَلَاثًا

I said, ‘By Allah<sup>azwj</sup>! I do not intend with that except Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> nor do I care of the wrath of the one who is wrathful, nor is his abhorrence grievous in my chest, for its reason (of Ziyarat)’. He<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! Is that like that?’ – saying it thrice, and I said it thrice.

فَقَالَ أَبَشِّرْ ثُمَّ أَبَشِّرْ ثُمَّ أَبَشِّرْ فَلَاخْبَرَكَ بِخَيْرٍ كَانَ عِنْدِي فِي النَّحْبِ الْمَخْرُوتَةِ إِنَّهُ لَمَّا أَصَابَنَا بِالْطَّفِّ مَا أَصَابَنَا وَ قُتِلَ أَبِي ع وَ قُتِلَ مَنْ كَانَ مَعَهُ مِنْ وَلَدِهِ وَ إِخْوَتِهِ وَ سَائِرِ أَهْلِهِ وَ حَمَلْتُ حَزْمُهُ وَ نَسَأُوهُ عَلَى الْأَقْتَابِ يُرَادُ بِنَا الْكُوفَةَ

He<sup>asws</sup> said: ‘Receive glad tidings! Receive glad tidings, for I<sup>asws</sup> shall inform you with a Hadeeth which has been with me<sup>asws</sup> in the choicest treasures. Surely, when it afflicted us<sup>asws</sup> at Al-Taff (Karbala) what afflicted us<sup>asws</sup>, and my<sup>asws</sup> father<sup>asws</sup> was killed, and there were killed with him<sup>asws</sup> the ones who were with him<sup>asws</sup> from his<sup>asws</sup> children, and his<sup>asws</sup>

<sup>59</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 22

brothers, and rest of his<sup>asws</sup> family, and his<sup>asws</sup> sanctimonious ones and his<sup>asws</sup> womenfolk were carry upon the camel loaders intending Al-Kufa with us<sup>asws</sup>.

فَجَعَلْتُ أَنْظُرُ إِلَيْهِمْ صَرَخَى وَ لَمْ يُؤَاوُوا فَيَعْظُمُ ذَلِكَ فِي صَدْرِي وَ يَشْتَدُّ لِمَا أَرَى مِنْهُمْ قَلْبِي فَكَادَتْ نَفْسِي تَخْرُجُ وَ تَبَيَّنَتْ ذَلِكَ مِنِّي عَمِّي زَيْنَبُ بِنْتُ عَلِيٍّ الْكُبْرَى فَقَالَتْ مَا لِي أَرَاكَ تَجُودُ بِنَفْسِكَ يَا بَقِيَّةَ جَدِّي وَ أَبِي وَ إِخْوَتِي

I<sup>asws</sup> went on looking at them having fallen and not been covered (buried), so that was grievous in my<sup>asws</sup> chest and my<sup>asws</sup> worries intensified due to what I<sup>asws</sup> saw from them, and my<sup>asws</sup> soul almost came out, and that appeared from me<sup>asws</sup> to my<sup>asws</sup> aunt Zainab<sup>asws</sup> Bin Ali<sup>asws</sup>, the elder. She<sup>asws</sup> said: 'What is the matter I<sup>asws</sup> see you<sup>asws</sup> trying to find your<sup>asws</sup> breath, O remaining one of my<sup>asws</sup> grandfather<sup>asws</sup>, and my<sup>asws</sup> father<sup>asws</sup>, and my<sup>asws</sup> brothers<sup>asws</sup>?'

فَقُلْتُ وَ كَيْفَ لَا أَجْزَعُ وَ لَا أَهْلَعُ وَ قَدْ أَرَى سَيِّدِي وَ إِخْوَتِي وَ عُمُومَتِي وَ وَلَدَ عَمِّي وَ أَهْلِي مُصْرَعِينَ بِدِمَائِهِمْ مُرْمَلِينَ بِالْعَرَاءِ مُسْلَبِينَ لَا يَكْفُونُ وَ لَا يُؤَاوُونَ وَ لَا يُعْرِجُ عَلَيْهِمْ أَحَدٌ وَ لَا يَقْرُبُهُمْ بَشَرٌ كَأَنَّهُمْ أَهْلُ بَيْتٍ مِنَ الدَّيْلَمِ وَ الْخَزَرِ

I<sup>asws</sup> said: 'And how can I<sup>asws</sup> not be alarmed and be scared, and I<sup>asws</sup> can see my<sup>asws</sup> master<sup>asws</sup>, and my<sup>asws</sup> brothers, and my<sup>asws</sup> uncles, and children of my<sup>asws</sup> uncle, and my<sup>asws</sup> family members to have fallen in their blood, in the sand (of the desert) in the open, looted, not being shrouded, nor covered, and no one is calling to them nor any mortal coming near them. It is as if they are people of the household from Al-Daylam and Al-Khazr'.

فَقَالَتْ لَا تُجْرِعَنَّكَ مَا تَرَى فَوَ اللَّهِ إِنَّ ذَلِكَ لَعَهْدٌ مِنْ رَسُولِ اللَّهِ ص إِلَى جَدِّكَ وَ أَبِيكَ وَ عَمِّكَ وَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقَ أَنْاسٍ مِنْ هَذِهِ الْأُمَّةِ لَا تَعْرِفُهُمْ فَرَاعَتُهُ هَذِهِ الْأَرْضِ وَ هُمْ مَعْرُوفُونَ فِي أَهْلِ السَّمَاوَاتِ أَنَّهُمْ يَجْمَعُونَ هَذِهِ الْأَعْضَاءَ الْمُتَفَرِّقَةَ فَيُؤَاوُونَهَا وَ هَذِهِ الْجُسُومَ الْمُصْرَجَةَ

She<sup>asws</sup> said: 'Do not let it alarm you<sup>asws</sup> what you<sup>asws</sup> see, for by Allah<sup>azwj</sup> that is due to a pact from Rasool-Allah<sup>saww</sup> to your<sup>asws</sup> grandfather<sup>asws</sup>, and your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> uncle<sup>asws</sup>; and Allah<sup>azwj</sup> has Taken a covenant of some people from this community, pharaohs of this earth do not recognise them, and they are well-known among the inhabitants of the skies. They will gather these scattered limbs and cover (bury) these, and these stained bodies.

وَ يَنْصُبُونَ لِهَذَا الطَّفِّ عَلَمًا لِقَدْرِ أَبِيكَ سَيِّدِ الشُّهَدَاءِ ع لَا يَذْرُؤُ أَنْتَهُ وَ لَا يَعْفُو رِسْمُهُ عَلَى كُرُورِ اللَّيَالِي وَ الْأَيَّامِ وَ لَيَجْتَهِدَنَّ أَيْمَةُ الْكُفْرِ وَ أَشْيَاغُ الصَّلَالَةِ فِي سَحْوِهِ وَ تَطْمِيسِهِ فَلَا يَزْدَادُ أَنْتَهُ إِلَّا ظُهُورًا وَ أَمْرُهُ إِلَّا عُلوًّا

And they will install a flag for this 'Al-Taff (Karbala) for the grave of your<sup>asws</sup> father<sup>asws</sup>, chief of the martyrs. Its impact will not be understood, nor would its ritual go away upon the rotation of the nights and the days, and the leaders of Kufr and the adherents of the straying will struggle in obliterating it and covering it up, but its impact will not increase except in appearing more, and its matter (will only increase in) loftiness'.

فَقُلْتُ وَ مَا هَذَا الْعَهْدُ وَ مَا هَذَا الْحَبْرُ فَقَالَتْ حَدَّثَنِي أَنِّي أَمِنْتُ أَنَّ رَسُولَ اللَّهِ ص زَارَ مَنْزِلَ فَاطِمَةَ ع فِي يَوْمٍ مِنَ الْأَيَّامِ فَعَمِلْتُ لَهُ خَرِيرَةً صَلَّى اللَّهُ عَلَيْهِمَا وَ أَتَاهُ عَلِيٌّ ع بِطَبَقٍ فِيهِ تَمْرٌ

I<sup>asws</sup> said: 'And what is this pact, and what is this Hadeeth?' She<sup>asws</sup> said: 'It is narrated to me<sup>asws</sup> by Umm Ayman that Rasool-Allah<sup>saww</sup> visited the house of (Syeda) Fatima<sup>asws</sup> during a day from the days and made Hareer (meat soup) for him<sup>saww</sup>, and Ali<sup>asws</sup> came to him<sup>saww</sup> with a tray in which were dates.

ثُمَّ قَالَتْ أَنِّي أَمِنْتُ فَأَتَيْنَهُمْ بِغُسٍّ فِيهِ لَبَنٌ وَ زُبْدٌ فَأَكَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع مِنْ تِلْكَ الْخَرِيرَةِ وَ شَرِبَ رَسُولُ اللَّهِ ص وَ شَرَبُوا مِنْ ذَلِكَ اللَّبَنِ ثُمَّ أَكَلُوا مِنْ ذَلِكَ التَّمْرِ وَ الزُّبْدِ ثُمَّ غَسَلَ رَسُولُ اللَّهِ ص يَدَهُ وَ عَلِيٌّ ع يَصُبُّ عَلَيْهِ الْمَاءَ

Then Umm Ayman said, 'I came to them<sup>asws</sup> with a bowl wherein was milk and butter. Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> ate from the Hareer, and Rasool-Allah<sup>saww</sup> drank, and they<sup>asws</sup> drank from that milk. Then he<sup>saww</sup> ate and they<sup>asws</sup> ate from those dates and butter. Then Rasool-Allah<sup>saww</sup> washed his<sup>saww</sup> hands and Ali<sup>asws</sup> poured the water upon him (his<sup>saww</sup> hands).

فَلَمَّا فَرَغَ مِنْ غَسْلِ يَدَيْهِ مَسَحَ وَجْهَهُ ثُمَّ نَظَرَ إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنِ ع نَظَرًا عَرَفْنَا فِيهِ السُّرُورَ فِي وَجْهِهِ ثُمَّ رَمَقَ بِطَرْفِهِ نَحْوَ السَّمَاءِ مَلِيًّا ثُمَّ وَجَّهَ وَجْهَهُ نَحْوَ الْقِبْلَةِ وَ بَسَطَ يَدَيْهِ وَ دَعَا ثُمَّ خَرَّ سَاجِدًا وَ هُوَ يَنْشِخُ فَأَطَالَ التَّشَوُّجَ وَ عَلَا نَحِيهٌ وَ جَرَتْ دُمُوعُهُ

When he<sup>saww</sup> was free from washing his<sup>saww</sup> hands, he<sup>saww</sup> wiped his<sup>saww</sup> face, then looked at Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with such a look, the cheerfulness was recognised in his<sup>saww</sup> face. Then he<sup>saww</sup> surveyed around the sky for a while, then turned his<sup>saww</sup> face towards the Qiblah and spread out his<sup>saww</sup> hands and supplicated, then fell into Sajdah and he<sup>saww</sup> sobbed. The sobbing was prolonged and his<sup>saww</sup> whispering was high (loud), and his<sup>saww</sup> tears flowed.

ثُمَّ رَفَعَ رَأْسَهُ وَ أَطْرَقَ إِلَى الْأَرْضِ وَ دُمُوعُهُ تَغْطُرُ كَأَنَّهَا صَوْبُ الْمَطَرِ فَحَزِنَتْ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ حَزِنَتْ مَعَهُمْ لِمَا رَأَيْنَا مِنْ رَسُولِ اللَّهِ ص وَ هَبْنَاهُ أَنْ نَسْأَلَهُ حَتَّى إِذَا طَالَ ذَلِكَ قَالَ لَهُ عَلِيٌّ وَ قَالَتْ لَهُ فَاطِمَةُ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ لَا أَبْكِي اللَّهُ عَيْنَيْكَ فَقَدْ أَفْرَحَ قُلُوبَنَا مَا نَرَى مِنْ خَالِكَ

Then he<sup>saww</sup> raised his<sup>saww</sup> head and lowered it to the ground and his<sup>saww</sup> tears were flowing as if the rain had poured. So, (Syeda) Fatima<sup>asws</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> were saddened, and I was saddened along with them<sup>asws</sup> due to what we saw from Rasool-Allah<sup>saww</sup>, and we were awed from asking him<sup>saww</sup> until when that was prolong, Ali<sup>asws</sup> said to him<sup>saww</sup>, and (Syeda) Fatima<sup>asws</sup> said to him<sup>saww</sup>: 'What makes you<sup>saww</sup> cry, O Rasool-Allah<sup>saww</sup>? May Allah<sup>azwj</sup> not Make your<sup>saww</sup> eyes cry, for our hearts are injured by what we see of your<sup>saww</sup> state'.

فَقَالَ يَا أَحْيِ سُرْرَتِ بَكْمِ سُورًا مَا سُرْرَتِ مِثْلَهُ قَطُّ وَ إِنِّي لَأَنْظُرُ إِلَيْكُمْ وَ أَحْمَدُ اللَّهَ عَلَى نِعْمَتِهِ عَلَيْكُمْ إِذْ هَبَطَ عَلَيَّ جَبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَطْلَعَ عَلَى مَا فِي نَفْسِكَ وَ عَرَفَ سُورَكَ بِأَحْيِكَ وَ ابْنَتِكَ وَ سِبْطَيْكَ

He<sup>saww</sup> said: 'O my<sup>saww</sup> brother<sup>asws</sup>! I<sup>saww</sup> was joyful with such joy I<sup>saww</sup> had not been joyful the like of it at all, and I<sup>saww</sup> looked at you<sup>asws</sup> all and praised Allah<sup>azwj</sup> upon His<sup>azwj</sup> Favours upon me<sup>saww</sup> regarding you<sup>asws</sup>, when Jibraeel<sup>as</sup> descended unto me<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Blessed and Exalted Noticed upon what is within yourself<sup>saww</sup> and Recognised your<sup>saww</sup> joy with your<sup>saww</sup> brother<sup>asws</sup>, and your<sup>saww</sup> daughter<sup>asws</sup>, and your<sup>saww</sup> grandsons<sup>asws</sup>.

فَأَكْمَلَ لَكَ النِّعْمَةَ وَ هُنَاكَ الْعَطِيَّةُ بِأَنْ جَعَلَهُمْ وَ ذُرِّيَّتِهِمْ وَ مُحِبِّيهِمْ وَ شِيعَتَهُمْ مَعَكَ فِي الْجَنَّةِ لَا يَفْرَقُ بَيْنَكَ وَ بَيْنَهُمْ يُحِبُّونَ كَمَا تُحِبُّ وَ يُعْطُونَ كَمَا تُعْطَى حَتَّى تَرْضَى

He<sup>azwj</sup> Perfected the Favour for you<sup>asws</sup> and Congratulates you<sup>saww</sup> of the Gift by His<sup>azwj</sup> Making them<sup>asws</sup> as your<sup>saww</sup> offspring, and ones who love them<sup>asws</sup> and their<sup>asws</sup> Shias to be with you<sup>saww</sup> in the Paradise. There is no difference between you<sup>saww</sup> and them<sup>asws</sup> loving just as you<sup>saww</sup> love Me<sup>azwj</sup>, and they<sup>asws</sup> will be Given just as you<sup>saww</sup> are Given until you<sup>saww</sup> are pleased.

وَ فَوْقَ الرِّضَا عَلَى بَلْوَى كَثِيرَةٍ نَنَاهُمْ فِي الدُّنْيَا وَ مَكَارِهِ تُصِيبُهُمْ بِأَيْدِي أَنْاسٍ يَنْتَحِلُونَ مِلَّتَكَ وَ يَزْعُمُونَ أَنَّهُمْ مِنْ أُمَّتِكَ بِرَاءً مِنَ اللَّهِ وَ مِنْكَ خَبَطًا خَبَطًا وَ قَتْلًا قَتْلًا شَتَّى مَصَارِعُهُمْ نَائِيَةً قُبُورُهُمْ خَيْرَةٌ مِنَ اللَّهِ لَهُمْ وَ لَكَ فِيهِمْ

And above the pleasure there are many misfortune coming to them<sup>asws</sup> in the world, and its abhorrence hitting them<sup>asws</sup> by the hands of the people arrogating to be of your<sup>saww</sup> nation and claiming that they are from your<sup>saww</sup> community. They are disavowed from Allah<sup>azwj</sup> and from you<sup>saww</sup>, strike by strike and killing by killing. Their<sup>asws</sup> resting places would be various, their<sup>asws</sup> graves being remote (from each other), as a Choice from Allah<sup>azwj</sup> for them<sup>asws</sup>, and for you<sup>saww</sup> among them<sup>asws</sup>.

فَأَحْمَدِ اللَّهَ حَلًّا وَ عَزَّ عَلَى خَيْرَتِهِ وَ اَرْضَ بِقَضَائِهِ فَحَمِدْتُ اللَّهَ وَ رَضِيتُ بِقَضَائِهِ بِمَا اخْتَارَهُ لَكُمْ

Therefore, praise Allah<sup>azwj</sup> Majestic and Mighty upon His<sup>azwj</sup> Choice and be pleased with His<sup>azwj</sup> Judgment'. I<sup>saww</sup> praised Allah<sup>azwj</sup> and was pleased with His<sup>azwj</sup> Judgment with what He<sup>azwj</sup> had Chosen for you<sup>asws</sup> all.

ثُمَّ قَالَ جَبْرِئِيلُ يَا مُحَمَّدُ إِنَّ أَخَاكَ مُضْطَهَّدٌ بِغَدَاكَ مَغْلُوبٌ عَلَى أُمَّتِكَ مَنُوعُوبٌ مِنْ أَعْدَائِكَ ثُمَّ مَقْتُولٌ بِغَدَاكَ يَفْتُلُهُ أَشَرُّ الْخَلْقِ وَ الْخَلِيفَةُ وَ أَشَقَى الْبَرِيَّةِ نَظِيرٌ عَاقِرٍ النَّاقَةِ بِلَدٍّ تَكُونُ إِلَيْهِ هَجْرَتُهُ وَ هُوَ مَغْرُسٌ شِيعَتِهِ وَ شِيعَةُ وَلَدِهِ وَ فِيهِ عَلَى كُلِّ حَالٍ يَكْثُرُ بَلَاؤُهُمْ وَ يُعْظَمُ مُصَابُهُمْ

Then Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> brother<sup>asws</sup> would be persecuted after you<sup>saww</sup>, overcome upon by your<sup>saww</sup> community, fatigued from your<sup>saww</sup> enemies, then he<sup>asws</sup> will be killed after you<sup>saww</sup>. The vilest of the male and female creatures would kill him<sup>asws</sup>, and the most wretched of the created beings, a peer of the slayer of the she-camel (of Prophet Salih<sup>as</sup>), at a city where his<sup>asws</sup> emigration will happen to be, and it is a plantation of his<sup>asws</sup> Shias and Shias of his<sup>asws</sup> sons<sup>asws</sup>, and in it, upon every state, their<sup>asws</sup> afflictions would be numerous, and their difficulties would be mighty.

وَإِنَّ سِبْطَكَ هَذَا وَ أَوْماً بِيَدِهِ إِلَى الْحُسَيْنِ ع مَقْتُولٌ فِي عَصَابَةِ مِنْ دُرَّتِكَ وَ أَهْلِ بَيْتِكَ وَ أَخْيَارٍ مِنْ أُمَّتِكَ بِضَمِّهِ الْفَرَاتِ بِأَرْضٍ تُدْعَى كَرْبَلَاءَ مِنْ أَجْلِهَا يَكْثُرُ الْكَرْبُ وَ الْبَلَاءُ عَلَى أَعْدَائِكَ وَ أَعْدَاءِ دُرَّتِكَ فِي الْيَوْمِ الَّذِي لَا يَنْقُضِي كَرْمَهُ وَ لَا تَفْنَى حُسْرَتُهُ وَ هِيَ أَطْهَرُ بِقَاعِ الْأَرْضِ وَ أَعْظَمُهَا حُرْمَةً وَ إِنَّهَا لَمِنْ بَطْحَاءِ الْجَنَّةِ

And this grandson<sup>asws</sup> of yours<sup>saww</sup> – and he<sup>as</sup> gestured by his<sup>as</sup> hand towards Al-Husayn<sup>asws</sup>, would be killed among a group from your<sup>saww</sup> offspring and People<sup>asws</sup> your<sup>saww</sup> Household, and good ones from your<sup>saww</sup> community by the banks of the Euphrates in a land called Karbala from its reason there will be numerous distresses and afflictions upon your<sup>saww</sup> enemies and enemies of your<sup>saww</sup> offspring during a day during which there will be no termination of its distresses nor will its regret come to an end, and it is the cleanest of the spots of the earth, and its greatest of sanctity, and it is from the valleys of the Paradise.

فَإِذَا كَانَ ذَلِكَ الْيَوْمُ الَّذِي يُقْتَلُ فِيهِ سِبْطُكَ وَ أَهْلُهُ وَ أَخَاطَتْ بِهِمْ كَنَائِبُ أَهْلِ الْكُفْرِ وَ اللَّغْنَةُ تَزَعَزَعَتِ الْأَرْضُ مِنْ أَقْطَارِهَا وَ مَادَتِ الْجِبَالُ وَ كَثُرَ اضْطِرَّائُهَا وَ اصْطَفَقَتِ الْبِحَارُ بِأَمْوَاجِهَا وَ مَاجَتِ السَّمَاوَاتُ بِأَهْلِهَا غَضَباً لَكَ

So when it will be that day in which your<sup>saww</sup> grandson<sup>asws</sup> and his<sup>asws</sup> family would be killed and battalions of Kufr will surround them, and the curses will shake the earth from its horizons, and the mountains will tremble, and its restlessness will be a lot, and the oceans will be turbulent with its waves, and the skies will agitate with its inhabitants in anger for your<sup>saww</sup> sake.

يَا مُحَمَّدُ وَ لِدُرَّتِكَ وَ اسْتَغْظَاماً لِمَا يُنْتَهَكُ مِنْ حُرْمَتِكَ وَ لِشَرِّ مَا تُكَافَى بِهِ فِي دُرَّتِكَ وَ عِزَّتِكَ وَ لَا يَبْقَى شَيْءٌ مِنْ ذَلِكَ إِلَّا اسْتَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ فِي نُصْرَةِ أَهْلِكَ الْمُسْتَضْعَفِينَ الْمَظْلُومِينَ الَّذِينَ هُمْ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ بَعْدَكَ

O Muhammad<sup>saww</sup>! And for your<sup>saww</sup> offspring and reverence to what would be violated from your<sup>saww</sup> sanctity, and for evil of what would suffice your<sup>saww</sup> offspring and your<sup>saww</sup> family with, and there will not remain anything from that except Allah<sup>azwj</sup> Mighty and Majestic would Permit it in helping your<sup>saww</sup> family, the weakened, the oppressed, those who are the Divine Authorities of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures after you<sup>saww</sup>.

فَيُوحِي اللَّهُ إِلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ وَ الْبِحَارِ وَ مَنْ فِيهِنَّ أَنِّي أَنَا اللَّهُ الْمَلِكُ الْقَادِرُ الَّذِي لَا يَفُوتُهُ هَارِبٌ وَ لَا يُعْجِزُهُ مُتَمَنَّعٌ وَ أَنَا أَقْدَرُ فِيهِ عَلَى الْإِنْتِصَارِ وَ الْإِنْتِقَامِ وَ عِزِّي وَ جَلَالِي لِأَعْدَائِي مَنْ وَتَرَ رَسُولِي وَ صَفِيِّي وَ انْتَهَكَ حُرْمَتَهُ وَ قَتَلَ عِزَّتَهُ وَ نَبَذَ عَهْدَهُ وَ ظَلَمَ أَهْلَهُ عَذَاباً لَا أُعَذِّبُهُ أَحَداً مِنَ الْعَالَمِينَ

Allah<sup>azwj</sup> will Reveal to the skies and the earth, and the mountains and the oceans and the ones in these: “Surely I<sup>azwj</sup> am Allah<sup>azwj</sup>, the King, the Powerful, the One<sup>azwj</sup> neither a fleer can escape Him<sup>azwj</sup> nor can a preventer frustrate Him<sup>azwj</sup>, and I<sup>azwj</sup> am Able upon the helping, and the avenging. By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! I<sup>azwj</sup> will Punish the one who wrongs My<sup>azwj</sup> Rasool<sup>saww</sup>, and My<sup>azwj</sup> Elite, and violates his<sup>saww</sup> sanctity, and kills his<sup>saww</sup> family, and discards his<sup>saww</sup> pact, and is unjust to his<sup>saww</sup> family: ***I will Punish him with such a Punishment I have not Punished anyone from the worlds!***” [5:115]!”

فَعِنْدَ ذَلِكَ يَضِجُ كُلُّ شَيْءٍ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ بِلَعْنٍ مِّنْ ظَلَمٍ عَثَرْتِكَ وَ اسْتَحَلَّ حُرْمَتَكَ فَإِذَا بَرَزَتْ تِلْكَ الْعَصَابَةُ إِلَى مَضَاجِعِهَا تَوَلَّى اللَّهُ جَلَّ وَ عَزَّ قَبْضَ أَرْوَاحِهَا بِيَدِهِ وَ هَبَطَ إِلَى الْأَرْضِ مَلَائِكَةٌ مِنَ السَّمَاءِ السَّابِعَةِ مَعَهُمْ آتِيَةٌ مِنَ الْيَاقُوتِ وَ الزُّمُرُودِ مَمْلُوءَةٌ مِنْ مَّاءِ الْحَيَاةِ وَ حُلَلٍ مِنْ حُلَلِ الْجَنَّةِ وَ طِيبٍ مِنْ طِيبِ الْجَنَّةِ

During that will clamour all things in the skies and the earths by cursing the ones who oppress your<sup>saww</sup> family, and violate your<sup>saww</sup> sanctity. When that group goes out to their resting places, Allah<sup>azwj</sup> Majestic and Mighty will Take charge of capturing their souls by His<sup>azwj</sup> Hands, and Angels from the seven skies would descend to the earth having containers of rubies and emeralds filled from water of life, and garments from the garments of Paradise, and perfumes from the perfumes of paradise.

افْعَسَلُوا جُثَثَهُمْ بِذَلِكَ الْمَاءِ وَ أَلْبَسُوهَا الْحُلُلَ وَ حَنَطُوهَا بِذَلِكَ الطِّيبِ وَ صَلَّى الْمَلَائِكَةُ صَفًّا صَفًّا عَلَيْهِمْ ثُمَّ يَبْعَثُ اللَّهُ قَوْمًا مِنْ أُمَّتِكَ لَا يُعْرِفُهُمُ الْكُفَّارُ لَمْ يَشْرِكُوا فِي تِلْكَ الدِّمَاءِ بِقَوْلٍ وَ لَا فِعْلٍ وَ لَا نِيَّةٍ فَيُؤَارُونَ أَجْسَامَهُمْ وَ يُقِيمُونَ رَسْمًا لِقَبْرِ سَيِّدِ الشَّهَدَاءِ بِتِلْكَ الْبَطْحَاءِ يَكُونُ عَلَمًا لِأَهْلِ الْحَقِّ وَ سَبَبًا لِلْمُؤْمِنِينَ إِلَى الْقَوْزِ

Their bodies would be washed with that water and they would be clothed with the garments, and embalmed with that perfume, and the Angels would pray Salat upon them in rows and rows. Then Allah<sup>azwj</sup> would Send a people from your<sup>saww</sup> community the Kafirs will not recognise them. They would not have participated in (shedding of) that blood, neither by words nor deeds, nor intentions. They will bury their bodies and establish the rituals of the grave of the chief of martyrs in that valley, becoming a flag for the people of truth, and a cause for the Momineen to the success.

وَ تَحْفُهُ مَلَائِكَةٌ مِنْ كُلِّ سَمَاءٍ مِائَةُ أَلْفٍ مَلَكٍ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ يُصَلُّونَ عَلَيْهِ وَ يُسَبِّحُونَ اللَّهَ عِنْدَهُ وَ يَسْتَغْفِرُونَ اللَّهَ لِرُؤَايِهِ وَ يَكْتُمُونَ أَسْمَاءَ مَنْ يَأْتِيهِ زَائِرًا مِنْ أُمَّتِكَ مُتَقَرِّبًا إِلَى اللَّهِ وَ إِلَيْكَ بِذَلِكَ وَ أَسْمَاءَ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ بُلْدَانِهِمْ وَ يُسَمُّونَ فِي وُجُوهِهِمْ بِمِيسَمِ نُورِ عَرْشِ اللَّهِ هَذَا زَائِرٌ قَبْرِ خَيْرِ الشَّهَدَاءِ وَ ابْنِ خَيْرِ الْأَنْبِيَاءِ

The Angels from every sky would circle it, one hundred thousand Angels during every day and night, and they will be praying Salat upon him<sup>asws</sup>, and glorifying Allah<sup>azwj</sup> in his<sup>asws</sup> presence and seeking Forgiveness of Allah<sup>azwj</sup> for his<sup>asws</sup> visitors, and writing down the names of the ones from your<sup>saww</sup> community who come to him<sup>asws</sup> as visitors, drawing closer to Allah<sup>azwj</sup> and to you<sup>saww</sup> with that, and names of their fathers, and their tribes, and their cities, and they will be branded in their faces by a branding of light of the Throne of Allah<sup>azwj</sup>: "This is a visitor of the grave of the best of the martyrs, and son<sup>asws</sup> of the best of the Prophets<sup>asws</sup>"

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ سَطَعَ فِي وُجُوهِهِمْ مِنْ أَثَرِ ذَلِكَ الْمِيسَمِ نُورٌ تُغْشَى مِنْهُ الْأَبْصَارُ يَدُلُّ عَلَيْهِمْ وَ يُعْرِفُونَ بِهِ وَ كَأَنِّي بِكَ يَا مُحَمَّدُ بَنِي وَ بَنِي مِيكَائِيلَ وَ عَلِيٍّ أَمَامًا وَ مَعَنَا مِنْ مَلَائِكَةِ اللَّهِ مَا لَا يُحْصَى عَدَدُهُ وَ نَحْنُ نَلْتَقِطُ مِنْ ذَلِكَ الْمِيسَمِ فِي وَجْهِهِ مِنْ بَيْنِ الْخَلَائِقِ حَتَّى يُنْجِيَهُمُ اللَّهُ مِنْ هَؤُلَ ذَلِكَ الْيَوْمِ وَ شِدَائِدِهِ

When it will be the Day of Qiyamah, such light would shine in their faces from the impact of that branding, the sights would be overwhelmed from it, pointing upon them and they would be recognised by it, and it is as if I<sup>as</sup> with you<sup>saww</sup>, O Muhammad<sup>saww</sup>, between me<sup>as</sup> and Mikaeel<sup>as</sup>, and Ali<sup>asws</sup> is in front of us<sup>as</sup>, and there will be with us<sup>as</sup>, from the Angels of

Allah<sup>azwj</sup>, what its number cannot be counted, and we would pick up the ones having that branding in his face, from between the creatures, until Allah<sup>azwj</sup> Rescues them from the horror of that Day and its difficulties.

وَذَلِكَ حُكْمُ اللَّهِ وَ عَطَاؤُهُ لِمَنْ زَارَ قَبْرَكَ يَا مُحَمَّدُ أَوْ قَبْرَ أَحَبِّكَ أَوْ قَبْرَ سِبْطَيْكَ لَا يُرِيدُ بِهِ غَيْرَ اللَّهِ جَلَّ وَ عَزَّ وَ سَيَجِدُ أَنْاسٌ حَقَّتْ عَلَيْهِمْ مِنَ اللَّهِ اللَّعْنَةُ وَ السُّخْطُ أَنْ يَعْمُوا رَسْمَ ذَلِكَ الْقَبْرِ وَ يَمْحُوا أَثَرَهُ فَلَا يَجْعَلُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُمْ إِلَى ذَلِكَ سَبِيلًا

And that is the Judgment of Allah<sup>azwj</sup> and His<sup>azwj</sup> Grant for the one who visits your<sup>saww</sup> grave, O Muhammad<sup>saww</sup>, or grave of your<sup>saww</sup> grandson<sup>asws</sup>, not intending other than Allah<sup>azwj</sup> Majestic and Mighty with it. And some people will find that the Curse of Allah<sup>azwj</sup> and the Wrath is deserving upon them if they were to cover-up the ritual of that grave, and obliterate its traces, and Allah<sup>azwj</sup> Blessed and Exalted will not Make a way to be for them to that’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَهَذَا أَبُوكَ يَا مُحَمَّدُ وَ أَخَزَنِي قَالَتْ زَيْنَبُ فَلَمَّا ضَرَبَ ابْنُ مُلْجِمٍ لَعْنَهُ اللَّهُ أَبِي ع وَ رَأَيْتُ أَثَرَ الْمَوْتِ مِنْهُ فَلْتُ لَهُ يَا أَبَتُ حَدَّثَنِي أُمُّ أَيْمَنٍ بِكَذَا وَ كَذَا وَ قَدْ أَحْبَبْتُ أَنْ أَسْمَعَهُ مِنْكَ

Then Rasool-Allah<sup>saww</sup> said: ‘So this is what made me<sup>saww</sup> cry and saddened me<sup>saww</sup>. (Syeda) Zainab<sup>asws</sup> said: ‘When Ibn Muljim<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, struck my<sup>asws</sup> father<sup>asws</sup>, and I<sup>asws</sup> saw the effects of the death from him<sup>asws</sup>, I<sup>asws</sup> said to him<sup>asws</sup>: ‘O father<sup>asws</sup>! Umm Ayman narrated to me<sup>asws</sup> with such and such, and I<sup>asws</sup> would love to hear it from you<sup>asws</sup>’.

فَقَالَ يَا بَنِيَّةَ الْحَدِيثِ كَمَا حَدَّثْتَنِي أُمُّ أَيْمَنٍ وَ كَأَيِّ بِكَ وَ يَبَاتِ أَهْلُكَ سَبَايَا بِهَذَا الْبَلَدِ أَدْلَاءَ خَاشِعِينَ تَخَافُونَ أَنْ يَسْخَطَ عَلَيْكُمْ النَّاسُ فَصَبْرًا

He<sup>asws</sup> said: ‘O daughter<sup>asws</sup>! The Hadeeth is as you<sup>asws</sup> Umm Ayman narrated to you<sup>asws</sup>, and it is as if I<sup>asws</sup> am with you<sup>asws</sup> and the daughters of your<sup>asws</sup> family being captives in the city, humiliated, fearful, **fearing that the people would force you away [8:26]**. So be patient.

فَوَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لِلَّهِ عَلَى الْأَرْضِ يَوْمَئِذٍ وَلِيٌّ غَيْرُكُمْ وَ غَيْرُ مُحِبِّكُمْ وَ شِيعَتُكُمْ وَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ص حِينَ أَخْبَرْنَا بِهَذَا الْخَبَرِ أَنَّ إِبْلِيسَ فِي ذَلِكَ الْيَوْمِ يَطِيرُ فَرَحًا فَيَجُولُ الْأَرْضَ كُلَّهَا فِي شَيْطَانِيهِ وَ عَفَارِيهِ

By the One<sup>azwj</sup> Who Split the seed and Formed the person! There will be not friend for Allah<sup>azwj</sup> upon the earth on that day apart from you all, and the ones who love you<sup>asws</sup>, and your<sup>asws</sup> Shias; and Rasool-Allah<sup>saww</sup> had said to us<sup>asws</sup> when he<sup>saww</sup> informed us with this Hadeeth that on that day Iblees<sup>la</sup> would be flying in joy going around the earth, all of it, among his<sup>la</sup> satans<sup>la</sup>, and his<sup>la</sup> audacious ones.

فَيَقُولُ يَا مَعْشَرَ الشَّيَاطِينِ قَدْ أَدْرَكْنَا مِنْ دُرِّيَّةِ آدَمَ الطَّلِبَةَ وَ بَلَّغْنَا فِي هَلَاكِهِمْ الْغَايَةَ وَ أَوْزَنَّا هُمْ السُّوءَ إِلَّا مَنْ اعْتَصَمَ بِهَذِهِ الْعَصَايَةِ فَاجْعَلُوا شُغْلَكُمْ بِتَشْكِيكِ النَّاسِ فِيهِمْ وَ حَمْلِهِمْ عَلَى عَدَاوَتِهِمْ وَ إِغْرَائِهِمْ بِهِمْ وَ بِأَوْلِيَائِهِمْ حَتَّى تَسْتَخْكِمَ ضَلَالَةُ الْخَلْقِ وَ كُفْرُهُمْ وَ لَا يَنْجُو مِنْهُمْ نَاجٍ

He<sup>la</sup> would be saying, ‘O community of satans<sup>la</sup>! We<sup>la</sup> have comes across from the offspring of Adam<sup>as</sup>, the sought, and we<sup>la</sup> have reached the peak in their destruction, and made them inherit the evil, except one who protects with this group, therefore make your<sup>la</sup> pre-occupation to be with the doubts people among them, and carry them upon their enmity,



and deceive them and their children until you<sup>la</sup> rule upon the straying the creatures, and their Kufr, and not one of them attains salvation’.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ وَهُوَ كَذُوبٌ إِنَّهُ لَا يَنْفَعُ مَعَ عَدَاوَتِكُمْ عَمَلٌ صَالِحٌ وَلَا يَضُرُّ مَعَ حَبِيئَتِكُمْ وَ مَوَالَاتِكُمْ ذَنْبٌ غَيْرُ الْكَبَائِرِ

**And Iblees did ratify his conjecture upon them [34:20]**, and he<sup>la</sup> was lying. Surely, a righteous deed cannot benefit along with having your<sup>asws</sup> enmity, nor can any sin harm along with having your<sup>asws</sup> love and your<sup>asws</sup> friendship, apart from major sins’.

قَالَ زَائِدُهُ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع بَعْدَ أَنْ حَدَّثَنِي بِهَذَا الْحَدِيثِ خُذْهُ إِلَيْكَ أَمَا لَوْ صَرَنْتَ فِي طَلَبِهِ أَبَاطَ الْإِبِلِ حَوْلًا لَكَانَ قَلِيلًا.

Zaidah (the narrator) said, ‘Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said after having narrated to me with this Hadeeth: ‘Take it to you, for even if the armpits of the camels are struck for a year, it would be little (metaphor about rushing)’.’<sup>60</sup>

24- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ص قِيلَ لَهُ إِنَّ اللَّهَ مُخْتَارُكَ فِي ثَلَاثٍ لِيَنْظُرَ كَيْفَ صَبْرُكَ

(The book) ‘Kaamil Al Ziyaraat’ – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Hammad Bin Usman,

‘From Abu Abdullah<sup>asws</sup> having said: ‘When there was an ascension (Mi’raj) with the Prophet<sup>saww</sup>, He<sup>azwj</sup> Said to him<sup>saww</sup>: “Allah<sup>azwj</sup> Gives you<sup>saww</sup> a choice regarding three in order to look at how your<sup>saww</sup> patience is”.

قَالَ أُسْلِمَ لِأَمْرِكَ يَا رَبِّ وَلَا قُوَّةَ لِي عَلَى الصَّبْرِ إِلَّا بِكَ فَمَا هُنَّ

He<sup>saww</sup> said: ‘I<sup>saww</sup> submit to Your<sup>azwj</sup> Command, O Lord<sup>azwj</sup>, and there is not strength for me<sup>saww</sup> upon the patience except through You<sup>azwj</sup>. So, what are these?’

قِيلَ أَوَلَهُنَّ الْجُوعُ وَالْأَثَرُ عَلَى نَفْسِكَ وَ عَلَى أَهْلِكَ لِأَهْلِ الْحَاجَةِ قَالَ قِيلَتْ يَا رَبِّ وَ رَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ

He<sup>azwj</sup> Said: “The first of these is the hunger and the preference over yourself<sup>saww</sup> and over your<sup>saww</sup> own family for the people of need’. He<sup>saww</sup> said: ‘I<sup>saww</sup> accept O Lord<sup>azwj</sup>, and am pleased, and submit, and from You<sup>azwj</sup> is the inclination and the patience’.

وَأَمَّا الثَّانِيَةُ فَالتَّكْذِيبُ وَ الْخَوْفُ الشَّدِيدُ وَ بِذَلِكَ مُهَجَّتَكَ فِيَّ وَ مُحَارَبَتَهُ أَهْلَ الْكُفْرِ بِمَالِكَ وَ نَفْسِكَ وَ الصَّبْرُ عَلَى مَا يُصِيبُكَ مِنْهُمْ مِنَ الْأَذَى وَ مِنْ أَهْلِ النَّفَاقِ وَ الْأَلَمِ فِي الْحَرْبِ وَ الْجِرَاحِ

(He<sup>azwj</sup> Said): “And as for the second, it is the belying and the intense fear, and by that you<sup>saww</sup> will be accused regarding Me<sup>azwj</sup>, and you<sup>saww</sup> will battle the people of Kufr with your<sup>saww</sup> wealth, and your<sup>saww</sup> self, and the patience upon what you<sup>saww</sup> will be afflicted with

<sup>60</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 23

from them, from the harm from the people of hypocrisy and the pains during the war, and the injuries”.

قَالَ يَا رَبِّ قَبِلْتُ وَرَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ

He<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! I<sup>saww</sup> accept, and am pleased, and submit, and from You<sup>azwj</sup> is the inclination and the patience’.

وَ أَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلَ بَيْتِكَ مِنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَخُوكَ فَيَلْقَى مِنْ أُمَّتِكَ الشُّنْمَ وَ التَّعْنِيفَ وَ التَّوْبِخَ وَ الْحِرْمَانَ وَ الْجُهْدَ وَ الظُّلْمَ وَ آخِرُ ذَلِكَ الْقَتْلُ

(He<sup>azwj</sup> Said): “And as for the third, is what People<sup>asws</sup> of your<sup>saww</sup> Household will face from after you<sup>saww</sup>, from the killing. As for your<sup>saww</sup> brother<sup>asws</sup>, he<sup>asws</sup> will face from your<sup>saww</sup> community, the insults, and the taunting, and the reproach, and the deprivation, and the struggle, and the rejection, and the injustices, and at the end of that, the killing”.

فَقَالَ يَا رَبِّ سَلَّمْتُ وَ قَبِلْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ

He<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! I<sup>saww</sup> submit and accept, and from You<sup>azwj</sup> is the inclination, and the patience’.

وَ أَمَّا ابْنَتُكَ فَتُظْلَمُ وَ تُحْرَمُ وَ يُؤْخَذُ حَقُّهَا غَضَباً الَّذِي يَجْعَلُهُ لَهَا وَ تُضْرَبُ وَ هِيَ حَامِلٌ وَ يُدْخَلُ عَلَى حَرَمِهَا وَ مَنَزِلِهَا بِغَيْرِ إِذْنٍ ثُمَّ يَمْسُهَا هَوَانٌ وَ ذُلٌّ ثُمَّ لَا يَجِدُ مَانِعاً وَ تَطْرُقُ مَا فِي بَطْنِهَا مِنَ الضَّرْبِ وَ تَمُوتُ مِنْ ذَلِكَ الضَّرْبِ

(He<sup>azwj</sup> Said): “And as for your<sup>saww</sup> daughter<sup>asws</sup>, she<sup>asws</sup> would be oppressed, and deprived, and her<sup>asws</sup> rights would be seized, usurped, that which you<sup>saww</sup> will make to be for her<sup>asws</sup>, and she<sup>asws</sup> will be struck while she<sup>asws</sup> is pregnant, and they will enter upon her<sup>asws</sup> sanctity and her<sup>asws</sup> house without permission. Then, degradation and humiliation would touch her<sup>asws</sup>. Then she<sup>asws</sup> will not find any supporters, and what is in her<sup>asws</sup> belly would drop (miscarriage), and she<sup>asws</sup> will die from that strike”.

قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَبِلْتُ يَا رَبِّ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ

He<sup>saww</sup> said: ‘**Surely we are for Allah and to Him we are returning [2:156].** I<sup>saww</sup> accept, O Lord<sup>azwj</sup>, and submit, and from You<sup>azwj</sup> is the inclination and the patience’.

وَ يَكُونُ لَهَا مِنْ أَخِيكَ ابْنَانِ يُقْتَلُ أَحَدُهُمَا غَدْرًا وَ يُسَلَبُ وَ يُطْعَنُ يَفْعَلُ بِهِ ذَلِكَ أُمَّتُكَ

(He<sup>azwj</sup> Said): “And there will happen to be for her<sup>asws</sup>, from your<sup>saww</sup> brother<sup>asws</sup>, two sons<sup>asws</sup>. One of them<sup>asws</sup> will be killed by treachery, and looted, and stabbed. Your<sup>saww</sup> community will be doing that”.

قَالَ قَبِلْتُ يَا رَبِّ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ

He<sup>saww</sup> said: 'I<sup>saww</sup> accept, O Lord<sup>azwj</sup>, **Surely we are for Allah and to Him we are returning [2:156]**, and I<sup>saww</sup> submit, and from You<sup>azwj</sup> is the inclination and the patience'.

وَأَمَّا ابْنُهَا الْآخِرُ فَتَدْعُوهُ أَثْنَاكَ إِلَى الْجِهَادِ ثُمَّ يَقْتُلُونَهُ صَبْرًا وَ يَقْتُلُونَ وَلَدَهُ وَ مَنْ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْأَلُونَ حَرَمَهُ فَيَسْتَعِينُ بِي وَ قَدْ مَضَى الْقَضَاءُ مِنِّي فِيهِ بِالشَّهَادَةِ لَهُ وَ لِمَنْ مَعَهُ وَ يَكُونُ قَتْلُهُ حُجَّةً عَلَى مَنْ بَيَّنَّ قَطْرَتَهَا

(He<sup>azwj</sup> Said): "And as for her<sup>asws</sup> other son<sup>asws</sup>, your<sup>saww</sup> community would invite him<sup>asws</sup> to the Jihad, then kill him<sup>asws</sup> being patient, and kill his<sup>asws</sup> children and the ones from his<sup>asws</sup> family member with him<sup>asws</sup>. Then they would plunder his<sup>asws</sup> sanctity. He<sup>asws</sup> will be Assisted by Me<sup>azwj</sup>, and the Decree has been Ordained from Me<sup>azwj</sup> regarding him<sup>asws</sup> with the martyrdom being for him<sup>asws</sup>, and for the ones with him<sup>asws</sup>, and his<sup>asws</sup> killing will happen to be an argument against the ones between the territories.

فَتَبْكِيهِ أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِينَ جَزَعًا عَلَيْهِ وَ تَبْكِيهِ مَلَائِكَةُ لَمْ يَدْرِكُوا نُصْرَتَهُ ثُمَّ أُخْرِجَ مِنْ صَلْبِهِ ذَكَرًا بِهِ أَنْصُرَكَ وَ إِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْعَرْشِ

There will cry for him<sup>asws</sup>, the inhabitants of the skies and the earths, being alarmed upon it, and there will cry for him<sup>asws</sup> the Angels who could not come across to help him<sup>asws</sup>. Then I<sup>azwj</sup> shall Extract a male from his<sup>asws</sup> I<sup>azwj</sup> shall Help you<sup>saww</sup>, and that his<sup>asws</sup> resemblance is with Me<sup>azwj</sup> beneath the Throne"

وَ فِي نُسخِهِ أُخْرَى ثُمَّ أُخْرِجَ مِنْ صَلْبِهِ ذَكَرًا أَنْصُرُ لَهُ بِهِ وَ إِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْعَرْشِ بِمَلَأَ الْأَرْضَ بِالْعَدْلِ وَ يُطْفِئُهَا بِالْقِسْطِ يَسِيرُ مَعَهُ الرُّعْبُ يَقْتُلُ حَتَّى يُسْأَلَ فِيهِ

– and in another copy (of this Hadeeth): "Then I<sup>saww</sup> shall Extract a male from his<sup>asws</sup> lineage, I<sup>saww</sup> shall Help him<sup>asws</sup> by him<sup>asws</sup>, and that his<sup>asws</sup> resemblance is with Me<sup>azwj</sup> beneath the Throne. He<sup>asws</sup> will fill the earth with the justice and extinguish (injustice and tyranny) with the fairness. The awe will travel with him<sup>asws</sup>. He<sup>asws</sup> will kill to the extent that he<sup>asws</sup> will be questioned regarding it".

فُلْتُ إِنَّ لِلَّهِ فَقِيلَ اارْفَعْ رَأْسَكَ فَتَنَظَرْتُ إِلَى رَجُلٍ مِنْ أَحْسَنِ النَّاسِ صُورَةً وَ أَطْيَبِهِ رِيحًا وَ النَّورُ يَسْطَعُ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ فَدَعَوْتُهُ فَأَقْبَلَ إِلَيَّ وَ عَلَيْهِ ثِيَابُ النَّورِ وَ سِيمَاءُ كُلِّ خَيْرٍ حَتَّى قَبَلَ بَيْنَ عَيْنَيَّ وَ تَنَظَرْتُ إِلَى مَلَائِكَةٍ قَدْ حَفُّوا بِهِ لَا يُخْصِمُهُمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ

I<sup>saww</sup> said: 'We are for Allah<sup>azwj</sup>'. He<sup>azwj</sup> Said: "Raise your<sup>saww</sup> head!" I<sup>saww</sup> looked at a man from the most beautiful of faced of the people, and most aromatic of aromas, and the light was shining from above him and from beneath him. I<sup>saww</sup> called him, and he came to me<sup>saww</sup>, and upon him was a garment of light, and a countenance of every goodness, until he kissed between my<sup>saww</sup> eyes. And I<sup>saww</sup> looked at Angel who had surrounded him, none can count them except Allah<sup>azwj</sup> Majestic and Mighty.

فَلُتُّ يَا رَبِّ لِمَنْ يَعْصِبُ هَذَا وَ لِمَنْ أَعْدَدَتْ هَؤُلَاءِ وَ قَدْ وَعَدْتَنِي النَّصْرَ فِيهِمْ فَأَنَا أَنْتَظَرُهُ مِنْكَ فَهَؤُلَاءِ أَهْلِي وَ أَهْلُ بَيْتِي وَ قَدْ أَخْبَرْتَنِي بِمَا يَلْقَوْنَ مِنْ بَعْدِي وَ لَوْ شِئْتَ لَأَعْطَيْتَنِي النَّصْرَ فِيهِمْ عَلَى مَنْ بَعَى عَلَيْهِمْ وَ قَدْ سَلَّمْتُ وَ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الرِّضَا وَ الْعَوْنُ عَلَى الصَّبْرِ

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! For whom is this one angry, and for whom have You<sup>azwj</sup> Prepare them, and You<sup>azwj</sup> have Promised me<sup>saww</sup> the help regarding them, so I<sup>saww</sup> shall await it from

You<sup>azwj</sup>, for they<sup>asws</sup> are my<sup>saww</sup> family, and People<sup>asws</sup> of my<sup>saww</sup> Household, and You<sup>azwj</sup> have Informed me<sup>saww</sup> with what they would be facing from after me<sup>saww</sup>, and if You<sup>azwj</sup> Desire, You<sup>azwj</sup> can Grant me<sup>saww</sup> the help regarding them upon the ones who rebel against them<sup>asws</sup>, and I<sup>saww</sup> have submitted, and accepted, and am pleased, and from You<sup>azwj</sup> is the inclination, and the pleasure, and the assistance upon the help’.

فَقِيلَ لِي أَمَّا أَخُوكَ فَحَزَاؤُهُ عِنْدِي حَتَّى الْمَأْوَى نُزُلًا بِصَبْرِهِ أَفْلَحَ حُجَّتُهُ عَلَى الْخَلَائِقِ يَوْمَ الْبَعْثِ وَأَوَّلِيهِ حَوْضُكَ يَسْقِي مِنْهُ أَوْلِيَاءُكُمْ وَ يَمْنَعُ مِنْهُ أَعْدَاءُكُمْ وَ أَجْعَلْ جَهَنَّمَ بَرْدًا وَ سَلَامًا يَدْخُلُهَا فَيُخْرِجُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْمَوَدَّةِ وَ أَجْعَلْ مَنْزِلَتَكُمْ فِي دَرَجَةٍ وَاحِدَةٍ مِنَ الْجَنَّةِ

He<sup>azwj</sup> Said to me<sup>saww</sup>: “As for your<sup>saww</sup> brother<sup>asws</sup>, his<sup>asws</sup> Recompense with Me<sup>azwj</sup> is the Garden of Shelter (Al-Ma’wa) as a lodgement due to his<sup>asws</sup> patience. I<sup>azwj</sup> shall Conclude his<sup>asws</sup> argument upon the creatures on the Day of Resurrection, and Make him<sup>asws</sup> to be in charge of your<sup>saww</sup> Fountain, quenching your<sup>saww</sup> friends from it, and preventing your<sup>saww</sup> enemies from it, and Make Hell to be cool and safe upon him<sup>asws</sup>. He<sup>asws</sup> will enter it and extract the ones in whose heart would be a mustard seed of cordiality, and Make your<sup>asws</sup> houses to be in one level from the Paradise.

وَ أَمَّا ابْنُكَ الْمَقْتُولُ الْمَحْدُولُ وَ ابْنُكَ الْمَغْدُورُ الْمَقْتُولُ صَبْرًا فَإِنَّهُمَا بِمَا أُزِينُ بِهِنَّ عَرْشِي وَ هُمَا مِنَ الْكَرَامَةِ سِوَى ذَلِكَ مَا لَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ لِمَا أَصَابَهُمَا مِنَ الْبَلَاءِ وَ لِكُلِّ مَنْ أَتَى قَبْرَهُ مِنَ الْخَلْقِ

And as for your<sup>saww</sup> (grand) son<sup>asws</sup>, the killed, the abandoned, and your<sup>saww</sup> (grand) son<sup>asws</sup>, the betrayed, the killed while being patient, so they<sup>asws</sup> both are from those I<sup>azwj</sup> shall Adorn My<sup>azwj</sup> Throne with, and for them<sup>asws</sup> would be prestige besides that what no heart of a mortal has conceived due to that would afflict them from the affliction, and for every one from the creatures who comes to his<sup>asws</sup> grave.

لِأَنَّ زُورَةَ زَوَارِكَ وَ زُورَاكَ زَوَارِي وَ عَلَيَّ كَرَامَةُ زَائِرِي وَ أَنَا أُعْطِيهِ مَا سَأَلَ وَ أَجْزِيهِ جَزَاءً يَعْطِيهِ مَنْ نَظَرَ إِلَى تَعْظِيمِي لَهُ وَ مَا أَعْدَدْتُ لَهُ مِنْ كَرَامَتِي

(This is) because his<sup>asws</sup> visitor is your<sup>saww</sup> visitor, and your<sup>saww</sup> visitor is My<sup>azwj</sup> visitor, and upon Me<sup>azwj</sup> is to Honour My<sup>azwj</sup> visitor, and I<sup>azwj</sup> shall Give him whatever he asks and Recompense him with a Recompense, the one who looks at him would envy him and be revering to him, and what I<sup>azwj</sup> have Prepared to him of My<sup>azwj</sup> honours.

وَ أَمَّا ابْنُكَ فَإِنِّي أُؤَفِّقُهَا عِنْدَ عَرْشِي فَيَقَالُ لَهَا إِنَّ اللَّهَ قَدْ حَكَّمَكَ فِي خَلْقِهِ فَمَنْ ظَلَمَكَ وَ ظَلَمَ وَلَدَكَ فَاحْكُمِي فِيهِ بِمَا أَحْبَبْتَ فَإِنِّي أُجِيزُ حُكُومَتَكَ فِيهِمْ

And as for your<sup>saww</sup> daughter<sup>asws</sup>, I<sup>azwj</sup> shall pause her<sup>asws</sup> at My<sup>azwj</sup> Throne and it will be said to her: “Allah<sup>azwj</sup> has Made you<sup>asws</sup> a judge among His<sup>azwj</sup> creatures, so the one who had oppressed you<sup>asws</sup> and oppressed your<sup>asws</sup> children, then judge regarding him with whatever you<sup>asws</sup> like to, for I<sup>azwj</sup> shall Allow your<sup>asws</sup> judgment regarding them”.

فَتَشْهَدُ الْعَرْصَةَ فَإِذَا أَوْقَفَ مَنْ ظَلَمَهَا أَمَرْتُ بِهِ إِلَى النَّارِ فَيَقُولُ الظَّالِمُ وَاحْشَرْتَنِي عَلَى مَا قَرَّطْتُ فِي حَنْبِ اللَّهِ وَ يَتَمَنَّى الْكَرَّةَ

The plains would witness when <sup>azwj</sup> Pause the ones who had oppressed her<sup>asws</sup>, <sup>azwj</sup> shall Command with him to the Fire. The oppressor shall say, **“O regret, upon what I wasted regarding the Side of Allah, [39:56], and he will wish for the return.**

وَيَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا وَقَالَ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَنِيَّ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَمْسُ الْقَرِينُ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

**And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]. And Say: Until when they both come to Us, he will say, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38] And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].**

فَيَقُولُ الظَّالِمُ أَأَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ أَوِ الْحُكْمُ لِغَيْرِكَ فَيَقَالُ لَهُمَا أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

The oppressor will say: **You will Judge between Your servants regarding what they were differing in’ [39:46], or Judge for others. It would be said to them: ‘The Curse of Allah is on the unjust, [7:44] Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45].**

وَأَوَّلُ مَنْ يُحْكَمُ فِيهِ مُحْسِنٌ بَنِي عَلِيٍّ ع فِي قَاتِلِهِ ثُمَّ فِي قُنُودٍ فَيُؤْتَيَانِ هُوَ وَصَاحِبُهُ فَيُضْرَبَانِ بِسِيَاطٍ مِنْ نَارٍ لَوْ وَقَعَ سَوَاطِئُهَا عَلَى الْبَحَارِ لَعَلَّتْ مِنْ مَشْرِقِهَا إِلَى مَغْرِبِهَا وَلَوْ وُضِعَتْ عَلَى جِبَالِ الدُّنْيَا لَدَابَتْ حَتَّىٰ تَصِيرَ رَمَادًا

And the first one to be Judged would be Mohsin<sup>asws</sup> Bin Ali<sup>asws</sup>, regarding his<sup>asws</sup> murder, then regarding Qunfuz. They would both be brought, he and his companion and be struck with the whips of fire, if one whip from these were to fall upon the ocean, it would boil from its east to its west, and if it were to be placed upon a mountain of the world, it would melt until it becomes ash.

فَيُضْرَبَانِ بِمَا تُمَّ يَجْنُو أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَيْنَ يَدَيِ اللَّهِ لِلْخُصُومَةِ مَعَ الرَّابِعِ وَتُدْخَلُ الثَّلَاثَةُ فِي حُبٍّ فَيُطْبَقُ عَلَيْهِمْ لَا يَرَاهُمْ أَحَدٌ وَلَا يَرَوْنَ أَحَدًا

They would be struck by it. Then they would be knelt by Amir Al-Momineen<sup>asws</sup> in front of Allah<sup>azwj</sup> for the contention with the fourth, and three would be entered into a pit and it would be layered upon them. No one will see them, nor will they be seeing anyone.

فَيَقُولُ الَّذِينَ كَانُوا فِي وَلَا يَتَّبِعُهُمْ رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

So, those who used to be in their friendship would say, **‘Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones’ [41:29]. Allah<sup>azwj</sup> Mighty and Majestic would Say: And it**

**will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].**

فَعِنْدَ ذَلِكَ يُنَادُونَ بِالْوَيْلِ وَ التُّبُّورِ وَ يَأْتِيَانِ الْحَوْضَ يَسْأَلَانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَعَهُمْ حَفَظَةٌ فَيَقُولَانِ اغْفُ عَنَّا وَ اسْقِنَا وَ خَلَصْنَا فَيُقَالُ لَهُمْ فَكَمَا رَأَوْهُ زُلْفَةً سَبَيْتَ وَجْهُهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ بِإِفْرَةِ الْمُؤْمِنِينَ اَرْجِعُوا ظِلْمَاءَ مُظْطَمِّينَ إِلَى النَّارِ فَمَا شَرَابُكُمْ إِلَّا الْحَمِيمُ وَ الْغَسِيلُ وَ مَا تَنْتَفِعُكُمْ شَفَاعَةُ الشَّافِعِينَ.

During that, they would be calling for the woe and the destruction, and they will come to the Fountain asking about Amir Al-Momineen<sup>asws</sup>, and with them would be guards. They will say, 'Pardon us and quench us and finish us off (from this)'. It would be said to them: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]**, with (the title of) 'Amir Al-Momineen'. Return thirsty to the Fire, for there is no drink for you except the boiling water and the filth (Al-Hameem and Al-Gisleen), and the intercession of the intercessors will not benefit you".<sup>61</sup>

25- شاء، الإرشاد رَوَى إِسْمَاعِيلُ بْنُ سَالِمٍ عَنْ ابْنِ أَبِي إِدْرِيسَ الْأَوْدِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ إِنَّ فِيمَا عَهْدَ إِلَى النَّبِيِّ الْأُمِّيِّ أَنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ مِنْ بَعْدِي.

(The book) 'I'rshad' – It is reported by Ismail Bin Salim, from Ibn Abu Idrees Al Awdie who said,

'I heard Ali<sup>asws</sup> saying: 'Among what the Ummy Prophet<sup>saww</sup> pactd to me<sup>asws</sup>: 'The community will be treacherous with you<sup>asws</sup> from after me<sup>saww</sup>,"<sup>62</sup>

26- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَ أَنْتُمْ ظَالِمُونَ

Tafseer Al Imam (Hassan Al-Askari<sup>asws</sup>) - The Words of the Mighty and Majestic: **And Musa had come to you with clear proofs, then you took the calf from after it and you were unjust [2:92].**

قَالَ الْإِمَامُ قَالَ اللَّهُ تَعَالَى لِلْيَهُودِ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ وَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ الدَّلَالَةِ عَلَى نُبُوَّتِهِ وَ عَلَى مَا وَصَفَهُ مِنْ فَضْلِ مُحَمَّدٍ وَ شَرَفِهِ عَلَى الْخَلَائِقِ وَ أَبَانَ عَنْهُ مِنْ خِلَافَةِ عَلِيٍّ ع وَ وَصِيَّتِهِ وَ أَمْرٍ خَلَفَائِهِ بَعْدَهُ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> Mighty and Majestic Said to the Jews, those mentioned previously: **And Musa had come to you with clear proofs** – the evidence upon his<sup>saww</sup> Prophet-hood, and what he<sup>as</sup> described from the merits of Muhammad<sup>saww</sup> and his<sup>saww</sup> nobility upon the creatures, and clarified on his<sup>saww</sup> behalf the Caliphate of Ali<sup>asws</sup>, his<sup>saww</sup> successor and the command of his<sup>saww</sup> Caliphs after him<sup>asws</sup>.

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ إِهْمًا مِنْ بَعْدِهِ بَعْدَ انْطِلَاقِهِ إِلَى الْجَبَلِ وَ خَالَفْتُمْ خَلِيفَتَهُ الَّذِي نَصَّ عَلَيْهِ وَ تَرَكْتُمْ عَلَيْكُمْ وَ هُوَ هَازِرُونَ وَ أَنْتُمْ ظَالِمُونَ كَافِرُونَ بِمَا فَعَلْتُمْ مِنْ ذَلِكَ

<sup>61</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 24

<sup>62</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 25

**Then you took the calf** – as god - **from after it** – after his<sup>as</sup> going to the mountain, and you opposed his<sup>as</sup> Caliph which he<sup>as</sup> appointed and left his<sup>as</sup> upon you all, and he<sup>as</sup> is Haroun, **and you were unjust** – disbelieving due to what you did from that’.

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ مَرَّ مَعَهُ بِحَدِيقَةٍ حَسَنَةٍ فَقَالَ عَلِيُّ ع مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ فَقَالَ يَا عَلِيُّ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا إِلَى أَنْ مَرَّ بِسِنْعٍ حَدَائِقُ كُلِّ ذَلِكَ عَلِيُّ ع يَقُولُ مَا أَحْسَنَهَا وَيَقُولُ رَسُولُ اللَّهِ ص لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا

Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>saww</sup> had passed by a beautiful garden with him<sup>asws</sup>, and Ali<sup>asws</sup> had said: ‘How beautiful it is from the gardens!’. So he<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! For you<sup>asws</sup>, in the Paradise is more beautiful than it’ – up until he<sup>saww</sup> passed by seven gardens – for each of that Ali<sup>asws</sup> was saying: ‘How beautiful it is from the gardens!’, and Rasool-Allah<sup>saww</sup> kept saying: ‘For you<sup>asws</sup>, in the Paradise, is more beautiful than it’.

ثُمَّ بَكَى رَسُولُ اللَّهِ ص بُكَاءً شَدِيداً فَبَكَى عَلِيُّ ع لِبُكَائِهِ ثُمَّ قَالَ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ قَالَ يَا أَحْيَى يَا أَبَا الْحُسَيْنِ ضَعَائِنِ فِي صُدُورِ قَوْمٍ يُبْذَوْنَ لَكَ بَعْدِي

Then Rasool-Allah<sup>saww</sup> wept with an intense weeping, and Ali<sup>asws</sup> wept due to his<sup>saww</sup> weeping, then he<sup>asws</sup> said: ‘What makes you<sup>saww</sup> cry, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘O my<sup>saww</sup> brother<sup>asws</sup>, Abu Al-Hassan<sup>asws</sup>! (Due to) the grudges in the chests of the people which they would be displaying to you<sup>asws</sup> after me<sup>saww</sup>’.

قَالَ عَلِيُّ يَا رَسُولَ اللَّهِ فِي سَلَامَةٍ مِنْ دِينِي قَالَ يَا رَسُولَ اللَّهِ إِذَا سَلِمَ لِي دِينِي فَمَا يَسْهُوُنِي ذَلِكَ

Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! During the safety of my<sup>asws</sup> Religion?’ He<sup>saww</sup> said: ‘During the safety of my<sup>asws</sup> Religion’. He<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! When my<sup>asws</sup> Religion is safe, then that does not bother me<sup>asws</sup>’.

فَقَالَ رَسُولُ اللَّهِ ص لَذَلِكَ جَعَلَكَ اللَّهُ لِمُحَمَّدٍ تَالِيًا وَ إِلَى رِضْوَانِهِ وَ عُفْرَانِهِ دَاعِيًا وَ عَنْ أَوْلَادِ الرَّشْدَةِ وَ الْبُعْيِ بِحُبِّهِمْ لَكَ وَ بُغْضِهِمْ مُنْبِئًا وَ لِلْوَاءِ مُحَمَّدٍ ص يَوْمَ الْقِيَامَةِ حَامِلًا وَ لِلْأَنْبِيَاءِ وَ الرُّسُلِ الصَّائِرِينَ تَحْتَ لَوَائِي إِلَى جَنَّاتِ النَّعِيمِ قَائِدًا

Rasool-Allah<sup>saww</sup> said: ‘For that (reason) Allah<sup>azwj</sup> Made you<sup>asws</sup> to be a subsequent to Muhammad<sup>saww</sup>, and to His<sup>azwj</sup> Pleasure and His<sup>azwj</sup> Forgiveness, a caller, and about the legitimate and the illegitimate children, a discernment by their love for you<sup>asws</sup>, and for their hatred against you<sup>asws</sup>, a predictor, and for the flag of Muhammad<sup>saww</sup> on the Day of Judgment, a bearer, and for the Prophets<sup>as</sup>, and the Rasools<sup>as</sup>, and the patient ones under the flag, a guide to the Gardens.

يَا عَلِيُّ إِنَّ أَصْحَابَ مُوسَى اتَّخَذُوا بَعْدَهُ عِجَلًا فَخَالَفُوا خَلِيفَتَهُ وَ سَتَّحَدُوا أُمَّتِي بَعْدِي عِجَلًا ثُمَّ عِجَلًا وَ يُخَالِفُونَكَ وَ أَنْتَ خَلِيفَتِي عَلَى هَؤُلَاءِ يُضَاهَوْنَ أَوْلَكَ فِي اتِّخَاذِهِمُ الْعِجَلَ

O Ali<sup>asws</sup>! The companions of Musa<sup>as</sup> took a calf (as their lord) after him<sup>as</sup>, and they opposed his<sup>as</sup> Caliph, and my<sup>saww</sup> community would be taking a ‘calf’ after me<sup>saww</sup>, then (another) calf, then (another calf), and they would be opposing you<sup>asws</sup>, and you<sup>asws</sup> are my<sup>saww</sup> Caliph upon them. They would be resembling them in the taking of the calf.



أَلَا فَمَنْ وَافَقَكَ وَ أَطَاعَكَ فَهُوَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى وَ مَنْ اتَّخَذَ بَعْدِي الْعِجْلَ وَ خَالَفَكَ وَ لَمْ يَثُبْ فَأُولَئِكَ مَعَ الَّذِينَ اتَّخَذُوا الْعِجْلَ زَمَانَ مُوسَى وَ لَمْ يَتُوبُوا فِي نَارِ جَهَنَّمَ خَالِدِينَ مُخَلَّدِينَ.

Indeed! So the one who harmonises with you<sup>asws</sup> and obeys you<sup>asws</sup>, so he would be with us<sup>asws</sup> in the lofty heights, and the one who takes the calf after me<sup>saww</sup> and opposes you and does not repent, so they would be with those who took the calf in the era of Musa<sup>as</sup> and did not repent, and they would be in the eternal Fire of Hell, for all eternity”.<sup>63</sup>

27- قب، المناقب لابن شهر آشوب أبو طالب الهروي بإسناده عن علقمة و أبي أيوب أنه لما نزل الم أ حسب الناس الآيات قال النبي ص لعمار إنه سيكون بعدي هنأت حتى يختلِف السيف فيما بينهم و حتى يقتل بعضهم بعضاً و حتى يترأ بعضهم من بعض

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Abu Talib Al Harwy, by his chain, from Alqamah and Abu Ayoub,

‘When the Verse: **Alif Lam Meem [29:1] Do the people reckon [29:2]** was Revealed, the Prophet<sup>saww</sup> said to Ammar: ‘And discord would be happening after me<sup>saww</sup> to the extent that the swords would be drawn between them, and to the extent that some of them would kill the others, and to the extent that some of them would disavow from each other.

فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهَذَا الْأَصْلَعِ عَنْ يَمِينِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَإِنْ سَلَكَ النَّاسُ كُلُّهُمْ وَادِيًا وَ سَلَكَ عَلِيٌّ وَادِيًا فَاسْلُكْ وَادِي عَلِيٍّ وَ خَلِّ عَنِ النَّاسِ

When you were to see that, it would be upon you to be with this shaven headed one on my<sup>saww</sup> right – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Even if all the people were to travel in a valley, so you travel in the valley of Ali<sup>asws</sup> and leave the people.

يَا عَمَّارُ إِنَّ عَلِيًّا لَا يَرُدُّكَ عَنْ هُدًى وَ لَا يَرُدُّكَ إِلَى رَدًى يَا عَمَّارُ طَاعَةُ عَلِيٍّ طَاعَتِي وَ طَاعَتِي طَاعَةُ اللَّهِ.

O Ammar! Verily, Ali<sup>asws</sup> would never repulse you from the Guidance, and would not repulse you during death. O Ammar! Obedience to Ali<sup>asws</sup> is obedience to me<sup>saww</sup>, and obedience to me<sup>saww</sup> is obedience to Allah<sup>azwj</sup>.

و فِي رَوَايَةِ النَّاصِرِ بِإِسْنَادِهِ عَنْ حَابِرِ الْأَنْصَارِيِّ وَ طَرِيفِ الْعَبْدِيِّ وَ أَبِي عَبْدِ الرَّحْمَنِ قَالَ عَلِيٌّ ع وَ اللَّهُ نَزَلَتْ هَذِهِ الْآيَاتُ فِيَّ وَ فِي شِيعَتِي وَ فِي عَدُوِّي وَ فِي أَشْيَاعِهِمْ.

And in a report of Al Naasir, by his chain from Jabir Al Ansari, and Tareyf Al Abdy and Abu Abdul Rahman,

‘Ali<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, these Verses were Revealed regarding me<sup>asws</sup> and regarding my<sup>asws</sup> Shias, and regarding my<sup>asws</sup> enemies, and regarding their loyalists”.<sup>64</sup>

28- قب، المناقب لابن شهر آشوب الحسين بن علي عن أبيه ع قال: لما نزلت الم أ حسب الناس الآيات قلت يا رسول الله ما هذه الفتنة قال يا علي إنك مبتلى بك و إنك مخاصم فاعِدْ لِلْخُصُومَةِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

<sup>63</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 26

<sup>64</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 27

Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'When the Verse: **Alif Lam Meem [29:1] Do the people reckon [29:2]** was Revealed, I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! What is this Fitna?' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> will be Tried, and Tried, and you<sup>asws</sup> will be contended with, so prepare for the contention".<sup>65</sup>

29- قب، المناقب لابن شهر آشوب جابر عن أبي جعفر عن أبيه ع قال: قال النبي ص لعلي ع كيف بك يا علي إذا ولوها من بعدي فلاناً قال هذا سيفي أحول بينهم وبينها

(The book) 'Manaqib' of Ibn Shehr Ashub – Jabir,

From Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'How would it be with you<sup>asws</sup>, O Ali<sup>asws</sup>, when they make so and so (Abu Bakr) a ruler?' He<sup>asws</sup> said: 'This is my<sup>asws</sup> sword. I<sup>asws</sup> shall be a barrier between them and it'.

قال النبي أو تكون صابراً محتسباً فهو خير لك منها قال علي ع فإذا كان خيراً لي فأصبر وأحتسب

The Prophet<sup>saww</sup> said: 'Or you<sup>asws</sup> could become patient, anticipating, so it would be better for you<sup>asws</sup> than it'. Ali<sup>asws</sup> said: 'So, if that would be better for me<sup>asws</sup>, then I<sup>asws</sup> shall be patient, anticipating'.

ثم ذكر فلاناً و فلاناً كذلك ثم قال كيف بك إذا بويعت ثم خيلعت فأمسك علي ع فقال اختر يا علي السيف أو النار

Then he<sup>saww</sup> mentioned the matter of so and so, and so and so (Umar and Usman) like that, then said: 'How would it be with you<sup>asws</sup> when you<sup>asws</sup> are pledged allegiance to then abandoned?' Ali<sup>asws</sup> withheld (from speaking). He<sup>saww</sup> said: 'Choose the sword, O Ali<sup>asws</sup>, or the Fire'.

قال علي ع فما زلت أضرب أمري ظهراً لبطن فما يسعني إلا جهاد القوم وقتالهم.

Ali<sup>asws</sup> said: 'I<sup>asws</sup> did not cease to strike my<sup>asws</sup> command, apparent to hidden, and there was no leeway for me<sup>asws</sup> except fight the people and battle them".<sup>66</sup>

30- جالس للمفيد محمد بن الحسين المقرئ عن عبد الكريم بن محمد بن محمد بن علي بن زيد بن المعدل عن أبان بن عثمان عن زيد بن علي بن الحسين عن أبيه ع قال: وضع رسول الله ص في مرضه الذي توفي فيه رأسه في حجر أم الفضل وأغمي عليه ففطرت فطرته من دموعها على خدي ففتح عيني وقال لها ما لك يا أم الفضل

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al Husayn Al Muqry, from Abdul Kareem Bin Muhammad, from Muhammad Bin Ali, from Zayd Bin Al Muaddil, from Aban Bin Usman,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>, from his father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup>, during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away, placed his<sup>saww</sup> head in the lap of Umm Al-Fazl and there was unconsciousness upon him<sup>saww</sup>. A drop from her tears dropped upon

<sup>65</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 28

<sup>66</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 29

his<sup>saww</sup> cheek, so he<sup>saww</sup> opened his<sup>saww</sup> eye and said to her: 'What is the matter with you, O Umm Fazl?'

قَالَتْ نَعَيْتُ إِلَيْنَا نَفْسَكَ وَ أَخْبَرْتَنَا أَنَّكَ مَيِّتٌ فَإِنْ يَكُنِ الْأَمْرُ لَنَا فَبَشِّرْنَا وَ إِنْ يَكُنْ فِي غَيْرِنَا فَأَوْصِ بِنَا قَالَ فَقَالَ لَهَا النَّبِيُّ ص أَنْتُمْ الْمَقْهُورُونَ الْمُسْتَضْعَفُونَ بَعْدِي.

She said, 'You<sup>saww</sup> gave the news of your<sup>saww</sup> expire to us and informed us that you<sup>saww</sup> would be passing away. So, if the matter happens to be for us, then give us the glad tidings, and if happens to be in others, then advise us'. The Prophet<sup>saww</sup> said to her: 'You will be coerced, weakened after me<sup>saww</sup>, 67

31- بي، الغيبة للنعماني ابنُ عُفْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الدِّينَوْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْكُوَيْنِيِّ عَنْ عَمِيرَةَ بِنْتِ أُوسٍ قَالَتْ حَدَّثَنِي جَدِّي الْخَضِرُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَمْرِو بْنِ سَعِيدٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ يَوْمًا لِحَدِيقَةَ بِنْتِ الْيَمَانِ يَا حَدِيقَةُ لَا تُحَدِّثِ النَّاسَ بِمَا لَا يَعْلَمُونَ فَيَطْفَؤُوا وَ يَكْفُرُوا إِنَّ مِنْ الْعِلْمِ صَغْبًا شَدِيدًا مَحْمَلُهُ لَوْ حُمِلَتْهُ الْجِبَالُ عَجَزَتْ عَنْ حَمْلِهِ

(The book) 'Al Ghayba Al Numani' – Ibn Uqda, from Ahmad Bin Muhammad al Deynawary, from Ali Bin Hassan Al Kufi, from Umeyra Bint Aws who said, 'It was narrated to me by my grandfather Al Khazr Bin Abdul Rahman, from his father, from his grandfather Amro Bin Saeed,

'From Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said one day to Al-Huzeyfa Bin Al Yaman: 'O Huzeyfa! Do not narrate to the people with what they do not know so they would be overwhelmed and disbelieve. Surely the knowledge is severely difficult to bear. If the mountain were to be loaded with it, it would be frustrated from bearing it.

إِنَّ عَلِمَنَا أَهْلَ الْبَيْتِ يُسْتَنْكَرُ وَ يُبْطَلُ وَ يُقْتَلُ رَوَاتُهُ وَ يُسَاءُ إِلَى مَنْ يَتْلُوهُ بَغِيًّا وَ حَسَدًا لِمَا فَضَّلَ اللَّهُ بِهِ عِزَّةَ الْوَصِيِّ وَصِيِّ النَّبِيِّ ص

Our<sup>asws</sup> knowledge of People<sup>asws</sup> of the Household, gets denounced, and falsified, and its reporters get killed, and is offensive to the one it is recited to, out of rivalry and envy due to what Allah<sup>azwj</sup> has Graced the family of the successor<sup>asws</sup>, successor<sup>asws</sup> of the Prophet<sup>saww</sup>.

يَا ابْنَ الْيَمَانِ إِنَّ النَّبِيَّ ص ثَقَلَ فِي فَمِي وَ أَمْرٌ يَدُهُ عَلَى صَدْرِي وَ قَالَ اللَّهُمَّ أَعْطِ خَلِيفَتِي وَ وَصِيَّيَ وَ قَاضِيَ دِينِي وَ مُنْجِزَ وَعْدِي وَ أَمَانَتِي وَ وَلِيَّيَّ وَ وَلِيَّ حَوْضِي وَ نَاصِرِي عَلَى عَدُوِّكَ وَ عَدُوِّي وَ مُفَرِّجَ الْكَرْبِ عَنْ وَجْهِي مَا أَعْطَيْتَ آدَمَ مِنَ الْعِلْمِ

O son of Al-Yaman! The Prophet<sup>saww</sup> transmitted into my<sup>asws</sup> mouth and placed his<sup>saww</sup> hand upon my<sup>asws</sup> chest and said: 'O Allah<sup>azwj</sup>! Give my<sup>saww</sup> caliph, and my<sup>saww</sup> successor, and payer of my<sup>saww</sup> debts, and fulfiller of my<sup>saww</sup> promises and my<sup>saww</sup> entrustments, and my<sup>saww</sup> guardian<sup>asws</sup>, and one in charge of my<sup>saww</sup> Fountain, and my<sup>saww</sup> helper against Your<sup>azwj</sup> enemies and my<sup>saww</sup> enemies, and reliever of the worries from my<sup>saww</sup> face, what You<sup>azwj</sup> had Given Adam<sup>as</sup> from the knowledge;

وَ مَا أَعْطَيْتَ نُوحًا مِنَ الْجِلْمِ وَ مَا أَعْطَيْتَ إِبْرَاهِيمَ مِنَ الْعِزَّةِ الطَّيِّبَةِ وَ السَّمَاخَةِ وَ مَا أَعْطَيْتَ أَيُّوبَ مِنَ الصَّبْرِ عِنْدَ الْبَلَاءِ وَ مَا أَعْطَيْتَ دَاوُدَ مِنَ الشَّدَّةِ عِنْدَ مُنَازَلَةِ الْأَقْرَانِ وَ مَا أَعْطَيْتَ سُلَيْمَانَ مِنَ الْمَهْمِ

<sup>67</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 30

And what You<sup>azwj</sup> had Given Noah<sup>as</sup> from the forbearance, and what You<sup>azwj</sup> had Given Ibrahim<sup>as</sup> from the goodly progeny and the forgiveness, and what You<sup>azwj</sup> had Given to Ayoub<sup>as</sup> from the patience during the afflictions, and what You<sup>azwj</sup> had Given Dawood<sup>as</sup> from the intensity during going to the peers, and what You<sup>azwj</sup> had Given Suleyman<sup>as</sup> from the understanding.

لَا تُخْفِ عَنْ عَلِيٍّ شَيْئاً مِنَ الدُّنْيَا حَتَّىٰ تَجْعَلَهَا كُلَّهَا بَيْنَ عَيْنَيْهِ مِثْلَ الْمَائِدَةِ الصَّغِيرَةِ بَيْنَ يَدَيْهِ

Do not Hide anything from Ali<sup>asws</sup>, from the world, until You<sup>azwj</sup> Make all of it to be in front of his<sup>asws</sup> eyes like the small meal in front of him<sup>asws</sup>.

اللَّهُمَّ أَعْطِهِ جَلَادَةَ مُوسَىٰ وَ اجْعَلْ فِي نَسْلِهِ شِبْهَ عِيسَىٰ

O Allah<sup>azwj</sup>! Give him<sup>asws</sup> the sturdiness of Musa<sup>as</sup>, and Make resemblances of Isa<sup>as</sup> to be in his<sup>asws</sup> lineage.

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي عَلَيْهِ وَ عَلَىٰ عِزَّتِهِ وَ ذُرِّيَّتِهِ الطَّيِّبَةِ الْمُطَهَّرَةِ الَّتِي أَذْهَبَتْ عَنْهَا الرَّجْسَ وَ النَّجَسَ وَ صَرَفَتْ عَنْهَا مُلَامَسَةَ الشَّيْطَانِ

O Allah<sup>azwj</sup>! You<sup>azwj</sup> are my<sup>saww</sup> Caliph (Replacement) upon him<sup>asws</sup>, and upon his<sup>asws</sup> family, and the goodly offspring, the Purified, from whom the uncleanness and the filth has been kept away, and the contact of Satan<sup>la</sup> has been turned away.

اللَّهُمَّ إِنْ بَغَتْ قُرَيْشٌ عَلَيْهِ وَ قَدِمَتْ عَلَيْهِ فَاَجْعَلْهُ بِمَنْزِلَةِ هَارُونَ إِذْ غَابَ عَنْهُ مُوسَىٰ

O Allah<sup>azwj</sup>! If Quraysh were to rebel against him<sup>asws</sup> and advance others over him<sup>asws</sup>, then Make him<sup>asws</sup> to be at the status of Haroun<sup>as</sup> when Musa<sup>as</sup> was absent from him<sup>as</sup>.

ثُمَّ قَالَ يَا عَلِيُّ كَمْ مِنْ [بِ] وَلَدِكَ مِنْ وَلَدٍ فَاضِلٍ يُقْتَلُ وَ النَّاسُ قِيَامٌ يَنْظُرُونَ لَا يَغْيِرُونَ فَقَبَحَتْ أُمَّةٌ تَرَىٰ أَوْلَادَ نَبِيِّهَا يُقْتَلُونَ ظُلْماً وَ لَا يَغْيِرُونَ إِنَّ الْقَاتِلَ وَ الْأَمَرَ وَ الْمُسَاعِدَ الَّذِي لَا يَغْيِرُ كُلُّهُمْ فِي الْإِثْمِ وَ اللَّعَانِ مُشْتَرِكُونَ

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! How many of your<sup>asws</sup> excellent children would be killed while the people are standing by looking on? Ugly is a community which sees the children of its Prophet<sup>saww</sup> being killed oppressively and they are not changing. The killer, and the commander, and the assistant which does not change, all of them are participants in the sin and being cursed'.

يَا ابْنَ الْيَمَانِ إِنْ قُرَيْشٌ لَا تَنْشُرُ صُدُورُهَا وَ لَا تَرْضَىٰ قُلُوبُهَا وَ لَا تَجْرِي أَلْسِنَتُهَا بِبَيْعَةِ عَلِيٍّ ع وَ مَوَالِيهِ إِلَّا عَلَى الْكُفْرِ وَ الْعَمَىٰ وَ الطُّغْيَانِ

O son of Al-Yaman! Surely, Quraysh will neither expand their chests, nor will their hearts be pleased, nor will their tongues flow with the allegiance to Ali<sup>asws</sup> and his<sup>asws</sup> Wilayah except upon the hate and the blindness and the tyranny.

يَا ابْنَ الْيَمَانِ سُبَايِعُ قُرَيْشٍ عَلَيَّاهُ ثُمَّ تَنَكَّثَتْ عَلَيْهِ وَ تُحَارِبُهُ وَ تُنَاضِلُهُ وَ تَرْمِيهِ بِالْعِظَائِمِ وَ بَغَدَ عَلِيٍّ يَلِي الْحَسَنُ وَ سَيَنْكُثُ عَلَيْهِ ثُمَّ يَلِي الْحُسَيْنُ ع فَيَقْتُلُ فَلَعْنَتْ أُمَّةٌ تَقْتُلُ ابْنَ بَنَاتِ نَبِيِّهَا وَ لَا تَعِزُّ مِنْ أُمَّةٍ وَ لَعْنُ الْقَائِدِ لَهَا وَ الْمُرْتَبِّ لِجَيْشِهَا

O Ibn Al-Yaman! Quraysh will be pledging allegiance to Ali<sup>asws</sup>, then break it upon him<sup>asws</sup>, and battle him<sup>asws</sup>, and strive against him<sup>asws</sup>, and pelt him<sup>asws</sup> with the mighty accusations, and afterwards Ali<sup>asws</sup> will be followed by Al-Hassan<sup>asws</sup>, and they will break (allegiance) upon him<sup>asws</sup>. Then followed by Al-Husayn<sup>asws</sup>, and they will kill him<sup>asws</sup>. So the community which kills a son<sup>asws</sup> of the daughter<sup>asws</sup> of its Prophet<sup>saww</sup> would be cursed, and there will be no honour in such a community, and its guide would be cursed, and the arranger of its army.

فَوَ الَّذِي نَفْسُ عَلِيِّ يَدِهِ لَا تَزَالُ هَذِهِ الْأُمَّةُ بَعْدَ قَتْلِ الْحُسَيْنِ ابْنِي فِي ضَلَالٍ وَ ظُلْمَةٍ وَ عَسْفَةٍ [عَسْفٍ] وَ خَوَرٍ وَ اخْتِلَافٍ فِي الدِّينِ وَ تَغْيِيرٍ وَ تَبْدِيلٍ لِمَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ وَ إِظْهَارِ الْبِدْعِ وَ انْطِلَالِ السُّنَنِ وَ اخْتِلَافٍ وَ قِيَاسٍ مُشْتَبِهَاتٍ وَ تَرْكِ مُحْكَمَاتٍ حَتَّى تُنْسَلَخَ مِنَ الْإِسْلَامِ وَ تَدْخُلَ فِي الْعَمَى وَ التَّلَدُّدِ وَ التَّسَكُّعِ

By the One<sup>azwj</sup> in Whose Hand is the soul of Ali<sup>asws</sup>! This community, after killing my<sup>asws</sup> son Al-Husayn<sup>asws</sup>, will not cease to be in straying,, and darkness, and storm, and tyranny, and differing in the Religion, and changes, and replacements of what Allah<sup>azwj</sup> has Revealed in His<sup>azwj</sup> Book, and appearance of the innovations, and invalidation of the Sunnahs, and differing, and analogies in confusing matters, and neglecting the Decisive, until they are away from Al-Islam and enter into the blindness, and the reluctance, and the wandering around.

مَا لَكَ يَا بَنِي أُمَيَّةَ لَا هُدَيْتَ يَا بَنِي أُمَيَّةَ وَ مَا لَكَ يَا بَنِي فُلَانٍ لَكَ الْإِنْعَاسُ فَمَا فِي بَنِي فُلَانٍ إِلَّا ظَالِمٌ مُعْتَدٍ مُتَمَرِّدٌ عَلَى اللَّهِ بِالْمَعَاصِي قَتَلُوا لِي وَلَدِي هَذَا لِيَسْتَرْ حُرْمَتِي

What is the matter with you clan of Umayya? You will not be guided, O clan of Umayya! And what is the matter with you O clan of so and so! For you would be the unhappiness, for there is none among the clan of so and so, except an unjust one, rebellious, aggressor against Allah<sup>azwj</sup> with the disobedience, killer of my<sup>asws</sup> children, violator of the veil of my<sup>asws</sup> sanctity.

فَلَا تَزَالُ هَذِهِ الْأُمَّةُ جَبَّارِينَ يَتَكَاثَبُونَ عَلَى حَرَامِ الدُّنْيَا مُنْعِمِينَ فِي بَحَارِ الْهَلَكَاتِ فِي أَوْدِيَةِ الدِّمَاءِ حَتَّى إِذَا غَابَ الْمُتَعَيِّبُ مِنْ وَلَدِي عَنْ عُيُونِ النَّاسِ وَ مَاجِ النَّاسِ يَفْقِدُهُ أَوْ يَقْتُلُهُ أَوْ يَمُوتُهُ أَطْلَعَتِ الْفِتْنَةُ وَ نَزَلَتِ الْبَلِيَّةُ وَ أُتِيحَتِ الْعَصِيَّةُ وَ غَلَا النَّاسُ فِي دِينِهِمْ وَ اجْتَمَعُوا عَلَى أَنَّ الْحُجَّةَ دَاهِبَةٌ وَ الْإِمَامَةُ بَاطِلَةٌ

So, this community will not cease to be of tyrants fighting each other upon the prohibitions of the world, submerging in the oceans of destructions in the valleys of blood until when the disappearing one<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup> disappears from the eyes of the people, and the people will be agitated with his<sup>asws</sup> loss, or with his<sup>asws</sup> being killed, or with his<sup>asws</sup> death. The Fitna will be noticed, and the afflictions would descend, and the prejudices would be worked upon, and the people would be exaggerating in their Religion, and unite upon that the Divine Authority has gone and the Imamate is false.

وَ يَخْرُجُ حَجَّاجُ النَّاسِ فِي تِلْكَ السَّنَةِ مِنْ شِيعَةِ عَلِيٍّ وَ نَوَاصِيهِمْ لِلتَّمَكُّنِ وَ التَّحَسُّسِ عَنْ خَلْفِ الْخُلَفَاءِ فَلَا يُرَى لَهُ أَكْثَرُ وَ لَا يُعْرَفُ لَهُ خَلْفٌ

And the pilgrims of the people would perform Hajj in that year, from the Shias of Ali<sup>asws</sup> and their attitudes would be for the enablement and the spying about a replacement of the

replacement (Imam<sup>asws</sup>), but their will neither see any trace for him<sup>asws</sup> nor would a replacement (Imam<sup>asws</sup>) be recognised for him<sup>asws</sup>.

فَعِنْدَ ذَلِكَ سُبَّتْ شِيعَةُ عَلِيٍّ سَبَّهَا أَعْدَاؤُهَا وَ غَلَبَتْ عَلَيْهَا الْأَشْرَارُ وَ الْفَسَاقُ بِاحْتِجَاجِهَا حَتَّى إِذَا تَعَبَتِ الْأُمَّةُ وَ تَذَلَّتْ أَكْثَرَتْ فِي قَوْلِهَا إِنَّ الْحُجَّةَ هَالِكَةً وَ الْإِمَامَةَ بَاطِلَةٌ

During that, Shias of Ali<sup>asws</sup> would be reviled. Their enemies would revile them, and the evil ones and the mischief-makers would overcome upon them until when the community is fatigued, and would be frequently passionate in their words that the Divine Authority has died, and the Imamate is false.

فَو رَبِّ عَلِيٍّ إِنَّ حُجَّتَهَا عَلَيْهَا فَائِمَةٌ مَاشِيَةٌ فِي طُرُقَاتِهَا دَاحِلَةٌ فِي دُورِهَا وَ فُصُورِهَا جَوَالَةٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا يَسْمَعُ الْكَلَامَ وَ يُسَلِّمُ عَلَى الْجُمَاعَةِ يَرَى وَ لَا يَرَى إِلَى يَوْمِ الْوَقْتِ وَ الْوَعْدِ وَ نِدَاءِ الْمُنَادِي مِنَ السَّمَاءِ ذَلِكَ يَوْمٌ سُرُورٍ وَلَدٍ عَلِيٍّ وَ شِيعَةِ عَلِيٍّ ع.

By the Lord<sup>azwj</sup> of Ali<sup>asws</sup>! Their Divine Authority would be established, living in their roads, entering in their houses and their mansions, in the east of the earth and its west, hearing the speech, and greeting upon a the group he<sup>asws</sup> sees, and he<sup>asws</sup> will not be seen up to the day, the time, and the appointment; and the caller will call out from the sky. That is a day of joy for the children of Ali<sup>asws</sup> and Shias of Ali<sup>asws</sup>.<sup>68</sup>

32- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى سليم بن قيس أنه قال: لما قُتِلَ الحسين بن علي بن أبي طالب ع بكى ابن عباس بكاءً شديداً ثم قال ما لقيت هذه الأمة بعد نبينا اللهم إني أشهدك أنني لعلي بن أبي طالب ولولده ولي ولعدوه عدو ومن عدو ولولده بريء وأناي سلم لأمرهم

(The books) 'Al Rawza' (and) 'Al Fazail' of Ibn Shazan, by the chain raising it to Suleym Bin Qays having said,

'When Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was killed, Ibn Abbas cried with intense crying, then said, 'What has this community faced after its Prophet<sup>saww</sup>! O Allah<sup>azwj</sup>! I testify that I am a friend to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> children, and an enemy to his<sup>asws</sup> enemies, and am disavowed from the enemies of his<sup>asws</sup> children, and I submit to their<sup>asws</sup> orders.

و لَقَدْ دَخَلْتُ عَلَى ابْنِ عَمِّ رَسُولِ اللَّهِ ص بِذِي قَارٍ فَأَخْرَجَ لِي صَحِيفَةً وَ قَالَ لِي يَا ابْنَ عَبَّاسٍ هَذِهِ صَحِيفَةُ أَفْلَاحِ رَسُولِ اللَّهِ ص وَ خَطِّي يَبْدِي

And I had entered to see the son<sup>asws</sup> of the uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup> at Zi Qar, and he<sup>asws</sup> brought out a parchment and said to me: 'O Ibn Abbas! This is a parchment dictated by Rasool-Allah<sup>saww</sup> and I<sup>asws</sup> wrote it with my<sup>asws</sup> hand'.

قَالَ فَأَخْرَجَ لِي الصَّحِيفَةَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ اقْرَأْهَا عَلَيَّ فَقَرَأَهَا وَ إِذَا فِيهَا كُلُّ شَيْءٍ مِنْهُ فُبِضَ رَسُولُ اللَّهِ ص وَ كَيْفَ يُقْتَلُ الْحُسَيْنُ وَ مَنْ يَقْتُلُهُ وَ مَنْ يَنْصُرُهُ وَ مَنْ يُسْتَشْهَدُ مَعَهُ وَ بَكَى بُكَاءً شَدِيداً وَ أَبْكَانِي

<sup>68</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 31

He (Ibn Abbas) said, 'He<sup>asws</sup> brought out the parchment for me, so I said, 'O Amir Al-Momineen<sup>asws</sup>! Read it out to me'. He<sup>asws</sup> read it, and there in it was every thing since Rasool-Allah<sup>saww</sup> passed away, and how Al-Husayn<sup>asws</sup> would be killed, and the ones who would be killing him<sup>asws</sup>, and ones helping him<sup>asws</sup>, and ones martyred with him<sup>asws</sup>, and he<sup>asws</sup> cried with intense crying, and made me cry.

وَكَانَ فِيهَا قَرَأَهُ كَيْفَ يُصْنَعُ بِهِ وَكَيْفَ تُسْتَشْهَدُ فَاطِمَةُ ع وَكَيْفَ يُسْتَشْهَدُ الْحَسَنُ ع وَكَيْفَ تَعْدُرُ بِهِ الْأُمَّةُ فَلَمَّا قَرَأَ مَقْتَلَ الْحُسَيْنِ ع وَ مَنْ يُقْتَلُهُ أَكْثَرَ الْبُكَاءِ

And it was among what he<sup>asws</sup> read was what would be done with him<sup>asws</sup>, and how (Syeda) Fatima<sup>asws</sup> would be martyred, and how Al-Hassan<sup>asws</sup> would be martyred, and how the community will be treacherous with him<sup>asws</sup>. When he<sup>asws</sup> read the killing of Al-Husayn<sup>asws</sup> and the ones who would kill him<sup>asws</sup>, the crying became more.

ثُمَّ أَدْرَجَ الصَّحِيفَةَ وَ فِيهَا مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ كَانَ فِيهَا قَرَأَ أَمْرُ أَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ كَمْ يَمْلِكُ كُلُّ إِنْسَانٍ مِنْهُمْ وَ كَيْفَ يَقَعُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ وَقَعَةُ الْجَمَلِ وَ مَسِيرُ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ وَ وَقَعَةُ صِفِّينَ وَ مَنْ يُقْتَلُ بِهَا وَ وَقَعَةُ التَّهْرَوَانِ وَ أَمْرُ الْحُكَمِيِّينَ وَ مُلْكُ مُعَاوِيَةَ وَ مَنْ يَقْتُلُ مِنَ الشَّيْعَةِ وَ مَا تَصْنَعُ النَّاسُ بِالْحَسَنِ وَ أَمْرُ يَزِيدَ بْنِ مُعَاوِيَةَ حَتَّى انْتَهَى إِلَى قَتْلِ الْحُسَيْنِ ع

Then there was an insertion in the parchment and in it was what had happened and what will be happening up to the Day of Qiyamah, and it was among what he<sup>asws</sup> read was the matter of Abu Bakr, and Umar, and Usman, and how long each person from the would rule, and how the event of the camel (Battle of Basra) would occur upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and journey of Ayesha and Talha and Al-Zubeyr, and event of (battle of) Siffeen and the ones who will be killed at it, and event of Al-Nahrwan and the matter of the two judges, and kingdom of Muawiya and the ones he would kill from the Shias, and the people would do with Al-Hassan<sup>asws</sup>, and the matter of Yazeed Bin Muawiya, until he<sup>asws</sup> ended to the killing of Al-Husayn<sup>asws</sup>.

فَسَمِعْتُ ذَلِكَ فَكَانَ كَمَا قَرَأَ لَمْ يَزِدْ وَ لَمْ يَنْقُصْ وَ رَأَيْتُ خَطَّهُ فِي الصَّحِيفَةِ لَمْ يَتَغَيَّرْ وَ لَمْ يَغْفَرْ فَلَمَّا أَدْرَجَ الصَّحِيفَةَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كُنْتُ قَرَأْتُ عَلَى بَقِيَّةِ الصَّحِيفَةِ

I heard that, and it happened just as he<sup>asws</sup> had read out, not increasing and not decreasing, and I saw his<sup>asws</sup> handwriting in the parchment, not having changed nor soiled over. When he<sup>asws</sup> rolled up the parchment, I said, 'O Amir Al-Momineen<sup>asws</sup>! If you<sup>asws</sup> could read out to me the remainder of the parchment'.

قَالَ لَا وَ لَكِنِّي أُحَدِّثُكَ بِمَا فِيهَا مِنْ أَمْرِ بَيْنِكَ وَ وَلَدِكَ وَ هُوَ أَمْرٌ فَضِيحٌ مِنْ قَتْلِهِمْ لَنَا وَ عَدَاوَتِهِمْ لَنَا وَ سُوءُ مُلْكِهِمْ وَ شُومُ قُدْرَتِهِمْ فَأُكْرَهُ أَنْ تَسْمَعَهُ فَتَعْتَمَّ وَ لَكِنِّي أُحَدِّثُكَ

He<sup>asws</sup> said: 'No, but I<sup>asws</sup> shall narrate to you with what is in it, from the matter of your house, and your children, and it is a disgraceful matter of them killing us<sup>asws</sup> and their enmity to us<sup>asws</sup>, and the evil of their kingdom, and inauspiciousness of their power, and you will dislike listening to it and be saddened, but I<sup>asws</sup> will narrate to you.



أَخَذَ رَسُولُ اللَّهِ ص عِنْدَ مَوْتِهِ يَدَيَّ فَفَتَحَ لِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَفَتَحَ لِي مِنْ كُلِّ بَابٍ أَلْفَ بَابٍ وَأَبُو بَكْرٍ وَ عُمَرُ يَنْظُرَانِ إِلَيَّ وَ هُوَ يُشِيرُ إِلَيَّ بِذَلِكَ فَلَمَّا خَرَجْتُ قَالَا لِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ص فَحَدَّثْتُهُمَا بِمَا قَالَ لِي فَحَرَّكَمَا أَيْدِيَهُمَا ثُمَّ حَكَيَا قَوْلِي ثُمَّ وَلَّيَا

Rasool-Allah<sup>saww</sup> held my<sup>asws</sup> hand during his<sup>saww</sup> expiry and opened a thousand doors of knowledge for me<sup>asws</sup>, from each door opened a thousand doors, and Abu Bakr and Umar was both looking at me<sup>asws</sup>, and he<sup>saww</sup> was giving me<sup>asws</sup> glad tidings with that. When I<sup>asws</sup> went out, they said to me<sup>asws</sup>, 'What did Rasool-Allah<sup>saww</sup> said to you<sup>asws</sup>? I narrated to them with what he<sup>saww</sup> had said to me<sup>asws</sup>. They wringed their hands then recounted my<sup>asws</sup> words, then turned around.

يَا ابْنَ عَبَّاسٍ إِنَّ مُلْكَ بَنِي أُمَيَّةٍ إِذَا زَالَ أَوَّلُ مَنْ يَمْلِكُ وَلَدُكَ مِنْ بَنِي هَاشِمٍ فَيَفْعَلُونَ الْأَفَاعِيلَ

O Ibn Abbas! The kingdom of the clan of Umayya, when it declines, the first one to rule would be your children from the Clan of Hashim<sup>asws</sup>, and they will do the deeds'.

قَالَ ابْنُ عَبَّاسٍ لَمَّا نَسَخَنِي ذَلِكَ الْكِتَابَ كَانَ أَحَبَّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

Ibn Abbas said, 'If that book had been copied for me, it would have been more beloved to me than what the sun emerges upon'.<sup>69</sup>

33- كشف، كشف الغمة من مناقب الخوارزمي عن علي بن أبي طالب ع قال: كنت أمشي مع النبي ص في بعض طرق المدينة فأتينا على حديقة وهي الروضة ذات الشجر فقلت يا رسول الله ما أحسن هذه الحديقة فقال ص ما أحسنها و لك في الجنة أحسن منها

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi,

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> was walking with the Prophet<sup>saww</sup> in one of the streets of Al-Medina and we<sup>asws</sup> came to a garden, and it was an orchard with the trees. I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Who beautiful is this garden!' He<sup>saww</sup> said: 'What is its beautify and for you<sup>asws</sup> in the Paradise is more beautiful than it?'

ثم أتينا على حديقة أخرى فقلت يا رسول الله ما أحسنها من حديقة فقال لك في الجنة أحسن منها حتى أتينا على سبع حدائق أقول يا رسول الله ما أحسنها فيقول لك في الجنة أحسن منها

Then we<sup>asws</sup> came to another garden, and I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! How beautiful it is from the gardens!' He<sup>saww</sup> said: 'For you<sup>asws</sup> in the Paradise is more beautiful than it', to the extent that we<sup>asws</sup> came to seven gardens, I<sup>asws</sup> was saying: 'O Rasool-Allah<sup>saww</sup>, how beautiful it is', and he<sup>saww</sup> kept saying: 'For you<sup>asws</sup> in the Paradise is more beautiful than it'.

فلمَّا خَلَا لَهُ الطَّرِيقُ اعْتَنَنِي وَ أَجْهَشَ بَاكِياً فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ قَالَ ضَعَائِلُ فِي صُدُورِ أَقْوَامٍ لَا يُبْدُونَهَا إِلَّا بَعْدِي فَقُلْتُ فِي سَلَامَةٍ مِنْ دِينِي قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ.

When the street was empty for him<sup>asws</sup>, he<sup>saww</sup> hugged me<sup>asws</sup> and sobbed crying. I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! What makes you<sup>saww</sup> cry?' He<sup>saww</sup> said: 'Grudges in the chests of people.

<sup>69</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 32

They will not be manifesting these except after me<sup>saww</sup>. I<sup>asws</sup> said: 'In safety of my<sup>asws</sup> Religion?' He<sup>saww</sup> said: 'In safety of your Religion'.<sup>70</sup>

34- كشف، كشف الغمة روى جابر بن عبد الله الأنصاري قال: دخلت فاطمة ع على رسول الله ص و هو في سكرات الموت فأنكبث عليه تبكي ففتح عينه و أفاق ثم قال يا بني أنت المظلومة بعدي و أنت المستضعفة بعدي

(The book) 'Kash Al Ghumma' – It is reported by Jabir Bin Abdullah Al Ansari who said,

'(Syeda) Fatima<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and he<sup>asws</sup> was in the pangs of death, so she<sup>asws</sup> leapt upon him<sup>saww</sup> crying. He<sup>saww</sup> opened his<sup>saww</sup> eyes and woke up, then said: 'O daughter<sup>asws</sup>! You<sup>asws</sup> would be oppressed after me<sup>saww</sup>, and you<sup>asws</sup> will be weakened after me<sup>saww</sup>.

فمن آذاك فقد آذاني و من غاظك فقد غاظني و من سرك فقد سري و من برك فقد برني و من جفاك فقد جفاني و من وصلك فقد وصلني و من قطعك فقد قطعني و من أنصحك فقد أنصفتني و من ظلمك فقد ظلمني لأنك مني و أنا منك و أنت بضعة مني و زوجي أتي بئني جنني

One who hurts you<sup>asws</sup> has hurt me<sup>saww</sup>, and one who angers you<sup>asws</sup> has angered me<sup>saww</sup>, and one who cheers you<sup>asws</sup> has cheered me<sup>saww</sup>, and one who is righteous with you<sup>asws</sup> has been righteous with me<sup>saww</sup>, and one who is disloyal to you<sup>asws</sup> has been disloyal to me<sup>saww</sup>, and one who connects with you<sup>asws</sup> has connected with me<sup>saww</sup>, and one who cuts you<sup>asws</sup> off has cut me<sup>saww</sup> off, and one who is fair with you<sup>asws</sup> has been fair with me<sup>saww</sup>, and one who oppresses you<sup>asws</sup> has oppressed me<sup>saww</sup>, because you<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>, you<sup>asws</sup> are a part of me<sup>saww</sup>, and my<sup>saww</sup> soul which is between my<sup>saww</sup> sides'.

ثم قال ع إلى الله أشكو ظالميك من أمتي

Then he<sup>saww</sup> said: 'I<sup>saww</sup> complain to Allah<sup>azwj</sup> of the ones from my<sup>saww</sup> community oppressing you<sup>asws</sup>.

ثم دخل الحسن و الحسين ع فأنكبأ على رسول الله ص و هما يبكيان و يقولان أنفسنا لنفسك الفداء يا رسول الله فذهب علي ع لينحيهما عنه فرفع رأسه إليه ثم قال دعهما يا أخي يشمائي و أشمهما و يتزودان مني و أتزود منهما فإنهما مفتولان بعدي ظلماً و غدواناً فلعن الله على من يقتلهم

Then Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> entered crying upon Rasool-Allah<sup>saww</sup>, and they<sup>asws</sup> were weeping and saying: 'Our<sup>asws</sup> selves be ransomed for your<sup>saww</sup> self, O Rasool-Allah<sup>saww</sup>!' Ali<sup>asws</sup> went on to move them<sup>asws</sup> aside from him<sup>saww</sup>. He<sup>saww</sup> raised his<sup>saww</sup> head towards him<sup>asws</sup>, then said: 'Leave them<sup>asws</sup>, O my<sup>saww</sup> brother<sup>asws</sup>, to smell me<sup>saww</sup> and I<sup>saww</sup> smell them, and being provided from me<sup>saww</sup> and I<sup>saww</sup> being provided from them<sup>asws</sup>, for they<sup>asws</sup> will both be killed unjustly after me<sup>saww</sup>, and aggressively. May Allah<sup>azwj</sup> Curse their<sup>asws</sup> killers'.

ثم قال يا علي أنت المظلوم بعدي و أنا خصم لمن أنت خصمه يوم القيامة.

<sup>70</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 33

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> will be oppressed after me<sup>saww</sup>, and I<sup>saww</sup> will dispute on the Day of Qiyamah to the one you<sup>asws</sup> will be disputing with (in the world)'.<sup>71</sup>

35- فر، تفسیر فرات بن إبراهيم أحمد بن عيسى بن هارون مضعناً عن جابر بن عبد الله الأنصاري رضي الله عنه قال: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ عَلَيْنَا عَ فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ص قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ

Tafseer Furat Bin Ibrahim – Ahmad Bin Isa Bin Haroun, transmitting from Jabir Bin Abdullah Al Ansari having said,

'We were seated in the presence of Rasool-Allah<sup>saww</sup> when Ali<sup>asws</sup> came. When the Prophet<sup>saww</sup> looked at him<sup>asws</sup>, he<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds, there is not associate for Him<sup>azwj</sup>'.

قَالَ قُلْنَا صَدَقْتَ يَا رَسُولَ اللَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ قَدْ ظَنَنَّا أَنَّكَ لَمْ تَقُلْهَا إِلَّا لِعَجَبٍ مِنْ شَيْءٍ رَأَيْتَهُ

He (the narrator) said, 'We said, 'You<sup>saww</sup> speak the truth, O Rasool-Allah<sup>saww</sup>, the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds, there is no associate for Him<sup>azwj</sup>. We have thought that you<sup>saww</sup> did not say it except in wonderment from a thing you<sup>saww</sup> saw'.

قَالَ نَعَمْ لَمَّا رَأَيْتُ عَلِيًّا مُقْبِلًا دُكِرْتُ حَدِيثًا حَدَّثَنِي حَبِيبُ حَبْرِيْلُ ع قَالَ قَالَ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَجْتَمِعَ الْأُمَّةُ عَلَيْهِ فَأَبَى عَلَيْهِ إِلَّا أَنْ يَبْلُغَ بَعْضُهُمْ بَعْضٌ حَتَّى يَمِيزَ الْحَقِيقَ مِنَ الطَّيِّبِ \*

He<sup>saww</sup> said: 'Yes, due to that I<sup>asws</sup> saw Ali<sup>asws</sup> coming, I<sup>saww</sup> remembered a Hadeeth my<sup>saww</sup> beloved Jibraeel<sup>as</sup> had narrated to me<sup>saww</sup>. He<sup>as</sup> said: 'I<sup>as</sup> asked Allah<sup>azwj</sup> to unite the community upon him<sup>asws</sup>, but He<sup>azwj</sup> Refused to him<sup>as</sup> except that He<sup>azwj</sup> will Try some of them with others until the wicked ones are distinguished from the good.

وَأَنْزَلَ عَلَيَّ بِذَلِكَ كِتَاباً أَلَمْ أَحْسِبِ النَّاسُ أَنْ يُتَزَكَّوْا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْقَهُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ

And He<sup>azwj</sup> Revealed a Book (Quranic Verse) unto me<sup>as</sup>: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3].**

أَمَّا إِنَّهُ قَدْ عَوَّضَهُ مَكَانَهُ سَبْعَ حِصَالٍ يَلِي سِتْرَ عَوْنِكَ وَ يَقْضِي دَيْنَكَ وَ عِدَاتِكَ وَ هُوَ مَعَكَ عَلَى غُرِّ حَوْضِكَ وَ هُوَ مُتَّكِئٌ لَكَ يَوْمَ الْقِيَامَةِ وَ لَنْ يَرْجِعَ كَافِرًا بَعْدَ إِيمَانٍ وَ لَا زَانِيًا بَعْدَ إِحْصَانٍ

But He<sup>azwj</sup> has Compensated his<sup>asws</sup> position with seven qualities – he<sup>asws</sup> will veil your<sup>saww</sup> bareness, and fulfil your<sup>saww</sup> debts and your<sup>saww</sup> promises, and he<sup>asws</sup> would be with you<sup>saww</sup> at your<sup>saww</sup> Fountain, and he<sup>asws</sup> would be reclining for you<sup>asws</sup> on the Day of Qiyamah and will never return to be a Kafir after Eman, nor be an adulterer after chastity.

<sup>71</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 34

فَكَمْ مِنْ ضَرْبٍ قَاطِعٍ لَهُ فِي الْإِسْلَامِ مَعَ الْقَدَمِ فِي الْإِسْلَامِ وَ الْعِلْمِ بِكَلَامِ اللَّهِ وَ الْفِقْهِ فِي دِينِ اللَّهِ مَعَ الصَّهْرِ وَ الْقَرَابَةِ وَ النَّجْدَةِ فِي الْحَرْبِ وَ بَدَلِ الْمَاعُونِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْوَلَايَةِ لَوْلِيِّهِ وَ الْعِدَاوَةِ لِعَدُوِّهِ وَ بَشَرُهُ يَا مُحَمَّدُ بِذَلِكَ:.

And how man a tooth was broken for him<sup>asws</sup> in Al-Islam with the advancing in Al-Islam, and the knowledge with the Speech of Allah<sup>azwj</sup> and understanding in the Religion of Allah<sup>azwj</sup> along with being the in-law, and the relationship, and the bravery during the war, and spending in acts of kindness, and the enjoining with the good and forbidding from the evil, and the Wilayah for My<sup>azwj</sup> friends and enmity to My<sup>azwj</sup> enemies, and give him<sup>asws</sup> glad tidings, O Muhammad<sup>saww</sup>, of that".<sup>72</sup>

36- كا، الكافي العدة عن أحمد بن محمد بن علي بن الحسين عن محمد بن الوليد و أحمد بن محمد بن يوسف بن يعقوب عن علي بن عيسى القمط عن عمه عن أبي عبد الله ع قال: أرى رسول الله ص في منامه بني أمية يصعدون على منبره من بعده و يضلون الناس عن الصراط القهقري

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, form Ali Bin Al Husayn, from Muhammad Bin Al Waleed, and Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al Qammat, from his uncle,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> saw in his<sup>saww</sup> dream the clan of Umayya climbing upon his<sup>saww</sup> pulpit from after him<sup>saww</sup>, and straying the people from the path backwards.

فأصبح كئيباً حزناً قال فهبط جبرئيل ع فقال يا رسول الله ما لي أراك كئيباً حزناً قال يا جبرئيل إني رأيت بني أمية في ليلتي هذه يصعدون منبري من بعدي يضلون الناس عن الصراط القهقري

He<sup>saww</sup> woke up in the morning bleak, saddened. So, Jibraeel<sup>as</sup> descended and said: 'O Rasool-Allah<sup>saww</sup>! What is the matter I<sup>as</sup> see you<sup>saww</sup> bleak, sad?' He<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! I<sup>saww</sup> saw the clan of Umayya during this night of mine<sup>saww</sup>, ascending my<sup>saww</sup> pulpit from after me<sup>saww</sup>, straying the people from the path backwards'.

فقال و الذي بعثك بالحق نبياً إن هذا شيء ما أطلعته عليه فخرج إلى السماء فلم يلبث أن نزل عليه بآي من القرآن يؤنبه بها قال أقرأيت إن متعناهم سنين ثم جاءهم ما كانوا يوعدون ما أغنى عنهم ما كانوا يمتعون

He<sup>as</sup> said: 'By the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! This is a thing I<sup>as</sup> have not been notified upon'. He<sup>as</sup> ascended, and it was not long before he descended unto him<sup>as</sup> with a Verse from the Quran comforting him<sup>saww</sup> with it. He<sup>azwj</sup> Said: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206] It would not avail them what they were enjoying. [26:207].**

و أنزل عليه إنا أنزلناه في ليلة القدر و ما أدراك ما ليلة القدر ليلة القدر خير من ألف شهر جعل الله عز و جل ليلة القدر لينبيه ص خيراً من ألف شهر مملك بني أمية.

And it was Revealed unto him<sup>saww</sup>: **Surely, We Revealed it during the Night of Pre-determination [97:1] And what make you realise what the Night of Pre-determination is?**

<sup>72</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 35

**[97:2] The Night of Pre-determination is better than a thousand months [97:3].** Allah<sup>azwj</sup> Made the Night of Pre-determination for His<sup>azwj</sup> Prophet<sup>saww</sup> to be better than a thousand months of the kingdom of the clan of Umayya".<sup>73</sup>

37- كا، الكافي العدة عن سهل عن محمد بن عبد الحميد عن يونس مثله.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Abdul Hameed, from Yunus – similar to it'.<sup>74</sup>

38- فر، تفسير فرات بن إبراهيم علي بن محمد بن عيسى بن مهران عن فرج عن مسعدة عن أبان بن أبي عياش عن أنس بن مالك قال: أتى رسول الله ص ذات يوم و يده في يد أمير المؤمنين علي بن أبي طالب ع و لقينه رجل فقال له يا فلان لا تسبوا علياً فإن من سبه فقد سبني و من سبني سبه الله

Tafseer Furaat Bin Ibrahim – Ali Bin Humdan, from Isa Bin Mihran, from Faraj, from Mas'ada, from Aban Bin Abu Ayyash, from Anas Bin Malik (well-known fabricator) who said,

'One day Rasool-Allah<sup>saww</sup> came and his<sup>saww</sup> hand was in the hand of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and a man met him<sup>saww</sup>. He<sup>saww</sup> said to him: 'O son and so! Do not revile Ali<sup>asws</sup>, for the one who reviles him<sup>asws</sup>, has reviled me<sup>saww</sup>, and one who reviles me<sup>saww</sup> has reviled Allah<sup>azwj</sup>.

و الله يا فلان إنه لا يؤمن بما يكون من علي و ولد علي في آخر الزمان إلا ملك مقرب أو عبد قد امتحن الله قلبه للإيمان

By Allah<sup>azwj</sup>, O so and so! No one will believe with what would he happening from Ali<sup>asws</sup> and sons<sup>asws</sup> of Ali<sup>asws</sup> at the end of times, except an Angel of Proximity or a servant whose heart Allah<sup>azwj</sup> has Tested for the Eman.

يا فلان إنه سيصيب ولد عبد المطلب بلاء شديد و أثره و قتل و تشريد

O so and so! The children of Abdul Muttalib<sup>asws</sup> will be afflicted with severe afflictions, and preference (of others), and killing, and displacement.

فأله الله يا فلان في أصحابي و ذريتي و ذمتي فإن لله يوماً يتصف فيه للمظلوم من الظالم.

Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, O so and so! Among my<sup>saww</sup> companions, and my<sup>saww</sup> offspring, and my<sup>saww</sup> guarantee, there will be a day for Allah<sup>azwj</sup> the oppressed would receive justice from the oppressor".<sup>75</sup>

39- فر، تفسير فرات بن إبراهيم علي بن محمد بن إسماعيل الخزاز الهمداني موعناً عن زيد قال: قال رجل قد أدرك سبته أو سبعة من أصحاب النبي ص قالوا لما نزلت إذا جاء نصر الله و الفتح قال النبي ص يا علي يا فاطمة قد جاء نصر الله و الفتح و رأيت الناس يدخلون في دين الله أفواجا فأسبح ربي بحمده و استغفر ربي إنه كان تواباً

<sup>73</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 36

<sup>74</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 37

<sup>75</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 38

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Ismail Al Khazzaz Al Hamdani, transmitting from Zayd who said,

‘A man who had come across six or seven from companions of the Prophet<sup>saww</sup> said, ‘They (companions) said when (the Verse): **When Help of Allah comes and the victory [110:1]** was Revealed, the Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! O Fatima<sup>asws</sup>! The Help of Allah<sup>azwj</sup> has come, and the victory, and I<sup>saww</sup> **see the people entering into the Religion of Allah in droves [110:2]**, so I<sup>saww</sup> shall praise my<sup>saww</sup> Lord<sup>azwj</sup> with His<sup>azwj</sup> Praise, and seek Forgiveness of my<sup>saww</sup> Lord<sup>azwj</sup>, **He was always oft-returning (to Mercy) [110:3]**.

يَا عَلِيُّ إِنَّ اللَّهَ قَضَى الْجِهَادَ عَلَى الْمُؤْمِنِينَ فِي الْفِتْنَةِ مِنْ بَعْدِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ وَكَيْفَ يُجَاهِدُ الْمُؤْمِنِينَ الَّذِينَ يَشُكُّونَ فِي فِتْنَتِهِمْ أَمَّا

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Decreed the Jihad upon the Momineen during the Fitna from after me<sup>saww</sup>. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! And who can we fight the Momineen, those who are saying during their Fitna, ‘We believe’?’

قَالَ يُجَاهِدُونَ عَلَى الْإِخْدَاطِ فِي الدِّينِ إِذَا عَمِلُوا بِالرَّأْيِ فِي الدِّينِ وَلَا رَأْيَ فِي الدِّينِ إِنَّمَا الدِّينُ مِنَ الرَّبِّ أَمْرُهُ وَنَهْيُهُ

He<sup>saww</sup> said: ‘Fight against the innovators in the Religion when they act upon the opinions in the Religion, and there is no opinion in the Religion. But rather the Religion is from the Lord<sup>azwj</sup>, His<sup>azwj</sup> Commandments and His<sup>azwj</sup> Prohibitions’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ قُلْتَ لِي حِينَ خُرِلْتَ عَنِّي الشَّهَادَةُ وَاسْتُشْهِدَ مَنْ اسْتُشْهِدَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ الشَّهَادَةُ مِنْ وَرَائِكَ

Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> had said to me<sup>asws</sup> when the martyrdom was away from me<sup>asws</sup>, and the ones from the Momineen who were martyred on the day of Ohad: ‘The martyrdom is from behind you<sup>asws</sup>’.

قَالَ فَكَيْفَ صَبْرُكَ إِذَا خُضِبَتْ هَذِهِ مِنْ هَذَا وَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِهِ وَحَنَّتِهِ

He<sup>saww</sup> said: ‘How would be your patience when this is dyed from this?’ – and Rasool-Allah<sup>saww</sup> placed his<sup>saww</sup> hand upon his<sup>asws</sup> head and his<sup>asws</sup> beard.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ يَا رَسُولَ اللَّهِ لَيْسَ حِينَئِذٍ هُوَ مِنْ مَوَاطِنِ الصَّبْرِ وَلكِنْ مِنْ مَوَاطِنِ الْبُشْرَى يَوْمَ الْقِيَامَةِ قَالَ يَا عَلِيُّ أَعِدَّ خُصُومَتَكَ فَإِنَّكَ مُخَاصِمٌ قَوْمَكَ يَوْمَ الْقِيَامَةِ.

Then Amir Al-Momineen<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! That day wouldn’t be from the places of patience, but is would be from the places of glad tidings on the Day of Qiyamah’. He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Prepare your<sup>asws</sup> dispute, for you<sup>asws</sup> will dispute your<sup>asws</sup> people on the Day of Qiyamah”’.<sup>76</sup>

<sup>76</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 39

40- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن علي بن حبشي عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى عن الحسين بن أبي غندر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال أمير المؤمنين ع زارنا رسول الله ص و قد أهدت لنا أم إيمان لبناً و زبداء و تمرأ فقدمناه فأكل منه ثم قام النبي ص زاوية البيت و صلى ركعتين

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwini, from Muhammad Bin Qahban, from Ali Bin Habshy, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Undar, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'We visited Rasool-Allah<sup>saww</sup>, and Umm Ayman had gifted to us some milk, and butter, and dates. We went ahead and ate from it. Then the Prophet<sup>saww</sup> stood up in a corner of the house and prayed two Cycles Salat.

فلما أن كان في آخر سجوده بكى بكاء شديداً فلم يسأله أحد منا إجلالاً له فقام الحسين ع ففعد في حجره و قال له يا أبة لقد دخلت بيتنا فما سرنا بشيء كسرورنا بذلك ثم بكيت بكاء غمنا فلم بكيت

When he<sup>saww</sup> was in his<sup>saww</sup> last Sajdah, he<sup>saww</sup> cried with intense crying. No one from us asked him<sup>asws</sup> is respect for him<sup>saww</sup>. Al-Husayn<sup>asws</sup> stood up and sat in his<sup>saww</sup> lap and said to him<sup>saww</sup>: 'O father<sup>saww</sup>! You<sup>saww</sup> entered our<sup>asws</sup> house and we<sup>asws</sup> had not been cheered by anything like our<sup>asws</sup> cheerfulness with that. Then you<sup>saww</sup> cried a crying, saddening us<sup>asws</sup>. Why did you<sup>saww</sup> cry?'

فقال بئني أتاني جبرئيل أنفا فأخبرني أنكم قتل و أن مصارعكم شئ فقال يا أبة فما لمن يزور قبورنا على تشتيها

He<sup>saww</sup> said: 'My<sup>saww</sup> son<sup>asws</sup>! Jibraeel<sup>as</sup> came to me<sup>saww</sup> and informed me<sup>saww</sup> and you<sup>asws</sup> will be killed in your<sup>asws</sup> various places'. He<sup>asws</sup> said: 'O father<sup>saww</sup>! What is for one who visits our<sup>asws</sup> graves upon their dispersal?'

فقال يا بئني أولئك طوائف من أمتي يزورونكم يلتمسون بذلك البركة و حقيق علي أن آتيهم يوم القيامة حتى أخلصهم من أهوال الساعة من دنوهم و يسكنهم الله الجنة.

He<sup>saww</sup> said: 'O my<sup>saww</sup> son<sup>asws</sup>! They are sects from my<sup>saww</sup> community visiting you<sup>asws</sup> all seeking the Blessings with that, and there are rights upon me<sup>saww</sup> that I<sup>saww</sup> give them on the Day of Qiyamah until I<sup>saww</sup> finish them from the horrors of the House, from their sins, and Allah<sup>azwj</sup> Settles them in the Paradise".<sup>77</sup>

41- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن همام عن محمد بن إسماعيل العلوي عن عيسى بن داود النجار عن موسى بن جعفر عن أبيه ع قال: جمع رسول الله ص أمير المؤمنين علي بن أبي طالب و فاطمة و الحسن و الحسين ع و أغلق عليهم الباب و قال يا أهلي و يا أهل الله إن الله عز و جل يقرأ عليكم السلام و هذا جبرئيل معكم في البيت و يقول إن الله عز و جل يقول إني قد جعلت عدوكم لكم فتنة فما تقولون

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhamad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

<sup>77</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 40



'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> gathered Amir Al- Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, then locked the door, so he<sup>saww</sup> said: 'O my<sup>saww</sup> people and the people of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>asws</sup>. And this here is Jibrael<sup>as</sup> in the house with you<sup>asws</sup> and he<sup>as</sup> is saying that: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying: "I<sup>azwj</sup> have Made your<sup>asws</sup> enemies to be a trial for you<sup>asws</sup>, so what are you<sup>asws</sup> saying?'

قَالُوا نَصْبِرُ يَا رَسُولَ اللَّهِ لِأَمْرِ اللَّهِ وَ مَا نَزَلَ مِنْ قَضَائِهِ حَتَّى نَقْدَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ نَسْتَكْمِلَ جَزِيلَ ثَوَابِهِ فَقَدْ سَمِعْنَاهُ يُعِدُّ الصَّابِرِينَ الْخَيْرَ كُلَّهُ

They<sup>asws</sup> said: 'We<sup>asws</sup> shall be patient – O Rasool-Allah<sup>saww</sup> – for the Command of Allah<sup>azwj</sup>, and whatever Descends from His<sup>azwj</sup> Judgement, until we<sup>asws</sup> proceed to Allah<sup>azwj</sup> Mighty and Majestic, and we<sup>asws</sup> shall sincerely complete His<sup>azwj</sup> Reward, and we<sup>asws</sup> have heard it that in patience is all goodness'.

فَبَكَى رَسُولُ اللَّهِ ص حَتَّى سَمِعَ نَحْيَهُ مِنْ خَارِجِ الْبَيْتِ فَتَزَلَّتْ هَذِهِ الْآيَةُ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَ تَصْبِرُونَ وَ كَانَ رَبُّكَ بِصِيرَتِهِمْ سَيَّصِرُونَ أَيُّ سَيَّصِرُونَ كَمَا قَالُوا صَلَوَاتُ اللَّهِ عَلَيْهِمْ<sup>78</sup>.

Rasool-Allah<sup>saww</sup> cried to the extent that his<sup>saww</sup> wailing was heard from outside the house. Then this Verse was Revealed: **and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20].** They<sup>asws</sup> would be observing patience, and they did observe patience just as they<sup>asws</sup> had said"<sup>79</sup>.

42- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ إِدْرِيسَ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ فَسَّرْ لِي قَوْلَهُ عَزَّ وَ جَلَّ لَبَّيْهِ ص لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Husayni, from Idrees BiN Ziyad, from Al Hassan Bin Mahoub, from Amro Bin Sabit,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'Interpret for me the Words of Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>saww</sup>: **There isn't anything for you from the matter [3:128]**'.

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ حَرِيصًا عَلَى أَنْ يَكُونَ عَلَيَّ بُنْ أَبِي طَالِبٍ مِنْ بَعْدِهِ عَلَى النَّاسِ وَ كَانَ عِنْدَ اللَّهِ خِلَافُ ذَلِكَ

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was eager that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> should happen to be upon the people after him<sup>saww</sup>, and in the Presence of Allah<sup>azwj</sup> was opposite that.

فَقَالَ وَ عَنَى بِذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَلَمْ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ قَالَ فَرَضِيَ رَسُولُ اللَّهِ ص بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ.

He<sup>asws</sup> said: 'And the meaning of that are the Words of Mighty and Majestic: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they**

<sup>78</sup> (2) كنز الفوائد:، و الآية في الفرقان: 20.

<sup>79</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 41

**will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3].** So Rasool-Allah<sup>saww</sup> was pleased with the Command of Allah<sup>azwj</sup> Mighty and Majestic”<sup>80</sup>.

43- كِتَابُ الْمُحْتَصَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ نَقْلًا مِنْ كِتَابِ الدُّرِّ الْمُنتَقَى فِي مَنَاقِبِ أَهْلِ التَّقَى يَرْفَعُهُ بِإِسْنَادِهِ إِلَى سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ الْحُسَيْنُ ع فَلَمَّا رَأَاهُ بَكَى ثُمَّ قَالَ إِلَيَّ يَا بُنَيَّ فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ عَلَيَّ فَجَذَبَهُ إِلَيَّ

(The book) ‘Al Mukhtasar’ of Al Husayn Bin Suleyman, copied from the book ‘Al Durr Al Muntaqa Fi Manaqib Ahl Al Tuqa’ – raising it to Saeed Bin Jubeyr, from Ibn Abbas who said,

‘One day Rasool-Allah<sup>saww</sup> was seated when Al-Hassan<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> wept, then said: ‘To me<sup>saww</sup>, O my<sup>saww</sup> son<sup>asws</sup>!’ He<sup>saww</sup> did not cease to draw him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> upon his<sup>saww</sup> right thigh.

ثُمَّ أَقْبَلَ الْحُسَيْنُ ع فَلَمَّا رَأَاهُ بَكَى ثُمَّ قَالَ إِلَيَّ يَا بُنَيَّ فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ عَلَيَّ فَجَذَبَهُ إِلَيَّ

Then Al-Husayn<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> wept, then said: ‘To me<sup>saww</sup>, O my<sup>saww</sup> son<sup>asws</sup>!’ He<sup>saww</sup> did not cease to draw him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> upon his<sup>asws</sup> left thigh.

أَقْبَلَتْ فَاطِمَةُ ع فَلَمَّا رَأَاهُ بَكَى ثُمَّ قَالَ إِلَيَّ يَا بُنَيَّةَ فَمَا زَالَ يُدْنِيهَا حَتَّى أَجْلَسَهَا بَيْنَ يَدَيْهِ

(Syeda) Fatima<sup>asws</sup> came. When he<sup>saww</sup> saw her<sup>asws</sup>, he<sup>saww</sup> wept, then said: ‘To me<sup>saww</sup>, O daughter<sup>asws</sup>!’ He<sup>saww</sup> did not cease to draw her<sup>asws</sup> closer until he<sup>saww</sup> seated her<sup>asws</sup> in front of him<sup>saww</sup>.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَلَمَّا رَأَاهُ بَكَى ثُمَّ قَالَ إِلَيَّ يَا أَخِي فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ إِلَى جَنْبِهِ الْأَيْمَنِ

Then Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> wept, then said: ‘To me<sup>saww</sup>, O my<sup>saww</sup> brother<sup>asws</sup>!’ He<sup>saww</sup> did not cease drawing him<sup>asws</sup> closer until he<sup>saww</sup> seated him<sup>asws</sup> to his<sup>asws</sup> right side.

فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ مَا تَرَى وَاحِدًا مِنْ هَؤُلَاءِ إِلَّا بَكَيتَ

His<sup>saww</sup> companions said to him<sup>saww</sup>, ‘O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> did not see one of them<sup>asws</sup> except you<sup>saww</sup> cried’.

قَالَ يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَالْأَنْبِيَاءَ وَالْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ وَ لَنْ يَفْعَلُوا لَعَذَابُهُمُ اللَّهُ بِالنَّارِ

He<sup>saww</sup> said: ‘O Ibn Abbas! Even if the Angels of Proximity, and the Prophets<sup>as</sup>, and the Messengers<sup>as</sup> were to unite upon hating him<sup>asws</sup>, and they will never do it, Allah<sup>azwj</sup> would Punish them with the Fire’.

قُلْتُ يَا رَسُولَ اللَّهِ هَلْ يُبْغِضُهُ أَحَدٌ

<sup>80</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 42

I said, 'O Rasool-Allah<sup>saww</sup>! Does anyone hate him<sup>asws</sup>?'

فَقَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيبًا يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عَلَامَةِ بُغْضِهِمْ لَهُ تَفْضِيلَ مَنْ هُوَ دُونَهُ عَلَيْهِ

He<sup>saww</sup> said: 'O Ibn Abbas! Yes. A people would be mentioning they are from my<sup>saww</sup> community, Allah<sup>azwj</sup> will not Make for them any share in Al-Islam. O Ibn Abbas! From a sign of their hatred for him<sup>asws</sup> is preferring one who is below him<sup>asws</sup>, over him<sup>asws</sup>.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا خَلَقَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ مَا خَلَقَ وَصِيًّا أَكْرَمَ عَلَيْهِ مِنْ وَصِيِّ عَلِيٍّ

By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! Allah<sup>azwj</sup> has not Created any Prophet<sup>as</sup> more prestigious to Him<sup>azwj</sup> than me<sup>saww</sup>, and He<sup>azwj</sup> has not Created any successor<sup>asws</sup> more prestigious to Him<sup>azwj</sup> than my<sup>saww</sup> successor<sup>asws</sup> Ali<sup>asws</sup>.

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ لَهُ كَمَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ ص وَ وَصَّانِي بِمُودَّتِهِ وَ أَنَّهُ لَا كِبْرَ عَمَلٍ عِنْدَهُ

Ibn Abbas said, 'I did not cease to be for him<sup>asws</sup> just as Rasool-Allah<sup>saww</sup> had instructed me with and had advised me<sup>saww</sup> with being cordial to him<sup>asws</sup>, and it was the greatest of the deeds in his<sup>saww</sup> presence'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ قَضَى مِنَ الزَّيْتَانِ وَ حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةَ فَحَضَرْتُهُ فَقُلْتُ لَهُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَدْ دَنَا أَجْلُكَ فَمَا تَأْمُرُنِي

Ibn Abbas said, 'Then some time passed and the expiry presented to Rasool-Allah<sup>saww</sup>, so I presented to him<sup>saww</sup>. I said to him<sup>saww</sup>, 'May my father and my mother be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Your<sup>saww</sup> term has drawn nearer, so what do you<sup>saww</sup> instruct me?'

فَقَالَ يَا ابْنَ عَبَّاسٍ خَالِفْ مَنْ خَالَفَ عَلِيًّا وَ لَا تَكُونَنَّ عَلَيْهِ ظَهِيرًا وَ لَا وَلِيًّا قُلْتُ يَا رَسُولَ اللَّهِ فَلِمَ لَا تَأْمُرُ النَّاسَ بِتَرْكِ مُخَالَفَتِهِ

He<sup>saww</sup> said: 'O Ibn Abbas! Oppose the one who opposes Ali<sup>asws</sup>, and do not become a backer against him<sup>asws</sup>, nor a friend (for others against him<sup>asws</sup>). I said, 'O Rasool-Allah<sup>saww</sup>! Why did you<sup>saww</sup> not order the people with leaving his<sup>asws</sup> adversaries?'

قَالَ فَبَكَى ص حَتَّى أُغْمِيَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ سَبَقَ الْكِتَابُ فِيهِمْ وَ عَلِمَ رَبِّي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَخْرُجُ أَحَدٌ مِّنْ خَالَفَهُ وَ أَنْكَرَ حَقَّهُ مِنَ الدُّنْيَا حَتَّى يُعَيَّرَ اللَّهُ مَا بِهِ مِنْ نِعْمَةٍ

He (the narrator) said, 'He<sup>saww</sup> cried until there was faintness upon him<sup>saww</sup>, then said: 'O Ibn Abbas! The Book has preceded regarding them, and Knowledge of my<sup>saww</sup> Lord<sup>azwj</sup>. By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! No one from the ones who oppose him<sup>asws</sup> will exit from the world until Allah<sup>azwj</sup> Changes whatever bounties there are with him.

يَا ابْنَ عَبَّاسٍ إِنْ أَرَدْتَ وَجْهَ اللَّهِ وَ لِقَاءَهُ وَ هُوَ عَنْكَ رَاضٍ فَاسْأَلْكَ طَرِيقَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ مِنْ مَعَهُ حَيْثُ مَا مَالَ وَ ارْضَ بِهِ إِمَامًا وَ عَادِ مَنْ عَادَاهُ وَ وَالِ مَنْ وَالَاهُ

O Ibn Abbas! If you intend the Face of Allah<sup>azwj</sup> and meeting Him<sup>azwj</sup> and He<sup>azwj</sup> is Pleased from you, then travel the path of Ali Bin Abu Talib<sup>asws</sup> and incline with him<sup>asws</sup> wherever he<sup>asws</sup> inclines, and be pleased with him<sup>asws</sup> as an Imam<sup>asws</sup>, and be inimical to the one who is inimical to him<sup>asws</sup>, and befriend the one who befriends him<sup>asws</sup>.

يَا ابْنَ عَبَّاسٍ اخْذِرْ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ فَإِنَّ الشَّكَّ فِي عَلِيِّ كُفْرٌ.

O Ibn Abbas! Be cautious of the doubt regarding him<sup>asws</sup> entering into you, for the doubter regarding Ali<sup>asws</sup> - (indeed) is a Kafir”.

أَقُولُ وَحَدَّثَ مَنْفُولًا مِنْ خَطِّ شَيْخِنَا الشَّهِيدِ قَدَّسَ اللَّهُ رُوحَهُ رَوَى الدَّارَقُطْنِيُّ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْقَاضِي الرَّازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَرْبٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أُسَامَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ دَاوُدَ بْنِ هَنْدٍ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ عَنْ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ أَعْطَانِي فِي عَلِيٍّ حِصَالًا تِسْعًا ثَلَاثًا فِي الدُّنْيَا وَ ثَلَاثًا فِي الْآخِرَةِ وَ ثَلَاثًا أَنْتَانِ أَنَا مِنْهُمَا آمِنٌ وَ وَاحِدَةٌ أَنَا مِنْهَا وَجَلٌ

I (Majlisi) am saying, 'It is transmitted from the handwriting of our sheykh the martyr, 'It is reported by Al Daraqutni, from Muhammad Bin Sa'ad the judge, Al Razi from Abdullah Bin Abu Harb, from Muhammad Bin Ali Bin Usama, from a son of Usama Bin Zayd, from his father, from Sufran Al Sowry, from Dawood Bin Hind, from Al Shaie, from Ibn Abbas,

'From (Syeda) Khadeeja<sup>asws</sup> having said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> has Given me<sup>saww</sup> nine characteristics regarding Ali<sup>asws</sup> in the world, and three in the Hereafter, two of the three, I<sup>saww</sup> am secure from these, and one I<sup>saww</sup> am apprehensive from it'.

قَالَتْ خَدِيجَةُ بَابِي أَنْتَ وَ أُمِّي أَحْبَبْتَنِي بِحَذِيذِ التَّسْعَةِ مَا هِيَ

(Syeda) Khadeeja<sup>asws</sup> said: 'May my<sup>asws</sup> father and my<sup>asws</sup> mother be (sacrificed) for you<sup>saww</sup>! Inform me<sup>asws</sup> with these nine, what are these?'

قَالَ لَهَا النَّبِيُّ ص أَمَّا الثَّلَاثُ الَّتِي فِي الدُّنْيَا يَفْضِي دِينِي وَ يُنْجِزُ مَوْعِدِي وَ يَسْتُرُ عَوْرَتِي

The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'As for the three which are in the world – he<sup>asws</sup> will pay back my<sup>saww</sup> debts, and fulfil my<sup>saww</sup> promises, and veil my<sup>saww</sup> bareness.

وَ أَمَّا الثَّلَاثُ الَّتِي فِي الْآخِرَةِ فَمَتَكَنِّي يَوْمَ نَحْلُ شَفَاعَتِي وَ الْفَائِزُ عَلَى حَوْضِي وَ فَائِدُ أُمَّتِي إِلَى الْجَنَّةِ

And as for the three in the Hereafter – He<sup>asws</sup> will be reclining on a day releasing my<sup>saww</sup> intercession, and the one standing at my<sup>saww</sup> Fountain, and guide of my<sup>saww</sup> community to the Paradise.

وَ أَمَّا الْاِثْنَتَانِ الَّتِي أَنَا مِنْهُمَا آمِنٌ فَلَا يَرْجِعُ ضَالًّا بَعْدَ هُدًى وَ لَا يَمُوتُ حَتَّى يُعْطِيَنِي رَبِّي فِيهِ الَّذِي وَعَدَنِي وَ أَمَّا الْوَاحِدَةُ الَّتِي أَنَا مِنْهَا وَجَلٌ فَمَا يَصْنَعُ بِهِ قُرَيْشٌ بَعْدِي.

And as for the two which I<sup>saww</sup> am secure from these – he<sup>asws</sup> will not return to straying after guidance, and will not die until my<sup>saww</sup> Lord<sup>azwj</sup> Gives me<sup>saww</sup> which He<sup>azwj</sup> Promised me<sup>saww</sup>.

And as for the one which I<sup>saww</sup> am apprehensive from – what Quraysh will do with him<sup>asws</sup> after me<sup>saww</sup>,<sup>81</sup>

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<sup>81</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 43

## CHAPTER 3 – PREAMBLE TO USURPATION OF THE CALIPHATE, AND STORY OF THE ACCURSED AGREEMENT

1- كا، الكافي العدة عَنْ سَهْلٍ عَنِ ابْنِ فَضَّالٍ عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ الْجَرِيرِيِّ عَنِ الْحَارِثِ بْنِ خَصِيرَةَ الْأَسَدِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ دَخَلْتُ مَعَ أَبِي الْكَعْبَةِ فَصَلَّى عَلَى الرُّخَامَةِ الْحُمْرَاءِ بَيْنَ الْعُمُودَيْنِ فَقَالَ فِي هَذَا الْمَوْضِعِ تَعَاقَدَ الْقَوْمُ إِنْ مَاتَ رَسُولُ اللَّهِ ص أَنْ لَا يَرُدُّوا هَذَا الْأَمْرَ فِي أَحَدٍ مِنْ أَهْلِ بَيْتِهِ أَبَدًا

Al Kafi – The number, from Sahl, from Ibn Al Fazzal, from Sufyan Bin Ibrahim Al Jareery, from Al Haris Bin Haseyra Al Asady,

‘From Abu Ja’far<sup>asws</sup> having said: ‘I<sup>asws</sup> entered the Kabah along with my<sup>asws</sup> father<sup>asws</sup>. He<sup>asws</sup> prayed Salat at the red marble between the two pillars. He<sup>asws</sup> said to me<sup>asws</sup>: ‘This is the place the group vowed that if Rasool-Allah<sup>saww</sup> dies, this command (caliphate) will not be returned to be in anyone from People<sup>asws</sup> of his<sup>saww</sup> Household, ever!’

قَالَ قُلْتُ وَ مَنْ كَانَ قَالَ الْأَوَّلُ وَ الثَّانِي وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَالِمُ بْنُ الْحَبِيبَةِ.

He<sup>asws</sup> said: ‘I<sup>asws</sup> said: ‘And who were they?’ He<sup>asws</sup> said: ‘The first (Abu Bakr), and the second (Umar), and Abu Ubeyda Bin Al-Jarrah, and Saalim Bin Al-Habeeba (Mawla)’”<sup>82</sup>

2- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن الحكم عن أبي بكر الحضرمي و بكر بن أبي بكر قالوا حدثنا سليمان بن خالد قال: سألت أبا جعفر ع عن قول الله إِنَّمَا التَّحْوِي مِنَ الشَّيْطَانِ قَالَ الثَّانِي

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Nakr Al Hazrami, and Bakr Bin Abu Bakr who both said, ‘We were narrated to by Suleyman Bin Khalid who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **But rather, the secret counsels are from the Satan [58:10]**, he<sup>asws</sup> said: ‘The second one (Umar)’.

قَوْلُهُ مَا يَكُونُ مِنْ بَحْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ قَالَ فُلَانٌ وَ فُلَانٌ وَ أَبُو فُلَانٍ أَمِيتُهُمْ حِينَ اجْتَمَعُوا وَ دَخَلُوا الْكَعْبَةَ فَكَتَبُوا بَيْنَهُمْ كِتَابًا إِنْ مَاتَ مُحَمَّدٌ أَنْ لَا يَرْجِعَ الْأَمْرُ فِيهِمْ أَبَدًا.

And His<sup>azwj</sup> Words: **There does not happen to be a secret counsel of three, except He is their fourth one [58:7]**, he<sup>asws</sup> said: ‘So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, ‘If Muhammad<sup>saww</sup> were to die, they would not let the command to return among them, ever!’”<sup>83</sup>

3- إِرْشَادُ الْقُلُوبِ، بِحَذْفِ الْأَسْنَادِ قَالَ: لَمَّا اسْتُخْلِفَ عُثْمَانُ بْنُ عَفَّانٍ آوَى إِلَيْهِ عَمَّهُ الْحَكَمُ بْنُ الْعَاصِ وَ وَلَدَهُ مَرْوَانَ وَ الْحَارِثُ بْنُ الْحَكَمِ وَ وَجَّهَ عَمَّالَهُ فِي الْأَمْصَارِ وَ كَانَ فِيمَنْ وَجَّهَ عُمَرُ بْنُ سُفْيَانَ بْنِ الْمُغِيرَةِ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ إِلَى مُشْكَانَ وَ الْحَارِثُ بْنُ الْحَكَمِ إِلَى الْمَدَائِنِ

<sup>82</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 1

<sup>83</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 2

(The book) 'Irshad Al Quloob' – By the deleted chain, (the author Al Daylami) said,

'When Usman Bin Affan became caliph, there sheltered to him Al-Hakam Bin Al-Aas, and his son Marwan, and Al-Haris Bin Al-Hakam, and he sent his office bearers in the (various) cities, and among the ones sent was Umar Bin Sufyan Bin Al-Mugheira Bin Abu Al-Aas Bin Umayya to Mushkan, and Al-Haris Bin Al-Hakam to Al-Madain.

فَأَقَامَ فِيهَا مَدَّةً يَتَعَسَّفُ أَهْلَهَا وَ يُسِيءُ مُعَامَلَتَهُمْ فَوَفَدَ مِنْهُمْ إِلَى عُثْمَانَ وَفَدَ شَكَاؤُا إِلَيْهِ وَ أَعْلَمُوهُ بِسُوءِ مَا يُعَامِلُهُمْ بِهِ وَ أَغْلَظُوا عَلَيْهِ فِي الْقَوْلِ

He stayed in it for a period abusing its inhabitants and spoiling their affairs. So, they sent a delegation from them to Usman, a delegation complaining to him, and they let him know of the evil of what evil office bearers he had send with, and that they had been harsh upon in the word.

فَوَلَّى حُدَيْفَةَ بْنَ الْيَمَانِ عَلَيْهِمْ وَ ذَلِكَ فِي آخِرِ أَيَّامِهِ فَلَمْ يَنْصَرِفْ حُدَيْفَةُ بْنُ الْيَمَانِ مِنَ الْمَدَائِنِ إِلَى أَنْ قُتِلَ عُثْمَانُ وَ اسْتُخْلِفَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَأَقَامَ حُدَيْفَةُ عَلَيْهَا وَ كَتَبَ إِلَيْهِ

So he made Huzeyfa Bin Al-Yaman in charge upon them, and that was during the end of his days. Huzeyfa Bin Al-Yaman did not leave from Al Madain until the killing of Usman and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> became caliph. Huzeyfa stayed upon it, and he<sup>asws</sup> wrote to him: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى حُدَيْفَةَ بْنِ الْيَمَانِ سَلَامٌ عَلَيْكَ فَإِنِّي وَلَيْتُكَ مَا كُنْتُ تَلِيهِ لِمَنْ كَانَ قَبْلُ مِنْ خَزِفِ الْمَدَائِنِ وَ قَدْ جَعَلْتُ إِلَيْكَ أَعْمَالَ الْحَرَاجِ وَ الرُّشْتَاكِ وَ جِبَايَةَ أَهْلِ الدَّيْمَةِ

'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Ali<sup>asws</sup>, Amir Al-Momineen<sup>asws</sup>, to Huzeyfa Bin Al-Yamani. The greetings be upon you! I<sup>asws</sup> make you to be in-charge what you have been in-charge upon, for the one who was before, from a word of Al-Madain, and I<sup>asws</sup> have made to you the workings of the taxes, and the districts, and the levies of the people under the responsibility.

فَاجْمَعْ إِلَيْكَ ثِقَاتِكَ وَ مَنْ أَحْبَبْتَ مِنْ تَرْضَى دِينَهُ وَ أَمَانَتَهُ وَ اسْتَعِزْ بِهِمْ عَلَى أَعْمَالِكَ فَإِنَّ ذَلِكَ أَعَزُّ لَكَ وَ لَوَلِيَّكَ وَ أَكْبَثُ لِعَدُوِّكَ وَ إِنِّي أَمْرُكَ بِتَقْوَى اللَّهِ وَ طَاعَتِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ

Gather your trustworthy ones to you and the ones who love you, from the ones you are pleased with in his religion, and his entrustments, and be assisted with them upon your work, for that would be a strength for you, and for your friends, and suppress your enemies. I<sup>asws</sup> instruct you to be with the fear of Allah<sup>azwj</sup> and to be obedient to Him<sup>azwj</sup> in the private as well as in the open.

فَاخْذَرْ عِقَابَهُ فِي الْمَغِيبِ وَ الْمَشْهَدِ وَ اتَّقَدَّمْ إِلَيْكَ بِالْإِحْسَانِ إِلَى الْمُحْسِنِ وَ الشَّدَّةِ عَلَى الْمُعَانِدِ وَ أَمْرُكَ بِالرَّفْقِ فِي أُمُورِكَ وَ اللَّيْنِ وَ الْعَدْلِ فِي رِعْيَتِكَ فَإِنَّكَ مَسْئُولٌ عَنْ ذَلِكَ وَ إِنْصَافِ الْمَظْلُومِ وَ الْعَفْوِ عَنِ النَّاسِ وَ حُسْنِ السَّيَرَةِ مَا اسْتَطَعْتَ فَاللَّهُ يَجْزِي الْمُحْسِنِينَ

Be cautious of His<sup>azwj</sup> Punishment in the hidden and the apparent, and advance to yourself with the goodness to the good doer, and the difficulty upon the obstinate; and I<sup>asws</sup> instruct you to be with the kindness in your affairs, and the leniency, and the justice among your



citizens, for you will be questioned about that (on the Day of Qiyamah), and the fairness to the oppressed, and the pardoning the people, and goodly ways, whatever you are able to, for Allah<sup>azwj</sup> will Recompense the good doer.

وَأَمْرُكَ أَنْ تَجِيَّ خَرَاجَ الْأَرْضَيْنِ عَلَى الْحَقِّ وَالنَّصْفَةِ وَلَا تَتَحَاوَزَ مَا تَقَدَّمْتُ بِهِ إِلَيْكَ وَلَا تَدَعْ مِنْهُ شَيْئاً وَلَا تَبْتَدِعْ فِيهِ أَمْراً ثُمَّ أَقْسِمُ بِئِنَّ أَهْلِي  
بِالسَّوِيَّةِ وَالْعَدْلِ وَ اخْفِضْ لِرَعِيَّتِكَ جَنَاحَكَ وَ وَاكِفْ بَيْنَهُمْ فِي مَجْلِسِكَ وَ لِيَكُنِ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ فِي الْحَقِّ سَوَاءً

And I<sup>asws</sup> instruct you that you obligate the land tax upon the truth, and the fairness, and not to overlook what is forwarded with to you, and do not leave anything from it, and do not innovate any matter in it. Then distribute it among its rightful ones with the fairness, and the justice, and lower your wings (be humble) to your citizens, and treat them equally in your gathering, and let the near one and the far one be the same regarding the rights.

وَ احْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ أَقِمْ فِيهِمُ بِالْقِسْطِ وَ لَا تَتَّبِعِ الْهَوَى وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَئِيمَةً فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ يُحْسِنُونَ

And judge between the people with the truth, and stand among them with the equity, and do not follow the whims, and do not fear any accusation of an accuser regarding Allah<sup>azwj</sup>, **Surely, Allah is with those who are pious and those who are good doers [16:128].**

وَ قَدْ وَجَّهْتُ إِلَيْكَ كِتَاباً لَتَقْرَأَهُ عَلَى أَهْلِ مَمْلَكَتِكَ لِيَعْلَمُوا رَأْيَنَا فِيهِمْ وَ فِي جَمِيعِ الْمُسْلِمِينَ فَأُخْضِرْتُهُمْ وَ أَقْرَأْتُ عَلَيْهِمْ وَ خُذِ الْبَيْعَةَ لَنَا عَلَى الصَّغِيرِ وَ الْكَبِيرِ مِنْهُمْ إِنْ شَاءَ اللَّهُ تَعَالَى

And I<sup>asws</sup> am sending a (second) letter to you for you to read it to the people of your kingdom for them to know our<sup>asws</sup> view regarding them, and regarding the entirety of the Muslims. So, present them and read it out to them, and take the allegiance for us<sup>asws</sup> upon the young and the old from them, if Allah<sup>azwj</sup> the Exalted so Desires’.

فَلَمَّا وَصَلَ عَهْدُ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَى خُدَيْفَةَ جَمَعَ النَّاسَ فَصَلَّى بِهِمْ ثُمَّ أَمَرَ بِالْكِتَابِ فُتْرِيَ عَلَيْهِمْ وَ هُوَ

When the pact of Amir Al Momineen<sup>asws</sup> arrived to Huzeyfa, he gathered the people and prayed Salat (leading) them, then he instructed with the letter and read it to them, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ بَلَغَهُ كِتَابِي هَذَا مِنَ الْمُسْلِمِينَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Ali Amir Al-Momineen<sup>asws</sup> to the one from the Muslims whom this letter of mine<sup>asws</sup> reaches. Greetings be upon you all! I<sup>asws</sup> am praising to you - Allah<sup>azwj</sup> Who there is no god except He<sup>azwj</sup>, and I<sup>asws</sup> ask Him<sup>azwj</sup> to Send Salawat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.

فَأَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى اخْتَارَ الْإِسْلَامَ دِيناً لِنَفْسِهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ إِحْكَاماً لِصُنْعِهِ وَ حُسْنِ تَدْبِيرِهِ وَ نَظَرًا مِنْهُ لِعِبَادِهِ وَ خَصَّ مِنْهُ مَنْ أَحَبَّ مِنْ خَلْقِهِ فَبَعَثَ إِلَيْهِمْ مُحَمَّدًا ص

As for after, verily Allah<sup>azwj</sup> Chose Al Islam as a Religion for Himself<sup>fazwj</sup>, and His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Rasools<sup>as</sup>, and Judgments to be carried out, and goodness of its arrangement, and a warning from Him<sup>azwj</sup> to His<sup>azwj</sup> servants, and a Specialisation from Him<sup>azwj</sup> to the ones from His<sup>azwj</sup> creatures He<sup>azwj</sup> Loves, so He<sup>azwj</sup> Sent Muhammad<sup>saww</sup> to them.

فَعَلَّمَهُمُ الْكِتَابَ وَ الْحِكْمَةَ إِكْرَامًا وَ تَفْضُلًا لِهَذِهِ الْأُمَّةِ وَ أَدَبَهُمْ لِكَيْ يَهْتَدُوا وَ جَمَعَهُمْ لِفَالٍ يَنْتَفِرُوا وَ فَفَهَّمَهُمْ لِفَالٍ يَجُورُوا فَلَمَّا قَضَى مَا كَانَ عَلَيْهِ مِنْ ذَلِكَ مَضَى إِلَى رَحْمَةِ رَبِّهِ حَيِّدًا مُحَمَّدًا

He<sup>saww</sup> taught them the Book and the wisdom as a prestige and preference for this community, and educated them so they would be guided, and united them lest they separate, and made them understand lest they become tyrannical. When he<sup>saww</sup> had fulfilled what was upon him<sup>saww</sup> from that, he<sup>saww</sup> passed away to the Mercy of his<sup>saww</sup> Lord<sup>azwj</sup>, praising, praised.

ثُمَّ إِنَّ بَعْضَ الْمُسْلِمِينَ أَقَامُوا بَعْدَهُ رَجُلَيْنِ رَضُوا بِهَدْيِهِمَا وَ سَبَرْتَهُمَا قَامَا مَا شَاءَ اللَّهُ ثُمَّ تَوَفَّاهُمَا اللَّهُ عَزَّ وَ جَلَّ ثُمَّ وَلَّوْا بَعْدَهُمَا الثَّلَاثَ فَأَخَذَتْ أَخْدَانًا وَ وَجَدَتِ الْأُمَّةُ عَلَيْهِ فِعَالًا فَاتَّفَقُوا عَلَيْهِ ثُمَّ نَقَمُوا مِنْهُ فَعَيَّرُوا

Then some Muslims established two men after him<sup>saww</sup>, being pleased with their guidance and their ways. They stayed for as long as Allah<sup>azwj</sup> Desired, then Allah<sup>azwj</sup> Mighty and Majestic expired them. Then they made the third as a ruler after the two, and he innovated (many more) innovations, and the community found effectiveness upon him, and they harmonised upon him. Then they were resentful from him, and they changed.

ثُمَّ جَاءُونِي كَتَاتِبِ الْخَيْلِ فَبَايَعُونِي فَأَنَا أَسْتَهْدِي اللَّهَ بِحُدَاةِ وَ أَسْتَعِينُهُ عَلَى التَّقْوَى أَلَا وَ إِنَّ لَكُمْ عَلَيْنَا الْعَمَلَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ الْقِيَامِ بِحَقِّهِ وَ إِحْيَاءِ سُنَّتِهِ

Then they came to me<sup>asws</sup> like followers of the horse, and pledged allegiance to me. I<sup>asws</sup> sought Guidance of Allah<sup>azwj</sup> with His<sup>azwj</sup> Guidance and sought His<sup>azwj</sup> Assistance upon the piety. Indeed! And for you all, upon us<sup>asws</sup>, is the acting with the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, and the standing with his<sup>saww</sup> rights, and revive his<sup>saww</sup> Sunnah.

وَ التَّصَحُّحُ لَكُمْ بِالْمَغِيبِ وَ الْمَشْهَدِ وَ بِاللَّهِ نَسْتَعِينُ عَلَى ذَلِكَ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ قَدْ وَلَّيْتُ أُمُورَكُمْ حَذِيقَةً بَيْنَ الْيَمَانِ وَ هُوَ مِنْ أَرْضِي بِحُدَاةِ [بِهَدْيِهِ] وَ أَرْجُو صَلَاحَهُ وَ قَدْ أَمَرْتُهُ بِالْإِحْسَانِ إِلَى مُحْسِنِكُمْ وَ الشَّدَّةِ عَلَى مُرِيِكُمْ وَ الرِّفْقِ بِجَمِيعِكُمْ

And the good advice to you all, the absentee and the one present, and by Allah<sup>azwj</sup> we<sup>asws</sup> are Assisted upon that, and He<sup>azwj</sup> Suffices us<sup>asws</sup> and is the best of the guarantors; and I<sup>asws</sup> have made Huzeifa Bin Al-Yaman to be in-charge of your affairs, and he is from the ones I<sup>asws</sup> am pleased with his guidance and I<sup>asws</sup> am hopeful of his righteousness, and I<sup>asws</sup> have instructed him with the goodness to the good doer, and the harshness of your doubtful ones, and the kindness with the entirety of you.

أَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ حُسْنَ الْحَيَرَةِ وَ الْإِحْسَانَ وَ رَحْمَتَهُ الْوَاسِعَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

ask Allah<sup>azwj</sup> for us<sup>asws</sup> and for you all, the good choice and the good deeds, and His<sup>azwj</sup> extensive Mercy in the world and the Hereafter. And the greetings be upon you, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings’.

قَالَ ثُمَّ إِنَّ حُذَيْفَةَ صَعِدَ الْجَنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا الْحَقَّ وَ أَمَاتَ الْبَاطِلَ وَ جَاءَ بِالْعَدْلِ وَ أَدْحَضَ الْجُورَ وَ كَبَّتِ الظَّالِمِينَ

He (the narrator) said, ‘Then Huzeyfa ascended the pulpit and he praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawat upon the Prophet<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, then said, ‘The Praise is for Allah<sup>azwj</sup> Who Revived the truth and Killed the falsehood, and Came with the justice and Demolished the tyranny, and Suppressed the oppressors.

أَيُّهَا النَّاسُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا وَ خَيْرٌ مَنْ نَعْلَمُهُ بَعْدَ نَبِيِّنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَ أَوَّلَى النَّاسِ بِالنَّاسِ وَ أَحَقُّهُمْ بِالْأَمْرِ وَ أَقْرَبُهُمْ إِلَى الصِّدْقِ وَ أَرْشَدُهُمْ إِلَى الْعَدْلِ وَ أَهْدَاهُمْ سَبِيلًا وَ أَذْنَاهُمْ إِلَى اللَّهِ وَ سَبِيلَهُ وَ أَمْسَهُمْ بِرَسُولِ اللَّهِ ص رَحِمًا أَنْيَبُوا إِلَى طَاعَةِ

O you people! But rather, your Guardian is Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, truly, truly, and good is the one who knows him<sup>asws</sup> after our Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, and is the foremost of the people with the people, and most rightful of them with the common-man, and the closest of them to the truthfulness, and most guiding of them to the justice, and guiding them to the way, and the closest of them to Allah<sup>azwj</sup> as an intermediary, and their most touching of them with Rasool-Allah<sup>saww</sup> in mercy, the most turning to obedience.

أَوَّلِ النَّاسِ سِلْمًا وَ أَكْثَرِهِمْ عِلْمًا وَ أَفْضَلِهِمْ طَرِيقًا وَ أَسْبَقَهُمْ إِمَانًا وَ أَحْسَنَهُمْ بَقِيًّا وَ أَكْثَرِهِمْ مَعْرُوفًا وَ أَقْدَمِهِمْ جِهَادًا وَ أَعَزَّهُمْ مَقَامًا أَحْيَى رَسُولِ اللَّهِ وَ ابْنِ عَمِّهِ وَ أَبِي الْحُسَيْنِ وَ الْحُسَيْنِ وَ زَوْجِ الزُّهْرَاءِ الْبُتُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

The first of the people in peace, and the most abundant of them in knowledge, and the most moderate of them in ways, and most preceding of them in Eman, and best of them in certainty, and most abundant of them in acts of kindness, and most advanced of them in Jihaad, and most honourable of them in position, brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, and father<sup>asws</sup> of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and husband of (Syeda) Al-Zahra<sup>asws</sup> the chaste, chieftess of the women of the worlds.

فَقُومُوا أَيُّهَا النَّاسُ فَبَايَعُوا عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص فَإِنَّ لِلَّهِ فِي ذَلِكَ رِضًى وَ لَكُمْ مَنَعٌ وَ صَلَاحٌ وَ السَّلَامُ

Arise, O people, and pledge allegiance upon the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, for there is Pleasure of Allah<sup>azwj</sup> in that, and for you would be a covering (protection), and correctness, and the peace’.

فَقَامَ النَّاسُ بِأَجْمَعِهِمْ فَبَايَعُوا أَمِيرَ الْمُؤْمِنِينَ ع أَحْسَنَ بَيْعَةٍ وَ أَجْمَعَهَا فَلَمَّا اسْتَمْتَتِ الْبَيْعَةُ قَامَ إِلَيْهِ فَتَى مِنْ أَبْنَاءِ الْعَجَمِ وَ وَلَادَةِ الْأَنْصَارِ لِمُحَمَّدِ بْنِ عُمَارَةَ بْنِ التَّيْهَانِ أَخُو أَبُو [أَخِي أَبِي] الْهَيْثَمِ بْنِ التَّيْهَانِ يُقَالُ لَهُ مُسْلِمٌ مُتَقَلِّدًا سَيِّفًا فَنَادَاهُ مِنْ أَفْصَى النَّاسِ أَيُّهَا الْأَمِيرُ إِنَّا سَمِعْنَاكَ تَقُولُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا تَعْرِضًا بِمَنْ كَانَ قَبْلَهُ مِنَ الْخُلَفَاءِ

The people stood up in their entirety and they pledged allegiance to Amir Al-Momineen<sup>asws</sup>, a goodly allegiance, and were united. When the allegiance was completed, there stood up

to him a youth from the sons of non-Arabs and rulers of the helpers of Muhammad Bin Umara Bin Al-Tayhan, brother of Abu Al-Haysam Bin Al-Tayhan, called Muslim, collaring a sword, and called out from the ends of the people, 'O you commander! I heard you saying, 'But rather your Guardian is Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, truly, truly', turning away from the ones from the caliphs who were before him<sup>asws</sup>.

أَنَّهُمْ لَمْ يَكُونُوا أَمْرَاءَ الْمُؤْمِنِينَ حَقًّا فَعَرَفْنَا ذَلِكَ أَتَيْهَا الْأَمِيرُ رَحِمَكَ اللَّهُ وَ لَا تَكْتُمْنَا فَإِنَّكَ بِمَنْ شَهِدَ وَ عَائِنَ وَ نَحْنُ مُقَلِّدُونَ ذَلِكَ أَعْنَاقَهُمْ وَ اللَّهُ شَهِيدٌ عَلَيْكُمْ فِيمَا تَأْتُونَ بِهِ مِنَ النَّصِيحَةِ لِأُمَّتِكُمْ وَ صِدْقَ الْحَبْرِ عَنْ نَبِيِّكُمْ

They did not happen to be commands of the Momineen truly, so make us recognise that, O commander, may Allah<sup>azwj</sup> have Mercy on you, and do not conceal from us, for you are from the one who attended and saw (Rasool-Allah<sup>saww</sup>), and we are followers of that. By Allah<sup>azwj</sup>! Their necks are witness upon you regarding what advice you are coming with for your community, and truthfulness from your Prophet<sup>saww</sup>.

فَقَالَ حَدِيثُهُ أَتَيْهَا الرَّجُلُ أَمَّا إِذَا سَأَلْتَ وَ فَحَصْتَ هَكَذَا فَاسْمِعْ وَ أَفْهَمْ مَا أَخْبَرْتُكَ بِهِ أَمَّا مَنْ تَقَدَّمَ مِنَ الْخُلَفَاءِ قَبْلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ مَنْ تَسَمَّى أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُمْ تَسَمَّوْا بِذَلِكَ فَسَمَّاهُمْ النَّاسُ بِذَلِكَ وَ أَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَإِنَّ جَبْرِئِيلَ عَ سَمَّاهُ بِهَذَا الْإِسْمِ عَنِ اللَّهِ تَعَالَى وَ شَهِدَ لَهُ رَسُولُ اللَّهِ ص - عَنْ سَلَامِ جَبْرِئِيلَ عَ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَدْعُونَهُ فِي حَيَاةِ رَسُولِ اللَّهِ ص بِإِمْرَةِ الْمُؤْمِنِينَ

Huzeyfa said, 'O you man! But, when you have asked and examined like this, then listen and understand, I shall inform you with it. As for the ones from the caliphs who preceded before Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from the ones named as 'Amir Al-Momineen', they were named with that (because) the people named them with that, and as for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Jibraeel<sup>as</sup> named him<sup>asws</sup> with this name, from Allah<sup>azwj</sup> the Exalted, and Rasool-Allah<sup>saww</sup> testified for him<sup>asws</sup>, from the greeting by Jibraeel<sup>as</sup> to him<sup>asws</sup> as 'Amir Al-Momineen', and the companions of Rasool-Allah<sup>saww</sup> used to call him<sup>asws</sup> as 'Amir Al-Momineen' during the lifetime of Rasool-Allah<sup>saww</sup>.

قَالَ الْفَتَى خَبَرْنَا كَيْفَ كَانَ ذَلِكَ يَرْحَمَكَ اللَّهُ

The youth said, 'Inform us how that happened, may Allah<sup>azwj</sup> have Mercy on you'.

قَالَ حَدِيثُهُ إِنَّ النَّاسَ كَانُوا يَدْخُلُونَ عَلَى رَسُولِ اللَّهِ ص قَبْلَ الْحِجَابِ إِذَا شَاءُوا فَتَهَاهُمُ رَسُولُ اللَّهِ ص أَنَّ يَدْخُلَ أَحَدٌ إِلَيْهِ وَ عِنْدَهُ دِحْيَةُ بْنُ خَلِيفَةَ الْكَلْبِيِّ وَ كَانَ رَسُولُ اللَّهِ ص يُرَاسِلُ قَيْصَرَ [قَيْصَرَ] مَلِكَ الرُّومِ وَ بَنِي حَنْظَلَةَ وَ مُلُوكَ بَنِي غَسَّانَ عَلَى يَدِهِ وَ كَانَ جَبْرِئِيلُ عَ يَهْبِطُ عَلَى صُورَتِهِ وَ لِذَلِكَ نَهَى رَسُولُ اللَّهِ ص أَنَّ يَدْخُلَ الْمُسْلِمُونَ عَلَيْهِ إِذَا كَانَ عِنْدَهُ دِحْيَةُ

Huzeyfa said, 'The people were entering to see Rasool-Allah<sup>saww</sup> before the veiling whenever they so desired to, so Rasool-Allah<sup>saww</sup> forbade them, any of them to enter to see him<sup>saww</sup>, and in his<sup>saww</sup> presence was Dahiya Bin Khalifa Al-Kalby (Jibraeel<sup>as</sup>), and Rasool-Allah<sup>saww</sup> was sending letters to Caesar king of Rome, and clan of Haneefa, and kings of clan of Gassan, upon his hand, and it was Jibraeel<sup>as</sup> who had descended upon his image, and for that (reason) Rasool-Allah<sup>saww</sup> prohibited the Muslims to enter to see him<sup>saww</sup> whenever Dahiya was with him<sup>saww</sup>.

قَالَ حَدَّثَنِي وَ إِنِّي أَقْبَلْتُ يَوْمًا لِيُعْضِي أُمُورِي إِلَى رَسُولِ اللَّهِ ص مُهَجَّرًا رَجَاءً أَنْ أَلْقَاهُ خَالِيًا فَلَمَّا صِرْتُ بِالْبَابِ فَإِذَا أَنَا بِالشَّمْلَةِ قَدْ سَدِلَتْ عَلَى الْبَابِ فَرَفَعْتُهَا وَ هَمَمْتُ بِالدُّخُولِ وَ كَذَلِكَ كُنَّا نَصْنَعُ فَإِذَا أَنَا بِدَحِيَّةٍ قَاعِدٍ عِنْدَ رَسُولِ اللَّهِ وَ النَّبِيِّ نَائِمٍ وَ رَأْسُهُ فِي حَجَرٍ دَحِيَّةٍ

Huzeyfa said, 'And one day I came to Rasool-Allah<sup>saww</sup> for one of my matters, hoping that I would meet him<sup>saww</sup> being alone. When I came to the door, there I was with the covering having had covered upon the door. I raised it and thought of entering, and like that is what we used to do, and there was Dahiya seated in the presence of Rasool-Allah<sup>saww</sup>, and the Prophet<sup>saww</sup> was sleeping and his<sup>saww</sup> head was in a lap of Dahiya.

فَلَمَّا رَأَيْتُهُ انْصَرَفْتُ فَلَقِيَنِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فِي بَعْضِ الطَّرِيقِ فَقَالَ يَا ابْنَ الْيَمَانِ مِنْ أَيْنَ أَقْبَلْتَ قُلْتُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص قَالَ وَ مَاذَا صَنَعْتَ عِنْدَهُ قُلْتُ أَزْدْتُ الدُّخُولَ عَلَيْهِ فِي كَذَا وَ كَذَا فَذَكَرْتُ الْأَمْرَ الَّذِي جِئْتُ لَهُ فَلَمْ يَتَهَيَّأْ لِي ذَلِكَ قَالَ وَ لِمَ قُلْتَ كَانَ عِنْدَهُ دَحِيَّةٌ الْكَلْبِيُّ

When I saw him, I left. Then, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> met me in one of the streets. He<sup>asws</sup> said: 'O son of Al-Yaman! From where?' I turned saying, 'From the presence of Rasool-Allah<sup>saww</sup>'. He<sup>asws</sup> said: 'And what is you done in his<sup>saww</sup> presence'. I said, 'I wanted to enter to see him<sup>saww</sup> regarding such and such to mentioned the matter which I had come for to him<sup>saww</sup>, but that was not appropriate for me'. He<sup>asws</sup> said: 'And why?' I said, 'Dahiya Al-Kalby was with him<sup>saww</sup>'.

وَ سَأَلْتُ عَلِيًّا ع مَعُونَتِي عَلَى رَسُولِ اللَّهِ ص فِي ذَلِكَ قَالَ فَارْجِعْ مَعِي فَزَجَعْتُ مَعَهُ فَلَمَّا صِرْنَا إِلَى بَابِ الْبَابِ جَلَسْتُ بِالْبَابِ وَ رَفَعْتُ عَلَيَّ الشَّمْلَةَ وَ دَخَلُهُ وَ سَلَّمَ فَسَمِعْتُ دَحِيَّةً يَقُولُ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And I asked Ali<sup>asws</sup> to assist me upon (meeting) Rasool-Allah<sup>saww</sup> regarding that. So he returned with me and I returned with him<sup>asws</sup>. When we came to the door of the house, I sat at the door and Ali<sup>asws</sup> raised the covering and entered, and greeted. I heard Dahiya saying, 'And upon you<sup>asws</sup> be the greetings, O Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

ثُمَّ قَالَ اجْلِسْ فَخُذْ رَأْسَ أَخِيكَ وَ ابْنَ عَمَلِكِ مِنْ حَجَرِي فَأَنْتَ أَوَّلُ النَّاسِ بِهِ فَحَلَسَ عَلَيَّ ع وَ أَخَذَ رَأْسَ رَسُولِ اللَّهِ ص فَجَعَلَهُ فِي حَجَرِهِ وَ خَرَجَ دَحِيَّةٌ مِنَ الْبَيْتِ فَقَالَ عَلِيٌّ ادْخُلْ يَا حَدِيثَهُ فَدَخَلْتُ وَ جَلَسْتُ

Then he said, 'Be seated and take the head of your<sup>asws</sup> brother<sup>saww</sup> and son<sup>saww</sup> of your<sup>asws</sup> uncle<sup>asws</sup> from my lap, for you<sup>asws</sup> are foremost of the people with it'. Ali<sup>asws</sup> sat down and held the head of Rasool-Allah<sup>saww</sup> and made it to be in his<sup>asws</sup> lap, and Dahiya went out from the house. Ali<sup>asws</sup> said: 'Enter, O Huzeyfa!' I entered and sat down.

فَمَا كَانَ بِأَسْرَعَ أَنْ انْتَبَهَ رَسُولُ اللَّهِ ص فَضَحَكَ فِي وَجْهِ عَلِيٍّ ع ثُمَّ قَالَ يَا أَبَا الْحَسَنِ مَنْ أَخَذْتَ رَأْسِي فَقَالَ مِنْ حَجَرٍ دَحِيَّةٍ الْكَلْبِيِّ فَقَالَ ذَلِكَ جَبْرِئِيلُ ع فَمَا قُلْتَ لَهُ حِينَ دَخَلْتُ وَ مَا قَالَ لَكَ

Rasool-Allah<sup>saww</sup> quickly woke up and chuckled in the face of Ali<sup>asws</sup>, then said: 'O Abu Al-Hassan<sup>asws</sup>! From whose lap did you<sup>asws</sup> take my<sup>saww</sup> head?' He<sup>asws</sup> said: 'From the lap of Dahiya Al-Kalby'. He<sup>saww</sup> said: 'That is Jibraeel<sup>as</sup>, so what did you<sup>asws</sup> say to him<sup>as</sup> when you<sup>asws</sup> entered, and what did he<sup>as</sup> say to you<sup>asws</sup>?'

قَالَ دَخَلْتُ فَسَلَّمْتُ فَقَالَ لِي وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ سَلَّمْتَ عَلَيْكَ مَلَائِكَةُ اللَّهِ وَ سَكَّانُ سَمَاوَاتِهِ بِإِمْرَةِ الْمُؤْمِنِينَ مِنْ قَبْلِ أَنْ يُسَلَّمَ عَلَيْكَ أَهْلُ الْأَرْضِ

He<sup>asws</sup> said: 'I<sup>asws</sup> entered and greeted. He<sup>as</sup> said to me<sup>asws</sup>: 'The greetings be to you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'. Rasool-Allah<sup>sawww</sup> said: 'O Ali<sup>asws</sup>! An Angel of Allah<sup>azwj</sup> and dweller of His<sup>azwj</sup> skies greeted unto you<sup>asws</sup> as 'Amir Al-Momineen', from before the people of the earth could greet (as such) unto you<sup>asws</sup>.

يَا عَلِيُّ إِنَّ جِبْرِئِيلَ ع فَعَلَ ذَلِكَ مِنْ أَمْرِ اللَّهِ تَعَالَى وَ قَدْ أُوحِيَ إِلَيَّ عَنْ رَبِّي عَزَّ وَ جَلَّ مِنْ قَبْلِ دُخُولِكَ أَنْ أَفْرِضَ ذَلِكَ عَلَى النَّاسِ وَ أَنَا فَاعِلٌ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى

O Ali<sup>asws</sup>! Jibraeel<sup>as</sup> did that from a Command of Allah<sup>azwj</sup> the Exalted and he<sup>as</sup> has Revealed to me<sup>sawww</sup> from my<sup>sawww</sup> Lord<sup>azwj</sup> Mighty and Majestic from before your entry that I<sup>sawww</sup> should obligate that upon the people, and I<sup>sawww</sup> shall be doing that, if Allah<sup>azwj</sup> the Exalted so Desires'.

فَلَمَّا كَانَ مِنَ الْعَدِ بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى نَاحِيَةِ فَدَكٍ فِي حَاجَةٍ فَلَبِثْتُ أَيَّاماً فَقَدِمْتُ فَوَجَدْتُ النَّاسَ يَتَخَذَتُونَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ النَّاسَ أَنْ يُسَلِّمُوا عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَ أَنَّ جِبْرِئِيلَ أَتَاهُ بِذَلِكَ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقُلْتُ صَدَقَ رَسُولُ اللَّهِ ص وَ أَنَا قَدْ سَمِعْتُ جِبْرِئِيلَ ع يُسَلِّمُ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَ حَدَّثْتُهُمُ الْحَدِيثَ

When it was the next morning, Rasool-Allah<sup>sawww</sup> sent me to around Fadak regarding a need. I waited a few days, and I proceeded and found the people narrating that Rasool-Allah<sup>sawww</sup> had ordered the people that they should be greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', and that Jibraeel<sup>as</sup> had come to him<sup>sawww</sup> with that from Allah<sup>azwj</sup> Mighty and Majestic. I said, 'Rasool-Allah<sup>sawww</sup> spoke the truth and I had heard Jibraeel<sup>as</sup> greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen<sup>asws</sup>, and narrated the Hadeeth to them.

فَسَمِعَنِي عُمَرُ بْنُ الْخَطَّابِ وَ أَنَا أَخَذْتُ النَّاسَ فِي الْمَسْجِدِ فَقَالَ لِي أَنْتَ رَأَيْتَ جِبْرِئِيلَ وَ سَمِعْتَهُ اتَّقَى الْقَوْلَ فَقَدْ قُلْتَ قَوْلًا عَظِيمًا أَوْ قَدْ خُوِلَطَ بِكَ فَقُلْتُ نَعَمْ أَنَا سَمِعْتُ ذَلِكَ وَ رَأَيْتُهُ فَأَرْغَمَ اللَّهُ أَنْفَ مَنْ رَغِمَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ رَأَيْتَ وَ سَمِعْتَ عَجَبًا

Umar Bin Al-Khattab heard me and I was narrating to the people in the Masjid. He said to be, 'You saw Jibraeel<sup>as</sup> and heard him<sup>sawww</sup>? Fear the words, for you have said a grievous word, or there has been confusion with you'. I said, 'Yes, I heard him<sup>as</sup> and saw him<sup>as</sup>. May Allah<sup>azwj</sup> Rub the nose of one He<sup>azwj</sup> Rubs'. He said, 'O servant of Allah<sup>azwj</sup>! You saw and heard a wonder'.

قَالَ حَدِيثُهُ وَ سَمِعَنِي بُرَيْدَةُ بْنُ الْحَصِيبِ الْأَسْلَمِيُّ وَ أَنَا أَخَذْتُ بَعْضُ مَا رَأَيْتُ وَ سَمِعْتُ فَقَالَ لِي وَ اللَّهُ يَا ابْنَ الْيَمَانِ لَقَدْ أَمَرَهُمْ رَسُولُ اللَّهِ ص بِالسَّلَامِ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ قُلْتُ يَا بُرَيْدَةُ أَ كُنْتَ شَاهِدًا ذَلِكَ الْيَوْمَ فَقَالَ نَعَمْ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَقُلْتُ لَهُ حَدِّثْنِي بِهِ يَرْحَمَكَ اللَّهُ تَعَالَى فَإِنِّي كُنْتُ عَنْ ذَلِكَ الْيَوْمَ غَائِبًا

Huzeyfa said, 'And Bureyda Bin Al-Haseeb Al-Aslami heard me and I was narrating with part of what I had seen and heard. He said, to me, 'By Allah<sup>azwj</sup>, O son of Al-Yaman! Rasool-Allah<sup>sawww</sup> had ordered them with the greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen''. I said, 'O Bureyda! Were you present on that day?' He said, 'Yes, from its beginning to its end'. I said

to him, 'Narrate to me with it, may Allah<sup>azwj</sup> the Exalted have Mercy on you, for I was absent on that day'.

فَقَالَ بُرَيْدَةُ كُنْتُ أَنَا وَ عَمَّارٌ أَخِي مَعَ رَسُولِ اللَّهِ ص فِي نَحِيلِ بَنِي النَّجَّارِ فَدَخَلَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَسَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ رَسُولُ اللَّهِ ص وَ رَدَّنَا [رَدَدْنَا] ثُمَّ قَالَ لَهُ يَا عَلِيُّ اجْلِسْ هُنَاكَ فَجَلَسَ

Bureyda said, 'My brother Ammar and I were with Rasool-Allah<sup>saww</sup> in a farm house of the clan of Najjar and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered. He<sup>asws</sup> greeted and Rasool-Allah<sup>saww</sup> returned the greetings, and we returned (as well). Then he<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! Be seated over there'. He<sup>asws</sup> sat down.

وَ دَخَلَ رِجَالٌ فَأَمَرَهُمْ رَسُولُ اللَّهِ ص بِالسَّلَامِ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَسَلَّمُوا وَ مَا كَادُوا ثُمَّ دَخَلَ أَبُو بَكْرٍ وَ عُمَرُ فَسَلَّمَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ ص سَلَّمَا عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَا إِنَّ الْأَمْرَ مِنَ اللَّهِ وَ رَسُولِهِ فَقَالَ نَعَمْ

And some men entered, so Rasool-Allah<sup>azwj</sup> instructed them with the greeting to Ali<sup>asws</sup> as 'Amir Al-Momineen'. They greeted, but they almost did not (out of grudges). Then Abu Bakr and Umar entered, and they greeted. Rasool-Allah<sup>saww</sup> said to both of them: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen''. They said, 'Is the command from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'. He<sup>saww</sup> said: 'Yes'.

ثُمَّ دَخَلَ طَلْحَةُ وَ سَعْدُ بْنُ مَالِكٍ فَسَلَّمَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ ص سَلَّمَا عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَا أَمْرٌ مِنَ اللَّهِ وَ رَسُولِهِ فَقَالَ نَعَمْ قَالَا سَمِعْنَا وَ أَطَعْنَا

Then Talha and Sa'ad Bin Malik entered and they greeted. Rasool-Allah<sup>saww</sup> said to them: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen''. They said, 'A command from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?'. He<sup>saww</sup> said: 'Yes'. They said, 'We hear and we obey'.

ثُمَّ دَخَلَ سَلْمَانُ الْفَارِسِيُّ وَ أَبُو ذَرٍّ الْغِفَارِيُّ رَضِيَ اللَّهُ عَنْهُمَا فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلَّمَا عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَسَلَّمَا وَ لَمْ يَقُولَا شَيْئاً ثُمَّ

Then Salman Al Farsi<sup>ra</sup> and Abu Zarr Al-ghifari<sup>ra</sup> entered. They<sup>ra</sup> greeted and he<sup>saww</sup> returned the greetings to them, then said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen<sup>asws</sup>'. They<sup>ra</sup> greeted (Ali<sup>asws</sup> as 'Amir Al-Momineen<sup>asws</sup>'), and did not say anything (without questioning and directly submitting to the orders of Rasool-Allah<sup>saww</sup>).

دَخَلَ خُزَيْمَةُ بْنُ ثَابِتٍ وَ أَبُو الْهَيْثَمِ التَّيَّهَانُ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلَّمَا عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَسَلَّمَا وَ لَمْ يَقُولَا شَيْئاً

Khuzeyman Bin Sabit and Abu Al-Haseym Al-Tayhan entered and they greeted. He<sup>saww</sup> returned the greeting unto them, then said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen''. They greeted and did not say anything.

ثُمَّ دَخَلَ عَمَّارٌ وَ الْمِقْدَادُ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ وَ قَالَ سَلَّمَا عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَفَعَلَا وَ لَمْ يَقُولَا شَيْئاً

Then Ammar and Al-Miqdad<sup>ra</sup> entered and greeted. He<sup>saww</sup> returned the greeting unto them and said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen''. They did so and did not say anything.



ثُمَّ دَخَلَ عُثْمَانُ وَ أَبُو عُبَيْدَةَ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلَّمَا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَا عَنِ اللَّهِ وَ رَسُولِهِ قَالَ نَعَمْ

Then Usman and Abu Ubeyda entered and greeted. He<sup>saww</sup> returned the greeted unto them, then said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. They said, 'From Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>? He<sup>saww</sup> said: 'Yes'.

ثُمَّ دَخَلَ فُلَانٌ وَ فُلَانٌ وَ عَدَّةٌ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ كُلِّ ذَلِكَ يَقُولُ رَسُولُ اللَّهِ ص سَلُّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَبَعْضٌ يُسَلِّمُ وَ لَا يَقُولُ شَيْئاً وَ بَعْضٌ يَقُولُ لِلنَّبِيِّ أ عَنِ اللَّهِ وَ رَسُولِهِ فَيَقُولُ نَعَمْ حَتَّى غَضَّ الْمَجْلِسُ بِأَهْلِهِ وَ امْتَلَأَتِ الْحُجُرَةُ وَ جَلَسَ بَعْضٌ عَلَى الْبَابِ وَ فِي الطَّرِيقِ وَ كَانُوا يَدْخُلُونَ فَيُسَلِّمُونَ وَ يَخْرُجُونَ

Then so and so, and so and so entered, and a number of a group from the Emigrants and the Helpers, (during) all that Rasool-Allah<sup>saww</sup> said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen' Some of them greeted and did not say anything, and some said to the Prophet<sup>saww</sup>: 'Is it from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>? He<sup>saww</sup> said: 'Yes', to the extent that the gathering filled up with its people, and the room filled up, and some of them sat at the door, and in the street, and they kept entering and greeting and exiting.

ثُمَّ قَالَ لِي وَ لِإِخِي قُمْ يَا بُرَيْدَةُ أَنْتَ وَ أَخُوكَ فَسَلَّمَا عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ فَقُمْنَا وَ سَلَّمْنَا ثُمَّ عُدْنَا إِلَى مَوَاضِعِنَا

Then he<sup>saww</sup> said to me and my brother: 'Arise, you and your brother, and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. We arose and greeted, then we returned to our places.

قَالَ ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَيْهِمْ جَمِيعاً فَقَالَ اسْمَعُوا وَ عُوا إِنِّي أَمَرْتُكُمْ أَنْ تُسَلِّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ وَ إِنَّ رِجَالاً سَأَلُونِي أ ذَلِكَ عَنْ أَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ مَا كَانَ لِمُحَمَّدٍ أَنْ يَأْتِيَ أَمراً مِنْ تِلْكَاءِ نَفْسِهِ بَلْ يُوْحِي رَبُّهُ وَ أَمْرُهُ

He (Bureyda) said, 'Then Rasool-Allah<sup>saww</sup> faced towards them all and said: 'Listen and retain! I<sup>saww</sup> am ordering you all that you should be greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', and that (some) men asked me<sup>saww</sup>, 'Is that from a Command of Allah<sup>azwj</sup> and order of His<sup>azwj</sup> Rasool<sup>saww</sup>? It was not for Muhammad<sup>saww</sup> that he<sup>saww</sup> comes with any matter from himself<sup>saww</sup>. But it is a Revelation from his<sup>saww</sup> Lord<sup>azwj</sup> and His<sup>azwj</sup> Command.

أَفَرَأَيْتُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَئِنْ أَبَيْتُمْ وَ نَقَضْتُمُوهُ لَتَكْفُرُنَّ وَ لَتَفَارِقُنَّ مَا بَعْثَنِي بِهِ رَبِّي فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ

By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! Don't you see that if you were to break it, you will be disbelieving and separating from what my<sup>saww</sup> Lord<sup>azwj</sup> Sent me<sup>saww</sup> with: **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'** [18:29].

قَالَ بُرَيْدَةُ فَلَمَّا خَرَجْنَا سَمِعْتُ بَعْضَ أَوْلِيَاكَ الَّذِينَ أُمِرُوا بِالسَّلَامِ عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ يَقُولُ لِصَاحِبِهِ وَ قَدْ اتَّفَقَتْ بِهِمَا طَائِفَةٌ مِنَ الْخِفَاءِ الْبَطَاءِ عَنِ الْإِسْلَامِ مِنْ قُرَيْشٍ أ مَا رَأَيْتَ مَا صَنَعَ مُحَمَّدٌ ص بِابْنِ عَمِّهِ مِنْ غُلُوِّ الْمُنَزَّلَةِ وَ الْمَكَانِ وَ لَوْ يَسْتَطِيعُ وَ اللَّهُ لَجَعَلَهُ نَبِيّاً مِنْ بَعْدِهِ

Bureyda said, 'When we went out, I heard one of them, those who had been ordered with the greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', saying to his companion, and a party from the disloyal ones from Quraysh, having been delayed from Al-Islam, 'Did you not see what Muhammad<sup>saww</sup> has done with the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, from a lofty status, and the

position, and by Allah<sup>azwj</sup>, if he<sup>saww</sup> had the capacity, he<sup>saww</sup> would have made him<sup>asws</sup> a Prophet<sup>as</sup> from after him<sup>saww</sup>.

فَقَالَ لَهُ صَاحِبُهُ أُمْسِكْ لَا يَكْبُرَنَّ عَلَيْكَ هَذَا الْأَمْرُ فَلَوْ أَنَا فَقَدْنَا مُحَمَّدًا لَكَانَ فِعْلُهُ هَذَا تَحْتَ أَقْدَامِنَا

His companion said to him, 'Restrain! Do not let this matter be grievous upon you, for if we were to lose Muhammad<sup>saww</sup>, this deed of his<sup>saww</sup> would be under our feet'.

فَقَالَ حَدِيثُهُ وَ مَضَى بُرَيْدُهُ إِلَى بَعْضِ طُرُقِ الشَّامِ وَ رَجَعَ وَ قَدْ فُيْضَ رَسُولُ اللَّهِ ص وَ بَايَعَ النَّاسُ أَبَا بَكْرٍ فَأَقْبَلَ بُرَيْدُهُ وَ قَدْ دَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ وَ عُمَرُ دُونَهُ بِمِرْقَاةٍ فَنَادَاهُمَا مِنْ تَاحِيَةِ الْمَسْجِدِ يَا أَبَا بَكْرٍ وَ يَا عُمَرُ قَالَا وَ مَا لَكَ يَا بُرَيْدُهُ أَ جُنِنْتَ

Huzeyfa said, 'And Bureyda went to one of the roads of Syria and returned, and Rasool-Allah<sup>saww</sup> had passed away, and the people had pledged allegiance to Abu Bakr. Bureyda came and entered the Masjid and Abu Bakr was upon the pulpit, and Umar was below him by a step. He called out to them from a corner of the Masjid, 'O Abu Bakr and O Umar!' They said, 'And what is the matter with you, O Bureyda! Have you become mad?'

فَقَالَ لَهُمَا وَ اللَّهُ مَا جُنِنْتُ وَ لَكِنْ أَتَيْنَ سَلَامُكُمْ بِالْأَمْسِ عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَ لَهُ أَبُو بَكْرٍ يَا بُرَيْدُهُ الْأَمْرُ يَخْذُ بَعْدَهُ الْأَمْرُ وَ إِنَّكَ غِبْتَ وَ شَهِدْنَا وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ

He said to them, 'By Allah<sup>azwj</sup>! I have not gone mad, but where is your greeting yesterday unto Ali<sup>asws</sup> as 'Amir Al-Momineen'? Abu Bakr said to him, 'O Bureyda! The matter has brought about a new matter, and you were absent, and we were present, and the one present sees what the absentee cannot see'.

فَقَالَ لَهُمَا رَأَيْتُمَا مَا لَمْ يَرَهُ اللَّهُ وَ رَسُولُهُ وَ وَفَى لَكَ صَاحِبُكَ بِقَوْلِهِ لَوْ فَقَدْنَا مُحَمَّدًا لَكَانَ قَوْلُهُ هَذَا تَحْتَ أَقْدَامِنَا أَلَا إِنَّ الْمَدِينَةَ حَرَامٌ عَلَيَّ أَنْ أَسْكُنَهَا أَبَدًا حَتَّى أَمُوتَ

He said to them, 'You two saw what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> did not see? And your companion has been loyal to his words, 'If we were to lose Muhammad<sup>saww</sup>, his<sup>saww</sup> words would be under our feet'. Indeed! Al-Medina is prohibited unto me that I dwell in it, ever, until I die!'

فَخَرَجَ بُرَيْدُهُ بِأَهْلِهِ وَ وَلَدِهِ فَتَزَلَّ بَيْنَ قَوْمِهِ بَنِي أَسْلَمَ فَكَانَ يَطْلُعُ فِي الْوَقْتِ دُونَ الْوَقْتِ فَلَمَّا أَفْضَى الْأَمْرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع سَارَ إِلَيْهِ وَ كَانَ مَعَهُ حَتَّى قَدِمَ الْعِرَاقَ فَلَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع صَارَ إِلَى خُرَاسَانَ فَتَزَلَّهَا وَ لَبِثَ هُنَاكَ إِلَى أَنْ مَاتَ بِرَحْمَةِ اللَّهِ تَعَالَى

Bureyda went out with his wife and his children and ledged between his people, the clan of Aslam, and he used to emerge during the time besides the time (occasionally). When the command passed to Amir Al-Momineen<sup>asws</sup>, he came to him<sup>asws</sup> and was with him<sup>asws</sup> until he<sup>asws</sup> proceeded to Al-Iraq. When Amir Al-Momineen<sup>asws</sup> was struck, he went to Khurasan and dwelled in it, and stayed over there until he died, by the Mercy of Allah<sup>azwj</sup> the Exalted'.

قَالَ حَدِيثُهُ فَهَذَا نَبَأٌ مَا سَأَلْتَنِي عَنْهُ فَقَالَ الْفَقِي لَا جَزَى اللَّهُ الَّذِينَ شَهِدُوا رَسُولَ اللَّهِ ص وَ سَمِعُوهُ يَقُولُ هَذَا الْقَوْلَ فِي عَلِيٍّ خَيْرًا فَقَدْ خَانُوا اللَّهَ وَ رَسُولَهُ وَ أَرَأَلُوا الْأَمْرَ عَنْ وَصِيِّ رَسُولِ اللَّهِ ص وَ أَقْرَبُوهُ فِيمَنْ لَمْ يَرَهُ اللَّهُ وَ لَا رَسُولُهُ لِذَلِكَ أَهْلًا لَا جَزَمَ وَ اللَّهُ لَنْ يُفْلِحُوا بَعْدَهَا أَبَدًا

Huzeyfa said, 'So this is the news which you had asked me about'. The youth said, 'May Allah<sup>azwj</sup> not Recompense goodly those who had witnessed Rasool-Allah<sup>saww</sup> saying this word regarding Ali<sup>asws</sup>, for they have betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and they declined the command from the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and acknowledged it out among the ones Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> did not see him (acknowledge) to that welcomingly. There is no doubt Allah<sup>azwj</sup> will never let them succeed after it, ever!'

فَنَزَلَ حَدِيثُهُ مِنْ مَنْبَرِهِ فَقَالَ يَا أَخَا الْأَنْصَارِ إِنَّ الْأَمْرَ كَانَ أَكْثَمَ بِمَا تَظُنُّ أَنَّهُ عَزَبَ وَاللَّهُ الْبَصِيرُ وَدَهَبَ الْيَقِينُ وَكَثُرَ الْمُخَالِفُ وَقَلَّ النَّاصِرُ لِأَهْلِ الْحَقِّ

Huzeyfa descended from his pulpit and said, 'O brother of the Ansaar! The matter is greater than what you are thinking of. By Allah<sup>azwj</sup>! The insight is distant, and the conviction is gone, and the adversaries are numerous, and the helpers of the people of truth are few'.

فَقَالَ لَهُ الْفَقِي فَهَلَّا أَنْتَضَيْتُمْ أَسْيَافَكُمْ وَوَضَعْتُمُوهَا عَلَى رِقَابِكُمْ وَضَرَبْتُمْ بِهَا الرَّاكِلَيْنِ عَنِ الْحَقِّ قُدَمًا قُدَمًا حَتَّى تَمُوتُوا أَوْ تُدْرِكُوا الْأَمْرَ الَّذِي تُحِبُّونَهُ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَةِ رَسُولِهِ

The youth said to him, 'So unsheathe your swords and place these upon your necks and strike with these the decliners from the truth, moving forward and forwards, until either you die or you come across the matter which you love, from obedience of Allah<sup>azwj</sup> Mighty and Majestic, and obedience of His<sup>azwj</sup> Rasool<sup>saww</sup>.'

فَقَالَ لَهُ أَيُّهَا الْفَقِي إِنَّهُ أُخِذَ وَاللَّهُ بِأَسْمَاعِنَا وَابْصَارِنَا وَكَرِهِنَا الْمَوْتَ وَرُيِّنَتْ عِنْدَنَا الدُّنْيَا وَسَبَقَ عِلْمُ اللَّهِ بِإِمْرَةِ الظَّالِمِينَ وَنَحْنُ نَسْأَلُ اللَّهَ التَّعَمُّدَ لِذُنُوبِنَا وَالْعِصْمَةَ فِيمَا بَقِيَ مِنْ أَجَلِنَا فَإِنَّهُ مَا لَكَ رَحِيمٌ

He said to him, 'O you youth! By Allah<sup>azwj</sup>, surely it has seized our names and our sights, and we dislike the death and the world is adorned with us, and the emirate of the oppressors has preceded in the Knowledge of Allah<sup>azwj</sup>, and we ask Allah<sup>azwj</sup> of the covering of our sins and the protection during whatever remains of our lives, for He<sup>azwj</sup> is a Merciful King'.

ثُمَّ انْصَرَفَ حَدِيثُهُ إِلَى مَنْبَرِهِ وَتَفَرَّقَ النَّاسُ

Then Huzeyfa left to go to his house, and the people dispersed.

قَالَ عَبْدُ اللَّهِ بْنُ سَلَمَةَ قَبِينَا أَنَا ذَاتَ يَوْمٍ عِنْدَ حَدِيثِهِ أَعُوذُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَقَدْ كَانَ يَوْمَ قَدِمَتْ فِيهِ مِنَ الْكُوفَةِ مِنْ قَبْلِ قُدُومِ عَلِيِّ ع إِلَى الْعِرَاقِ قَبِينَمَا أَنَا عِنْدَهُ إِذْ جَاءَ الْفَقِي الْأَنْصَارِيُّ فَدَخَلَ عَلَى حَدِيثِهِ فَرَحَّبَ بِهِ وَأَدْنَاهُ وَقَرَّبَهُ مِنْ بَحْلِسِهِ وَخَرَجَ مَنْ كَانَ عِنْدَ حَدِيثِهِ مِنْ عَوَّادِهِ

Abdullah Bin Salama said, 'One day I was in the presence of Huzeyfa, consoling him in his illness in which he died, and it was the day in which I had arrived from Al-Kufa, from before the arrival of Ali<sup>asws</sup> to Al-Iraq. While I was with him when the Ansari youth came and entered to see Huzeyfa. He was welcoming with him, and drew him closer from his seat, and the ones who were with Huzeyfa, from his consolers, went out.

وَأَقْبَلَ عَلَيْهِ الْفَتَى فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سَمِعْتُكَ يَوْمًا تُحَدِّثُ عَنْ بُرَيْدَةَ بْنِ الْحَصِيبِ الْأَسْلَمِيِّ أَنَّهُ سَمِعَ بَعْضَ الْقَوْمِ الَّذِينَ أَمَرَهُمْ رَسُولُ اللَّهِ ص أَنْ يُسَلِّمُوا عَلَى عَلِيِّ بْنِ أَبِي مُرَّةٍ الْمُؤْمِنِينَ يَقُولُ لِصَاحِبِهِ أَمَا رَأَيْتَ الْقَوْمَ [الْيَوْمَ] مَا صَنَعَ مُحَمَّدٌ بِابْنِ عَمِّهِ مِنَ التَّشْرِيفِ وَ عَلُوِّ الْمَنْزِلَةِ حَتَّى لَوْ قَدَّرَ أَنْ يَجْعَلَهُ نَبِيًّا لَفَعَلَ

And the youth turned to him and said, 'One day I heard you narrating from Bureyda Bin Al-Haseeb Al-Aslami that he had heard one of the people, those whom Rasool-Allah<sup>saww</sup> had ordered them to greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen', saying to his companion, 'Did you not see today what Muhammad<sup>saww</sup> did with the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, and lofty status, until if he<sup>saww</sup> had been able to make him<sup>asws</sup> a Prophet<sup>saww</sup>, he<sup>saww</sup> would have done so'.

فَأَجَابَهُ صَاحِبُهُ فَقَالَ لَا يَكْبُرَنَّ عَلَيْكَ فَلَوْ فَقَدْنَا مُحَمَّدًا لَكَانَ قَوْلُهُ تَحْتَ أَقْدَامِنَا وَ قَدْ ظَنَنْتُ نِدَاءَ بُرَيْدَةَ هَهُمَا وَ هُمَا عَلَى الْمِنْبَرِ أَنَّهُمَا صَاحِبَا الْقَوْلِ

His companion replied said, 'Do not let it be grievous upon you. If we were to lose Muhammad<sup>saww</sup>, his<sup>saww</sup> words would be under our feet', and I thought that the call of Bureyda to them both, while they were upon the pulpit, these two (Abu Bakr and Umar) were the speakers of the words'.

قَالَ حَدِيثُهُ أَجَلَ الْقَائِلِ عُمَرُ وَ الْمُجِيبُ أَبُو بَكْرٍ فَقَالَ الْفَتَى إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَلْكَ وَ اللَّهُ الْقَوْمُ وَ بَطَلَتْ أَعْمَالُهُمْ

Huzeyfa said, 'Yes, the speaker was Umar and the answerer was Abu Bakr'. The youth said, 'We are from Allah<sup>azwj</sup> and we are returning to Him<sup>azwj</sup>! By Allah<sup>azwj</sup>! The people are destroyed and their deeds are nullified'.

قَالَ حَدِيثُهُ وَ لَمْ يَزَلِ الْقَوْمُ عَلَى ذَلِكَ الْإِتِّدَادِ وَ مَا يَعْلَمُ اللَّهُ مِنْهُمْ أَكْثَرَ قَالَ الْفَتَى قَدْ كُنْتُ أُحِبُّ أَنْ أَتَعَرَفَ هَذَا الْأَمْرَ مِنْ فِعْلِهِمْ وَ لَكِنِّي أَجِدُكَ مَرِيضًا وَ أَنَا أَكْرَهُ أَنْ أَمْلِكَ بِحَدِيثِي وَ مَسْأَلَتِي وَ قَامَ لِيَنْصَرِفَ

Huzeyfa said, 'The people did not cease to be reneging upon that, and what Allah<sup>azwj</sup> Knows from them is more'. The youth said, 'I used to love to recognise this matter from their deeds, but I find you ill, and I dislike it to make you work by narrating to me and my questioning', and he stood to leave.

فَقَالَ حَدِيثُهُ لَا بَلِ اجْلِسْ يَا ابْنَ أَخِي وَ تَلَقَّ مِنِّي حَدِيثَهُمْ وَ إِنْ كَرِهْتَنِي ذَلِكَ فَلَا أَحْسَبُنِي إِلَّا مُفَارِقُكُمْ إِنِّي لَا أُحِبُّ أَنْ تَعْتَرَّ بِمَنْزِلَتِهِمَا فِي النَّاسِ فَهَذَا مَا أَقْدَرُ عَلَيْهِ مِنَ النَّصِيحَةِ لَكَ وَ لِأَمِيرِ الْمُؤْمِنِينَ ع مِنَ الطَّاعَةِ لَهُ وَ لِرَسُولِ اللَّهِ ص وَ ذِكْرِ مَنْزِلَتِهِ

Huzeyfa said, 'No, but be seated, O son of my brother, and receive their narration from me, and even if that distresses me, so do not reckon me except separating from you. I do not like you to be deceived by both their status among the people, so this is what I am able upon from the advising to you, and from the acts of obedience to Amir Al-Momineen<sup>asws</sup>, and to Rasool-Allah<sup>saww</sup>, and mentioned his<sup>asws</sup> status.

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ حَدَّثَنِي بِمَا عِنْدَكَ مِنْ أُمُورِهِمْ لِأَكُونُ عَلَى بَصِيرَةٍ مِنْ ذَلِكَ فَقَالَ حَدِيثُهُ إِذَا وَ اللَّهُ لِأَخْبَرْتُكَ بِحَدِيثِهِ سَمِعْتُهُ وَ رَأَيْتُهُ وَ لَقَدْ وَ اللَّهُ دَلَّنَا عَلَى ذَلِكَ مِنْ فِعْلِهِمْ عَلَى أَنَّهُمْ وَ اللَّهُ مَا آمَنُوا بِاللَّهِ وَ لَا بِرَسُولِهِ طَرَفَةً عَيْنٍ

He said, 'O servant of Allah<sup>azwj</sup>! Narrate to me with what is with you of their matters so I can happen to be upon an insight from that'. Huzeyfa said, 'Then, by Allah<sup>azwj</sup>, I shall inform you with a Hadeeth I have heard and seen, and by Allah<sup>azwj</sup>, it has been evidenced upon by their deeds upon that they, by Allah<sup>azwj</sup>, they neither believed in Allah<sup>azwj</sup> nor in His<sup>azwj</sup> Rasool<sup>saww</sup>, even for the blink of an eye.

وَأُخْبِرَكَ أَنَّ اللَّهَ تَعَالَى أَمَرَ رَسُولَهُ فِي سَنَةِ عَشْرِ مِنْ مُهَاجَرَتِهِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ أَنْ يَحْجَّ هُوَ وَ يَحْجَّ النَّاسُ مَعَهُ فَأَوْحَى إِلَيْهِ بِذَلِكَ وَ أَدَّنَ فِي النَّاسِ بِالْحَجِّ يَأْتُونَكَ رِحَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And I hereby inform you that Allah<sup>azwj</sup> the Exalted Commanded His<sup>azwj</sup> Rasool<sup>saww</sup> in the year ten from the Emigration from Makkah to Al-Medina, that he<sup>saww</sup> goes out to Hajj and the people be with him<sup>saww</sup>. Allah<sup>azwj</sup> Revealed to him<sup>saww</sup> with that: **And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].**

فَأَمَرَ رَسُولُ اللَّهِ ص الْمُؤَدِّينَ فَأَذَّنُوا فِي أَهْلِ السَّافِلِ وَ الْعَالِيَةِ أَلَّا إِنَّ رَسُولَ اللَّهِ ص قَدْ عَزَمَ عَلَى الْحَجِّ فِي عَامِهِ هَذَا لِيُفْهِمَ النَّاسَ حَجَّهُمْ وَ يُعَلِّمَهُمْ مَنَاسِكَهُمْ فَيَكُونُ سُنَّةً لَهُمْ إِلَى آخِرِ الدَّهْرِ

Rasool-Allah<sup>saww</sup> ordered the pro-claimers, so they proclaimed among the people of the lower (valleys) and the higher (mountains), 'Indeed! Rasool-Allah<sup>saww</sup> has determine upon (performing) the Hajj during this season of his<sup>saww</sup> to let the people understand (performance of) their Hajj, and to teach them their rituals, so it would become a Sunnah for them up to the end of times'.

قَالَ فَلَمْ يَبْقَ أَحَدٌ مِمَّنْ دَخَلَ فِي الْإِسْلَامِ إِلَّا حَجَّ مَعَ رَسُولِ اللَّهِ ص لِسَنَةِ عَشْرِ لِيَشْهَدُوا مَنَافِعَ هَؤُلَاءِ وَ يُعَلِّمَهُمْ حَجَّهُمْ وَ يُعَرِّفَهُمْ مَنَاسِكَهُمْ وَ خَرَجَ رَسُولُ اللَّهِ ص بِالنَّاسِ وَ خَرَجَ بِنِسَائِهِ مَعَهُ وَ هِيَ حَجَّةُ الْوَدَاعِ

He said, 'There did not remain anyone from the ones who had entered into Al-Islam, except he performed Hajj along with Rasool-Allah<sup>saww</sup> in the year ten, **So they would witness the benefits for them [22:28]**, and know their Hajj and recognise their rituals, and Rasool-Allah<sup>saww</sup> went out with the people, and he<sup>saww</sup> went out with his<sup>saww</sup> womenfolk with him<sup>saww</sup>, and it is the farewell Hajj.

فَلَمَّا اسْتَمَّ حَجَّهُمْ وَ قَضَوْا مَنَاسِكَهُمْ وَ عَزَفَ النَّاسُ جَمِيعٌ مَا يَخْتَانُونَ إِلَيْهِ وَ أَعْلَمَهُمْ أَنَّهُ قَدْ أَقَامَ لَهُمْ مِلَّةَ إِبْرَاهِيمَ ع وَ قَدْ أَرَأَى عَنْهُمْ جَمِيعَ مَا أَخَذَتْهُ الْمُشْرِكُونَ بَعْدَهُ وَ رَدَّ الْحَجَرَ [الْحَجَّ] إِلَى حَالَتِهِ الْأُولَى وَ دَخَلَ مَكَّةَ فَأَقَامَ بِهَا يَوْمًا وَاحِدًا

When their Hajj was completed and they had fulfilled their rituals, and the people in their entirety recognised what they were needy to, and he<sup>saww</sup> let them know that he<sup>saww</sup> has established for them the Religion of Ibrahim<sup>as</sup>, and the entirety of what the Polytheists had innovated after him<sup>as</sup>, is (now) removed from them, and he<sup>saww</sup> returned the (Black) Stone to its former state, and he<sup>saww</sup> entered Makkah and stayed at it for one day.

فَهَبَطَ جَبْرِئِيلُ ع بِأَوَّلِ سُورَةِ الْعَنْكَبُوتِ فَقَالَ يَا مُحَمَّدُ اقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ أَحَسِبِ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبِ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

Jibraeel<sup>as</sup> descended with the beginning of Surah Ankaboot. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Read: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]'**

فَقَالَ رَسُولُ اللَّهِ ص يَا جِبْرِيلُ وَمَا هَذِهِ الْفِتْنَةُ

Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! And what is this Fitna (Trial)?'

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفْتِنُكَ السَّلَامَ وَ يَقُولُ إِنِّي مَا أَرْسَلْتُ نَبِيًّا قَبْلَكَ إِلَّا أَمَرْتُهُ عِنْدَ انْقِضَاءِ أَجَلِهِ أَنْ يَسْتَخْلِفَ عَلَى أُمَّتِهِ مِنْ بَعْدِهِ مَنْ يَقُومُ مَقَامَهُ وَ يُحْيِي لَهُمْ سُنَّتَهُ وَ أَحْكَامَهُ

He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the greetings to you<sup>saww</sup> and Says: "I<sup>azwj</sup> did not Send any Prophet<sup>as</sup> before you<sup>saww</sup> except I<sup>saww</sup> Commanded him<sup>as</sup> during the termination of his<sup>as</sup> term that he<sup>saww</sup> should make a caliph to be in his<sup>as</sup> community from after him<sup>as</sup>, one who would stand in his<sup>as</sup> place and revive his<sup>as</sup> Sunnah for them, and his<sup>saww</sup> rulings".

فَالْمُطِيعُونَ لِلَّهِ فِيمَا يَأْمُرُهُمْ بِهِ رَسُولُ اللَّهِ هُمُ الصَّادِقُونَ وَ الْمُخَالِفُونَ عَلَى أَمْرِهِ الْكَاذِبُونَ وَ قَدْ دَنَا يَا مُحَمَّدُ مَصِيرُكَ إِلَى رَبِّكَ وَ جَنَّتِهِ وَ هُوَ يَأْمُرُكَ أَنْ تَنْصِبَ لِأُمَّتِكَ مِنْ بَعْدِكَ عَلِيًّا بْنُ أَبِي طَالِبٍ ع وَ تَعَاهِدَ إِلَيْهِ

So the obedient ones to Allah<sup>azwj</sup> in what Rasool-Allah<sup>saww</sup> orders them with, they are the ratifiers, and the adversaries to his<sup>saww</sup> orders are the beliers, and O Muhammad<sup>saww</sup>, your<sup>saww</sup> journey to your<sup>saww</sup> Lord<sup>azwj</sup> and His<sup>azwj</sup> Paradise has drawn near, and He<sup>azwj</sup> Commands you<sup>saww</sup> to nominate for your<sup>saww</sup> community from after you<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and pact to him<sup>asws</sup>.

فَهُوَ الْخَلِيفَةُ الْقَائِمُ بِرِعَايَتِكَ وَ أَمَّتِكَ إِنْ أَطَاعُوهُ وَ إِنْ عَصَوْهُ وَ سَيَفْعَلُونَ ذَلِكَ وَ هِيَ الْفِتْنَةُ الَّتِي تَلَوْتُ الْآيَةَ فِيهَا

He<sup>asws</sup> is the caliph, the one standing with your<sup>saww</sup> citizens and your<sup>saww</sup> community, if they obey him<sup>asws</sup>, and if they disobey him<sup>asws</sup>, and they will be doing that, and it is the Fitna (Trial) regarding that you<sup>saww</sup> have recited the Verse.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُعَلِّمَهُ جَمِيعَ مَا عَلَّمَكَ وَ تَسَحِّطُهُ جَمِيعَ مَا حَقَّقْتَكَ وَ اسْتَوْدَعَكَ فَإِنَّهُ الْأَمِينُ الْمُؤْتَمَنُ

And Allah<sup>azwj</sup> Mighty and Majestic Commands you that you<sup>saww</sup> let him<sup>asws</sup> know of the entirety of what you<sup>saww</sup> have been Taught, and he<sup>asws</sup> should preserve the entirety of what you<sup>saww</sup> preserved and been entrusted with, for he<sup>asws</sup> is the trustworthy, the trustee.

يَا مُحَمَّدُ إِنِّي اخْتَرْتُكَ مِنْ عِبَادِي نَبِيًّا وَ اخْتَرْتُكَ لَكَ وَصِيًّا

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Chose you<sup>saww</sup> from My<sup>azwj</sup> servants as a Prophet<sup>saww</sup>, and Chose him<sup>asws</sup> for you<sup>saww</sup> as a successor<sup>asws</sup>!"

قَالَ فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمًا فَخَلَا بِهِ يَوْمَ ذَلِكَ وَ لَيْلَتُهُ وَ اسْتَوْدَعَهُ الْعِلْمَ وَ الْحِكْمَةَ الَّتِي آتَاهُ إِتَابُهَا وَ عَرَفَهُ مَا قَالَ جَبْرِئِيلُ ع وَ كَانَ ذَلِكَ فِي يَوْمٍ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ طَالَتِ اسْتِخْلَافُكَ بِعَلِيِّ ع مُنْذُ الْيَوْمِ

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> called Ali<sup>asws</sup> one day and isolated with him<sup>asws</sup> that day and its night, and entrusted him<sup>asws</sup> the knowledge and the wisdom which He<sup>azwj</sup> had Given him<sup>saww</sup>, and made him<sup>asws</sup> understand what Jibraeel<sup>as</sup> had said; and that was during the day of Ayesha daughter of Abu bakr. She said, 'O Rasool-Allah<sup>saww</sup>! Your<sup>saww</sup> isolation with Ali<sup>asws</sup> is prolonged since today'.

قَالَ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ ص فَقَالَتْ لِمَ تُعْرِضُ عَنِّي يَا رَسُولَ اللَّهِ بِأَمْرِ لَعَلَّهُ يَكُونُ لِي صَلَاحًا

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> turned away from her. She said, 'Why are you<sup>saww</sup> turning away from me, O Rasool-Allah<sup>saww</sup>, perhaps it is a matter which happens to be correct for me'.

فَقَالَ صَدَقْتَ وَ اِنَّمِ اللَّهُ إِنَّهُ لَأَمْرٌ صَلَاحٌ لِمَنْ أَسْعَدَهُ اللَّهُ بِقَبُولِهِ وَ الْإِيمَانِ بِهِ وَ قَدْ أُمِرْتُ بِدُعَاءِ النَّاسِ جَمِيعًا إِلَيْهِ وَ سَتَعْلَمِينَ ذَلِكَ إِذَا أَنَا قُضْتُ بِهِ فِي النَّاسِ

He<sup>saww</sup> said: 'You speak the truth, and I<sup>saww</sup> swear by Allah<sup>azwj</sup> that surely it is a matter correct for the one whom Allah<sup>azwj</sup> Assists with its acceptance and the belief with it, and I<sup>saww</sup> have ordered with calling the people in their entirety to it, and you will soon be knowing that, when I<sup>saww</sup> stand with it among the people'.

قَالَتْ يَا رَسُولَ اللَّهِ وَ لِمَ لَا تُخْبِرُنِي بِهِ الْآنَ لِأَتَقَدَّمَ بِالْعَمَلِ بِهِ وَ الْأَخْذِ بِمَا فِيهِ الصَّلَاحُ

She said, 'O Rasool-Allah<sup>saww</sup>! And why don't you<sup>saww</sup> inform me with it now, so I can proceed with acting with it, and the taking that whatever is in it of the correctness?'

قَالَ سَأُخْبِرُكَ بِهِ فَاحْفَظِيهِ إِلَى أَنْ أُؤَمَرَ بِالْقِيَامِ بِهِ فِي النَّاسِ جَمِيعًا فَإِنَّكَ إِنْ حَفَظْتِيهِ حَفَظَكَ اللَّهُ فِي الْعَاجِلَةِ وَ الْآجِلَةِ جَمِيعًا وَ كَانَتْ لَكَ الْفَضِيلَةُ بِالسَّبْقَةِ وَ الْمُسَارَعَةِ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ

He<sup>saww</sup> said: 'I<sup>saww</sup> shall inform you with it, so preserve it until I<sup>saww</sup> instruct for the standing with it among the people in their entirety. If you were to preserve it, Allah<sup>azwj</sup> will Protect you in the current and the future altogether, and for you would be the merit with the precedence and the quickness to the Eman with Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.

وَ إِنْ أَضَعْتِيهِ وَ تَرَكْتِ رِعَايَةَ مَا أَلْقَى إِلَيْكَ مِنْهُ كَفَرْتَ بِرَبِّكَ وَ حَبِطَ أَجْرُكَ وَ بَرِئْتَ مِنْكَ دِمَّةُ اللَّهِ وَ دِمَّةُ رَسُولِهِ وَ كُنْتَ مِنَ الْخَاسِرِينَ وَ لَنْ يَضُرَّ اللَّهُ ذَلِكَ وَ لَا رَسُولُهُ

And if you were to waste it and neglect the care of what I<sup>saww</sup> cast to you from it, you will disbelieve in your Lord<sup>azwj</sup>, and your Recompense will drop, and the Guarantee of Allah<sup>azwj</sup> would be voided from you, and guarantee of His<sup>azwj</sup> Rasool<sup>saww</sup>, and you would be from the losers, and that will never harm Allah<sup>azwj</sup>, nor His<sup>azwj</sup> Rasool<sup>saww</sup>.



فَضَمِنَتْ لَهُ حِفْظَهُ وَ الْإِيمَانَ بِهِ وَ رِعَايَتَهُ فَقَالَ إِنَّ اللَّهَ تَعَالَى أَخْبَرَنِي أَنَّ عُمْرِي قَدْ انْقَضَى وَ أَمَرَنِي أَنْ أَنْصِبَ عَلَيَّ لِلنَّاسِ عِلْماً وَ أَجْعَلُهُ فِيهِمْ إِمَاماً وَ أَسْتَخْلِفُهُ كَمَا اسْتَخْلَفَ الْأَنْبِيَاءُ مِنْ قَبْلِي أَوْصِيَاءَهُمْ

She guaranteed to him<sup>saww</sup> of its preservation, and the belief in it, and care for it. He<sup>saww</sup> said: 'Allah<sup>azwj</sup> the Exalted Informed me<sup>saww</sup> that my<sup>saww</sup> life is coming to an end and Commanded me<sup>saww</sup> to nominate Ali<sup>asws</sup> as a flag for the people, and make him<sup>asws</sup> to be an Imam<sup>asws</sup> among them, and make him<sup>asws</sup> a caliph just as the Prophets<sup>as</sup> from before me<sup>saww</sup> had made caliphs of their<sup>as</sup> successors<sup>as</sup>.

وَ إِنِّي صَائِرٌ إِلَى أَمْرِ رَبِّي وَ أَحَدٌ فِيهِ بِأَمْرِهِ فَلْيَكُنِ الْأَمْرُ مِنْكَ تَحْتَ سُوَيْدَاءِ قَلْبِكَ إِلَى أَنْ يَأْذَنَ اللَّهُ بِالْقِيَامِ بِهِ

And I<sup>saww</sup> shall be patient to the Command of my<sup>saww</sup> Lord<sup>azwj</sup> and take with His<sup>azwj</sup> Command regarding it, so to them the matter from you be under the darkness of your heart until Allah<sup>azwj</sup> Permits me<sup>saww</sup> with the standing with it'.

فَضَمِنَتْ لَهُ ذَلِكَ وَ قَدْ أَطْلَعَ اللَّهُ نَبِيَّهُ عَلَى مَا يَكُونُ مِنْهَا فِيهِ وَ مِنْ صَاحِبَتِهَا حُفْصَةَ وَ أَبَوَيْهِمَا فَلَمْ تَلْبُثْ أَنْ أَخْبَرَتْ حُفْصَةَ وَ أَخْبَرَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا أَبَاهَا فَاجْتَمَعَا وَ أَرْسَلَا إِلَى جَمَاعَةِ الطُّلُقَاءِ وَ الْمُتَافِقِينَ فَخَبَّرَاهُمْ بِالْأَمْرِ

She guaranteed that to him<sup>saww</sup>, and Allah<sup>azwj</sup> had Notified His<sup>azwj</sup> Prophet<sup>saww</sup> of what would be happening from her regarding it, and from her companion Hafsa, and both their fathers. It was not long before she informed Hafsa, and each one of them informed her father, and they gathered and sent a message to a group of the freed ones (at the conquest of Makkah) and the hypocrites and informed them with the matter.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ وَ قَالُوا إِنَّ مُحَمَّدًا يُرِيدُ أَنْ يَجْعَلَ هَذَا الْأَمْرَ فِي أَهْلِ بَيْتِهِ كَسُنَّةِ كِسْرَى وَ قَيْصَرَ إِلَى آخِرِ الدَّهْرِ وَ لَا وَ اللَّهِ مَا لَكُمْ فِي الْحَيَاةِ مِنْ حَظٍّ إِنْ أَفْضَى هَذَا الْأَمْرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِنْ مُحَمَّدًا عَامَلَكُمْ عَلَى ظَاهِرِكُمْ وَ إِنْ عَلِيًّا يُعَامِلَكُمْ عَلَى مَا يَجِدُ فِي نَفْسِهِ مِنْكُمْ فَأَحْسِنُوا النَّظَرَ لِأَنْفُسِكُمْ فِي ذَلِكَ وَ قَدُّمُوا رَأْيَكُمْ فِيهِ

They turned towards each other and said, 'Muhammad<sup>saww</sup> wants to make this matter to be in People<sup>asws</sup> of His<sup>azwj</sup> Household, like the ways of Chosroe and Caesar up to the end of times, and no, by Allah<sup>azwj</sup>, there will be no share for (any of) you - if this matter goes to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that Muhammad<sup>saww</sup> works you upon your apparent, and Ali<sup>asws</sup> will be working you upon what he<sup>asws</sup> finds within himself from you. Be good with the considers for yourselves regarding that, and present your opinions regarding it'.

وَ دَارَ الْكَلَامِ فِيمَا بَيْنَهُمْ وَ أَعَادُوا الْخِطَابَ وَ أَجَالُوا الرَّأْيَ فَاتَّفَقُوا عَلَى أَنْ يَنْفَرُوا بِالنَّبِيِّ ص نَافَتَهُ عَلَى عَقْبَةِ هَرَشَى وَ قَدْ كَانُوا عَمِلُوا مِثْلَ ذَلِكَ فِي غَزْوَةِ تَبُوكَ

And the speech circulated in regarding what was between them, and they repeated the address, and hastened the opinion, and they united upon that they would be alienating with the Prophet<sup>saww</sup> upon his<sup>saww</sup> camel at the turning of Aqaba, and they had already done similar to that during the military expedition of Tabuk.

فَصَرَفَ اللَّهُ الشَّرَّ عَنْ نَبِيِّهِ ص فَاجْتَمَعُوا فِي أَمْرِ رَسُولِ اللَّهِ ص مِنَ الْقَتْلِ وَ الْإِعْتِيَالِ وَ إِسْقَاءِ السَّمِّ عَلَى غَيْرِ وَجْهِهِ وَ قَدْ كَانَ اجْتِمَاعُ أَعْدَاءِ رَسُولِ اللَّهِ ص مِنَ الطُّلَقَاءِ مِنْ فُرَيْشٍ وَ الْمُتَنَافِقِينَ مِنَ الْأَنْصَارِ وَ مَنْ كَانَ فِي قَلْبِهِ الْإِزْتِدَادُ مِنَ الْعَرَبِ فِي الْمَدِينَةِ وَ مَا حَوْلَهَا فَتَعَاقَدُوا وَ تَخَالَفُوا عَلَى أَنْ يَنْفُزُوا بِهِ نَاقَتَهُ وَ كَانُوا أَرْبَعَةَ عَشَرَ رَجُلًا

Allah<sup>azwj</sup> Turned the evil away from His<sup>azwj</sup> Prophet<sup>saww</sup>. They gathered regarding the matter of Rasool-Allah<sup>saww</sup>, from the killing, and the assassination, and quenching the poison upon another aspect; and the enemies of Rasool-Allah<sup>saww</sup> had gathered, from the freed ones from Quraysh, and the hypocrites from the Helpers, and the ones in whose heart was the suspicions, from the Arabs in Al-Medina and what is around it, and they vowed and took oath upon that they would be alienating with him<sup>saww</sup> his<sup>saww</sup> camel, and they were fourteen men.

وَ كَانَ مِنْ عَزَمِ رَسُولِ اللَّهِ ص أَنْ يُقِيمَ عَلَيْهِ ع وَ يَنْصِبَهُ لِلنَّاسِ بِالْمَدِينَةِ إِذَا قَدِمَ فَسَارَ رَسُولُ اللَّهِ ص يَوْمَيْنِ وَ لَيْلَتَيْنِ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ أَتَاهُ جِبْرِائِيلُ ع بِأَحْرِ سُورَةِ الْحَجْرِ فَقَالَ اقْرَأْ فَرَأَى رَجُلًا لَسَعَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

And it was from the determinations of Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> would establish Ali<sup>asws</sup> and nominate him<sup>asws</sup> to the people at Al-Medina when he<sup>saww</sup> arrived. Rasool-Allah<sup>saww</sup> travelled for two days and two nights. When it was the third day, Jibraeel<sup>as</sup> came to him<sup>saww</sup> with another Chapter, Al-Hijr. He<sup>as</sup> said: 'Read: ***So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93] So proclaim what you are Commanded with and turn away from the polytheists [15:94] We will Suffice you against the scoffers [15:95]***'.

قَالَ وَ رَحَلَ رَسُولُ اللَّهِ ص وَ أَغْدَدَ السَّيْرَ مُسْرِعًا عَلَى دُخُولِهِ الْمَدِينَةَ لِيَنْصِبَ عَلَيْهِ ع عِلْمًا لِلنَّاسِ فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ هَبَطَ جِبْرِائِيلُ فِي آخِرِ اللَّيْلِ فَقَرَأَ عَلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَغْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

He (the narrator) said, 'And Rasool-Allah<sup>saww</sup> departed and made the journey quickly upon his<sup>saww</sup> entry into Al-Medina in order to nominate Ali<sup>asws</sup> as a flag for the people. When it was the fourth night, Jibraeel<sup>as</sup> descended at the end of the night and recited unto him<sup>as</sup>: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]***.

وَ هُمُ الَّذِينَ هُمُوا بِرَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرَانِي يَا جِبْرِائِيلُ أَغْدَدُ السَّيْرَ مُجِدًّا فِيهِ لِأَدْخُلَ الْمَدِينَةَ فَأَقْرِضَ وَلَا يَتَهُ عَلَى الشَّاهِدِ وَ الْغَائِبِ

And they are those who had plotted with Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! Don't you<sup>as</sup> see me<sup>saww</sup> hastening the journey being laborious in it in order to enter Al-Medina, so I<sup>saww</sup> can obligate his<sup>asws</sup> Wilayah upon the ones present and the absentees?'

فَقَالَ لَهُ جِبْرِئِيلُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَفْرِضَ وَلَايَتَهُ غَدًا إِذَا نَزَلْتَ مِنْزِلَكَ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ يَا جِبْرِئِيلُ غَدًا أَفْعَلُ إِنْ شَاءَ اللَّهُ وَ أَمَرَ رَسُولُ اللَّهِ ص بِالرَّحِيلِ مِنْ وَفْتِهِ وَ سَارَ النَّاسُ مَعَهُ حَتَّى نَزَلَ بِغَدِيرِ خُمٍّ وَ صَلَّى بِالنَّاسِ وَ أَمَرَهُمْ أَنْ يَجْتَمِعُوا إِلَيْهِ

Jibraeel<sup>as</sup> said to him<sup>saww</sup>: 'Allah<sup>azwj</sup> Commands you<sup>saww</sup> to Obligate his<sup>asws</sup> Wilayah tomorrow, when you<sup>saww</sup> descend in your<sup>saww</sup> encampment'. Rasool-Allah<sup>saww</sup> said: 'Yes, O Jibraeel<sup>as</sup>! Tomorrow I<sup>saww</sup> shall do it, if Allah<sup>azwj</sup> Desires', and Rasool-Allah<sup>saww</sup> ordered for the departure from his<sup>saww</sup> pausing, and the people travelled with him<sup>saww</sup> until he<sup>saww</sup> encamped at Ghadeer Khumm, and prayed Salat (leading) the people, and instructed them to gather to him<sup>saww</sup>.

وَ دَعَا عَلِيًّا ع وَ رَفَعَ رَسُولُ اللَّهِ ص يَدَ عَلِيِّ بْنِ أَبِي طَالِبٍ الْيُسْرَى بِيَدِهِ الْيُمْنَى وَ رَفَعَ صَوْتَهُ بِالْوَلَاءِ لِعَلِّي ع عَلَى النَّاسِ أَجْمَعِينَ وَ فَرَضَ طَاعَتَهُ عَلَيْهِمْ وَ أَمَرَهُمْ أَنْ لَا يَتَخَلَّفُوا عَلَيْهِ بَعْدَهُ وَ خَبَرَهُمْ أَنَّ ذَلِكَ عَنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And he<sup>saww</sup> called Ali<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> raised his<sup>asws</sup> left hand with his<sup>saww</sup> right hand, and raised his<sup>saww</sup> voice with the Wilayah of Ali<sup>asws</sup> upon the people altogether, and obligated upon them the obedience to him<sup>asws</sup>, and ordered them that they should not differ upon him<sup>asws</sup> after him<sup>saww</sup>, and informed them that, that is from a Command of Allah<sup>azwj</sup> Mighty and Majestic.

وَ قَالَ لَهُمْ أَ لَسْتُ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

And he<sup>saww</sup> said to them: 'Am I<sup>saww</sup> not foremost with the Momineen than their own selves?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'So the one whose Master<sup>saww</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to the one who is inimical to him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup> and Abandon the one who abandons him<sup>asws</sup>!'

ثُمَّ أَمَرَ النَّاسَ أَنْ يَبَايَعُوهُ فَبَايَعَهُ النَّاسُ جَمِيعًا وَ لَمْ يَتَكَلَّمْ مِنْهُمْ أَحَدٌ وَ قَدْ كَانَ أَبُو بَكْرٍ وَ عُمَرُ تَقَدَّمَا إِلَى الْجُحْفَةِ فَبَعَثَ وَ رَدَّهُمَا ثُمَّ قَالَ لَهُمَا النَّبِيُّ ص مُتَهَجِّمًا يَا ابْنَ أَبِي قُحَافَةَ وَ يَا عُمَرَ بَايِعَا عَلِيًّا بِالْوَلَايَةِ مِنْ بَعْدِي

Then he<sup>saww</sup> ordered the people that they should pledge allegiance to him<sup>asws</sup>. They all pledged allegiance to him<sup>asws</sup> and no one spoke, and Abu Bakr and Umar has gone ahead to Al-Juhfa. So, he<sup>saww</sup> sent for them and returned them. Then the Prophet<sup>as</sup> said to them both, attackingly: 'O Ibn Abu Qohafa, and O Umar! Pledge allegiance to Ali<sup>asws</sup> with the Wilayah from after me<sup>saww</sup>.'

فَقَالَا أَمَرَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ فَقَالَ وَ هَلْ يَكُونُ مِثْلُ هَذَا عَنْ غَيْرِ أَمْرِ اللَّهِ نَعَمْ أَمَرَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

They said, 'Is it a Command from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'And can the like of this be from other than a Command from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?'

فَقَالَ وَ بَايَعَا ثُمَّ انْصَرَفَا وَ سَارَ رَسُولُ اللَّهِ ص بَاقِيَ يَوْمِهِ وَ لَيْلَتِهِ حَتَّى إِذَا دَنَوْا مِنْ عَقَبَةِ هَرَشَى تَقَدَّمَهُ الْقَوْمُ فَتَوَارَوْا فِي ثِيَابِ الْعَقَبَةِ وَ قَدْ حَمَلُوا مَعَهُمْ دِبَابًا وَ طَرَحُوا فِيهَا الْحَصَا

He (the narrator) said, 'And they both pledged allegiance, then left, and Rasool-Allah<sup>saww</sup> travelled for the remainder of his<sup>saww</sup> day and its night. When they were near from Aqaba turning, he send the people ahead in the bend of Al-Aqaba, and they had carried a tank and dropped pebbles in it'.

فَقَالَ حَدِيثُهُ فَدَعَانِي رَسُولُ اللَّهِ ص وَ دَعَا عَمَّارَ بْنَ يَاسِرٍ وَ أَمَرَهُ أَنْ يَسُوقَهَا وَ أَنَا أَفُودُهَا حَتَّى إِذَا صِرْنَا رَأْسَ الْعَقَبَةِ نَارَ الْقَوْمِ مِنْ وَرَائِنَا وَ دَخَرَجُوا الدَّبَابَ بَيْنَ قَوَائِمِ النَّاقَةِ فَدَعَرَتْ وَ كَادَتْ أَنْ تَنْفَرُ بِرَسُولِ اللَّهِ ص فَصَاحَ بِهَا النَّبِيُّ ص أَنْ اسْكُنِي وَ لَيْسَ عَلَيْكِ بَأْسٌ

Huzeyfa said, 'Rasool-Allah<sup>saww</sup> called me and called Ammar Bin Yasser, and instructed him to usher it, and I should guide it, until when we came to the top of Al-Aqaba, the group agitated from behind us and they rolled down the tank between the legs of the camel. It was terrified and almost fled with Rasool-Allah<sup>saww</sup>. The Prophet<sup>saww</sup> shouted at it: 'Calm down! There is no problem upon you'.

فَأَنْطَقَهَا اللَّهُ تَعَالَى بِقَوْلٍ عَرَبِيٍّ مُبِينٍ فَصَبَحَ فَقَالَتْ وَ اللَّهُ يَا رَسُولَ اللَّهِ ص لَا أَزِلْتُ يَدًا عَنْ مُسْتَقَرِّ يَدٍ وَ لَا رِجْلًا عَنْ مَوْضِعِ رِجْلِ وَ أَنْتَ عَلَى ظَهْرِي فَتَقَدَّمَ الْقَوْمُ إِلَى النَّاقَةِ لِيَدْفَعُوهَا فَأَقْبَلْتُ أَنَا وَ عَمَّارٌ نَضْرِبُ بِأَسْيَافِنَا وَ كَانَتْ لَيْلَةً مُظْلِمَةً

Allah<sup>azwj</sup> the Exalted Caused it to speak with Arabic words, clear, eloquent. It said, 'By Allah<sup>azwj</sup>, O Rasool-Allah<sup>saww</sup>! I did not move a hand from a steady hand, nor a leg from the place of a leg while you<sup>saww</sup> are upon my back'. The group came ahead to the camel in order to push it (into the ravine). Ammar and I struck their faces without swords, and it was a dark night.

فَرَلَوْا عَنَّا وَ أَيْسُوا بِمَا ظَنُّوا وَ قَدَرُوا وَ دَبَرُوا فَمَلْتُ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الْقَوْمُ الَّذِينَ يُرِيدُونَ مَا تَرَى فَقَالَ ص يَا حَدِيثُهُ هَؤُلَاءِ الْمُتَافِقُونَ فِي الدُّنْيَا وَ الْآخِرَةِ فَمَلْتُ أ لَا تَبْعَثْ إِلَيْهِمْ يَا رَسُولَ اللَّهِ زَهَطًا فَيَأْتُوا بِرُءُوسِهِمْ

They moved away from us and despaired from what they had thought of, and they determined and turned around. I said, 'O Rasool-Allah<sup>saww</sup>! Who are these people, those who wanted what you saw?' He<sup>saww</sup> said: 'O Huzeyfa! They are the hypocrites in the world and the Hereafter'. I said, 'O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> not send a group to them, and they could come with their heads?'

فَقَالَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُغْرِضَ عَنْهُمْ فَأَكْرَهُ أَنْ تَقُولَ النَّاسُ إِنَّهُ دَعَا أَنَسًا مِنْ قَوْمِهِ وَ أَصْحَابِهِ إِلَى دِينِهِ فَاسْتَجَابُوا فَقَاتَلَ بِهِمْ حَتَّى إِذَا ظَهَرَ عَلَى عَدُوِّهِ أَقْبَلَ عَلَيْهِمْ فَقَتَلَهُمْ

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> to turn away from them, so I<sup>saww</sup> disliked it that the people should be saying: 'He<sup>saww</sup> called the people from his<sup>saww</sup> people and his<sup>saww</sup> companions to his<sup>saww</sup> Religion, and they answered, then he<sup>saww</sup> fought with them (against the enemies) until when he<sup>saww</sup> was victorious upon his<sup>saww</sup> enemies, he<sup>saww</sup> turned against them, and killed them'.

وَ لَكِنْ دَعَوْنِي يَا حَدِيثُهُ فَإِنَّ اللَّهَ هُم بِالْمِرْصَادِ وَ سَمِعَهُمْ قَلِيلًا ثُمَّ يَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

But, O Huzeyfa, leave them, for Allah<sup>azwj</sup> is for them with the ambush, and He<sup>azwj</sup> will Respite them for a little while, then He<sup>azwj</sup> will Force them into the harsh Punishment'.

فَقُلْتُ وَ مَنْ هَؤُلَاءِ الْقَوْمِ الْمُنَافِقُونَ يَا رَسُولَ اللَّهِ ص أَمِنْ الْمُهَاجِرِينَ أَمْ مِنَ الْأَنْصَارِ فَسَمَّاهُمْ لِي رَجُلًا رَجُلًا حَتَّى فَرَعْتُ مِنْهُمْ وَ قَدْ كَانَ فِيهِمْ أَنَسٌ أَنَا كَارِهِ أَن يَكُونُوا فِيهِمْ فَأَمْسَكْتُ عِنْدَ ذَلِكَ

I said, 'And who are they, this group of hypocrites, O Rasool-Allah<sup>saww</sup>? Are they from the Emigrants or from the Helpers?' He<sup>saww</sup> named them to me man by man until he<sup>saww</sup> was free from them, and there were some people among them I dislike being among them, so I withheld at that.

فَقَالَ رَسُولُ اللَّهِ ص يَا حُذَيْفَةُ كَأَنَّكَ شَاكٌ فِي بَعْضٍ مِنْ سَمَّيْتُ لَكَ اِرْفَعْ رَأْسَكَ إِلَيْهِمْ فَرَفَعْتُ طَرْفِي إِلَى الْقَوْمِ وَ هُمْ وَقُوفٌ عَلَى النَّبِيِّ فَبَرَقَتْ بَرْقَةٌ فَأَضَاءَتْ جَمِيعَ مَا حَوْلَنَا وَ تَبَيَّنَتِ الْبَرْقَةُ حَتَّى خَلَّتْهَا شَمْسًا طَالِعَةً

Rasool-Allah<sup>saww</sup> said: 'O Huzeyfa! It is as if you are doubtful regarding some of the ones I<sup>saww</sup> named to you. Raise your head towards them!' I raised my eyes towards the group and they were standing at the turning. A lightning flashed and illuminated the entirety of what was around us, and the lightning affirmed until I thought it was an emerging sun.

فَنَظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ فَعَرَفْتُهُمْ رَجُلًا رَجُلًا فَإِذَا هُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص وَ عَدَدُ الْقَوْمِ أَرْبَعَةٌ عَشَرَ رَجُلًا سَعَةً مِنْ قُرَيْشٍ وَ خَمْسَةٌ مِنْ سَائِرِ النَّاسِ

By Allah<sup>azwj</sup>! I looked at the group and recognised them, man by man, and they were just as Rasool-Allah<sup>saww</sup> had said and counted. The group was for fourteen men, nine from Quraysh and five from the rest of the people'.

فَقَالَ لَهُ الْفَتَى سَمَّيْتُ لَنَا بِرَحْمَتِكَ اللَّهُ تَعَالَى قَالَ حُذَيْفَةُ هُمْ وَ اللَّهُ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ عَمْرُو بْنُ الْعَاصِ وَ هَؤُلَاءِ مِنْ قُرَيْشٍ

The youth said to him, 'Name them for us, may Allah<sup>azwj</sup> the Exalted have Mercy on you!' Huzeyfa said, 'By Allah<sup>azwj</sup>! They were – Abu Bakr, and Umar, and Usman, and Talha, and Abdul Rahman Bin Awf, and Sa'd Bin Abu Waqas, and Abu Ubeyda Bin Al-Jarrah, and Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas – and they are from Quraysh.

وَ أَنَا الْخَمْسَةُ الْآخَرُ فَأَبُو مُوسَى الْأَشْعَرِيُّ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ التَّقْفِيُّ وَ أَوْسُ بْنُ الْحُدَّانِ الْبَصْرِيُّ وَ أَبُو هُرَيْرَةَ وَ أَبُو طَلْحَةَ الْأَنْصَارِيُّ

And as for the other five – Abu Musa Al-Ashary, and Al-Mugheira Bin Shu'ba Al-Saqafi, and Aws Bin Al-Hadasan Al-Basry, and Abu Hureyra, and Abu Talha Al-Ansari'.

قَالَ حُذَيْفَةُ ثُمَّ انْحَدَرْنَا مِنَ الْعَقَبَةِ وَ قَدْ طَلَعَ الْفَجْرُ فَتَنَزَلَ رَسُولُ اللَّهِ ص فَتَوَضَّأَ وَ انتَظَرَ أَصْحَابَهُ حَتَّى انْحَدَرُوا مِنَ الْعَقَبَةِ وَ اجْتَمَعُوا فَرَأَيْتُ الْقَوْمَ بِأَجْمَعِهِمْ وَ قَدْ دَخَلُوا مَعَ النَّاسِ وَ صَلَّوْا خَلْفَ رَسُولِ اللَّهِ ص

Huzeyfa said, 'Then we went down from Al-Aqaba and the dawn had emerged. Rasool-Allah<sup>saww</sup> descended and performed Wudu'u and awaited his<sup>saww</sup> companions until they came down from Al-Aqaba and they gathered. I saw the group in their entirety and they had mingled with the people and prayed Salat behind Rasool-Allah<sup>saww</sup>.

فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ انْتَفَتَ فَنَظَرَ إِلَى أَبِي بَكْرٍ وَ عُمَرَ وَ أَبِي عُبَيْدَةَ يَتَنَاجُونَ فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ لَا يَجْتَمِعُ ثَلَاثَةٌ نَفَرٍ مِنَ النَّاسِ يَتَنَاجُونَ فِيمَا بَيْنَهُمْ سِرٌّ وَ ارْتَحَلَ رَسُولُ اللَّهِ ص بِالنَّاسِ مِنْ مَنْزِلِ الْعَقَبَةِ

When he<sup>saww</sup> finished from his<sup>saww</sup> Salat, he<sup>saww</sup> turned towards Abu Bakr and Umar and Abu Ubeyda who were whispering to each other. He<sup>saww</sup> ordered a caller who called out among the people, 'No three persons from the people should be whispering between them secretly!', and Rasool-Allah<sup>saww</sup> departed with the people from the encampment of Al-Aqaba.

فَلَمَّا نَزَلَ الْمَنْزِلَ الْآخَرَ رَأَى سَالِمَ مَوْلَى خَدِيفَةَ أَبَا بَكْرٍ وَ عُمَرَ وَ أَبَا عُبَيْدَةَ يُسَارُّ بَعْضُهُمْ بَعْضًا فَوَقَفَ عَلَيْهِمْ وَ قَالَ أَلَيْسَ قَدْ أَمَرَ رَسُولُ اللَّهِ ص أَنْ لَا يَجْتَمِعَ ثَلَاثَةٌ نَفَرٍ مِنَ النَّاسِ عَلَى سِرٍّ وَاحِدٍ وَ اللَّهُ لَتُخْبِرُونِي فِيمَا أَنْتُمْ وَ إِلَّا أَتَيْتُ رَسُولَ اللَّهِ ص حَتَّى أَخْبِرَهُ بِذَلِكَ مِنْكُمْ

When he<sup>saww</sup> descended at another encampment, he saw Saalim, a slave of Huzeyfa and Abu Bakr, and Umar, and Abu Ubeyda being secretive with each other. He paused at them and said, 'Hasn't Rasool-Allah<sup>saww</sup> ordered that no three persons from the people should gather upon one secret? By Allah<sup>azwj</sup>! Either you will inform me regarding what you were (discussing) or else I shall go to Rasool-Allah<sup>saww</sup> until I inform him<sup>saww</sup> of that from you'.

فَقَالَ أَبُو بَكْرٍ يَا سَالِمُ عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لَئِنْ خَبَرْتَنَا بِالَّذِي نَحْنُ فِيهِ وَ بِمَا اجْتَمَعْنَا لَهُ إِنْ أَحْبَبْتَ أَنْ تَدْخُلَ مَعَنَا فِيهِ دَخَلْتُ وَ كُنْتُ رَجُلًا مِمَّا وَ إِنْ كَرِهْتَ ذَلِكَ كَتَمْتُهُ عَلَيْنَا

Abu Bakr said, 'O Saalim! Upon you is a pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant, if I were to inform you of that which we are in, and with what we are gathered for, I would love it if you could enter to be with us in it, and you used to be a man from us, and if you dislike that, you will conceal it upon us'.

فَقَالَ سَالِمُ لَكُمْ ذَلِكَ وَ أَعْطَاهُمْ بِذَلِكَ عَهْدَهُ وَ مِيثَاقَهُ وَ كَانَ سَالِمٌ شَدِيدَ الْبُغْضِ وَ الْعَدَاوَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ عَرَفُوا ذَلِكَ مِنْهُ فَقَالُوا لَهُ إِنَّا قَدْ اجْتَمَعْنَا عَلَى أَنْ نَتَخَالَفَ وَ نَتَعَاقَدَ عَلَى أَنْ لَا نُطِيعَ مُحَمَّدًا فِيمَا قَرَضَ عَلَيْنَا مِنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدَهُ

Saalim said, 'That is for you', and he gave them his pact and his covenant; and Saalim used to be of intense hatred and enmity to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that had been recognised from him. They said to him, 'We have gathered upon that we shall swear an oath and make a pact upon that we will not obey Muhammad<sup>saww</sup> in what he<sup>saww</sup> has obligated upon us, from the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> after him<sup>saww</sup>'.

فَقَالَ لَهُمْ سَالِمُ عَلَيْكُمْ عَهْدُ اللَّهِ وَ مِيثَاقُهُ إِنَّ فِي هَذَا الْأَمْرِ كُنْتُمْ تَخْضَعُونَ وَ تَتَنَاجُونَ قَالُوا أَجَلْ عَلَيْنَا عَهْدُ اللَّهِ وَ مِيثَاقُهُ إِنَّا إِذَا كُنَّا فِي هَذَا الْأَمْرِ بَعَيْنِهِ لَا فِي شَيْءٍ سِوَاهُ

Saalim said to them, 'Upon you is a pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant, is this the matter you were indulging in and whispering?' They said, 'Yes, upon us is a pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant! But rather, we were in this matter exactly, not in anything besides it'.

قَالَ سَلَامٌ وَأَنَا وَاللَّهِ أَوَّلُ مَنْ يُعَاقِدُكُمْ عَلَى هَذَا الْأَمْرِ وَلَا يُخَالِفُكُمْ عَلَيْهِ إِنَّهُ وَاللَّهِ مَا طَلَعَتِ الشَّمْسُ عَلَى أَهْلِ بَيْتٍ أُبْعَضَ إِلَيَّ مِنْ بَنِي هَاشِمٍ وَلَا فِي بَنِي هَاشِمٍ أُبْعَضَ إِلَيَّ وَلَا أُمِّتٌ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَاصْنَعُوا فِي هَذَا الْأَمْرِ مَا بَدَأَ لَكُمْ فَإِنِّي وَاحِدٌ مِنْكُمْ فَتَعَاقِدُوا مِنْ وَفَّيْتُمْ عَلَى هَذَا الْأَمْرِ ثُمَّ تَفَرَّقُوا

Saalim said, 'And I, by Allah<sup>azwj</sup>, am the first one agreeing with you all upon this matter, and will not oppose you upon it. By Allah<sup>azwj</sup>! The sun has not emerged upon any household more hateful to me than the Clan of Hashim<sup>asws</sup>, nor in the Clan of Hashim<sup>asws</sup> is there anyone more hateful to me nor more abhorrent than Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, therefore do regarding this matter whatever comes to you, for I am one of you'. They made a pact at that time of their upon this matter, then they dispersed.

فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص الْمَسِيرَ أَتَوْهُ فَقَالَ لَهُمْ فِيمَا كُنْتُمْ تَتَنَاجَوْنَ فِي يَوْمِكُمْ هَذَا وَقَدْ نَهَيْتُكُمْ عَنِ النَّجْوَى فَقَالُوا يَا رَسُولَ اللَّهِ مَا التَّقِينَا غَيْرَ وَفَتِنَا هَذَا

When Rasool-Allah<sup>saww</sup> intended the travel, they came to him<sup>saww</sup>. He<sup>saww</sup> said to them: 'What were you whispering in this day of yours, and I<sup>saww</sup> had forbidden you from the secret counsels?' They said, 'O Rasool-Allah<sup>saww</sup>! We have not met each other apart from this time of ours'.

فَنَظَرَ إِلَيْهِمُ النَّبِيُّ ص مَلِيًّا قَالَ لَهُمْ أَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

The Prophet<sup>saww</sup> looked at them for a while (then) said to them: **'Are you more knowing or Allah?' And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]'**.

ثُمَّ سَارَ حَتَّى دَخَلَ الْمَدِينَةَ وَاجْتَمَعَ الْقَوْمُ جَمِيعًا وَكَتَبُوا صَحِيفَةً بَيْنَهُمْ عَلَى ذِكْرِ مَا تَعَاهَدُوا عَلَيْهِ فِي هَذَا الْأَمْرِ وَكَانَ أَوَّلُ مَا فِي الصَّحِيفَةِ النَّكَتُ لَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَأَنَّ الْأَمْرَ إِلَى أَبِي بَكْرٍ

Then he<sup>saww</sup> travelled until he<sup>saww</sup> entered Al-Medina, and the whole group gathered and they wrote out an agreement between them upon a mention of what they had vowed upon regarding this matter, and the first of what was in the parchment was the breach of Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that the matter should go to Abu Bakr.

وَعُمَرَ وَ أَبِي عُبَيْدَةَ وَ سَلَامٍ مَعَهُمْ لَيْسَ بِخَارِجٍ مِنْهُمْ وَ شَهِدَ بِذَلِكَ أَرْبَعَةٌ وَ ثَلَاثُونَ رَجُلًا هَؤُلَاءِ أَصْحَابُ الْعَقَبَةِ وَ عَشْرُونَ رَجُلًا آخَرِ وَ اسْتَوْذَعُوا الصَّحِيفَةَ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ جَعَلُوهُ أَمِينَهُمْ عَلَيْهَا

And Umar and Abu Ubeyda and Saalim were with them, not being outside from them, and thirty four men had testified that they were the companions of Al-Aqaba, and twenty others, and they deposited the parchment with Abu Ubeyda Bin Al-Jarrah, and they made him to be their trustee upon it'.

قَالَ فَقَالَ الْفَتَى يَا أَبَا عَبْدِ اللَّهِ يَرْحَمُكَ اللَّهُ هَبْنَا نَقُولُ إِنَّ هَؤُلَاءِ الْقَوْمَ رَضُوا بِأَبِي بَكْرٍ وَ عُمَرَ وَ أَبِي عُبَيْدَةَ لِأَنَّهُمْ مِنْ مَشِيخَةِ قُرَيْشٍ فَمَا بِهِمْ رَضُوا بِسَلَامٍ وَ هُوَ لَيْسَ مِنْ قُرَيْشٍ وَ لَا مِنَ الْمُهَاجِرِينَ وَ لَا مِنَ الْأَنْصَارِ وَ إِنَّمَا هُوَ عَبْدٌ لِامْرَأَةٍ مِنَ الْأَنْصَارِ



He (the narrator) said, 'The youth said, 'O servant of Allah<sup>azwj</sup>, may Allah<sup>azwj</sup> have Mercy on you! Let us say that they are the group who were pleased with Abu Bakr and Umar and Abu Ubeyda, because they were from the sheykhhs of Quraysh, but what was the matter with them being pleased with Saalim, and he was neither from Quraysh, nor from the Emigrants, nor from the Helpers, and rather he was a slave of a woman from the Helpers?'

قَالَ حَدِيثُهُ يَا فَتَى إِنَّ الْقَوْمَ أَجْمَعَ تَعَاقدُوا عَلَى إِزَالَةِ هَذَا الْأَمْرِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حَسَدًا مِنْهُمْ لَهُ وَكَرَاهَةً لِأَمْرِهِ وَاجْتَمَعَ هُمْ مَعَ ذَلِكَ مَا كَانَ فِي قُلُوبِ قُرَيْشٍ مِنْ سَفْكِ الدِّمَاءِ وَكَانَ خَاصَّةً رَسُولُ اللَّهِ ص وَكَانُوا يَطْلُبُونَ النَّارَ الَّتِي أَوْقَعَهُ رَسُولُ اللَّهِ بِهِمْ مِنْ عَلِيٍّ مِنْ بَنِي هَاشِمٍ فَإِنَّمَا كَانَ الْعَقْدُ عَلَى إِزَالَةِ الْأَمْرِ عَنْ عَلِيٍّ ع مِنْ هَؤُلَاءِ الْأَرْبَعَةِ عَشَرَ وَكَانُوا يَرَوْنَ أَنَّ سَالِمًا رَجُلًا مِنْهُمْ

Huzeyfa said, 'O youth! The group were united. They pacted upon removing this matter away from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> out of envy from them towards him<sup>asws</sup>, and abhorrence of his<sup>asws</sup> command, and there gathered for them, along with that, what was in the hearts of Quraysh, from shedding of the blood, and it was in particular of Rasool-Allah<sup>saww</sup>, and they were seeking the revenge which Rasool-Allah<sup>saww</sup> had plunged them into from Ali<sup>asws</sup>, from Clan of Hashim<sup>asws</sup>. But rather the pact was from these fourteen, upon the removal of the command from Ali<sup>asws</sup>, and they were viewing that Saalim was a man from them'.

فَقَالَ فَتَى فَخَبَّرَنِي بِرَحْمَتِكَ اللَّهُ عَمَّا كَتَبَ جَمِيعُهُمْ فِي الصَّحِيفَةِ لِأَعْرِفَهُ

The youth said, 'May Allah<sup>azwj</sup> have Mercy on you! Inform me about what they all wrote in the agreement, so I can know it'.

فَقَالَ حَدِيثُهُ حَدَّثَنِي بِذَلِكَ أَسْمَاءُ بِنْتُ عُثْمَيْسٍ الْحُتَيْمِيَّةِ امْرَأَةُ أَبِي بَكْرٍ أَنَّ الْقَوْمَ اجْتَمَعُوا فِي مَنْزِلِ أَبِي بَكْرٍ فَتَأَمَّرُوا فِي ذَلِكَ وَاسْمَاءُ تَسْمَعُهُمْ وَتَسْمَعُ جَمِيعَ مَا يُدَبَّرُونَهُ فِي ذَلِكَ حَتَّى اجْتَمَعَ رَأْيُهُمْ عَلَى ذَلِكَ فَأَمَّرُوا سَعِيدَ بْنِ الْعَاصِ الْأُمَوِيَّ فَكَتَبَ هُوَ الصَّحِيفَةَ بِاتِّفَاقٍ مِنْهُمْ وَكَانَتْ نُسخُهُ الصَّحِيفَةِ

Huzeyfa said, 'It was narrated to me with that by Asma Bin Umayy Al-Khas'amiya, wife of Abu Bakr, that the group had gathered in the house of Abu Bakr, and they plotted regarding that, and Asma was listening to them and heard the entirety of what they had pondered regarding that until they united their view upon that. They instructed Saeed Bin Al-Aas Al-Amawy and he wrote the agreement with the accord from them, and a copy of the agreement was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اتَّفَقَ عَلَيْهِ الْمَأْثُومُ مِنْ أَصْحَابِ مُحَمَّدٍ رَسُولِ اللَّهِ ص مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ مَدَحَهُمُ اللَّهُ فِي كِتَابِهِ عَلَى لِسَانِ نَبِيِّهِ ص اتَّفَقُوا جَمِيعًا بَعْدَ أَنْ أَجْهَدُوا فِي رَأْيِهِمْ وَ تَشَاوَرُوا فِي أَمْرِهِمْ وَ كَتَبُوا هَذِهِ الصَّحِيفَةَ نَظَرًا مِنْهُمْ إِلَى الْإِسْلَامِ وَ أَهْلِهِ عَلَى غَابِرِ الْأَيَّامِ وَ بَاقِي الدُّهُورِ لِيُقْتَدَى بِهِمْ مَنْ يَأْتِي مِنَ الْمُسْلِمِينَ مِنْ بَعْدِهِمْ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. This is what is pacted upon by the assembly from companions of Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, from Emigrants and the helpers, those Allah<sup>azwj</sup> has Praised in His<sup>azwj</sup> Book upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup>. They are all united in their view and they struggled in their views, and consulted regarding their affair, and wrote out this agreement, as a consideration from them to Al-Islam and its people, upon the past days and the remainder of the times, in order for them to be guided by them, the ones from the Muslims to come from after them.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ بِمَنْهٍ وَكَرَمِهِ بَعَثَ مُحَمَّدًا ص رَسُولًا إِلَى النَّاسِ كَافَّةً بِدِينِهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ فَأَدَّى مِنْ ذَلِكَ وَبَلَغَ مَا أَمَرَهُ اللَّهُ بِهِ وَ أَوْجَبَ عَلَيْنَا الْقِيَامَ بِحَمِيصِهِ

As for after, Allah<sup>azwj</sup>, by His<sup>azwj</sup> Conferment and His<sup>azwj</sup> Benevolent, Sent Muhammad<sup>saww</sup> as a Rasool<sup>saww</sup> to all the people with His<sup>azwj</sup> Religion which He<sup>azwj</sup> is Pleased with for His<sup>azwj</sup> servants. He<sup>saww</sup> fulfilled that and delivered whatever Allah<sup>azwj</sup> had Commanded him<sup>saww</sup> with and obligated upon us, the standing with the entirety of it.

حَتَّى إِذَا أَكْمَلَ الدِّينَ وَ فَرَضَ الْفَرَائِضَ وَ أَحْكَمَ السُّنَنَ اخْتَارَ اللَّهُ لَهُ مَا عِنْدَهُ فَقَبَضَهُ إِلَيْهِ مُكْرَمًا مَحْبُورًا مِنْ غَيْرِ أَنْ يَسْتَخْلِفَ أَحَدًا مِنْ بَعْدِهِ وَ جَعَلَ الْإِخْتِيَارَ إِلَى الْمُسْلِمِينَ يَخْتَارُونَ لِأَنْفُسِهِمْ مَنْ وَثِقُوا بِرَأْيِهِ وَ نُصَحِهِ هُمْ

Until when the Religion was perfected and the Obligations had been obligated, and the Judgments of the Sunnah, Allah<sup>azwj</sup> Chose for him<sup>saww</sup> what is in His<sup>azwj</sup> Presence, honourable, delighted, from without having made anyone as a caliph from after him<sup>saww</sup>, and made the choosing to Muslims to be choosing for themselves, someone they would trust his opinion and his good advice to them.

وَ إِنَّ لِلْمُسْلِمِينَ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً قَالَ اللَّهُ تَعَالَى لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَسْتَخْلِفْ أَحَدًا لِقَلَّ يَجْرِي ذَلِكَ فِي أَهْلِ بَيْتٍ وَاحِدٍ فَيَكُونُ إِرْثًا دُونَ سَائِرِ الْمُسْلِمِينَ وَ لِقَلَّا يَكُونُ دَوْلَةً بَيْنَ الْأَعْيَاءِ مِنْهُمْ وَ لِقَلَّا يَقُولُ الْمُسْتَخْلَفُ إِنَّ هَذَا الْأَمْرَ بَاقٍ فِي عَقِبِهِ مِنْ وَالدِّ إِلَى وَلَدٍ إِلَى يَوْمِ الْقِيَامَةِ

And for the Muslims, in Rasool-Allah<sup>saww</sup>, there is the best example. Allah<sup>azwj</sup> the Exalted Said: ***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, [33:21],*** and Rasool-Allah<sup>saww</sup> did not chose anyone as caliph, lest that flows in the People<sup>asws</sup> of the Household, so it would become an inheritance besides the rest of the Muslims, and lest the government would happen to be between the rich from them, and lest the caliph would say that this command is to remain in his posterity, from a son to a son up to the Day of Qiyamah.

وَ الَّذِي يَجِبُ عَلَى الْمُسْلِمِينَ عِنْدَ مُضِيِّ خَلِيفَةٍ مِنَ الْخُلَفَاءِ أَنْ يَجْتَمِعَ ذُوو الرَّأْيِ وَ الصَّلَاحِ فَيَتَشَاوَرُوا فِي أُمُورِهِمْ فَمَنْ رَأَوْهُ مُسْتَحَقًّا لَهَا وَلَوْهُ أُمُورُهُمْ وَ جَعَلُوهُ أَلْفِيمَ عَلَيْهِمْ فَإِنَّهُ لَا يَخْفَى عَلَى أَهْلِ كُلِّ زَمَانٍ مَنْ يَصْلُحُ مِنْهُمْ لِلْخِلَافَةِ

And that which is obligated upon the Muslims during the expiry of a caliph from the caliphs is that the ones with opinion and the correctors should gather and consult each other regarding their affairs, so the one whom they see as being rightful for it, they should make him to be in charge of their affairs, and make him to be the one standing upon them, for it is not hidden upon the people of every era who is correct from them for the caliphate.

فَإِنْ ادَّعَى مِنْ النَّاسِ جَمِيعًا أَنَّ رَسُولَ اللَّهِ ص اسْتَخْلَفَ رَجُلًا بِعَيْنِهِ نَصَبَهُ لِلنَّاسِ وَ نَصَّ عَلَيْهِ بِاسْمِهِ وَ نَسَبِهِ فَقَدْ أَبْطَلَ فِي قَوْلِهِ وَ أَتَى بِخِلَافٍ مَا يَعْرِفُهُ أَصْحَابُ رَسُولِ اللَّهِ ص وَ خَالَفَ عَلَى جَمَاعَةِ الْمُسْلِمِينَ

So if a claimant from the people in their entirety were to claim that Rasool-Allah<sup>saww</sup> chose a particular man as a caliph, nominating him for the people, and mentioned him by his name and nominated him, so he is false in his words and has come with opposite to what the companions of Rasool-Allah<sup>saww</sup> recognise, and has opposed the community of the Muslims.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّ خِلَافَةَ رَسُولِ اللَّهِ صِ إِرْثٌ وَ أَنَّ رَسُولَ اللَّهِ صِ يُورِثُ فَقَدْ أَحَالَ فِي قَوْلِهِ لِأَنَّ رَسُولَ اللَّهِ قَالَ نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ لَا نُورِثُ مَا تَرَكْنَاهُ صَدَقَةٌ

And if a claimant were to claim that the caliphate of Rasool-Allah<sup>saww</sup> is an inheritance and that Rasool-Allah<sup>saww</sup> leaves inheritances, so he has differed in his words, because Rasool-Allah<sup>saww</sup> said: 'We<sup>saww</sup>, the community of Prophets<sup>as</sup>, do not leave inheritance. Whatever we<sup>asws</sup> leave is charity'.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّ الْخِلَافَةَ لَا تَصْلُحُ إِلَّا لِرَجُلٍ وَاحِدٍ مِنْ بَيْنِ النَّاسِ وَ أَنَّهَا مَقْصُورَةٌ فِيهِ وَ لَا تُنْبَغِي لِغَيْرِهِ لِأَنَّهَا تَتْلُو النُّبُوَّةَ فَقَدْ كَذَبَ لِأَنَّ النَّبِيَّ صِ قَالَ أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمْ افْتَدَيْتُمْ اهْتَدَيْتُمْ

And if a claimant were to claim that the caliphate is not correct except for one man from between the people, and it is enclosed regarding him, and it is not befitting for others because it follows the Prophet-hood, so he has lied, because the Prophet<sup>saww</sup> said: 'My<sup>saww</sup> companions are like the stars, with whichever you seek guidance, you will be guided aright'.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّهُ مُسْتَحِقٌّ لِلْخِلَافَةِ وَ الْإِمَامَةِ بِقُرْبِهِ مِنْ رَسُولِ اللَّهِ صِ ثُمَّ هِيَ مَقْصُورَةٌ عَلَيْهِ وَ عَلَى عَقِبِهِ يَرِثُهَا الْوَلَدُ مِنْهُمْ عَنْ وَالِدِهِ ثُمَّ هِيَ كَذَلِكَ فِي كُلِّ عَصْرِ وَ زَمَانٍ لَا تَصْلُحُ لِغَيْرِهِمْ وَ لَا يُنْبَغِي أَنْ يَكُونَ لِأَحَدٍ سِوَاهُمْ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا فَلَيْسَ لَهُ وَ لَا يُولَدُ لَهُ وَ إِنْ دَنَا مِنَ النَّبِيِّ نَسَبُهُ لِأَنَّ اللَّهَ يَقُولُ وَ قَوْلُهُ الْقَاضِي عَلَى كُلِّ أَحَدٍ إِنَّ أَمْرَكُمْ عِنْدَ اللَّهِ أَتَقَامُكُمْ

And if a claimant were to claim that he is rightful for the caliphate and the Imamate by his nearness from Rasool-Allah<sup>azwj</sup>, then it is enclosed upon him and upon his posterity, the son from them inheriting from his father, then it is like that in every era and time, not being correct for others, nor is it befitting that it happens to be for anyone besides them, until Allah<sup>azwj</sup> Inherits the earth and the ones upon it, and even if his lineage is close from the Prophet, because Allah<sup>azwj</sup> is Saying, and His<sup>azwj</sup> Words are the Judge upon every one: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

وَ قَالَ رَسُولُ اللَّهِ صِ إِنَّ ذِمَّةَ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ وَ كُلُّهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ فَمَنْ آمَنَ بِكِتَابِ اللَّهِ وَ أَقَرَّ بِسُنَّةِ رَسُولِ اللَّهِ صِ فَقَدْ اسْتَقَامَ وَ أَنَابَ وَ أَخَذَ بِالصَّوَابِ وَ مَنْ كَرِهَ ذَلِكَ مِنْ فِعَالِهِمْ فَقَدْ خَالَفَ الْحَقَّ وَ الْكِتَابَ وَ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ فَاقْتُلُوهُ فَإِنَّ فِي قَتْلِهِ صَلَاحًا لِلْأُمَّةِ

And Rasool-Allah<sup>saww</sup> said: 'The responsibility of the Muslims is one. Their lowest one should strive with it, and all of them are a hand upon the ones besides them. So, the one who believes in the Book of Allah<sup>azwj</sup> and accepts the Sunnah of Rasool-Allah<sup>saww</sup>, so he is straight, and penitent, and has taken with the correctness; and the one who dislikes that from their deeds, so he has opposed the truth, and the Book, as separated from the group of Muslims. Therefore kill him, for in killing him is the correctness for the community.

وَ قَدْ قَالَ رَسُولُ اللَّهِ صِ مَنْ خَاءَ إِلَى أُمَّتِي وَ هُمْ جَمِيعٌ فَفَرَّقَهُمْ فَاقْتُلُوهُ وَ اقْتُلُوا الْفَرْدَ كَاتِبًا مَنْ كَانَ مِنَ النَّاسِ فَإِنَّ الْاجْتِمَاعَ رَحْمَةٌ وَ الْفُرْقَةُ عَذَابٌ وَ لَا يَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالِ أَبَدًا وَ إِنَّ الْمُسْلِمِينَ يَدُّ وَاحِدَةٌ عَلَى مَنْ سِوَاهُمْ وَ إِنَّهُ لَا يَخْرُجُ مِنْ جَمَاعَةِ الْمُسْلِمِينَ إِلَّا مُفَارِقٌ وَ مُعَانِدٌ لَهُمْ وَ مُظَاهِرٌ عَلَيْهِمْ أَعْدَاءَهُمْ فَقَدْ أَبَاحَ اللَّهُ وَ رَسُولُهُ ذِمَّةً وَ أَحَلَّ قَتْلَهُ

And Rasool-Allah<sup>saww</sup> has said: 'One who comes to my<sup>saww</sup> community and they are together, and he separates them, so kill him, and kill the individual, whatever happens can happen from the people, for the unity is a mercy, and the sects are a punishment, and my<sup>saww</sup> community will not unite upon the straying, ever, and that the Muslims are one hand upon the ones besides them, and no one will exit from the community of the Muslims except a separator, and one obstinate to them, and a supporter of their enemies against them, so Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> have legalised his blood, and permitted killing him'.

وَكَتَبَ سَعِيدُ بْنُ الْعَاصِ بِاتِّفَاقٍ مِّنْ أَتْبَتَ اسْمُهُ وَ شَهَادَتُهُ آخِرَ هَذِهِ الصَّحِيفَةِ فِي الْمُحَرَّمِ سَنَةِ عَشْرَةٍ مِنَ الْهِجْرَةِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

And Saeed Bin Al-Aas wrote in accordance with the ones who affirmed his name, and another ones witness – This agreement is in Muharram of the year ten from the Emigration, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, and may Allah<sup>azwj</sup> Send Salawat upon our Prophet<sup>saww</sup> Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and the greetings'.

ثُمَّ دَفَعَتِ الصَّحِيفَةَ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَوَجَّهَ بِهَا إِلَى مَكَّةَ فَلَمْ تَزَلِ الصَّحِيفَةُ فِي الْكَعْبَةِ مَدْفُونَةً إِلَى أَوَّانِ عُمَرَ بْنِ الْخَطَّابِ فَاسْتَخْرَجَهَا مِنْ مَوْضِعِهَا وَ هِيَ الصَّحِيفَةُ الَّتِي تَمَتَّى أَمِيرُ الْمُؤْمِنِينَ عَ لَمَّا تُوُفِّيَ عُمَرُ فَوَقَفَ بِهِ وَ هُوَ مُسَجًى بِتُوبِهِ قَالَ مَا أَحَبُّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِصَحِيفَةِ هَذَا الْمُسَجًى

Then he handed over the parchment to Abu Ubeyda Bin Al-Jarrah, and he went with it to Makkah. So the parchment did not cease to be in the Kabah, buried, until the time of Umar Bin Al-Khattab. He took it out from its place, and it is the parchment which Amir Al-Momineen<sup>asws</sup> had wanted to get hold of, when Umar died. He<sup>asws</sup> stood with it and it was wrapped in his<sup>asws</sup> clothes (and) he<sup>asws</sup> said: 'How beloved is to me<sup>asws</sup> that I<sup>asws</sup> meet Allah<sup>azwj</sup> with this hidden agreement'.

ثُمَّ انْصَرَفُوا وَ صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ صَلَاةَ الْفَجْرِ ثُمَّ جَلَسَ فِي مَجْلِسِهِ يَذْكُرُ اللَّهَ تَعَالَى حَتَّى طَلَعَتِ الشَّمْسُ فَالْتَفَتَ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَقَالَ لَهُ بَعْ بَعْ مَنْ مِثْلُكَ وَ قَدْ أَصْبَحْتَ أَمِيرَ هَذِهِ الْأُمَّةِ

Then they left, and Rasool-Allah<sup>saww</sup> prayed Salat Al-Fajr (leading) the people, then sat in his<sup>saww</sup> gathering mentioning Allah<sup>azwj</sup> the Exalted until the sun emerged. He<sup>saww</sup> turned towards Abu Ubeyda Bin Al-Jarrah and said to him: 'Congratulations! Congratulations! Who is like you and you have (now) become a trustee of this community'.

ثُمَّ تَلَا فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَ وََيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ

Then he<sup>saww</sup> recited: ***So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah<sup>azwj</sup>', in order to be taking a small price through it. So, woe is for them from what their hands wrote, and woe is for them from what they are earning [2:79].***

لَقَدْ أَشْبَهَ هَؤُلَاءِ رِجَالٌ فِي هَذِهِ الْأُمَّةِ يَسْتَحْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَحْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

Men in this community have resembled, ***They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108].***

ثُمَّ قَالَ لَقَدْ أَصْبَحَ فِي هَذِهِ الْأُمَّةِ فِي يَوْمِي هَذَا قَوْمٌ ضَاهَوْهُمْ فِي صَحِيفَتِهِمُ الَّتِي كَتَبُوهَا عَلَيْنَا فِي الْجَاهِلِيَّةِ وَ عَلَّقُوهَا فِي الْكَعْبَةِ وَ إِنَّ اللَّهَ تَعَالَى يُمَتِّعُهُمْ لِيُنْتَلِيَهُمْ وَ يَنْتَلِي مَنْ يَأْتِي بَعْدَهُمْ تَفْرِقَةً بَيْنَ الْحَبِيبِ وَ الطَّيِّبِ

Then he<sup>saww</sup> said: 'In this morning of this day of mine<sup>saww</sup>, a group has become a match regarding their agreement which they had written during the pre-Islamic period, and had cast it in the Kabah, and that Allah<sup>azwj</sup> the Exalted gave them a respite and let them be plagued, and plague the ones to come after them to distinguish between the wicked and the good.

وَ لَوْ لَا أَنَّهُ سُبْحَانَهُ أَمَرَنِي بِالْإِعْرَاضِ عَنْهُمْ لِلْأَمْرِ الَّذِي هُوَ بَالِغُهُ لَقَدْ مَتَّعْتُهُمْ فَضَرَبْتُ أَعْنَاقَهُمْ

And if the Glorious One<sup>azwj</sup> has Commanded me<sup>saww</sup> with the turning away from them for the matter which it to reach, I<sup>saww</sup> would have brought them forwards and struck off their necks'.

قَالَ حَدَّثَنِيهُ فَوَ اللَّهِ لَقَدْ رَأَيْنَا هَؤُلَاءِ التَّفَرُّعَ عِنْدَ قَوْلِ رَسُولِ اللَّهِ ص هَذِهِ الْمَقَالَةُ وَ قَدْ أَخَذَتْهُمْ الرِّغْدَةُ فَمَا يَمْلِكُ أَحَدٌ مِنْهُمْ مِنْ نَفْسِهِ شَيْئاً وَ لَمْ يَخَفْ عَلَى أَحَدٍ مِنْ حَضَرٍ بَخْلِسَ رَسُولِ اللَّهِ ص ذَلِكَ الْيَوْمَ أَنَّ رَسُولَ اللَّهِ ص إِثَّاهُمْ عَنَى يَقُولُهُ وَ هُمْ ضَرَبَ تِلْكَ الْأَمْثَالَ بِمَا تَلَا مِنَ الْقُرْآنِ

Huzeyfa said, 'By Allah<sup>azwj</sup>! We had seen these persons during the words of Rasool-Allah<sup>saww</sup>, this speech, and the awe has seized them, and no one from them could control anything from himself, and it was not hidden from anyone, from the ones who were present in the gathering of Rasool-Allah<sup>saww</sup> that day, that Rasool-Allah<sup>saww</sup> had meant them by his<sup>saww</sup> words and had struck the examples for them with what he<sup>saww</sup> had recited from the Quran'.

قَالَ وَ لَمَّا قَدِمَ رَسُولُ اللَّهِ ص مِنْ سَفَرِهِ ذَلِكَ نَزَلَ مَنْزِلٌ أَمْ سَلَمَةُ زَوْجَتِهِ فَأَقَامَ بِهَا شَهْرًا لَا يَنْزِلُ مَنْزِلًا سِوَاهُ مِنْ مَنَازِلِ أَزْوَاجِهِ كَمَا كَانَ يَفْعَلُ قَبْلَ ذَلِكَ

He (Huzeyfa) said, 'And when Rasool-Allah<sup>saww</sup> arrived from that journey of his<sup>saww</sup> and descended in the house of Umm Salama<sup>ra</sup>, his<sup>saww</sup> wife, he<sup>saww</sup> stayed with her<sup>ra</sup> for a month, not lodging in any house besides it from the houses of his<sup>saww</sup> (other) wives, just as he<sup>saww</sup> used to do before that'.

قَالَ فَشَكَتْ عَائِشَةُ وَ حَفْصَةُ ذَلِكَ إِلَى أَبَوَيْهِمَا فَقَالَا لَهُمَا إِنَّا نَعْلَمُ لَمْ صَنَعَ ذَلِكَ وَ لِأَيِّ شَيْءٍ هُوَ امْضِيَا إِلَيْهِ فَلَا تُطْفِئَا فِي الْكَلَامِ وَ خَادِعَا عَنْ نَفْسِهِ فَإِنَّكُمَا بَجَدَانِهِ حَيًّا كَرِيمًا فَلَعَلَّكُمَا تَسْلَانِ مَا فِي قَلْبِهِ وَ تَسْتَخْرِجَانِ سَخِيمَتَهُ

He (Huzeyfa) said, 'Ayesha and Hafsa complained of that to their fathers (Abu Bakr and Umar). They said to them, 'We know why he<sup>saww</sup> has done that and for which thing (reason) he<sup>saww</sup> is going to, so do not extinguish him<sup>saww</sup> in the speech and deceive him<sup>saww</sup> from himself<sup>saww</sup>, for you will fling him<sup>saww</sup> welcoming, benevolent. Perhaps you could ask what is in his<sup>saww</sup> heart and take out his<sup>saww</sup> cloudiness'.

قَالَ فَمَضَتْ عَائِشَةُ وَخَدَهَا إِلَيْهِ فَأَصَابَتْهُ فِي مَنْزِلٍ أُمُّ سَلَمَةَ وَ عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهَا النَّبِيُّ مَا جَاءَ بِكَ يَا حُمَيْرَاءُ قَالَتْ يَا رَسُولَ اللَّهِ أَنْكَرْتُ تَخْلُفَكَ عَنْ مَنْزِلِكَ هَذِهِ الْمَرَّةَ وَأَنَا أَعُوذُ بِاللَّهِ مِنْ سَخَطِكَ يَا رَسُولَ اللَّهِ

He (Huзейfa) said, 'Ayesha went alone to him<sup>saww</sup> and found him<sup>saww</sup> to be in the house of Umm Salama<sup>ra</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was with him<sup>saww</sup>. The Prophet<sup>saww</sup> said to her: 'What have you come for, O Humeyra?' She said, 'O Rasool-Allah<sup>saww</sup>! I do not like staying behind from your<sup>saww</sup> lodgement for this (length of) time, and I seek refuge with Allah<sup>azwj</sup> from your<sup>saww</sup> anger, O Rasool-Allah<sup>saww</sup>.'

فَقَالَ لَوْ كَانَ الْأَمْرُ كَمَا تَقُولِينَ لَمَا أَظْهَرْتَ سِرًّا أَوْصَيْتُكَ بِكَتْمَانِهِ لَقَدْ هَلَكْتَ وَ أَهْلَكْتَ أُمَّةً مِنَ النَّاسِ

He<sup>saww</sup> said: 'If the matter was as you are saying, you would not have manifested the secret I<sup>saww</sup> had bequeathed you with concealing it. You are destroyed and have caused a community from the people to be destroyed'.

قَالَ ثُمَّ أَمَرَ خَادِمَةً لِأُمِّ سَلَمَةَ فَقَالَ اجْمَعِي هَؤُلَاءِ يَعْني نِسَاءَهُ فَجَمَعَتْهُنَّ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَقَالَ لَهَا اسْمَعْنَ مَا أَقُولُ لَكُمْ وَأَشَارَ بِيَدِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهَا هَذَا أَحِبِّي وَ وَصِيِّي وَ وَارِثِي وَ الْقَائِمُ فَيُكُنِّي وَ فِي الْأُمَّةِ مِنْ بَعْدِي فَأَطَعْنَهُ فِيمَا يَأْمُرُكُمْ بِهِ وَ لَا تَعْصِيَنَّهُ فَتَهْلُكُنَّ بِمَعْصِيَتِهِ

He (Huзейfa) said, 'Then he<sup>saww</sup> instructed a servant of Umm Salama<sup>ra</sup> saying: 'Gather them!' – meaning his<sup>saww</sup> wives. They gathered in the house of Umm Salama<sup>ra</sup>. He<sup>saww</sup> said to them: 'Listen to what I<sup>saww</sup> am saying to you all' – and he<sup>saww</sup> indicated with his<sup>saww</sup> hand towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said to them: 'This is my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> inheritor, and the one standing among you and in my<sup>saww</sup> community from after me<sup>saww</sup>, so obey him<sup>asws</sup> in whatever he<sup>asws</sup> orders you all with, and do not disobey him<sup>asws</sup>, for you will be destroyed by disobeying him<sup>asws</sup>.'

ثُمَّ قَالَ يَا عَلِيُّ أَوْصِيكَ بِهِنَّ فَأَمْسِكْنَهُنَّ مَا أَطَعَنَ اللَّهُ وَ أَطَعْنَاكَ وَ أَتَفِقُ عَلَيْهِنَّ مِنْ مَالِكَ وَ مُرُهنَّ بِأَمْرِكَ وَ انْتَهَهُنَّ عَمَّا يَرِيكَ وَ خَلَّ سَبِيلَهُنَّ إِنْ عَصَيْتُكَ

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> bequeath them to you<sup>asws</sup>, so withhold them for as long as they obey Allah<sup>azwj</sup> and obey you<sup>asws</sup>, and spend upon them from your<sup>asws</sup> wealth, and instruct them with your<sup>asws</sup> instructions, and forbid them from what is doubtful to you<sup>asws</sup>, and free their way (divorce them on my<sup>saww</sup> behalf) if they disobey you<sup>asws</sup>.'

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ إِنَّهُنَّ نِسَاءٌ وَ فِيهِنَّ الْوَهْنُ وَ ضَعْفُ الرَّأْيِ

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! They are women, and among them is the feebleness and the weakness of opinion'.

فَقَالَ ارْزُقِي بِهِنَّ مَا كَانَ الرِّزْقُ أَمْتَلٍ بِهِنَّ فَمَنْ عَصَاكَ مِنْهُنَّ فَطَلِّقْهَا طَلِاقًا يَبْرَأُ اللَّهُ وَ رَسُولُهُ مِنْهَا

He<sup>saww</sup> said: 'Be kind with them with the most exemplary kindness with them. So, the one from them who disobeys you<sup>asws</sup>, divorce her (on my<sup>saww</sup> behalf) with such a divorce, Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> would be disavowed from her'.



قَالَ وَ كُلُّ نِسَاءِ النَّبِيِّ قَدْ صَمَتْنَ فَلَمْ يَقُلْنَ شَيْئاً فَتَكَلَّمْتُ عَائِشَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا كُنَّا لِتَأْمُرَنَا بِشَيْءٍ فَتُخَالِفُهُ بِمَا سِوَاهُ

He (Huzeyfa) said, 'And every wife of the Prophet<sup>sawww</sup> has been quiet and did not say anything. Ayesha spoke, 'O Rasool-Allah<sup>sawww</sup>! We have not been instructed with anything, so we opposed it with what is besides it'.

فَقَالَ لَهَا بَلَى يَا حُمَيْرَا قَدْ خَالَفتِ أَمْرِي أَشَدَّ خِلَافٍ وَ ائِمَّ اللَّهَ لِتُخَالِفَنَّ قَوْلِي هَذَا وَ لَتَعْصِيَنَّهُ بَعْدِي وَ لَتَخْرُجَنَّ مِنَ الْبَيْتِ الَّذِي أَخْلَفْتُ فِيهِ مُتَبَرِّجَةً قَدْ حَفَّ بِكَ فِقَامٌ مِنَ النَّاسِ فَتُخَالِفِيَنَّهُ ظَالِمَةً لَهُ عَاصِيَةً لِرَبِّكَ وَ لَتَنْبَحَنَّكَ فِي طَرِيقِكَ كِلَابُ الْحَوَابِ أَلَا إِنَّ ذَلِكَ كَائِنٌ

He<sup>sawww</sup> said to her: 'Yes, O Humeyra! You have opposed my<sup>sawww</sup> order with a severe opposition, and I<sup>sawww</sup> swear by Allah<sup>azwj</sup>, you will be opposing these words of mine and disobey him<sup>asws</sup> after me<sup>sawww</sup>, and you will be going out from the house which I<sup>sawww</sup> leave you behind in it, improperly dressed, surrounded by a group of people, and you will oppose wrongfully to him<sup>asws</sup>, in disobedience of your Lord<sup>azwj</sup>, and there will be reproaching you in your road, the dogs of Al-Hawwab. Indeed, that will be happening'.

ثُمَّ قَالَ قُئِمْنَ فَأَنْصَرِفْنَ إِلَى مَنَازِلِكُنَّ قَالَ فَقُئِمْنَ فَأَنْصَرِفْنَ

Then he<sup>sawww</sup> said: 'Arise and leave to go to your houses!' They arose and left.

قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص جَمَعَ أَوْلِيَاءَكَ النَّفَرَ وَ مَنْ مَالَاهُمْ عَلَى عَلِيٍّ ع وَ طَابَقَهُمْ عَلَى عِدَاوَتِهِ وَ مَنْ كَانَ مِنَ الطُّلَقَاءِ وَ الْمُتَأَفِّقِينَ وَ كَانُوا زُهَاءً أَرْبَعَةَ آلَافٍ رَجُلٍ فَجَعَلَهُمْ تَحْتَ يَدَيِ أُسَامَةَ بْنِ زَيْدٍ مَوْلَاهُ وَ أَمَرَهُ عَلَيْهِمْ وَ أَمَرَهُ بِالْخُرُوجِ إِلَى نَاحِيَةِ مِنَ الشَّامِ

He (Huzeyfa) said, 'Then Rasool-Allah<sup>sawww</sup> gathered those (fourteen) persons, and the ones they inclined against Ali<sup>asws</sup>, and matched them upon his<sup>asws</sup> enmity, and the ones who were from the freed ones, and the hypocrites, and they were approximately four thousand men. He<sup>sawww</sup> made them to be under the hand (command) of Usama Bin Zayd, his<sup>sawww</sup> slave, and made him a commander upon them, and ordered him with the going out to an area of Syria.

فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا قَدِمْنَا مِنْ سَفَرِنَا الَّذِي كُنَّا فِيهِ مَعَكَ وَ نَحْنُ نَسْأَلُكَ أَنْ تَأْذَنَ لَنَا فِي الْمَقَامِ لِتُصْلِحَ مِنْ شَأْنِنَا مَا يُصْلِحُنَا فِي سَفَرِنَا

They said, 'O Rasool-Allah<sup>sawww</sup>! We have just arrived from our journey which we were in with you<sup>sawww</sup>, and we ask you that you<sup>sawww</sup> permit for us regarding the staying in order to sort out our affairs what would be correct for us in our journey'.

قَالَ فَأَمَرَهُمْ أَنْ يَكُونُوا فِي الْمَدِينَةِ رِثْمًا يَحْتَاجُونَ إِلَيْهِ وَ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ فَعَسَكَرَ بِهِمْ عَلَى أُمَيَّالٍ مِنَ الْمَدِينَةِ فَأَقَامَ بِمَكَانِهِ الَّذِي حَدَّ لَهُ رَسُولُ اللَّهِ ص مُنْتَظِرًا لِلْقَوْمِ أَنْ يُؤَافُوهُ إِذَا فَرَعُوا مِنْ أُمُورِهِمْ وَ قَضَاءِ حَوَائِجِهِمْ وَ إِنَّمَا أَرَادَ رَسُولُ اللَّهِ ص بِمَا صَنَعَ مِنْ ذَلِكَ أَنْ تَخْلُوَ الْمَدِينَةُ مِنْهُمْ وَ لَا يَبْقَى بِهَا أَحَدٌ مِنَ الْمُتَأَفِّقِينَ

He (Huzeyfa) said, 'He<sup>sawww</sup> ordered them that they should happen to be in Al-Medina pending they being needed to him<sup>sawww</sup>, and ordered Usama Bin Zayd to march with them upon some miles from Al-Medina. So, he stayed in the place which Rasool-Allah<sup>sawww</sup> had limited for him, awaiting the people and they would be loyal to him when they were free from their affairs and had fulfilled their needs; and rather Rasool-Allah<sup>sawww</sup> wanted with



what he<sup>saww</sup> had done from that, is that Al-Medina should be vacated from them and there should not remain at it anyone from the hypocrites’.

قَالَ لَهُمْ عَلَى ذَلِكَ مِنْ شَأْنِهِمْ وَ رَسُولُ اللَّهِ ص رَأَيْتُ يَخْتُمُهُمْ وَيَأْمُرُهُمْ بِالْخُرُوجِ وَ التَّعَجُّيلِ إِلَى الْوَجْهِ الَّذِي نَدَبَهُمْ إِلَيْهِ إِذْ مَرَضَ رَسُولُ اللَّهِ ص مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ فَلَمَّا رَأَوْا ذَلِكَ تَبَاطَلُوا عَمَّا أَمَرَهُمْ رَسُولُ اللَّهِ ص مِنَ الْخُرُوجِ

He (Huzeyfa) said, ‘They were upon that from their affairs, and Rasool-Allah<sup>saww</sup> was fearful, urging them and ordering them with the going out, and the hastening to the direction which he<sup>saww</sup> had assigned them towards, when Rasool-Allah<sup>saww</sup> fell ill with the illness in which he<sup>saww</sup> passed away. When they saw that, they delayed from what Rasool-Allah<sup>saww</sup> had ordered them of the going out.

فَأَمَرَ قَيْسَ بْنَ عُبَادَةَ وَ كَانَ سَبَاقَ [سَيَافٍ] رَسُولُ اللَّهِ ص وَ الْحُبَابُ بْنُ الْمُنْذِرِ فِي جَمَاعَةٍ مِنَ الْأَنْصَارِ يَرْحَلُوا بِهِمْ إِلَى عَسْكَرِهِمْ فَأَخْرَجَهُمْ قَيْسُ بْنُ سَعْدٍ وَ الْحُبَابُ بْنُ الْمُنْذِرِ حَتَّى أَهْلَاهُمْ بِعَسْكَرِهِمْ وَ قَالَا لِأَسَامَةَ إِنَّ رَسُولَ اللَّهِ لَمْ يُرَخِّصْ لَكَ فِي التَّخَلُّفِ قَيْسَ مِنْ وَقْتِكَ هَذَا لِيَعْلَمَ رَسُولُ اللَّهِ ص ذَلِكَ

So he<sup>saww</sup> instructed Qays Bin Ubada, and he was a swordsman (executioner) of Rasool-Allah<sup>saww</sup>, and Al-Hubab Bin Al-Munzar among a group of Helpers to depart with them to their army. Qays Bin Sa’ad and Al-Hubab Bin Al-Munzar took them out until they joined up with their army, and they said to Usama, ‘Rasool-Allah<sup>saww</sup> does not allow you regarding the staying behind, so travel at this time of yours, for Rasool-Allah<sup>saww</sup> to know that’.

فَارْتَحَلَ بِهِمْ أُسَامَةُ وَ انْصَرَفَ قَيْسُ وَ الْحُبَابُ إِلَى رَسُولِ اللَّهِ ص فَأَعْلَمَاهُ بِرِخْلَةِ الْقَوْمِ فَقَالَ هُمَا إِنَّ الْقَوْمَ غَيْرُ سَائِرِينَ

Usama departed with them, and Qays and Al-Hubab left to go to Rasool-Allah<sup>saww</sup> and they let him<sup>saww</sup> know of the departure of the people. He<sup>saww</sup> said to them: ‘The people are not travelling’.

قَالَ فَخَلَا أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بِأَسَامَةَ وَ جَمَاعَةٍ مِنْ أَصْحَابِهِ فَقَالُوا إِلَى أَيْنَ نَنْتَقِلُ وَ نُخَلِّي الْمَدِينَةَ وَ نَخُنْ أَخَوَجَ مَا كُنَّا إِلَيْهَا وَ إِلَى الْمَقَامِ بِهَا فَقَالَ هُمْ وَ مَا ذَلِكَ

He (Huzeyfa) said: ‘Abu Bakr and Umar and Abu Ubeyda broke ranks with Usama and a group of his companions and they said, ‘Where are we going to and vacating Al-Medina, and we are most needy as can be to it, and to the staying at it’. He said to them, ‘And what is that (need)?’

قَالُوا إِنَّ رَسُولَ اللَّهِ قَدْ نَزَلَ بِهِ الْمَوْتُ وَ اللَّهُ لَئِنْ خَلَيْنَا الْمَدِينَةَ لَتَخْذُلُنَّ بِهَا أُمُورٌ لَا يُمَكِّنُ إِصْلَاحُهَا نَنْظُرُ مَا يَكُونُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص ثُمَّ الْمَسِيرُ بَيْنَ أَيْدِينَا

They said, ‘Rasool-Allah<sup>saww</sup>, the death has descended with him<sup>saww</sup>, and by Allah<sup>azwj</sup>, if we were to vacate Al-Medina, matters would be innovated at it, we will not be able to correct these. We shall (first) look at what is happening from the matter of Rasool-Allah<sup>saww</sup>, then the journey would be in front of us’.

قَالَ فَرَجَعَ الْقَوْمُ إِلَى الْمُعَسْكَرِ الْأَوَّلِ وَ أَقَامُوا بِهِ وَ بَعَثُوا رَسُولًا يَتَعَرَّفُ لَهُمْ أَمَرَ رَسُولِ اللَّهِ ص فَأَتَى الرَّسُولُ إِلَى عَائِشَةَ فَسَأَلَهَا عَنْ ذَلِكَ سِرًّا فَقَالَتْ امْضِي إِلَى أَبِي وَ عُمَرَ وَ مَنْ مَعَهُمَا وَ قُلْ لَهُمَا إِنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ فَلَا يَبْرَحَنَّ أَحَدٌ مِنْكُمْ وَ أَنَا أَعْلِمُكُمْ بِالْحَبْرِ وَفَتًا بَعْدَ وَفَتٍ وَ اشْتَدَّتْ عَلَيْهِ رَسُولُ اللَّهِ ص

He (Huzeifa) said, 'The group returned at first to the army and stayed with it, and they sent a messenger in order for them to know the matter of Rasool-Allah<sup>saww</sup>. The messenger came to Ayesha and asked her secretly about that. She said, 'Go to my father, and Umar and the ones with them and say to them that Rasool-Allah<sup>saww</sup> has become heavy (with illness) so no one from you should depart, and I shall let you know with the news, time after time, and I shall witness the illness of Rasool-Allah<sup>saww</sup>'.

فَدَعَتْ عَائِشَةُ صُحْبًا فَقَالَتْ امْضِي إِلَى أَبِي بَكْرٍ وَ أَعْلِمُهُ أَنَّ مُحَمَّدًا فِي حَالٍ لَا يُرْجَى فَهَلُمَّ إِلَيْنَا أَنْتَ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ مَنْ رَأَيْتُمْ أَنْ يَدْخُلَ مَعَكُمْ وَ لَيْكُنْ دُخُولُكُمْ فِي اللَّيْلِ سِرًّا

Ayesha called Suheyb and she said, 'Go to Abu Bakr and let him know that Muhammad<sup>saww</sup> is in a state he<sup>saww</sup> cannot return from, so come to us, you, and Umar, and Abu Ubeyda, and the ones you see to have entered to be with you, and let your entry among the people be secretive during the night'.

قَالَ فَأَتَاهُمُ الْحَبْرُ فَأَخَذُوا بِيَدِ صُحْبٍ فَأَدْخَلُوهُ إِلَى أُسَامَةَ فَأَخْبَرُوهُ الْحَبْرَ وَ قَالُوا لَهُ كَيْفَ يَنْبَغِي لَنَا أَنْ نَتَخَلَّفَ عَنْ مُشَاهَدَةِ رَسُولِ اللَّهِ ص وَ اسْتَأْذَنُوهُ فِي الدُّخُولِ فَأَذِنَ لَهُمْ وَ أَمَرَهُمْ أَنْ لَا يَعْلَمَ بِدُخُولِهِمْ أَحَدٌ وَ إِنَّ عُوفِي رَسُولُ اللَّهِ رَجَعْتُمْ إِلَى عَسْكَرِكُمْ وَ إِنْ حَدَثَ حَادِثُ الْمَوْتِ عَرَّفُونَا ذَلِكَ لِنَكُونَ فِي جَمَاعَةِ النَّاسِ

He (Huzeifa) said, 'The news came to them, so they grabbed a hand of Suheyb and took him to Usama and informed him the news, and they said to him, 'How can it be befitting for us that we stay behind from attending Rasool-Allah<sup>saww</sup>?' And they (asked for a) permission regarding the entry to see him<sup>saww</sup>. He permitted for them and instructed them that not to let anyone know of their entry, and if Rasool-Allah<sup>saww</sup> were to recover, they would return to their army, and if the death were to occur, 'Let us know that so we can become among a community of the people'.

فَدَخَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ لَيْلًا الْمَدِينَةَ وَ رَسُولُ اللَّهِ ص قَدْ ثَقُلَ فَأَفَاقَ بَعْضَ الْإِفَاقَةِ فَقَالَ لَقَدْ طَرَقَ لَيْلَتُنَا هَذِهِ الْمَدِينَةَ شَرٌّ عَظِيمٌ فَقِيلَ لَهُ وَ مَا هُوَ يَا رَسُولَ اللَّهِ

Abu Bakr, and Umar and Abu Ubeyda entered Al-Medina at night, and Rasool-Allah<sup>saww</sup> had become heavy (with illness). He<sup>saww</sup> woke up in one of the waking and said: 'A mighty evil has knocked this city in this night of ours'. It was said to him<sup>saww</sup>, 'And what is it, O Rasool-Allah<sup>saww</sup>?'.

فَقَالَ إِنَّ الَّذِينَ كَانُوا فِي حَيْشِ أُسَامَةَ قَدْ رَجَعَ مِنْهُمْ نَفَرٌ يُخَالِفُونَ عَنْ أَمْرِي إِلَّا إِلَيَّ إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ وَجُحْتُمْ نَفَدُوا حَيْشَ أُسَامَةَ فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى فَالَهَا مَرَاتٍ كَثِيرَةٌ

He<sup>saww</sup> said: 'Those who were in the army of Usama, and number of them have returned in opposition to my<sup>saww</sup> orders. Indeed! I<sup>saww</sup> disavow to Allah<sup>azwj</sup> from them. Woe be unto you! Enforce the army of Usama!' He<sup>saww</sup> kept saying that until he<sup>saww</sup> had said it many times.

قَالَ وَكَانَ بِلَالٌ مُؤَدِّدُ رَسُولِ اللَّهِ ص يُؤَدِّدُ بِالصَّلَاةِ فِي كُلِّ وَقْتٍ صَلَاةٍ فَإِنْ قَدَّرَ عَلَى الْخُرُوجِ تَحَامَلٌ وَ خَرَجَ وَ صَلَّى بِالنَّاسِ وَ إِنْ هُوَ لَمْ يَقْدِرْ عَلَى الْخُرُوجِ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَصَلَّى بِالنَّاسِ

He (Huzeyfa) said, 'And Bilal, Muezzin of Rasool-Allah<sup>saww</sup>, used to proclaim Azaan for the Salaat during every time of the Salat, so if he<sup>saww</sup> was able upon the going out, he<sup>saww</sup> would be carried and he<sup>saww</sup> would go out and pray Salat (leading) the people, and if he<sup>saww</sup> was not able upon the going out, would instruct Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> would pray Salat (leading) the people.

وَ كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الْفَضْلُ بْنُ الْعَبَّاسِ لَا يُزِيلَانِي فِي مَرَضِي ذَلِكَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ص مِنْ لَيْلَتِهِ تِلْكَ الَّتِي قَدِمَ فِيهَا الْقَوْمُ الَّذِينَ كَانُوا تَحْتَ يَدَيَّ أُسَامَةَ أَدَّنَ بِلَالٌ ثُمَّ أَتَاهُ يُخْبِرُهُ كَعَادَتِهِ فَوَجَدَهُ قَدْ ثَقُلَ فَمُنِعَ مِنَ الدُّخُولِ إِلَيْهِ

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Al-Fazl Bin Al-Abbas were not leaving him<sup>saww</sup> during that illness of his<sup>saww</sup>. When Rasool-Allah<sup>saww</sup> woke up in the morning from that night of his<sup>as</sup> in which the group had arrived, those who had been under the hand of Usama, Bilal proclaimed Azaan, then came to him<sup>saww</sup> informing him<sup>saww</sup> as per his habit, but found him<sup>saww</sup> to be heavy (with illness), and was not permitted from entering to see him<sup>saww</sup>.

فَأَمَرْتُ عَائِشَةَ صُحْبِي أَنْ يَمْضِيَ إِلَى أَبِيهَا فَيُعَلِّمَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ فِي مَرَضِهِ وَ لَيْسَ يُطِيقُ التَّهَوُّضَ إِلَى الْمَسْجِدِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع قَدْ شَعَلَ بِهِ وَ يُشَاهِدُهُ عَنِ الصَّلَاةِ بِالنَّاسِ فَاخْرُجْ أَنْتَ إِلَى الْمَسْجِدِ فَصَلِّ بِالنَّاسِ فَإِنَّهَا خَالَةٌ تَهْنِئُكَ وَ حُجَّةٌ لَكَ بَعْدَ الْيَوْمِ

Ayesha instructed Suheyb to go to her father and let him know that, 'Rasool-Allah<sup>saww</sup> had become heavy in his<sup>saww</sup> illness and cannot endure going to the Masjid, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has been too pre-occupied with him<sup>saww</sup> and attending to him<sup>saww</sup> from praying the Salat (leading) the people, so you go to the Masjid and pray Salat (leading) the people, for it is a congratulatory situation and an argument for you after today'.

قَالَ فَلَمْ يَشْعُرِ النَّاسُ وَ هُمْ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ص أَوْ عَلِيًّا ع يُصَلِّي بِهِمْ كَعَادَتِهِ الَّتِي عَرَفُوهَا فِي مَرَضِهِ إِذْ دَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ وَ قَدْ أَمَرَنِي أَنْ أَصَلِّيَ بِالنَّاسِ

He (Huzeyfa) said, 'The people were not aware and they were in the Masjid awaiting Rasool-Allah<sup>saww</sup> or Ali<sup>asws</sup> to (lead) Salat with them like a habit they recognised during his<sup>saww</sup> illness, when Abu Bakr entered the Masjid and said, 'Rasool-Allah<sup>saww</sup> has become heavy (in illness) and has instructed me that I should lead the people in Salat'.

فَقَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ أَنَّى لَكَ ذَلِكَ وَ أَنْتَ فِي جَيْشٍ أُسَامَةَ وَ لَا وَ اللَّهُ لَا أَعْلَمُ أَحَدًا بَعَثَ إِلَيْكَ وَ لَا أَمَرَكَ بِالصَّلَاةِ

A man from the companions of Rasool-Allah<sup>saww</sup> said to him, 'And how can that be so and you were in the army of Usama? And no, by Allah<sup>azwj</sup>, I do not know of anyone having been sent to you, nor you having been instructed with (leading) the Salat?'

ثُمَّ نَادَى النَّاسَ بِلَالٍ فَقَالَ عَلَى رِسَالِكُمْ رَحِمَكُمُ اللَّهُ لِاسْتَأْذِنَ رَسُولَ اللَّهِ ص فِي ذَلِكَ ثُمَّ أَسْرَعَ حَتَّى أَتَى الْبَابَ فَدَقَّهُ دَقًّا شَدِيدًا فَسَمِعَهُ رَسُولُ اللَّهِ ص فَقَالَ مَا هَذَا الدَّقُّ الْعَنِيفُ فَأَنْظَرُوا مَا هُوَ

Then Bilal called the people and said, '(It is) upon your messenger, may Allah<sup>azwj</sup> have Mercy on you all. I shall seek permission to see Rasool-Allah<sup>saww</sup> regarding that'. Then he hastened to the door and knocked it severely. Rasool-Allah<sup>saww</sup> heard it and said: 'What is this violent knocking? Go and look what it is'.

قَالَ فَخَرَجَ الْفَضْلُ بْنُ الْعَبَّاسِ فَفَتَحَ الْبَابَ فَإِذَا بِلَالٍ فَقَالَ مَا وَرَاءَكَ يَا بِلَالُ فَقَالَ إِنَّ أَبَا بَكْرٍ قَدْ دَخَلَ الْمَسْجِدَ وَ قَدْ تَقَدَّمَ حَتَّى وَقَفَ فِي مَقَامِ رَسُولِ اللَّهِ ص وَ زَعَمَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَهُ بِذَلِكَ

He (Huзейfa) said, 'Al-Fazl Bin Al-Abbas came out and opened the door, and there was Bilal. He said, 'What is behind you, O Bilal?' He said, 'Abu Bakr has entered the Masjid and has proceeded until he has stood in the place of Rasool-Allah<sup>saww</sup> and claims that Rasool-Allah<sup>saww</sup> had instructed him with that'.

قَالَ أَوَ لَيْسَ أَبُو بَكْرٍ مَعَ جَيْشِ أُسَامَةَ هَذَا هُوَ وَاللَّهِ الشَّرُّ الْعَظِيمُ الَّذِي طَرَقَ الْبَارِحَةَ الْمَدِينَةَ لَقَدْ أَخْبَرَنَا رَسُولُ اللَّهِ ص بِذَلِكَ وَ دَخَلَ الْفَضْلُ وَ أَدْخَلَ بِلَالًا مَعَهُ فَقَالَ مَا وَرَاءَكَ يَا بِلَالُ فَأَخْبَرَ رَسُولُ اللَّهِ الْخَبَرَ

He said, 'Or isn't Abu Bakr with the army of Usama? By Allah<sup>azwj</sup>! This is the mighty evil which knocked Al-Medina last night. Rasool-Allah<sup>saww</sup> had informed us with that'. And Al-Fazl entered and Bilal entered with him. He<sup>saww</sup> said: 'What is behind you, O Bilal?' He informed Rasool-Allah<sup>saww</sup> the news.

فَقَالَ أَفِيْمُونِي أَفِيْمُونِي أَخْرِجُوا بِي إِلَى الْمَسْجِدِ وَ الَّذِي نَفْسِي بِيَدِهِ قَدْ نَزَلَتْ بِالْإِسْلَامِ نَارِلَةٌ وَ فِتْنَةٌ عَظِيمَةٌ مِنَ الْفِتَنِ

He<sup>saww</sup> said: 'Stand me<sup>saww</sup> up! Stand me up! Come out with me<sup>saww</sup> to the Masjid. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! A calamity has descended with Al-Islam and a mighty Fitna (strife) from the Fitnas'.

ثُمَّ خَرَجَ مَعْصُوبَ الرَّأْسِ يَتَهَادَى بَيْنَ عِلْيٍّ وَ الْفَضْلِ بْنِ الْعَبَّاسِ وَ رِجْلَاهُ يُجْرَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ قَائِمٌ فِي مَقَامِ رَسُولِ اللَّهِ ص وَ قَدْ أَطَافَ بِهِ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ صُهَيْبٌ وَ النَّفَرُ الَّذِينَ دَخَلُوا وَ أَكْثَرُ النَّاسِ قَدْ وَقَفُوا عَنِ الصَّلَاةِ يَنْتَظِرُونَ مَا يَأْتِي بِلَالٌ

Then he<sup>saww</sup> went out, bandaged of the head, wobbling between Ali<sup>asws</sup> and Al-Fazl Bin Al-Abbas, and his<sup>saww</sup> legs were dragging in the ground, until he<sup>saww</sup> entered the Masjid, and Abu Bakr was standing in the place of Rasool-Allah<sup>saww</sup>, and Umar and Abu Ubeyda and Saalim and Suheyb and a the number of those who had entered had surround him, and most of the people had refrained from the Salat awaiting what (news) Bilal would be coming with.

فَلَمَّا رَأَى النَّاسُ رَسُولَ اللَّهِ ص قَدْ دَخَلَ الْمَسْجِدَ وَ هُوَ بِتِلْكَ الْحَالَةِ الْعَظِيمَةِ مِنَ الْمَرَضِ أَعْظَمُوا ذَلِكَ وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَجَذَبَ أَبَا بَكْرٍ مِنْ وَرَائِهِ فَتَنَحَّاهُ عَنِ الْمُخْرَابِ

When the people saw Rasool-Allah<sup>saww</sup> to have entered the Masjid, and he<sup>saww</sup> was in that grievous state from the illness, they considered that grievous, and Rasool-Allah<sup>saww</sup> moved forward and pulled Abu Bakr from his behind and pushed him aside from the prayer niche.

وَأَقْبَلَ أَبُو بَكْرٍ وَ النَّفَرُ الَّذِينَ كَانُوا مَعَهُ فَتَوَارَوْا خَلْفَ رَسُولِ اللَّهِ ص وَ أَقْبَلَ النَّاسُ فَصَلُّوا خَلْفَ رَسُولِ اللَّهِ ص وَ هُوَ جَالِسٌ وَ بِلالٌ يُسْمِعُ النَّاسَ التَّكْبِيرَ حَتَّى قَضَى صَلَاتَهُ

And Abu Bakr and the number of those who had been with him, they lurked behind Rasool-Allah<sup>saww</sup>, and the people came and prayed Salat behind Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> was seated, and Bilal made people hear the exclamation of Takbeer until he<sup>saww</sup> had fulfilled his<sup>saww</sup> Salat.

ثُمَّ التَفَتَ فَلَمْ يَرِ أَبَا بَكْرٍ فَقَالَ أَيُّهَا النَّاسُ أَلَا تَعْجَبُونَ مِنْ ابْنِ أَبِي قُحَافَةَ وَ أَصْحَابِهِ الَّذِينَ أَنْفَذْتُهُمْ وَ جَعَلْتُهُمْ تَحْتَ يَدَيِ أُسَامَةَ وَ أَمْرُتُهُمْ بِالسَّيْرِ إِلَى الْوَجْهِ الَّذِي وَجَّهُوا إِلَيْهِ فَخَالَفُوا ذَلِكَ وَ رَجَعُوا إِلَى الْمَدِينَةِ ابْتِغَاءَ الْفِتْنَةِ أَلَا وَ إِنَّ اللَّهَ قَدْ أَزْكَسَهُمْ فِيهَا اغْرُبُوا بِي إِلَى الْمِنْبَرِ

Then Rasool-Allah<sup>saww</sup> turned, but did not see Abu Bakr, so he<sup>saww</sup> said: 'O you people! Are you not wondering from the son of Abu Qohafa and his companions, those whom I<sup>saww</sup> had sent and made them to be under the hand of Usama, and had ordered them with the journeying to the direction which I<sup>saww</sup> had diverted to? But, they opposed that and returned to Al-Medina seeking the Fitna. Indeed! And surely Allah<sup>azwj</sup> had Arranged for them to be in it. Ascend me<sup>saww</sup> to the pulpit!'

فَقَامَ وَ هُوَ مَرْبُوطٌ حَتَّى قَعَدَ عَلَى أَدْنَى مِرْقَاةٍ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ جَاءَنِي مِنْ أَمْرِ رَبِّي مَا النَّاسُ إِلَيْهِ صَائِرُونَ وَ إِنِّي قَدْ تَرَكْتُكُمْ عَلَى الْحُجَّةِ الْوَاضِحَةِ لَيْلُهَا كَنَهَارُهَا فَلَا تَحْتَلِفُوا مِنْ بَعْدِي كَمَا اخْتَلَفَ مَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ

He<sup>saww</sup> stood up and he<sup>saww</sup> was wrapped up, until he<sup>saww</sup> sat upon the lowest step. He<sup>azwj</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! Surely there has come to me<sup>saww</sup> from the Commands of my<sup>saww</sup> Lord<sup>azwj</sup> what the people are patient to it, and I<sup>saww</sup> am leaving you all upon the Divine Authority, its night is as clear as its day, so do not differ from after me<sup>saww</sup> just as the ones before you from the children of Israel had differed.

أَيُّهَا النَّاسُ إِنَّهُ لَا أَجَلَ لَكُمْ إِلَّا مَا أَحَلَّهُ الْقُرْآنُ وَ لَا أُحْرَمُ عَلَيْكُمْ إِلَّا مَا حَرَّمَهُ الْقُرْآنُ وَ إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ مَسَّكُمُ بِيَمَا لَنْ تَضِلُّوا وَ لَنْ تَزُولُوا كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي

O you people! Surely, there is nothing permissible to you except what the Quran has Permitted, nor prohibited unto you except what the Quran has Prohibited, and I<sup>saww</sup> am leaving behind among you the two weighty things, what if you were to adhered with these two, you will never go astray and never slip – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family, People<sup>asws</sup> of my<sup>saww</sup> Household.

هُمَا الثَّقَلَيْنِ فِيكُمْ وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْصَ فَأَسْأَلُكُمُ بِمَا دَا خَلَقْتُمُونِي فِيهِمَا وَ لِيَدَادَنَّ يَوْمَئِذٍ رِجَالٌ عَنْ حَوْضِي كَمَا تُدَادُ الْغَرِيبَةُ مِنَ الْإِبِلِ فَتَقُولُ رَجُلًا أَنَا فُلَانٌ وَ أَنَا فُلَانٌ فَأَقُولُ أَمَّا الْأَسْمَاءُ فَقَدْ عَرَفْتُ وَ لَكِنَّكُمْ ارْتَدَدْتُمْ مِنْ بَعْدِي فَسُحْقًا لَكُمْ سُحْقًا

These are the two caliphs (replacements) among you, and they will never separate until they return to me<sup>saww</sup> at the Fountain, so I<sup>saww</sup> shall ask you all, what is that you dealt with

me<sup>saww</sup> regarding these two, and men would be impeded from my<sup>saww</sup> Fountain just as the strange camel, so men would say, 'I am so and so', so I<sup>saww</sup> would be saying: 'As for the names, I<sup>saww</sup> have recognise, but you reneged from after me<sup>saww</sup>, so remoteness be for you all, remoteness!'

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَ عَادَ إِلَى حُجْرَتِهِ وَ لَمْ يَظْهَرْ أَبُو بَكْرٍ وَ لَا أَصْحَابُهُ حَتَّى فُضِيَ رَسُولُ اللَّهِ ص وَ كَانَ مِنَ الْأَنْصَارِ وَ سَعْدٍ مِنَ السَّقِيفَةِ مَا كَانَ فَمَنْعُوا أَهْلَ بَيْتِ نَبِيِّهِمْ حُقُوقَهُمْ الَّتِي جَعَلَهَا اللَّهُ عَزَّ وَ جَلَّ لَهُمْ

Then he<sup>saww</sup> descended from the pulpit and returned to his<sup>saww</sup> chamber, and neither Abu Bakr nor his companions appeared until Rasool-Allah<sup>saww</sup> passed away, and it happened from the Helpers, and (clan of) Sa'ad, from the Saqeefa what happened. They deprived the People<sup>asws</sup> of the Household their rights which Allah<sup>azwj</sup> Mighty and Majestic had Made it to be for them.

وَ أَمَّا كِتَابُ اللَّهِ فَمَزَقُوهُ كُلَّ مَزَقٍ وَ فِيمَا أَخْبَرْتُكَ يَا أَخَا الْأَنْصَارِ مِنْ خَطْبٍ مُعْتَبَرٍ لِمَنْ أَحَبَّ اللَّهُ هِدَايَتَهُ

And as for the Book of Allah<sup>azwj</sup>, they tore it with every tearing, and among what I have informed you, O brother of Ansaar, is from a reliable address for the one whom Allah<sup>azwj</sup> Loves to Guide him'.

فَقَالَ الْقَتْنَى سَمِّ لِي الْقَوْمَ الْآخِرِينَ الَّذِينَ خَضَعُوا الصَّحِيفَةَ وَ شَهِدُوا فِيهَا

The youth said: 'Name for me the other group, those who attended the agreement and bore witness in it'.

فَقَالَ حَدِيثُهُ أَبُو سُفْيَانَ وَ عِكْرَمَةُ بْنُ أَبِي جَهْلٍ وَ صَفْوَانُ بْنُ أُمَيَّةَ بْنِ خَلْفٍ وَ سَعِيدُ بْنُ الْعَاصِ وَ خَالِدُ بْنُ الْوَلِيدِ وَ عَيَّاشُ بْنُ أَبِي رَبِيعَةَ وَ بَشِيرُ بْنُ سَعْدٍ وَ سَهْلُ بْنُ عَمْرِو وَ حَكِيمُ بْنُ حِزَامٍ وَ صُهَيْبُ بْنُ سِنَانٍ وَ أَبُو الْأَعْوَرِ السُّلَمِيُّ وَ مُطِيعُ بْنُ الْأَسْوَدِ الْمَدَرِيُّ وَ جَمَاعَةٌ مِنْ هَؤُلَاءِ مِمَّنْ سَقَطَ عَنِّي إِخْصَاءُ عَدَدِهِمْ

Huzeyfa said, 'Abu Sufyan, and Ikrimah Bin Abu Jahl, and Safwan Bin Umayya Bin Khalaf, and Saeed Bin Al Aas, and Khalid Bin Al Waleed, and Ayyash Bin Abu Rabie, and Bashir Bin Sa'ad, and Suheyl Bin Amro, and Hakeem Bin Hizam, and Suheyb Bin Sinan, and Abu Al Awr Al Sulamy, and Mutie Bin Al-Aswad Al-Madary, and a group of those from the ones who number count is dropped from me (cannot remember)'.

فَقَالَ الْقَتْنَى يَا أَبَا عَبْدِ اللَّهِ مَا هَؤُلَاءِ فِي أَصْحَابِ رَسُولِ اللَّهِ ص حَتَّى قَدْ انْقَلَبَ النَّاسُ أَجْمَعُونَ بِسَبَبِهِمْ

The youth said, 'O servant of Allah<sup>azwj</sup>! They are not from the companions of Rasool-Allah<sup>saww</sup> until all the people had overturned due to them?'

فَقَالَ حَدِيثُهُ إِنَّ هَؤُلَاءِ رُءُوسُ الْقَبَائِلِ وَ أَشْرَافُهَا وَ مَا مِنْ رَجُلٍ مِنْ هَؤُلَاءِ إِلَّا وَ مَعَهُ مِنَ النَّاسِ خَلْقٌ عَظِيمٌ يَسْمَعُونَ لَهُ وَ يُطِيعُونَ وَ أَشْرَبُوا فِي قُلُوبِهِمْ مِنْ حُبِّ أَبِي بَكْرٍ كَمَا أَشْرَبَ قُلُوبُ بَنِي إِسْرَائِيلَ مِنْ حُبِّ الْعِجْلِ وَ السَّامِرِيِّ حَتَّى تَرَكُوا هَازُونَ وَ اسْتَضَعُّوهُ

Huzeyfa said, 'They were the chiefs of the tribes and their nobles, and there was no man from them except and with him were a lot of people listening to him, and obeying, and

drinking in their hearts the love of Abu Bakr just as the hearts of the children of Israel had drunk from the love of the calf and Al-Samiri<sup>la</sup>, until they left Haroun<sup>as</sup> and weakened him<sup>as</sup>.

قَالَ الْفَتَىٰ فَإِنِّي أَقْسِمُ بِاللَّهِ حَقًّا حَقًّا أَنِّي لَا أَزَالُ لَهُمْ مُبْعِضًا وَ إِلَى اللَّهِ مِنْهُمْ وَ مِنْ أَعْمَالِهِمْ مُتَبَرِّجًا وَ لَا زِلْتُ لِأَمِيرِ الْمُؤْمِنِينَ عِ مَتَوَالِيًا وَ لِأَعَادِيهِ مُعَادِيًا وَ لِأَحْسَنِّ بِهِ وَ إِنِّي لَا أُؤْمَلُ أَنْ أُزْرَقَ الشَّهَادَةَ مَعَهُ وَشَيْكَأً إِنْ شَاءَ اللَّهُ تَعَالَى

The youth said, 'I hereby swear by Allah<sup>azwj</sup>, truly, truly, I will not decline my hatred for them and disavowing to Allah<sup>azwj</sup> from them and from their deeds, nor cease being a friend to Amir Al-Momineen<sup>asws</sup> and an enemy to his<sup>asws</sup> enemies, and I shall join up with him and be hopeful to be Graced the martyrdom with him<sup>asws</sup> immediately, if Allah<sup>azwj</sup> the Exalted so Desires'.

ثُمَّ وَدَّعَ حَدِيثَهُ وَ قَالَ هَذَا وَجْهِي إِلَى أَمِيرِ الْمُؤْمِنِينَ عِ فَخَرَجَ إِلَى الْمَدِينَةِ وَ اسْتَقْبَلَهُ وَ قَدْ شَخَصَ مِنَ الْمَدِينَةِ يُرِيدُ الْعِرَاقَ فَسَارَ مَعَهُ إِلَى الْبَصْرَةِ فَلَمَّا تَلَقَّى أَمِيرُ الْمُؤْمِنِينَ عِ مَعَ أَصْحَابِ الْجَمَلِ كَانَ ذَلِكَ الْفَتَى أَوَّلَ مَنْ قُتِلَ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ

Then he bade Huzeyfa farewell and said, 'This is my direction to Amir Al-Momineen<sup>asws</sup>. He went out to Al-Medina and met him<sup>asws</sup>, and he<sup>asws</sup> had determined to go out from Al-Medina intending Al-Iraq. He travelled with him<sup>asws</sup> to Al-Basra. When Amir Al-Momineen<sup>asws</sup> met (in battle) with the companions of the camel (Ayesha's army), that youth was the first to be killed from the companions of Amir Al-Momineen<sup>asws</sup>.

وَ ذَلِكَ أَنَّهُ لَمَّا صَافَّ الْقَوْمُ وَ اجْتَمَعُوا عَلَى الْحَرْبِ أَحَبَّ أَمِيرُ الْمُؤْمِنِينَ عِ أَنْ يَسْتَظْهَرَ عَلَيْهِمْ بِدُعَائِهِمْ إِلَى الْقُرْآنِ وَ حُكْمِهِ فَدَعَا بِمُصْحَفٍ وَ قَالَ مَنْ يَأْخُذْ هَذَا الْمُصْحَفَ يَغْرِضْهُ عَلَيْهِمْ وَ يَدْعُوهُمْ إِلَى مَا فِيهِ فَيُحْيِي مَا أَحْيَاهُ وَ يُمِيتُ مَا أَمَاتَهُ

And that is because when the people formed rows (to battle) and they gathered upon the war, Amir Al-Momineen<sup>asws</sup> loved to present to them by calling them to the Quran and its Judgment. He<sup>asws</sup> called for the Parchment and said: 'One who takes with this Parchment, present it to them and call them to what is in it, so keep alive the one it keeps alive, and kill what it kills'.

قَالَ وَ قَدْ شَرَعَتِ الرِّيَاحُ بَيْنَ الْعَسْكَرَيْنِ حَتَّىٰ لَوْ أَرَادَ امْرُؤٌ أَنْ يَمْشِيَ عَلَيْهَا لَمْشَى

He (the narrator) said, 'And the lancing (with spears) had already started between the soldiers to the extent that if a person had wanted to walk to it, would have walked.

قَالَ فَقَامَ الْفَتَى فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَخْذُهُ وَ أَعْرِضْهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, 'The youth stood up and said, 'O Amir Al-Momineen<sup>asws</sup>! I shall take it and present it to them, and call them to what is in it'.

قَالَ فَأَعْرَضَ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ عِ ثُمَّ نَادَى الثَّانِيَةَ مَنْ يَأْخُذْ هَذَا الْمُصْحَفَ يَغْرِضْهُ عَلَيْهِمْ وَ يَدْعُوهُمْ إِلَى مَا فِيهِ فَلَمْ يَثْمُ إِلَيْهِ أَحَدٌ فَقَامَ الْفَتَى وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَخْذُهُ وَ أَعْرِضْهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, 'Amir Al-Momineen<sup>asws</sup> turned away from him. Then he<sup>asws</sup> called out for a second time: 'One will take this Parchment and present it to them and call them to



what is in it?' But, no one stood up to him. The youth stood up and said, 'O Amir Al-Momineen<sup>asws</sup>! I shall take it and present it to them and call them to what is in it'.

قَالَ فَأَعْرِضْ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ نَادَى الثَّالِثَةَ فَلَمْ يَنْصُرْ إِلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا الْفَتَى وَ قَالَ أَنَا أَخُذُهُ وَ أَعْرِضُهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, 'Amir Al-Momineen<sup>asws</sup> turned away from him. Then he<sup>asws</sup> called out for a third time, but no one from the people stood up to him<sup>asws</sup> except the youth, and said, 'I shall take it and present it to them, and call them to what is in it'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَإِنَّكَ لَمَقْتُولٌ فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ ع مَا شَيْءٌ أَحَبَّ إِلَيَّ مِنْ أَنْ أُزَيِّقَ الشَّهَادَةَ بَيْنَ يَدَيْكَ وَ أَنْ أُقْتَلَ فِي طَاعَتِكَ

Amir Al-Momineen<sup>asws</sup> said: 'You, if you were to do that, you will be killed'. He said, 'By Allah<sup>azwj</sup>, O Amir Al-Momineen<sup>asws</sup>! There is nothing more beloved to me than to be graced the martyrdom in front of you<sup>asws</sup>, and to be killed in obedience to you<sup>asws</sup>'.

فَأَعْطَاهُ أَمِيرُ الْمُؤْمِنِينَ ع الْمُصْحَفَ فَتَوَجَّهَ بِهِ نَحْوَ عَسْكَرِهِمْ فَنَظَرَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ إِنَّ الْفَتَى مِمَّنْ حَشَا اللَّهُ قَلْبُهُ نُورًا وَ إِيمَانًا وَ هُوَ مَقْتُولٌ وَ لَقَدْ أَشْفَقْتُ عَلَيْهِ مِنْ ذَلِكَ وَ لَنْ يُفْلِحَ الْقَوْمُ بَعْدَ قَتْلِهِمْ إِيَّاهُ

Amir Al-Momineen<sup>asws</sup> gave him the Parchment and he headed with it around their soldiers. Amir Al-Momineen<sup>asws</sup> looked at him and said: 'The youth is from the ones Allah<sup>azwj</sup> has Crammed his heart with Noor and Eman, and he will be killed, and I<sup>asws</sup> was compassionate upon him from that, and the people will never be successful after their killing him'.

فَمَضَى الْفَتَى بِالْمُصْحَفِ حَتَّى وَقَفَ بِإِزَاءِ عَسْكَرِ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ حِينَئِذٍ عَنْ يَمِينِ الْهُودَجِ وَ شِمَالِهِ وَ كَانَ لَهُ صَوْتٌ فَنَادَى بِأَعْلَى صَوْتِهِ مَعَاشِرَ النَّاسِ هَذَا كِتَابُ اللَّهِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ الْحُكْمِ بِمَا أَنْزَلَ اللَّهُ فِيهِ فَأَنِيبُوا إِلَى طَاعَةِ اللَّهِ وَ الْعَمَلِ بِكِتَابِهِ

The youth went with the Parchment until he paused parallel to the soldiers of Ayesha, and Talha and Al-Zubeyr then were on the right and left of the carriage (carrying Ayesha), and there was a (loud) voice for him. He called out at the top of his voice, 'Community of people! This is the Book of Allah<sup>azwj</sup>, and Amir Al-Momineen<sup>asws</sup> is calling you to the Book of Allah<sup>azwj</sup> and the Judgment with what Allah<sup>azwj</sup> has Revealed in it, therefore come to the obedience of Allah<sup>azwj</sup> and the acting (in accordance) with His<sup>azwj</sup> Book!'

قَالَ وَ كَانَتْ عَائِشَةُ وَ طَلْحَةُ وَ الزُّبَيْرُ يَسْمَعُونَ قَوْلَهُ فَأَمْسَكُوا فَلَمَّا رَأَى ذَلِكَ أَهْلُ عَسْكَرِهِمْ بَادَرُوا إِلَى الْفَتَى وَ الْمُصْحَفِ فِي يَمِينِهِ فَقَطَعُوا يَدَهُ الْيُمْنَى فَتَنَاولَ الْمُصْحَفَ بِيَدِهِ الْيُسْرَى وَ نَادَاهُمْ بِأَعْلَى صَوْتِهِ مِثْلَ نِدَائِهِ أَوَّلَ مَرَّةٍ

He (the narrator) said, 'And Ayesha, and Talha and Al-Zubeyr were listening to his words, and they withheld. When people of their army saw that, they rushed towards the youth, and the Parchment was in his right hand, and they cut off his right hand. So he grabbed the Parchment with his left hand and called out to them at the top of his voice like his call the first time.

فَبَادَرُوا إِلَيْهِ وَ قَطَعُوا يَدَهُ الْيُسْرَى فَتَنَاولَ الْمُصْحَفَ وَ احْتَضَنَهُ وَ دِمَاؤُهُ تَجْرِي عَلَيْهِ وَ نَادَاهُمْ مِثْلَ ذَلِكَ فَشَدُّوا عَلَيْهِ فَقَتَلُوهُ وَ وَقَعَ مَيِّتًا فَقَطَعُوهُ إِرْبًا إِرْبًا وَ لَقَدْ رَأَيْنَا شَحْمَ بَطْنِهِ أَصْفَرَ

They rushed towards him and cut off his left hand. He grabbed the Parchment and embraced it, and his blood was flowing upon it, and called them similar to that. They attacked upon him and killed him, and he fell down dead. They cut him into pieces and pieces, and we saw the fat of his belly as pale.

قَالَ وَ أَمِيرُ الْمُؤْمِنِينَ ع وَاقِفٌ يَرَاهُمْ فَأَقْبَلَ عَلَى أَصْحَابِهِ وَ قَالَ إِنِّي وَ اللَّهُ مَا كُنْتُ فِي شَكٍّ وَ لَا لَبْسٍ مِنْ ضَلَالَةِ الْقَوْمِ وَ بَاطِلِهِمْ وَ لَكِنْ أُخْبِثُ أَنْ يَتَّبِعَنَّ لَكُمْ جَمِيعاً ذَلِكَ مِنْ بَعْدِ قَتْلِهِمُ الرَّجُلَ الصَّالِحَ

He (the narrator) said, 'And Amir Al-Momineen<sup>asws</sup> was standing, seeing them. He<sup>asws</sup> turned towards his<sup>asws</sup> companions and said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> was not in doubt nor clouded from the straying of the people and their falsehood, but I<sup>asws</sup> loved to manifest that to you all, from after their killing the righteous man'.

حَكِيمُ بْنُ جَبَلَةَ الْعَبْدِيِّ فِي رِجَالٍ صَالِحِينَ مَعَهُ وَ تَضَاعَفُ ذُنُوبُهُمْ بِهَذَا الْفَتَى وَ هُوَ يَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ وَ الْحُكْمِ بِهِ وَ الْعَمَلِ بِمُوجِبِهِ فَتَارُوا إِلَيْهِ فَفَتَلَوْهُ وَ لَا يَرْتَابُ بِقَتْلِهِمْ مُسْلِمٌ وَ وَقَدَتِ الْحَرْبُ وَ اشْتَدَّتْ

Hakeem Bin Jabala Al Abdy was among the righteous men with him and their sins are multiplied due to this youth and he was calling them to Book of Allah<sup>azwj</sup> and the Judgment with it, and the acting with its Obligations. But they rushed to him and killed him, and no Muslim was doubtful of their killing, and the war ignited and intensified.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اِجْمَلُوا بِأَجْمَعِكُمْ عَلَيْهِمْ بِسْمِ اللَّهِ حَمَّ لَا يُنْصَرُونَ وَ حَمَلٌ هُوَ بِنَفْسِهِ وَ الْحَسَنَانِ وَ أَصْحَابِ رَسُولِ اللَّهِ ص مَعَهُ فَعَاَصَ فِي الْقَوْمِ بِنَفْسِهِ فَوَ اللَّهُ مَا كَانَ إِلَّا سَاعَةً مِنْ نَهَارٍ حَتَّى رَأَيْنَا الْقَوْمَ كُلَّهُ شَلَالًا يَمِينًا وَ شِمَالًا صَرَغَى تَحْتَ سَنَابِكِ الْخَيْلِ

Amir Al Momineen<sup>asws</sup> said: 'All of you attack upon them, in the Name of Allah<sup>azwj</sup>, **Ha Meem [40:1]**, they will not be helped'. And he<sup>asws</sup> attacked by himself<sup>asws</sup>, and Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>, and companions of Rasool-Allah<sup>saww</sup> were with him<sup>asws</sup>. He<sup>asws</sup> plunged into the people by himself<sup>asws</sup>. By Allah<sup>azwj</sup>! It was not except an hour from the day until we saw the people, all of them running right and left falling under the hooves of the horses.

وَ رَجَعَ أَمِيرُ الْمُؤْمِنِينَ ع مُؤَيَّدًا مَنْصُورًا وَ فَتَحَ اللَّهُ عَلَيْهِ وَ مَنَحَهُ أَكْتَافَهُمْ وَ أَمَرَ بِذَلِكَ الْفَتَى وَ جَمِيعٍ مَنْ قُتِلَ مَعَهُ فَلَقُوا فِي ثِيَابِهِمْ بِدِمَائِهِمْ لَمْ تُنَزَعْ عَنْهُمْ ثِيَابُهُمْ وَ صَلَّى عَلَيْهِمْ وَ دَفَنَهُمْ

And Amir Al Momineen<sup>asws</sup> returned aided, helped, and Allah<sup>azwj</sup> Granted victory to him<sup>asws</sup>, and Gave him their shoulders, and instructed with that youth, and the entirety of the ones killed with him, so they were wrapped in their clothes in their blood, not removing their clothes from them, and prayed Salat upon them, and buried them.

وَ أَمَرَهُمْ أَنْ لَا يُجَاهِزُوا عَلَى جَرِيحٍ وَ لَا يَتَّبِعُوا هُمُ مُدْبِرًا وَ أَمَرَ بِمَا حَوَى الْعَسْكَرُ فَجُمِعَ لَهُ فَقَسَمَهُ بَيْنَ أَصْحَابِهِ

And he<sup>asws</sup> instructed them that they should neither pounce upon an injured one, nor pursue any fleer of theirs, and instructed with whatever soldiers had possessed, and it was gathered to him<sup>asws</sup> and he<sup>asws</sup> distributed it between his<sup>asws</sup> companions.

وَ أَمَرَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ أَنْ يَدْخُلَ أُخْتَهُ الْبَصْرَةَ فَيَقِيمَ بِهَا أَيَّاماً ثُمَّ يُرْجِلَهَا إِلَى مَنْزِلِهَا بِالْمَدِينَةِ

And he instructed Muhammad Bin Abu Bakr that he enters his sister (Ayesha) into Al Basra, stay at it for a few days, then send her to her house at Al Medina.

قَالَ عَبْدُ اللَّهِ بْنُ سَلَمَةَ كُنْتُ مِنْ شَهِدِ حَرْبِ أَهْلِ الْجَمَلِ فَلَمَّا وَضَعَتِ الْحَرْبُ أَوْزَارَهَا رَأَيْتُ أُمَّ ذَلِكَ الْفَتَى وَاقِفَةً عَلَيْهِ فَجَعَلَتْ تَبْكِي عَلَيْهِ وَتُقْبِلُهُ وَ أَنْشَأَتْ تَقُولُ

Abdullah Bin Salama said, 'I was from the ones who attended the battle of the people of the camel. When the war placed its burdens (ended), I saw the mother of that youth standing at him, and she went on to cry upon him, and kissing him, and she prosed saying,

يَا رَبِّ إِنَّ مُسْلِمًا أَتَاهُمْ-  
يَأْمُرُهُمْ بِالْأَمْرِ مِنْ مَوْلَاهُمْ  
وَأُمُّهُمْ قَائِمَةٌ تَرَاهُمْ-  
يَتْلُو كِتَابَ اللَّهِ لَا يَخْشَاهُمْ-  
فَخَضَبُوا مِنْ دَمِهِ قَنَاهُمْ-  
تَأْمُرُهُمْ بِالْعَيِّ لَا تَنْهَاهُمْ

'O Lord<sup>azwj</sup>! He came to the Muslims reciting the Book of Allah<sup>azwj</sup>, not fearing them, enjoining them with the command from their Master<sup>asws</sup>, but they dyed their spear from his blood, and his mother was standing looking at them instructing with the error, not forbidding them".<sup>84</sup>

4- قب، المناقب لابن شهر آشوب عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ إِذَا عَايَنُوا عِنْدَ الْمَوْتِ مَا أُعِدَّ لَهُمْ مِنَ الْعَذَابِ الْأَلِيمِ وَ هُمْ أَصْحَابُ الصَّحِيفَةِ الَّتِي كَتَبُوا عَلَى مُخَالَفَةِ عَلِيٍّ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

(The book) 'Manaqib' of Ibn Shehr Ashub,

'From Al Baqir<sup>asws</sup> regarding Words of the Exalted: **Like that, Allah will Show their deeds to them as regrets upon them, [2:167]:** 'When they witness at death what is Prepared for them of the painful Punishment – and they are the companions of the agreement which they had written upon opposition to Ali<sup>asws</sup>, **and they will not be exiting from the Fire [2:167]**".

وَعَنْهُ ع فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً أَعْلَمَهُمْ بِمَا فِي قُلُوبِهِمْ وَ هُمْ أَصْحَابُ الصَّحِيفَةِ.

And from him<sup>asws</sup> regarding Words of the Exalted: **O you who believe! Do not take for intimate ones from besides your own [3:118]** – He<sup>azwj</sup> Knew of what was in their hearts, and they are companions of the agreement".<sup>85</sup>

5- مع، معاني الأخبار ماجيلويه عَنْ عَمِّهِ عَنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مَعْنَى قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع لَمَّا نَظَرَ إِلَى الثَّانِي وَ هُوَ مُسَجَّى بِقَوْبِهِ مَا أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِصَحِيفَتِهِ مِنْ هَذَا الْمُسَجَّى فَقَالَ عَنِّي بِمَا صَحِيفَتُهُ الَّتِي كُتِبَتْ فِي الْكُفَّةِ.

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

<sup>84</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 3

<sup>85</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 4

'I asked Abu Abdullah<sup>asws</sup> about the meaning of the words of Amir Al-Momineen<sup>asws</sup> when he looked at the second one (Umar), and he was wrapped in his clothes (shroud): 'There is no one more beloved to me<sup>asws</sup> that I<sup>asws</sup> meet Allah<sup>azwj</sup> with his agreement, than this wrapped one'. He<sup>asws</sup> said: 'He<sup>asws</sup> meant by it his agreement which he had written in the Kabah'<sup>86</sup>

6- كَأ، الكافي بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَا يَكُونُ مِنْ جُحَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَتَيْنَ مَا كَانُوا تُؤْمِنُ بِتَبَتُّهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(The book) 'Al Kafi' – By his chain from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].***

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَ الْمُغِيرَةَ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَيْسَ مَضَى مُحَمَّدٌ ص لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النَّبُوءَةُ أَبَدًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

He<sup>asws</sup> said; 'This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad<sup>saww</sup> were to pass away, they would not let the Caliphate to be in the Clan of Hashim<sup>asws</sup>, nor the Prophet-hood ever. So, Allah<sup>azwj</sup> Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ

He (the narrator) said, 'I said, 'The Words of the Mighty and Majestic: ***Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].*** He<sup>asws</sup> said: 'And these two Verse were (also) Revealed regarding them on that day'.

قَالَ أَبُو عَبْدِ اللَّهِ ع لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشَبِّهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قَتْلِ الْحُسَيْنِ ع وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولُ اللَّهِ ص أَنَّ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ ع وَ خَرَجَ الْمُلْكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ الْحَدِيثَ.

Abu Abdullah<sup>asws</sup> said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn<sup>asws</sup> was martyred, and thus it had preceded in the Knowledge of Allah<sup>azwj</sup> Mighty and Majestic which He<sup>azwj</sup> Made known to the Rasool-Allah<sup>saww</sup> that when the agreement is written down, Al-Husayn<sup>asws</sup> would be

<sup>86</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 5

martyred, and the kingdom would exit from the Clan of Hashim<sup>asws</sup>. All of that did take place”.<sup>87</sup>

7- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ قَالَ: شَهِدْتُ أَبَا ذَرٍّ مَرِيضاً عَلَى عَهْدِ عُمَرَ فِي إِمَارَتِهِ فَدَخَلَ عَلَيْهِ عُمَرُ يُعَوِّدُهُ وَعِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَلْمَانُ وَ الْمُقْدَادُ وَ قَدْ أَوْصَى أَبُو ذَرٍّ إِلَى عَلِيٍّ ع وَ كَتَبَ وَ أَشْهَدَ

I (Majlisi) am saying , ‘I found in the book of Suleym Bin Qays – From Aban Bin Ayyash, from his who said,

‘I attended Abu Zarr<sup>ra</sup> who fell ill in the era of Umar during his rule. Umar entered to console him<sup>ra</sup> and with him<sup>ra</sup> were Amir Al-Momineen<sup>asws</sup>, and Salman<sup>ra</sup> and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup> had bequeathed to Ali<sup>asws</sup>, and it was written and witnessed.

فَلَمَّا خَرَجَ عُمَرُ قَالَ رَجُلٌ مِنْ أَهْلِ أَبِي ذَرٍّ مِنْ بَنِي عَمِّهِ بَنِي غِفَارٍ مَا مَنَعَكَ أَنْ تُوصِيَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عُمَرَ

When Umar went out, a man from the family of Abu Zarr<sup>ra</sup>, from the clan of his<sup>ra</sup> uncle, clan of Ghifar, said, ‘What prevented you from bequeathing to the amir al-momineen Umar?’

قَالَ قَدْ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقًّا أَمَرَنَا بِهِ رَسُولُ اللَّهِ ص وَ نَحْنُ ثَمَانُونَ رَجُلًا أَرْبَعُونَ رَجُلًا مِنَ الْعَرَبِ وَ أَرْبَعُونَ رَجُلًا مِنَ الْعَجَمِ فَسَلَّمْنَا عَلَى عَلِيٍّ بِأَمْرِ الْمُؤْمِنِينَ فِينَا هَذَا الْقَائِمُ الَّذِي سَمَّيْتَهُ أَمِيرَ الْمُؤْمِنِينَ

He<sup>ra</sup> said, ‘I<sup>ra</sup> have bequeathed to the true Amir Al Momineen Rasool-Allah<sup>saww</sup> had ordered us with it, and we were eighty men – forty men from the Arabs and forty men from the non-Arabs. We greeted unto Ali<sup>asws</sup> as ‘Amir Al Momineen’. He was standing among us, the one whom you named as ‘Amir Al Momineen’.

وَ مَا أَحَدٌ مِنَ الْعَرَبِ وَ لَا مِنَ الْمَوَالِي الْعَجَمِ رَاجِعَ رَسُولَ اللَّهِ ص إِلَّا هَذَا وَ صَوَّجُبُهُ الَّذِي اسْتَخْلَفَهُ فَإِنَّهُمَا قَالَا أَوْ حَقٌّ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ اللَّهُمَّ نَعَمْ حَقٌّ مِنَ اللَّهِ وَ رَسُولِهِ أَمَرَنِي اللَّهُ بِذَلِكَ فَأَمُرُكُمْ بِهِ

And there was no one, neither from the Arabs nor from the friends of the non-Arabs retorting Rasool-Allah<sup>saww</sup> except this one and his companion who made him a caliph. They said, ‘Is this a truth from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Yes, a truth from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Commanded me<sup>saww</sup> with that, so I<sup>saww</sup> ordered you all with it’.

قَالَ سُلَيْمٌ فُلْتُ يَا أَبَا الْحَسَنِ وَ أَنْتَ يَا سَلْمَانَ وَ أَنْتَ يَا مُقْدَادَ تَقُولُونَ كَمَا قَالَ أَبُو ذَرٍّ قَالُوا نَعَمْ صَدَقَ فُلْتُ أَرْبَعَةُ عُذُولٍ وَ لَوْ لَمْ يُحَدِّثْنِي غَيْرُ وَاحِدٍ مَا شَكَّكَتُ فِي صِدْقِهِ وَ لَكِنَّ أَرْبَعَتَكُمْ أَشَدُّ لِنَفْسِي وَ بَصِيرَتِي

Suleym said, ‘O Abu Al Hassan<sup>asws</sup>! And you Salman<sup>ra</sup>, and you Miqdad<sup>ra</sup> are saying just as Abu Zarr<sup>ra</sup> has said?’ They said, ‘He<sup>ra</sup> speaks the truth’. I said, ‘Four just ones, and even if one had narrated to me, I would not have doubted in his truthfulness, but the four of you have strengthened myself, and my insight’.

<sup>87</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 6

فُلْتُ أَصْلَحَكَ اللَّهُ أَ تُسْمُونَ الثَّمَانِينَ مِنَ الْعَرَبِ وَ الْمَوَالِي فَسَمَّاهُمْ سَلْمَانُ رَجُلًا رَجُلًا فَقَالَ عَلِيٌّ ع وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ صَدَقَ سَلْمَانُ رَحْمَةُ اللَّهِ وَ مَغْفِرَتُهُ عَلَيْهِ وَ عَلَيْهِم

I said, 'May Allah<sup>azwj</sup> Keep you<sup>ra</sup> well! Can you name the eighty from the Arans and the friends?' Salman<sup>ra</sup> named them, man by man. Ali<sup>asws</sup>, and Abu Zarr<sup>ra</sup>, and Al Miqdad<sup>ra</sup> said, 'Salman<sup>ra</sup> speaks the truth, may Allah<sup>azwj</sup> and Mercy on him<sup>ra</sup> and Forgive him<sup>ra</sup> and them'.

فَكَانَ مِنْ سَمَى أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ الْخُمْسَةُ مِنَ الشُّوَرِيِّ وَ فِي رِوَايَةٍ أُخْرَى وَ الْخُمْسَةُ أَصْحَابُ الصَّحِيفَةِ وَ عَمَّارُ بْنُ يَاسِرٍ وَ سَعْدُ بْنُ عُبادَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ الْبَاقِي مِنْ صَحَابَةِ الْعَقَبَةِ وَ فِي رِوَايَةٍ وَ الثَّقَبَاءُ مِنْ أَصْحَابِ الْعَقَبَةِ وَ أَبِي بْنُ كَعْبٍ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ جُلُومُهُمْ وَ عُظْمُهُمْ مِنْ أَهْلِ بَدْرٍ وَ عُظْمُهُمْ مِنَ الْأَنْصَارِ فِيهِمْ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ خَالِدُ بْنُ زَيْدٍ أَبُو أَيُّوبَ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ بَشِيرُ بْنُ سَعْدٍ

From those that he<sup>ar</sup> (Salman) named were – Abu Bakr, and Umar, and Abu Ubeyda, and Ma'az, and Saalim, and the five of the companions of the consultative council (Al-Shura), and Amaar Bin Yaasir, and Sa'd Bin Abaada, and the remaining ones of the companions of Al-Uqba, and Ubay Bin Ka'ab, and Abu Zarr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup>, and the remaining ones of the majority from the people of Badr and most of them were from the Helpers, among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub, and Asied Bin Hazeyr, and Bashir Bin Saeed.

قَالَ سَلِيمٌ فَأَطْلُنِي قَدْ لَقِيتُ عَلَيْهِمُ فَسَأَلْتُهُمْ وَ خَلَوْتُ بِهِمْ رَجُلًا رَجُلًا فَمِنْهُمْ مَنْ سَكَتَ عَنِّي فَلَمْ يُجِئْنِي بِشَيْءٍ وَ كَتَمَنِي وَ مِنْهُمْ مَنْ حَدَّثَنِي

Suleym said, 'I think I met them (all) and asked them, and was alone with them, many by man. From them was one who remained silent from me and did not answer me with anything and concealed from me; and from them was one who narrated to me'.

ثُمَّ قَالَ أَصَابَتْنا فِتْنَةٌ أَخَذَتْ بِقُلُوبِنَا وَ أَسْمَاعِنَا وَ أَبْصَارِنَا وَ ذَلِكَ لَمَّا ادَّعَى أَبُو بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ بَعْدَ ذَلِكَ إِنَّا أَهْلُ بَيْتٍ أَكْرَمَنَا اللَّهُ وَ اخْتَارَ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ إِنَّ اللَّهَ أَيُّ أَنْ يَجْمَعَ لَنَا أَهْلَ الْبَيْتِ النُّبُوَّةَ وَ الْخِلَافَةَ

Then he said, 'Fitna afflicted us, seizing our hearts, and our hearing, and our sights, and that is when Abu Bakr claimed that he heard Rasool-Allah<sup>saww</sup> saying after that: 'We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Honoured us<sup>asws</sup>, and has Chosen the Hereafter to be for us<sup>asws</sup> over the world, and that Allah<sup>azwj</sup> Refused to Gather for us<sup>asws</sup>, People<sup>asws</sup> of the Household, the Prophet-hood and the caliphate'.

فَاخْتَجَّ بِذَلِكَ أَبُو بَكْرٍ عَلَى عَلِيٍّ ع حِينَ جِيءَ بِهِ لِلْبَيْعَةِ وَ صَدَّقَهُ وَ شَهِدَ لَهُ أَرْبَعَةٌ كَانُوا عِنْدَنَا خِيَارًا غَيْرَ مُتَّهِمِينَ مِنْهُمْ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ عُمَرُ وَ مُعَاذٌ وَ ظَنَّنَا أَنَّهُمْ قَدْ صَدَّقُوا

Abu Bakr argued by that upon Ali<sup>asws</sup> when they came with him<sup>asws</sup> for the allegiance, and they ratified him, and there testified for him forty (of them) who were good ones in our view, not indicted. From them was Ubeyda, and Saalim, and Umar, and Muaz, and we thought they had spoken the truth.

فَلَمَّا بَايَعَ عَلِيٌّ ع خَبَرْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ مَا قَالَهُ وَ أَخْبَرَ أَنَّ هَؤُلَاءِ الْخُمْسَةَ كَتَبُوا بَيْنَهُمْ كِتَابًا تَعَاهَدُوا عَلَيْهِ وَ تَعَاهَدُوا فِي ظِلِّ الْكَعْبَةِ إِنْ مَاتَ مُحَمَّدٌ أَوْ قُتِلَ أَنْ يَنْظَاهَرُوا عَلِيًّا فَيَزُوُوا هَذَا الْأَمْرَ وَ اسْتَشْهَدَ أَرْبَعَةً سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ الزُّبَيْرَ

It was only when Ali<sup>asws</sup> was pledged allegiance to, we were informed that Rasool-Allah<sup>saww</sup> had said what he<sup>saww</sup> had said, and we were informed that these five had written a letter between them pacting upon it, and agreed upon in the shade of the Kabah that if Muhammad<sup>saww</sup> dies or is killed, they would overpower Ali<sup>asws</sup> and impede this caliphate, and four of them testified to this (statement of Ali<sup>asws</sup>)— Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> and Al-Zubayr.

وَشَهِدُوا لَهُ بَعْدَ مَا وَجَبَتْ فِي أَغْنَانَا لِأَبِي بَكْرٍ بَيْعَتُهُ الْمَلْعُونَةُ الصَّالَّةُ فَلَعِمْنَا أَنَّ عَلِيًّا ع لَمْ يَكُنْ لِيُرْوَى عَنْ رَسُولِ اللَّهِ ص بَاطِلًا وَ شَهِدَ لَهُ الْأَخْيَارُ مِنْ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks then we came to know that Ali<sup>asws</sup> would never report from Rasool-Allah<sup>saww</sup> any falsehood, and testified to him<sup>asws</sup> as being the best of the companions of Muhammad<sup>saww</sup>.

فَقَالَ جُلٌّ مِنْ قَالَ هَذِهِ الْمَقَالَةُ إِنَّا تَدَبَّرْنَا الْأَمْرَ بَعْدَ ذَلِكَ فَذَكَرْنَا قَوْلَ نَبِيِّ اللَّهِ ع وَ نَحْنُ نَسْمَعُ أَنَّ اللَّهَ يُحِبُّ أَرْبَعَةً مِنْ أَصْحَابِي وَ أَمَرَنِي بِحُبِّهِمْ وَ إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَيْهِمْ فَقُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ

Most of them said these words, 'We reconsidered the matter after that and we remembered the words of the Prophet<sup>saww</sup> – and we heard: 'Allah<sup>azwj</sup> Loves four of my<sup>saww</sup> companions and Ordered me<sup>saww</sup> for their love and that the Paradise is eagerly awaiting them'. We said, 'Who are they, O Rasool-Allah<sup>saww</sup>?'

فَقَالَ أَحِبِّي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ مِنْ بَغْدِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ سَلْمَانَ الْفَارِسِيِّ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ

He<sup>saww</sup> said: 'My<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and the Guardian of every believer after me<sup>saww</sup>, Ali<sup>asws</sup> bin Abu Talib<sup>asws</sup>, and Salman Al-Farsi<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>'.

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ ثُمَّ سَكَتَ ثُمَّ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ وَ أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادُ

And in another report – He<sup>saww</sup> said: 'Indeed, Ali<sup>asws</sup> is from them'. Then he<sup>saww</sup> was silent, then said: "Indeed, Ali<sup>asws</sup> is from them'. Then he<sup>saww</sup> was silent, 'Indeed, Ali<sup>asws</sup> is from them, and Abu Zarr<sup>ra</sup> and Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>'.

وَ إِنَّا نَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ بِمَا رَكِبْنَاهُ وَ بِمَا أَتَيْنَاهُ

And we seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup> from what we have done and come up with.

قَدْ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ قَوْلًا لَمْ نَعْلَمْ تَأْوِيلَهُ وَ مَعْنَاهُ إِلَّا خَيْرًا قَالَ لَيْدَنَّ عَلَيَّ الْخَوْضَ أَقْوَامٌ مِّنْ صَحْبَنِي وَ مِنْ أَهْلِ الْمَكَانَةِ مِنِّي وَ الْمَنْزِلَةِ عِنْدِي حَتَّى إِذَا وَقَفُوا عَلَى مَرَاتِبِهِمْ اخْتَلَسُوا دُونِي وَ فِي رِوَايَةٍ اخْتَلَجُوا دُونِي وَ أَحَدٌ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ وَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَذْبَارِهِمُ الْمُتَهَمَرَى مِنْذُ فَارَقْتَهُمْ



And we have heard from Rasool-Allah<sup>saww</sup> saying certain words that we do not understand its explanation except as good. He<sup>saww</sup> said: 'A group of my<sup>saww</sup> companions will come to me<sup>saww</sup> at the Fountain, and they will be those who had status with me<sup>saww</sup> and a position, until they will pause in accordance with their ranks, and they will see me<sup>saww</sup> and come nearer to me<sup>saww</sup>. They will be grabbed and sent to the left. I<sup>saww</sup> will say: 'O Lord<sup>azwj</sup>, my<sup>saww</sup> companions, my<sup>saww</sup> companions! It will be said to me<sup>saww</sup>: 'You<sup>saww</sup> don't know what they have done after you<sup>saww</sup>. They did not cease to be apostates, turning on their backs, going backwards since you<sup>saww</sup> separated from them'.

وَلَعَمْرُنَا لَوْ أَنَّا حِينَ فُضِضَ رَسُولُ اللَّهِ ص سَلَّمْنَا الْأَمْرَ إِلَى عَلِيٍّ ع فَأَطَعْنَاهُ وَتَابَعْنَاهُ وَبَايَعْنَاهُ لَرَشَدْنَا وَاهْتَدَيْنَا وَوُفَّقْنَا

And as for our affairs, had we – since the passing away of Rasool-Allah<sup>saww</sup> – submitted our affairs to Ali<sup>asws</sup> and obeyed him<sup>asws</sup>, and followed him<sup>asws</sup>, and paid allegiance to him<sup>asws</sup>, he<sup>asws</sup> would keep us on the right path, and guided us, and harmonise us.

وَلَكِنَّ اللَّهَ قَضَى الْإِخْتِلَافَ وَالْفُرْقَةَ وَالْبَلَاءَ فَلَا بُدَّ مِنْ أَنْ يَكُونَ مَا عَلِمَ اللَّهُ وَقَضَى وَقَدَّرَ

However, Allah<sup>azwj</sup> Ordained it (in order to test the righteous ones) that there should be differentiation, and (due to that people are divided into) the sects and the (subjected to) afflictions. Thus it had to take place, as it was in the Knowledge of Allah<sup>azwj</sup> and the fate and the destiny (as per actions of the nation)'.

سَلِّمُ بْنُ قَيْسٍ قَالَ فَشَهِدْتُ أَبَا دَرٍّ بِالرَّيْدَةِ حِينَ سَبَّهَ عُثْمَانُ وَ أَوْصَى إِلَى عَلِيٍّ ع فِي أَهْلِهِ وَ مَالِهِ فَقَالَ لَهُ قَائِلٌ لَوْ كُنْتُ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ فَقَالَ قَدْ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ سَلَّمْنَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص

Sulaym Bin Qays said, 'I saw Abu Zarr<sup>ra</sup> at Al-Rabza when Usman exiled him<sup>ra</sup>, and he<sup>ra</sup> bequeathed to Ali<sup>asws</sup> with regards to his<sup>ra</sup> family and his<sup>ra</sup> belongings. Someone said to him, 'If only you had bequeathed to Amir-ul-Momineen Usman'. He<sup>ra</sup> said, 'I<sup>ra</sup> have bequeathed to the Amir-ul-Momineen<sup>asws</sup> who is the true Amir-ul-Momineen, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. We had greeted him<sup>asws</sup> as 'Amir-ul-Momineen' in the era of Rasool-Allah<sup>saww</sup> by the Command of Allah<sup>azwj</sup>.

بِأَمْرِ رَسُولِ اللَّهِ ص قَالَ ص لَنَا سَلَّمُوا عَلَى أَخِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي بِإِمْرَةِ الْمُؤْمِنِينَ فَإِنَّهُ زُرُّ الْأَرْضِ الَّذِي تَسْكُنُ إِلَيْهِ وَ لَوْ قَدْ فَقَدْتُمُوهُ أَنْكَرْتُمْ الْأَرْضَ وَ أَهْلَهَا

He<sup>saww</sup> said to us: 'Greet my<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and my<sup>saww</sup> guardian of every believer after me<sup>saww</sup>, as 'Amir-ul-Momineen', for he<sup>asws</sup> is reason by which the earth is in a tranquil state, if you were to lose him<sup>asws</sup> the earth would refuse to carry you an its inhabitants.

فَرَأَيْتُ عَجَلَ هَذِهِ الْأُمَّةِ وَ سَامِرِيهَا رَاجِعًا رَسُولَ اللَّهِ ص فَقَالَا حَقٌّ مِنَ اللَّهِ وَ رَسُولِهِ فَعَضِبَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ حَقٌّ مِنَ اللَّهِ وَ رَسُولِهِ أَمَرَنِي بِذَلِكَ

I saw the calf of this community and its Samiri rebuking Rasool-Allah<sup>saww</sup> saying, 'Is this truth from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?'. Rasool-Allah<sup>saww</sup> got angered by it and said: 'It is truth from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Command me<sup>saww</sup> for that'.

فَلَمَّا سَلَّمَا عَلَيْهِ أَقْبَلَا عَلَى أَصْحَابِهِمَا سَالِمٌ وَ أَبِي عُبَيْدَةَ حِينَ خَرَجَا مِنْ بَيْتِ عَلِيٍّ ع مِنْ بَعْدِ مَا سَلَّمَا عَلَيْهِ فَقَالَا هُمَا مَا بَالُ هَذَا الرَّجُلِ مَا زَالَ رَفَعَ خَبِيسَةَ ابْنِ عَمِّهِ وَ قَالَ أَحَدُهُمَا إِنَّهُ أَمَرَ ابْنَ عَمِّهِ وَ قَالَ الْجَمِيعُ مَا لَنَا عِنْدَهُ خَيْرٌ مَا بَقِيَ عَلَيَّ

When we had greeted him<sup>asws</sup>, the two of them went to their companions Ma'az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali<sup>asws</sup> after having greeted him<sup>asws</sup> – so the two of them said to them, 'What is it with this man<sup>saww</sup>, he<sup>saww</sup> does not cease to elevate his<sup>asws</sup> cousin<sup>asws</sup>'. And one of them said, 'He<sup>saww</sup> always makes good the affair of his<sup>saww</sup> cousin<sup>asws</sup>'. And all of them said, 'There is no good for us if Ali<sup>asws</sup> remains (alive)'.

قَالَ فَقُلْتُ يَا أَبَا ذَرٍّ هَذَا التَّسْلِيمُ بَعْدَ حَجَّةِ الْوَدَاعِ أَوْ قَبْلَهَا قَالَ أَمَّا التَّسْلِيمَةُ الْأُولَى فَقَبْلَ حَجَّةِ الْوَدَاعِ وَ أَمَّا التَّسْلِيمَةُ الْآخَرَى فَبَعْدَ حَجَّةِ الْوَدَاعِ قُلْتُ فَمَعَاقِدُهُ هَؤُلَاءِ الْخُمْسَةِ مَتَى كَانَ قَالَ فِي حَجَّةِ الْوَدَاعِ

Sulaym said, 'I said, 'O Abu Zarr<sup>ar</sup>, was this greeting before or after the Farewell Hajj?' He<sup>ar</sup> said, 'As for the first greeting, it was before the Farewell Hajj, and as for the other one, it was after the Farewell Hajj'. I said, 'When was the contract of those five made?' He<sup>ar</sup> said, 'During the Farewell Hajj'.

قُلْتُ أَخْبِرْنِي أَصْلَحَكَ اللَّهُ عَنِ الْإِثْنَيْ عَشَرَ أَصْحَابِ الْعَقَبَةِ الْمُتَلَتِّمِينَ الَّذِينَ أَرَادُوا أَنْ يَنْفِرُوا بِرَسُولِ اللَّهِ ص النَّافَةِ مَتَى كَانَ ذَلِكَ قَالَ بِعَدِيرِ خُمٍّ مَقْفَلِ رَسُولِ اللَّهِ ص

I said, 'May Allah<sup>azwj</sup> Keep you well, inform me about the twelve companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger<sup>saww</sup> of Allah<sup>azwj</sup>, when did that happen?' He<sup>ar</sup> said, 'At Ghadeer Khumm, when Rasool-Allah<sup>saww</sup> was returning from the Farewell Hajj'.

قُلْتُ أَصْلَحَكَ اللَّهُ تَعْرِفُهُمْ قَالَ إِي وَ اللَّهُ كُلُّهُمْ قُلْتُ مِنْ أَيْنَ تَعْرِفُهُمْ وَ قَدْ أَسْرَهُمُ رَسُولُ اللَّهِ ص إِلَى حُدَيْفَةَ قَالَ عَمَّارٌ بْنُ يَاسِرٍ كَانَ قَائِدًا وَ حُدَيْفَةُ سَائِقًا فَأَمَرَ حُدَيْفَةَ بِالْجَنَمَانِ وَ لَمْ يَأْمُرْ بِذَلِكَ عَمَّارًا

I said, 'May Allah<sup>azwj</sup> Keep you well, do you know them?' He<sup>ra</sup>, said, 'Yes, by Allah<sup>azwj</sup>, all of them'. I said, 'From where did you<sup>ra</sup> come to know them and Rasool-Allah<sup>saww</sup> had told Huzayfa to keep it a secret?' He<sup>ra</sup> said, 'Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar'.

قُلْتُ تُسَمِّيهِمْ لِي قَالَ خُمْسَةُ أَصْحَابِ الصَّحِيفَةِ وَ الْخُمْسَةُ أَصْحَابُ الشُّورَى وَ عَمْرُو بْنُ الْعَاصِ وَ مُعَاوِيَةُ

I said, 'Can you name them for me?' He<sup>ra</sup> said, 'Five companions of the agreement, and five companions of the consultative council, and Amr Bin Al-Aas and Muawiya'.

قُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ تَرَدَّدَ عَمَّارٌ وَ حُدَيْفَةُ فِي أَمْرِهِمْ بَعْدَ رَسُولِ اللَّهِ ص حِينَ رَأَيْنَاهُمْ

I said, 'May Allah<sup>azwj</sup> Keep you well, how come Ammar and Huzayfa hesitated in their affairs after Rasool-Allah<sup>saww</sup>, when they had both seen them (companions of Al-Uqba)?'

و فِي رِوَايَةٍ أُخْرَى فَكَيْفَ نَزَلَ عَمَّارٌ وَ حُذَيْفَةُ فِي أَمْرِهِمْ بَعْدَ رَسُولِ اللَّهِ ص

And in another report: 'How come Ammar and Huzeyfa descended in their affairs after Rasool-Allah<sup>saww</sup>?'

قَالَ إِنَّهُمْ أَظْهَرُوا التَّوْبَةَ وَ النَّدَامَةَ بَعْدَ ذَلِكَ وَ ادَّعَى عَجْلُهُمْ مَنَزِلَةً وَ شَهِدَ لَهُ سَامِرِيُّهُمْ وَ الثَّلَاثَةُ مَعَهُ بِأَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ فَقَالُوا لِعَلِّي عَ هَذَا أَمْرٌ حَدَثَ بَعْدَ الْأَوَّلِ فَشَكَّ مَنْ شَكَّ مِنْهُمْ إِلَّا أَنَّهُمَا تَابَا وَ عَرَفَا وَ سَلِمَا

He<sup>ar</sup> said, 'They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard Rasool-Allah<sup>saww</sup> saying that. They said, 'Perhaps this matter happened after the first one. So the ones who doubted from them doubted, except that these two repented and understood, and were safe'.

قَالَ سُلَيْمٌ بْنُ قَيْسٍ فَلَقِيتُ عَمَّارًا فِي خِلَافَةِ عُثْمَانَ بَعْدَ مَا مَاتَ أَبُو ذَرٍّ فَأَخْبَرْتُهُ بِمَا قَالَ أَبُو ذَرٍّ فَقَالَ صَدَقَ أَخِي إِنَّهُ لَا بُدَّ وَ أَصْدَقُ مِنْ أَنْ يُحَدِّثَ عَنْ عَمَّارٍ بِمَا لَا يَسْمَعُ مِنْهُ

Sulaym Bin Qays said, 'I met Ammar during the Caliphate of Usman after Abu Zarr<sup>ar</sup> had passed away and informed him of what Abu Zarr<sup>ar</sup> had said. He said, 'My brother Abu Zarr<sup>ar</sup> spoke the truth. He<sup>ar</sup> is more righteous and truthful than to narrate from Ammar what he<sup>ar</sup> had not heard from him'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ بِمَا تُصَدِّقُ أَبَا ذَرٍّ قَالَ أَشْهَدُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي هَجَةٍ أَصْدَقُ مِنْ أَبِي ذَرٍّ وَ لَا أَبَرُّ

I said, 'May Allah<sup>azwj</sup> Keep you well, you are ratifying Abu Zarr<sup>ar</sup>?' He said, 'I hereby testify that I have heard Rasool-Allah<sup>saww</sup> say: 'The sky has not cast a shadow, nor has the dust (ground) carried anyone who is more truthful in his words than Abu Zarr<sup>ar</sup>, nor anyone more righteous'.

قُلْتُ يَا نَبِيَّ اللَّهِ وَ لَا أَهْلَ بَيْتِكَ قَالَ إِنَّمَا أَعْنِي غَيْرَهُمْ مِنَ النَّاسِ

I (Ammar) said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, not even the People<sup>asws</sup> of your<sup>saww</sup> Household?' He<sup>saww</sup> said: 'What I<sup>saww</sup> mean is apart from them<sup>asws</sup>, from the (other) people'.

ثُمَّ لَقِيتُ حُذَيْفَةَ بِالْمَدَائِنِ رَحَلْتُ إِلَيْهِ مِنَ الْكُوفَةِ فَذَكَرْتُ لَهُ مَا قَالَ أَبُو ذَرٍّ فَقَالَ سُبْحَانَ اللَّهِ أَبُو ذَرٍّ أَصْدَقُ وَ أَبَرُّ مِنْ أَنْ يُحَدِّثَ عَنْ رَسُولِ اللَّهِ ص بِغَيْرِ مَا قَالَ.

Then I met Huzayfa at Mada'in – I travelled to him from Al-Kufa – and I mentioned to him what Abu Zarr<sup>ar</sup> had said. He said, 'Glory be to Allah<sup>azwj</sup>, Abu Zarr<sup>ar</sup> is more truthful and

righteous than to narrate something from Rasool-Allah<sup>saww</sup> with other than what he<sup>saww</sup> had said”.<sup>88</sup>

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<sup>88</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 7

## CHAPTER 4 – COMMENTARY ON THE CONVENING OF THE SAQEEFA AND ITS PROCEDURE

1- ج، الإحتجاج عن أبي المفضل محمد بن عبد الله الشيباني بإسناده الصحيح عن رجاله ثقة عن ثقة أن النبي ص خرج في مرضه الذي توفي فيه إلى الصلاة مؤكياً على الفضل بن العباس و غلام له يقال له ثوبان و هي الصلاة التي أراد التخلّف عنها لثقله

(The book) 'Al Ihtijaj' – From Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani, by his correct chain from his men, a reliable one from a reliable one –

'The Prophet<sup>saww</sup> came out to the Salat during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away, relying upon Al-Fazl Bin Al-Abbas, and a slave of his<sup>saww</sup> called Sowban, and it is the Salat which he<sup>saww</sup> wanted a replacement for it due to his<sup>saww</sup> heaviness (of illness).

ثم حمل على نفسه ص و خرج فلما صلى عاد إلى منزله فقال لعلامه اجلس على الباب و لا تحجب أحداً من الأنصار و بجلاء العشي و جاءت الأنصار فأخذوا بالباب و قالوا ائذن لنا على رسول الله

Then he<sup>saww</sup> (took the) load upon himself<sup>saww</sup> and went out. When he<sup>saww</sup> prayed Salat, he<sup>saww</sup> returned to his<sup>saww</sup> house. He<sup>saww</sup> said to his<sup>saww</sup> slave: 'Sit at the door and do not bar anyone from the Helpers', and the faintness came to him<sup>saww</sup>, and the Helpers came and they knocked on the door and said, 'Give permission to us upon seeing Rasool-Allah<sup>saww</sup>!'

فقال هو معشي عليه و عنده نساؤه فجعلوا يبكون فسمع رسول الله ص البكاء فقال من هؤلاء قالوا الأنصار فقال ص من هاهنا من أهل بيتي قالوا علي و العباس

He said, 'He<sup>saww</sup> is with unconsciousness upon him and with him<sup>saww</sup> are his<sup>saww</sup> wives. Then went on to wail and Rasool-Allah<sup>saww</sup> heard the wailing. He<sup>saww</sup> said: 'Who are they?' They said, 'The Helpers'. He<sup>saww</sup> said: 'Who is over here from my<sup>saww</sup> family?' They said: 'Ali<sup>asws</sup> and Al-Abbas'.

فدعاهما و خرج متوكئاً عليهما فاستند إلى جذع من أساطين مسجده و كان الجذع خريد نخلة فاجتمع الناس و خطب و قال في كلامه إنه لم يمت نبي قط إلا خلف تركة و قد خلفت فيكم الثقلين كتاب الله و أهل بيتي فمن ضيعهم ضيعه الله

He called them, and went out reclining upon them, and he<sup>saww</sup> reclined to a trunk from the pillars of his<sup>saww</sup> Masjid, and the trunk was a branch of a palm tree. The people gathered, and he<sup>saww</sup> addressed and said in his<sup>saww</sup> speech: 'No Prophet<sup>saww</sup> dies at all except and a replacement (successor) is left behind, and I<sup>saww</sup> am leaving behind among you all the two weighty things – Book of Allah<sup>azwj</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household, so the one who wastes them, Allah<sup>azwj</sup> would Waste him.

ألا و إن الأنصار كرشى التي آوى إليها و إلي أوصيكم بتقوى الله و الإحسان إليهم فاقبلوا من محسنهم و تجاوزوا عن مسيئهم

Indeed! And the Helpers are like my<sup>saww</sup> feathers which I<sup>saww</sup> can shelter to, and I<sup>saww</sup> am bequeathing you with fearing Allah<sup>azwj</sup>, and the doing of good to them. Accept from their good deeds and overlook from their evil deeds.

ثُمَّ دَعَا أُسَامَةَ بْنَ زَيْدٍ فَقَالَ سِرْ عَلَى بَرَكََةِ اللَّهِ وَ النَّصْرِ وَ الْعَافِيَةِ حَيْثُ أَمَرْتُكَ بِمَنْ أَمَرْتُكَ عَلَيْهِ وَ كَانَ صَ قَدْ أَمَرْتُ عَلَى جَمَاعَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَ أَمَرْتُ أَنْ يُعِيرُوا عَلَيَّ مُؤَنَّةً وَادِي فِي فَلَسْطِينَ

Then he<sup>saww</sup> called Usama Bin Zayd and said: 'Travel upon Blessings of Allah<sup>azwj</sup> and the Help, and the well-being where I<sup>saww</sup> order you to, with the ones I<sup>saww</sup> make you to be in charge upon'. And he<sup>saww</sup> had made him to be a commander upon a group of Emigrants and the Helpers, among them being Abu Bakr, and Umar, and a group of the Emigrants in the beginning, and he<sup>saww</sup> instructed him to change at Mowtat, a valley in Palestine.

فَقَالَ لَهُ أُسَامَةُ يَا بِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي فِي الْمَقَامِ أَيَّامًا حَتَّى يَشْفِيكَ اللَّهُ فَإِنِّي مَتَى خَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالَةِ خَرَجْتُ وَ فِي قَلْبِي مِنْكَ قَرْحَةٌ

Usama said to him<sup>saww</sup>, 'May my father and my mother be (sacrificed) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> permit me to stay for days until Allah<sup>azwj</sup> Heals you<sup>saww</sup>, for when I go out and you<sup>saww</sup> are upon this state, I would be going out and in my heart would be a sore about you<sup>saww</sup>.'

فَقَالَ أَنفِذْ يَا أُسَامَةُ فَإِنَّ الْقُعُودَ عَنِ الْجِهَادِ لَا يَجِبُ فِي حَالٍ مِنَ الْأَحْوَالِ فَبَلَغَ رَسُولُ اللَّهِ ص أَنَّ النَّاسَ طَعَنُوا فِي عَمَلِهِ فَقَالَ رَسُولُ اللَّهِ ص بَلَّغَنِي أَنَّكُمْ طَعَنْتُمْ فِي عَمَلِ أُسَامَةَ وَ فِي عَمَلِ أَبِيهِ مِنْ قَبْلُ وَ لَمْ يَلَمْزُوا اللَّهَ إِنَّهُ خَلِيقٌ بِالْإِمَارَةِ وَ إِنَّ أَبَاهُ كَانَ خَلِيقًا بِهَا وَ إِنَّهُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ فَأَوْصِيكُمْ بِهِ خَيْرًا فَلَمَّا قُلْتُمْ فِي إِمَارَتِهِ فَقَدْ قَالَ قَائِلُكُمْ فِي إِمَارَةِ أَبِيهِ

He<sup>saww</sup> said: 'Implement, O Usama, for the sitting back from the Jihad is not obliged in a state from the states'. It reached Rasool-Allah<sup>saww</sup> that the people were taunting regarding his deed, so Rasool-Allah<sup>saww</sup> said: 'It reached me<sup>saww</sup> that you are taunting regarding a deed of Usama and regarding a deed of his father of before, and I<sup>saww</sup> swear by Allah<sup>azwj</sup>, he is creative in his command, and his father was creative with it, and he is from the most beloved of the people to me<sup>saww</sup>. I<sup>saww</sup> bequeath good with him, so if you were to say (taunts) regarding his command, so your speaker had said regarding the command of his father'.

ثُمَّ دَخَلَ رَسُولُ اللَّهِ ص إِلَى بَيْتِهِ وَ خَرَجَ أُسَامَةُ مِنْ يَوْمِهِ حَتَّى عَسَكَرَ عَلَى رَأْسِ قَرْسَخٍ مِنَ الْمَدِينَةِ وَ نَادَى مُنَادِي رَسُولُ اللَّهِ ص أَنْ لَا يَتَخَلَّفَ عَنْ أُسَامَةَ أَحَدٌ مِمَّنْ أَمَرْتُهُ عَلَيْهِ

Then Rasool-Allah<sup>saww</sup> entered into his<sup>saww</sup> house, and Usama went out from his day until the army was on top of a cliff, a Farsakh from Al-Medina, and a caller of Rasool-Allah<sup>saww</sup> called out: 'No one from the ones I<sup>saww</sup> have made him a commander upon should stay behind from Usama!'

فَلَحِقَ النَّاسُ بِهِ وَ كَانَ أَوَّلَ مَنْ سَارَعَ إِلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ فَتَزَلُّوا فِي رُقَاقٍ وَاحِدٍ مَعَ جُمْلَةِ أَهْلِ الْعَسْكَرِ

The people joined up with him, and the first one to hasten to him were Abu Bakr and Umar and Ubeyda Bin Al-Jarrah. They descended in one lane with the total of the people of the army’.

قَالَ وَ تَقُلُّ رَسُولُ اللَّهِ ص فَجَعَلَ النَّاسُ يَمْنَنَ لَمْ يَكُنْ فِي بَعْثِ أُسَامَةَ يَدْخُلُونَ عَلَيْهِ أَرْسَالًا وَ سَعْدُ بْنُ عُبَادَةَ شَاكَ فَكَانَ لَا يَدْخُلُ أَحَدٌ مِنَ الْأَنْصَارِ عَلَى النَّبِيِّ ص إِلَّا أَنْصَرَفَ إِلَى سَعْدٍ يَعُودُهُ

He (the narrator) said, ‘And Rasool-Allah<sup>saww</sup> became heavy (with illness), so the people, from the ones who did not happen to be among the sending of Usama, went on to entered to see him<sup>saww</sup> in an orderly manner, and Sa’ad Bin Ubada had a complaint (illness). So, no one from the Helpers entered to see the Prophet<sup>saww</sup> except he left to see Sa’ad to console him’.

قَالَ وَ فُيَضُّ رَسُولُ اللَّهِ ص وَفَتِ الضُّحَى مِنْ يَوْمِ الْإِثْنَيْنِ بَعْدَ خُرُوجِ أُسَامَةَ إِلَى مَعْشَرِهِ يَوْمَئِذٍ فَرَجَعَ أَهْلُ الْعَسْكَرِ وَ الْمَدِينَةِ قَدْ رَجَعَتْ بِأَهْلِهَا فَأَقْبَلَ أَبُو بَكْرٍ عَلَى نَاقَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْمَسْجِدِ فَقَالَ أَيُّهَا النَّاسُ مَا لَكُمْ تَمُوجُونَ إِنْ كَانَ مُحَمَّدٌ قَدْ مَاتَ قَرُبُ مُحَمَّدٍ ص لَمْ يَمُتْ

He (the narrator) said, ‘And Rasool-Allah<sup>saww</sup> passed away at morning time of the day of Monday, two days after the exit of Usama to his soldiers. The people of the army returned and Al-Medina trembled with its inhabitants. Abu Bakr came upon a camel of his until he paused at the door of the Masjid and said, ‘O you people! What is the matter with you all rippling? If Muhammad<sup>saww</sup> has died, so perhaps he<sup>saww</sup> did not die:

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ عَلَى عَقَبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144]’.***

ثُمَّ اجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ وَ جَاءُوا بِهِ إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ فَلَمَّا سَمِعَ بِذَلِكَ عُمَرُ أَخْبَرَ بِهِ أَبَا بَكْرٍ وَ مَضَى مُسْرِعِينَ إِلَى السَّقِيفَةِ وَ مَعَهُمَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ فِي السَّقِيفَةِ خَلْقٌ كَثِيرٌ مِنَ الْأَنْصَارِ وَ سَعْدُ بْنُ عُبَادَةَ بَيْنَهُمْ مَرِيضٌ

Then the Helpers gathered to Sa’ad Bin Ubada and they came with him to a shed (Saqeefa) of the clan of Saida. When Umar heard of that, he informed Abu Bakr with it, and they both went quickly to the shed and with them was Abu Ubeyda Bin Al-Jarrah, and in the shed there was a lot of people from the Helpers, and Sa’ad Bin Ubada was between them, sick.

فَتَنَازَعُوا الْأَمْرَ بَيْنَهُمْ قَالَ الْأَمْرُ إِلَى أَنْ قَالَ أَبُو بَكْرٍ فِي آخِرِ كَلَامِهِ لِلْأَنْصَارِ إِنَّمَا أَدْعُوكُمْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَوْ إِلَى عُمَرَ وَ كِلَاهُمَا قَدْ رَضِيتُ هَذَا الْأَمْرَ وَ كِلَاهُمَا أَرَاهُ لَهُ أَهْلًا

They contended the command between them, saying the command is to’ – up to Abu Bakr saying at the end of his speech to the Helpers, ‘But rather, I am calling you all to Abu Ubeyda Bin Al-Jarrah, or to Umar, and both of them have agreed to this command, and both of them see themselves to be rightful for it’.



فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا يَنْبَغِي لَنَا أَنْ نَتَقَدَّمَكَ يَا أَبَا بَكْرٍ أَنْتَ أَقْدَمُنَا إِسْلَامًا وَ أَنْتَ صَاحِبُ الْغَارِ وَ ثَانِيِ الثَّنَيْنِ فَأَنْتَ أَحَقُّ بِهَذَا الْأَمْرِ وَ أَوْلَانَا بِهِ

Umar and Abu Ubeyda said, 'It is not befitting for us that we precede you, O Abu Bakr. You are our foremost one in Islam, and you were the companion (of Rasool-Allah<sup>saww</sup>) in the cave, and second of the two, so you are more rightful with this command, and first one of us with it'.

فَقَالَتِ الْأَنْصَارُ نَحْذَرُ أَنْ يَغْلِبَ عَلَى هَذَا الْأَمْرِ مَنْ لَيْسَ مِنَّا وَ لَا مِنْكُمْ فَتَجْعَلُ مِنَّا أَمِيرًا وَ مِنْكُمْ أَمِيرًا وَ نَرْضَى بِهِ عَلَى أَنَّهُ إِنْ هَلَكَ اخْتَرْنَا آخَرَ مِنَ الْأَنْصَارِ

The Helpers said, 'We are cautious that he would overcome upon this command, one who is neither from us nor from you, so we shall made a ruler to be from us and a rule to be from you we shall be pleased with him upon that if he were to die, we shall choose the other one from the Helpers'.

فَقَالَ أَبُو بَكْرٍ بَعْدَ أَنْ مَدَحَ الْمُهَاجِرِينَ وَ أَنْتُمْ مَعَاشِرَ الْأَنْصَارِ مِمَّنْ لَا يُنْكِرُ فَضْلَهُمْ وَ لَا يَغْمُثُهُمُ الْعَظِيمَةُ فِي الْإِسْلَامِ رَضِيَكُمْ اللَّهُ أَنْصَارًا لِدِينِهِ وَ لِرَسُولِهِ وَ جَعَلَ إِلَيْكُمْ مُهَاجِرَتَهُ وَ فِيكُمْ مَحَلَّ أَزْوَاجِهِ فَلَيْسَ أَحَدٌ مِنَ النَّاسِ بَعْدَ الْمُهَاجِرِينَ الْأَوَّلِينَ يَمْنَرِلَكُمْ فَهُمْ الْأَمْرَاءُ وَ أَنْتُمْ الْوُزَرَاءُ

Abu Bakr said after having praised the Emigrants, 'And you, community of the Helpers, are from the ones whose merits cannot be denied, nor your great favours to Al-Islam. You Helpers have Pleased Allah<sup>azwj</sup> for His<sup>azwj</sup> Religion and for His<sup>azwj</sup> Rasool<sup>saww</sup>, and Made His<sup>azwj</sup> Emigrants to be to you, and among you is a place of his<sup>saww</sup> wives. Thus, there isn't anyone from the people, after the first Emigrants, being with your status, for they are the rulers and you are the ministers'.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ الْأَنْصَارِيُّ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَمْلِكُوا عَلَى أَيْدِيكُمْ وَ إِنَّمَا النَّاسُ فِي فَيْئِكُمْ وَ ظِلَالِكُمْ وَ لَنْ يَجْزِيَئَ يُجْزِيئَ عَلَى خِلَافِكُمْ وَ لَنْ يَصْدُرَ النَّاسُ إِلَّا عَنْ رَأْيِكُمْ وَ أَنْتُمْ عَلَى الْأَنْصَارِ

Al-Hubab Bin Al-Munzar Al-Ansari stood up and said, 'O community of the Helpers! Take control upon your own hands, and rather the people are in your shadow and your shade, and no audacious one will have the audacity upon opposing you, and the people will never implement except you your view', and he praised upon the Helpers.

ثُمَّ قَالَ فَإِنْ أَبَى هَؤُلَاءِ تَأْمِيرَكُمْ عَلَيْهِمْ فَلَسْنَا نَرْضَى تَأْمِيرَهُمْ عَلَيْنَا وَ لَا نَقْنَعُ بِدُونِ أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ

Then he said, 'So, if they were to refuse to make you rulers upon them, then we do not agree their being rulers upon us, and we will not be content without there happening to be a ruler from us and a ruler from them'.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ هَبْهَاتِ لَا يَجْتَمِعُ سَيْفَانِ فِي غِمْدٍ وَاحِدٍ إِنَّهُ لَا تَرْضَى الْعَرَبُ أَنْ تُؤْمَرَكُمْ وَ نَبِيُّهَا مِنْ غَيْرِكُمْ وَ لَكِنَّ الْعَرَبَ لَا تَمْنَعُ أَنْ تُؤَلَّى أَمْرَهَا مَنْ كَانَتْ التُّبُوهُ فِيهِمْ وَ لَنَا بِذَلِكَ عَلَى مَنْ خَالَفَنَا الْحُجَّةُ الظَّاهِرَةُ وَ السُّلْطَانُ الْبَيِّنُ

Umar Bin Al-Khattab stood up and said, 'Far be it! Two swords cannot be gathered to be in one sheath! The Arabs are not pleased to make you rulers and (although) their Prophet<sup>saww</sup>

is from other than you (Helpers), but the Arabs will not refuse for their affairs to be ruled by the ones the Prophet-hood was among them (Emigrants), and for us with that is the apparent argument against the ones who oppose us and the clear proof.

فَمَا يُنَازِعُنَا فِي سُلْطَانِ مُحَمَّدٍ ص وَ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ إِلَّا مُدْلٍ بِبَاطِلٍ أَوْ مُتَحَانِفٌ لِإِثْمٍ أَوْ مُتَوَرِّطٌ فِي الْهَلَكََةِ مُحِبٌّ لِلْفِتْنَةِ

Therefore do not contend us regarding the authority of Muhammad<sup>saww</sup> and we are his<sup>saww</sup> friends and his<sup>saww</sup> clan, except the one pointing to the falsehood, or deviating to the sins, or entangled in the destruction, loving the Fitna'.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ ثَانِيَةً فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَمْسِكُوا عَلَى أَيْدِيكُمْ وَ لَا تَسْمَعُوا مَقَالَ هَذَا الْجَاهِلِ وَ أَصْحَابِهِ فَيَذْهَبُوا بِنَصِيصِكُمْ مِنْ هَذَا الْأَمْرِ وَ إِنْ أَبَوْا أَنْ يَكُونَ مِنَّا أَمِيرٌ مِنْهُمْ أَمِيرٌ فَأَخْلُوهُمْ عَنْ بِلَادِكُمْ وَ تَوَلَّوْا هَذَا الْأَمْرَ عَلَيْهِمْ فَأَنْتُمْ وَ اللَّهُ أَحَقُّ بِهِ مِنْهُمْ

Al-Hubab Bin Al-Munzar stood up for a second time and said, 'O community of the Helpers! Withhold (the command) upon your hands and do not listen to the words of the ignoramus and his companions, for they will go away with your share from this command, and if they refuse for a ruler to be from us and a ruler to be from them, then evacuate them from your city (Al-Medina) and take charge of this command upon them, for by Allah<sup>azwj</sup>, you are more rightful with it than them.

فَقَدْ دَانَ بِأَسْيَافِكُمْ قَبْلَ هَذَا الْوَقْتِ مَنْ لَمْ يَكُنْ يَدِينُ بِغَيْرِهَا وَ أَنَا جَذَيْلُهَا الْمُحَكَّكُ وَ عُذَيْتُهَا الْمَرْجَبُ وَ اللَّهُ لَئِنْ رَدَّ أَحَدٌ قَوْلِي لِأَخْطِمْ أَنْفَهُ بِالسَّيْفِ

So, he has made it a religion with your swords before this time, one who did not happen to make it a religion with other than it, and its charm is worn out and its taste is desired. By Allah<sup>azwj</sup>! If anyone were to refute my words, I shall destroy his nose (pride) with the sword'.

قَالَ عُمَرُ بْنُ الْخَطَّابِ فَلَمَّا كَانَ الْحُبَابُ هُوَ الَّذِي يُجِيبُنِي لَمْ يَكُنْ لِي مَعَهُ كَلَامٌ فَإِنَّهُ جَرَتْ بَيْنِي وَ بَيْنَهُ مُنَازَعَةٌ فِي حَيَاةِ رَسُولِ اللَّهِ ص فَتَهَانِي رَسُولُ اللَّهِ ص عَنْ مُهَاجَرَتِهِ فَخَلَقْتُ أَنْ لَا أَكَلِمُهُ أَبَدًا

Umar Bin Al-Khattab said, 'When Al-Hubab was the one who answers me, there would not happen to be any speech for me with him, for there had flowed a contention between me and him during the lifetime of Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> forbade me from battling him, and I vowed that I will not speak to him, ever!'

ثُمَّ قَالَ عُمَرُ لِأَبِي عُبَيْدَةَ يَا أَبَا عُبَيْدَةَ تَكَلَّمَ فَقَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ تَكَلَّمَ بِكَلَامٍ كَثِيرٍ ذَكَرَ فِيهِ فَضَائِلُ الْأَنْصَارِ فَكَانَ بَشِيرُ بْنُ سَعْدٍ سَيِّدًا مِنْ سَادَاتِ الْأَنْصَارِ لَمَّا رَأَى اجْتِمَاعَ الْأَنْصَارِ عَلَى سَعْدِ بْنِ عُبَادَةَ لِتَأْمِيرِهِ حَسَدَهُ وَ سَعَى فِي إِفْسَادِ الْأَمْرِ عَلَيْهِ وَ تَكَلَّمَ فِي ذَلِكَ وَ رَضِيَ بِتَأْمِيرِ قُرَيْشٍ وَ حَثَّ النَّاسَ كُلَّهُمْ لَا سِيَّمًا الْأَنْصَارَ عَلَى الرِّضَا بِمَا يَفْعَلُهُ الْمُهَاجِرُونَ

Then Umar said to Abu Ubeyda, 'O Abu Ubeyda! Speak'. Abu Ubeyda Bin Al-Jarrah stood up and spoke with a lot of things, mentioning in it the merits of the Helpers. Bashir Bin Sa'ad was a chief from the chiefs of the Helpers. When he saw the unity of the Helpers upon Sa'ad Bin Ubada to make him the ruler, so he envied him, and strive in spoiling the matter upon him, and spoke regarding that, and agreed with a ruler of Quraysh and urged the people all of them, in particular the Helpers upon the agreement with what the Emigrants were doing.

فَقَالَ أَبُو بَكْرٍ هَذَا عُمَرُ وَ أَبُو عُيَيْدَةَ شَيْخَا قُرَيْشٍ فَبَايَعُوا أَيُّهُمَا شِئْتُمْ

Abu Bakr said, 'This is Umar and Abu Ubeyda, sheykhs of Quraysh, so pledge allegiance to whichever of the two you desire to'.

فَقَالَ عُمَرُ وَ أَبُو عُيَيْدَةَ مَا نَتَوَلَّى هَذَا الْأَمْرَ عَلَيْكَ اامدُّ يَدَكَ تُبَايِعُكَ فَقَالَ بَشِيرُ بْنُ سَعْدٍ وَ أَنَا ثَالِثُكُمَا وَ كَانَ سَيِّدَ الْأَوْسِ وَ سَعْدُ بْنُ عُبَادَةَ سَيِّدَ الْخُزْجِ

Umar said and Abu Ubeyda said, 'We will not be in charge of this command upon you. Extend your hand, we shall pledge allegiance to you'. Bashir Bin Sa'd said, 'And I am the third of you', and he was a chief of the Aws (tribe) and Sa'ad Bin Ubada was chief of Al-Khazraj (tribe).

فَلَمَّا رَأَتْ الْأَوْسُ صَنِيعَ بَشِيرٍ وَ مَا دَعَتْ إِلَيْهِ الْخُزْجُ مِنْ تَأْمِيرِ سَعْدٍ أَكْبُوا عَلَى أَبِي بَكْرٍ بِالْبَيْعَةِ وَ تَكَاثَرُوا عَلَى ذَلِكَ وَ تَزَاخَمُوا فَجَعَلُوا يَطْفُونَ سَعْدًا مِنْ شِدَّةِ الرَّحْمَةِ وَ هُوَ بَيْنَهُمْ عَلَى فِرَاشِهِ مَرِيضٌ

When Al-Aws saw the doings of Bashir and what he had called Al-Khazraj to from making Sa'ad a rule, they leapt upon Abu Bakr with the allegiance and augmented upon that, and crowded him and went on to trample Sa'd from the intensity of the crowd, and he was between them upon his bed, sick.

فَقَالَ قَتَلْتُمُونِي قَالَ عُمَرُ افْتُلُوا سَعْدًا قَتَلَهُ اللَّهُ فَوُتِبَ قَيْسُ بْنُ سَعْدٍ فَأَخَذَ بِلَحْيَةِ عُمَرَ وَ قَالَ وَ اللَّهُ يَا ابْنَ صُهَيْكَ الْجَبَانَ الْفَرَارَ فِي الْحُرُوبِ اللَّيْثَ فِي الْمَلَأِ وَ الْأَمْنِ لَوْ حَرَكْتَ مِنْهُ شَعْرَةً مَا رَجَعْتَ وَ فِي وَجْهِكَ وَاضِحَةٌ فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا عُمَرُ فَإِنَّ الرَّفْقَ أَفْضَلُ

He said, 'You are killing me!' Umar said, 'May Allah<sup>azwj</sup> Kill him'. Qays Bin Sa'ad leapt and grabbed the beard of Umar and said, 'By Allah<sup>azwj</sup>! By Allah<sup>azwj</sup>, O son of Suhaak, the coward, the fleer in the wars, the lion in the assemblies and during the peace time! Even if a hair moves from him, you will not return and in your face would be clearness!' Abu Bakr said, 'No, O Umar, for the kindness is more reaching and better'.

فَقَالَ سَعْدُ يَا ابْنَ صُهَيْكَ وَ كَانَتْ جَدَّةُ عُمَرَ حَبَشِيَّةً أَمَا وَ اللَّهُ لَوْ أَنَّ لِي قُوَّةٌ عَلَى التُّهُوضِ لَسَمِعْتُمَا مِنِّي فِي سِكَكِهَا زَيْرًا يُزْعِجُكَ وَ أَصْحَابَكَ مِنْهَا وَ لَأَحْفَتُكُمْ بِقَوْمٍ كُنْتُمْ فِيهِمْ أَذْنَابًا أَذْلَاءَ تَابِعِينَ غَيْرَ مَتْبُوعِينَ لَقَدْ احْتَرَأْتُمَا يَا آلَ الْخُزْجِ ااحْمِلُونِي مِنْ مَكَانِ الْفِتْنَةِ

Sa'ad said, 'O son of Suhaak!' – a grandmother of Umar was Ethiopian, 'But, by Allah<sup>azwj</sup>, if there was strength for me upon the rising, you would have heard me roaring in the markets, you and your companions would have been distressed from it and I would have joined you to with a people you used to be among them, a disgraceful offspring, followers not being followed. You are being audacious, O family of Al-Khazraj! Carry me away from the place of Fitna!'

فَحَمَلُوهُ فَأَدْخَلُوهُ مَنْزِلَهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَنْ قَدْ بَايَعَ النَّاسُ فَبَايَعَ

They carried him and entered him into his house. When it was after that, Abu Bakr sent a message to him, 'The people have pledged allegiance, so (you) pledge allegiance'.

فَقَالَ لَا وَاللَّهِ حَتَّى أُرْمِيَكُمْ بِكُلِّ سَهْمٍ فِي كِنَانَتِي وَ أَخْضِبُ مِنْكُمْ سِنَانَ رُحْمِي وَ أَضْرِبُكُمْ بِسَيْفِي مَا أَقَلَّتْ يَدِي فَأَقَاتِلُكُمْ مَنْ تَبِعَنِي مِنْ أَهْلِ بَيْتِي وَ عَشِيرَتِي ثُمَّ وَ انْتَمِ اللَّهُ لَوْ اجْتَمَعَ الْجِنُّ وَ الْإِنْسُ عَلَيَّ مَا بَايَعْتُكُمْهَا أَيُّهَا الْغَاصِبَانِ حَتَّى أُعْرَضَ عَلَى رَبِّي وَ أَعْلَمَ مَا حِسَابِي

He said, 'No, by Allah<sup>azwj</sup>, until I shoot at you with every arrow in my quiver, and dye the teeth from my spears, and strike you with my sword. I am not short of hands. I will fight you with the ones who follow me, from my family and my clan. Then, I swear by Allah<sup>azwj</sup>! Even if the Jinn and the humans were to gather against me, I will not pledge allegiance to you two (Abu Bakr and Umar), O you usurpers, until I am presented unto my Lord<sup>azwj</sup> and know what my Reckoning is'.

فَلَمَّا جَاءَهُمْ كَلَامُهُ قَالَ عُمَرُ لَا بُدَّ مِنْ بَيْعَتِهِ فَقَالَ بَشِيرُ بْنُ سَعْدٍ إِنَّهُ قَدْ أَبَى وَ جَ وَ لَيْسَ بِبَائِعٍ أَوْ يُقْتَلُ وَ لَيْسَ بِمَقْتُولٍ حَتَّى تُقْتَلَ مَعَهُ الْخَزْرَجُ وَ الْأَوْسُ فَانْتَرَكُوهُ وَ لَيْسَ تَرْكُهُ بِضَائِرٍ

When his speech came to them, Umar said, 'There is no escape from his allegiance'. Bashir Bin Sa'ad said, 'He has refused and is vociferous, and will not be pledging allegiance, or he is killed, and he wouldn't be killed until Al-Khazraj and Al-Aws are killed along with him. So leave him, and leaving him is not harmful'.

فَقَبِلُوا قَوْلَهُ وَ تَرَكُوا سَعْدًا وَ كَانَ سَعْدٌ لَا يُصَلِّي بِصَلَاتِهِمْ وَ لَا يَقْضِي بِقَضَائِهِمْ وَ لَوْ وَجَدَ أَعْوَانًا لَصَالَاهُمْ وَ لَقَاتَلَهُمْ فَلَمْ يَزَلْ كَذَلِكَ فِي وَلَايَةِ أَبِي بَكْرٍ حَتَّى هَلَكَ أَبُو بَكْرٍ

They accepted his words and left Sa'ad, and Sa'ad did not use to pray Salat with their Salat nor fulfilled any needs with their needs, and had he found any supporters he would have been with them and fought against them. He did not cease to be like that during the rule of Abu Bakr until Abu Bakr died.

ثُمَّ وُلِّيَ عُمَرُ فَكَانَ كَذَلِكَ فَخَشِيَ سَعْدٌ غَائِلَةً عُمَرَ فَخَرَجَ إِلَى الشَّامِ فَمَاتَ بِحُوزَانَ فِي وَلَايَةِ عُمَرَ وَ لَمْ يُبَايِعْ أَحَدًا وَ كَانَ سَبَبَ مَوْتِهِ أَنْ رُمِيَ بِهِمْ فِي اللَّيْلِ فَقَتَلَهُ وَ زَعِمَ أَنَّ الْجِنَّ رَمَوْهُ وَ قِيلَ أَيْضًا إِنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيِّ تَوَلَّى قَتْلَهُ بِجُعْلٍ جُعِلَتْ لَهُ عَلَيْهِ وَ رُوِيَ أَنَّهُ تَوَلَّى ذَلِكَ الْمُعْبِرَةُ بْنُ شُعْبَةَ

Then Umar became ruler, and he was like that. Sa'ad feared the calamity of Umar, so he went out to Syria and died at Howran during the rule of Umar, and did not pledge allegiance to anyone, and the reason for his death was that he was shot at by an arrow during the night and it killed him, and it is claimed that the Jinn shot at him, and it is said as well that Muhammad Bin Maslama Al-Ansari was in-charge of killing him, and kept on coming against him. And it is reported that Al-Mugheira Bin Shu'ba was in charge of him.

قَالَ وَ بَايَعَ جَمَاعَةٌ مِنَ الْأَنْصَارِ مَنْ حَضَرَ مِنْ غَيْرِهِمْ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ مَشْغُولٌ بِجَهَازِ رَسُولِ اللَّهِ صَ فَلَمَّا فَرَغَ مِنْ ذَلِكَ وَ صَلَّى عَلَى النَّبِيِّ صَ وَ النَّاسُ يُصَلُّونَ عَلَيْهِ مِنْ بَائِعٍ أَبَا بَكْرٍ وَ مَنْ لَمْ يُبَايِعْ جَلَسَ فِي الْمَسْجِدِ

He (the narrator) said, 'And a group from the Helpers pledged allegiance, and the ones presented from others, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was pre-occupied with the funeral preparations of Rasool-Allah<sup>saww</sup>. When he<sup>asws</sup> was free from that and had prayed Salat upon the Prophet<sup>saww</sup>, and the people prayed Salat upon him, the ones who had pledged allegiance to Abu Bakr, and the ones who did not pledge allegiance sat in the Masjid.

فَاجْتَمَعَ إِلَيْهِ بَنُو هَاشِمٍ وَمَعَهُ الزُّبَيْرُ بْنُ الْعَوَّامِ وَاجْتَمَعَتْ بَنُو أُمَيَّةَ إِلَى عُثْمَانَ بْنِ عَفَّانَ وَبَنُو زُهْرَةَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَكَانُوا فِي الْمَسْجِدِ مُجْتَمِعِينَ إِذْ أَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ وَابْنُ عَبِيدَةَ بْنُ الْجَرَّاحِ فَقَالُوا مَا لَنَا نَرَاكُمْ حَلَقًا شَتَّى قَوْمُوا فَبَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ الْأَنْصَارُ وَالنَّاسُ

The Clan of Hashim<sup>asws</sup> gathered to him<sup>asws</sup>, and with him<sup>asws</sup> was Al-Zubeyr Bin Al-Awwam, and the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra to Abdul Rahman Bin Awf, and they were gathered in the Masjid, when Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and they said, 'What is the matter we see you all (seated) in various circles? Arise and pledge allegiance to Abu Bakr, for the Helpers have already pledged and (so have) the people'.

فَقَامَ عُثْمَانُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَمَنْ مَعَهُمَا فَبَايَعُوا وَانْصَرَفَ عَلِيُّ ع وَبَنُو هَاشِمٍ إِلَى مَنْزِلِ عَلِيٍّ ع وَمَعَهُمُ الزُّبَيْرُ

Usman and Abdul Rahman Bin Awf and the ones with them stood up and pledged allegiance, and Ali<sup>asws</sup> and the Clan of Hashim<sup>asws</sup> left to go to the house of Ali<sup>asws</sup>, and Al-Zubeyr was with them.

قَالَ فَذَهَبَ إِلَيْهِمْ عُمَرُ فِي جَمَاعَةٍ مِمَّنْ بَايَعَ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ سَلَامَةَ فَأَلْفَوْهُمْ مُجْتَمِعِينَ فَقَالُوا لَهُمْ بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ فَوَثَبَ الزُّبَيْرُ إِلَى سَيْفِهِ فَقَالَ عُمَرُ عَلَيْكُمْ بِالْكَلْبِ فَانْكُفُونَا شَرَّهُ فَبَادَرَ سَلَمَةُ بْنُ سَلَامَةَ فَانْتَرَعَ السَّيْفَ مِنْ يَدِهِ فَأَخَذَهُ عُمَرُ فَضَرَبَ بِهِ الْأَرْضَ فَكَسَرَهُ وَ أَحْدَقُوا مِمَّنْ كَانَ هُنَاكَ مِنْ بَنِي هَاشِمٍ وَمَضَوْا بِجَمَاعَتِهِمْ إِلَى أَبِي بَكْرٍ

He (the narrator) said, 'Umar went to them among a group of the one who had pledged allegiance, among them were Aseyd Bin Huzeyr, and Salama Bin Salama, and took them altogether and said to them, 'Pledge allegiance to Abu bakr, for the people have already pledged!' Al-Zubeyr leapt to his sword. Umar said, 'Upon you is (to deal) with the dog and stop his evil from us'. Salama Bin Salama rushed and snatched the sword from his hand, and Umar took it and struck the ground with it and broke it, and they cordoned off the ones from the Clan of Hashim<sup>asws</sup> who were there, and they went with their group to Abu Bakr.

فَلَمَّا حَضَرُوا قَالُوا بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ وَ اِنَّمَا اللَّهُ لَيْنٌ أَبَيْتُمْ ذَلِكَ لَنَحَاكِمَنَّكُمْ بِالسَّيْفِ

When they were presented, (Umar) said, 'Pledge allegiance to Abu Bakr, for the people have pledged, and I swear by Allah<sup>azwj</sup>, if you were to refuse that, we shall judge you with the sword!'

فَلَمَّا رَأَى ذَلِكَ بَنُو هَاشِمٍ أَقْبَلَ رَجُلٌ رَجُلًا فَجَعَلَ يُبَايِعُ حَتَّى لَمْ يَبْقَ مِمَّنْ حَضَرَ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ بَايِعْ أَبَا بَكْرٍ فَقَالَ عَلِيُّ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْهُ وَ أَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ احْتَجَحْتُمْ عَلَيْهِمْ بِالْقَرَابَةِ مِنْ رَسُولِ اللَّهِ وَ تَأْخُذُونَهُ مِنَّا أَهْلَ الْبَيْتِ غَضَبًا

When the Clan of Hashim<sup>asws</sup> saw that, man by man came and pledge allegiance until there did not remain anyone from the ones present except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He (Umar) said to him (Ali<sup>asws</sup>), 'Pledge allegiance to Abu Bakr!' Ali<sup>asws</sup> said: 'I<sup>asws</sup> am more rightful with this command than him, and you all are foremost with pledging the allegiance to me<sup>asws</sup>. You seized this command from the Helpers and argued against them with the kinship from Rasool-Allah<sup>saww</sup> and seized it from us<sup>asws</sup>, People<sup>asws</sup> of the Household, usurping.

أَلَسْتُمْ زَعَمْتُمْ لِلْأَنْصَارِ أَنْكُمْ أَوَّلَى بِهَذَا الْأَمْرِ مِنْهُمْ لِمَكَانِكُمْ مِنْ رَسُولِ اللَّهِ ص فَأَعْطَوَكُمْ الْمَقَادَةَ وَ سَلَّمُوا لَكُمْ الْإِمَارَةَ وَ أَنَا أَسْتَجِبُ عَلَيْكُمْ بِمِثْلِ مَا اخْتَجَجْتُمْ عَلَيَّ الْأَنْصَارِ أَنَا أَوَّلَى بِرَسُولِ اللَّهِ حَيًّا وَ مَيِّتًا وَ أَنَا وَصِيُّهُ وَ وَزِيرُهُ وَ مُسْتَوْدَعُ سِرِّهِ وَ عِلْمِهِ

Didn't you claim to the Helpers that you (Emigrants) are foremost with this command than them due to your position from Rasool-Allah<sup>saww</sup>, so they gave you the leadership and submitted the government to you? And I<sup>asws</sup> am arguing against you with the like of what you had argued against the Helpers. I<sup>asws</sup> am foremost with Rasool-Allah<sup>saww</sup>, living and deceased, and I<sup>asws</sup> am his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> Vizier, and a depository of his<sup>saww</sup> secrets and his<sup>saww</sup> knowledge.

وَ أَنَا الصَّادِقُ الْأَكْبَرُ أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَقَهُ وَ أَحْسَنُكُمْ بَلَاءً فِي جِهَادِ الْمُشْرِكِينَ وَ أَعْرَفُكُمْ بِالْكِتَابِ وَ السُّنَّةِ وَ أَفْقَهُكُمْ فِي الدِّينِ وَ أَعْلَمُكُمْ بِعَوَاقِبِ الْأُمُورِ وَ أَذَرُكُمْ لِسَانًا وَ أَثْبِتُكُمْ جَنَانًا فَعَلَامَ تُنَازِعُونَا هَذَا الْأَمْرَ

And I<sup>asws</sup> am the greatest truthful, the first one to believe in him<sup>saww</sup>, and ratify him<sup>saww</sup> and the best of you with hardship in fighting the Polytheists, and most recognising of you with the Book and the Sunnah, and most understanding of you in the Religion, and most knowledgeable of you with the results of the matters, and most eloquent of you in speaking, and most proven of you all with the Gardens, so upon what are you contending this command?

أَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ وَ اعْرِفُوا لَنَا مِنَ الْأَمْرِ مِثْلَ مَا عَرَفْتُمُ الْأَنْصَارَ لَكُمْ وَ إِلَّا فَبُوءُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ

Be fair to us, if you are fearing Allah<sup>azwj</sup> than yourselves, and recognise to us of the command like what you introduced the Helpers as being for you, or else you are going with the injustice and you are knowing'.

فَقَالَ عُمَرُ أَمَا لَكَ يَا أَهْلَ بَيْتِكَ أُسْوَةٌ فَقَالَ عَلِيُّ ع سَلُوهُمْ عَنْ ذَلِكَ فَابْتَدَرَ الْقَوْمُ الَّذِينَ بَايَعُوا مِنْ بَنِي هَاشِمٍ فَقَالُوا مَا بَيَعْتُنَا بِحُجَّةٍ عَلَى عَلِيٍّ ع وَ مَعَادَ اللَّهِ أَنْ نَقُولَ إِنَّا نُوَازِيهِ فِي الْهِجْرَةِ وَ حُسْنِ الْجِهَادِ وَ الْمَحَلِّ مِنْ رَسُولِ اللَّهِ ص

Umar said, 'Isn't there an example for you<sup>asws</sup> with your family members (having pledged allegiance)?' Ali<sup>asws</sup> said: 'Ask them about that'. So, the group, those from the Clan of Hashim<sup>asws</sup> who had pledged allegiance, rushed and said, 'Our allegiances are not an argument upon Ali<sup>asws</sup>, and Allah<sup>azwj</sup> Forbid that we should be saying we are his<sup>asws</sup> equals in the Emigration, and the goodly Jihad, and the position from Rasool-Allah<sup>saww</sup>'.

فَقَالَ عُمَرُ إِنَّكَ لَسْتَ مُزَوَّكًا حَتَّى تُبَايِعَ طَوْعًا أَوْ كَرْهًا

Umar said, 'You will not be left until you either pledge willingly or unwillingly'. Ali<sup>asws</sup> said: '

فَقَالَ عَلِيُّ ع اخْلُبْ حَلْبًا لَكَ شَطْرُهُ اشْدُدْ لَهُ الْيَوْمَ لِيُرِدَّ عَلَيْكَ غَدًا إِذَا وَ اللَّهُ لَا أَقْبَلُ قَوْلَكَ وَ لَا أَخْفِلُ بِمَقَامِكَ وَ لَا أَبَايِعُ

Ali<sup>asws</sup> said: 'You are milking milk for you, being harsh for it today, it will be returned upon you tomorrow when, by Allah<sup>azwj</sup> I<sup>asws</sup> will neither accept your words, nor will your place be celebrated, and I will not pledge allegiance'.

فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا أَبَا الْحَسَنِ مَا نُشَدُّ عَلَيْكَ وَلَا نُكْرِهُكَ

Abu Bakr (at this point intervened and) said: Shh no, O Abu Al-Hassan<sup>asws</sup>! We are not being harsh upon you<sup>asws</sup>, nor forcing you'.

فَقَامَ أَبُو عُبَيْدَةَ إِلَى عَلِيٍّ فَقَالَ يَا ابْنَ عَمٍّ لَسْنَا نَدْفَعُ قَرَابَتَكَ وَلَا سَابِقَتَكَ وَلَا عِلْمَكَ وَلَا نُصْرَتَكَ وَلَكِنَّكَ حَدَّثَ السَّنَّ وَكَانَ لِعَلِيٍّ ع يَوْمَئِذٍ ثَلَاثٌ وَثَلَاثُونَ سَنَةً وَأَبُو بَكْرٍ شَيْخٌ مِنْ مَشَايِخِ قَوْمِكَ وَهُوَ أَحْمَلُ لِثَقْلِ هَذَا الْأَمْرِ وَقَدْ مَضَى الْأَمْرُ بِمَا فِيهِ فَسَلِّمْ لَهُ

Abu Ubeyda stood up to Ali<sup>asws</sup> and said, 'O cousin! We are not refuting your<sup>asws</sup> kinship nor preceding you<sup>asws</sup>, nor your<sup>asws</sup> knowledge, nor your<sup>asws</sup> help, but you are of young age' – and on that day Ali<sup>asws</sup> was thirty three years of age – 'and Abu Bakr is an old man from the old men of your<sup>asws</sup> people, and he has more endurance for the weight of this command, and the command has already passed along with whatever is in it, so submit to him.

فَإِنْ عَمَّرَكَ اللَّهُ لَسَلَّمُوا هَذَا الْأَمْرَ إِلَيْكَ وَلَا يَخْتَلِفُ عَلَيْكَ اثْنَانِ بَعْدَ هَذَا إِلَّا وَأَنْتَ بِهِ خَلِيقٌ وَلَهُ حَقِيقٌ وَلَا تَبْعُثِ الْفِتْنَةَ قَبْلَ أَوَانِ الْفِتْنَةِ قَدْ عَرَفْتَ مَا فِي قُلُوبِ الْعَرَبِ وَغَيْرِهِمْ عَلَيْكَ

If Allah<sup>azwj</sup> were to Make you<sup>asws</sup> a ruler, this command would be submitted to you<sup>asws</sup>, and no two would differ upon you<sup>asws</sup> after this, except and you would be appropriate with it, and competent for it, and do not resurrect the Fitna before the season of the Fitna (for) you<sup>asws</sup> do recognise what is in the hearts of the Arabs and other against you<sup>asws</sup>.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَعَاشِرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ اللَّهُ اللَّهُ لَا تَنْسُوا عَهْدَ نَبِيِّكُمْ إِلَيْكُمْ فِي أَمْرِي وَلَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ مِنْ دَارِهِ وَفَعْرِ بَيْتِهِ إِلَى دُورِكُمْ وَفَعْرِ بُيُوتَكُمْ وَتَدْفَعُوا أَهْلَهُ عَنْ حَقِّهِ وَمَقَامِهِ فِي النَّاسِ

Amir Al-Momineen<sup>asws</sup> said: 'O community of the Emigrants and the Helpers! Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! Do not forget the pact of your Prophet<sup>saww</sup> to you all regarding my<sup>asws</sup> command, and do not throw out the authority of Muhammad<sup>saww</sup> from his<sup>saww</sup> house and the bottom of his<sup>saww</sup> house, to your houses and bottom of your houses, and push away his<sup>saww</sup> family from its right and its position among the people.

يَا مَعَاشِرَ الْجَمْعِ إِنَّ اللَّهَ قَضَى وَحَكَمَ وَنَبِيُّهُ أَعْلَمُ وَأَنْتُمْ تَعْلَمُونَ إِنَّا أَهْلَ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ مِنَّا الْقَارِئُ لِكِتَابِ اللَّهِ الْفَقِيهَ فِي دِينِ اللَّهِ الْمُضْطَلِعَ بِأَمْرِ الرَّعِيَّةِ وَاللَّهُ إِنَّهُ لَفِينَا لَا فَيْكُمْ فَلَا تَتَّبِعُوا الْهَوَى فَنَزَادُوا مِنَ الْحَقِّ بُعْدًا وَتُغْسِلُوا قُلُوبَكُمْ بِشَرِّ مَنْ حَدِيثَكُمْ

O community of gatherers! Surely, Allah<sup>azwj</sup> Decreed and Judged, and His<sup>azwj</sup> Prophet<sup>saww</sup> is more knowing, and you are all knowing that we<sup>asws</sup>, People<sup>asws</sup> of the Household are more rightful with this command than you are! Wasn't there from us<sup>asws</sup> the reader of the Book of Allah<sup>azwj</sup>, the jurist in the Religion of Allah<sup>azwj</sup>, the expert with the matters of the citizens? By Allah<sup>azwj</sup>! It is to be in us<sup>asws</sup>, not among you! Therefore, do not pursue the whims for you will renege (default) from the truth far away and spoil your past from the evil of your newly occurring events'.

فَقَالَ بَشِيرُ بْنُ سَعْدٍ الْأَنْصَارِيُّ الَّذِي وَطَّأَ الْأَمْرَ لِأَبِي بَكْرٍ وَقَالَتْ جَمَاعَةُ الْأَنْصَارِ يَا أَبَا الْحَسَنِ لَوْ كَانَ هَذَا الْكَلَامَ سَمِعْتُهُ الْأَنْصَارُ مِنْكَ قَبْلَ الْإِنْصِمَامِ لِأَبِي بَكْرٍ مَا اخْتَلَفَ فِيكَ اثْنَانِ



Bashir Bin Sa'd Al-Ansari, the one who made it worse for Abu Bakr, and on behalf of the Ansar group (Helpers) said 'O Abu Al Hassan<sup>asws</sup>! If the Helpers had heard this speech from you before the adherence to Abu Bakr, no two would have differed regarding you<sup>asws</sup>.

فَقَالَ عَلِيٌّ يَا هَؤُلَاءِ أَكُنْتُ أَدْعِي رَسُولَ اللَّهِ ص مُسَجِّيًا لَا أُوَارِيهِ وَأَخْرَجُ أَنَا فِي سُلْطَانِهِ وَاللَّهُ مَا جِئْتُ أَحَدًا يَسْمُو لَهُ وَيُنَازِعُنَا أَهْلَ الْبَيْتِ فِيهِ وَيَسْتَحِلُّ مَا اسْتَحْلَلْتُمُوهُ وَلَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص تَرَكَ يَوْمَ غَدِيرِ خُمٍّ لِأَحَدٍ حُجَّةً وَلَا لِقَائِلٍ مَقَالًا

Ali<sup>asws</sup> said: 'O you all! Was I<sup>asws</sup> supposed to leave shrouding Rasool-Allah<sup>saww</sup> and not even bury him<sup>saww</sup>, and come out to dispute regarding his<sup>saww</sup> authority? By Allah<sup>azwj</sup>! I<sup>asws</sup> do not fear anyone, listening to him, and he would content us<sup>asws</sup>, People<sup>asws</sup> of the Household regarding it, and he could permit what you all have permitted it, and do you not know that on the day of Ghadeer Khumm Rasool-Allah<sup>saww</sup> neither left any argument for anyone nor any words for any speaker?

فَأَنْشَدَ اللَّهُ رَجُلًا سَمِعَ النَّبِيَّ ص يَوْمَ غَدِيرِ خُمٍّ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ أَنْ يَشْهَدَ بِمَا سَمِعَ

I<sup>asws</sup> adjure any man who heard the Prophet<sup>saww</sup> saying on the day of Ghadeer Khumm saying: 'One whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master<sup>asws</sup>. O Allah<sup>azwj</sup>! Befriend the one who befriends him, and be inimical to the one who is inimical to him<sup>asws</sup>, and help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>, he should testify with what he heard'.

قَالَ زَيْدُ بْنُ أَرْقَمٍ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا بَدْرِيًّا بِذَلِكَ وَ كُنْتُ مِمَّنْ سَمِعَ الْقَوْلَ مِنْ رَسُولِ اللَّهِ ص فَكَتَمْتُ الشَّهَادَةَ يَوْمَئِذٍ فَذَهَبَ بَصَرِي

Zayd Bin Arqam said, 'Twelve men, participants of Badr, testified with that, and I was from the ones who had heard the words from Rasool-Allah<sup>saww</sup>, but I concealed the testimony on that day, so my sight was gone' (as a result of concealing the truth).

قَالَ وَ كَثُرَ الْكَلَامُ فِي هَذَا الْمَعْنَى وَ ارْتَفَعَ الصَّوْتُ وَ خَشِيَ عُمَرُ أَنْ يُصْنَعِيَ إِلَى قَوْلِ عَلِيٍّ ع فَفَسَخَ الْمَجْلِسَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُقَلِّبُ الْقُلُوبَ وَ الْأَبْصَارَ وَ لَا يَزَالُ يَا أَبَا الْحَسَنِ تَرْغَبُ عَنْ قَوْلِ الْجَمَاعَةِ فَانْصَرَفُوا يَوْمَهُمْ ذَلِكَ.

He (the narrator) said, 'And there was numerous talk in this meaning, and the voice was raised, and Umar feared that they would hearken to the words of Ali<sup>asws</sup>, so he annulled the gathering and said, 'Allah<sup>azwj</sup> the Exalted Overturns the hearts and the sights, and you<sup>asws</sup>, O Abu Al Hassan<sup>asws</sup>, have not cease to be desirous of the words of the group'. They left on that day of theirs<sup>89</sup>.

2- ج، الإحتجاج عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع جُعِلْتُ فِدَاكَ هَلْ كَانَ أَحَدٌ فِي أَصْحَابِ رَسُولِ اللَّهِ ص أَنْكَرَ عَلَى أَبِي بَكْرٍ فِعْلَهُ وَ جُلُوسَهُ بِجِلْسِ رَسُولِ اللَّهِ ص

(The book) 'Al Ihtijaj' – From Aban bin Tabligh who said,

<sup>89</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 1

'I said to Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Was there anyone from the companions of Rasool-Allah<sup>saww</sup> who denied upon Abu Bakr, his deed and his sitting in the seat of Rasool-Allah<sup>saww</sup>?'

فَقَالَ نَعَمْ كَانَ الَّذِي أَنْكَرَ عَلَى أَبِي بَكْرٍ اثْنِي عَشَرَ رَجُلًا مِنَ الْمُهَاجِرِينَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ وَكَانَ مِنْ بَنِي أُمَيَّةَ وَ سَلْمَانُ الْفَارِسِيُّ وَ أَبُو ذَرَّ الْعِفَارِيُّ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارُ بْنُ يَاسِرٍ وَ بُرَيْدَةُ الْأَسْلَمِيُّ

He<sup>asws</sup> said: 'Yes, the ones who had denied upon Abu Bakr were twelve men. From the Emigrants were – Khalid Bin Saeed Bin Al-Aas, and he was from the clan of Umayya, and Salman Al-Farsi<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Ammar Bin Yasser, and Bureyda Aslami.

وَ مِنَ الْأَنْصَارِ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ سَهْلٌ وَ عُثْمَانُ ابْنَا حُنَيْفٍ وَ حُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ وَ أَبِي بْنُ كَعْبٍ وَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ

And from the Helpers were – Abu Al-Haysam Bin Al-Tayhan, and Sahl and Usman two sons of Huneyf, and Khuzeyma Bin Sabit, (titled as) 'One with two testimonies', and Ubayy Bin Ka'ab, and Abu Ayoub Al Ansari'.

قَالَ فَلَمَّا صَعِدَ أَبُو بَكْرٍ الْمِنْبَرَ تَشَاوَرُوا بَيْنَهُمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ وَ اللَّهُ لَنَأْتِيَنَّهُ وَ لَنَنْزِلَنَّهُ عَنْ مِنْبَرِ رَسُولِ اللَّهِ ص

He<sup>asws</sup> said: 'When Abu Bakr ascended the pulpit, they consulted between them. One of them said to the other, 'By Allah<sup>azwj</sup>! We should go to him and bring him down from the pulpit of Rasool-Allah<sup>saww</sup>.'

وَ قَالَ الْآخَرُونَ مِنْهُمْ وَ اللَّهُ لَئِنْ فَعَلْتُمْ ذَلِكَ إِذَا لَأَعْتَبَنَّ عَلَى أَنْفُسِكُمْ وَ قَدْ قَالَ عَزَّ وَ جَلَّ وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ فَانْطَلَقُوا بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع لِنَسْتَشِيرَهُ وَ نَسْتَطْلِعَ رَأْيَهُ

And others from them said, 'By Allah<sup>azwj</sup>! If you were to do that, you will let yourselves be cursed, and Allah<sup>azwj</sup> Mighty and Majestic has Said: **and cast not yourselves to destruction with your own hands [2:195]**. So, let us go to Amir Al-Momineen<sup>asws</sup> in order to consult him<sup>asws</sup> and be notified of his<sup>asws</sup> view.

فَانْطَلَقَ الْقَوْمُ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِأَجْمَعِهِمْ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ تَرَكْتَ حَقًّا أَنْتَ أَحَقُّ بِهِ وَ أَوْلَى مِنْهُ لِأَنَّا سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ يَمِيلُ مَعَ الْحَقِّ كَيْفَ مَالَ

The group in their entirety went to Amir Al-Momineen<sup>asws</sup>, and they said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> left a right which you<sup>asws</sup> are more rightful with it and foremost from it, because we did hear Rasool-Allah<sup>saww</sup> saying: 'Ali<sup>asws</sup> is with the truth and the truth is with Ali<sup>asws</sup>. He<sup>asws</sup> inclines with the truth howsoever he<sup>asws</sup> inclines'.

وَ لَقَدْ هَمَمْنَا أَنْ نَصِيرَ إِلَيْهِ فَنُزِلَهُ عَنْ مِنْبَرِ رَسُولِ اللَّهِ ص فَجِئْنَاكَ نَسْتَشِيرُكَ وَ نَسْتَطْلِعُ رَأْيَكَ فِيمَا تَأْمُرُنَا

And we have thought of going to him and bring him down from the pulpit of Rasool-Allah<sup>saww</sup>, so we have come to you<sup>asws</sup> to consult you<sup>asws</sup> and to be notified of your<sup>asws</sup> view in what you<sup>asws</sup> are instructing us'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَنْتُمْ اللَّهُ لَوْ فَعَلْتُمْ ذَلِكَ لَمَا كُنْتُمْ لَهُمْ إِلَّا حَزْباً وَ لَكِنَّكُمْ كَالْمِلْحِ فِي الرِّادِ وَ كَالْكُحْلِ فِي الْعَيْنِ

Amir Al-Momineen<sup>asws</sup> said: 'And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If you were to do that, you would only be at war to them, but you are like the salt in the food, and like the Kohl in the eyes.

وَ أَنْتُمْ اللَّهُ لَوْ فَعَلْتُمْ ذَلِكَ لَأَتَيْتُمُونِي شَاهِرِينَ أَسْيَافَكُمْ مُسْتَعِدِّينَ لِلْحَرْبِ وَ الْقِتَالِ إِذَا لَأْتَوْنِي [أَتَوْنِي] فَقَالُوا لِي بَايِعْ وَ إِلَّا قَتَلْنَاكَ فَلَا بُدَّ مِنْ أَنْ أَدْفَعَ الْقَوْمَ عَنْ نَفْسِي

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! if you were to do that, you will be coming to me<sup>asws</sup> brandishing your swords preparing for the war and the fighting, then they would come to me<sup>asws</sup> and say to me<sup>asws</sup>, 'Either pledge allegiance of else we will kill you<sup>asws</sup>'. Thus, there would be no escape for me<sup>asws</sup> from defending myself<sup>asws</sup> from the people.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص أَوْعَزَ إِلَيَّ قَبْلَ وَفَاتِهِ قَالَ لِي يَا أَبَا الْحَسَنِ إِنَّ الْأُمَّةَ سَتَعْدِي بِكَ بَعْدِي وَ تَنْقُضُ فَيْكَ عَهْدِي وَ إِنَّكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ إِنَّ الْأُمَّةَ مِنْ بَعْدِي بِمَنْزِلَةِ هَارُونَ وَ مَنْ اتَّبَعَهُ وَ السَّامِرِيُّ وَ مَنْ اتَّبَعَهُ

And that is because Rasool-Allah<sup>saww</sup> had instructed to me<sup>asws</sup> before his<sup>saww</sup> expiry saying: 'O Abu Al-Hassan<sup>asws</sup>! The community will be treacherous with you<sup>asws</sup> after me<sup>saww</sup>, and break my<sup>saww</sup> covenant regarding you<sup>asws</sup>, and you<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, and that the community from after me<sup>saww</sup> are at the status of Haroun<sup>as</sup> and the ones who followed him<sup>as</sup>, and Al-Samiri<sup>la</sup> and the ones who followed him<sup>la</sup>.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَعْهَدُ إِلَيَّ إِذَا كَانَ ذَلِكَ فَقَالَ إِنَّ وَجَدْتَ أَغْوَاناً فَبَادِرْ إِلَيْهِمْ وَ جَاهِدْهُمْ وَ إِنْ لَمْ يَجِدْ أَغْوَاناً كُفَّ يَدَكَ وَ احْتَقِنْ دَمَكَ حَتَّى تَلْحَقَ بِي مَظْلُوماً

I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! So, what is your<sup>saww</sup> pact to me<sup>asws</sup>, when that happens?' He<sup>saww</sup> said: 'If you<sup>asws</sup> were to find supporters, then rush towards them and fight them, but if you<sup>asws</sup> do not find supporters, restrain your<sup>asws</sup> hand and save your<sup>asws</sup> blood until you<sup>asws</sup> join up with me<sup>saww</sup>, as an oppressed one<sup>asws</sup>.

وَ لَمَّا تُؤَيِّي رَسُولُ اللَّهِ ص اشْتَغَلْتُ بِغُسْلِهِ وَ تَكْفِينِهِ وَ الْفَرَاغُ مِنْ شَأْنِهِ ثُمَّ آتَيْتُ مَيْمَنًا أَنْ لَا أُرْتَدِي إِلَّا لِلصَّلَاةِ حَتَّى أَجْمَعَ الْقُرْآنَ فَفَعَلْتُ

And when Rasool-Allah<sup>saww</sup> passed away, I<sup>asws</sup> was pre-occupied with washing him<sup>saww</sup>, and enshrouding him<sup>saww</sup>, and to be free from his<sup>saww</sup> affairs. Then I<sup>asws</sup> swore an oath that I<sup>asws</sup> will not wear my<sup>asws</sup> robe except for the Salat until I<sup>asws</sup> gather the Quran. I<sup>asws</sup> did so.

ثُمَّ أَخَذْتُ بِيَدِ فَاطِمَةَ وَ ابْنِي الْحُسَيْنِ وَ فَدَرْتُ عَلَى أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ فَنَاشَدْتُهُمْ حَقِّي وَ دَعَوْتُهُمْ إِلَى نُصْرَتِي فَمَا أَحَابَنِي مِنْهُمْ إِلَّا أَرْبَعَةً رَهْطٍ مِنْهُمْ سَلْمَانَ وَ عَمَّارَ وَ الْمُقْدَادَ وَ أَبُو ذَرٍّ وَ لَقَدْ زَاوَدْتُ فِي ذَلِكَ تَقْيِيدَ بَيْتِي

Then I<sup>asws</sup> grabbed a hand of (Syeda) Fatima<sup>asws</sup>, and my<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and circled unto the people of Badr, and the foremost people adjuring them of my<sup>asws</sup> rights and called them to help me<sup>asws</sup>. But no one from them answered me<sup>asws</sup> except a group of four, from them being Salman<sup>ra</sup>, and Ammar<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and I<sup>asws</sup> had gone regarding that as an emphasis of my<sup>asws</sup> proof.

فَاتَّقُوا اللَّهَ عَلَى السُّكُوتِ لِمَا عَلِمْتُمْ مِنْ وَغْرِ صُدُورِ الْقَوْمِ وَ بَعْضِهِمْ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَهْلِ بَيْتِ نَبِيِّهِ ص

Therefore, fear Allah<sup>azwj</sup> upon the silence due to what you well know of the venom (hatred) in the chests of the people and their hatred of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and for People<sup>asws</sup> of the Household of His<sup>azwj</sup> Prophet<sup>saww</sup>.

فَانْطَلِقُوا بِأَجْمَعِكُمْ إِلَى الرَّجُلِ فَعَرِّفُوهُ مَا سَمِعْتُمْ مِنْ قَوْلِ رَسُولِكُمْ ص لِيَكُونَ ذَلِكَ أَوْكَدَ لِلْحُجَّةِ وَ أَتْلَعَ لِلْعُدْرِ وَ أَبْعَدَ لَهُمْ مِنْ رَسُولِ اللَّهِ ص إِذَا وَرَدُوا عَلَيْهِ

So, all of you go to the man (Abu Bakr) and let him know of what you heard from the words of your Rasool<sup>saww</sup> for that to become a confirmation of the proof, and a denouncement of the excuse, and remoteness of theirs from Rasool-Allah<sup>saww</sup> when they do arrive to him<sup>saww</sup>.

فَسَارَ الْقَوْمُ حَتَّى أَخَذُوا بِمَنْبَرِ رَسُولِ اللَّهِ ص وَ كَانَ يَوْمُ الْجُمُعَةِ فَلَمَّا صَعِدَ أَبُو بَكْرٍ الْمَنْبَرَ قَالَ الْمُهَاجِرُونَ لِلْأَنْصَارِ تَقَدَّمُوا فَتَكَلَّمُوا وَ قَالَ الْأَنْصَارُ لِلْمُهَاجِرِينَ بَلْ تَكَلَّمُوا أَنْتُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَذْنَانَكُمْ فِي كِتَابِهِ إِذْ قَالَ اللَّهُ لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ

The group went until they encircled the pulpit of Rasool-Allah<sup>saww</sup>, and it was the day of Friday. When Abu Bakr ascended the pulpit, the Emigrants said to the Helpers, 'Go ahead and speak'. And the Helpers said to the Emigrants, 'But, you speak, for Allah<sup>azwj</sup> Mighty and Majestic has Drawn you nearer when Allah<sup>azwj</sup> Said: **Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]**'.

قَالَ أَبَانُ فُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الْعَامَّةَ لَا تَقْرَأُ كَمَا عِنْدَكَ فَقَالَ وَ كَيْفَ تَقْرَأُ يَا أَبَانُ قَالَ قُلْتُ إِنَّهَا تَقْرَأُ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Aban Bin Tablugh said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! The general Muslims are not reading it just as is with you<sup>asws</sup>'. He<sup>asws</sup> said: 'And how is it being recited, O Aban?' I said, 'It is being recited as: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]**'.

فَقَالَ وَيْلَهُمْ وَ أَيُّ ذَنْبٍ كَانَ لِرَسُولِ اللَّهِ ص حَتَّى تَابَ اللَّهُ عَلَيْهِ مِنْهُ إِنَّمَا تَابَ اللَّهُ بِهِ عَلَى أُمَّتِهِ

He<sup>asws</sup> said: 'Woe be unto them! And which sin was there for Rasool-Allah<sup>saww</sup> until Allah<sup>azwj</sup> Turned to him<sup>saww</sup> from it? But rather, Allah<sup>azwj</sup> Turned with him<sup>saww</sup>, to his<sup>saww</sup> community'.

فَأَوَّلُ مَنْ تَكَلَّمَ بِهِ خَالِدُ بْنُ سَعِيدٍ بْنِ الْعَاصِ ثُمَّ بَاقِي الْمُهَاجِرِينَ ثُمَّ مِنْ بَعْدِهِمُ الْأَنْصَارُ

The first one to speak with it (to Abu Bakr) was Khalid Bin Saeed Bin Al-Aas, then the rest of the Emigrants, then from after them, the Helpers'.

وَ رُويَ أَنَّهُمْ كَانُوا غُيْبًا عَنْ وَفَاةِ رَسُولِ اللَّهِ ص فَقَدِمُوا وَ قَدْ تَوَلَّى أَبُو بَكْرٍ وَ هُمْ يَوْمِئِذٍ أَغْلَامُ مَسْجِدِ رَسُولِ اللَّهِ ص فَقَامَ خَالِدُ بْنُ سَعِيدٍ بْنِ الْعَاصِ وَ قَالَ اتَّقِ اللَّهَ يَا أَبَا بَكْرٍ فَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ وَ نَحْنُ مُحْتَوِشُوهُ يَوْمَ فُرْطَةَ حِينَ فَتَحَ اللَّهُ لَهُ وَ قَدْ قَتَلَ عَلِيٌّ يَوْمَئِذٍ عِدَّةً مِنْ صَنَادِيدِ رِجَالِهِمْ وَ أُولِي الْبَأْسِ وَ التَّحَدَةِ مِنْهُمْ

And it is reported that they were absent from the expiry of Rasool-Allah<sup>saww</sup>, and they went ahead and made Abu Bakr a ruler, and on that day they were flags of Masjid of Rasool-Allah<sup>saww</sup>. Khalid Bin Saeed Bin Al-Aas stood up and said, 'Fear Allah<sup>azwj</sup>, O Abu Bakr, for you know well that which Rasool-Allah<sup>saww</sup> said, and we had left him<sup>saww</sup> alone on the day (battle) of Qureyza, when Allah<sup>azwj</sup> Granted victory to him<sup>saww</sup>, and on that day Ali<sup>asws</sup> had killed a number of their brave men, and ones of evil and the courageous ones from them.

يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِنِّي مُوصِيكُمْ بِوَصِيَّةٍ فَاخْذُوهَا وَ مُودِعُكُمْ أَمْرًا فَاخْذُوهُ أَلَا إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ أَمِيرُكُمْ بَعْدِي وَ خَلِيفَتِي فِيكُمْ بِذَلِكَ أَوْصَانِي رَبِّي

(He<sup>saww</sup> said): 'O community of the Emigrants and the Helpers! I<sup>saww</sup> am advising you with a bequest, and preserving it, a matter of your promise, so keep it. Indeed! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is your commander after me<sup>saww</sup>, and my<sup>saww</sup> caliph among you all. My<sup>saww</sup> Lord<sup>azwj</sup> has Bequeathed me<sup>saww</sup> with that.

أَلَا وَ إِنَّكُمْ إِنْ لَمْ تَحْفَظُوا فِيهِ وَصِيَّتِي وَ تَوَازَرَوْهُ وَ تَنْصُرُوهُ اخْتَلَفْتُمْ فِي أَحْكَامِكُمْ وَ اضْطَرَبَ عَلَيْكُمْ أَمْرٌ دِينَكُمْ وَ وَلِيَّكُمْ شَرَارُكُمْ

Indeed! And you, when you do not preserve my<sup>saww</sup> bequest regarding him<sup>asws</sup>, and (do not) back him<sup>asws</sup> and help him<sup>asws</sup>, you will be differing in your decisions and the matters of your Religion would waver (tremble) upon you, and your evils ones would rule you.

أَلَا إِنَّ أَهْلَ بَيْتِي هُمُ الْوَارِثُونَ لِأَمْرِي وَ الْعَالَمُونَ بِأَمْرِ أُمِّي مِنْ بَعْدِي اللَّهُمَّ مَنْ أَطَاعَهُمْ مِنْ أُمَّتِي وَ حَفِظَ فِيهِمْ وَصِيَّتِي فَاحْشُرْهُمْ فِي رُؤْمِي وَ اجْعَلْ لَهُمْ نَصِيبًا مِنْ مُرَافِقَتِي يُدْرِكُونَ بِهِ نُورَ الْآخِرَةِ

Indeed! The People<sup>asws</sup> of my<sup>saww</sup> Household, they<sup>asws</sup> are the inheritors of my<sup>saww</sup> commands, and knowledge with the matters of my<sup>saww</sup> community from after me<sup>saww</sup>. O Allah<sup>azwj</sup>! One from my<sup>saww</sup> community who obeys them<sup>asws</sup> and preserves my<sup>saww</sup> bequest regarding him<sup>asws</sup>, Resurrect them in my<sup>saww</sup> group, and Make a share to be for them from my<sup>saww</sup> friendship, coming across the Noor of the Hereafter by it.

اللَّهُمَّ وَ مَنْ أَسَاءَ خِلَافَتِي فِي أَهْلِ بَيْتِي فَاحْرِقْهُ الْجَنَّةَ الَّتِي عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ

O Allah<sup>azwj</sup>! And the one who damages my<sup>saww</sup> caliphate regarding People<sup>asws</sup> of my<sup>saww</sup> Household, Deprive him the Paradise, the expanse of it is like the sky and the earth".

فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ اسْكُتْ يَا خَالِدُ فَلَسْتُ مِنْ أَهْلِ الْمَشُورَةِ وَ لَا مِنْ يُقْتَدَى بِرَأْيِهِ فَقَالَ خَالِدٌ اسْكُتْ يَا ابْنَ الْخَطَّابِ فَإِنَّكَ تَنْطِقُ عَنْ لِسَانٍ غَيْرِكَ وَ ائِمَّ اللَّهُ لَقَدْ عَلِمْتُ قُرَيْشٌ أَنَّكَ مِنَ الْأَمَمَةِ حَسْبًا وَ أَذْنَاكَهَا مَنْصَبًا وَ أَحْسَنَهَا قَدْرًا وَ أَحْمَلَهَا ذِكْرًا وَ أَقْلَهُمْ غِنَاءً عَنِ اللَّهِ وَ رَسُولِهِ وَ إِنَّكَ لَجَبَانٌ فِي الْحُرُوبِ بَخِيلٌ بِالْمَالِ لَيْئِمٌ الْغَضَبِ

Umar Bin Al-Khattab said to him, 'O Khalid! You aren't from the ones one can consult with nor from the ones one can be guided by his view'. Khalid said, 'Quiet, O ibn Al-Khattab, for you are speaking from a tongue other than yours, and I swear by Allah<sup>azwj</sup>, Quraysh have known that you are from its general affiliations, and lowest of its lineages, and the worst of its worth, and idlest of its mention, and the least of them reciting about Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you are a coward during the war, stingy with the wealth, poorest of descent.

مَا لَكَ فِي قُرَيْشٍ مِنْ فَخْرٍ وَلَا فِي الْخُرُوبِ مِنْ ذِكْرٍ وَإِنَّكَ فِي هَذَا الْأَمْرِ بِمَنْزِلَةِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

There is neither any pride for you among Quraysh, nor any mention for you regarding the wars, and you in this command are at the status of **the Satan when he says to the human being, 'Commit Kufr!'** So when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16] So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].

فَأُكْلِسَ عُمَرُ وَجَلَسَ خَالِدُ بْنُ سَعِيدٍ ثُمَّ قَامَ سَلْمَانُ الْفَارِسِيُّ وَقَالَ كَرْدِيدَ وَ نَكَرْدِيدَ وَ نَدَانِيدَ جَه كَرْدِيدَ أَيَّ فَعَلْتُمْ وَ لَمْ تَفْعَلُوا وَ مَا عَلِمْتُمْ مَا فَعَلْتُمْ وَ امْتَنَعَ مِنَ الْبَيْعَةِ قَبْلَ ذَلِكَ حَتَّى وُجِيَ عَنْقُهُ

Umar sat down, and Khalid Bin Saeed was seated. Then Salman Al-Farsi<sup>ra</sup> stood up and said (in Persian), 'Kardeed Wa Na Kardeed, Wa Na Daneed Che Kardeed', i.e. 'Whether you do and do not do, and you do not know what you are doing', and he<sup>ra</sup> had refused from the allegiance before that until his<sup>ra</sup> neck was pained.

فَقَالَ يَا أَبَا بَكْرٍ إِلَى مَنْ تُسْنِدُ أَمْرَكَ إِذَا نَزَلَ بِكَ مَا لَا تَعْرِفُهُ وَ إِلَى مَنْ تَفْرُغُ إِذَا سُئِلْتَ عَمَّا لَا تَعْلَمُهُ وَ مَا عُذْرُكَ فِي تَقْدِمِ مَنْ هُوَ أَعْلَمُ مِنْكَ وَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص وَ أَعْلَمُ بِتَأْوِيلِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ وَ مَنْ قَدَّمَهُ النَّبِيُّ ص فِي حَيَاتِهِ وَ أَوْصَاكُمْ بِهِ عِنْدَ وَفَاتِهِ

He<sup>ra</sup> said, 'O Abu Bakr! To whom will you go to back up your matter when it befalls with you what you do not recognise, and to whom will you panic when you are asked about what you do not know, and what would be your excuse preceding someone who is more knowledgeable than you are, and closer to Rasool-Allah<sup>saww</sup>, and more knowing of the interpretation of the Book of Allah<sup>azwj</sup> Mighty and Majestic and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, and one whom the Prophet<sup>saww</sup> had advanced during his<sup>saww</sup> lifetime, and had bequeathed with him<sup>asws</sup> during his<sup>saww</sup> expiry.

فَنَبَذْتُمْ قَوْلَهُ وَ تَنَاسَيْتُمْ وَصِيَّتَهُ وَ أَخْلَفْتُمْ الْوَعْدَ وَ نَقَضْتُمْ الْعَهْدَ وَ خَلَلْتُمْ الْعَقْدَ الَّذِي كَانَ عَقْدَهُ عَلَيْكُمْ مِنَ النُّفُوزِ تَحْتَ رَايَةِ أُسَامَةَ بْنِ زَيْدٍ حَدَرًا مِنْ مِثْلِ مَا أَتَيْتُمُوهُ وَ تَنْبِيهًا لِلْأُمَّةِ عَلَى عَظِيمِ مَا اجْتَرَحْتُمُوهُ مِنْ مُخَالَفَةِ أَمْرِهِ

But, you discarded his<sup>saww</sup> words and forgot his<sup>saww</sup> bequest, and broke the promise, and broke the pact, and your released the knot which had been tied upon you from enforcement under the flag of Usama Bin Zayd. Be cautioned from the like of what you have come with and a warning to the community upon the grievousness of the opposition of his<sup>saww</sup> orders.

فَعَن قَلِيلٍ يَصْنَعُو لَكَ الْأَمْرَ وَ قَدْ أَنْقَلَكِ الْوِزْدُ وَ نُقِلْتَ إِلَى قَبْرِكَ وَ حَمَلْتَ مَعَكَ مَا اكْتَسَبْتَ يَدَاكَ

After a little while the matter would be clear to you, and the burden would be heavier for you, and you will be transferred to your grave, and there would be carried along with you whatever your hands had earned.

فَلَوْ رَاجَعْتَ الْحَقَّ مِنْ قُرْبٍ وَ تَلَأَيْتَ نَفْسَكَ وَ ثُبْتَ إِلَى اللَّهِ مِنْ عَظِيمٍ مَا اجْتَرَمْتَ كَانَ ذَلِكَ أَقْرَبَ إِلَى بَحَاتِكَ يَوْمَ تَقْرُدُ فِي حُفْرَتِكَ وَ يُسَلِّمُكَ دُؤُو نُصْرَتِكَ

If you were to revert to the truth from nearby, and avoid yourself, and repent to Allah<sup>azwj</sup> from the grievousness of crime what you have committed, that would be nearer to your salvation on the day you will be alone in your grave and won't be surrounded by the ones who are helping you (now).

فَقَدْ سَمِعْتَ كَمَا سَمِعْنَا وَ رَأَيْتَ كَمَا رَأَيْنَا فَلَمْ يَزِدْكَ ذَلِكَ عَمَّا أَنْتَ مُتَشَبِّتٌ بِهِ مِنْ هَذَا الْأَمْرِ الَّذِي لَا عُذْرَ لَكَ فِي تَقْلِيدِهِ وَ لَا حَظٌّ لِلدِّينِ وَ الْمُسْلِمِينَ فِي قِيَامِكَ بِهِ فَاللَّهُ اللَّهُ فِي نَفْسِكَ فَقَدْ أَعْدَرَ مَنْ أُنْذِرَ وَ لَا تَكُنْ كَمَنْ أَدْبَرَ وَ اسْتَكَبَرَ

You have heard as what we heard, and seen as what we saw, and that did not deter you from what you are clinging on with of this command which there is no excuse for you to be collared with, nor is there any share for the Religion and the Muslims regarding your standing with it. So Allah<sup>azwj</sup>, Allah<sup>azwj</sup> regarding yourself, for the one who is warned would be excused and will not be like the one who turns around and is arrogant!'

ثُمَّ قَامَ أَبُو ذَرٍّ فَقَالَ يَا مَعْاشِرَ قُرَيْشٍ أَصَبْتُمْ قَبَاحَةً وَ تَرَكْتُمْ قَرَابَةً وَ اللَّهُ لَتَرْتَدَّدَنَّ جَمَاعَةٌ مِنَ الْعَرَبِ وَ لَتَشْكَنَّ فِي هَذَا الدِّينِ وَ لَوْ جَعَلْتُمْ الْأَمْرَ فِي أَهْلِ بَيْتِ نَبِيِّكُمْ مَا اخْتَلَفَ عَلَيْكُمْ سَيِّقَانِ

Then Abu Zarr<sup>ra</sup> stood up and said, 'O community of Quraysh! You have attained ugliness and you neglected kinship. By Allah<sup>azwj</sup>! A group of the Arabs will be reneging and doubting in this Religion, and if you were to make the command to be in People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>, no two swords would differ upon you.

وَ اللَّهُ لَقَدْ صَارَتْ لِمَنْ غَلَبَ وَ لَتَطْمَحَنَّ إِلَيْهَا عَيْنُ مَنْ لَيْسَ مِنْ أَهْلِهَا وَ لَيُسْفِكَنَّ فِي طَلِبِهَا دِمَاءٌ كَثِيرَةٌ فَكَانَ كَمَا قَالَ أَبُو ذَرٍّ

By Allah<sup>azwj</sup>! You have come to the one who has overcome and been reassured to it supporting one who isn't from its rightful ones, and you will be spilling a lot of blood in seeking it'. It transpired just as Abu Zarr<sup>ra</sup> had said.

ثُمَّ قَالَ لَقَدْ عَلِمْتُمْ وَ عَلِمَ خِيَارُكُمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ الْأَمْرُ بَعْدِي لِعَلِيِّ ثُمَّ لَابَنَيْ الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ لِلطَّاهِرِينَ مِنْ دُرِّي

Then he<sup>ra</sup> said, 'You have known and so have your chosen ones, that Rasool-Allah<sup>saww</sup> had said: 'The command after me<sup>saww</sup> is for Ali<sup>asws</sup>, then for my<sup>saww</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, then for the pure ones from my<sup>saww</sup> offspring'.

فَاطَرَحْتُمْ قَوْلَ نَبِيِّكُمْ وَ تَنَاسَيْتُمْ مَا عَاهَدَ بِهِ إِلَيْكُمْ فَأَطَعْتُمُ الدُّنْيَا الْفَانِيَةَ وَ بَعُثْتُمُ الْآخِرَةَ الْبَاقِيَةَ الَّتِي لَا يَهْرُمُ شَبَابُهَا وَ لَا يَزُولُ نَعِيمُهَا وَ لَا يَحْزَنُ أَهْلُهَا وَ لَا تَمُوتُ سُكَّانُهَا بِالْحَقِيرِ النَّافِيهِ الْفَانِي الرَّائِلِ

But, you rejected the words of your Prophet<sup>saww</sup> and forsook what he<sup>saww</sup> had vowed among you all, and you came to the perishing worlds and sold the ever-lasting Hereafter, which its youths do not age, nor doe its bounties decline, nor do its inhabitants grieve, nor do its dwellers die, for (the sake of) the vile, the temporal, the declining (world).



وَكَذَلِكَ الْأُمَمُ مِنْ قَبْلِكُمْ كَفَرَتْ بَعْدَ أَنْبِيَائِهَا وَنَكَصَتْ عَلَى أَعْقَابِهَا وَغَيَّرَتْ وَبَدَّلَتْ وَاخْتَلَفَتْ فَسَاوَيْتُهُمْ خَذُوا النَّعْلَ بِالنَّعْلِ وَ الْقُدَّةَ بِالْقُدَّةِ وَ عَمَّا قَلِيلٍ تَذُوقُونَ وَبَالَ أَمْرِكُمْ وَ تُجْزَوْنَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And like that were the communities from before you. They disbelieved after their Prophets<sup>as</sup> and turned back upon their heels, and changed, and replaced, and opposed. So, (now) you have equalled them, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), and after a little while you will be tasting the evil consequences of your affairs, and be Recompensed for what your hands had sent ahead, and Allah<sup>azwj</sup> is not the least unjust to the servants’.

ثُمَّ قَامَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ قَالَ ارْجِعْ يَا أَبَا بَكْرٍ عَنْ ظُلْمِكَ وَ ثُبْ إِلَى رَبِّكَ وَ الزَّمْ بَيْتَكَ وَ ابْنِكَ عَلَى خَطِيئَتِكَ وَ سَلِّمِ الْأَمْرَ لِصَاحِبِهِ الَّذِي هُوَ أَوَّلَى بِهِ مِنْكَ فَقَدْ عَلِمْتَ مَا عَقَدَهُ رَسُولُ اللَّهِ ص فِي عُنُقِكَ مِنْ بَيْعَتِهِ وَ الْوَمَكُ مِنَ التُّغُوذِ تَحْتَ رَأْيَةِ أَسَامَةَ بْنِ زَيْدٍ وَ هُوَ مَوْلَاهُ

The Al-Miqdad Bin Al-Aswad<sup>ra</sup> and said, ‘Return, O Abu Bakr, from darkness, and repent to your Lord<sup>azwj</sup>, and stay in your house, and cry upon your mistake, and submit the command to its owner, the one who is foremost with it than you are. You have known what Rasool-Allah<sup>saww</sup> had pacted in your necks of his<sup>asws</sup> allegiance, and necessitated you of enforcement under the flag of Usama Bin Azyd, and he<sup>asws</sup> is your Master<sup>asws</sup>.

وَ نَبَّهَ عَلَى بُطْلَانِ وَجُوبِ هَذَا الْأَمْرِ لَكَ وَ لِمَنْ عَضَدَكَ عَلَيْهِ بِضَمِّهِ لَكُمْ إِلَى عِلْمِ النَّفَاقِ وَ مَعْدِنِ الشَّنَانِ وَ الشَّقَاقِ عَمْرُو بْنُ الْعَاصِ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى فِيهِ عَلَى نَبِيِّهِ ص إِنَّ شَانِيكَ هُوَ الْأَبْتَرُ

And he<sup>saww</sup> alerted upon invalidating the obligation of this command being for you, and for the one who supported you upon it, by pressing both of you to the flag of hypocrisy and mine of atrocity and the wretched one, Amro Bin Al-Aas, for whom Allah<sup>azwj</sup> the Exalted regarding him upon His<sup>azwj</sup> Prophet<sup>saww</sup>, **Surely your adversary, he is the one without posterity [108:3].**

فَلَا اخْتِلَافَ بَيْنَ أَهْلِ الْعِلْمِ أَنَّهَا نَزَلَتْ فِي عَمْرٍو وَ هُوَ كَانَ أَمِيرًا عَلَيْكُمَا وَ عَلَى سَائِرِ الْمُنَافِقِينَ فِي الْوَقْتِ الَّذِي أَنْفَعَهُ رَسُولُ اللَّهِ ص فِي غَزَاةِ ذَاتِ السَّلَاسِلِ وَ أَنَّ عَمْرًا قَلَدَكُمَا حَرَسَ عَشْكَرِهِ فَمِنْ الْحَرَسِ إِلَى الْخِلَافَةِ اتَّقَى اللَّهُ وَ بَادَرَ الْإِسْتِغَاةَ قَبْلَ فَوْحِهَا فَإِنْ ذَلِكَ أَسْلَمَ لَكَ فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ وَ لَا تَرْكُنْ إِلَى دُنْيَاكَ وَ لَا تُعَزِّزْ قُرَيْشَ وَ غَيْرَهَا

There is not differing between the people of knowledge that it was Revealed regarding Amro, and he was a ruler upon you both, and upon the rest of the hypocrites, during the time in which Rasool-Allah<sup>saww</sup> accomplished it during the military expedition of Zat Al-Salasil, and that Amro collared you two with greed of his<sup>saww</sup> soldiers. So, from the greed to the caliphate, fear Allah<sup>azwj</sup>, and rush to the resignation before it (opportunity) is lost, for that would be safe for you during your lifetime and after your death, and do not incline to your world nor let Quraysh and its pride deceive you.

فَعَنْ قَلِيلٍ تَضْمَجُلُ عَنْكَ دُنْيَاكَ ثُمَّ تَصِيرُ إِلَى رَبِّكَ فَيُخْرِجُكَ بِعَمَلِكَ وَ قَدْ عَلِمْتَ وَ تَبَيَّنَتْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع صَاحِبُ هَذَا الْأَمْرِ بَعْدَ رَسُولِ اللَّهِ ص فَسَلِّمَهُ إِلَيْهِ بِمَا جَعَلَهُ اللَّهُ لَهُ فَإِنَّهُ أَمُّ لِسَرِّكَ وَ أَخَفُّ لَوَزْرِكَ فَقَدْ وَ اللَّهُ تَصَحُّثُ لَكَ إِنْ قَبِلْتَ نُصْحِي وَ إِلَى اللَّهِ تُرْجِعُ الْأُمُورَ

After a little while, your world will disappear, then you will come to your Lord, and He<sup>azwj</sup> will Inform you of your deeds, and you have known that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the (real)

owner of this command after Rasool-Allah<sup>saww</sup>, so submit it to him<sup>asws</sup> with what Allah<sup>azwj</sup> has Made it to be for him<sup>asws</sup>, for it would be an achievement for your veiling, and a lightening of your burden. By Allah<sup>azwj</sup>! I<sup>ra</sup> have advised to you if you accept my<sup>ra</sup> advice, **And to Allah return (all) the matters [2:210]**.

ثُمَّ قَامَ بُرَيْدَةُ الْأَسْلَمِيِّ فَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ مَاذَا لَقِيَ الْحَقُّ مِنَ الْبَاطِلِ يَا أَبَا بَكْرٍ أَمْ نَسِيتَ أَمْ تَنْسَايْتَ أَمْ خَدَعْتَكَ نَفْسُكَ سَوَّلَتْ لَكَ الْأَبَاطِيلُ أَمْ لَمْ تَذْكُرْ مَا أَمَرْنَا بِهِ رَسُولُ اللَّهِ ص مِنْ تَسْوِيعَةٍ عَلَيَّ ع بِأَمْرِ الْمُؤْمِنِينَ وَ النَّبِيِّ بَيْنَ أَظْهُرِنَا وَ قَوْلُهُ فِي عِدَّةِ أَوْقَاتٍ هَذَا أَمِيرُ الْمُؤْمِنِينَ وَ قَاتِلُ الْفَاسِقِينَ

Then Bureyda Al-Aslami stood up and said, 'We are for Allah<sup>azwj</sup> and we are returning to Him<sup>azwj</sup>! What is the truth from the falsehood have you found, O Abu Bakr, are you forgetting or pretending to forget, or are you deceiving yourself? Have the falsehoods enticed you or do you not remember what Rasool-Allah<sup>saww</sup> had ordered us with naming Ali<sup>asws</sup> as 'Amir Al-Momineen' and the Prophet<sup>saww</sup> was in our midst, and his<sup>saww</sup> words in a number of times: 'This is Amir Al-Momineen, killer of the renegades.

فَاتَّقِ اللَّهَ وَ تَذَارِكْ نَفْسَكَ قَبْلَ أَنْ لَا تُدْرِكَهَا وَ أَنْقِذَهَا بِمَا يُهْلِكُهَا وَ ارْزُدْ الْأَمْرَ إِلَى مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ وَ لَا تَتَمَادَ فِي اغْتِصَابِهِ وَ رَاجِعْ وَ أَنْتَ تَسْتَطِيعُ أَنْ تَرَاجَعَ فَقَدْ مَحَضْتُكَ النَّصْحَ وَ دَلَّلْتُكَ عَلَى طَرِيقِ النِّجَاةِ فَلَا تُكُونَنَّ ظَهِيرًا لِلْمُجْرِمِينَ

Therefore fear Allah<sup>azwj</sup> and rectify yourself before you cannot rectify it anymore from what would destroy it, and return the command to the one who is more rightful with it than you are, and do not continue in raping it, and return while you are able to return and the advice has been given to you and you have been pointed upon the path of salvation, so do not become a support of the criminals'.

ثُمَّ قَامَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ يَا مَعْاشِرَ قُرَيْشٍ يَا مَعْاشِرَ الْمُسْلِمِينَ إِنْ كُنْتُمْ عِلْمُكُمْ وَ إِلَّا فَاعْلَمُوا أَنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ أَوَّلَى بِهِ وَ أَحَقُّ بِإِزَّتِهِ وَ أَقْوَمُ بِأُمُورِ الدِّينِ وَ آمَنَ عَلَى الْمُؤْمِنِينَ وَ أَحْفَظُ لِمِلَّتِهِ وَ أَنْصَحُ لِأُمَّتِهِ

Then Ammar Bin Yasser stood up and said, 'O community of Quraysh! O community of Muslims! If you know, or else so know that People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> are foremost with it and more rightful with inheriting it, and straighter for the matters of the Religion, and safer upon the Momineen, and more protective of His<sup>azwj</sup> nation, and more advisory for his<sup>saww</sup> community.

فَمُرُوا صَاحِبَكُمْ فَلْيَرْدِّ الْحَقُّ إِلَى أَهْلِهِ قَبْلَ أَنْ يَضْطَرَّ حَبْلُكُمْ وَ يَضْعَفَ أَمْرُكُمْ وَ يَطْفَرَّ عَدُوُّكُمْ وَ يَظْهَرَ شَتَائِكُمْ وَ تُعْظَمَ الْفِتْنَةُ بِكُمْ وَ تَحْتَلِفُونَ فِيمَا بَيْنَكُمْ وَ يَطْمَعُ فِيكُمْ عَدُوُّكُمْ

So, instruct your companion (Umar) to let you return the right to its rightful one before your ropes are disturbed and your affairs are weakened, and your enemies win, and your disapproval appears, and the Fitna becomes large with you, and you differ in what is between you, and your enemies covet regarding you.

فَقَدْ عِلْمُكُمْ أَنَّ بَنِي هَاشِمٍ أَوَّلَى بِهَذَا الْأَمْرِ مِنْكُمْ وَ عَلَيٌّ مِنْ بَيْنِهِمْ وَلِيُّكُمْ بِعَهْدِ اللَّهِ وَ رَسُولِهِ وَ فَرَّقَ ظَاهِرٌ قَدْ عَرَفْتُمُوهُ فِي حَالٍ بَعْدَ حَالٍ عِنْدَ سَدِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبْوَابَكُمْ الَّتِي كَانَتْ إِلَى الْمَسْجِدِ فَسَدَّهَا كُلَّهَا غَيْرَ بَابِهِ وَ إِثَارِهِ إِثَارَهُ بِكَرْبَتِهِ فَاطِمَةَ دُونَ سَائِرٍ مَنْ خَطَبَهَا إِلَيْهِ مِنْكُمْ

You have known that the Clan of Hashim<sup>asws</sup> are foremost with the command than you all are, and Ali<sup>asws</sup> is your Master<sup>asws</sup> from between you due to the pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the apparent difference which you have recognised during a situation after situation, by the Prophet<sup>saww</sup> closing your doors which were opening to the Masjid, so he<sup>saww</sup> closed all of these apart from his<sup>asws</sup> door, and his<sup>saww</sup> preferring him<sup>asws</sup> for his<sup>saww</sup> prestigious (Syeda) Fatima<sup>asws</sup> besides the rest of the ones from you who had proposed for her<sup>asws</sup> to him<sup>saww</sup>.

وَقَوْلُهُ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا وَ أَنْتُمْ جَمِيعاً مُصْطَرِحُونَ فِيمَا أَشْكَلُ عَلَيْكُمْ مِنْ أُمُورِ دِينِكُمْ إِلَيْهِ وَ هُوَ مُسْتَعْنٍ عَنْ كُلِّ أَحَدٍ مِنْكُمْ إِلَى مَا لَهُ مِنَ السَّوَابِقِ الَّتِي لَيْسَتْ لِأَفْضَلِكُمْ عِنْدَ نَفْسِهِ

And his<sup>saww</sup> words: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door, so the one who wants the wisdom, then let him come to it from its door', and all of you (have to) depend on him<sup>asws</sup> regarding what is confusing upon you from the matter of your religion, while he<sup>asws</sup> is needless from each one of you, due to what is for him<sup>asws</sup> of the precedents (from Allah<sup>azwj</sup>) which isn't even for your superior ones in the presence of his own self.

فَمَا بِالْكُمْ تَحِيدُونَ عَنْهُ وَ تُغَيِّرُونَ عَلَى حَقِّهِ وَ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ بَنَسَ لِلظَّالِمِينَ بَدَلًا أَعْطَوْهُ مَا جَعَلَهُ اللَّهُ لَهُ وَ لَا تَتَوَلَّوْا عَنْهُ مُدْبِرِينَ وَ لَا تَزْنِدُوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

So what is the matter with you all overriding about him<sup>asws</sup> and changing upon his<sup>asws</sup> rights, and preferring the life of the world over the Hereafter. Evil it is for the unjust ones as a replacement. Give him<sup>asws</sup> what Allah<sup>azwj</sup> had Made it to be for him<sup>asws</sup>, and do not turn around backwards from him<sup>asws</sup> nor renege upon your heels, for you will overturn to be losers'.

ثُمَّ قَامَ أَبِي بَنْ كَعْبٍ فَقَالَ يَا أَبَا بَكْرٍ لَا تَجْحَدْ حَقًّا جَعَلَهُ اللَّهُ لِعَبْرِكَ وَ لَا تَكُنْ أَوَّلَ مَنْ عَصَى رَسُولَ اللَّهِ ص فِي وَصِيَّهِ وَ صَفِيَّهِ وَ صَدَفَ عَنْ أَمْرِهِ ارْزُدْ الْحَقَّ إِلَى أَهْلِهِ تَسْلَمَ وَ لَا تَتَمَادَ فِي عَيْكَ فَتَنْدَمَ وَ بَادِرِ الْإِنَابَةَ يَخَفْ وَ زُرْكَ

The Ubay Bin Ka'ab stood up and said, 'O Abu Bakr! Do not reject right which Allah<sup>azwj</sup> has Made to be for others, nor become the first one to disobey Rasool-Allah<sup>saww</sup> regarding his<sup>saww</sup> successor<sup>asws</sup> and his<sup>saww</sup> Elite, and turn away from his<sup>saww</sup> orders. Return the truth to its rightful one<sup>asws</sup>. Submit and do not continue in your error, for you will regret, and take a representative step in lightening your burden.

وَ لَا تُخْصِصْ بِهَذَا الْأَمْرِ الَّذِي لَمْ يَجْعَلْهُ اللَّهُ لَكَ نَفْسَكَ فَتَلْقَى وَبَالَ عَمَلِكَ فَعَنْ قَلِيلٍ تُقَارِقُ مَا أَنْتَ فِيهِ وَ تَصِيرُ إِلَى رَبِّكَ فَيَسْأَلُكَ عَمَّا جَنَّبْتَ وَ مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ

And do not specialise yourself with this command which Allah<sup>azwj</sup> did not Make it to be for you, for you will face the evil results of your deeds, for after a little while, you will separate from what you are in and you will come to your Lord<sup>azwj</sup>, and He<sup>azwj</sup> will Question you about what crime you committed, and your Lord<sup>azwj</sup> is not the least unjust to the servants'.

ثُمَّ قَامَ خُزَيْمَةُ بْنُ ثَابِتٍ فَقَالَ أَيُّهَا النَّاسُ أَ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلَ شَهَادَتِي وَخِدي وَ لَمْ يُدْ مَعِيَ غَيْرِي قَالُوا بَلَى قَالَ فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ أَهْلُ بَيْتِي يَفْرُقُونَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُمْ الْأَيُّمَةُ الَّذِينَ يُفْتَدَى بِحِمِّهِمْ وَ قَدْ قُلْتُ مَا عَلِمْتُ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Then Khuzeyman Bin Sabit stood up and said, 'O you people! Don't you know that Rasool-Allah<sup>saww</sup> accepted my lone testimony and did not refer to anyone (else) with me?' They said, 'Yes'. He said, 'So, I hereby testify that I heard Rasool-Allah<sup>saww</sup> saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are distinguisher between the truth and the falsehood, and they<sup>asws</sup> are the Imams<sup>asws</sup>, those one can be guided by them<sup>asws</sup>, and I<sup>saww</sup> have said it: **and it is not upon the Rasool except for the clear delivery (of the Message)**' [24:54]".

ثُمَّ قَامَ أَبُو الْهَيْثَمِ بْنُ التَّيَّهَانِ فَقَالَ وَ أَنَا أَشْهَدُ عَلَى نَبِيِّنَا ص أَنَّهُ أَقَامَ عَلِيًّا عَلَيْهِ السَّلَامُ يَعْنِي فِي يَوْمِ غَدِيرِ خُمٍّ

Then Abu Al-Haysam Bin Al-Tayhan stood up and said, 'And I testify upon our Prophet<sup>saww</sup> that he<sup>saww</sup> has established Ali<sup>asws</sup>, meaning during the day of Ghadeer Khumm'.

فَقَالَتِ الْأَنْصَارُ مَا أَقَامَهُ إِلَّا لِلْخِلَافَةِ وَ قَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلَّا لِيَعْلَمَ النَّاسُ أَنَّهُ مَوْلَى مَنْ كَانَ رَسُولُ اللَّهِ ص مَوْلَاهُ وَ أَكْثَرُوا الْخَوْصَ فِي ذَلِكَ فَبَعَثْنَا رِجَالًا مِنَّا إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ ذَلِكَ

The Helpers has said, 'He<sup>saww</sup> did not establish him<sup>asws</sup> except for the caliphate'. And some of them said, 'He<sup>saww</sup> did not establish him<sup>asws</sup> except for the people to know he<sup>asws</sup> is a Master<sup>asws</sup> of the one Rasool-Allah<sup>saww</sup> was his Master<sup>saww</sup>', and the discussion regarding that was a lot, so we sent men from us to Rasool-Allah<sup>saww</sup> and they asked him<sup>saww</sup> about that.

فَقَالَ قُولُوا لَهُمْ عَلَيَّ ع وَلِيَ الْمُؤْمِنِينَ بَعْدِي وَ أَنْصَحُ النَّاسَ لِأُمَّتِي وَ قَدْ شَهِدْتُ بِمَا حَضَرَنِي فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا

He<sup>saww</sup> said: 'Say to them, 'Ali<sup>asws</sup> is a guardian of the Momineen after me<sup>saww</sup>, and the most advising of the people for my<sup>saww</sup> community, and those who were present with me<sup>saww</sup> had witnessed, **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve**'. [18:29]".

ثُمَّ قَامَ سَهْلُ بْنُ حَنْبَلٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشٍ اشْهَدُوا عَلَيَّ أَنِّي أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ رَأَيْتُهُ فِي هَذَا الْمَكَانِ يَعْنِي الرُّوضَةَ وَ هُوَ آخِذٌ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ

Then Sahl Bin Huneyf stood up, and he praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawat upon the Prophet<sup>saww</sup> Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, then said, 'O community of Quraysh! Bear witness upon me that I testify upon Rasool-Allah<sup>saww</sup>, and I had seen him<sup>saww</sup> in this place, meaning the orchard, and he<sup>saww</sup> had held a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>saww</sup> was saying:

أَيُّهَا النَّاسُ هَذَا عَلِيٌّ إِمَامُكُمْ مِنْ بَعْدِي وَ وَصِيِّي فِي حَيَاتِي وَ بَعْدَ وَفَاتِي وَ قَاضِي دِينِي وَ مُجْزٍ وَغَدِي وَ أَوَّلُ مَنْ يُصَافِحُنِي عَلَى حَوْضِي فَطُوبَى لِمَنْ تَبِعَهُ وَ نَصَرَهُ وَ الْوَيْلُ لِمَنْ تَخَلَّفَ عَنْهُ وَ خَذَلَهُ

'This Ali<sup>asws</sup> is your Imam<sup>asws</sup> from after me<sup>saww</sup>, and my<sup>saww</sup> successor during my<sup>saww</sup> lifetime, and after my<sup>saww</sup> expiry, and payer of my<sup>saww</sup> debts, and fulfiller of my<sup>saww</sup> promised, and the first one to shake my<sup>saww</sup> hand at my<sup>saww</sup> Fountain. So, beatitude is for the one who follows him<sup>asws</sup>, and helps him<sup>asws</sup>, and the woe be for the one who stays behind from him<sup>asws</sup>, and abandons him<sup>asws</sup>.

وَقَامَ مَعَهُ أَخُوهُ عُسْمَانُ بْنُ حُنَيْفٍ فَقَالَ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ أَهْلُ بَيْتِي نُحُومُ الْأَرْضِ فَلَا تَتَقَدَّمُوهُمْ وَ قَدَّمُوهُمْ فَهُمْ الْوَلَدُ بَعْدِي فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ وَ أَيُّ أَهْلِ بَيْتِكَ فَقَالَ ص عَلَيَّ وَ الطَّاهِرُونَ مِنْ وَلَدِهِ

And his brother Usman Bin Huneyf stood with him. He said, 'We heard Rasool-Allah<sup>saww</sup> saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are stars of the earth, so do not be preceding them<sup>asws</sup>, and advance them<sup>asws</sup>, for they<sup>asws</sup> are the rulers after me<sup>saww</sup>'. So a man stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! And which People<sup>asws</sup> of your<sup>saww</sup> Household?' He<sup>saww</sup> said: 'Ali<sup>asws</sup> and the pure one from his<sup>asws</sup> sons<sup>asws</sup>.

وَقَدْ بَيَّنَّ عَ فَلَا تَكُنْ يَا أَبَا بَكْرٍ أَوَّلَ كَافِرٍ بِهِ وَ لَا تَخُونُوا اللَّهَ وَ الرَّسُولَ وَ تَخُونُوا أَمَانَتَكُمْ وَ أَنْتُمْ تَعْلَمُونَ

And it has become clear, O Abu Bakr, **and do not become the first disbeliever by it [2:41] Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]**.

ثُمَّ قَامَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ اتَّقُوا اللَّهَ عِبَادَ اللَّهِ فِي أَهْلِ بَيْتِ نَبِيِّكُمْ وَ رُدُّوا إِلَيْهِمْ حَقَّهُمُ الَّذِي جَعَلَهُ اللَّهُ لَهُمْ فَقَدْ سَمِعْتُمْ مِثْلَ مَا سَمِعَ إِخْوَانُنَا فِي مَقَامٍ بَعْدَ مَقَامٍ لِنَبِيِّنَا ع وَ بَجَلَسَ بَعْدَ بَجَلَسٍ يَقُولُ أَهْلُ بَيْتِي أَيْمَنُكُمْ بَعْدِي

Then Abu Ayoub Al-Ansari stood up and said, 'Fear Allah<sup>azwj</sup> regarding People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>, and return their<sup>asws</sup> rights to them<sup>asws</sup> which Allah<sup>azwj</sup> has Made to be for them<sup>asws</sup>, for you have heard what our brothers have heard in place after a place of our Prophet<sup>saww</sup>, and gathering after a gathering saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are your Imams<sup>asws</sup> after me;

وَيَوْمِي إِلَى عَلِيٍّ ع وَ يَقُولُ هَذَا أَمِيرُ الْبِرَّةِ وَ قَاتِلُ الْكُفْرِ مَخْذُولٌ مَنْ خَذَلَهُ مَنْصُورٌ مَنْ نَصَرَهُ فَتَوَلَّوْا إِلَى اللَّهِ مِنْ ظُلْمِكُمْ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ وَ لَا تَتَوَلَّوْا عَنْهُ مُدْبِرِينَ وَ لَا تَتَوَلَّوْا عَنْهُ مُعْرِضِينَ

And he<sup>saww</sup> had gestured towards Ali<sup>asws</sup> and said: 'This is Emir of the righteous ones and killer of the disbelievers. Abandoned the one who abandons him<sup>asws</sup>, and Helped is the one who helps him<sup>asws</sup>, therefore repent to Allah<sup>azwj</sup> from your injustices, surely Allah<sup>azwj</sup> is oft-Turning, Merciful, and do not turn around backwards from him, and do not turn around from him<sup>asws</sup>, turning away from him<sup>asws</sup>.

قَالَ الصَّادِقُ ع فَأُفْهِمَ أَبُو بَكْرٍ عَلَى الْمُنْبَرِ حَتَّى لَمْ يُجَزْ جَوَاباً ثُمَّ قَالَ وَلَيْسُكُمْ وَ لَسْتُ بِخَيْرِكُمْ أَقِيلُونِي

Al-Sadiq<sup>asws</sup> said: 'Abu Bakr was confounded upon the pulpit to the extent that he could not respond with an answer. Then he said, 'I am your ruler and I am not the best one of you. Dismiss me! Dismiss me!'

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ انْزِلْ عَنْهَا يَا لَكُغْ إِذَا كُنْتُ لَا تَقُومُ بِحُجَجِ قُرَيْشٍ لَمْ أَقُمْتْ نَفْسَكَ هَذَا الْمَقَامَ وَاللَّهُ لَقَدْ هَمَمْتُ أَنْ أَخْلَعَكَ وَاجْعَلَهَا بِي سَالِمٍ مَوْلَى أَبِي حَدَيْفَةَ

Umar Bin Al-Khattab said, 'Come down from it, O vile (evil) one, when you were not going to stand with argumentation of Quraysh, you did not stand yourself in this place. By Allah<sup>azwj</sup>! I had thought of vacating you and making it to be in Saalim Mawla Abu Huzeyfa'.

قَالَ فَتَنَزَّلْتُ ثُمَّ أَخَذَ يَدِي وَانْطَلَقَ إِلَى مَنْزِلِهِ وَبَقُوا ثَلَاثَةَ أَيَّامٍ لَا يَدْخُلُونَ مَسْجِدَ رَسُولِ اللَّهِ ص فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ جَاءَهُمْ خَالِدُ بْنُ الْوَلِيدِ وَمَعَهُ أَلْفُ رَجُلٍ وَقَالَ لَهُمْ مَا جُلُوسُكُمْ فَقَدْ طَمَعَ فِيهَا وَاللَّهُ بَنُو هَاشِمٍ

He<sup>asws</sup> said: 'He came down, then held his hand and went to his house, and they remained for three days not entering the Masjid of Rasool-Allah<sup>saww</sup>. When it was the fourth day, Khalid Bin Al-Waleed came to them and with him were a thousand men, and he said to them, 'Why are you not gathering and the Clan of Hashim<sup>asws</sup> are eager for it'.

وَجَاءَهُمْ سَالِمٌ مَوْلَى أَبِي حَدَيْفَةَ وَمَعَهُ أَلْفُ رَجُلٍ وَجَاءَهُمْ مُعَاذُ بْنُ جَبَلٍ وَمَعَهُ أَلْفُ رَجُلٍ فَمَا زَالَ يَجْتَمِعُ رَجُلٌ رَجُلًا حَتَّى اجْتَمَعَ أَرْبَعَةُ آلَافٍ رَجُلٍ فَخَرَجُوا شَاهِرِينَ أَسْيَافَهُمْ يَقْدُمُهُمْ عُمَرُ بْنُ الْخَطَّابِ حَتَّى وَقَفُوا بِمَسْجِدِ النَّبِيِّ ص

And Saalim Mawla Abu Huzeyfa came to them and with him were a thousand men, and Muaz Bin Jabal came to them and with him were a thousand men. Men after men did not cease to gather until four thousand men had gathered, and they came out brandishing their swords, leading them was Umar Bin Al-Khattab, until they paused at the Masjid of the Prophet<sup>saww</sup>.

فَقَالَ عُمَرُ وَاللَّهِ يَا صَحَابَةَ عَلِيِّ لَئِنْ ذَهَبَ الرَّجُلُ مِنْكُمْ يَتَكَلَّمُ بِالَّذِي تَكَلَّمُ بِهِ بِالْأَمْسِ لَتَأْخُذَنَّهُ الَّذِي فِيهِ عَيْنَاهُ

Umar said, 'By Allah<sup>azwj</sup>, O companions of Ali<sup>asws</sup>! If the man from you were to go around speaking with that which was spoken with yesterday, we shall seize that which is in his eyes'.

فَقَامَ إِلَيْهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ وَقَالَ يَا ابْنَ صُهَيْكَ الْحَبَشِيِّ أَسْيَافُكُمْ تُهَدِّدُونَنَا أَمْ يَجْمَعُكُمْ تُفْرِعُونَنَا وَاللَّهِ إِنْ أَسْيَافُنَا أَخَذَ مِنْ أَسْيَافِكُمْ وَ إِنَّا لَأَكْثَرُ مِنْكُمْ وَإِنْ كُنَّا قَلِيلِينَ لِأَنَّ حُجَّةَ اللَّهِ بَيْنَنَا وَاللَّهِ لَوْ لَا أَنِّي أَعْلَمُ أَنَّ طَاعَةَ إِمَامِي أُولَى بِي لَشَهَرْتُ سَيْفِي وَ لَجَاهَدْتُكُمْ فِي اللَّهِ إِلَى أَنْ أُبْلِيَ غُدْرِي

Khalid Bin Saeed Bin Al-Aas stood up to him and said, 'O Ibn Suhaak the wicked! Are you limiting us with your swords or alarming us with your gathering? By Allah<sup>azwj</sup>! Our swords are sharper than your swords, and we are more than you are, and even though they are few (in number), because the Divine Authority of Allah<sup>azwj</sup> is among us. By Allah<sup>azwj</sup>! Had I not known that obedience to my Imam<sup>asws</sup> is foremost with me, I would have unsheathed my sword and fought you for the Sake of Allah<sup>azwj</sup> until my excuse was done'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ اجْلِسْ يَا خَالِدُ فَقَدْ عَرَفَ اللَّهُ مَقَامَكَ وَ شَكَرَ لَكَ سَعْيَكَ فَجَلَسَ

Amir Al-Momineen<sup>asws</sup> said to him: 'Be seated, O Khalid, for Allah<sup>azwj</sup> has Recognised your stand and Thanks you for your effort'. So, he sat down.



وَقَامَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ وَ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سَمِعْتُ رَسُولَ اللَّهِ ص وَ إِلَّا صَمَمْنَا يَقُولُ بَيْنَا أَخِي وَ ابْنُ عَمِّي جَالِسٌ فِي مَسْجِدِي مَعَ نَفَرٍ مِنْ أَصْحَابِهِ إِذْ يَكْسِبُهُ جَمَاعَةٌ مِنْ كِلَابِ أَهْلِ النَّارِ يُرِيدُونَ قَتْلَهُ وَ قَتَلَ مَنْ مَعَهُ وَ لَسْتُ أَشْكُ إِلَّا وَ إِنَّكُمْ هُمْ

And Salman Al-Farsi<sup>ra</sup> stood up to him and said, 'Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest! I<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup>, or else I<sup>ra</sup> be mute, saying: 'While my<sup>saww</sup> brother<sup>asws</sup> and son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup> would be seated in my<sup>saww</sup> Masjid along with a number of his<sup>asws</sup> companions, when he<sup>asws</sup> would be pressurised by a group from the dogs, inhabitants of the Fire, intending to kill him<sup>asws</sup>, and kill the ones with him<sup>asws</sup>, and I have no doubt except that you are they'.

فَهُمْ بِهِ عُمَرُ بْنُ الْخَطَّابِ فَوَثَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخَذَ بِمَجَامِعِ ثَوْبِهِ ثُمَّ جَلَدَ بِهِ الْأَرْضَ ثُمَّ قَالَ يَا ابْنَ صُهَاكِ الْحَبَشِيَّةِ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ وَ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص تَقَدَّمَ لَأَرِثُكَ أَتَيْنَا أَوْ أَعْلَفُ عَدَدًا

Umar Bin Al-Khattab thought of killing him, so Amir Al-Momineen<sup>asws</sup> leapt up and grabbed the generality of his clothes, then brought him down to the ground, then said: 'O son of Suhaak, the wicked! If there had not preceded a Book from Allah<sup>azwj</sup> and a pact from Rasool-Allah<sup>saww</sup> preceded, I<sup>asws</sup> would have shown which of us **is with weaker helpers and fewer number [72:24]**'.

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ انصَرِفُوا رَحِمَكُمُ اللَّهُ فَوَ اللَّهُ لَا دَخَلَ الْمَسْجِدَ إِلَّا كَمَا دَخَلَ أَخَوَايَ مُوسَى وَ هَارُونَ إِذْ قَالَ لَهُ أَصْحَابُهُ فَادْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

Then he<sup>asws</sup> turned towards his<sup>asws</sup> companions and said: 'Leave, may Allah<sup>azwj</sup> have Mercy on you, for by Allah<sup>azwj</sup> I<sup>asws</sup> did not enter the Masjid except just as my<sup>asws</sup> brothers<sup>as</sup> Musa<sup>as</sup> and Haroun<sup>as</sup> had entered, when his<sup>as</sup> companions said to him, **therefore you and your Lord should both go and fight, we will be sitting over here**' [5:24].

وَ اللَّهُ لَا أَدْخُلُ إِلَّا لِزِيَارَةِ رَسُولِ اللَّهِ ص أَوْ لِقَضِيَّةٍ أَقْضِيهَا فَإِنَّهُ لَا يَجُوزُ لِحُجَّةٍ أَقَامَهُ رَسُولُ اللَّهِ ص أَنْ يُتْرَكَ النَّاسُ فِي خَيْرَةٍ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> did not enter except for visiting (Ziyarat) of Rasool-Allah<sup>saww</sup>, or a need I<sup>asws</sup> could fulfil, for it is not allowed for a Divine Authority Rasool-Allah<sup>saww</sup> had established, that he<sup>asws</sup> should leave the people in confusion".<sup>90</sup>

3- ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: ثُمَّ إِنَّ عُمَرَ اخْتَرَمَ بِإِزَارِهِ وَ جَعَلَ يَطُوفُ بِالْمَدِينَةِ وَ يُنَادِي أَنَّ أَبَا بَكْرٍ قَدْ بُيِعَ لَهُ فَهَلُمُّوا إِلَى الْبَيْعَةِ فَيَنْتَهِلُ النَّاسُ فَيَسْأَلُونَ فَعَرَفَ أَنَّ جَمَاعَةً فِي بُيُوتٍ مُسْتَتِرُونَ فَكَانَ يَقْصِدُهُمْ فِي جَمْعٍ فَيَكْسِبُهُمْ وَ يُخَضِّرُهُمْ فِي الْمَسْجِدِ فَيَسْأَلُونَ حَتَّى إِذَا مَضَتْ أَيَّامٌ أَقْبَلَ فِي جَمْعٍ كَثِيرٍ إِلَى مَنْزِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

(The book) 'Al Ihtijaj' - From Abdullah Bin Abdul Rahman who said,

'Then Umar picked up his trouser and circled Al-Medina and he was calling out, 'Abu Bakr has been pledged to, so come to the allegiance!' He was coercing the people to pledge allegiance. It was recognised that there was a group hiding in the houses, and he aimed for them, and pressurised them and presenting them in the Masjid, and they were pledging

<sup>90</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 2



allegiances until when the days passed, he came among a large group to the house of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَطَالَبَهُ بِالْمُخْرُجِ فَأَبَى فَدَعَا عُمَرَ بِحَطَبٍ وَ نَارٍ وَ قَالَ وَ الَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَيُخْرِجَنَّ أَوْ لَأُخْرِقَنَّ عَلَى مَا فِيهِ فَقِيلَ لَهُ إِنَّ فِيهِ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص وَ وَلَدَ رَسُولِ اللَّهِ وَ آثَارَ رَسُولِ اللَّهِ فَأَنْكَرَ النَّاسُ ذَلِكَ مِنْ قَوْلِهِ

He sought him<sup>asws</sup> for the coming out, but he<sup>asws</sup> refused. So, Umar called for the firewood and the fire and said, 'By the One<sup>azwj</sup> in Whose Hand is the soul of Umar! Either he<sup>asws</sup> comes out or I shall burn it down upon whatever (whoever) is in it'. It was said to him, 'Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> is in it and so are the children of Rasool-Allah<sup>saww</sup>, and belongings of Rasool-Allah<sup>saww</sup>, and the people denied that from his words.

فَلَمَّا عَرَفَ إِنْكَارَهُمْ قَالَ مَا بَالُكُمْ أَ تَرَوْنِي فَعَلْتُ ذَلِكَ إِنَّمَا أَرَدْتُ التَّهْوِيلَ فُرِاسَلَهُمْ عَلَيَّ أَنْ لَيْسَ إِلَيَّ خُرُوجِي حِيلَةً لِأَنِّي فِي جَمْعِ كِتَابِ اللَّهِ الَّذِي قَدْ تَبَدُّمُوهُ وَ أَلْهَسْتُمْ الدُّنْيَا عَنْهُ وَ قَدْ حَلَقْتُ أَنْ لَا أَخْرُجَ مِنْ بَيْتِي وَ لَا أَضَعُ رِدَائِي عَلَى عَاتِقِي حَتَّى أَجْمَعَ الْقُرْآنَ

When he recognised their denials, he said, 'What is the matter with you all? Do you see me doing that? But rather, I intended the intimidation. Ali<sup>asws</sup> sent them a message: 'There isn't any way to my<sup>asws</sup> coming out because I<sup>asws</sup> am in the midst of collecting the Book of Allah<sup>azwj</sup> which you have rejected and made the world to be your god instead of it, and I<sup>asws</sup> have sworn that I<sup>asws</sup> will not come out from my<sup>asws</sup> house, nor place my<sup>asws</sup> robe upon my<sup>asws</sup> shoulders until I<sup>asws</sup> collect the Quran'.

قَالَ وَ خَرَجَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص إِلَيْهِمْ فَوَقَفَتْ عَلَى الْبَابِ ثُمَّ قَالَتْ لَا عَهْدَ لِي بِقَوْمٍ أَسْوَا مَخْضَرًا مِنْكُمْ تَرَكْتُمْ رَسُولَ اللَّهِ جِنَازَةً بَيْنَ أَيْدِينَا وَ قَطَعْتُمْ أَمْرَكُمْ فِيمَا بَيْنَكُمْ فَلَمْ تُؤْمَرُوا وَ لَمْ تَرَوْا لَنَا حَقًّا كَأَنَّكُمْ لَمْ تَعْلَمُوا مَا قَالَ يَوْمَ غَدِيرِ خُمٍّ

He (the narrator) said, 'And (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> came out to them and paused at the door, then she<sup>asws</sup> said: 'There is no pact for me<sup>asws</sup> with a people of worst presence than you all. You neglected the funeral of Rasool-Allah<sup>saww</sup> in front of us and cut out your matter in what is between you, so you did not give us<sup>asws</sup> the command and did not see any rights being for us<sup>asws</sup>. It is as if you do not know what was said on the day of Ghadeer Khumm.

وَ اللَّهُ لَقَدْ عَقَدَ لَهُ يَوْمَئِذٍ الْوَلَاءَ لِيَقْطَعَ مِنْكُمْ بِذَلِكَ مِنْهَا الرِّجَاءَ وَ لَكِنَّكُمْ قَطَعْتُمْ الْأَسْبَابَ بَيْنَكُمْ وَ بَيْنَ نَبِيِّكُمْ وَ اللَّهُ حَسِيبٌ بَيْنَنَا وَ بَيْنَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ.

By Allah<sup>azwj</sup>! The governance had been vowed for him<sup>asws</sup> on that day, of the hopes from you all to be cut off from it with that, but you cut off the means between you and your Prophet<sup>saww</sup>, and Allah<sup>azwj</sup> will Reckon between us<sup>asws</sup> and you all in the world and the Hereafter".<sup>91</sup>

4- ماء، الأماي للشيخ الطوسي بِإِسْنَادٍ سَيِّئٍ فِي بَابِ أَحْوَالِ إِبْلِيسَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: تَمَثَّلَ إِبْلِيسُ فِي أَرْبَعِ صُورٍ تَصَوَّرَ يَوْمَ فُبُضِ النَّبِيِّ ص فِي صُورَةِ الْمُغِيرَةِ بْنِ شُعْبَةَ فَقَالَ أَيُّهَا النَّاسُ لَا تَجْعَلُوهَا كِسْرَوَانِيَّةً وَ لَا قَيْصَرَانِيَّةً وَ سَعُوها تَتَسَّعَ فَلَا تَرُدُّوهَا فِي بَنِي هَاشِمٍ فَيُنْتَظَرُ بِهَا الْحَبَالَى.

<sup>91</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 3

(The book) 'Al Amaali' of the sheykh Al Tusi, by a chain I (Majlisi) shall be coming within the chapter of the states of Iblees<sup>la</sup>, from Jabir Bin Abdullah Al Ansari having said,

'Iblees<sup>la</sup> resembled in four images. He<sup>la</sup> imaged on the day the Prophet<sup>saww</sup> passed away, in the image of Al-Mugheira Bin Shu'ba. He<sup>la</sup> said, 'O you people! Do not make it to be like Chosroe followers nor Caesar followers, and expand it with an expansion, so you do not return it to be among the Clan of Hashim<sup>asws</sup>. Await the entrapment with it''.<sup>92</sup>

5- ج، الاحتجاج رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَمَّا اسْتُخْرِجَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ مَنْزِلِهِ خَرَجَتْ فَاطِمَةُ عَ مَا بَقِيَتْ هَاشِمِيَّةٌ إِلَّا خَرَجَتْ مَعَهَا حَتَّى انْتَهَتْ قَرِيباً مِنَ الْقَبْرِ فَقَالَتْ

(The book) 'Al-Ihtijaj' – It is reported from Al-Sadiq<sup>asws</sup> having said: 'When Amir Al-Momineen<sup>asws</sup> came out from his<sup>asws</sup> house, (Syeda) Fatima<sup>asws</sup> (also) came out, and there did not remain any Hashimite woman except she came out with her<sup>asws</sup>, until she<sup>asws</sup> ended up near the grave (of Rasool-Allah<sup>saww</sup>) and she<sup>asws</sup> said:

خَلُّوا عَنِ ابْنِ عَمِّي فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَيْنَ لَمْ تَخْلُوا عَنْهُ لَأَنْشُرَنَّ شَعْرِي وَ لَأَضَعَنَّ قَمِيصَ رَسُولِ اللَّهِ ص عَلَى رَأْسِي وَ لَأَصْرُخَنَّ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَمَا نَافَعُهُ صَالِحٌ بِأَكْرَمَ عَلَى اللَّهِ مِنِّي وَ لَا الْفَصِيلُ بِأَكْرَمَ عَلَى اللَّهِ مِنْ وَلَدِي

'Stay away from the son<sup>asws</sup> of my<sup>asws</sup> uncle<sup>as</sup>, for by the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the truth! If you do not stay away from him<sup>asws</sup>, I<sup>asws</sup> will expose my<sup>asws</sup> hair and place down the shirt of Rasool-Allah<sup>saww</sup> upon my<sup>asws</sup> head and cry-out to Allah<sup>azwj</sup> Blessed and Exalted, for the she-camel of Salih<sup>as</sup> is not more prestigious to Allah<sup>azwj</sup> than I<sup>asws</sup> am, nor are (its) calves more prestigious unto Allah<sup>azwj</sup> than my<sup>asws</sup> children are!'

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ كُنْتُ قَرِيباً مِنْهَا فَرَأَيْتُ وَ اللَّهِ أَسَاسَ حِيطَانِ الْمَسْجِدِ مَسْجِدِ رَسُولِ اللَّهِ ص تَقَلَّعَتْ مِنْ أَسْفَلِهَا حَتَّى لَوْ أَرَادَ رَجُلٌ أَنْ يَنْفَذَ مِنْ تَحْتِهَا نَفَذَ

Salman<sup>ra</sup> said, 'I<sup>ra</sup> near from her<sup>asws</sup> and by Allah<sup>azwj</sup> I<sup>ra</sup> saw the foundations of the Masjid, Masjid of Rasool-Allah<sup>saww</sup>, uproot from its bottom to the extent that if a man had intended go from under it, could have.

فَدَنَنْوْتُ مِنْهَا فَقُلْتُ يَا سَيِّدِي وَ مَوْلَاتِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ أَبَاكَ رَحْمَةً فَلَا تَكُونِي نِقْمَةً

I<sup>ra</sup> went near to her<sup>asws</sup> and said, 'O my<sup>ra</sup> chieftess and O my<sup>ra</sup> Lady<sup>asws</sup>! Surely, Allah<sup>azwj</sup> Blessed and Exalted Sent your<sup>asws</sup> father<sup>saww</sup> as mercy, so don't become a destroyer'.

فَرَجَعْتُ وَ رَجَعَتِ الْحِيطَانُ حَتَّى سَطَعَتِ الْعَبْرَةُ مِنْ أَسْفَلِهَا فَدَخَلَتْ فِي خِيَاشِيمِنَا.

She<sup>asws</sup> returned, and the walls returned until the dust arose from its bottom, and entered into our nostrils''.<sup>93</sup>

<sup>92</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 4

<sup>93</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 5

6- ل، الخصال فيما ذكر أمير المؤمنين ع في جواب الذي سأل عما فيه من خصال الأوصياء قال ع و أما الثانية يا أخا اليهود فإن رسول الله ص أمرني في حياته على جميع أمته و أخذ على جميع من حضره منهم البيعة و السمع و الطاعة لأمري و أمرهم أن يبلغ الشاهد الغائب ذلك

(The book) 'Al-Khisaal' – Among what Amir Al-Momineen<sup>asws</sup> mentioned in answer to the one who had asked about what was in him<sup>asws</sup> from the qualities of the successors<sup>as</sup>, he<sup>asws</sup> said: 'And as for the second, O Jewish brother! Rasool-Allah<sup>saww</sup> had made me<sup>asws</sup> an Emir (ruler) during his<sup>saww</sup> lifetime over the entirety of his<sup>saww</sup> community, and took the allegiance upon the entirety of the ones who were present, and the obedience to my<sup>asws</sup> orders, and instructed them that the ones present should deliver that to the absentee.

فَكُنْتُ الْمُؤَدِّي إِلَيْهِمْ عَنْ رَسُولِ اللَّهِ ص أَمْرُهُ إِذَا حَضَرْتُهُ وَ الْأَمِيرَ عَلَى مَنْ حَضَرَنِي مِنْهُمْ إِذَا فَارَقْتُهُ لَا تَخْلُجُ فِي نَفْسِي مُنَازَعَةً أَحَدٍ مِنَ الْخَلْقِ لِي فِي شَيْءٍ مِنَ الْأَمْرِ فِي حَيَاةِ النَّبِيِّ ص وَ لَا بَعْدَ وَفَاتِهِ

So, I<sup>asws</sup> was the performer to them on behalf of the Rasool-Allah<sup>saww</sup> of his<sup>saww</sup> instructions when present to him<sup>saww</sup>, and was the Emir upon the ones of them presenting to me<sup>asws</sup>. When I<sup>asws</sup> used to separate from them, I<sup>asws</sup> did not think within myself<sup>asws</sup> that anyone from the people would dispute to me<sup>asws</sup> regarding anything from the command during the lifetime of the Prophet<sup>saww</sup> nor after his<sup>saww</sup> expiry.

ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص بِتَوْجِيهِ الْجَيْشِ الَّذِي وَجَّهَهُ مَعَ أُسَامَةَ بْنِ زَيْدٍ عِنْدَ الَّذِي أَخَذَتْ اللَّهُ بِهِ مِنَ الْمَرَضِ الَّذِي تَوَفَّاهُ فِيهِ فَلَمْ يَدَعْ النَّبِيَّ ص أَحَدًا مِنْ أَفْنَاءِ الْعَرَبِ وَ لَا مِنْ الْأَوْسِ وَ الْخَزْرَجِ وَ غَيْرِهِمْ مِنْ سَائِرِ النَّاسِ يَمْنُ يَخَافُ عَلَى نَفْسِهِ وَ مُنَازَعَتِهِ وَ لَا أَحَدًا يَمْنُ يَرَانِي بَعَيْنِ الْبُغْضَاءِ يَمْنُ قَدْ وَرَثَهُ يَقْتُلُ أَبِيهِ أَوْ أَخِيهِ أَوْ حَمِيمِهِ إِلَّا وَجَّهَهُ فِي ذَلِكَ الْجَيْشِ

Then Rasool-Allah<sup>saww</sup> ordered for sending of the army, which he<sup>saww</sup> sent with Usama Bin Zayd, during the occurrence of the illness from Allah<sup>azwj</sup> with him<sup>saww</sup> in which he<sup>saww</sup> passed away, so Rasool-Allah<sup>saww</sup> did not leave anyone from the unknowns of the Arabs, nor from Al-Aws and Al-Khazraj, and from the rest of the people from the ones he<sup>saww</sup> feared upon his breaking (the pact), and his contention, nor anyone from the ones who saw me<sup>asws</sup> with the eye of hatred, from the one whom I<sup>asws</sup> had agitated by either killing his father, or his brother, or his friend, except he<sup>saww</sup> diverted him to be in that army.

وَ لَا مِنْ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الْمُسْلِمِينَ وَ غَيْرِهِمْ وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ الْمُنَافِقِينَ لِيَصْنَعُوا قُلُوبَ مَنْ يَبْقَى مَعِيَ بِحَضْرَتِهِ وَ لِقَالِ قَائِلٍ شَيْئًا بِمَا أَكْرَهُهُ وَ لَا يَدْفَعَنِي دَافِعٌ عَنِ الْوَلَايَةِ وَ الْقِيَامِ بِأَمْرِ رَعِيَّتِهِ مِنْ بَعْدِهِ

Nor from the Emigrants and the Helpers, and the Muslims, and other, and the ones of deviated (devious) hearts, and the hypocrites, in order to clear the hearts of the ones who remained with me<sup>asws</sup> in his<sup>saww</sup> presence, and lest a speaker says anything from what I<sup>asws</sup> might dislike, nor a repeller repelling me<sup>asws</sup> from the governance and the standing with the command of his<sup>saww</sup> citizens from after him<sup>saww</sup>.

ثُمَّ كَانَ آخِرَ مَا تَكَلَّمَ بِهِ فِي شَيْءٍ مِنْ أَمْرِ أَمْتِهِ أَنْ يَخْضِيَ جَيْشَ أُسَامَةَ وَ لَا يَتَخَلَّفَ عَنْهُ أَحَدٌ مِمَّنْ أَنْهَضَ مَعَهُ وَ تَقَدَّمَ فِي ذَلِكَ أَشَدَّ التَّقَدُّمِ وَ أَوْعَزَ فِيهِ أَبْلَغَ الْإِبْعَازِ وَ أَكْثَرَ التَّأْكِيدِ

Then it was the last of what he<sup>saww</sup> spoke with regarding something from the matters of his<sup>saww</sup> community is: 'Enforce the army of Usama and no one should stay behind from it!'

From the ones whom he<sup>saww</sup> had urged to go with him, and advanced regarding that with the most intense of the advances, and communicated regarding it with the most far reaching of the communications, and emphasised regarding it with the most frequent of the emphasis.

فَلَمَّ أَشْعُرُ بَعْدَ أَنْ قُبِضَ النَّبِيُّ ص إِلَّا بِرِجَالٍ مِنْ بَعْثِ أُسَامَةَ بْنِ زَيْدٍ وَ أَهْلِ عَسْكَرِهِ قَدْ تَرَكُوا مَرَائِزَهُمْ وَ أَخْلَوْا بِمَوَاضِعِهِمْ وَ خَالَفُوا أَمْرَ رَسُولِ اللَّهِ ص فِيمَا أَنْهَضَهُمْ لَهُ وَ أَمَرَهُمْ بِهِ وَ تَقَدَّمَ إِلَيْهِمْ مِنْ مُلَازِمَةِ أَمِيرِهِمْ وَ السَّيْرِ مَعَهُ تَحْتَ لَوَائِهِ حَتَّى يُنْفَذَ لَوَجْهِهِ الَّذِي أَنْفَذَهُ إِلَيْهِ

I<sup>asws</sup> was not aware afterwards that the passing away of the Prophet<sup>saww</sup> except with the departure of Usama Bin Zayd and the people of his army, that they had left their positions, and vacated their places, and opposed the orders of Rasool-Allah<sup>saww</sup> regarding what he<sup>saww</sup> had sent them to, and had ordered them with, and proceeded to them of the necessitation of their commander, and the travelling with him under his flag, until they had implemented to his<sup>saww</sup> direction which he<sup>saww</sup> had enforced to it.

فَخَلَفُوا أَمِيرَهُمْ مُقِيمًا فِي عَسْكَرِهِ وَ أَقْبَلُوا يَتَبَادَرُونَ عَلَى الْخَيْلِ رُضًا إِلَى حَلِّ عُقْدَةِ عَقَدَهَا اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ لِي فِي أَعْنَاقِهِمْ فَخَلَوْهَا وَ عَهْدِ عَاهَدُوا اللَّهَ وَ رَسُولَهُ فَتَنَكَّبُوهُ وَ عَقَدُوا لِأَنْفُسِهِمْ عُقْدًا ضَحَّتْ بِهِ أَصْوَاتُهُمْ وَ اخْتَصَّتْ بِهِ آرَائُهُمْ مِنْ غَيْرِ مُنَاطَرَةٍ لِأَحَدٍ مِنَّا بَنِي عَبْدِ الْمُطَّلِبِ أَوْ مُشَارَكَةٍ فِي رَأْيٍ أَوْ اسْتِفَالَةٍ لِمَا فِي أَعْنَاقِهِمْ مِنْ بَيْعِي

But, they opposed their commander standing among his soldiers and they returned rushing upon the running horses to loosen a knot which Allah<sup>azwj</sup> Mighty and Majestic had Tied for me<sup>asws</sup> in their necks. So they loosened it and the pact which Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> had pacted, and they broke it and tied a pact for themselves clamouring their voices with it, and particularised their views with it from without any debate to anyone from us<sup>asws</sup>, sons of Abdul Muttalib<sup>asws</sup>, or participating in any viewpoint, or dismissing of what was in their necks of my<sup>asws</sup> allegiance.

فَعَلُوا ذَلِكَ وَ أَنَا بِرَسُولِ اللَّهِ مَشْغُولٌ وَ يَتَجَهَّزُهُ عَنْ سَائِرِ الْأَشْيَاءِ مَصْدُودٌ فَإِنَّهُ كَانَ أَهْمَهَا وَ أَحَقُّ مَا بُدِئَ بِهِ مِنْهَا فَكَانَ هَذَا يَا أَخَا الْيَهُودِ أَفْرَحَ مَا وَرَدَ عَلَى قَلْبِي مَعَ الَّذِي أَنَا فِيهِ مِنْ عَظِيمِ الرَّزِيَّةِ وَ فَاجِعِ الْمُصِيبَةِ وَ فَقَدْ مَنْ لَا خَلْفَ مِنْهُ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى

They did that while I<sup>asws</sup> was with Rasool-Allah<sup>saww</sup>, pre-occupied, and with the preparation, blocked from the rest of the things, for it was more important and more rightful to begin with that it. So this was, O Jewish brother, most injurious of what had come upon my<sup>asws</sup> heart, along with that which I<sup>asws</sup> was (busy) in, from the mighty catastrophe, and the tragic calamity, and loss of one<sup>saww</sup>, there is not replacement from it, except Allah<sup>azwj</sup> Blessed and Exalted.

فَصَبَرْتُ عَلَيْهَا إِذْ أَتَتْ بَعْدَ اخْتِهَا عَلَى تَقَارُجِهَا وَ سُرْعَةِ اتِّصَالِهَا .

So, I<sup>asws</sup> was patient upon it. Then its sister (counterpart) came after him upon its nearness and quickness of its connection'.

ثُمَّ انْتَفَتَ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ ع

Then he<sup>asws</sup> turned towards his<sup>asws</sup> companions and he<sup>asws</sup> said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen<sup>asws</sup>,<sup>94</sup>

7- ل، الخصال ابن البرقي عن أبيه عن جدّه عن التّهيكي عن خلف بن سالم عن محمد بن جعفر عن شعبة عن عثمان بن المغيرة عن زيد بن وهب قال: كان الذين أنكروا على أبي بكر جلوسه في الخلافة وتقدمه على علي بن أبي طالب ع اثني عشر رجلاً من المهاجرين والأنصار

(The book) 'Al Khisaal' – Ibn Al Barqy, from his father, from his grandfather, from Al Naheyki, from Khalaf Bin Salim, from Muhammad Bin Ja'far, from Shu'ba, from Usman Bin Al Mugheira, from Zayd Bin Wahab who said,

'Those who had denied upon Abu Bakr of his sitting in the caliphate and his preceding upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, were twelve men from the Emigrants and the Helpers.

كان من المهاجرين خالد بن سعيد بن العاص والمقداد بن الأسود وأبي بن كعب وعمار بن ياسر وأبو ذر الغفاري وسلمان الفارسي وعبد الله بن مسعود وبريدة الأسلمي

From the Emigrants were – Khalid Bin Saeed Bin Al-Aas, and Al-Miqdad Bin Al-Aswad, and Ubayy Bin Ka'b, and Ammar Bin Yasser, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Salman Al-Farsi<sup>ra</sup>, and Abdullah Bin Masoud, and Bureyda Al-Aslami.

وكان من الأنصار خزيمة بن ثابت ذو الشهادتين وسهل بن حنيف وأبو أيوب الأنصاري وأبو الهيثم بن التيهان وغيرهم

And from the Helpers were – Khuzeyman Bin Sabit (titled as) 'One with two testimonies', and Sahl Bin Huneyf, and Abu Ayoub Al-Ansari, and Abu Al-Haysam Bin Al-Tayham, and others.

فلما صعد المنبر تشاوروا بينهم في أمره فقال بعضهم هلاً تأتيه فننزله عن منبر رسول الله ص وقال آخرون إن فعلتم ذلك أعنتم على أنفسكم وقد قال الله عز وجل لا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَلَكِنْ امْضُوا بِنَا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع نَسْتَشِيرُهُ وَنَسْتَطْلِعُ أَمْرَهُ

When he (Abu Bakr) ascended the pulpit, they consulted between them regarding his command. One of them said, 'Come, let us go to him and bring him down from the pulpit of Rasool-Allah<sup>saww</sup>, and others said, 'If you were to do that, you will be assisting against yourselves, and Allah<sup>azwj</sup> Mighty and Majestic has Said: **and cast not yourselves to destruction with your own hands [2:195]**. But, let us go to Ali Bin Abu Talib<sup>asws</sup>, consult him<sup>asws</sup> and be notified of his<sup>asws</sup> instructions'.

فأتوا علياً ع فقالوا يا أمير المؤمنين ضيغت نفسك وتركنا أولي به وقد أردنا أن نأتي الرجل فننزله عن منبر رسول الله ص فإن الحق حقك وأنت أولى بالأمر منه فكرهنا أن ننزله من دون مشاورتك

They came to Ali<sup>asws</sup> and they said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> have weakened yourself<sup>asws</sup> and left a right which you<sup>asws</sup> were foremost with it, and we wanted to go to the man and bring him down from the pulpit of Rasool-Allah<sup>saww</sup>. So, if the right is your<sup>asws</sup> right and you<sup>asws</sup> are foremost with the command than him, we would dislike it for us to bring him down without having consulted you<sup>asws</sup>.

<sup>94</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 6

فَقَالَ هُمْ عَلَيَّ ع لَوْ فَعَلْتُمْ ذَلِكَ مَا كُنْتُمْ إِلَّا حَرْبًا هُمْ وَ لَا كُنْتُمْ إِلَّا كَالْكُحْلِ فِي الْعَيْنِ أَوْ كَالْمِلْحِ فِي الرِّدَاءِ وَ قَدْ اتَّفَقَتْ عَلَيْهِ الْأُمَّةُ النَّارِكَةُ لِقَوْلِ نَبِيِّهَا وَ الْكَاذِبَةُ عَلَى رُبِّهَا وَ لَقَدْ شَاوَزْتُ فِي ذَلِكَ أَهْلَ بَيْتِي فَأَبَوْا إِلَّا السُّكُوتَ لِمَا يَعْلَمُونَ مِنْ وَغْرِ صُدُورِ الْقَوْمِ وَ بُغْضِهِمْ لِلَّهِ عَزَّ وَ جَلَّ وَ لِأَهْلِ بَيْتِ نَبِيِّهِ وَ أَنَّهُمْ يُطَالِبُونَ بِتَارَاتِ الْجَاهِلِيَّةِ

Ali<sup>asws</sup> said to them: 'If you were to do that, you would not be except at war to them, and you would not be except like the kohl in the eyes or like the salt in the food, and the community, the neglecter of the words of its Prophet<sup>saww</sup>, has agreed upon him, and the belie upon its Lord<sup>azwj</sup>, has agreed upon him, and I<sup>asws</sup> have not consulted my<sup>asws</sup> family members regarding that and they have refused except for the silence to what they know of the venom in the chests of the people, and their hatred to Allah<sup>azwj</sup> Mighty and Majestic and to the People<sup>asws</sup> of the Household of His<sup>azwj</sup> Prophet<sup>saww</sup>, and they are seeking revenge of the pre-Islamic period.

وَ اللَّهُ لَوْ فَعَلْتُمْ ذَلِكَ لَشَهَرُوا سُيُوفَهُمْ مُسْتَعِدِّينَ لِلْحَرْبِ وَ الْقِتَالِ كَمَا فَعَلُوا ذَلِكَ حَتَّى قَهَرُونِي وَ عَلُونِي عَلَى نَفْسِي وَ لَبَّيْنِي وَ قَالُوا لِي بَايِعْ وَ إِلَّا قَتَلْنَاكَ فَلَمْ أَجِدْ حِيلَةً إِلَّا أَنْ أَدْفَعَ الْقَوْمَ عَنْ نَفْسِي

By Allah<sup>azwj</sup>! If you were to do that, you will be unsheathing your swords preparing for the war and the fighting, just as they would be doing that, until they forced me<sup>asws</sup> and overcome upon myself<sup>asws</sup> until they would call me<sup>asws</sup> and say to me<sup>asws</sup>, 'Either pledge allegiance or we will kill you<sup>asws</sup>'. So I<sup>asws</sup> will not find any choice except to defend myself<sup>asws</sup> from the people.

وَ ذَاكَ أَيُّ ذِكْرْتُ قَوْلَ رَسُولِ اللَّهِ ص يَا عَلِيُّ إِنَّ الْقَوْمَ نَقَضُوا أَمْرَكَ وَ اسْتَبَدُّوا بِمَا دُونَكَ وَ عَصَوْنِي فِيكَ فَعَلَيْكَ بِالصَّبْرِ حَتَّى يُنْزِلَ اللَّهُ الْأَمْرَ وَ إِنَّهُمْ سَيَعْدِرُونَ بِكَ لَا حَالَةَ فَلَا تَجْعَلْ هُمْ سَبِيلًا إِلَى إِذْلَالِكَ وَ سَفْكِ دِمِكَ

And that is because I<sup>asws</sup> remember the words of Rasool-Allah<sup>saww</sup>: 'O Ali<sup>asws</sup>! The people will be breaking your<sup>asws</sup> orders and tyrannise with it besides you<sup>asws</sup>, and disobey me<sup>saww</sup> regarding you<sup>asws</sup>. Thus, upon you<sup>asws</sup> is to be with the patience until Allah<sup>azwj</sup> Reveals the matter, and they will be treacherous with you<sup>asws</sup> inevitably, so do not make a way to be for them to humiliate you<sup>asws</sup> and shed your<sup>asws</sup> blood.

فَإِنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ بَعْدِي كَذَلِكَ أَخْبَرَنِي حَبْرَيْلُ ع مِنْ رَبِّي تَبَارَكَ وَ تَعَالَى وَ لَكِنْ ائْتُوا الرَّجُلَ فَأَخْبِرُوهُ بِمَا سَمِعْتُمْ مِنْ نَبِيِّكُمْ وَ لَا تَدْعُوهُ فِي الشُّبْهَةِ مِنْ أَمْرِهَ لِيَكُونَ ذَلِكَ أَعْظَمَ لِلْحُجَّةِ عَلَيْهِ وَ أَبْلَغَ فِي عُقُوبَتِهِ إِذَا أَتَى رُبَّهُ وَ قَدْ عَصَى نَبِيَّهِ وَ خَالَفَ أَمْرَهُ

So if the community were to be treacherous with you<sup>asws</sup> after me<sup>saww</sup>, like that Jibraeel<sup>as</sup> has informed me<sup>saww</sup> from my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted, but go to the man (Abu Bakr) and inform him with what you had heard from your Prophet<sup>saww</sup>, and do not leave him in the doubt of his matter, for that to become the greatest of the arguments against him, and far reaching in its Punishment when he comes to his Lord<sup>azwj</sup>, and he would have disobeyed His<sup>azwj</sup> Prophet<sup>saww</sup> and opposed his<sup>saww</sup> orders'.

قَالَ فَأَنْطَلَقُوا حَتَّى خَفُوا بِمَنْزِلِ رَسُولِ اللَّهِ ص يَوْمَ جُمُعَةٍ فَقَالُوا لِلْمُهَاجِرِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَدَأَ بِكُمْ فِي الْقُرْآنِ فَقَالَ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَبِكُمْ بَدَأَ

He (the narrator) said, 'They went until they surrounded the pulpit of Rasool-Allah<sup>saww</sup> on the day of Friday. They said to the Emigrants, 'Allah<sup>azwj</sup> Mighty and Majestic has Begun with you in the Quran. He<sup>azwj</sup> Said: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]**. Thus He<sup>azwj</sup> Began with you first'.

فَكَانَ أَوَّلُ مَنْ بَدَأَ وَ قَامَ خَالِدُ بْنُ سَعِيدٍ بْنِ الْعَاصِ بِإِذْلَالِهِ بَيْنِي أُمِّيَّةً فَقَالَ يَا أَبَا بَكْرٍ اتَّقِ اللَّهَ فَقَدْ عَلِمْتَ مَا تَقَدَّمَ لِعَلِّي مِنْ رَسُولِ اللَّهِ ص أ لَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَنَا وَ نَحْنُ مُحْتَوِشُوهُ فِي يَوْمِ بَنِي قُرَيْظَةَ وَ قَدْ أَقْبَلَ عَلَى رِجَالٍ مِنَّا ذَوِي قَدَرٍ فَقَالَ مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَوْصِيكُمْ بِوَصِيَّةٍ فَاخْضَعُوا لَهَا وَ إِنِّي مُؤَدِّ إِلَيْكُمْ أَمْرًا فَاقْبَلُوهُ

So the first one to begin and stand was Khalid Bin Saeed Bin Al-Aas with his evidence with the clan of Umayya. He said, 'O Abu Bakr! Fear Allah<sup>azwj</sup>! You have known what has preceded for Ali<sup>asws</sup> from Rasool-Allah<sup>saww</sup>. Indeed! You know that Rasool-Allah<sup>saww</sup> had said to us, and we had left him<sup>saww</sup> along during the day (battle) of the clan of Qureyza, and he<sup>saww</sup> had faced the worthy ones from us. He<sup>saww</sup> said: 'Community of the Emigrants and the Helpers! I<sup>saww</sup> bequeath you with a bequest, so preserve it, and I<sup>asws</sup> am giving you an order, so accept it.

أَلَا إِنَّ عَلِيًّا ع أَمِيرُكُمْ مِنْ بَعْدِي وَ خَلِيفَتِي فِيكُمْ أَوْصَانِي بِذَلِكَ رَبِّي وَ رُبُّكُمْ وَ إِنَّكُمْ إِنْ لَمْ تَحْفَظُوا وَصِيَّتِي فِيهِ وَ تُؤْوُوهُ وَ تَنْصُرُوهُ اخْتَلَفْتُمْ فِي أَخْكَامِكُمْ وَ اضْطَرَبَ عَلَيْكُمْ أَمْرُ دِينِكُمْ وَ وَلِيَّ عَلَيْكُمْ الْأَمْرُ شِرَارِكُمْ

Indeed! Ali<sup>asws</sup> is your Emir (ruler) from after me<sup>saww</sup>, and my<sup>saww</sup> caliph among you. My<sup>saww</sup> Lord<sup>azwj</sup> and your Lord<sup>azwj</sup> has Bequeathed to me<sup>saww</sup> with that, and if you do not preserve my<sup>saww</sup> bequest regarding him<sup>asws</sup>, and (do not) shelter him<sup>asws</sup> and help him<sup>asws</sup>, you will differ in your decisions, and the matters of your Religion would be wavering upon you, and your most evil ones would rule upon you.

أَلَا وَ إِنَّ أَهْلَ بَيْتِي هُمُ الْوَارِثُونَ أَمْرِي الْفَائِضُونَ بِأَمْرِ أُمِّتِي اللَّهُمَّ فَمَنْ حَفِظَ فِيهِمْ وَصِيَّتِي فَاحْشُرْهُ فِي زُمْرَتِي وَ اجْعَلْ لَهُ مِنْ مُرَافِقَتِي نَصِيبًا يُدْرِكُ بِهِ فَوْزَ الْآخِرَةِ

Indeed! And surely People<sup>asws</sup> of my<sup>saww</sup> Household, they<sup>asws</sup> are the inheritors of my<sup>saww</sup> command, the ones standing with the command of my<sup>saww</sup> community. O Allah<sup>azwj</sup>! The one who preserves my<sup>saww</sup> bequest regarding them<sup>asws</sup>, Resurrect him in my<sup>saww</sup> group, and Make a share to be for him from my<sup>saww</sup> friends, coming across the success of the Hereafter by it.

اللَّهُمَّ وَ مَنْ أَسَاءَ خِلَافَتِي فِي أَهْلِ بَيْتِي فَاحْرِمِهُ الْجَنَّةَ الَّتِي عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ

O Allah<sup>azwj</sup>! And the one who spoils my<sup>saww</sup> caliphate regarding People<sup>asws</sup> of my<sup>saww</sup> Household, Deprive him the Paradise, the width of it is as the skies and the earth".

فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ اسْكُتْ يَا خَالِدُ فَلَسْتُ مِنْ أَهْلِ الشُّورَى وَ لَا مِمَّنْ يُرْضَى بِقَوْلِهِ

Umar Bin Al-Khattab said: 'Be quiet, O Khalid, for you aren't from the people to be consulted nor from the ones (with whom) one can be pleased with his words!'



فَقَالَ خَالِدُ بْنُ ابْنِ الْخَطَّابِ قَوْلَ اللَّهِ إِنَّكَ لَتَعْلَمُ أَنَّكَ لَتَنْطِقُ بِغَيْرِ لِسَانِكَ وَ تَعْتَصِمُ بِغَيْرِ أَرْكَانِكَ وَ اللَّهُ إِنَّ قُرَيْشًا لَتَعْلَمُ أَنَّكَ الْأَمُّهَا حَسَبًا وَ أَقْلُهَا أَدَبًا وَ أَحْمَلُهَا ذِكْرًا وَ أَقْلُهَا عَنَاءً عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ عَنْ رَسُولِهِ وَ إِنَّكَ لَجَبَانٌ عِنْدَ الْحَرْبِ بِخَيْلٍ فِي الْجَدَبِ لَيْسِمُ الْغُنْصِرِ مَا لَكَ فِي قُرَيْشٍ مَفْخَرٌ قَالَ فَأَسْكَنَهُ خَالِدٌ فَجَلَسَ

Khalid said, 'But you keep quiet O son of Al-Khattab! By Allah<sup>azwj</sup>! You know that you are speaking with another tongue, and you are hanging without your support. By Allah<sup>azwj</sup>! Quraysh know that you are its general one of affiliations, and least of it in etiquettes, and idlest of it of mention, and lowest of it in praise from Allah<sup>azwj</sup> Mighty and Majestic and from His<sup>azwj</sup> Rasool<sup>saww</sup>. You are a coward during the war, stingy during the famine, poorest of the descent. There is no matter of pride for you among Quraysh'. Khalid silenced him and he sat down.

ثُمَّ قَامَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ أَنْتَنِي عَلَيْهِ أَمَّا بَعْدُ يَا مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لَقَدْ عَلِمْتُمْ وَ عَلِمَ خِيَارُكُمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ الْأَمْرُ لِعَلِيٍّ ع بَعْدِي ثُمَّ لِلْحَسَنِ وَ الْحُسَيْنِ ثُمَّ فِي أَهْلِ بَيْتِي مِنْ وَلَدِ الْحُسَيْنِ ع

Then Abu Zarr<sup>ra</sup> stood up and said after having praised Allah<sup>azwj</sup> and extolling upon Him<sup>azwj</sup>, 'As for after, O community of the Emigrants and the Helpers! You have known, and your good ones have known that Rasool-Allah<sup>saww</sup> said: 'The command is for Ali<sup>asws</sup> after me<sup>saww</sup>, then for Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, then in the People<sup>asws</sup> of my<sup>saww</sup> Household from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>'.

فَاطْرَحْتُمْ قَوْلَ نَبِيِّكُمْ وَ تَنَاسَيْتُمْ مَا أَوْعَزَ إِلَيْكُمْ وَ اتَّبَعْتُمُ الدُّنْيَا وَ تَرَكْتُمْ نَعِيمَ الْآخِرَةِ الْبَاقِيَةِ الَّتِي لَا يُهْدَمُ بُنْيَانُهَا وَ لَا يَزُولُ نَعِيمُهَا وَ لَا يَحْزَنُ أَهْلُهَا وَ لَا يَمُوتُ سُكَّانُهَا

But you rejected the words of your Prophet<sup>saww</sup>, and you forgot what he<sup>saww</sup> had advised to you and (instead) pursued the world, and you neglected the everlasting bounties of the Hereafter which neither is buildings get destroyed, nor do its bounties decline, nor do its inhabitants grieve, nor do its dwellers die.

وَ كَذَلِكَ الْأُمَمُ الَّتِي كَفَرَتْ بَعْدَ أَنْبِيَائِهَا فَبَدَلَتْ وَ غَيَّرَتْ فَحَادِثُتُمُوهَا حَدَثُ الْقُدَّةِ بِالْقُدَّةِ وَ النُّعْلِ بِالنُّعْلِ فَعَمَّا قَلِيلٍ تَذُوقُونَ وَ بَالَ أَمْرُكُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And like that is how were the communities which disbelieved after their Prophets<sup>as</sup>. They replaced, and changed, so you did the same as them, same as the arrow with the arrow (in a quiver), and the slipper with the slipper. After a little while you will be tasting the evil results of your affairs, and Allah<sup>azwj</sup> is not the least unjust to the servants'.

ثُمَّ قَامَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا أَبَا بَكْرٍ إِلَى مَنْ تُسْنِدُ أَمْرَكَ إِذَا نَزَلَ بِكَ الْقَضَاءُ وَ إِلَى مَنْ تَفَرَّغُ إِذَا سُئِلْتَ عَمَّا لَا تَعْلَمُ وَ فِي الْقَوْمِ مَنْ هُوَ أَعْلَمُ مِنْكَ وَ أَكْثَرُ فِي الْخَيْرِ أَعْلَامًا وَ مَنَاقِبَ مِنْكَ وَ أَقْرَبُ مِنْ رَسُولِ اللَّهِ ص قَرَابَةً وَ قَدَمَةً فِي حَيَاتِهِ

The Salman Al-Farsi<sup>ra</sup> stood up and said, 'O Abu Bakr! To whom will you to back up your matter when there befalls with you the decree, and to whom will you panic when you are asked about what you don't know while there is among the people someone who is more knowledgeable than you are, and more in the good signs and virtues than you, and closer to Rasool-Allah<sup>saww</sup> in kinship and advanced during his<sup>saww</sup> lifetime.

وَقَدْ أَوْعَزَ إِلَيْكُمْ فَتَرَكْتُمْ قَوْلَهُ وَتَنَاسَيْتُمْ وَصِيَّتَهُ فَعَمَّا قَلِيلٍ يَصْغُو لَكَ الْأَمْرُ حِينَ تَزُورُ الْقُبُورَ وَ قَدْ أَثْقَلَتْ ظَهْرَكَ مِنَ الْأَوْزَارِ لَوْ حُمِلَتْ إِلَى قَبْرِكَ لَقَدِمْتُ عَلَى مَا قَدَّمْتُ

And he<sup>saww</sup> had advised to you but you neglected his<sup>saww</sup> words and forgot his<sup>saww</sup> bequest. After a little while it would become clear to you when you visit the graves, and your back would be heavy from the burdens, if these were to be carried to your grave, sending ahead on top of what you have already sent ahead.

فَلَوْ رَاجَعْتَ الْحَقَّ وَ أَنْصَفْتَ أَهْلَهُ لَكَانَ ذَلِكَ نَجَاةً لَكَ يَوْمَ تَحْتَاجُ إِلَى عَمَلِكَ وَ تَفْرُدُ فِي حُفْرَتِكَ بِذُنُوبِكَ وَ قَدْ سَمِعْتَ كَمَا سَمِعْنَا وَ رَأَيْتَ كَمَا رَأَيْنَا فَلَمْ يَزِدْكَ ذَلِكَ عَمَّا أَنْتَ لَهُ فَاعِلٍ فَالَلَهُ اللَّهُ فِي نَفْسِكَ فَقَدْ أَعَذَرَ مَنْ أُنْذِرَ

If only you would return the right and be fair to its people, that would be a salvation for you on the day you will be needy to your deeds, and will be alone with your deeds in your grave, and you have heard as what we heard, and you have seen what we saw, but that did not deter you from what you are doing for it. So, Allah<sup>azwj</sup>, Allah<sup>azwj</sup> regarding yourself - for he may be excused, one who is warned'.

ثُمَّ قَامَ الْمُقْدَادُ بْنُ الْأَسْوَدِ رَهْ فَقَالَ يَا أَبَا بَكْرٍ ارْتَعْ عَلَى نَفْسِكَ وَ قِسْ شِرْكَ بِغَيْرِكَ وَ الزَّمْ بَيْنَكَ وَ ابْنِكَ عَلَى خَطِيئَتِكَ فَإِنَّ ذَلِكَ أَسْلَمُ لَكَ فِي حَيَاتِكَ وَ مَمَاتِكَ وَ رُدَّ هَذَا الْأَمْرُ إِلَى حَيْثُ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ ص وَ لَا تَرْكُنْ إِلَى الدُّنْيَا وَ لَا يَغُرَّنَّكَ مَنْ قَدْ تَرَى مِنْ أَوْعَادِهَا

Then Al-Miqdad Bin Al-Aswad<sup>ra</sup> stood up and said, 'O Abu Bakr! Sit square-legged by yourself, and hold your legs with your palms, and cry upon your mistake, for that would be safer for you during your lifetime and your death, and return this command to where Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup> had made it to be, and do not incline to the world, nor let it deceive you, one you have seen to be from its scoundrels (villain).

فَعَمَّا قَلِيلٍ تَضْمَحِلُ دُنْيَاكَ ثُمَّ تَصِيرُ إِلَى رَبِّكَ فَيُحْزِنُكَ بِعَمَلِكَ وَ قَدْ عَلِمْتَ أَنَّ هَذَا الْأَمْرَ لِعَلِيِّ وَ هُوَ صَاحِبُهُ بَعْدَ رَسُولِ اللَّهِ ص وَ قَدْ نَصَحْتُكَ إِنْ قَبِلْتَ نُصْحِي

After a little while your world will disappear, then you will come to your Lord<sup>azwj</sup>, and He<sup>azwj</sup> will Recompense you for your deeds, and you have known that this command is for Ali<sup>asws</sup>, and he<sup>asws</sup> is its (rightful) owner after Rasool-Allah<sup>saww</sup>, and I have advised you, if you accept my advice'.

ثُمَّ قَامَ بُرَيْدَةُ الْأَسْلَمِيُّ فَقَالَ يَا أَبَا بَكْرٍ نَسِيتَ أَمْ تَنَاسَيْتَ أَمْ خَادَعْتَنكَ نَفْسُكَ أَمْ تَذْكُرُ إِذْ أَمَرَنَا رَسُولُ اللَّهِ ص فَسَلَّمْنَا عَلَى عَلِيِّ يَا مَعْزَةَ الْمُؤْمِنِينَ وَ نَبِيَّنَا بَيْنَ أَظْهُرِنَا

Then Bureyda Al-Aslami stood up and said, 'O Abu Bakr! Have you forgotten or pretending to forget, or are you deceiving yourself? Don't you remember when Rasool-Allah<sup>saww</sup> had ordered us, so we greeted unto Ali<sup>asws</sup> as 'Amir Al-Momineen' and our Prophet<sup>saww</sup> was in our midst?

فَاتَّقِ اللَّهَ رَبَّكَ وَ أَدْرِكَ نَفْسَكَ قَبْلَ أَنْ لَا تُدْرِكَهَا وَ أَنْقِذْهَا مِنْ هَلَكَتِهَا وَ دَعْ هَذَا الْأَمْرَ وَ كُلُّهُ إِلَى مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ وَ لَا تَمَادِ فِي عَيْكَ وَ ارْجِعْ وَ أَنْتَ تَسْتَطِيعُ الرُّجُوعَ وَ قَدْ مَنَحْتُكَ نُصْحِي وَ بَدَلْتُ لَكَ مَا عِنْدِي وَ إِنْ قَبِلْتَ وَفَّقْتُ وَ رَشَدْتُ

Fear Allah<sup>azwj</sup> and rectify yourself before you cannot rectify, and save it from its destruction, and leave this command, and allocate it to the one<sup>asws</sup> who is more rightful with it than you are, and do not continue in your error and return while you are able to return, and I have given you my advice, and exerted for you whatever was with me, and if you accept, you will harmonise and be rightly guided’.

ثُمَّ قَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ قَدْ عَلِمْتُمْ وَ عَلِمَ خِيَارُكُمْ أَنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص مِنْكُمْ وَ إِنْ كُنْتُمْ إِنَّمَا تَدْعُونَ هَذَا الْأَمْرَ بِقَرَابَةِ رَسُولِ اللَّهِ ص وَ تَقُولُونَ إِنَّ السَّابِقَةَ لَنَا

Then Abdullah Bin Masoud stood up and said, ‘O community of Quraysh! You have known, and your good ones know that People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> are closer to Rasool-Allah<sup>saww</sup> than you are, and even though you are claiming this command based on the kinship of Rasool-Allah<sup>saww</sup> and are saying that you have precedence to us.

فَأَهْلُ بَيْتِ نَبِيِّكُمْ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص مِنْكُمْ وَ أَقْدَمُ سَابِقَةً مِنْكُمْ وَ عَلَيَّ بْنُ أَبِي طَالِبٍ صَاحِبُ هَذَا الْأَمْرِ بَعْدَ نَبِيِّكُمْ فَأَعْطُوهُ مَا جَعَلَهُ اللَّهُ لَهُ وَ لَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

The People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> are closer to Rasool-Allah<sup>saww</sup> than you are, and of more ancient precedence than you and (for) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is this command after your Prophet<sup>saww</sup>, so give him<sup>asws</sup> what Allah<sup>azwj</sup> has Made to be for him<sup>asws</sup>, and do not turn back upon your heels, for you will overturn to be losers’.

ثُمَّ قَامَ عَمَّارُ بْنُ يَاسِرٍ رَه فَقَالَ يَا أَبَا بَكْرٍ لَا تَجْعَلْ لِنَفْسِكَ حَقًّا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ لِعَبْرِكَ وَ لَا تُكُنْ أَوَّلَ مَنْ عَصَى رَسُولَ اللَّهِ وَ خَالَفَهُ فِي أَهْلِ بَيْتِهِ وَ ارْزُدِ الْحَقَّ إِلَى أَهْلِهِ يَخْفُظُ ظَهْرَكَ وَ يَقِلُّ وَزْرُكَ وَ تَلْقَى رَسُولَ اللَّهِ ص وَ هُوَ عَنْكَ رَاضٍ ثُمَّ تَصِيرُ إِلَى الرَّحْمَنِ فَيُحَاسِبُكَ بِعَمَلِكَ وَ يَسْأَلُكَ عَمَّا فَعَلْتَ

Then Ammar Bin Yasser stood up and said, ‘O Abu Bakr! Do not make a right to be for yourself which Allah<sup>azwj</sup> Mighty and Majestic has Made it to be for someone else, and do not become the first one to have disobeyed Rasool-Allah<sup>saww</sup> and opposed him<sup>saww</sup> regarding People<sup>asws</sup> of his<sup>saww</sup> Household, and return the right to its rightful ones, lighten your back and reduce your burden, and meet Rasool-Allah<sup>azwj</sup> and he<sup>saww</sup> being pleased about you, then you will come to the Beneficent and He<sup>azwj</sup> will Reckon you with your deeds and Question you about what you did’.

ثُمَّ قَامَ خُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ فَقَالَ يَا أَبَا بَكْرٍ أَلَسْتُ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص قَبِلَ شَهَادَتِي وَخِدي وَ لَمْ يُرِدْ مَعِيَ غَيْرِي قَالَ نَعَمْ قَالَ فَأَشْهَدُ بِاللَّهِ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَهْلُ بَيْتِي يَفْرُقُونَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُمُ الْأَئِمَّةُ الَّذِينَ يُفْتَنَدَى بِهِمْ

Then Khuzeyman Bin Sabit, one with two testimonies, stood up and said, ‘O Abu Bakr! Don’t you know that Rasool-Allah<sup>saww</sup> accepted my lone testimony and did not refer to anyone else with me?’ He said, ‘Yes’. He said, ‘So, I hereby testify with Allah<sup>azwj</sup> that I heard Rasool-Allah<sup>saww</sup> saying: ‘People<sup>asws</sup> of my<sup>saww</sup> Household will be distinguishing between the truth and the falsehood, and they<sup>asws</sup> are the Imams<sup>asws</sup> (for) those ones (who) can be guided by them<sup>asws</sup>’.

ثُمَّ قَامَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ فَقَالَ أَنَا أَشْهَدُ عَلَى النَّبِيِّ أَنَّهُ أَقَامَ عَلَيًّا فَقَالَتِ الْأَنْصَارُ مَا أَقَامَهُ إِلَّا لِلْخِلَافَةِ وَ قَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلَّا لِيُعْلِمَ النَّاسَ أَنَّهُ وَلِيُّ مَنْ كَانَ رَسُولَ اللَّهِ ص مَوْلَاهُ

Then Abu Al-Haysam Bin Al-Tayhan stood up and said, 'I testify upon the Prophet<sup>saww</sup> that he<sup>saww</sup> established Ali<sup>asws</sup>, so the Helpers said, 'He<sup>asws</sup> did not establish him<sup>asws</sup> except for the caliphate'. And some of them said, 'He<sup>saww</sup> did not establish him<sup>asws</sup> except for the people to know that he<sup>asws</sup> is a Master<sup>asws</sup> of the ones Rasool-Allah<sup>saww</sup> was a Master<sup>saww</sup> of'.

فَقَالَ ع إِنَّ أَهْلَ بَيْتِي نُجُومُ أَهْلِ الْأَرْضِ فَقَدَّمُوهُمْ وَ لَا تَقَدِّمُوهُمْ

He<sup>azwj</sup> said: 'People<sup>asws</sup> of my<sup>saww</sup> Household are stars for the people of the earth, so advance them<sup>asws</sup>, and do not be ahead of them<sup>asws</sup>'.

ثُمَّ قَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص قَالَ عَلَى الْمَنْبَرِ إِمَامُكُمْ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ أَنْصَحُ النَّاسِ لِأُمِّتِي

Then Sahl Bin Huneyf stood up and said, 'I testify that I heard Rasool-Allah<sup>saww</sup> say upon the pulpit: 'Your Imam<sup>asws</sup> from after me<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is the most advising of the people for my<sup>saww</sup> community'.

ثُمَّ قَامَ أَبُو الْأَنْصَارِيِّ فَقَالَ اتَّقُوا اللَّهَ فِي أَهْلِ بَيْتِي كَيْفَ وَ رُدُّوا هَذَا الْأَمْرَ إِلَيْنِهِمْ فَقَدْ سَمِعْتُمْ كَمَا سَمِعْنَا فِي مَقَامٍ بَعْدَ مَقَامٍ مِنْ نَبِيِّ اللَّهِ ص أَنَّهُمْ أُولَى بِهِ مِنْكُمْ ثُمَّ جَلَسَ

Then Abu Ayoub Al-Ansari stood up and said, 'Fear Allah<sup>azwj</sup> regarding People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> and return this command to them<sup>asws</sup>, for you have heard as what I heard, in place after a place, from the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>: 'They<sup>asws</sup> are foremost with me<sup>saww</sup> than you are!' Then he sat down.

ثُمَّ قَامَ زَيْدُ بْنُ وَهَبٍ فَتَكَلَّمَ وَ قَامَ جَمَاعَةٌ بَعْدَهُ فَتَكَلَّمُوا بِنَحْوِ هَذَا

Then Zayd Bin Wahab stood up and spoke, and a group stood up afterwards and they spoke with the approximate of this.

فَأَخْبَرَ الثَّقَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص أَنَّ أَبَا بَكْرٍ جَلَسَ فِي بَيْتِهِ ثَلَاثَةَ أَيَّامٍ فَلَمَّا كَانَ الْيَوْمَ الثَّالِثُ أَتَاهُ عُمَرُ بْنُ الْخَطَّابِ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ عُثْمَانُ بْنُ عَفَّانَ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةُ رِجَالٍ مِنْ عَشَائِرِهِمْ شَاهِرِينَ لِلسُّيُوفِ فَأَخْرَجُوهُ مِنْ مَنْزِلِهِ وَ عَلَا الْمَنْبَرَ

The reliable ones from the companions of Rasool-Allah<sup>saww</sup> have informed that Abu Bakr sat in his house for three days. When it was the third day, there came to him Umar Bin Al-Khattab, and Talha, and Al-Zubeyr, and Usman Bin Affan, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqqas, and Abu Ubeyda Bin Al-Jarrah. With each one of them there were ten men of their clan, having unsheathed their swords, and they brought him out from his house and (seated him) upon the pulpit.

فَقَالَ قَائِلٌ مِنْهُمْ وَ اللَّهُ لَئِنْ عَادَ مِنْكُمْ أَحَدٌ فَتَكَلَّمَ بِمِثْلِ الَّذِي تَكَلَّمُ بِهِ لَنَمْلَأَنَّ أَسْيَافَنَا مِنْهُ فَجَلَسُوا فِي مَنَازِلِهِمْ وَ لَمْ يَتَكَلَّمْ أَحَدٌ بَعْدَ ذَلِكَ.

A speaker of them said, 'By Allah<sup>azwj</sup>! If anyone of you were to repeat and speaks with the like of which he had spoken with, we shall fill our swords from him'. So, they said in their houses and no one spoke after that".<sup>95</sup>

8 شف، كشف اليقين فيما نذكره عن أحمد بن محمد الطبري المعروف بالخليلي من رواهم و رجالهم فيما رواه من إنكار اثني عشر نفسا على أبي بكر بصريح مقالهم عقيب ولايته على المسلمين و ما ذكره بعضهم بما عرف من رسول الله ص أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ

(The book) 'Kashf Al-Yaqeen' – Among what we mention from Ahmad Bin Muhammad Al-Tabari, famous as Al-Khaleeli, from their reporters and their men, in what he reported of the denial of the twelve persons upon Abu Bakr, their frank words, commenting on his governance upon the Muslims, and what some of them mentioned with what they knew from Rasool-Allah<sup>saww</sup> that Ali<sup>asws</sup> is 'Amir Al-Momineen'.

و رواه أيضا محمد بن جرير الطبري صاحب التاريخ في كتاب مناقب أهل البيت ع و يزيد بعضهم على بعض في روايته

And it is reported as well by Muhammad Bin Jareer Al-Tabari, author of Al-Tareekh (The history), in the book of virtues of People<sup>asws</sup> of the Household, and some of them have increased upon other in its reporting.

فقال أحمد بن محمد الطبري ما هذا لفظه خبر الاثني عشر الذين أنكروا على أبي بكر جلوسه في مجلس رسول الله ص- و لنذكر بعد ذلك تمة رواية السيد للاختلاف الكثير بين الروايتين و هو هكذا.

Ahmad Bin Muhammad Al-Tabari said, 'These are not the words of the news of the twelve, those who denied upon Abu Bakr of his sitting in the seat of Rasool-Allah<sup>saww</sup>, and let us mention after that, the complete report of the seyid, of the numerous differing between the reports, and it is like this: -

ثُمَّ قَامَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ مَعَاشِرَ قُرَيْشٍ هَلْ عَلِمْتُمْ أَنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ فَمُرُوا صَاحِبَكُمْ فَلْيَرُدِّ الْحَقَّ إِلَى أَهْلِهِ قَبْلَ أَنْ يَضْطَرَّ حَبْلُكُمْ وَ يَضْعُفَ مَسَلُكُكُمْ وَ تَحْتَلِفُوا فِيمَا بَيْنَكُمْ

'Then Ammar Bin Yasser stood up and said, 'Community of Quraysh! Do you know that People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> are more rightful of this command than you! So, instruct your companion and let him return the right to its rightful ones before your ropes are disrupted and your ways are weakened, and you differ regarding what is between you.

فَقَدْ عَلِمْتُمْ أَنَّ بَنِي هَاشِمٍ أَوْلَى بِهَذَا الْأَمْرِ مِنْكُمْ وَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص وَ إِنْ قُلْتُمْ إِنَّ السَّابِقَةَ لَنَا فَأَهْلُ بَيْتِ نَبِيِّكُمْ أَفْأَدَمُ مِنْكُمْ سَابِقَةً وَ أَعْظَمُ غَنَاءً مِنْ صَاحِبِهِمْ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَاحِبُ هَذَا الْأَمْرِ مِنْ بَعْدِ نَبِيِّكُمْ فَأَعْطُوهُ مَا جَعَلَهُ اللَّهُ لَهُ وَ لَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

You have known that the Clan of Hashim<sup>asws</sup> are foremost with this command than you are, and closer to Rasool-Allah<sup>saww</sup>. And if you are saying that the preceding is for us, so the People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> are more ancient than you of preceding,

<sup>95</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 7

and of greater praise than their companion, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the one for this command from after your Prophet<sup>saww</sup>, so give him<sup>asws</sup> what Allah<sup>azwj</sup> has Made to be for him<sup>asws</sup>, **and turn not on your backs for then you will be turning back as losers [5:21]**.

ثُمَّ قَامَ سَهْلُ بْنُ حُنَيْفٍ الْأَنْصَارِيُّ فَقَالَ يَا أَبَا بَكْرٍ لَا تَجْحَدَ حَقًّا مَا جَعَلَهُ اللَّهُ لَكَ وَلَا تَكُنْ أَوَّلَ مَنْ عَصَى رَسُولَ اللَّهِ ص فِي أَهْلِ بَيْتِهِ وَ أَدَّ الْحَقُّ إِلَى أَهْلِهِ يَخَفُ ظَهْرُكَ وَ يَقِلُّ وَزْرُكَ وَ تَلْقَى رَسُولَ اللَّهِ رَاضِيًا وَ لَا تَخْتَصَّ بِهِ نَفْسُكَ

Then Sahl Bin Huneyf Al-Ansari stood up and said, 'O Abu Bakr! Do not fight for a right what Allah<sup>azwj</sup> has not Made to be for you, and do not become the first one to have disobeyed Rasool-Allah<sup>saww</sup> regarding People<sup>asws</sup> of his<sup>saww</sup> Household, and return the right to its rightful one, lighten your back and reduce your burden, and meet Rasool-Allah<sup>saww</sup> with pleasure and do not specialise yourself with it.

فَعَمَّا قَلِيلٍ يَنْقُضِي عَنْكَ مَا أَنْتَ فِيهِ ثُمَّ تَصِيرُ إِلَى الْمَلِكِ الرَّحْمَنِ فَيُخَاسِبُكَ بِعَمَلِكَ وَ يَسْأَلُكَ عَمَّا جِئْتَ لَهُ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

After a little while it will elapse from you what you are in, then you will come to the King, the Beneficent, and He<sup>azwj</sup> will Reckon you and Question you about what you had come with, and Allah<sup>azwj</sup> is not the least unjust to the servants'.

ثُمَّ قَامَ خُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ فَقَالَ يَا أَبَا بَكْرٍ أَ لَسْتُ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص قَبِلَ شَهَادَتِي وَحْدِي وَ لَمْ يُرِدْ مَعِيَ غَيْرِي قَالَ نَعَمْ قَالَ فَأَشْهَدُ بِاللَّهِ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ إِمَامُكُمْ بَعْدِي.

Then Khuzeyma Bin Sabit, one with two testimonies, stood up and said, 'O Abu Bakr! Don't you know that Rasool-Allah<sup>saww</sup> accepted my lone testimony and did not want anyone else with me?' He said, 'Yes'. He said, 'So I hereby testify with Allah<sup>azwj</sup> that I heard Rasool-Allah<sup>saww</sup> saying: 'Ali<sup>asws</sup> is your Imam<sup>asws</sup> after me<sup>saww</sup>'.

قَالَ وَ قَامَ أَيُّ بْنُ حُجَبٍ الْأَنْصَارِيُّ فَقَالَ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَهْلُ بَيْتِي يُفَرِّقُونَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُمْ الْأَيُّمَةُ الَّذِينَ يُقْتَدَى بِهِمْ:

He (the narrator) said, 'And Ubayy Bin Ka'ab Al-Ansari and said, 'I testify that I heard Rasool-Allah<sup>saww</sup> saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household distinguish between the truth and the falsehood, and they<sup>asws</sup> are the Imams<sup>asws</sup>, those one can be guided with'.

وَ قَامَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ فَقَالَ: وَ أَنَا أَشْهَدُ عَلَى نَبِيِّنَا مُحَمَّدٍ ص أَنَّهُ أَقَامَ عَلَيًّا لِنُسَلِّمَ لَهُ فَقَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلَّا لِلْخِلَافَةِ وَ قَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلَّا لِيُعْلِمَ النَّاسُ أَنَّهُ مَوْلَى مَنْ كَانَ رَسُولُ اللَّهِ ص مَوْلَاهُ

And Abu Al-Haysam Bin Al-Tayhan stood up and said, 'And I testify upon our Prophet<sup>saww</sup> Muhammad<sup>saww</sup> that he<sup>saww</sup> established Ali<sup>asws</sup> for us to greet to him<sup>asws</sup>. Some of them said, 'He<sup>saww</sup> did not establish him<sup>asws</sup> except for the caliphate', and some of them said, 'He<sup>saww</sup> did not establish him<sup>asws</sup> except for the people to know that he<sup>asws</sup> is the Master<sup>asws</sup> of the ones Rasool<sup>saww</sup> was a Master<sup>saww</sup> of'.

فَتَسَاجَرُوا فِي ذَلِكَ فَبَعَثُوا إِلَى رَسُولِ اللَّهِ ص رَجُلًا يَسْأَلُهُ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص هُوَ وَلِيُّكُمْ بَعْدِي وَ أَنْصَحُ النَّاسَ لَكُمْ بَعْدَ وَفَاتِي:

They quarrelled regarding that and they sent a man to Rasool-Allah<sup>azwj</sup> to ask him<sup>saww</sup> about that. Rasool-Allah<sup>saww</sup> said: 'He<sup>asws</sup> is your ruler after me<sup>saww</sup>, and the most advising of the people for you after my<sup>saww</sup> expiry'.

وَقَامَ عُثْمَانُ بْنُ حُنَيْفٍ الْأَنْصَارِيُّ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَهْلُ بَيْتِي نُجُومُ الْأَرْضِ وَ نُورُ الْأَرْضِ فَلَا تَقْدُمُوهُمْ وَ قَدِّمُوهُمْ فَهُمْ الْوَلَاةُ بَعْدِي فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ص وَ أَيُّ أَهْلِ بَيْتِكَ أُولَى بِذَلِكَ فَقَالَ عَلِيٌّ وَ وَلَدُهُ

And Usman Bin Huneyf Al-Ansari stood up and said, 'I heard Rasool-Allah<sup>saww</sup> saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are stars of the earth and Noor of the earth, so do not precede them<sup>asws</sup>, and advance them<sup>asws</sup>, for they<sup>asws</sup> are the rulers after me<sup>saww</sup>'. So a man stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>, and which people of your<sup>saww</sup> Household are foremost with that?' He<sup>saww</sup> said: 'Ali<sup>asws</sup> and his<sup>asws</sup> sons<sup>asws</sup>'.

وَقَامَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ فَقَالَ اتَّقُوا اللَّهَ فِي أَهْلِ بَيْتِ نَبِيِّكُمْ وَ رُدُّوا إِلَيْهِمْ حَقَّهُمُ الَّذِي جَعَلَهُ اللَّهُ لَهُمْ فَقَدْ سَمِعْنَا مِنْهُ مَا سَمِعَ إِخْوَانُنَا فِي مَقَامٍ بَعْدَ مَقَامٍ لِنَبِيِّنَا ص وَ بَجَلَسَ بَعْدَ بَجَلَسٍ يَقُولُ أَهْلُ بَيْتِي أَيْمُنُكُمْ بَعْدِي.

And Abu Ayoub Al-Ansari stood up and said, 'Fear Allah<sup>azwj</sup> regarding People<sup>asws</sup> of my<sup>saww</sup> Household, and return their<sup>asws</sup> right to them<sup>asws</sup>, what which Allah<sup>azwj</sup> has Made to be for them<sup>asws</sup>, for I have heard similar to what our brothers have heard, in place after place of our Prophet<sup>saww</sup>, and gathering after gathering, saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are your Imams<sup>asws</sup> after me<sup>saww</sup>'.

قَالَ فَجَلَسَ أَبُو بَكْرٍ فِي بَيْتِهِ ثَلَاثَةَ أَيَّامٍ فَأَتَاهُ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَعِيدُ بْنُ عَمْرٍو بْنِ ثَقِيلٍ فَأَتَاهُ كُلُّ مِنْهُمْ مُتَسَلِّحًا فِي قَوْمِهِ حَتَّى أَخْرَجُوهُ مِنْ بَيْتِهِ ثُمَّ أَصْعَدُوهُ الْمِنْبَرَ وَ قَدَّ سَلُّوا سُيُوفَهُمْ

He (the narrator) said, 'Abu Bakr stayed in his house for three days. Then there came to him Umar, and Usman, and Talha, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqqas, and Abu Ubeyda Bin Al-Jarrah, and Saeed Bin Amro bin Nufeyl. Each one of them came to him armed among his own people until they brought him out from his house, then made him ascend the pulpit, and they had unsheathed their swords.

فَقَالَ قَائِلٌ مِنْهُمْ وَ اللَّهُ لَئِنْ عَادَ أَحَدٌ مِنْكُمْ بِمِثْلِ مَا تَكَلَّمُ بِهِ رَعَاكَ مِنْكُمْ بِالْأَمْسِ لَنَمْلَأَنَّ سُيُوفَنَا مِنْهُ فَأَحْجَمَ وَ اللَّهُ الْقَوْمُ وَ كَرِهُوا الْمَوْتَ.

A speaker from them said, 'By Allah<sup>azwj</sup>! If anyone of you were to repeat with the like of what the riffraff from you had spoken with yesterday, we will fill our swords from him'. By Allah<sup>azwj</sup>! The people refrained, and they disliked the death".<sup>96</sup>

9- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن النعمان عن ابن مسكان عن ميسر عن أبي جعفر ع قال: قلت ظهر الفساد في البر والبحر بما كسبت أيدي الناس قال ذلك والله يوم قالت الأنصار منا أمير ومنكم أمير.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Muyassir,

<sup>96</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 8



'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, I said, '**Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41]**, he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, that was when the Helpers said, 'There should be an Emir (ruler) from us and an Emir from you (Emigrants)', (referring to the event of Saqifa)".<sup>97</sup>

10- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن علي بن الحَكَم عن ربيع بن محمد عن المُسَلِّي عن عبد الله بن سليمان عن أبي عبد الله ع قال: لَمَّا أُخْرِجَ عَلِيٌّ ع مُلَبَّيًّا وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ ص قَالَ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونِي

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Al Musly, from Abdullah Bin Suleyman,

'From Abu Abdullah<sup>asws</sup> having said: 'When Ali<sup>asws</sup> was brought out cloaked (covered in cloth as a captive), he<sup>asws</sup> paused by the grave of the Prophet<sup>saww</sup>. He<sup>asws</sup> said: '**Son of my mother! Surely the people weakened me and they almost killed me, [7:150]**'.

قَالَ فَخَرَجَتْ يَدٌ مِنْ قَبْرِ رَسُولِ اللَّهِ ص يَعْرِفُونَ أَنَّهَا يَدُهُ وَصَوْتٌ يَعْرِفُونَ أَنَّهُ صَوْتُهُ نَحْوُ أَبِي بَكْرٍ يَا هَذَا أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا.

He<sup>asws</sup> said: 'A hand emerged from the grave of Rasool-Allah<sup>saww</sup>, they recognised that it was a hand of Rasool-Allah<sup>saww</sup> and recognised that it was his<sup>saww</sup> voice, (gesturing) around Abu Bakr: 'O you! '**Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]**'.<sup>98</sup>

11- ير، بصائر الدرجات عبد الله [بن] مُحَمَّدٍ يَرْفَعُهُ بِإِسْنَادٍ لَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا اسْتُخْلِفَ أَبُو بَكْرٍ أَقْبَلَ عُمَرُ عَلَى عَلِيٍّ ع فَقَالَ أَمَا عَلِمْتَ أَنَّ أَبَا بَكْرٍ قَدْ اسْتُخْلِفَ قَالَ عَلِيٌّ ع فَمَنْ جَعَلَهُ كَذَلِكَ قَالَ الْمُسْلِمُونَ رَضُوا بِذَلِكَ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad raising it, by a chain of his to,

'Abu Abdullah<sup>asws</sup> having said: 'When Abu Bakr became caliph, Umar came to Ali<sup>asws</sup> and said, 'Do you<sup>asws</sup> not know that Abu Bakr has become caliph?' Ali<sup>asws</sup> said: 'So who made him to be like that?' He said, 'The Muslims are pleased with that'.

فَقَالَ عَلِيٌّ ع وَ اللَّهُ لَأَسْرَعَ مَا خَالَفُوا رَسُولَ اللَّهِ ص وَ نَقَضُوا عَهْدَهُ وَ لَقَدْ سَمَّوْهُ بِغَيْرِ اسْمِهِ وَ اللَّهُ مَا اسْتَخْلَفَهُ رَسُولُ اللَّهِ ص

Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! How quickly they opposed Rasool-Allah<sup>saww</sup> and broke his<sup>saww</sup> pact, and they have named him with other than his (rightful) name (Amir Al-Momineen). By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> had not made him the caliph'.

فَقَالَ عُمَرُ كَذَبْتَ فَعَلَّ اللَّهُ بِكَ وَ فَعَلَ فَقَالَ عَلِيٌّ ع إِنْ شِئْتَ أَنْ أُرِيكَ بُرْهَانًا عَلَى ذَلِكَ فَعَلْتُ فَقَالَ لَهُ عُمَرُ مَا تَزَالُ تُكَذِّبُ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ فَقَالَ عَلِيٌّ ع انْطَلِقْ بِنَا لِنَعْلَمَ أَتَيْنَا الْكَذَّابَ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ

Umar said, 'You<sup>asws</sup> are lying! Allah<sup>azwj</sup> Dealt with you<sup>asws</sup> and dealt'. Ali<sup>asws</sup> said: 'If you like me<sup>asws</sup> to show you a proof upon that, I<sup>asws</sup> will do so'. Umar said to him<sup>asws</sup>, 'You<sup>asws</sup> have

<sup>97</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 9

<sup>98</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 10

not ceased lying upon Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> lifetime and after his<sup>saww</sup> death'. Come with us<sup>asws</sup> to know which of us is the liar upon Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> lifetime and after his<sup>saww</sup> expiry'.

فَانْطَلَقَ مَعَهُ حَتَّى أَتَى إِلَى الْقَبْرِ فَإِذَا كَفَّ فِيهَا مَكْتُوبٌ أَكْفَرْتَ يَا عُمَرُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا فَقَالَ لَهُ عَلِيٌّ ع أَرْضَيْتَ وَاللَّهِ لَقَدْ جَحَدْتُ اللَّهَ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ.

He<sup>asws</sup> went with him until he<sup>asws</sup> came to the grave, and there was a palm wherein was inscribed, **'Are you committing Kufr – O Umar - with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]'**. Ali<sup>asws</sup> said to him: 'Do you agree? By Allah<sup>azwj</sup>! You had rejected Allah<sup>azwj</sup> during his<sup>saww</sup> lifetime and after his<sup>saww</sup> expiry'.<sup>99</sup>

12- شف، كشف البقین من أصل عتیقی من رواية المخالفین بإسناده قال: ثُمَّ قَامَ بُرَيْدَةُ الْأَسْلَمِيُّ فَقَالَ يَا أَبَا بَكْرٍ أَمْ تَنَاسَيْتَ أَمْ تَعَاشَيْتَ أَمْ خَادَعْتَكُ نَفْسُكَ أَمْ تَذْكُرُ إِذْ أَمَرْنَا رَسُولَ اللَّهِ فَسَلَّمْنَا عَلَى عَلِيٍّ يَامِرَةَ الْمُؤْمِنِينَ وَ هُوَ بَيْنَ أَظْهُرِنَا

(The book) 'Kashf Al Yaqeen' – From an ancient origin, from the reports of the adversaries, by his chain, said,

'Then Bureyda Al-Aslami stood up and said, 'O Abu Bakr! Are you pretending to forget or trying to live, or deceiving yourself? Don't you remember that Rasool-Allah<sup>saww</sup> had ordered and we greeted unto Ali<sup>asws</sup> as 'Amir Al-Momineen', and he<sup>saww</sup> was in our midst?

فَاتَّقِ اللَّهَ وَ تَذَارِكْ نَفْسَكَ قَبْلَ أَنْ لَا تُذَكِّرَهَا وَ أَنْقِلَهَا مِنْ هَلَكِهَا وَ ادْفَعْ هَذَا الْأَمْرَ إِلَى مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ مِنْ أَهْلِهِ وَ لَا تَمَادَ فِي اغْتِصَابِهِ وَ ارْجِعْ وَ أَنْتَ تَسْتَطِيعُ أَنْ تَرْجِعَ فَقَدْ خَضْتُ نَصِيحَتَكَ وَ بَدَّلْتُ لَكَ مَا عِنْدِي مَا إِنْ فَعَلْتَهُ وَفَّقْتَ وَ رَشَدْتَ.

Fear Allah<sup>azwj</sup> and rectify yourself before you cannot rectify it anymore, and save it from its destruction, and hand over this command to the one who is more rightful with it than you are, from its rightful ones, and do not continue in your usurpation, and return while you are able to return. I have advised you and exerted for you what was with me what, if you were to do it, you will harmonise and be rightly guided".<sup>100</sup>

13- شف، كشف البقین من أصل عتیقی من رواية المخالفین بإسناده عن يحيى بن عبد الله بن الحسن عن أبيه عن جدّه عن عليّ ع قال: لَمَّا خَطَبَ أَبُو بَكْرٍ قَامَ أُبَيُّ بْنُ كَعْبٍ يَوْمَ جُمُعَةٍ وَ كَانَ أَوَّلَ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ الَّذِينَ هَاجَرُوا وَ اتَّبَعُوا مَرْضَاةَ الرَّحْمَنِ وَ أَتَى اللَّهَ عَلَيْهِمْ فِي الْقُرْآنِ وَ يَا مَعْشَرَ الْأَنْصَارِ الَّذِينَ تَبَوَّأُوا الدَّارَ وَ الْإِيمَانَ وَ أَتَى اللَّهَ عَلَيْهِمْ فِي الْقُرْآنِ

(The book) 'Kashf Al Yaqeen', from an ancient origin, from reports of the adversaries, by his chain from Yahya Bin Abdullah Bin Al Hassan, from his father, from his grandfather,

'From Ali<sup>asws</sup> having said: 'When Abu Bakr addressed on the day of Friday, Ubay Bin Ka'ab stood up, and it was the first day from the Month of Ramazan, and he said, 'O community of Emigrants, those who emigrated and pursued the Pleasure of the beneficent, and Allah<sup>azwj</sup> Praised upon them in the Quran! And O community of Helpers, **And those who had the home (in Al-Medina), and had the Eman [59:9]**, and Allah<sup>azwj</sup> Praised upon them.

<sup>99</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 11

<sup>100</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 12

تَنَاسَيْتُمْ أَمْ نَسِيتُمْ أَمْ بَدَلْتُمْ أَمْ عَزَيْتُمْ أَمْ خَدَلْتُمْ أَمْ عَجَزْتُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَامَ فِينَا مَقَاماً أَقَامَ ص لَنَا عَلِيّاً فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ مَنْ كُنْتُ نَبِيَّهُ فَهَذَا أَمِيرُهُ

Are you all pretending to forget, or you have forgotten, or you have changed, or have forsaken, or are you frustrated? Don't you know that Rasool-Allah<sup>saww</sup> had stood among us in a place he<sup>saww</sup> made Ali<sup>asws</sup> to stand and said: 'One whose Master<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>, and the one whose Prophet<sup>saww</sup> was, so this is his Emir (ruler)!'

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى طَاعَتُكَ وَاجِبَةٌ عَلَيَّ مَنْ بَعْدِي

Don't you all know that Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>. Obedience to you<sup>asws</sup> is obligatory upon the ones after me<sup>saww</sup>?'

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَوْصِيَكُمْ بِأَهْلِ بَيْتِي خَيْراً فَقَدْ مُوَهُمْ وَ لَا تَقْدُمُوهُمْ وَ لَا تَأْمُرُوهُمْ عَلَيْهِمْ

Or don't you all know that Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> bequeath you all with being good with People<sup>asws</sup> of my<sup>saww</sup> Household, so advance them<sup>asws</sup> and do not precede them<sup>asws</sup>, and make them<sup>asws</sup> rulers and do not be rulers upon them'.

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ أَهْلُ بَيْتِي الْأَئِمَّةُ مِنْ بَعْدِي

Or don't you all know that Rasool-Allah<sup>saww</sup> said: 'People<sup>asws</sup> of my<sup>saww</sup> Household are the Imams<sup>asws</sup> from after me<sup>saww</sup>?'

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ أَهْلُ بَيْتِي مَنَارُ الْهُدَى وَ الْمُدَلُّونَ عَلَى اللَّهِ

Or don't you all know that Rasool-Allah<sup>saww</sup> said: 'People<sup>asws</sup> of my<sup>saww</sup> Household are minarets of guidance, and the pointers (guides) to Allah<sup>azwj</sup>?'

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ يَا عَلِيُّ أَنْتَ الْهَادِي لِمَنْ ضَلَّ

Or don't you all know that Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are the guide for the ones who strays'?

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ عَلِيُّ الْمُحْيِي لِسُنَّتِي وَ مُعَلِّمُ أُمَّتِي وَ الْقَائِمُ بِحُجَّتِي وَ خَيْرٌ مَنْ أَخْلَفْتُ بَعْدِي وَ سَيِّدُ أَهْلِ بَيْتِي وَ أَحَبُّ النَّاسِ إِلَيَّ طَاعَتُهُ مِنْ بَعْدِي كَطَاعَتِي عَلَى أُمَّتِي

Or don't you all know that Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is the reviver of my<sup>saww</sup> Sunnah and teacher of my<sup>saww</sup> community, and the one standing with my<sup>saww</sup> Divine Authority, and best of the ones I<sup>saww</sup> leave behind after me<sup>saww</sup>, and chief of my<sup>saww</sup> family members, and the most beloved of the people to me<sup>saww</sup>. Obedience to him<sup>asws</sup> after me<sup>saww</sup> is like obedience to me<sup>saww</sup> upon my<sup>saww</sup> community'?

أَو لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ لَمْ يُؤَلَّ عَلَى عَلِيٍّ عَ أَحَدًا مِنْكُمْ وَ وَلَّاهُ فِي كُلِّ غَيْبَةٍ عَلَيْكُمْ

Or don't you all know that Rasool-Allah<sup>saww</sup> did not place anyone from you to be in-charge over Ali<sup>asws</sup>, and made him<sup>asws</sup> to be in-charge upon you all during every absence?

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّهَذَا كَانَ مِنْزِلَتَهُمَا وَاحِدًا وَأَمْرُهُمَا وَاحِدًا

Or don't you all know that both of them<sup>asws</sup> were such that their<sup>asws</sup> status was one, and their<sup>asws</sup> matter is one?

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ إِذَا غَيْبْتُ عَنْكُمْ وَخَلَفْتُ فِيكُمْ عَلِيًّا فَقَدْ خَلَفْتُ فِيكُمْ رَجُلًا كَنَفْسِي

Or don't you don't know that he<sup>saww</sup> said: 'Whenever I<sup>saww</sup> am absent from you, and leave behind Ali<sup>asws</sup> among you, so I<sup>saww</sup> have left behind a man like myself<sup>saww</sup>'?

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ جَمَعَنَا قَبْلَ مَوْتِهِ فِي بَيْتِ ابْنَتِهِ فَاطِمَةَ ع فَقَالَ لَنَا إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى أَنْ اتَّخِذْ أَخًا مِنْ أَهْلِكَ أَجْعَلُهُ نَبِيًّا وَ أَجْعَلْ أَهْلَهُ لَكَ وَلَدًا وَ أَطَهِّرْهُمْ مِنَ الْآفَاتِ وَ أَخْلَعْهُمْ مِنَ الذُّنُوبِ

Or don't you know that Rasool-Allah<sup>saww</sup> gathered us before his<sup>saww</sup> expiry in the house of his<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> and said to us: 'Allah<sup>azwj</sup> Revealed to Musa<sup>as</sup>: "Take a brother from your<sup>as</sup> family, I<sup>azwj</sup> shall Make him<sup>as</sup> a Prophet<sup>as</sup>, and Make his<sup>as</sup> family to be children for you<sup>asws</sup>, Purify them from the scourges, and Vacate them from the sins!"

فَاتَّخَذَ مُوسَى هَارُونَ وَ وَلَدَهُ وَ كَانُوا أئِمَّةَ بَنِي إِسْرَائِيلَ مِنْ بَعْدِهِ وَ الَّذِينَ يَحِلُّ لَهُمْ فِي مَسَاجِدِهِمْ مَا يَحِلُّ لِمُوسَى

So, Musa<sup>as</sup> took Haroun<sup>as</sup> and his<sup>as</sup> sons, and they were the Imams (leaders) of the children of Israel from after him<sup>as</sup>, and the ones for whom it was permissible for them in their Masjids what was permissible for Musa<sup>as</sup>.

أَلَا وَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ اتَّخِذْ عَلِيًّا أَخًا كَمُوسَى اتَّخَذَ هَارُونَ أَخًا وَ اتَّخَذَهُ وَلَدًا فَقَدْ طَهَّرْتُهُمْ كَمَا طَهَّرْتُ وَلَدَ هَارُونَ أَلَا وَ إِلَيَّ خَضَعَتْ بَكَ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَكَ فَهُمْ الْأَئِمَّةُ

Indeed! And Allah<sup>azwj</sup> the Exalted Revealed to me<sup>saww</sup>: "Take Ali<sup>asws</sup> as a brother<sup>asws</sup> like Musa<sup>as</sup> had taken Haroun<sup>as</sup> as a brother<sup>as</sup>, and take his<sup>asws</sup> sons<sup>asws</sup> and I<sup>azwj</sup> have Purified them just as the sons of Haroun<sup>as</sup> had been Purified. Indeed! And I<sup>saww</sup> have Ended the Prophets<sup>as</sup> with you<sup>saww</sup>, so there is no Prophet<sup>as</sup> after you<sup>saww</sup>, and they<sup>asws</sup> are the Imams<sup>asws</sup>!"

أَفَمَا تَتَفَقَّهُونَ أَمْ مَا تُبْصِرُونَ أَمْ مَا تَسْمَعُونَ ضُرِبَتْ عَلَيْكُمُ الشُّبُهَاتُ فَكَانَ مَثَلُكُمْ كَمَثَلِ رَجُلٍ فِي سَفَرٍ أَصَابَهُ عَطَشٌ شَدِيدٌ حَتَّى خَشِيَ أَنْ يَهْلِكَ فَلَقِيَ رَجُلًا هَادِيًا بِالطَّرِيقِ فَسَأَلَهُ عَنِ الْمَاءِ فَقَالَ أَمَامَكَ عَيْنَانِ إِحْدَاهُمَا مَالِحَةٌ وَ الْأُخْرَى عَذْبَةٌ فَإِنْ أَصَبْتَ مِنَ الْمَالِحَةِ ضَلَلْتَ وَ هَلَكْتَ وَ إِنْ أَصَبْتَ مِنَ الْعَذْبَةِ هَدَيْتَ وَ رَوَيْتَ

Do you not understand? Are you not having insight? Are you not hearing the suspicious striking upon you? So an example of you would be like an example of a man during a journey and severe thirst hits him until he fears the death. Then he meets a guiding man on the road, so he asks him about the water. He says, 'In front of you there are two springs, one of them salty and the other sweet. So, if you were to take from the salty you would

have strayed and will die, and if you attain from the sweet, you would be guided and be saturated’.

فَهَذَا مَثَلُكُمْ أَيُّهَا الْأُمَّةُ الْمُهْمَلَةُ كَمَا زَعَمْتُمْ وَ أَنْتُمْ اللَّهُ مَا أَهْلَيْتُمْ لَقَدْ نُصِبَ لَكُمْ عِلْمٌ يُحِلُّ لَكُمْ الْحَلَالَ وَ يُحَرِّمُ عَلَيْكُمْ الْحَرَامَ وَ لَوْ أَطَعْتُمُوهُ مَا اخْتَلَفْتُمْ وَ لَا تَدَابَرْتُمْ وَ لَا تَعَلَلْتُمْ وَ لَا بَرَى بَعْضُكُمْ مِنْ بَعْضٍ

So this is your example, O you community, the neglected, just as you are claiming to be. And I<sup>saww</sup> swear by Allah<sup>azwj</sup>! You have not been neglected! I<sup>saww</sup> have installed a flag for you all. He<sup>asws</sup> will permit for you the Permissible, and prohibited upon you the Prohibited, and if you were to obey him<sup>asws</sup>, you will neither differ, nor disaccord, nor be distracted, nor will you disavow each other’.

فَوَ اللَّهُ إِنَّكُمْ بَعْدَهُ لَمُخْتَلِفُونَ فِي أَحْكَامِكُمْ وَ إِنَّكُمْ بَعْدَهُ لَتَاقِضُونَ عَهْدَ رَسُولِ اللَّهِ ص وَ إِنَّكُمْ عَلَى عَثَرَةٍ لَمُخْتَلِفُونَ وَ مُتَبَاغِضُونَ

By Allah<sup>azwj</sup>! After him<sup>saww</sup> you have been differing in your decisions, and after him<sup>saww</sup> you are breaking a pact of Rasool-Allah<sup>saww</sup>, and you are differing upon his<sup>saww</sup> family, being hateful.

إِنْ سُئِلَ هَذَا عَنْ غَيْرِ مَا عَلِمَ أَفْتَى بِرَأْيِهِ وَ إِنْ سُئِلَ هَذَا عَمَّا يَعْلَمُ أَفْتَى بِرَأْيِهِ فَقَدْ تَحَارَيْتُمْ وَ زَعَمْتُمْ أَنَّ الْإِخْتِلَافَ رَحْمَةٌ

If this one is asked about other than what he knows, he gives a verdict (fatwa) by his opinion, and if this ones is asked about what he does know (even then) he issues a verdict by his opinion. You are confused and are (now) claiming that the differing is a mercy.

هَئِهِاتِ أَيُّ كِتَابِ اللَّهِ ذَلِكَ عَلَيْكُمْ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ أُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ

Far be it! The Book of Allah<sup>azwj</sup> Refuses that upon you. Allah<sup>azwj</sup> Blessed and Exalted Says: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105].**

وَ أَخْبَرَنَا بِإِخْتِلَافِهِمْ فَقَالَ وَ لَا يَرَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ أَيُّ لِلرَّحْمَةِ وَ هُمْ آلُ مُحَمَّدٍ وَ شِيعَتُهُمْ

And He<sup>azwj</sup> Informed of their differing so He<sup>azwj</sup> Said: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119],** i.e., for the Mercy, and they<sup>asws</sup> are Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and their<sup>asws</sup> Shias.

وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْفِطْرَةِ وَ النَّاسُ مِنْهَا بَرَاءٌ فَهَلَّا قِيلْتُمْ مِنْ نَبِيِّكُمْ كَيْفَ وَ هُوَ يُخْبِرُكُمْ بِأَنْبِيَائِهِمْ وَ يَنْهَاهُمْ عَنْ خِلَافِ وَصِيِّهِ وَ أَمِينِهِ وَ وَزِيرِهِ وَ أَخِيهِ وَ وَلِيِّهِ

And I heard Rasool-Allah<sup>saww</sup> saying: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> and your<sup>asws</sup> Shias are upon the nature, and the people are away from it’. So, why didn’t you accept from your Prophet<sup>saww</sup>? How, and he<sup>saww</sup> was informing you all of your backsliding, and forbidding you from

opposing his<sup>saww</sup> successor<sup>asws</sup> and his<sup>saww</sup> trustee, and his<sup>saww</sup> Vizier, and his<sup>saww</sup> brother<sup>asws</sup>, and his<sup>saww</sup> guardian?

أَطَهَرَكُمْ قُلُوبًا وَ أَعْلَمَكُمْ عِلْمًا وَ أَقْدَمَكُمْ إِسْلَامًا وَ أَعْظَمَكُمْ غَنَاءً عَنْ رَسُولِ اللَّهِ ص أَعْطَاهُ ثِرَاتَهُ وَ أَوْصَاهُ بِعِدَاتِهِ وَ اسْتَخْلَفَهُ عَلَى أُمَّتِهِ وَ وَضَعَ عِنْدَهُ رَأْسَهُ

(They<sup>asws</sup> are) cleanest of hearts, and more knowledgeable than you in knowledge, and more advanced than you of Islam, and greater than you of praise from Rasool-Allah<sup>saww</sup>. He<sup>asws</sup> is given his<sup>saww</sup> inheritance, and bequeathed with fulfilling it, and made a caliph upon his<sup>saww</sup> community, and his<sup>saww</sup> head was placed with him<sup>asws</sup>.

فَهُوَ وَلِيُّهُ دُونَكُمْ أَجْمَعِينَ وَ أَحَقُّ بِهِ مِنْكُمْ أَكْتَعِينَ سَيِّدُ الْوَصِيِّينَ وَ أَفْضَلُ الْمُتَّقِينَ وَ أَطْوَعُ الْأُمَمِ لِرَبِّ الْعَالَمِينَ وَ سَلَّمَ عَلَيْهِ بِخِلَافَةِ الْمُؤْمِنِينَ فِي حَيَاةِ سَيِّدِ النَّبِيِّينَ وَ خَاتَمِ الْمُرْسَلِينَ

Thus, he<sup>asws</sup> is his<sup>saww</sup> guardian besides you all, and more rightful with it than you, chief of the successors<sup>asws</sup>, and most superior of the pious ones, and the most obedience of the community to Lord<sup>azwj</sup> of the worlds, and caliphate of the Muslims was submitted to him<sup>asws</sup> during the lifetime of chief of the Prophets<sup>saww</sup>, and last of the Messengers<sup>as</sup>.

قَدْ أَغْدَرَ مَنْ أَنْذَرَ وَ أَدَّى النَّصِيحَةَ مَنْ وَعَظَ وَ بَصَّرَ مَنْ عَمِيَ وَ نَعَّاشَى وَ رَدَّى فَقَدْ سَمِعْتُمْ كَمَا سَمِعْنَا وَ رَأَيْتُمْ كَمَا رَأَيْنَا وَ شَهِدْتُمْ كَمَا شَهِدْنَا

I have excused the one I warned, and given the advice to one who heeds advice, and seen the one who is blinded, and lived and responded. You have heard as we heard, and you have seen as what we saw, and you had witnessed as what we witnessed’.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ مُعَاذُ بْنُ جَبَلٍ فَقَالُوا اقْعُدْ يَا أَيُّهَا أَصَابَكَ خَبَلٌ أَمْ أَصَابَتْكَ جُنَّةٌ

Abdul Rahman Bin Awf and Abu Ubeyda Bin Al-Jarrah, and Muaz Bin Jabal said, ‘Sit down, O Ubay! Either you are hit by dementia or hit by insanity!’

فَقَالَ بَلِ الْجُبَالُ فِيكُمْ كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فَأَلْفَيْتُهُ يُكَلِّمُ رَجُلًا وَ أَسْمِعُ كَلَامَهُ وَ لَا أَرَى وَجْهَهُ فَقَالَ فِيمَا يُخَاطَبُهُ مَا أَنْصَحُهُ لَكَ وَ لِأُمَّتِكَ وَ أَعْلَمُهُ بِسُنَّتِكَ

He said, ‘But the dementia is among you. I was in the presence of Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> turned towards a man speaking to him, and I heard his speech and did not see his face. He said among what he addressed him<sup>saww</sup>, ‘What I advise for you<sup>saww</sup> and for your<sup>saww</sup> community, and let him<sup>asws</sup> know of your<sup>saww</sup> Sunnah’.

فَقَالَ رَسُولُ اللَّهِ أَ فَتَرَى أُمَّتِي تَنْقَادُ لَهُ مِنْ بَعْدِي قَالَ يَا مُحَمَّدُ يَتَّبِعُهُ مِنْ أُمَّتِكَ أَتْرَائِهَا وَ يُخَالِفُ عَلَيْهِ مِنْ أُمَّتِكَ فُجَّارُهَا وَ كَذَلِكَ أَوْصِيَاءُ النَّبِيِّينَ مِنْ قَبْلِكَ

Rasool-Allah<sup>saww</sup> said: ‘Do you see my<sup>saww</sup> community being critical to him<sup>asws</sup> from after me<sup>saww</sup>?’ He said, ‘O Muhammad<sup>saww</sup>! There will be following him<sup>asws</sup>, the righteous ones from your<sup>saww</sup> community, and they will be opposing him<sup>asws</sup> from your<sup>saww</sup> community, it’s

immoral ones, and like that have been the successors<sup>as</sup> of the Prophets<sup>as</sup> from before you<sup>saww</sup>.

يَا مُحَمَّدُ إِنَّ مُوسَى بْنَ إِيمْرَانَ أَوْصَى إِلَى يُوشَعَ بْنِ نُونٍ وَكَانَ أَعْلَمَ بَنِي إِسْرَائِيلَ وَأَخَوْفَهُمُ لِلَّهِ وَأَطْوَعَهُمْ لَهُ وَآمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَتَّخِذَهُ وَصِيًّا كَمَا اتَّخَذْتَ عَلِيًّا وَصِيًّا وَكَمَا أَمَرْتَ بِذَلِكَ

O Muhammad<sup>saww</sup>! Musa<sup>as</sup> Bin Imran<sup>as</sup> had bequeathed to Yoshua<sup>as</sup> Bin Noun<sup>as</sup>, and he<sup>as</sup> was the most knowledgeable of the children of Israel, and most fearful of them of Allah<sup>azwj</sup> and their most obedient one to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Mighty and Majestic Commanded him<sup>saww</sup> to take him<sup>as</sup> as a successor<sup>as</sup> just as you<sup>saww</sup> have taken Ali<sup>asws</sup> as a successor, and just as you<sup>saww</sup> are Commanded with that.

فَحَسَدَهُ بَنُو إِسْرَائِيلَ سِبْطُ مُوسَى خَاصَّةً فَلَعَنُوهُ وَشَتَمُوهُ وَغَنَفُوهُ وَضَعُوا مِنْهُ فَإِنْ أَخَذْتَ أُمَّتَكَ سُنَنَ بَنِي إِسْرَائِيلَ كَذَّبُوا وَصِيَّكَ وَجَحَدُوا أَمْرَهُ وَابْتَرَوْا جِلَافَتَهُ وَغَالَطُوا فِي عِلْمِهِ

The children of Israel envied him<sup>as</sup>, the tribe of Musa<sup>as</sup> in particular, and they cursed him<sup>as</sup>, and reviled him<sup>as</sup>, and abused him<sup>as</sup>, and wasted from him<sup>as</sup>. So, if your<sup>saww</sup> community were to take to the ways of the children of Israel, they will belie your<sup>asws</sup> successor<sup>as</sup>, and reject his<sup>as</sup> command, and swindle (him<sup>asws</sup> of his<sup>asws</sup>) caliphate, and try to find mistakes in his<sup>asws</sup> knowledge’.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ هَذَا فَقَالَ رَسُولُ اللَّهِ ص هَذَا مَلَكٌ مِنْ مَلَائِكَةِ رَبِّي عَزَّ وَجَلَّ يُنَبِّئُنِي أَنَّ أُمَّتِي تَخْتَلِفُ عَلَى وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَإِنِّي أَوْصِيكَ يَا أُبَيُّ بِوَصِيَّةٍ إِنْ حَفِظْتَهَا لَمْ تَزَلْ بِخَيْرٍ

I said, ‘O Rasool-Allah<sup>saww</sup>! Who is this?’ Rasool-Allah<sup>saww</sup> said: ‘An Angel from the Angels of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic. He informed me<sup>saww</sup> that my<sup>saww</sup> community will be opposing upon my<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and I<sup>saww</sup> am bequeathing you, O Ubayy, with a bequest, if you were to preserve it, you will not cease to be with good.

يَا أُبَيُّ عَلَيْكَ بِعَلِيِّ فَإِنَّهُ الْهَادِي الْمُهْدِي النَّاصِحُ لِأُمَّتِي الْمُحْيِي لِسُنَّتِي وَهُوَ إِمَامُكُمْ بَعْدِي فَمَنْ رَضِيَ بِذَلِكَ لَقِيَنِي عَلَى مَا فَارَقْتُهُ عَلَيْهِ

O Ubay! Upon you is to be with Ali<sup>asws</sup>, the guide, the Guided, the advisor of my<sup>saww</sup> community, the reviver of my<sup>saww</sup> Sunnah, and he<sup>asws</sup> is your Imam<sup>asws</sup> after me<sup>saww</sup>. So, the one who is pleased with that would meet me<sup>saww</sup> upon what I<sup>saww</sup> separated from him.

يَا أُبَيُّ وَمَنْ غَيَّرَ أَوْ بَدَّلَ لَقِيَنِي نَاكِثًا لِيُعْتَبِيَ عَاصِيًا أَمْرِي حَاجِدًا لِيُبَوِّتِي لَا أَشْفَعُ لَهُ عِنْدَ رَبِّي وَلَا أَسْقِيهِ مِنْ حَوْضِي

O Ubay! And the one who changes, or replaces, would meet me<sup>saww</sup> having broken my<sup>saww</sup> allegiance having disobeyed my<sup>saww</sup> orders, as a rejecter of my<sup>saww</sup> Prophet-hood. I<sup>saww</sup> will not intercede for him in the Presence of my<sup>saww</sup> Lord<sup>azwj</sup>, nor will I<sup>saww</sup> quench him from my<sup>saww</sup> Fountain’.

فَقَامَتْ إِلَيْهِ رِجَالٌ مِنَ الْأَنْصَارِ فَقَالُوا اقْعُدْ رَحِمَكَ اللَّهُ يَا أُبَيُّ فَقَدْ أَذَيْتَ مَا سَمِعْتَ وَوَقَيْتَ بَعْدَكَ.



Some men from the Helpers stood up to him and they said, 'Sit down, may Allah<sup>azwj</sup> have Mercy on you, O Ubay! You have fulfilled what you heard and have been loyal with your pact'.<sup>101</sup>

13- شي، تفسير العياشي عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ بِنَبِيِّهِ فَقَالَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

Tafseer Al Ayyashi, from Muyasser,

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And do not make mischief in the earth after it has been set in order, [7:56]**, he<sup>asws</sup> said: 'The earth was spoilt, so Allah<sup>azwj</sup> Corrected it through His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: **And do not make mischief in the earth after it has been set in order, [7:56]**'.<sup>102</sup>

14- شي، تفسير العياشي عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: مَا أَتَى عَلَى عَلِيٍّ ع يَوْمٌ قَطُّ أَعْظَمَ مِنْ يَوْمَيْنِ أَتَيَاهُ فَأَمَّا أَوَّلُ يَوْمٍ فَيَوْمَ فُيُضَ رَسُولُ اللَّهِ ص وَ أَمَّا الْيَوْمُ الثَّانِي فَوَ اللَّهِ إِنِّي لَجَالِسٌ فِي سَقِيفَةِ بَنِي سَاعِدَةَ عَنْ يَمِينِ أَبِي بَكْرٍ وَ النَّاسُ يُبَايِعُونَهُ إِذْ قَالَ لَهُ عُمَرُ يَا هَذَا لَيْسَ فِي يَدَيْكَ شَيْءٌ مِنْهُ مَا لَمْ يُبَايِعَكَ عَلِيٌّ فَأَبْعَثْ إِلَيْهِ حَتَّى يَأْتِيَكَ فَيُبَايِعَكَ فَإِنَّمَا هَؤُلَاءِ رَعَاةٌ

Tafseer Al Ayyashi – From Amro Bin Abu Al Miqdam, from his father, from his grandfather who said,

'There did not come upon Ali<sup>asws</sup> days more grievous than two days which came to him<sup>asws</sup>. As for the first, it was the day Rasool-Allah<sup>saww</sup> passed away, and as for the second day, by Allah<sup>azwj</sup>, I was seated in the Saeefa of the clan of Sa'ada on the right of Abu Bakr and the people were pledging allegiance to him when Umar said to him, 'O you! There isn't anything from it (caliphate) in your hands so long as Ali<sup>asws</sup> does not pledge allegiance to you, so send for him<sup>asws</sup> until he<sup>asws</sup> comes to you and pledges allegiance to you, for rather these ones are only sheep'.

فَبَعَثَ إِلَيْهِ فُتَيْدًا فَقَالَ لَهُ اذْهَبْ فَقُلْ لِعَلِيٍّ أَحَبُّ خَلِيفَةَ رَسُولِ اللَّهِ ص فَذَهَبَ فُتَيْدٌ فَمَا لَبِثَ أَنْ رَجَعَ فَقَالَ لِأَبِي بَكْرٍ قَالَ لَكَ مَا خَلَّفَ رَسُولُ اللَّهِ ص أَحَدًا غَيْرِي

He sent Qunfuz to him<sup>asws</sup>, saying to him, 'Go and say to Ali<sup>asws</sup>, 'Answer to the caliph of Rasool-Allah<sup>saww</sup>!' Qunfuz went, and it was not long before he returned and said to Abu Bakr, 'He<sup>asws</sup> says to you: 'Rasool-Allah<sup>saww</sup> did not make anyone a caliph apart from me<sup>asws</sup>''.

قَالَ ارْجِعْ إِلَيْهِ فَقُلْ أَجِبْ فَإِنَّ النَّاسَ قَدْ أَجْمَعُوا عَلَى بَيْعَتِهِمْ إِيَّاهُ وَ هَؤُلَاءِ الْمُهَاجِرُونَ وَ الْأَنْصَارُ يُبَايِعُونَهُ وَ قُرَيْشٌ وَ إِنَّمَا أَنْتَ رَجُلٌ مِنَ الْمُسْلِمِينَ لَكَ مَا لَهُمْ وَ عَلَيْكَ مَا عَلَيْهِمْ

He said, 'Return to him<sup>asws</sup> and say, 'Answer, for the people have gathered upon their allegiance to him, and they are the Emigrants and the Helpers, pledging allegiance to him and (so have) Quraysh, and rather you<sup>asws</sup> are a man from the Muslims, for you<sup>asws</sup> is what is for them, and against you<sup>asws</sup> is what is against them''.

<sup>101</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 a

<sup>102</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 b

وَدَهَبَ إِلَيْهِ فَنُفِذَ فَمَا لَبِثَ أَنْ رَجَعَ فَقَالَ قَالَ لَكَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي وَ أَوْصَانِي إِذَا وَارِثْتُهُ فِي حُفْرَتِهِ أَنْ لَا أَخْرُجَ مِنْ بَيْتِي حَتَّى أُؤَلَّفَ كِتَابَ اللَّهِ فَإِنَّهُ فِي جَرَائِدِ النَّخْلِ وَ فِي أَكْتَافِ الْإِبِلِ

And Qunfuz went to him, and it was not long before he returned and said, 'He<sup>asws</sup> says to you: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>, and bequeathed to me<sup>asws</sup>, when I<sup>asws</sup> have buried him<sup>saww</sup> in his<sup>saww</sup> grave, I<sup>asws</sup> should not exit from my<sup>asws</sup> house until I<sup>asws</sup> have compiled the Book of Allah<sup>azwj</sup>, and it is in the branches of the palm trees, and in the shoulder bones of the camels'.

قَالَ قَالَ عُمَرُ قُومُوا بِنَا إِلَيْهِ فَقَامَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ خَالِدُ بْنُ الْوَلِيدِ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَالِمٌ مَوْلَى أَبِي خَدِيفَةَ وَ قُنْفُذٌ وَ قُمْتُ مَعَهُمْ

He (the narrator) said, 'Umar said, 'Arise with us to go to him<sup>asws</sup>!' So, Abu Bakr, and Umar, and Usman, and Khalid Bin Al-Waleed, and Al-Mugheira Bin Shu'ba, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Qunfuz arose, and I stood up along with them.

فَلَمَّا انْتَهَيْنَا إِلَى الْبَابِ فَرَأَيْنَهُمْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا أَغْلَقَتِ الْبَابَ فِي وُجُوهِهِمْ وَ هِيَ لَا تَشْكُ أَنْ لَا يُدْخَلَ عَلَيْهَا إِلَّا بِإِذْنِهَا فَضْرَبَ عُمَرُ الْبَابَ بِرِجْلِهِ فَكَسَرَهُ وَ كَانَ مِنْ سَعَفٍ

When we ended up to the door, they saw (Syeda) Fatima<sup>asws</sup> at it. She<sup>asws</sup> locked the door in their faces, and she<sup>asws</sup> had no doubt that they will not enter upon her<sup>asws</sup> except with her<sup>asws</sup> permission. But, Umar hit the door with his leg and broke it, and it was of foliage leaves.

ثُمَّ دَخَلُوا فَأَخْرَجُوا عَلِيًّا عَ مُلَبَّيًّا فَخَرَجَتْ فَاطِمَةُ عَ فَقَالَتْ يَا أَبَا بَكْرٍ أُرِيدُ أَنْ تُزْمِلَنِي مِنْ زَوْجِي وَ اللَّهُ لَئِنْ لَمْ تَكُفَّ عَنْهُ لَأَنْشُرَنَّ شَعْرِي وَ لَأَشُقَّنَّ جَنْبِي وَ لَأَتِيَنَّ قَبْرَ أَبِي وَ لَأَصِيحَنَّ إِلَى رَبِّي

Then they entered and brought Ali<sup>asws</sup> out folded (tied up). (Syeda) Fatima<sup>asws</sup> came out and said, 'O Abu Bakr! Do you intend to make me<sup>asws</sup> a widow from my<sup>asws</sup> husband? By Allah<sup>azwj</sup>! If you do not refrain from him<sup>asws</sup>, I<sup>asws</sup> shall expose my<sup>asws</sup> hair, and tear my<sup>asws</sup> pocket and will go to the grace of my<sup>asws</sup> husband, and I<sup>asws</sup> will cry loud (beseeching) to my<sup>asws</sup> Lord<sup>azwj</sup>!'

فَأَخَذَتْ يَدَيِ الْحَسَنِ وَ الْحُسَيْنِ عَ وَ خَرَجَتْ تُرِيدُ قَبْرَ النَّبِيِّ ص فَقَالَ عَلِيٌّ عَ لِسَلْمَانَ أَدْرِكْ ابْنَةَ مُحَمَّدٍ فَإِنِّي أَرَى جَنْبَيِ الْمَدِينَةِ تُكْفَتَانِ وَ اللَّهُ إِنْ نَشَرْتَ شَعْرَهَا وَ شَقَّتْ جَنْبَهَا وَ أَتَتْ قَبْرَ أَبِيهَا وَ صَاحَتْ إِلَى رَبِّهَا لَا يُنَاطِرُ بِالْمَدِينَةِ أَنْ يُحْسَفَ بِهَا وَ يَمُنَّ فِيهَا

She<sup>asws</sup> grabbed the hands of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and went out intending the grave of the Prophet<sup>saww</sup>. Ali<sup>asws</sup> said to Salman<sup>ra</sup>: 'Reach the daughter of Muhammad<sup>saww</sup>, for I<sup>asws</sup> see the two sides of Al-Medina to have had (been lifted). By Allah<sup>azwj</sup>! If she<sup>asws</sup> were to expose her<sup>asws</sup> hair and tears up her<sup>asws</sup> pocket, and come to the grave of her<sup>asws</sup> father<sup>saww</sup>, and beseeches to her<sup>asws</sup> Lord<sup>azwj</sup>, there is no doubt with Al-Medina that it would submerge and with the ones in it!'

فَأَدْرَكَهَا سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا بِنْتَ مُحَمَّدٍ إِنَّ اللَّهَ بَعَثَ أَبَاكَ رَحْمَةً فَارْجِعِي فَقَالَتْ يَا سَلْمَانُ يُرِيدُونَ قَتْلَ عَلِيٍّ مَا عَلَيَّ صَبْرٌ فَدَعَنِي حَتَّى آتِيَ قَبْرَ أَبِي فَأَنْشُرَ شَعْرِي وَ أَشُقَّ جَنْبِي وَ أَصِيحَّ إِلَى رَبِّي

Salman<sup>ra</sup> reached her<sup>asws</sup> and said, 'O daughter<sup>asws</sup> of Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Sent your<sup>asws</sup> father<sup>saww</sup> as a mercy, so return!' She<sup>asws</sup> said: 'O Salman<sup>ra</sup>! They are intending to kill Ali<sup>asws</sup>, there is no patience upon me<sup>asws</sup>, so leave me<sup>asws</sup> until I<sup>asws</sup> go to the grave of my father<sup>saww</sup>, and expose my<sup>asws</sup> hair, and tear up my<sup>asws</sup> pocket, and beseech to my Lord<sup>azwj</sup>'.

فَقَالَ سَلْمَانُ إِنِّي أَخَافُ أَنْ يُخَسَفَ بِالْمَدِينَةِ وَعَلَيَّ بَعَثَنِي إِلَيْكَ يَا مُرَكُّ أَنْ تَرْجِعَنِي إِلَى بَيْتِكَ وَتَنْصَرِفَنِي فَقَالَتْ إِذَا أَرَجَعُ وَأَصْبِرُ وَاسْمِعْ لَهُ وَأُطِيعُ

Salman<sup>ra</sup> said, 'I<sup>ra</sup> fear that there would be a submergence with Al-Medina, and Ali<sup>asws</sup> sent me<sup>ra</sup> to you<sup>asws</sup>, instructing you<sup>asws</sup> to return to your<sup>asws</sup> house, and leave'. She<sup>asws</sup> said: 'Then I<sup>asws</sup> shall return and be patient, and listen to him<sup>asws</sup>, and obey'.

قَالَ فَأَخْرَجُوهُ مِنْ مَنْزِلِهِ مُلَبَّيًّا وَمَرُّوا بِهِ عَلَى قَبْرِ النَّبِيِّ ص قَالَ فَسَمِعْتُهُ يَقُولُ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي

He (the narrator) said, 'They brought him<sup>asws</sup> out from his<sup>asws</sup> house tied up, and they went with him<sup>asws</sup> to the grave of the Prophet<sup>saww</sup>, and I heard him<sup>asws</sup> saying: ***"Son of my mother! Surely the people weakened me and they almost killed me [7:150]"***'.

وَجَلَسَ أَبُو بَكْرٍ فِي سَقِيْفَةِ بَنِي سَاعِدَةَ وَقَدِمَ عَلَيَّ ع فَقَالَ لَهُ عُمَرُ بَايَعْ فَقَالَ لَهُ عَلِيُّ ع فَإِنْ أَنَا لَمْ أَفْعَلْ فَمَهْ فَقَالَ لَهُ عُمَرُ إِذَا أَضْرِبَ وَاللَّهِ عُنُقَكَ

And Abu Bakr sat in the shed of the clan of Saida and brought Ali<sup>asws</sup> forward. Umar said to him<sup>asws</sup>, 'Pledge allegiance!' Ali<sup>asws</sup> said to him: 'Supposing I<sup>asws</sup> do not it, then what?' Umar said to him<sup>asws</sup>, 'Then by Allah<sup>azwj</sup> I will strike off your<sup>asws</sup> neck'.

فَقَالَ لَهُ عَلِيُّ إِذَا وَاللَّهِ أَكُونُ عَبْدَ اللَّهِ الْمُقْتُولَ وَأَخَا رَسُولِ اللَّهِ ص فَقَالَ عُمَرُ أَمَا عَبْدُ اللَّهِ الْمُقْتُولُ فَتَنَعَمَ وَأَمَّا أَخُو رَسُولِ اللَّهِ ص فَلَا حَتَّى قَالَهُمَا ثَلَاثًا

Ali<sup>asws</sup> said to him: 'Then, by Allah<sup>azwj</sup>, I<sup>asws</sup> would become a murdered servant of Allah<sup>azwj</sup>, and brother of Rasool-Allah<sup>saww</sup>'. Umar said, 'As for you<sup>asws</sup> being a killed servant of Allah<sup>azwj</sup>, so yes, and as for being a brother of Rasool-Allah<sup>saww</sup>, so no' – until he said it thrice.

فَبَلَغَ ذَلِكَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَأَقْبَلَ مُسْرِعًا يُهْرَوِلُ فَسَمِعْتُهُ يَقُولُ ارْقُطُوا يَا بَنِي أَحْيٍ وَلَكُمْ عَلَيَّ أَنْ يُبَايِعَكُمْ فَأَقْبَلَ الْعَبَّاسُ وَأَخَذَ يَدِي عَلَيَّ ع فَمَسَحَهَا عَلَى يَدِ أَبِي بَكْرٍ ثُمَّ خَلَّوْهُ مُغَضَّبًا

That reached Al-Abbas Bin Abdul Muttalib<sup>asws</sup>, and he came sprinting hurriedly, and I heard him saying, 'Be gentle O son<sup>asws</sup> of my brother<sup>as</sup>, and for you all it is upon me that he<sup>asws</sup> pledges allegiance to you'. Al-Abbas came and grabbed a hand of Ali<sup>asws</sup> and wiped it upon the hand of Abu Bakr.

فَسَمِعْتُهُ يَقُولُ وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ النَّبِيَّ ص قَدْ قَالَ لِي إِنَّ ثَمَوًا عَشْرِينَ فَجَاهِدَهُمْ وَهُوَ قَوْلُكَ فِي كِتَابِكَ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مَائَتَيْنِ

Then they untied him<sup>asws</sup> angrily, and I heard him<sup>asws</sup> saying, and he<sup>asws</sup> had raised his<sup>asws</sup> head towards the sky: ‘O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that the Prophet<sup>saww</sup> had said: ‘If they are complete twenty (supporters), then fight them, and it is Your<sup>azwj</sup> Word in Your<sup>azwj</sup> Book: ***If there happen to be twenty patient ones from you, they would overcome two hundred [8:65]***’.

قَالَ وَ سَمِعْتُهُ يَقُولُ اللَّهُمَّ وَ إِنَّهُمْ لَمْ يَتِمُّوا عَشْرِينَ حَتَّى قَالَهَا ثَلَاثًا ثُمَّ انْصَرَفَ.

He (the narrator) said, ‘And I heard him<sup>asws</sup> saying: ‘O Allah<sup>azwj</sup>! And they are not even twenty complete’ – until he<sup>asws</sup> had said it thrice, then left”<sup>103</sup>.

15- حَتَص، الإختصاص أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شاذَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ بْنِ عَامِرٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَمْرٍوهِ الْوَرَّاقِ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ مُوسَى عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ مِثْلَهُ وَ زَادَ بَعْدَ قَوْلِهِ فَأَخْرَجُوهُ مِنْ مَنْزِلِهِ مُكَلَّبًا قَالَ وَ أَقْبَلَ الزُّبَيْرُ مُحْتَظًا سَيْفَهُ وَ هُوَ يَقُولُ يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ أَيْفَعَلُ هَذَا بِعَلِيِّ ع وَ أَنْتُمْ أَحْيَاءُ

(The book) ‘Al Ikhtisas’ – Ubeydullah informed me from Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Bin Aamir, from Al Husayn Bin Muhammad Bin Al Fuzari, from Muhammad Bin Ali Bin Amraqiya Al Warraq, from Abu Muhammad Al Hassan Bin Musa, from Amro Bin Abu Al Miqdam –

Similar to it, and there is an increased after his words, ‘They brought him<sup>asws</sup> out from his<sup>asws</sup> house tied up, and Al-Zubeyr came brandishing his sword and he was saying, ‘O community of clan of Abdul Muttalib<sup>asws</sup>! They are doing this with Ali<sup>asws</sup> and (although) you are alive?’

وَ شَدَّ عَلَى عُمَرَ لِيَضْرِبَهُ بِالسَّيْفِ فَرَمَاهُ خَالِدُ بْنُ الْوَلِيدِ بِصَخْرَةٍ فَأَصَابَتْ قَفَاهُ وَ سَقَطَ السَّيْفُ مِنْ يَدِهِ فَأَخَذَهُ عُمَرُ وَ ضَرَبَهُ عَلَى صَخْرَةٍ فَأَنْكَسَرَ وَ مَرَّ عَلِيٌّ عَلَى قَبْرِ النَّبِيِّ ص فَقَالَ يَا ابْنَ أُمِّ إِلَى آخِرِ الْخَبَرِ.

And he was harsh upon Umar in order to strike him with the sword, but Khalid Bin Al-Waleed pelted him with a rock and it hit his palm, and the sword fell down from his hand. Umar grabbed it and struck it on the rock, and it broke, and Ali<sup>asws</sup> passed by to go to the grave of the Prophet<sup>saww</sup>. He<sup>asws</sup> said: ***“Son of my mother! [7:150]*** – up to the end of the Hadeeth”<sup>104</sup>.

16- شيء، تفسير العياشي عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَخِيهِمَا قَالَ: إِنَّ اللَّهَ قَضَى الْإِخْتِلَافَ عَلَى خَلْقِهِ وَ كَانَ أَمْرًا قَدْ قَضَاهُ فِي عِلْمِهِ كَمَا قَضَى عَلَى الْأُمَمِ مِنْ قَبْلِكُمْ وَ هِيَ السُّنَنُ وَ الْأَمْثَالُ يَجْرِي عَلَى النَّاسِ

Tafseer Al Ayyashi – From one of our companions,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘Allah<sup>azwj</sup> Decreed the differing upon His<sup>azwj</sup> creatures, and it was a matter He<sup>azwj</sup> had Decreed in His<sup>azwj</sup> Knowledge, just as He<sup>azwj</sup> Decreed upon the communities from before you, and it is the ways and the examples flowing upon the people.

<sup>103</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 14

<sup>104</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 15

فَحَرَتْ عَلَيْنَا كَمَا حَرَتْ عَلَى الَّذِينَ مِنْ قَبْلِنَا وَ قَوْلُ اللَّهِ حَقٌّ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص سُنَّةٌ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

So it flowed upon us<sup>asws</sup> just as it had flowed upon those from before us<sup>asws</sup>, and the Word of Allah<sup>azwj</sup> is True. Allah<sup>azwj</sup> Blessed and Exalted Said to Muhammad<sup>saww</sup>: **A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77].**

وَ قَالَ فَهَلْ يَنْتَظِرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَ لَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

And Said: **are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43].**

وَ قَالَ فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

And Said: **So are they waiting except for the days like of those who passed away before them? Say: 'Then wait, I too am with you from the waiting ones' [10:102].**

وَ قَالَ ع لَا تَبْدِيلَ لِقَوْلِ اللَّهِ وَ قَدْ قَضَى اللَّهُ عَلَى مُوسَى ع وَ هُوَ مَعَ قَوْمِهِ يُرِيهِمُ الْآيَاتِ وَ التَّنْذِيرِ ثُمَّ مَرُّوا عَلَى قَوْمٍ يَعْبُدُونَ أَصْنَامًا قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ بَاهِلُونَ

And he<sup>asws</sup> said: 'There is no replacement to the Words of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> had Decreed upon Musa<sup>as</sup>, and he<sup>as</sup> was with his<sup>as</sup> people, to show them the Signs (miracles) and the warnings, then they passed by a people worshipping idols. **They said, 'O Musa! Make a god for us just as there is a god for them'. He said, 'You are an ignorant people [7:138].**

فَاسْتَخْلَفَ مُوسَى هَارُونَ فَتَنَصَّبُوا عِجْلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى وَ تَرَكُوا هَارُونَ فَقَالَ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَ إِنَّا رَكُومٌ الرَّحْمَنُ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

So Musa<sup>as</sup> made Haroun<sup>as</sup> a caliph, but they installed **a body of a calf for it being a mooing sound, and they said, 'This is your god and god of Musa, [20:88],** and they neglected Haroun<sup>as</sup>. He<sup>as</sup> said: **'O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order' [20:90] They said: 'Never! We will continue our devotion upon it until Musa returns to us' [20:91].**

فَضْرَبَ لَكُمْ أَمْثَالَهُمْ وَ بَيَّنَّ لَكُمْ كَيْفَ صَنَعَ بِهِمْ

So He<sup>azwj</sup> Struck their examples for you all and Explained to you how they dealt with them'.

وَ قَالَ إِنَّ نَبِيَّ اللَّهِ ص لَمْ يُقْبَضْ حَتَّى أَعْلَمَ النَّاسَ أَمْرَ عَلِيِّ ع فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ قَالَ إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

And he<sup>asws</sup> said: 'The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> did not pass away until he<sup>saww</sup> had let the people know the matter of Ali<sup>asws</sup>, so he<sup>saww</sup> said: 'One whose Master<sup>saww</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup>

his Master<sup>asws</sup>. And he<sup>saww</sup> said: 'He<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, apart from that there is no Prophet<sup>saww</sup> after me<sup>saww</sup>'.

وَكَانَ صَاحِبَ رَايَةِ رَسُولِ اللَّهِ ص فِي الْمَوَاطِنِ كُلِّهَا وَكَانَ مَعَهُ فِي الْمَسْجِدِ يَدْخُلُهُ عَلَى كُلِّ حَالٍ وَكَانَ أَوَّلَ النَّاسِ إِيمَانًا بِهِ فَلَمَّا قُضِيَ نَبِيُّ اللَّهِ ص كَانَ الَّذِي كَانَ لِمَا قَدْ قُضِيَ مِنَ الْإِخْتِلَافِ وَعَمَدَ عُمَرُ فَبَايَعَ أَبَا بَكْرٍ وَ لَمْ يُدْفَنْ رَسُولُ اللَّهِ ص بَعْدُ

And he<sup>asws</sup> was the bearer of the flag of Rasool-Allah<sup>saww</sup> in all the places, and with him<sup>saww</sup> in the Masjid. He<sup>asws</sup> could enter it upon all states, and he<sup>asws</sup> was the first of the people in believing in him<sup>saww</sup>. When the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> passed away, he<sup>asws</sup> was the one, when the differing had been determined, and Umar deliberated and pledged allegiance to Abu Bakr, and Rasool-Allah<sup>saww</sup> had yet to be buried.

فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ ع وَ رَأَى النَّاسَ قَدْ بَايَعُوا أَبَا بَكْرٍ خَشِيَ أَنْ يَفْتَتِنَ النَّاسَ فَقَرَعَ إِلَى كِتَابِ اللَّهِ وَ أَخَذَ يَجْمَعُهُ فِي مُصْحَفٍ

When Ali<sup>asws</sup> saw that and saw the people to have pledged allegiance to Abu Bakr, he<sup>asws</sup> feared that the people might be tempted, so he<sup>asws</sup> freed himself<sup>asws</sup> to the Book of Allah<sup>azwj</sup> and took to collecting it in a Parchment.

فَأَرْسَلَ أَبُو بَكْرٍ إِلَيْهِ أَنْ تَعَالَ فَبَايَعَ فَقَالَ عَلِيٌّ ع لَا أَخْرُجُ حَتَّى أَجْمَعَ الْقُرْآنَ فَأَرْسَلَ إِلَيْهِ مَرَّةً أُخْرَى فَقَالَ لَا أَخْرُجُ حَتَّى أَفْرُغَ فَأَرْسَلَ إِلَيْهِ الثَّالِثَةَ عُمَرُ رَجُلًا يُقَالُ لَهُ قُنْفُزٌ

Abu Bakr sent a message to him<sup>asws</sup>, 'Come and pledge allegiance'. Ali<sup>asws</sup> said: 'I<sup>asws</sup> will not come out until I<sup>asws</sup> collect the Quran'. He sent messages to him<sup>asws</sup> once again. He<sup>asws</sup> said: 'I<sup>asws</sup> will not come out until I<sup>asws</sup> am free'. So, he sent a message to him for the third time, Umar and a man called Qunfuz.

فَقَامَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهَا تَحُولُ بَيْنَهُ وَ بَيْنَ عَلِيٍّ ع فَضَرَبَهَا فَأَنْطَلَقَ قُنْفُزٌ وَ لَيْسَ مَعَهُ عَلِيٌّ فَخَشِيَ أَنْ يَجْمَعَ عَلِيٌّ النَّاسَ فَأَمَرَ بِحَطَبٍ فَجَعَلَ حَوْلَ بَيْتِهِ ثُمَّ انْطَلَقَ عُمَرُ بِنَارٍ فَأَرَادَ أَنْ يُحْرِقَ عَلَى عَلِيٍّ بَيْتَهُ وَ عَلَى فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا رَأَى ع ذَلِكَ خَرَجَ فَبَايَعَ كَارِهًا غَيْرَ طَائِعٍ.

(Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> stood to be a barrier between him and Ali<sup>asws</sup>. He hit her<sup>asws</sup>. Qunfuz went back without Ali<sup>asws</sup>, and he feared that Ali<sup>asws</sup> would gather the people, so he ordered for the firewood and made it to be around his<sup>asws</sup> house. Then Umar came with fire and wanted to burn down upon Ali<sup>asws</sup>, his<sup>asws</sup> house, and upon Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. When he<sup>asws</sup> saw that, he<sup>asws</sup> came out and pledged allegiance unwillingly, not willingly".<sup>105</sup>

17- جاء المجالس للمنفيد الجعابي عن العباس بن المغيرة عن أحمد بن منصور عن سعيد بن عفيف عن ابن هبة عن خالد بن يزيد عن ابن أبي هلال عن مؤوان بن عثمان قال: لما بايَعَ الناسُ أبا بكرٍ دخلَ عليٌّ ع وَ الزُّبَيْرُ وَ الْمُقْدَادُ بَيْتَ فَاطِمَةَ ع وَ أَبَوْا أَنْ يَخْرُجُوا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَضْرِبُوا عَلَيْهِمُ الْبَيْتَ نَارًا فَخَرَجَ الزُّبَيْرُ وَ مَعَهُ سَيْفُهُ فَقَالَ أَبُو بَكْرٍ عَلَيْكُمْ بِالْكَلْبِ

<sup>105</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 16

(The book) 'Al Majaalis' of Al Mufeed – Al JIany, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Saeed Bin Ufeyr, from Ibn Lahiya, from Khalid Bin Yazeed, from Ibn Abu Hilal, from Marwan Bin Usman who said,

'When the people pledged allegiance to Abu Bakr, Ali<sup>asws</sup> and Al-Zubeyr and Al-Miqdad<sup>ra</sup> entered the house of (Syeda) Fatima<sup>asws</sup> and refused to come out. Umar Bin Al-Khattab said, 'Ignite fire (and) set the house (on fire and) around them!' Al-Zubeyr came out and with him was his sword. Abu Bakr said, 'Upon you is to deal with the dog!'

فَقَصَدُوا نَحْوَهُ فَزَلَّتْ قَدَمُهُ وَ سَقَطَ عَلَى الْأَرْضِ وَ وَقَعَ السَّيْفُ مِنْ يَدِهِ فَقَالَ أَبُو بَكْرٍ اضْرِبُوا بِهِ الْحَجَرَ فَضْرِبَ بِهِ الْحَجَرَ حَتَّى انْكَسَرَ وَ خَرَجَ عَلَيَّ  
بُنُ أَبِي طَالِبٍ ع نَحْوِ الْعَالِيَةِ فَلَقِيَهُ ثَابِتُ بْنُ قَيْسٍ بْنِ شَمَّاسٍ فَقَالَ مَا شَأْنُكَ يَا أَبَا الْحَسَنِ

They aimed to around him, and his foot slipped and he fell upon the ground, and the sword fell from his hands. Abu Bakr said, 'Strike the rock with it'. They struck the rock with it until it broke, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came out to around the high slope and was met by Sabit Bin Qays Bin Shammash. He said, 'What is your concern O Abu Al-Hassan<sup>asws</sup>?'

فَقَالَ أَرَادُوا أَنْ يُحْرِقُوا عَلَيَّ بَيْتِي وَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ يُبَايِعُ لَهُ لَا يَدْفَعُ عَنْ ذَلِكَ وَ لَا يُنْكِرُ فَقَالَ لَهُ ثَابِتٌ وَ لَا تُفَارِقْ كَفِّي يَدَكَ أَبَدًا حَتَّى أَقْتُلَ  
دُونَكَ

They want to burn down my<sup>asws</sup> house upon me<sup>asws</sup>, and Abu Bakr is upon the pulpit being pledged to, neither is he being repelled from that nor denied!' Sabit said to him<sup>asws</sup>, 'My palm will not separate from your<sup>asws</sup> hand, ever, until I kill the ones besides you<sup>asws</sup>.'

فَانْطَلَقَا جَمِيعًا حَتَّى عَادَ [عَادًا] إِلَى الْمَدِينَةِ وَ فَاطِمَةُ ع وَاقِفَةٌ عَلَى بَابِهَا وَ قَدْ خَلَتْ دَائِرَتَا مِنْ أَحَدٍ مِنَ الْقَوْمِ وَ هِيَ تَقُولُ لَا عَهْدَ لِي بِقَوْمٍ أَسْوَأَ  
مُحَضَّرًا مِنْكُمْ تَرَكْتُمْ رَسُولَ اللَّهِ ص جَنَازَةً بَيْنَ أَيْدِينَا وَ قَطَعْتُمْ أَمْرَكُمْ بَيْنَكُمْ لَمْ تَسْتَأْذِنُوا وَ صَنَعْتُمْ بِنَا مَا صَنَعْتُمْ وَ لَمْ تَرَوْا لَنَا حَقًّا.

They both went together until they returned to Al-Medina, and Fatima<sup>asws</sup> was standing at her<sup>asws</sup> door, and her<sup>asws</sup> house had been vacated (its interior) from every one of the group, and she<sup>asws</sup> was saying: 'There is no pact for me<sup>asws</sup> with a people or eviler presence of you all. You neglected the funeral of Rasool-Allah<sup>saww</sup> in front of us<sup>asws</sup>, and divided your matters between you. You did not make us<sup>asws</sup> the rulers and did with us<sup>asws</sup> what you did, and you did not see any right being for us<sup>asws</sup>'.<sup>106</sup>

18- جاء المجالس للمفيد الكاتب عَنِ الرَّعْفَرِيِّ عَنِ أَبِي إِسْمَاعِيلَ الْعَطَّارِ عَنِ ابْنِ مَيْعَةَ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ بْنِ الرَّبِيعِ قَالَ: لَمَّا  
بَايَعَ النَّاسُ أَبَا بَكْرٍ خَرَجَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص فَوَقَفَتْ عَلَى بَابِهَا وَ قَالَتْ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ حَضَرُوا أَسْوَأَ مُحَضَّرٍ وَ تَرَكُوا نَبِيَّهُمْ ص جَنَازَةً بَيْنَ  
أَظْهُرِنَا وَ اسْتَبَدُّوا بِالْأَمْرِ دُونَنَا.

(The book) 'Al Majaalis' – The scribe, from Al Zafrany, from Abu Ismail Al Attar, from Ibn Lahiya, from Abu Al Aswad, from Urwat bin Al Zubeyr who said,

'When the people pledged allegiance to Abu Bakr, (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup> came out and paused at her<sup>asws</sup> door and she<sup>asws</sup> said: 'I<sup>asws</sup> have not seen

<sup>106</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 17



like today at all! They presented with the vilest of presentations, and they neglected the funeral of their Prophet<sup>saww</sup> in our midst, and began with the command besides us<sup>asws</sup>!<sup>107</sup>

19- قب، المناقب لابن شهر آشوب فضائل السَّمْعَانِيَّ وَ أَبِي السَّعَادَاتِ وَ تَارِيخُ الْحُطَيْبِ وَ اللَّفْظُ لِلْسَّمْعَانِيَّ قَالَ أَسَامَةُ بْنُ زَيْدٍ جَاءَ الْحَسَنُ بْنُ عَلِيٍّ ع إِلَى أَبِي بَكْرٍ وَ هُوَ عَلَى مَنبَرِ رَسُولِ اللَّهِ ص فَقَالَ انزِلْ عَنْ مَجْلِسِ أَبِي

(The book) 'Al Manaqib' of Ibn Shehr Ashub, 'Fazail' of al Sam'any, and Abu Al Sa'daat, and 'Tareekh' of Al Khateeb, and the words of Al Sam'any who said,

'Usama Bin Zayd said, 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> came to Abu Bakr, and he was upon the pulpit of Rasool-Allah<sup>saww</sup>. He said, 'Descend from the seat of my<sup>asws</sup> father<sup>asws</sup>!'

قَالَ صَدَقْتَ إِنَّهُ مَجْلِسُ أَبِيكَ ثُمَّ أَجْلَسَهُ فِي حَجَرِهِ وَ بَكَى فَقَالَ عَلِيُّ ع وَ اللَّهُ مَا كَانَ هَذَا عَنْ أَمْرِي فَقَالَ صَدَقْتُكَ وَ اللَّهُ مَا أَتَهَمْتُكَ.

He (Abu Bakr) said, 'You<sup>asws</sup> speak the truth! It is the seat of your<sup>asws</sup> father<sup>asws</sup>, then I had him<sup>asws</sup> seated in his<sup>asws</sup> chamber' – and he (Abu Bakr) wept. Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This was not from my<sup>asws</sup> matters'. He<sup>asws</sup> (Al Hassan<sup>asws</sup>) said: 'He ratified you<sup>asws</sup>, by Allah<sup>azwj</sup> what he had accused you<sup>asws</sup> of'.

وَ فِي رِوَايَةِ الْحُطَيْبِ أَنَّهُ قَالَ الْحَسَنُ ع قُلْتُ لِعُمَرَ انزِلْ عَنْ مَنبَرِ أَبِي وَ اذْهَبْ إِلَى مَنبَرِ أَبِيكَ فَقَالَ عُمَرُ لَمْ يَكُنْ لِأَبِي مَنبَرٌ وَ أَخَذَنِي وَ أَجْلَسَنِي مَعَهُ ثُمَّ سَأَلَنِي مَنْ عَلَّمَكَ هَذَا فَقُلْتُ وَ اللَّهُ مَا عَلَّمَنِي أَحَدٌ.

And in a report of Al-Khateeb – Al-Husayn<sup>asws</sup> said: 'I<sup>asws</sup> said to Umar: 'Descend from the pulpit of my<sup>asws</sup> father<sup>asws</sup>, and go to the pulpit of your father'. Umar said, 'There does not happen to be any pulpit for my father' – and he took me<sup>asws</sup> and seated me<sup>asws</sup> with him. Then he asked me<sup>asws</sup>, 'Who taught you this?' I<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! No one taught me<sup>asws</sup>.'<sup>108</sup>

20- مَأْخُودٌ مِنْ مَنَاقِبِ ابْنِ الْجَوْزِيِّ، خُطْبَةُ خُطْبَ بِهَا أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص رَوَى مُجَاهِدٌ عَنْ ابْنِ عَبَّاسٍ قَالَ:

It is taken from (the book) 'Manaqib' of Ibn Al Jowzy –

'A sermon Amir Al-Momineen<sup>asws</sup> addressed with after the expiry of Rasool-Allah<sup>saww</sup>, reported by Mujahid from Ibn Abbas who said,

لَمَّا دُفِنَ رَسُولُ اللَّهِ ص جَاءَ الْعَبَّاسُ وَ أَبُو سُفْيَانُ بْنُ حَرْبٍ وَ نَفَرٌ مِنْ بَنِي هَاشِمٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالُوا مَدَّ يَدَكَ نُبَايَعُكَ وَ هَذَا الْيَوْمَ الَّذِي قَالَ فِيهِ أَبُو سُفْيَانٍ إِنْ شِئْتَ مَلَأْتُهَا خَيْلًا وَ رِجَالًا وَ حَرَضُوهُ فَاَمْتَنَعَ وَ قَالَ لَهُ الْعَبَّاسُ أَنْتَ وَ اللَّهُ بَعْدَ أَيَّامٍ عَبْدُ الْعَصَا

'When Rasool-Allah<sup>saww</sup> had been buried, Al-Abbas and Abu Sufyan Bin Harb, and a number of the Clan of Hashim<sup>asws</sup> came to Amir Al-Momineen<sup>asws</sup>, and they said, 'Extend your<sup>asws</sup> hand, and today, this is the day in which Abu Sufyan said, 'If you<sup>asws</sup> like, I shall fill it (Al-Medina) with cavalry and infantry, and incite it'. Al-Abbas refrained and said to him, 'By Allah<sup>azwj</sup>! After a few days you will be a servant of the stick'.

<sup>107</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 18

<sup>108</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 19

فَخَطَبَ وَ قَالَ أَيُّهَا النَّاسُ شَمُّوا أَمْوَاجَ الْفِتَنِ بِسُفْنِ النَّجَاةِ وَ عَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَ ضَعُوا تِيحَانَ الْمُنَافَرَةِ فَقَدْ فَازَ مَنْ نَهَضَ بِجَنَاحٍ أَوْ اسْتَسَلَّمَ

He<sup>asws</sup> addressed and said: 'O you people! Split apart the waves of Fitna by the ship of salvation, and hobble away from the path of intimidation, and place down the crowns of bragging, for the successful is the one who rises with wings, or submits.

فَارْتَأَحَ مَاءَ آجِرٍ وَ لُقْمَةً يَعْصُ بِهَا أَكْلُهَا أَجْدَرُ بِالْعَاقِلِ مِنْ لُقْمَةٍ تَخْشَى [تُخْشَى] بِزُبُبٍ وَ مِنْ شَرِّبَةٍ تَلْدُ بِهَا شَارِبُهَا مَعَ تَرْكِ النَّظَرِ فِي عَوَاقِبِ الْأُمُورِ

So he (Abu Bakr) soaked up putrid water, and swallowed a morsel he would suffocate with it. It was more reasonable with the intellectual than a morsel filled with wasps, and from a drink its drinker deriving pleasure with it along with neglecting the consideration regarding the end-results of the matters.

فَإِنْ أَقْلٌ يَقُولُوا حَرَصَ عَلَى الْمُلْكِ وَ إِنْ أَسْكَتْ يَقُولُوا جَزَعَ مِنَ الْمَوْتِ هَيْهَاتَ هَيْهَاتَ بَعْدَ اللَّتِيَّ وَ أَلَيَّْ وَ اللَّهُ لَا يُنْزِلُ إِلَّا طَالِبٍ آتَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِتَدْيِ أُمِّهِ وَ مِنَ الرَّجُلِ بِأَخِيهِ وَ عَمِّهِ

So, if I<sup>asws</sup> say (anything), they say, 'He<sup>asws</sup> greedy upon the kingdom', and if I<sup>asws</sup> keep quiet, they say, 'He<sup>asws</sup> is panicking from the death'. Far be it! Far be it! After that which I<sup>asws</sup> have been through. By Allah<sup>azwj</sup>! The son<sup>asws</sup> of Abu Talib<sup>asws</sup> is more comfortable with the death than the child is with a breast of its mother, and more than a brother is with his brother, and his uncle.

وَ لَقَدْ ائْتَجْتُ عَلَى عِلْمٍ لَوْ بُحْتُ بِهِ لَاضْطَرُّتُمْ اضْطِرَابَ الْأَرْضِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ وَ ذَكَرَ كَلَامًا كَثِيرًا.

I<sup>asws</sup> am integrated upon such knowledge, if I<sup>asws</sup> were to disclose it, you will tremble the trembling of the rope in the deep well' – and mentioned a lot of speech".<sup>109</sup>

21- كش، رجال الكشي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ غَيْرُهُمْ بَعْدَ ذَلِكَ إِلَى عَلِيٍّ ع فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ وَ اللَّهُ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ نُبَايَعُكَ فَوَ اللَّهُ لَنَمُوتَنَّ قُدَّامَكَ

(The book) 'Rijaal Al Kashy' – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Wahb Bin Hafs, from Abu Baseer,

'From Abu Ja'far<sup>asws</sup> having said: 'After that, the Emigrants, and the Helpers and others came to Ali<sup>asws</sup> and they said to him<sup>asws</sup>, 'By Allah<sup>azwj</sup>! You<sup>asws</sup> are Amir Al-Momineen, and by Allah<sup>azwj</sup> you<sup>asws</sup> are the most rightful of the people, and their foremost with the Prophet<sup>saww</sup>. Give your<sup>asws</sup> hand, we shall pledge allegiance to you. By Allah<sup>azwj</sup>! We shall die (fighting) in front of you<sup>asws</sup>.

<sup>109</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 20

فَقَالَ عَلِيٌّ عَ إِنَّ كُنْتُمْ صَادِقِينَ فَأَعِدُّوا عَلَيَّ غَدًا مُخَلِّقِينَ فَخَلَقَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ خَلَقَ سَلْمَانُ وَ خَلَقَ مِقْدَادُ وَ خَلَقَ أَبُو ذَرٍّ وَ لَمْ يَخْلُقْ غَيْرُهُمْ ثُمَّ انْصَرَفُوا

Ali<sup>asws</sup> said: 'If you were truthful, then come to me tomorrow morning having shaved your heads!' Amir Al-Momineen<sup>asws</sup> shaved his<sup>asws</sup> head, and Salman<sup>ra</sup> shaved, and Miqdad<sup>ra</sup> shaved, and Abu Zarr<sup>ra</sup> shaved, and others did not shave. Then they dispersed.

فَجَاءُوا مَرَّةً أُخْرَى بَعْدَ ذَلِكَ فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ نُبَايَعُكَ وَ خَلِّفُوا

They came to him<sup>asws</sup> again after that and they said to him<sup>asws</sup>, 'You<sup>asws</sup>, by Allah<sup>azwj</sup>, are Amir Al-Momineen<sup>asws</sup>, and you<sup>asws</sup> are the most rightful of the people, and their foremost with the Prophet<sup>saww</sup>. Give your<sup>asws</sup> hand, we shall pledge allegiance to you<sup>asws</sup>, and they swore oaths.

فَقَالَ إِنَّ كُنْتُمْ صَادِقِينَ فَأَعِدُّوا عَلَيَّ مُخَلِّقِينَ فَمَا خَلَقَ إِلَّا هَؤُلَاءِ الثَّلَاثَةُ

He<sup>asws</sup> said: 'If you were truthful, then come to me<sup>asws</sup> in the morning having shaved your heads'. But, no one shaved except those three'.

فُلْتُ فَمَا كَانَ فِيهِمْ عَمَّارٌ فَقَالَ لَا فُلْتُ فَعَمَّارٌ مِنْ أَهْلِ الرَّدَّةِ فَقَالَ إِنَّ عَمَّارًا قَدْ قَاتَلَ مَعَ عَلِيٍّ عَ بَعْدُ.

I said, 'Ammar wasn't among them?' He<sup>asws</sup> said: 'No'. I said, 'So, is Ammar from the people of apostasy?' He<sup>asws</sup> said: 'Ammar had fought alongside Ali<sup>asws</sup> afterwards'.<sup>110</sup>

22- كَش، رجال الكشي أَبُو الْحُسَيْنِ وَ أَبُو إِسْحَاقَ حَمْدَوِيهِ وَ إِبْرَاهِيمُ ابْنَا نَصِيرٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: كَانَ النَّاسُ أَهْلَ رَدَّةٍ بَعْدَ النَّبِيِّ صَ إِلَّا ثَلَاثَةً فُكُلْتُ وَ مِنْ الثَّلَاثَةِ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ ثُمَّ عَرَفَ النَّاسُ بَعْدَ يَسِيرٍ

(The book) 'Rijal Al Kashy' – Abu Al Hassan, and Abu Is'haq Hamdawiya and Ibrahim, two sons of Nuseyr, both said, 'It was narrated to us by Muhammad Bin Usman, from hanan Bin Sadeye, from his father,

'Abu Ja'far<sup>asws</sup> having said: 'The people had turned to be apostates after the Prophet<sup>saww</sup> except three'. I said, 'And who are the three?' He<sup>asws</sup> said: 'Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Salman Al-Farsi<sup>ra</sup>. Then the people realised after a little while'.

وَ قَالَ هَؤُلَاءِ الَّذِينَ دَارَتْ عَلَيْهِمُ الرِّحَى وَ أَبَوْا أَنْ يُبَايَعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ عَ مَكْرَهًا فَبَايَعُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ الْآيَةِ.

And he<sup>asws</sup> said: 'They are those upon them the mill turned (they were ground), and they refused to pledge allegiance until they came to Amir Al-Momineen<sup>asws</sup>. They were coerced, so they pledged allegiance (to Abu Bakr), and that is the Word of Allah<sup>azwj</sup> Mighty and Majestic: **And Muhammad is not except for a Rasool; the Rasools have already passed**

<sup>110</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 21

**away before him; so if he dies or is killed will you turn back upon your heels? [3:144] – the Verse”.**<sup>111</sup>

23- كش، رجال الكشي عَنِ مُحَمَّدٍ عَنِ الْقُتَيْبِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنِ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا مَرُّوا بِأَمِيرِ الْمُؤْمِنِينَ ع وَ فِي رَقَبَتِهِ حَبْلٌ إِلَى زُرَيْقٍ ضَرَبَ أَبُو ذَرٍّ يَدَهُ عَلَى الْأُخْرَى فَقَالَ لَيْتَ السُّيُوفَ قَدْ عَادَتْ بِأَيْدِينَا ثَانِيَةً

(The book) 'Rijal al Kashy' – Ali Bin Muhammad Bin Al Quteybi, from Ja'far Bin Muhammad Al Razy, from Amro Bin usman, from a man from Abu Hamza who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'When they passed dragging Amir Al-Momineen<sup>asws</sup> to Zureyq (Abu Bakr), and in his<sup>asws</sup> neck was a rope, Abu Zarr<sup>ra</sup> struck his<sup>ra</sup> hand upon the other and said, 'If only the swords had been returned to our hands again'.

و قَالَ مِقْدَادٌ لَوْ شَاءَ لَدَعَا عَلَيْهِ رَبُّهُ عَزَّ وَ جَلَّ وَ قَالَ سَلَامٌ مَوْلَايَ أَعْلَمُ بِمَا هُوَ فِيهِ.

And Miqdad<sup>ra</sup> said, 'If he<sup>asws</sup> so desires, he<sup>asws</sup> supplicated to his<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic'. And Salman<sup>ra</sup> said, 'My<sup>ra</sup> Master<sup>asws</sup> is more knowing with what situation he<sup>asws</sup> is in”.

<sup>112</sup>

24- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع قَلَمَ يَزِلُّ يَسْأَلُهُ حَتَّى قَالَ لَهُ فَهَلْكَ النَّاسُ إِذَا قَالَ إِي وَ اللَّهُ يَا ابْنَ أَعْيَنَ هَلْكَ النَّاسُ أَجْمَعُونَ فُلْتُ مَنْ فِي الشَّرْقِ وَ مَنْ فِي الْغَرْبِ

(The book) 'Rijal al Kashy' – Muhammad Bin Masoud, from ali Bin Fazzal, from Al Abbas Bin Aamir, and Ja'far Bin Muhammad Bin Hakeem, from Aban Bin usman, from Al Haris Bin Al Mugheira who said,

'I heard Abdul Malik Bin Ayn asking Abu Abdullah<sup>asws</sup>, and did not cease asking him<sup>asws</sup> until he said to him<sup>asws</sup>, 'The people were (all) destroyed, then!' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, O Ibn Ayn! The people were all destroyed'. I said, 'Ones in the east and ones in the west?'

قَالَ فَقَالَ إِنَّهَا فُتِحَتْ عَلَى الضَّلَالِ إِي وَ اللَّهُ هَلَكُوا إِلَّا ثَلَاثَةً ثُمَّ حَقَّ أَبُو سَاسَانَ وَ عَمَّارٌ وَ شُتَيْرَةٌ وَ أَبُو عَمْرَةَ فَصَارُوا سَبْعَةً.

He (the narrator) said, 'So he<sup>asws</sup> said: 'Surely it (door) was opened up for the straying. Yes, by Allah<sup>azwj</sup>, they were all destroyed, except three'. Then Abu Sasan, and Ammar, and Shuteyra, and Abu Amro joined up, and they became seven”.

<sup>113</sup>

25- كش، رجال الكشي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْمُضَلِّ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بَصِيرٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع ارْتَدَّ النَّاسُ إِلَّا ثَلَاثَةً أَبُو ذَرٍّ وَ سَلَامٌ وَ الْمِقْدَادُ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيُّنَ أَبُو سَاسَانَ وَ أَبُو عَمْرَةَ الْأَنْصَارِيُّ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Ibrahim bin Abdul Hameed, from Abu Baseer who said,

<sup>111</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 22

<sup>112</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 23

<sup>113</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 24

'I said to Abu Abdullah<sup>asws</sup>, 'The people (all of them) became apostates except three – Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Al Miqdad<sup>ra</sup>?' Abu Abdullah<sup>asws</sup> said: 'So where is (your mention of) Abu Sanan, and Abu Amro Al-Ansari?'<sup>114</sup>

26- كَش، رَجَالُ الْكَاشِي عَلِيُّ بْنُ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع ارْتَدَّ النَّاسُ إِلَّا ثَلَاثَةً نَفَرٍ سَلْمَانَ وَ أَبُو ذَرَّ وَ الْمِقْدَادُ قَالَ قُلْتُ فَعَمَّارٌ قَالَ قَدْ كَانَ حَاصَ حَيْصَةً ثُمَّ رَجَعَ

(The book) 'Rijal al Kashy' – Ali Bin Al Hakam, from Ibn Ameyra, from Abu Bakr Al Hazramy who said,

'Abu Ja'far<sup>asws</sup> said: 'The people became apostates except three persons – Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup>. I said, 'So what (about) Ammar?' He<sup>asws</sup> said: 'He fled escaping, then returned'.

قَالَ إِنَّ أَرَدْتَ الَّذِي لَمْ يَشَكَّ وَ لَمْ يَدْخُلْهُ شَيْءٌ فَالْمِقْدَادُ

He<sup>asws</sup> said: 'If you intend the ones who did not doubt, and nothing entered into him (of the suspicion), then Al-Miqdad<sup>ra</sup>.

فَأَمَّا سَلْمَانُ فَإِنَّهُ عَرَضَ فِي قَلْبِهِ عَارِضٌ أَنَّ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع اسْمَ اللَّهِ الْأَعْظَمَ وَ لَوْ تَكَلَّمَ بِهِ لَأَخَذَتْهُمُ الْأَرْضُ وَ هُوَ هَكَذَا فَلَبَّيْ وَ وَجِئْتُ عَنْهُ حَتَّى تَرَكْتُ كَالسَّلْعَةِ فَمَرَّ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ هَذَا مِنْ ذَلِكَ بَايَعَ فَبَايَعَ

As for Salman<sup>ra</sup>, he<sup>ra</sup> there had presented an issue in his<sup>ra</sup> heart that a Magnificent Name of Allah<sup>azwj</sup> was with Amir Al-Momineen<sup>asws</sup>, and if he<sup>asws</sup> were to speak with it, the ground would seize them (adversaries), and it is like that. So he<sup>ra</sup> was satisfied, and his<sup>ra</sup> neck was pained (beaten up) until he<sup>ra</sup> was discarded like a commodity. Amir Al-Momineen<sup>asws</sup> passed by him<sup>ra</sup> and said to him<sup>ra</sup>: 'O servant of Allah<sup>azwj</sup>! This is from (refusing) that allegiance, so pledge allegiance (to Abu Bakr)'.

وَ أَمَّا أَبُو ذَرَّ فَأَمَرَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِالسُّكُوتِ وَ لَمْ يَكُنْ يَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَأَنَّهُ قَائِي إِلَّا أَنْ يَتَكَلَّمَ فَمَرَّ بِهِ عُمَّانُ فَأَمَرَ بِهِ

And as for Abu Zarr<sup>ra</sup>, Amir Al-Momineen<sup>asws</sup> had ordered him<sup>ra</sup> with the silence, and he<sup>ra</sup> should not take any accusation regarding Allah<sup>azwj</sup> of any accuser'. But he<sup>ra</sup> refused, except that he<sup>ra</sup> would speak. Usman passed by him<sup>asws</sup> and ordered with him<sup>ra</sup>.

ثُمَّ أَتَابَ النَّاسُ بَعْدُ وَ كَانَ أَوَّلَ مَنْ أَتَابَ أَبُو سَاسَانَ الْأَنْصَارِيُّ وَ أَبُو عَمْرَةَ وَ شُتَيْرَةُ وَ كَانُوا سَبْعَةً فَلَمْ يَكُنْ يَعْرِفُ حَتَّى أَمِيرِ الْمُؤْمِنِينَ ع إِلَّا هَؤُلَاءِ السَّبْعَةُ.

Then the people repented afterwards, and the first one to turn was Abu Sasan Al-Ansari, and Abu Amra, and Shuteyra, and they became seven. So, no one happened to have recognised the right of Amir Al-Momineen<sup>asws</sup> except these seven".<sup>115</sup>

<sup>114</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 25

<sup>115</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 26

27- كا، الكافي في الروضة، مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ الْأَشْعَرِيِّ عَنْ أَبِي عَمْرِو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَطَبَ النَّاسَ بِالْمَدِينَةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ كَانَ حَيًّا بَلَا كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانَ وَ لَا كَانَ لِكَانُهُ كَيْفٌ وَ لَا كَانَ لَهُ أَتَيْنٌ وَ لَا كَانَ فِي شَيْءٍ وَ لَا كَانَ عَلَى شَيْءٍ وَ لَا ابْتَدَعَ لِكَانُهُ مَكَانًا

(The book) 'Al Kafi' – in 'Al Rawda' – Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali, from Abdullah Bin Ayoub Al Ashary, from Abu Amro Al Awasie, from Amro Bin Shimr, from Salama Bin Kuheyl, from Abu Al Haysam Bin Al Tayhan,

'Amir Al-Momineen<sup>asws</sup> addressed the people at Al-Medina. He<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>. He<sup>saww</sup> would always be alive without 'how', and there does not happen to be any 'was' for Him<sup>azwj</sup>, nor would there be a 'how' for His<sup>azwj</sup> Existence, nor is there any 'where' for His<sup>azwj</sup> Existence, nor did He<sup>azwj</sup> exist in anything, nor was He<sup>azwj</sup> upon anything, nor is there a place for the beginning for His<sup>azwj</sup> Existence.

وَ لَا قُوِي بَعْدَ مَا كَوْنٌ شَيْئًا وَ لَا كَانَ ضَعِيفًا قَبْلَ أَنْ يُكَوْنَ شَيْئًا وَ لَا كَانَ مُسْتَوْحِشًا قَبْلَ أَنْ يَبْتَدِعَ شَيْئًا وَ لَا يُشْبِهُ شَيْئًا وَ لَا كَانَ خَلْوًا مِنَ الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ خَلْوًا مِنْهُ بَعْدَ ذَهَابِهِ

And He<sup>azwj</sup> did not become stronger after having Created anything, nor was He<sup>azwj</sup> ever weak before He<sup>azwj</sup> had Created anything, nor was He<sup>azwj</sup> lonesome before He<sup>azwj</sup> Began anything, nor does anything resemble Him<sup>azwj</sup>, nor was He<sup>azwj</sup> vacant from the kingdom before He<sup>azwj</sup> Crated it, nor will He<sup>azwj</sup> happen to be vacant from it after its disappearance.

كَانَ إِلَهًا حَيًّا بَلَا حَيَاةٍ وَ مَالِكًا قَبْلَ أَنْ يُنْشِئَ شَيْئًا وَ مَالِكًا بَعْدَ إِنْشَائِهِ لِلْكَوْنِ وَ لَيْسَ يَكُونُ لِلَّهِ كَيْفٌ وَ لَا أَتَيْنٌ وَ لَا حَدٌّ يُعْرَفُ وَ لَا شَيْءٌ يُشْبِهُهُ وَ لَا يَهْرُمُ لِطَوْلِ بَقَائِهِ وَ لَا يَضْعُفُ لِدُغْرِهِ وَ لَا يَخَافُ كَمَا يَخَافُ خَلْقُهُ مِنْ شَيْءٍ

He<sup>azwj</sup> was a living God without life, and a King before He<sup>azwj</sup> Created anything, and a King after He<sup>azwj</sup> Created it, and there isn't any 'how' to happen to be for Allah<sup>azwj</sup>, nor 'where', nor a limit recognisable, nor anything resembling Him<sup>azwj</sup>, nor does He<sup>azwj</sup> age due to the prolongation of His<sup>azwj</sup> Life, nor does He<sup>azwj</sup> weaken of His<sup>azwj</sup> fright, nor does He<sup>azwj</sup> fear like the fear of His<sup>azwj</sup> creatures.

وَ لَكِنْ سَمِعَ بِغَيْرِ سَمْعٍ وَ بَصَرَ بِغَيْرِ بَصَرٍ وَ قُوِيَّ بِغَيْرِ قُوَةٍ مِنْ خَلْقِهِ لَا تُدْرِكُهُ حَدَقُ النَّاطِرِينَ وَ لَا يُحِيطُ بِسَمْعِهِ سَمْعُ السَّامِعِينَ

But, He<sup>azwj</sup> Hears without ears, and Sees without sight (eyes), and is Strong without strength from His<sup>azwj</sup> creatures, nor can the gaze of the beholders realise Him<sup>azwj</sup>, nor can the hearing of the listeners comprehend His<sup>azwj</sup> Hearing.

إِذَا أَرَادَ شَيْئًا كَانَ بَلَا مَشُورَةٍ وَ لَا مَظَاهَرَةٍ وَ لَا مُخَابَرَةٍ وَ لَا يَسْأَلُ أَحَدًا عَنْ شَيْءٍ مِنْ خَلْقِهِ أَرَادَهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Whenever He<sup>azwj</sup> Intends anything, it would be without consultation, nor demonstration, nor information, nor does He<sup>azwj</sup> Ask anyone from His<sup>azwj</sup> creatures about anything He<sup>azwj</sup> Wants: **Visions cannot comprehend Him, and He comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].** And I<sup>asws</sup> testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

And I<sup>asws</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>azwj</sup> Sent him<sup>saww</sup> **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].**

فَبَلَغَ الرِّسَالَةَ وَانْهَجَ الدَّلَالَهَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أُيُّهَا الْأُمَّةُ الَّتِي خُدِعْتَ فَانْخَدَعْتَ وَعَرَفْتَ خَدِيعَةً مِّنْ خَدَعَهَا فَأَصْرَتْ عَلَى مَا عَرَفْتَ وَاتَّبَعْتَ أَهْوَاءَهَا وَضُرَبْتَ فِي عَشَوَاءِ غَوَائِهَا [غَوَائِهَا] وَ قَدْ اسْتَبَانَ لَهَا الْحَقُّ فَصَدَعْتَ عَنْهُ وَ الطَّرِيقُ الْوَاضِعُ فَتَنَكَّبْتَهُ

He<sup>saww</sup> delivered the Message, and clarified the evidence. O you community (who was) deceived so it deceived, and recognised the deception of the one who deceived, and came to be upon what it recognised, and pursued its whims, and struck out in the darkness of its errors, and (although) the truth had been clarified for it, but it blocked from it, and the clear path, but it censured it.

أَمَّا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ اقْتَبَسْتُمْ الْعِلْمَ مِنْ مَّغْدِنِهِ وَ شَرِبْتُمُ الْمَاءَ بِغُدُوبَتِهِ وَ ادَّخَرْتُمُ الْخَيْرَ مِنْ مَوْضِعِهِ وَ أَخَذْتُمْ مِنَ الطَّرِيقِ وَاضِحَهُ وَ سَلَكْتُمْ مِنَ الْحَقِّ نَهْجَهُ لَنَهَجَتْ بِكُمْ السُّبُلُ وَ بَدَتْ لَكُمْ الْأَعْلَامُ وَ أَضَاءَ لَكُمْ الْإِسْلَامُ فَأَكَلْتُمْ رَغَدًا وَ مَا عَالَ فِيكُمْ عَائِلٌ وَ لَا ظَلَمَ مِنْكُمْ مُسْلِمٌ وَ لَا مُعَاهَدٌ

But, by the One<sup>azwj</sup> Who Split the seed and Formed the person! If you were to attain the knowledge from its mine, and drunk the water with its sweetness, and hoarded the goodness from its place, and took from the clear road and travelled from the truth on its manifesto, you would have followed the paths, and the signs would have been manifested to you, and Al-Islam would have been illuminated for you, and you would have eaten well and nor dependant of your would have been ill, nor Muslim from you would have been oppressed, nor any ally.

وَ لَكِنْ سَلَكْتُمْ سَبِيلَ الظَّلَامِ فَأَظْلَمَتْ عَلَيْكُمْ دُنْيَاكُمْ بِرُحْمِهَا وَ سَدَّتْ عَلَيْكُمْ أَبْوَابُ الْعِلْمِ فَمُلَأْتُمْ بِأَهْوَائِكُمْ وَ اخْتَلَفْتُمْ فِي دِينِكُمْ فَأَفْتَيْتُمْ فِي دِينِ اللَّهِ بِغَيْرِ عِلْمٍ وَ اتَّبَعْتُمُ الْغَوَاةَ فَأَعْوَتْكُمْ وَ تَرَكْتُمُ الْأَيْمَةَ فَتَرَكُوكُمْ

But, you travelled the way of the darkness, so your world became dark upon you with its welcome, and closed the doors of knowledge upon you. So, you spoke with your whims, and differed in your religion, and you issued verdicts in the Religion of Allah<sup>azwj</sup> without knowledge, and followed the deviants, so they deviated you, and you neglected the Imams<sup>asws</sup>, and they<sup>asws</sup> left you.

فَأَصْبَحْتُمْ تَحْكُمُونَ بِأَهْوَائِكُمْ إِذَا ذُكِرَ الْأَمْرُ سَأَلْتُمْ أَهْلَ الذِّكْرِ فَإِذَا أَفْتَوْكُمْ قُلْتُمْ هُوَ الْعِلْمُ بِعَيْنِهِ فَكَيْفَ وَ قَدْ تَرَكْتُمُوهُ وَ نَبَذْتُمُوهُ وَ خَالَفْتُمُوهُ رُؤْيَا عَمَّا قَلِيلٍ تَخْصُدُونَ جَمِيعَ مَا زَرَعْتُمْ وَ تَجِدُونَ وَحِيمَ مَا اجْتَرَأْتُمْ وَ مَا اجْتَلَبْتُمْ

So, you became judging by your whims. When the matter was mentioned that you should be asking the people of Al-Zikr when you issue your verdicts, you said, 'It is the knowledge exactly'. How, and you have left him<sup>asws</sup>, and rejected him<sup>asws</sup>, and opposed him<sup>asws</sup>? Little by little, after a little while, you will be reaping the entirety of what you have sowed, and you will find the severity of what crimes you had committed, and what you had brought about.



وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَقَدْ عَلِمْتُمْ أَنِّي صَاحِبُكُمْ وَالَّذِي بِهِ أُمِرْتُمْ وَإِنِّي عَالِمُكُمْ وَالَّذِي يَعْلَمُ بِجَانِبِكُمْ وَوَصِيُّ نَبِيِّكُمْ ص وَخَيْرُهُ رَبُّكُمْ  
وَلِسَانُ نُورِكُمْ وَالْعَالَمُ بِمَا يُصْلِحُكُمْ

By the One<sup>azwj</sup> Who Split the seed and Formed the person! You have known that I<sup>asws</sup> am your Master<sup>asws</sup>, and the one you have been Commanded with, and I<sup>asws</sup> am your most knowledgeable one and the one with his<sup>saww</sup> knowledge, your salvation, and successor<sup>asws</sup> of your Prophet<sup>saww</sup> and the Choice of your Lord<sup>azwj</sup>, and tongue of your light, and the knowledge with what you can be corrected.

فَعَن قَلِيلٍ يُؤَيَّدُ يَنْزِلُ بِكُمْ مَا وَعَدْتُمْ وَمَا نَزَلَ بِالْأَمَمِ قَبْلَكُمْ وَ سَيَسْأَلُكُمُ اللَّهُ عَزَّ وَ جَلَّ عَنْ أَيْمَانِكُمْ مَعَهُمْ تُخْشَوْنَ وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ عَدَا  
تَصِيرُونَ

After a little while, little by little, it will befall with you what you have been Threatened with, and what had befallen with the communities before you, and Allah<sup>azwj</sup> Mighty and Majestic will be Questioning you about your leaders – (with whom) you would be Resurrected with to Allah<sup>azwj</sup> Mighty and Majestic tomorrow you will be coming to.

أَمَّا وَ اللَّهُ لَوْ كَانَ لِي عِدَّةُ أَصْحَابِ طَالُوتَ أَوْ عِدَّةُ أَهْلِ بَدْرٍ وَ هُمْ أَعْدَاؤُكُمْ لَضَرَبْتُكُمْ بِالسَّيْفِ حَتَّى تَقُولُوا إِلَى الْحَقِّ وَ تُبَيِّبُوا لِلصِّدْقِ فَكَانَ أَرْثَقَ  
لِلْفَتْحِ وَ آخَذَ بِالرِّفْقِ

But, by Allah<sup>azwj</sup>! If there was for me the number of companions of Talut, or the number of the people at Badr, and they were your enemies, I<sup>asws</sup> would have struck you all with the sword until you would have returned to the truth, and be reprimanded for (having left) the truthfulness, so you would progress for the disassociation and take with the gentleness.

اللَّهُمَّ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ

O Allah<sup>azwj</sup>! Judge between us with the truth and You<sup>azwj</sup> are the best of the judges!

قَالَ ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ فَمرَّ بِصِيرَةٍ فِيهَا نَحْوُ مِنْ ثَلَاثِينَ شاةً فَقَالَ وَ اللَّهُ لَوْ أَنَّ لِي رِجَالًا يَنْصَحُونَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِ اللَّهِ ص بِعَدَدِ هَذِهِ  
الشَّيَاطِينِ لَأَزَلْتُ ابْنَ أَكَلَةِ الذَّبَابِ عَنْ مُلْكِهِ

He (the narrator) said, 'Then he<sup>asws</sup> went out from the Masjid and passed by an enclosure and in it were around thirty sheep. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! If there were for me men advising for Allah<sup>azwj</sup> Mighty and Majestic and for Rasool-Allah<sup>saww</sup>, the number of these sheep, I<sup>asws</sup> would have removed the eater of the swarms of flies, from his kingdom'.

قَالَ فَلَمَّا أَمْسَى بَايَعَهُ ثَلَاثُمِائَةٍ وَ سِتُونَ رَجُلًا عَلَى الْمَوْتِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اغْدُوا بِنَا إِلَى أَحْجَارِ الرَّيِّتِ مُحَلِّقِينَ وَ حَلَّقَ أَمِيرُ الْمُؤْمِنِينَ ع فَمَا  
وَاقٍ مِنَ الْقَوْمِ مُحَلِّقًا إِلَّا أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ حَدِيفَةُ بْنُ الْيَمَانِ وَ عَمَارُ بْنُ يَاسِرٍ وَ جَاءَ سَلْمَانُ فِي آخِرِ الْقَوْمِ

He (the narrator) said, 'When it was evening, three hundred and sixty men had pledge to him<sup>asws</sup> upon the death. Amir Al-Momineen<sup>asws</sup> said: 'Come to us in the morning at the olive trees having shaved your heads'; and Amir Al-Momineen<sup>asws</sup> shaved. But, no one from the people was loyal having shaved their heads, except Abu Zarr<sup>ra</sup>, and Al-Miqdad, and Huzeifa Bin Al-Yaman, and Ammar Bin Yasser, and Salman<sup>ra</sup> came at the end of the group.

فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي كَمَا اسْتَضَعَفَ بَنُو إِسْرَائِيلَ هَارُونَ اللَّهُمَّ فَإِنَّكَ تَعْلَمُ مَا خُفِيَ وَ مَا نُغْلِبُ وَ مَا يَخْفَى عَلَيْكَ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ \* تَوْفَّنِي مُسْلِمًا وَ الْحَقِّنِي بِالصَّالِحِينَ

He<sup>asws</sup> raised his<sup>asws</sup> hands towards the sky and said: 'O Allah<sup>azwj</sup>! **Surely the people weakened me [7:150]**, just as the children of Israel had weakened Haroun<sup>as</sup>. O Allah<sup>azwj</sup>! **Surely You Know what we hide and what we announce, [14:38]**, and there is nothing hidden upon You<sup>azwj</sup> in the earth, nor in the sky. **Cause me to die a submitter and join me with the righteous ones' [12:101].**

أَمَّا وَ الْبَيْتَ وَ الْمُفْضِي إِلَى الْبَيْتِ وَ فِي النُّسَخَةِ وَ الْمُزْدَلِفَةِ وَ الْخِطَابِ إِلَى التَّحْمِيرِ لَوْ لَا عَهْدٌ عَهْدُهُ إِلَى النَّبِيِّ ص لَأُزِدْتُ الْمُخَالَفِينَ خَلِيجَ الْمَيَّةِ وَ لَأُرْسَلَتْ عَلَيْهِمْ شَايِبَ صَوَاعِقِ الْمَوْتِ وَ عَنْ قَلِيلٍ سَيَعْلَمُونَ.

But, by the House (Kabah) and the pilgrims to the House!' – and in a copy, 'And Al-Muzdalif and the stones (pebbles) to the stoning! If the Prophet<sup>saww</sup> had not pacted to me<sup>asws</sup> his<sup>saww</sup> pact, I<sup>asws</sup> would have sent the gulf of death to the adversaries, and would have sent flashes of lighting of death upon them, and after a little while, they will come to know".<sup>116</sup>

28- فر، تفسير فرات بن إبراهيم الحسين بن علي بن بزيع بإسناده عن أبي رَحَاءٍ الْعَطَارِدِيِّ قَالَ: لَمَّا بَايَعَ النَّاسُ لِأَبِي بَكْرٍ دَخَلَ أَبُو ذَرٍّ الْغِفَارِيُّ رَضِيَ اللَّهُ عَنْهُ الْمَسْجِدَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Ali Bin Bazie, by his chain from Abu Raja'a, by his chain, from Raja'a Al Utaridy who said,

'When the people pledged allegiance to Abu Bakr, Abu Zarr Al-Ghifari<sup>ra</sup> entered the Masjid and said, 'Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

فَأَهْلُ بَيْتِ نَبِيِّكُمْ هُمْ الْأَوْلَىٰ مِنْ إِتْرَائِهِمْ وَ الصَّفْوَةُ وَ السَّلَاطَةُ مِنْ إِسْمَاعِيلَ وَ الْعِزَّةُ الْهَادِيَّةُ مِنْ مُحَمَّدٍ ص

The People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>, they<sup>asws</sup> are the progeny from Ibrahim<sup>as</sup>, and the elites, and the descent from Ismail<sup>as</sup>, and the guiding family<sup>asws</sup> from Muhammad<sup>saww</sup>.

فِي مُحَمَّدٍ شَرَفٌ شَرِيفُهُمْ فَاسْتَوْجِبُوا حَقَّهُمْ وَ نَالُوا الْفَضِيلَةَ مِنْ رَبِّهِمْ كَالسَّمَاءِ الْمُبِينَةِ وَ الْأَرْضِ الْمَدْحِيَّةِ وَ الْجِبَالِ الْمَنْصُوبَةِ وَ الْكَعْبَةِ الْمُسْتَوْرَةِ وَ الشَّمْسِ الصَّاحِيَةِ وَ النُّجُومِ الْهَادِيَةِ وَ الشَّجَرَةِ النَّبَوِيَّةِ أَصْنَاءَ زَيْنَتِهَا وَ بُرُوكَ مَا حَوْلَهَا

So, by Muhammad<sup>saww</sup>, their<sup>asws</sup> nobility is ennobled, and their<sup>asws</sup> rights are obligated, and the merits is Given from their<sup>asws</sup> Lord<sup>azwj</sup>, like the built sky, and the spread out earth, and the installed mountains, and the veiled Kabah, and the illuminating sun, and the guiding stars, and the tree of Prophet-hood is more illuminating in its oil, and Blessed is what is around it.

<sup>116</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 27

فَمُحَمَّدٌ ص وَصِيٌّ آدَمَ وَ وَارِثُ عِلْمِهِ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ تَأْوِيلُ الْقُرْآنِ الْعَظِيمِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الصَّدِيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ وَ وَصِيٌّ مُحَمَّدٍ ص وَ وَارِثُ عِلْمِهِ وَ أَخُوهُ

So, Muhammad<sup>saww</sup> is a successor of Adam<sup>as</sup>, and inheritor of his<sup>as</sup> knowledge, and Imam<sup>saww</sup> of the pious, and guide of the resplendent, and the great interpreter of the Quran; and Ali<sup>asws</sup> is the greatest truthful, and the magnificent separator, and successor<sup>asws</sup> of Muhammad<sup>saww</sup>, and inheritor of his<sup>saww</sup> knowledge, and his<sup>saww</sup> brother<sup>asws</sup>.

فَمَا بِالْكُفِّ أَيْتُهَا الْأُمَّةُ الْمُتَحَيَّرَةُ بَعْدَ نَبِيِّهَا لَوْ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَ خَلَقْتُمْ الْوَلَايَةَ لِمَنْ خَلَقَهَا لَهُ النَّبِيُّ وَ اللَّهُ لَمَّا عَلَا وَلِيُّ اللَّهِ وَ لَا اخْتَلَفَ اثْنَانِ فِي حُكْمِ اللَّهِ وَ لَا سَقَطَ سَهْمٌ مِنْ فَرَائِضِ اللَّهِ وَ لَا تَنَازَعَتْ هَذِهِ الْأُمَّةُ فِي شَيْءٍ مِنْ أَمْرِ دِينِهَا إِلَّا وَجَدْتُمْ عِلْمَ ذَلِكَ عِنْدَ أَهْلِ بَيْتِ نَبِيِّكُمْ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ الْعَزِيزِ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

So what is the matter with you all, O you community confused after its Prophet<sup>saww</sup>? Had you advanced the one Allah<sup>azwj</sup> had Advanced, and left behind the governance for the one whom the Prophet<sup>saww</sup> had left it behind for him<sup>asws</sup>, by Allah<sup>azwj</sup>, you would have raised high a Guardian of Allah<sup>azwj</sup>, and no two would have differed in a Judgment of Allah<sup>azwj</sup>, nor would any share from the Obligations of Allah<sup>azwj</sup> would have fallen, nor would this community have disputed regarding anything from the matters of its Religion, except you would have found the knowledge of that with People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>, because Allah<sup>azwj</sup> the Exalted is Saying in the Mighty Book: **Those whom We gave the Book are reciting it as is its true recitation [2:121].**

فَذُوقُوا وَبَالَ مَا فَرَّطْتُمْ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

So taste the scourge of what your failures are, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]'**.<sup>117</sup>

29- ما، الأماالي للشيخ الطوسي جا، المجالس للمفيد عن أبي المفضل عن أحمد بن علي بن مهدي إملاء من كتابه عن أبيه عن أبي الحسن الرضا ع عن آبائه ع قال: لما أتى أبو بكر و عمر إلى منزل أمير المؤمنين ع و خاطباه في أمر البيعة و خرجا من عنده خرج أمير المؤمنين ع إلى المسجد

(The book) 'Al Amaali' of the sheykh Al Tusi, (and) 'Al Majaalis' of Al Mufeed, form Abu Al Mufazzal, from Ahmad Bin Ali Bin Mahdi, dictated from his book, from his father,

'From Abu Al-Hassan Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'When Abu Bakr and Umar came to the house of Amir Al-Momineen<sup>asws</sup>, and addressed him<sup>asws</sup> regarding the matter of the allegiance, and they exited from his<sup>asws</sup> presence, Amir Al-Momineen<sup>asws</sup> went out to the Masjid.

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ بِمَا اصْطَنَعَ عِنْدَهُمْ أَهْلَ الْبَيْتِ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْهُمْ وَ أَذْهَبَ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

<sup>117</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 28

He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> with what People<sup>asws</sup> of the Household had faced in their presence, when He<sup>azwj</sup> had already Sent a Rasool<sup>saww</sup> from them<sup>asws</sup>, and Kept away the uncleanness from them, and Purified them<sup>asws</sup> with a Purification.

ثُمَّ قَالَ إِنَّ فُلَانًا وَ فُلَانًا أَتَيَانِي وَ طَالِبَانِي بِالْبَيْعَةِ لِمَنْ سَبِيلُهُ أَنْ يُبَايَعَنِي أَنَا ابْنُ عَمِّ النَّبِيِّ وَ أَبُو بَيْتِهِ وَ الصَّدِيقُ الْأَكْبَرُ وَ أَخُو رَسُولِ اللَّهِ ص لَا يُقُولُهَا أَحَدٌ غَيْرِي إِلَّا كَاذِبٌ

Then he<sup>asws</sup> said: 'So and so, and so and so had come to me<sup>asws</sup> and they sought the allegiance from me<sup>asws</sup> for the one, his way is that he should be pledging allegiance to me<sup>asws</sup>. I<sup>asws</sup> am a son<sup>asws</sup> of an uncle<sup>as</sup> of the Prophet<sup>saww</sup>, and father<sup>asws</sup> of his<sup>saww</sup> (grand) sons<sup>asws</sup>, and the greatest truthful, and brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>. None would say it apart from me<sup>asws</sup>, except a liar.

وَ أَسْلَمْتُ وَ صَلَّيْتُ قَبْلَ كُلِّ أَحَدٍ وَ أَنَا وَصِيُّهُ وَ زَوْجُ ابْنَتِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ أَبُو حَسَنِ وَ حُسَيْنِ سِبْطِي رَسُولِ اللَّهِ

And I<sup>asws</sup> professed Islam and prayed Salat before every one, and I<sup>asws</sup> am his<sup>saww</sup> successor<sup>asws</sup>, and husband of his<sup>saww</sup> daughter<sup>asws</sup>, chieftess of women of the worlds, (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>, and am father<sup>asws</sup> of Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, two grandsons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.

وَ نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ بِنَا هَذَاكَمُ اللَّهُ وَ بِنَا اسْتَنْفَذَكُمْ مِنَ الضَّلَالَةِ وَ أَنَا صَاحِبُ يَوْمِ الدَّوْحِ وَ فِي نَزَلَتْ سُورَةُ مِنَ الْقُرْآنِ وَ أَنَا الْوَصِيُّ عَلَى الْأُمَمَاتِ مِنْ أَهْلِ بَيْتِهِ ص وَ أَنَا بَقِيَّتُهُ عَلَى الْأَخْيَاءِ مِنْ أُمَّتِهِ فَاتَّقُوا اللَّهَ يَبْقِئْ أَقْدَامَكُمْ وَ يُؤْتِمْ نِعْمَتَهُ عَلَيْكُمْ ثُمَّ رَجَعَ إِلَى بَيْتِهِ.

And we<sup>asws</sup> are People<sup>asws</sup> of the Household of Mercy. Through us<sup>asws</sup>, Allah<sup>azwj</sup> Guided you all, and by us<sup>asws</sup> He<sup>azwj</sup> Saved you from the straying, and I<sup>asws</sup> am the Master<sup>asws</sup> of the day of Al-Douh (Ghadeer Khumm), and a Chapter from the Quran was Revealed regarding me<sup>asws</sup> (Surah Al-Dahr), and I<sup>asws</sup> am the bequeathed upon the deceased ones from his<sup>saww</sup> family, and I<sup>asws</sup> am his<sup>saww</sup> remaining one upon the living ones from his<sup>saww</sup> community, therefore fear Allah<sup>azwj</sup>, **He will Help you and Affirm your feet [47:7] He would Complete His Favours upon you, [16:81]**. Then he<sup>asws</sup> returned to his<sup>asws</sup> house<sup>118</sup>.

30- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا إِنَّ فَاطِمَةَ ع لَمَّا كَانَ مِنْ أَمْرِهِمْ مَا كَانَ أَخَذَتْ بِتَلَابِيبِ عَمَرَ فَجَذَبَتْهُ إِلَيْهَا ثُمَّ قَالَتْ أَمَا وَ اللَّهُ يَا ابْنَ الْخَطَّابِ لَوْ لَا أَنِّي أَكْرَهُ أَنْ يُصِيبَ الْبَلَاءُ مَنْ لَا ذَنْبَ لَهُ لَعَلِمْتُ سَأْفِسُ عَلَى اللَّهِ ثُمَّ أَجْدُهُ سَرِيعَ الْإِجَابَةِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih bin Uqba, from Abdullah Bin Muhammad Al Jufy,

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both having said: (Syeda) 'Fatima<sup>asws</sup>, when it was from their matters what happened, she<sup>asws</sup> grabbed the cloth of Umar and pulled him, then she<sup>asws</sup> said, 'But, by Allah<sup>azwj</sup>, O son of Al-Khattab! Had it not been that I<sup>asws</sup> dislike the

<sup>118</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 29

affliction to hit the ones having no sin for him, you would have known, I<sup>asws</sup> would have sworn upon Allah<sup>azwj</sup>, then I<sup>asws</sup> would have found Him<sup>azwj</sup> to be of a quick in Response”.<sup>119</sup>

31- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ قَالَ ذَاكَ وَ اللَّهُ حِينَ قَالَتْ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> regarding words of Mighty and Majestic: **Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41]**. He<sup>asws</sup> said: ‘That, by Allah<sup>azwj</sup>, was when the Helpers said, ‘There should be a ruler from us and a ruler from you (Emigrants)’”.<sup>120</sup>

32- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ فَقَالَ يَا مُيَسَّرُ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ بِنَبِيِّهِ ص فَقَالَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said: ‘I<sup>asws</sup> said, ‘**And do not make mischief in the earth after it has been set in order [7:56]**, so he<sup>asws</sup> said: ‘O Muyassar, verily the earth used to be in a state of disorder, so Allah<sup>azwj</sup> Mighty and Majestic Corrected it by His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore He<sup>azwj</sup> Said: **And do not make mischief in the earth after it has been set in order [7:56]**’”.<sup>121</sup>

33- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيدٍ قَالَ: كُنَّا عِنْدَ أَبِي جَعْفَرٍ ع فَذَكَرْنَا مَا أَخَذَتِ النَّاسُ بَعْدَ نَبِيِّهِمْ ص وَ اسْتَدْلَاهُمْ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَصْلَحَكَ اللَّهُ فَأَتَيْنَ كَانَ عِزُّ بَنِي هَاشِمٍ وَ مَا كَانُوا فِيهِ مِنَ الْعَدَدِ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Ibn Muskan, from Sadeyr who said,

‘We were in the presence of Abu Ja’far<sup>asws</sup>, and we mentioned what the people had done after their Prophet<sup>saww</sup>, and their humiliating Amir Al-Momineen<sup>asws</sup>. A man from the group said, ‘May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So where were the mighty ones of the Clan of Hashim<sup>asws</sup>, and what were they in, from the numbers?’

فَقَالَ أَبُو جَعْفَرٍ ع وَ مَنْ كَانَ بَقِيَ مِنْ بَنِي هَاشِمٍ إِنَّمَا كَانَ جَعْفَرٌ وَ حَمْزَةُ فَمَضَيَا وَ بَقِيَ مَعَهُ رَجُلَانِ ضَعِيفَانِ ذَلِيلَانِ حَدِيثًا عَهْدٍ بِالإِسْلَامِ عَبَّاسٌ وَ عَقِيلٌ وَ كَانَا مِنَ الطُّلُقَاءِ

<sup>119</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 30

<sup>120</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 31

<sup>121</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 32

Abu Ja'far<sup>asws</sup> said: 'And whom from the Clan had remained? But rather, Ja'far<sup>as</sup> and Hamza<sup>as</sup> had both passed away, and there had remained two men with them, both weak, humble, new to the pact of Al-Islam, Abbas and Aqeel, and they were both from the freed ones.

أَمَّا وَاللَّهِ لَوْ أَنَّ حَمْزَةً وَجَعَفَرًا كَانَا بِحَضْرَتِهِمَا مَا وَصَلَا إِلَيْهِ وَ لَوْ كَانَا شَاهِدَيْهِمَا لَأَتَلَقَا نَفْسَيْهِمَا.

But, by Allah<sup>azwj</sup>! If Hamza<sup>as</sup> and Ja'far<sup>as</sup> had both been in their presence, they would not have arrive to him<sup>asws</sup>, and if they had both witnessed them they would have destroyed themselves".<sup>122</sup>

34- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِمْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ خَالِدِ بْنِ يَزِيدَ الْقُمِّيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةً قَالَ حَيْثُ كَانَ النَّبِيُّ ص بَيْنَ أَظْهُرِهِمْ فَعَمُوا وَ صَمُّوا حَيْثُ فُيَضَ رَسُولُ اللَّهِ ص ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ ثُمَّ عَمُوا وَ صَمُّوا إِلَى السَّاعَةِ.

**And they reckoned that strife would not be happening [5:71].** He<sup>asws</sup> said: 'This was when the Rasool-Allah<sup>saww</sup> was present among them. **so they were blinded and deafened** when the Rasool-Allah<sup>saww</sup> passed away. **Then Allah Turned to them** when He<sup>azwj</sup> Established Amir-Al-Momineen<sup>asws</sup>. **then many of them were blinded and deafened [5:71]**, up to this time".<sup>123</sup>

35- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ أَبِي هَاشِمٍ قَالَ: لَمَّا أُخْرِجَ بَعْثِي عَ خَرَجَتْ فَاطِمَةُ ع وَاضِعَةً قَمِيصَ رَسُولِ اللَّهِ ص عَلَى رَأْسِهَا آخِذَةً بِيَدَيِ ابْنَيْهَا فَقَالَتْ مَا لِي وَ لَكَ يَا أَبَا بَكْرٍ تُرِيدُ أَنْ تَوْتَمَّ [تَوْتَمَّ] ابْنِي وَ تُزْمِلَنِي مِنْ زَوْجِي وَ اللَّهُ لَوْ لَا أَنْ يَكُونَ سَيِّئَةً لَنَشَرْتُ شَعْرِي وَ لَصَرَخْتُ إِلَى رَبِّي

When they came out with Ali<sup>asws</sup>, (Syeda) Fatima<sup>asws</sup> also came out having placed the shirt of the Rasool-Allah<sup>saww</sup> upon her<sup>asws</sup> head, taking her<sup>asws</sup> two sons<sup>asws</sup> by the hand. She<sup>asws</sup> said: 'What is it between me<sup>asws</sup> and you, O Abu Bakr that you want to orphan my<sup>asws</sup> two sons<sup>asws</sup> and widow me<sup>asws</sup> from my<sup>asws</sup> husband<sup>asws</sup>? By Allah<sup>azwj</sup>! Had it not been inappropriate, I<sup>asws</sup> would have released my<sup>asws</sup> hair and cried out to my<sup>asws</sup> Lord<sup>azwj</sup>!

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مَا تُرِيدُ إِلَى هَذَا ثُمَّ أَخَذَتْ بِيَدِهِ فَأَنْطَلَقَتْ بِهِ.

A man from the people said, 'What do you want (from all) this?' Then she<sup>asws</sup> took him<sup>asws</sup> (Ali<sup>asws</sup>) by his<sup>asws</sup> hand and left with him<sup>asws</sup>.

وَ بِالْإِسْنَادِ عَنْ أَبَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ اللَّهُ لَوْ نَشَرْتُ شَعْرَهَا مَاتُوا طَرًّا.

And by the chain from Aban, ,from Ali Bin Abdul Aziz, from Abdul Hameed Al Taie,

<sup>122</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 33

<sup>123</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 34

'From Abu Ja'far<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! If she<sup>asws</sup> had exposed her<sup>asws</sup> hair, they would have died immediately".<sup>124</sup>

36- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْعِدَّةُ عَنْ سَهْلِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْعَامَّةَ يُزْعَمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ عَزَّ وَ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَقْبَلَ أُمَّةَ مُحَمَّدٍ ص مِنْ بَعْدِهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and the number, from Sahl, altogether from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from his father who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The general Muslim are claiming that the allegiance to Abu Bakr, when the people gathered to him, was a Pleasure of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and it was not for Allah<sup>azwj</sup> to Try the community of Muhammad<sup>saww</sup> from after him<sup>saww</sup>.

فَقَالَ أَبُو جَعْفَرٍ ع أَوْ مَا يُفَرِّقُونَ كِتَابَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Abu Ja'far<sup>asws</sup> said: 'Or are they not reading the Book of Allah<sup>azwj</sup>? Or isn't Allah<sup>azwj</sup> Saying: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]?**'

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهِ آخَرَ

He (the narrator) said, 'I said to him<sup>asws</sup>, 'They are interpreting upon another perspective'.

فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الدِّينِ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَتَيْنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَلَّتِ الدِّينِ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَلَّتُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

He<sup>asws</sup> said: 'Or hasn't Allah<sup>azwj</sup> Mighty and Majestic Informed about those from the communities before them? They had differed from after the proof had come to them, where He<sup>azwj</sup> Says: **And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253].**

وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ ص قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

And in this is what points upon that the companions of Muhammad<sup>saww</sup> had differed from after him<sup>saww</sup>, **so from them was one who expressed belief, and from them was one who committed Kufr [4:55]**".<sup>125</sup>

<sup>124</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 35



37- كَأ، الكافي مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ عَمْرِو وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ وَ الْفَضِيلِ بْنِ يَسَارٍ عَنْ زَكْرِيَّا النَّقَاشِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ النَّاسُ صَارُوا بَعْدَ رَسُولِ اللَّهِ ص بِمَنْزِلَةِ مَنْ اتَّبَعَ هَارُونَ ع وَ مَنْ اتَّبَعَ الْعِجْلَ وَ إِنَّ أَبَا بَكْرٍ دَعَا فَأَبَى عَلِيٌّ ع إِلَّا الْقُرْآنَ وَ إِنَّ عُثْمَانَ دَعَا فَأَبَى عَلِيٌّ ع إِلَّا الْقُرْآنَ

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindi, from someone else, from Aban Bin Usman, from Abu Ja'far Al Ahown and Al Fuzeyl Bin Yasaar, from Zakariya Al Naqaz,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'After Rasool-Allah<sup>saww</sup>, the people became at the status of the ones who followed Haroun<sup>as</sup> and the ones who followed the calf. And Abu Bakr had called, but Ali<sup>asws</sup> refused except the (compilation of) Quran, and Umar called and Ali<sup>asws</sup> refused except (compilation) the Quran, and Usman called, but Ali<sup>asws</sup> refused except (due to the compiling of) the Quran.

وَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَدْعُو إِلَى أَنْ يَخْرُجَ الدَّجَالُ إِلَّا سَاجِدٌ مِنْ يُبَايِعُهُ وَ مَنْ رَفَعَ رَايَةً ضَالًّا فَصَاحِبُهَا طَاغُوتٌ.

And surely there is no one who would be calling (to himself) up to the emergence of Al-Dajjal<sup>la</sup> except he would find one pledging allegiance to him, and one who raises a flag of straying, so its owner is a tyrant".<sup>126</sup>

38- كَأ، الكافي بِهَذَا الْإِسْنَادِ عَنْ أَبَانَ بْنِ الْفَضِيلِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ النَّاسَ لَمَّا صَنَعُوا مَا صَنَعُوا إِذْ بَايَعُوا أَبَا بَكْرٍ لَمْ يَمْنَعْ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ أَنْ يَدْعُو إِلَى نَفْسِهِ إِلَّا نَظَرَ لِلنَّاسِ وَ تَخَوَّفَا عَلَيْهِمْ أَنْ يَرْتَدُّوا عَنِ الْإِسْلَامِ فَيَعْبُدُوا الْأَوْثَانَ وَ لَا يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(The book) 'Al Kafi', by this chain from Aban, from Al Fuzeyl, from Zurara,

'From Abu Ja'far<sup>asws</sup> having said: 'When the people did what they did when they pledged allegiance to Abu Bakr, nothing prevented Amir Al-Momineen<sup>asws</sup> from calling to himself<sup>asws</sup> except as consideration for the people, and fear upon them that they would be reneging from Al-Islam, and they would (once again) worship the idols, and not testify that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>.

وَ كَانَ الْأَحَبُّ إِلَيْهِ أَنْ يُفَرِّقَهُمْ عَلَى مَا صَنَعُوا مِنْ أَنْ يَرْتَدُّوا عَنِ الْإِسْلَامِ وَ إِنَّمَا هَلَكَ الَّذِينَ رَكِبُوا

And it was more beloved to him<sup>asws</sup> that he acknowledge to them upon what they had done, than for them to renege from Al-Islam, and rather destroyed are the ones who indulged in what they indulged in.

فَأَمَّا مَنْ لَمْ يَصْنَعْ ذَلِكَ وَ دَخَلَ فِيمَا دَخَلَ فِيهِ النَّاسُ عَلَى غَيْرِ عِلْمٍ وَ لَا عَدَاوَةٍ لِأَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّ ذَلِكَ لَا يُكْفِرُهُ وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ فَلِذَلِكَ كَتَمَ عَلِيٌّ ع أَمْرَهُ وَ بَايَعَ مُكْرَهًا حَيْثُ لَمْ يَجِدْ أَعْوَانًا.

As for the one who did not do that, and entered along with the people what they had entered into, upon without having knowledge, and not enmity for Amir Al-Momineen<sup>asws</sup>, so that one neither disbelieved nor exited from Al-Islam. For that reason Ali<sup>asws</sup> concealed

<sup>125</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 36

<sup>126</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 37

his<sup>asws</sup> matter and pledged allegiance unwillingly when he<sup>asws</sup> did not find any supporters”.<sup>127</sup>

39- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ النَّاسَ يَفْرَعُونَ إِذَا قُلْنَا إِنَّ النَّاسَ ارْتَدُّوا

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abdul Rahman Al Qaseer who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The people get alarmed when we say that the people became apostate'.

فَقَالَ يَا عَبْدَ الرَّحِيمِ إِنَّ النَّاسَ عَادُوا بَعْدَ مَا قُبِضَ رَسُولُ اللَّهِ ص أَهْلَ جَاهِلِيَّةٍ إِنَّ الْأَنْصَارَ اعْتَزَلَتْ فَلَمْ تَعْتَزِلْ بِخَيْرٍ جَعَلُوا يُبَايِعُونَ سَعْدًا وَ هُمْ يَرْتَجُونَ انْتِجَارَ الْجَاهِلِيَّةِ

و شَعْرَكَ الْمُرَجَلِ

يَا سَعْدُ أَنْتَ الْمُرَجَى

و فَحْلُكَ الْمُرْجَمِ

He<sup>asws</sup> said: 'O Abdul Rahman! After Rasool-Allah<sup>saww</sup> passed away, the people returned to the pre-Islamic (ways). The Helpers detached themselves but did not detach with good. They went on to pledge allegiance to Sa'd, and they were reciting slogans, slogans of the pre-Islamic period – 'O Sa'd! You are the hope, and your slogan is the vessel, and your solution is being repelled".<sup>128</sup>

40- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ صَبَّاحِ الْحِذَاءِ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيٍّ ع يَوْمَ الْعَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا أَنَاهُ فَقَالُوا يَا سَيِّدَهُمْ وَ مَوْلَاهُمْ مَاذَا دَهَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخِكَ هَذِهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from manie Bin al Hajjaj, from Sabbah Al Haza'a, from Sabbad Al Muzny, from Jabir,

'From Abu Ja'far<sup>asws</sup> having said: 'When the Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Al-Ghadeer, Iblees<sup>la</sup> screamed in his<sup>la</sup> army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him<sup>la</sup>. They said, 'O our chief and our master! What was that shriek which we heard which was so frightening that you<sup>la</sup> have never screamed like this before?'

فَقَالَ لَهُمْ فَعَلَ هَذَا النَّبِيُّ فَعَلًا إِنَّ تَمَّ لَمْ يُعْصَ اللَّهُ أَبَدًا فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

He<sup>la</sup> said to them, 'It was the action of this Prophet<sup>saww</sup>, if acted upon, no one would disobey Allah<sup>azwj</sup> ever!' They said, 'O our chief, you<sup>la</sup> dealt with Adam<sup>as</sup>'.

<sup>127</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 38

<sup>128</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 39

فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَخَذُهَا لِصَاحِبِهِ أَمَا تَرَىٰ عُيَيْنُهُ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ بَحْنُونٌ يَغْنُونُ رَسُولَ اللَّهِ ص صَرَخَ إِبْلِيسُ صَرَخَةً يَطْرَبُ

So when the hypocrites said, 'He<sup>saww</sup> speaks out of desires', and one of the two (Abu Bakr and Umar) said to his companion, 'Did you see his<sup>saww</sup> turn in his<sup>saww</sup> head as if he<sup>saww</sup> is insane?' - meaning Rasool-Allah<sup>saww</sup>, Iblees<sup>la</sup> screamed with a scream of pleasure.

فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أَمَا عَلِمْتُمْ أَنِّي كُنْتُ لِآدَمَ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آدَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هَؤُلَاءِ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ ص

His<sup>la</sup> friends gathered. He<sup>la</sup> said, 'But, do you know that I<sup>la</sup> dealt with Adam<sup>as</sup> beforehand?' They said, 'Yes'. He<sup>la</sup> said, 'Adam<sup>as</sup> set aside the Covenant and did not blaspheme with the Lord<sup>azwj</sup>, and these ones have set aside the Covenant and have blasphemed against Rasool-Allah<sup>saww</sup>'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَ أَقَامَ النَّاسُ غَيْرَ عَلَيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الرَّيَّةِ وَ جَمَعَ خِيَلَهُ وَ رَجَلَهُ ثُمَّ قَالَ لَهُمْ اطْرُبُوا لَا يُطَاعُ اللَّهُ حَتَّى يَقُومَ إِمَامٌ

When Rasool-Allah<sup>saww</sup> passed away and the people established someone other than Ali<sup>asws</sup>, Iblees<sup>la</sup> wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his<sup>la</sup> cavalry and his<sup>la</sup> infantry. Then he<sup>la</sup> said to them, 'Be delighted! Allah<sup>azwj</sup> will not be obeyed until the Imam<sup>asws</sup> (Al-Mahdi<sup>asws</sup>) rises'.

وَ تَلَا أَبُو جَعْفَرٍ ع وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ ع كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ ص إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

And Abu Ja'far<sup>asws</sup> recited: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].** Abu Ja'far<sup>asws</sup> said: 'The explanation of this Verse came to the fore when the Rasool-Allah<sup>saww</sup> passed away, and the conjecture from Iblees<sup>la</sup> where they said to the Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> speak out of desire, so Iblees<sup>la</sup> conjectured about them with a conjecture and they ratified his<sup>la</sup> conjecture".<sup>129</sup>

41- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ص يَوْمًا كَثِيبًا حَزِينًا فَقَالَ لَهُ عَلِيُّ ع مَا لِي أَرَاكَ يَا رَسُولَ اللَّهِ كَثِيبًا حَزِينًا

(The book) 'Al Kafi' – Muhammad Ibn Yahya, from Ibn Isa, from Ali Bin Hadeed, from Hameel Bin Darraj, from Zurara,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'One morning the Rasool-Allah<sup>saww</sup> was grim and in grief. Ali<sup>asws</sup> said to him<sup>saww</sup>: 'What is it that I<sup>asws</sup> see you<sup>saww</sup> to be grim and sad, O Rasool-Allah<sup>saww</sup>?'

<sup>129</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 40

فَقَالَ وَ كَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ رَأَيْتُ فِي لَيْلَتِي هَذِهِ أَنَّ بَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ يَصْعَدُونَ مِنِّي هَذَا يَرُدُّونَ النَّاسَ عَنِ الْإِسْلَامِ  
الْفَهْقَرَى فَقُلْتُ يَا رَبِّ فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَالَ بَعْدَ مَوْتِكَ.

He<sup>saww</sup> said; 'How can I<sup>saww</sup> not be like that and I<sup>saww</sup> have dreamt last night that the Clan of Taym (Abu Bakr's clan), and clan of Adayy (Umar's clan) ascending upon this Pulpit of mine<sup>saww</sup>, returning the people back from Al-Islam backwards? So I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Will it be during my<sup>saww</sup> lifetime or after my<sup>saww</sup> passing away?' He<sup>azwj</sup> Said; "After your<sup>saww</sup> passing away".<sup>130</sup>

42- ختص، الإختصاص عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ  
الْحَضْرَمِيِّ عَنْ عَمْرِو بْنِ نَابِيتٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ النَّبِيَّ ص لَمَّا قُبِضَ ارْتَدَّتْ النَّاسُ عَلَى أَعْقَابِهِمْ كُفَّاراً إِلَّا ثَلَاثَةً سَلْمَانَ وَ الْمُقْدَادَ  
وَ أَبُو ذَرٍّ الْغَفَارِيُّ

(The book) 'Al Ikhtisas' – A number of our companions, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al Husayn, from Musa bin Sa'dan, from Abdullah Bin Al Qasim Al Hazrami, from Amro Bin Sabit who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the Prophet<sup>saww</sup> passed away, the people turned upon their heels as Kafirs, except three – Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>.

إِنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ ص جَاءَ أَرْبَعُونَ رَجُلًا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالُوا لَا وَاللَّهِ لَا نُعْطِي أَحَدًا طَاعَةً بَعْدَكَ أَبَدًا قَالَ وَ لِمَ قَالُوا إِنَّا سَمِعْنَا  
مِنْ رَسُولِ اللَّهِ ص فِيكَ يَوْمَ غَدِيرٍ قَالَ وَ تَفْعَلُونَ قَالُوا نَعَمْ قَالَ فَأَتُونِي غَدًا مُحْلَفِينَ

When Rasool-Allah<sup>saww</sup> passed away, forty men came to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and they said, 'No, by Allah<sup>azwj</sup>! We will not obey anyone in obedience after you<sup>asws</sup>, ever'. He<sup>asws</sup> said: 'And why?' They said, 'We heard from Rasool-Allah<sup>saww</sup> on the day of Ghadeer regarding you<sup>asws</sup>'. He<sup>asws</sup> said: 'And you will be doing so?' They said, 'Yes'. He<sup>asws</sup> said: 'Then come to me<sup>asws</sup> in the morning, having shaved your heads'.

قَالَ فَمَا أَتَاهُ إِلَّا هَؤُلَاءِ الثَّلَاثَةُ قَالَ وَ جَاءَهُ عَمَّارُ بْنُ يَاسِرٍ بَعْدَ الظُّهْرِ فَضْرَبَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ لَهُ مَا أَنْ لَكَ أَنْ تَسْتَيْقِظَ مِنْ نَوْمَةِ الْعَقْلَةِ  
ارْجِعُوا فَلَا حَاجَةَ لِي فِيكُمْ أَنْتُمْ لَمْ تُطِيعُونِي فِي خَلْقِ الرَّأْسِ فَكَيْفَ تُطِيعُونِي فِي قِتَالِ جَبَالِ الْحَدِيدِ ارْجِعُوا فَلَا حَاجَةَ لِي فِيكُمْ.

He<sup>asws</sup> said: 'No one came to him<sup>asws</sup> except the three. And Ammar Bin Yasser came to him<sup>asws</sup> after Al-Zohr (midday). He<sup>asws</sup> struck his<sup>asws</sup> hand upon his<sup>asws</sup> chest, then said to him: 'What is now for you. Did you wake up from the sleep of heedlessness? Return! There is no need for me<sup>asws</sup> regarding you all! You did not obey me in shaving the head, so how will you obey me<sup>asws</sup> regarding fighting the iron mountain? Return, there is no need for me<sup>asws</sup> regarding you all!'<sup>131</sup>

43- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ ابْنِ عِيسَى يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ سَلْمَانَ كَانَ  
مِنْهُ إِلَى ارْتِفَاعِ النَّهَارِ فَعَاقَبَهُ اللَّهُ أَنْ أُجِئَ فِي عُنُقِهِ حَتَّى صِيرَتْ كَهَيْئَةِ السَّلْعَةِ حَمْرَاءَ وَ أَبُو ذَرٍّ كَانَ مِنْهُ إِلَى وَقْتِ الظُّهْرِ فَعَاقَبَهُ اللَّهُ إِلَى أَنْ سَلَطَ  
عَلَيْهِ عُثْمَانُ حَتَّى حَمَلَهُ عَلَى قَتَبٍ وَ أَكَلَ لَحْمَ أَلْبَنِيَّتِهِ وَ طَرَدَهُ عَنْ جَوَارِ رَسُولِ اللَّهِ ص

<sup>130</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 41

<sup>131</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 42

(The book) 'Al Ikhtisas' – Ja'far Bin Al Husayn al momin, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, raising it,

'From Abu Abdullah<sup>asws</sup> having said: 'Salman<sup>ra</sup> was with him<sup>asws</sup> up to the rise of the day, so Allah<sup>azwj</sup> Punished him, that he<sup>ra</sup> was pained in his<sup>ra</sup> neck until it became as if it was the red rib; and Abu Zarr<sup>ra</sup> was from it up to the time of Al-Zohr so Allah<sup>azwj</sup> Punished him<sup>ra</sup> up to Usman overcame upon him<sup>ra</sup> until he<sup>ra</sup> was carried up a hump, and the flesh of his<sup>ra</sup> back was eaten up, and he<sup>ra</sup> was kicked out from the vicinity of Rasool-Allah<sup>saww</sup>.

فَأَمَّا الَّذِي لَمْ يَتَغَيَّرْ مِنْذُ فُيُضَ رَسُولُ اللَّهِ ص حَتَّى فَارَقَ الدُّنْيَا طَرْفَةَ عَيْنٍ فَأَلْمِقْدَادُ بْنُ الْأَسْوَدِ لَمْ يَزَلْ قَائِمًا قَائِمًا عَلَى قَائِمِ السَّيْفِ عَيْنَاهُ فِي عَيْنِي أَمِيرِ الْمُؤْمِنِينَ ع يَنْتَظِرُ مَتَى يَأْمُرُهُ فَيَمُضِي.

As for the one who did not change for the blink of an eye since Rasool-Allah<sup>saww</sup> had passed away, until he left the world, so it is Al-Miqdad Bin Al-Aswad<sup>ra</sup>. He<sup>ra</sup> did not cease to stand, grabbing upon the hilt of the sword, his<sup>ra</sup> eyes being following the eye of Amir Al-Momineen<sup>asws</sup>, awaiting when he<sup>asws</sup> would instructing, so he<sup>ra</sup> would go".<sup>132</sup>

44- تختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ كَرِّمٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا بَايَعَ النَّاسُ أَبَا بَكْرٍ أُنِّي بِأَمِيرِ الْمُؤْمِنِينَ ع مُلَبَّيًّا لِبَايَعِ

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Husayn, from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Muhammad Bin Amro, from Karram, from Ismail Bin Jabir, from Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'When Abu Bakr was pledged allegiance to, they came with Amir Al-Momineen<sup>asws</sup> tied up to pledge allegiance (forcefully).

قَالَ سَلْمَانُ أَيْضًا دَا بِهَذَا وَ اللَّهِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَانْطَبَقَتْ ذِهِ عَلَى ذِهِ قَالَ وَ قَالَ أَبُو ذَرٍّ وَ قَالَ الْمِقْدَادُ وَ اللَّهِ هَكَذَا أَرَادَ اللَّهُ أَنْ يَكُونَ

Salman<sup>ra</sup> said, 'Are you doing that with this one? By Allah<sup>azwj</sup>! If I<sup>ra</sup> were to swear upon Allah<sup>azwj</sup>, I<sup>ra</sup> would apply same upon the same'. And Abu Zarr<sup>ra</sup> said and Al-Miqdad<sup>ra</sup> said, 'Allah<sup>azwj</sup> Wanted it to happen'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ الْمِقْدَادُ أَكْثَمَ النَّاسِ إِيمَانًا تِلْكَ السَّاعَةَ.

Abu Abdullah<sup>asws</sup> said: 'Al-Miqdad<sup>ra</sup> was the greatest of the people in Eman at that moment".<sup>133</sup>

45- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ، بِرِوَايَةِ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ مُوَافَقًا لِمَا رَوَاهُ الطَّبْرَسِيُّ رَهُ عَنْهُ فِي الْإِحْتِجَاجِ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَهُ قَالَ: لَمَّا أَنَّ فُيُضَ النَّبِيِّ ص وَ صَنَعَ النَّاسُ مَا صَنَعُوا جَاءَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ فَخَاصَمُوا الْأَنْصَارَ فَخَصَمُوهُمْ بِحُجَّةٍ عَلَيَّ

I (Msjlisi) am saying, 'I found in the book of Suleym Bin Qays Al Hilali by a report of Aban Bin Abu Usma Abu Ayyash, from his, in accordance to what is reported by Al Tabarsy, from him in (the book) 'Al Ihtijaj' –

<sup>132</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 43

<sup>133</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 44

'Suleym Bin Qays said, 'I heard Salman Al-Farsi<sup>ra</sup> said: 'When the Prophet<sup>saww</sup> passed away and the people did what they did, Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and disputed to the Helpers, and they (Helpers) disputed to them by the argument of Ali<sup>asws</sup>.

فَقَالُوا يَا مَعْشَرَ الْأَنْصَارِ قُرَيْشٌ أَحَقُّ بِالْأَمْرِ مِنْكُمْ لِأَنَّ رَسُولَ اللَّهِ ص مِنْ قُرَيْشٍ وَ الْمُهَاجِرُونَ خَيْرٌ مِنْكُمْ لِأَنَّ اللَّهَ بَدَأَ بِهِمْ فِي كِتَابِهِ وَ فَضَّلَهُمْ قَالَ رَسُولُ اللَّهِ ص الْأَئِمَّةُ مِنْ قُرَيْشٍ

They (Emigrants) said, 'O communities of Helpers! Quraysh are more rightful with the command than you are because Allah<sup>azwj</sup> Began with them in His<sup>azwj</sup> Book, and merited them. Rasool-Allah<sup>saww</sup> had said: 'The Imams<sup>asws</sup> are from Quraysh'.

وَ قَالَ سَلْمَانُ فَأَتَيْتُ عَلَيْهِ وَ هُوَ يُعَسِّلُ رَسُولَ اللَّهِ ص وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَوْصَى عَلَيْهِ عَ أَنْ لَا يَلِيَّ غُسْلَهُ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ ص مَنْ يُعِينُنِي عَلَى ذَلِكَ فَقَالَ جَبْرِئِيلُ

And Salman<sup>ra</sup> said, 'I<sup>ra</sup> came to Ali<sup>asws</sup> and he<sup>asws</sup> was washing (the body of) Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> had bequeathed to Ali<sup>asws</sup> that no one should be in charge of washing him<sup>saww</sup> apart from him<sup>asws</sup>. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Who will assist me<sup>asws</sup> upon that?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup>'.

فَكَانَ عَلِيٌّ ع لَا يُرِيدُ غُضُوًّا إِلَّا قُلَّبَ لَهُ فَلَمَّا غَسَّلَهُ وَ حَطَّطَهُ وَ كَفَّنَتْهُ أَدْخَلَنِي وَ أَدْخَلَ أَبَا ذَرٍّ وَ الْمُقْدَادَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع فَتَقَدَّمَ وَ صَفَّقْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ الْعَائِشَةُ فِي الْحُجْرَةِ لَا تَعْلَمُ قَدْ أَخَذَ اللَّهُ بِبَصَرِهَا

So, Ali<sup>asws</sup> did not intend any limb, except it was turned for him<sup>asws</sup>. When he<sup>asws</sup> had washed him<sup>saww</sup>, and embalmed him<sup>saww</sup>, and enshrouded him<sup>saww</sup>, allowed me<sup>ra</sup> to enter, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. He<sup>asws</sup> proceeded and we formed rows behind him<sup>asws</sup>, and prayed Salat upon him<sup>saww</sup>; and Ayesha was in the chamber, not knowing, Allah<sup>azwj</sup> had Seized her sight.

ثُمَّ أَدْخَلَ عَشْرَةً مِنَ الْمُهَاجِرِينَ وَ عَشْرَةً مِنَ الْأَنْصَارِ فَكَانُوا يَدْخُلُونَ وَ يَدْعُونَ وَ يَخْرُجُونَ حَتَّى لَمْ يَبْقَ أَحَدٌ شَهِدَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا صَلَّى عَلَيْهِ

Then ten from the Emigrants and ten from the Helpers entered. They were entering and supplicating and exiting until there had not remained anyone present from the Emigrants and the Helpers except he had prayed Salat upon him<sup>saww</sup>.

قَالَ سَلْمَانُ الْفَارِسِيُّ فَأَخْبَرْتُ عَلَيْهِ ع وَ هُوَ يُعَسِّلُ رَسُولَ اللَّهِ ص بِمَا صَنَعَ الْقَوْمُ وَ قُلْتُ إِنَّ أَبَا بَكْرٍ السَّاعَةَ لَعَلَى مِنْ رَسُولِ اللَّهِ ص مَا يَرْضَوْنَ أَنْ يُبَايَعُوا لَهُ يَدٍ وَاحِدَةٍ وَ إِنَّهُمْ لِيُبَايَعُونَهُ بِيَدَيْهِ جَمِيعاً يَمِينِهِ وَ شِمَالِهِ

Salman Al-Farsi<sup>ra</sup> said, 'I<sup>ra</sup> informed Ali<sup>asws</sup> while he<sup>asws</sup> was washing Rasool-Allah<sup>saww</sup>, with what the people had done, and I<sup>ra</sup> said, 'Abu Bakr, at the moment, is upon the pulpit of Rasool-Allah<sup>saww</sup>. They are not pleased pledging allegiance to him with one hand, and they are pledging allegiance to him with both his hands together, his right hand and his left hand'.

فَقَالَ عَلِيُّ ع يَا سَلْمَانَ وَ هَلْ تَدْرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ قُلْتُ لَا إِلَّا أَنِّي رَأَيْتُهُ فِي ظِلِّهِ بَنِي سَاعِدَةَ حِينَ خَصَمَتِ الْأَنْصَارَ وَ كَانَ أَوَّلُ مَنْ بَايَعَهُ الْمُغَيَّرَةُ بْنُ شُعْبَةَ ثُمَّ بَشِيرُ بْنُ سَعْدٍ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ سَالِمُ مَوْلَى أَبِي حَذَيْفَةَ وَ مُعَاذُ بْنُ جَبَلٍ

Ali<sup>asws</sup> said: 'O Salman<sup>ra</sup>! And do you<sup>ra</sup> know who was the first one to pledge allegiance to him upon the pulpit of Rasool-Allah<sup>saww</sup>?' I<sup>ra</sup> said, 'No, except I<sup>ra</sup> saw him in the shed of the clan of Saaida when the Helpers disputed, and the first one to pledge allegiance was Al-Mugheira Bin Shu'ba, then Bashir Bin Sa'd, then Abu Ubeyda Bin Al-Jarrah, then Umar Bin Al-Khattab, then Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal'.

قَالَ لَسْتُ أَسْأَلُكَ عَنْ هَؤُلَاءِ وَ لَكِنْ تَدْرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ حِينَ صَعِدَ الْمِنْبَرِ قُلْتُ لَا وَ لَكِنْ رَأَيْتُ شَيْخًا كَبِيرًا يَتَوَكَّأُ عَلَى عَصَاهُ بَيْنَ عَيْنَيْهِ سَجْدَةً شَدِيدَ التَّشْمِيرِ صَعِدَ الْمِنْبَرِ أَوَّلَ مَنْ صَعِدَ وَ خَرَّ وَ هُوَ يَبْكِي وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَمُتْنِي حَتَّى رَأَيْتَكَ فِي هَذَا الْمَكَانِ ابْسُطْ يَدَكَ

He<sup>asws</sup> said: 'I<sup>asws</sup> am not asking you<sup>ra</sup> about them, but do you know the first one to pledge allegiance to him when he ascended the pulpit?' I<sup>ra</sup> said, 'No, but I saw an old man, aged, leaning upon his staff, there was the mark between his eyes due to intense prostrations, ascending the pulpit, the first one to ascend and he fell (in Sajdah) and he was crying and saying, 'The Praise is for Allah<sup>azwj</sup> Who did not Cause me to die until I saw you in this place. Extend your hand!'

فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ قَالَ يَوْمَ كَيْوَمِ آدَمَ ثُمَّ نَزَلَ فَخَرَجَ مِنَ الْمَسْجِدِ

He (Abu Bakr) extended his hand, and he pledged allegiance to him. Then he said, 'A day like the day of Adam<sup>as</sup>. Then he descended and went out from the Masjid'.

فَقَالَ عَلِيُّ ع يَا سَلْمَانَ أَ تَدْرِي مَنْ هُوَ قُلْتُ لَا وَ لَقَدْ سَاءَتْ نِي مَقَالَتُهُ كَأَنَّهُ شَامِتٌ بِمَوْتِ رَسُولِ اللَّهِ ص

Ali<sup>asws</sup> said: 'O Salman<sup>ra</sup>! Do you know who he was?' I<sup>ra</sup> said, 'No, and his words had displeased me<sup>ra</sup>, as if he was gloating with the expiry of Rasool-Allah<sup>saww</sup>'.

قَالَ عَلِيُّ ع فَإِنَّ ذَلِكَ إِبْلِيسُ لَعَنَهُ اللَّهُ أَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّ إِبْلِيسَ وَ رُؤُسَاءَ أَصْحَابِهِ شَهِدُوا نَصَبَ رَسُولِ اللَّهِ ص إِثْنَيْ يَوْمٍ غَدِيرِ خُمٍّ بِمَا أَمَرَهُ اللَّهُ فَأَخْبَرَهُمْ بِأَنِّي أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَمَرَهُمْ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ

Ali<sup>asws</sup> said: 'For sure he was Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>. Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> that Iblees<sup>la</sup> and the chief of his<sup>la</sup> companions attended my<sup>asws</sup> nomination by Rasool-Allah<sup>saww</sup> on the day of Ghadeer Khumm with what Allah<sup>azwj</sup> had Commanded him. So he<sup>saww</sup> informed them that I<sup>asws</sup> was foremost with them than their own selves, and ordered them that the one present should deliver to the absentee.

فَأَقْبَلَ إِلَى إِبْلِيسَ أَبَالِسْتُهُ وَ مَرَدَّهُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ الْأُمَّةُ أُمَّةٌ مَرْخُومَةٌ مَعْصُومَةٌ فَمَا لَكَ وَ لَا لَنَا عَلَيْهِمْ سَبِيلٌ وَ قَدْ أَعْلَمُوا مَفْزَعَهُمْ وَ إِمَامَهُمْ بَعْدَ نَبِيِّهِمْ فَانْطَلَقَ إِبْلِيسُ كَتِيبًا حَزِينًا وَ

So they turned to Iblees<sup>la</sup>, his<sup>la</sup> devils, and castaways of his<sup>la</sup> companions and they said to him<sup>la</sup>, 'This community is a Mercied community, protected. There is neither any way for you<sup>la</sup> nor for us upon them, and they have already known their shelter and their Imam<sup>asws</sup> after their Prophet<sup>saww</sup>. Iblees<sup>la</sup> went away bleak, grieving.



قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّ لَوْ فُيْضَ أَنَّ النَّاسَ سَيُبَايِعُونَ أَبَا بَكْرٍ فِي ظِلَّةِ بَنِي سَاعِدَةَ بَعْدَ تَخَاصُّمِهِمْ بِحَقِّنَا وَ حُجَّتِنَا ثُمَّ يَأْتُونَ الْمَسْجِدَ فَيَكُونُ أَوَّلُ مَنْ يُبَايِعُهُ عَلَى مِنْبَرِي إِبْلِيسَ فِي صُورَةِ شَيْخٍ كَبِيرٍ مُشَمَّرٍ يَقُولُ كَذَا وَ كَذَا

Amir Al-Momineen<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup>: 'If I<sup>saww</sup> were to pass away, the people would be pledging allegiance to Abu Bakr in a shade (shed) of the clan of Saaida after their disputing our<sup>asws</sup> rights and our<sup>asws</sup> arguments. Then they would come to the Masjid and the first one to pledge allegiance to upon my<sup>saww</sup> pulpit would be Iblees<sup>la</sup> in the image of an old man, aged, tucked up. He<sup>la</sup> would be saying such and such.

ثُمَّ يُخْرُجُ فَيَجْمَعُ شَيَاطِينَهُ وَ أَتَالِسْتَهُ فَيَجْرُونَ سَجْدًا وَ يَقُولُونَ يَا سَيِّدَهُمْ وَ يَا كَبِيرَهُمْ أَنْتَ الَّذِي أَخْرَجْتَ آدَمَ مِنَ الْجَنَّةِ

Then he<sup>la</sup> would go out and gather his<sup>la</sup> satans, and his<sup>la</sup> devils. They would fall down in Sajdah and say, 'O their chief, and O their elder! You<sup>la</sup> are the one who got Adam<sup>as</sup> expelled from the Paradise'.

فَيَقُولُ أَيُّ أُمَّةٍ لَمْ تَضِلَّ بَعْدَ نَبِيِّهَا كَلَّا زَعَمْتُمْ أَنَّ لَيْسَ لِي عَلَيْهِمْ سَبِيلٌ فَكَيْفَ رَأَيْتُمُونِي صَنَعْتُ بِهِمْ حِينَ تَرَكُوا مَا أَمَرَهُمُ اللَّهُ بِهِ مِنْ طَاعَتِهِ وَ أَمَرَهُمُ رَسُولُ اللَّهِ ص وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَلْمَهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

He<sup>la</sup> would say, 'Yes, Which community did not stray after its Prophet<sup>as</sup>? Never! You are alleging that there is no way for me<sup>la</sup> upon them, so how do you<sup>la</sup> see me<sup>la</sup> doing with them when they neglected what Allah<sup>azwj</sup> had Commanded them with of obeying him<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> had ordered them (as well), and that is the Word of the Exalted: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**'.

قَالَ سَلْمَانٌ فَلَمَّا أَنْ كَانَ اللَّيْلُ حَمَلَ عَلِيٌّ ع فَاطِمَةَ ع عَلَى جِمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ ع فَلَمْ يَدْعُ أَحَدًا مِنْ أَهْلِ بَدْرِ مِنَ الْمُهَاجِرِينَ وَ لَا مِنْ الْأَنْصَارِ إِلَّا أَنَّهُ فِي مَنْزِلِهِ فَذَكَرَهُمْ حَقَّهُ وَ دَعَاهُمْ إِلَى نُصْرَتِهِ

Salman<sup>ra</sup> said, 'When it was the night, Ali<sup>asws</sup> carried (Syeda) Fatima<sup>asws</sup> upon a donkey and held the hands of his<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. He<sup>asws</sup> did not leave anyone from the people of Badr (participants in the battle), neither from the Emigrants nor from the Helpers, except he<sup>asws</sup> came to him in his house, and reminded them of his<sup>asws</sup> right, and called them to help him<sup>asws</sup>.

فَمَا اسْتَجَابَ لَهُ مِنْهُمْ إِلَّا أَرْبَعَةٌ وَ أَرْبَعُونَ رَجُلًا فَأَمَرَهُمْ أَنْ يُصْبِحُوا بُكْرَةً مُخَلَّعِينَ رُءُوسَهُمْ مَعَهُمْ سِلَاحُهُمْ لِيُبَايِعُوهُ عَلَى الْمَوْتِ فَأَصْبَحُوا فَلَمْ يُوَافِ مِنْهُمْ أَحَدٌ إِلَّا أَرْبَعَةٌ

But no one from them answered to him<sup>asws</sup> except forty four men. He<sup>asws</sup> instructed them they should come in early morning having shaved their heads, having their weapons with them, in order to pledge allegiance to him<sup>asws</sup> upon the death. They woke up in the morning and not one of them was loyal except four'.

فَقُلْتُ لِسَلْمَانَ مِنَ الْأَرْبَعَةِ فَقَالَ أَنَا وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ الرَّبِيعُ بْنُ الْعَوَّامِ ثُمَّ أَتَاهُمْ عَلِيٌّ ع مِنَ اللَّيْلِ الْمُقْبِلَةِ فَنَاشَدَهُمْ فَقَالُوا نُصْبِحُكَ بُكْرَةً فَمَا مِنْهُمْ أَحَدٌ أَتَاهُ غَيْرَنَا ثُمَّ أَتَاهُمْ اللَّيْلَةُ الثَّالِثَةُ فَمَا أَتَاهُ غَيْرَنَا

I said to Salman<sup>ra</sup>, 'Who were the four?' He<sup>ra</sup> said, 'I<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Al-Zubeyr Bin Al-Awwam. Then Ali<sup>asws</sup> came to them in the next night, and adjured them. They said, 'We shall come tomorrow morning'. But, not one of them came to him<sup>asws</sup> apart from us<sup>ra</sup>. Then he<sup>asws</sup> went to them the third night. But no one came to him<sup>asws</sup> apart from us<sup>ra</sup>.

فَلَمَّا رَأَى عَلِيٌّ عَ عَذْرَهُمْ وَ قِلَّةَ وَفَائِهِمْ لَهُ لَزِمَ بَيْتَهُ وَ أَقْبَلَ عَلَى الْقُرْآنِ يُؤَلِّفُهُ وَ يَجْمَعُهُ فَلَمْ يَخْرُجْ مِنْ بَيْتِهِ حَتَّى جَمَعَهُ وَ كَانَ فِي الصُّحُفِ وَ الشُّطَاظِ وَ الْأَكْتَافِ وَ الرَّقَاعِ

When Ali<sup>asws</sup> saw their betrayal and scarcity of their loyalty to him<sup>asws</sup>, he<sup>asws</sup> stayed in his<sup>asws</sup> house and turned to the Quran, compiling it, and collecting it. He<sup>asws</sup> did not come out from his<sup>asws</sup> house until he<sup>asws</sup> had collected it, and it used to be in the papers, and the fragments, and the (animal) shoulder bones, and the palm leaves.

فَلَمَّا جَمَعَهُ كُلَّهُ وَ كَتَبَهُ بِيَدِهِ تَنْزِيلَهُ وَ تَأْوِيلَهُ وَ النَّاسِخَ مِنْهُ وَ الْمَنْسُوحَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَخْرَجَ فَبَايَعَ فَبَعَثَ إِلَيْهِ عَلِيٌّ عَ أَنِّي مَشْغُولٌ وَ قَدْ آلَيْتُ عَلَى نَفْسِي يَمِينًا أَنْ لَا أَرْتَدِيَ بِرِدَائٍ إِلَّا لِلصَّلَاةِ حَتَّى أُؤَلِّفَ الْقُرْآنَ وَ أَجْمَعَهُ

When he<sup>asws</sup> had collected all of it and written it with his<sup>asws</sup> hand, and interpreted it, and the Abrogating from it and the Abrogated, Abu Bakr sent a message to him, 'Come out and pledge allegiance'. Ali<sup>asws</sup> sent a message to him: 'I<sup>asws</sup> am busy and have sworn a vow upon myself<sup>asws</sup> that I<sup>asws</sup> will not cloak myself with a cloak except for the Salat, until I<sup>asws</sup> have compiled the Quran and have collected it'.

فَسَكَتُوا عَنْهُ أَيَّامًا فَجَمَعَهُ فِي ثَوْبٍ وَاحِدٍ وَ خَتَمَهُ ثُمَّ خَرَجَ إِلَى النَّاسِ وَ هُمْ مُجْتَمِعُونَ مَعَ أَبِي بَكْرٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَ فَنَادَى عَلِيٌّ عَ بِأَعْلَى صَوْتِهِ أَتَيْهَا النَّاسُ أَنِّي لَمْ أَزَلْ مُنْذُ فُيِضَ رَسُولُ اللَّهِ صَ مَشْغُولًا بِغُسْلِهِ ثُمَّ بِالْقُرْآنِ حَتَّى جَمَعْتُهُ كُلَّهُ فِي هَذَا الثَّوْبِ الْوَاحِدِ

They were silent from him for days. He<sup>asws</sup> collected it in one cloth and sealed it. Then he<sup>asws</sup> came out to the people, and they were gathered with Abu Bakr in the Masjid of Rasool-Allah<sup>saww</sup>. Ali<sup>asws</sup> called out at the top of his<sup>asws</sup> voice: 'O you people! Since Rasool-Allah<sup>saww</sup> passed away I<sup>asws</sup> have been pre-occupied with washing him<sup>saww</sup>, then with the Quran until I<sup>asws</sup> have (now) collected it, all of it, in this one cloth.

فَلَمْ يُنْزِلِ اللَّهُ عَلَى رَسُولِهِ آيَةً مِنْهُ إِلَّا وَ قَدْ جَمَعْتُهَا وَ لَيْسَتْ مِنْهُ آيَةٌ إِلَّا وَ قَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ صَ وَ عَلَّمَنِي تَأْوِيلَهَا

There is no Verse from it Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> except and I<sup>asws</sup> have collected it, and there isn't any Verse from it except and Rasool-Allah<sup>saww</sup> had read it out to me<sup>asws</sup> and taught me<sup>asws</sup> its interpretation'.

ثُمَّ قَالَ عَلِيٌّ عَ لِقَلَّا تَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Then Ali<sup>asws</sup> said: 'Lest you might be saying tomorrow, **'We were oblivious of this' [7:172]**'.

ثُمَّ قَالَ هُمْ عَلِيٌّ عَ لَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنِّي لَمْ أَدْعُكُمْ إِلَى نُصْرَتِي وَ لَمْ أَذْكُرْكُمْ حَقِّي وَ لَمْ أَدْعُكُمْ إِلَى كِتَابِ اللَّهِ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ

Then Ali<sup>asws</sup> said to them: 'You cannot be saying on the Day of Qiyamah that I<sup>asws</sup> did not call you all to help me<sup>asws</sup>, and I<sup>asws</sup> did not make you realise my<sup>asws</sup> rights, and I<sup>asws</sup> did not call you to the Book of Allah<sup>azwj</sup>, from its beginning to its end'.

فَقَالَ لَهُ عُمَرُ مَا أَعْنَانَا بِمَا مَعَنَا مِنَ الْقُرْآنِ عَمَّا تَدْعُونَا إِلَيْهِ ثُمَّ دَخَلَ عَلَيَّ عَ بَيْتِهِ

Then Umar said to him, 'We are needless with what is with us from the Quran, from what you<sup>asws</sup> are calling us to'. Then Ali<sup>asws</sup> entered his<sup>asws</sup> house.

وَقَالَ عُمَرُ لِأَبِي بَكْرٍ أَرْسِلْ إِلَى عَلِيٍّ فَلْيُبَايِعْ فَإِنَّا لَسْنَا فِي شَيْءٍ حَتَّى يُبَايِعَ وَ لَوْ قَدْ بَايَعَ أَمِنَّا

And Umar said to Abu Bakr, 'Send a message to Ali<sup>asws</sup> and let him<sup>asws</sup> pledge allegiance, for we aren't in anything until he<sup>asws</sup> pledges allegiance, and if he<sup>asws</sup> were to pledge allegiance, we would be secure'.

فَأَرْسَلَ إِلَيْهِ أَبُو بَكْرٍ أَجَبَ خَلِيفَةَ رَسُولِ اللَّهِ ص فَأَتَاهُ الرَّسُولُ فَقَالَ لَهُ ذَلِكَ فَقَالَ لَهُ عَلِيٌّ ع سُبْحَانَ اللَّهِ مَا أَسْرَعَ مَا كَذَبْتُمْ عَلَى رَسُولِ اللَّهِ ص إِنَّهُ لَيَعْلَمُ وَيَعْلَمُ الَّذِينَ حَوْلَهُ أَنَّ اللَّهَ وَ رَسُولَهُ لَمْ يَسْتَخْلِفَا غَيْرِي

Abu Bakr send a message to him<sup>asws</sup>, 'Answer the caliph of Rasool-Allah<sup>saww</sup>'. The messenger came to him<sup>asws</sup> and said that to him<sup>asws</sup>. Ali<sup>asws</sup> said to him: 'Glory be to Allah<sup>azwj</sup>! How quickly you have belied upon Rasool-Allah<sup>saww</sup>! Surely he knows, and so do the ones around him that Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> did not make a Caliph apart from me<sup>asws</sup>'.

وَدَهَبَ الرَّسُولُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ فَقَالَ أَذْهَبَ فَقُلْ لَهُ أَجَبَ أَمِيرَ الْمُؤْمِنِينَ أَبَا بَكْرٍ فَأَتَاهُ فَأَخْبَرَهُ بِمَا قَالَ

And the messenger went and informed him with what he<sup>asws</sup> had said to him. He said, 'Go and say to him<sup>asws</sup>, 'Answer to 'Amir Al-Momineen' Abu Bakr'. He came to him<sup>asws</sup> and informed him<sup>asws</sup> with what he had said.

فَقَالَ عَلِيٌّ ع سُبْحَانَ اللَّهِ مَا وَ اللَّهِ طَالَ الْعَهْدُ فَيَنْسَى وَ اللَّهُ إِنَّهُ لَيَعْلَمُ أَنَّ هَذَا الْإِسْمَ لَا يَصْلُحُ إِلَّا لِي وَ لَقَدْ أَمَرَهُ رَسُولُ اللَّهِ ص وَ هُوَ سَابِعُ سَبْعَةٍ فَسَلِّمُوا عَلَيَّ بِأَمْرِ الْمُؤْمِنِينَ

Ali<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! By Allah<sup>azwj</sup>, the time has not been long and he has forgotten. By Allah<sup>azwj</sup>, he knows that this is the name not correct except for me<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> had ordered him, and he was the seventh of the seven, and they had greeted unto me<sup>asws</sup> as 'Amir Al-Momineen'.

فَاسْتَفْهَمَ هُوَ وَ صَاحِبُهُ مِنْ بَيْنِ السَّبْعَةِ فَقَالَا أَمْرٌ مِنَ اللَّهِ وَ رَسُولِهِ

Thus, he and his companion did understand, from between the seven, so they said, 'Is it a Command from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص نَعَمْ حَقًّا مِنَ اللَّهِ وَ رَسُولِهِ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ صَاحِبُ لُؤَاءِ الْعَرِّ الْمُحَجَّلِينَ يُقْعِدُهُ اللَّهُ عَرْ وَ حَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ

Rasool-Allah<sup>saww</sup> said to them: 'Yes, truly from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>asws</sup> is 'Amir Al-Momineen', and chief of the Muslims, and owner of the flag of the resplendent. Allah<sup>azwj</sup> Mighty and Majestic would Make him<sup>asws</sup> to be seated upon the Bridge, and he<sup>asws</sup> would enter his<sup>asws</sup> friends into the Paradise, and his<sup>asws</sup> enemies into the Fire'.

فَانْطَلَقَ الرَّسُولُ فَأَخْبَرَهُ بِمَا قَالَ فَسَكَتُوا عَنْهُ يَوْمَئِذٍ ذَلِكَ

The messenger went and informed him with what he<sup>asws</sup> had said. They were silent from him<sup>asws</sup> on that day of theirs.

قَالَ فَلَمَّا كَانَ اللَّيْلُ حَمَلَ عَلِيٌّ عَ فَاطِمَةَ عَ عَلَى حِمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ عَ فَلَمْ يَدَعْ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَ إِلَّا أَنَاةً فِي مَنْزِلِهِ فَنَاشَدَهُمُ اللَّهُ حَقَّهُ وَ دَعَاهُمْ إِلَى نُصْرَتِهِ فَمَا اسْتَحَابَ مِنْهُمْ رَجُلٌ غَيْرَنَا أَرْبَعَةً

He (Salman<sup>ra</sup>) said, 'When it was the night, Ali<sup>asws</sup> carried (Syeda) Fatima<sup>asws</sup> upon a donkey, and held the hands of his<sup>asws</sup> two sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. He<sup>asws</sup> did not leave anyone from the companions of Rasool-Allah<sup>saww</sup> except he<sup>asws</sup> went to his house and adjured them with Allah<sup>azwj</sup> of his<sup>asws</sup> rights, and called them to help him<sup>asws</sup>. But no man from them answered apart from us<sup>ra</sup> four.

فَإِنَّا حَلَقْنَا رُءُوسَنَا وَ بَدَلْنَا لَهُ نُصْرَتَنَا وَ كَانَ الزُّبَيْرُ أَشَدَّنَا بَصِيرَةً فِي نُصْرَتِهِ فَلَمَّا أَنْ رَأَى عَلِيٌّ عَ حِذْلَانَ النَّاسِ إِلَيْهِ وَ تَرَكَهُمْ نُصْرَتَهُ وَ اجْتِمَاعَ كَلِمَتِهِمْ مَعَ أَبِي بَكْرٍ وَ تَعْظِيمَهُمْ إِلَيْهِ لَرِمَ بَيْنَهُ

So, we<sup>ra</sup> shaved our<sup>asws</sup> heads and we exerted our<sup>asws</sup> help to him<sup>asws</sup>, and Al-Zubeyr was the most intense of us of insight in our helping him<sup>asws</sup>. When Ali<sup>asws</sup> saw the abandonment of the people to him<sup>asws</sup>, and their negligence in helping him<sup>asws</sup>, and their gathering their words with Abu Bakr, and their revering him, he<sup>asws</sup> stayed in his<sup>asws</sup> house.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ مَا يَمْنَعُكَ أَنْ تَتَّبِعْتَ إِلَيْهِ فَيُبَايِعَ فَإِنَّهُ لَمْ يَبْقَ أَحَدٌ إِلَّا وَ قَدْ بَايَعَ غَيْرَهُ وَ غَيْرَ هَؤُلَاءِ الْأَرْبَعَةِ

Umar said to Abu Bakr, 'What prevents you from dispatching (men) to him<sup>asws</sup>, so he<sup>asws</sup> pledge allegiance, for there does not remain anyone except and he has pledged allegiance apart from him<sup>asws</sup> and those four'.

وَ كَانَ أَبُو بَكْرٍ أَرْقَ الرَّجُلَيْنِ وَ أَرْفَقَهُمَا وَ أَذَاهُمَا وَ أَبْعَدَهُمَا غَوْرًا وَ الْآخِرُ أَفْظَهُمَا وَ أَغْلَظَهُمَا وَ أَجْفَاهُمَا

And Abu Bakr was softer of the two men, and gentler of the two, and more benign of the two, and more thoughtful of the two; and the other one (Umar) was more shot-tempered of the two, and harsher of the two, and more treacherous of the two.

فَقَالَ لَهُ أَبُو بَكْرٍ مَنْ يُرْسِلُ إِلَيْهِ فَقَالَ عُمَرُ يُرْسِلُ إِلَيْهِ فُتُفُذًا فَهُوَ رَجُلٌ فَظٌّ غَلِيظٌ جَافٍ مِنَ الطُّلُقَاءِ أَحَدُ بَنِي عَدِيٍّ بْنِ كَعْبٍ

Abu Bakr said to him, 'Who shall we sent to him<sup>asws</sup>?' Umar said, 'We should send Qunfuz to him, for he is a rude, harsh man, from the freed ones of (battle of) Ohad of the clan of Uday Bin Ka'ab'.

فَأَرْسَلَهُ وَ أَرْسَلَ مَعَهُ أَعْوَانًا وَ انْطَلَقَ فَاسْتَأْذَنَ عَلَى عَلِيٍّ ع فَأَبَى أَنْ يَأْذَنَ لَهُمْ فَرَجَعَ أَصْحَابُ قُنْفُزٍ إِلَى أَبِي بَكْرٍ وَ عُمَرُ وَ هُمَا جَالِسَانِ فِي الْمَسْجِدِ وَ النَّاسُ حَوْلَهُمَا فَقَالُوا لَمْ يُؤْذَنَ لَنَا فَقَالَ عُمَرُ اذْهَبُوا فَإِنْ أَذِنَ لَكُمْ وَ إِلَّا فَأَدْخِلُوا بِغَيْرِ إِذْنٍ

He sent him, and sent assistants with him, and he went and sought permission to see Ali<sup>asws</sup>, but he<sup>asws</sup> refused to give permission to them. The companions of Qunfuz returned to Abu bakr and Umar, and they were both seated in the Masjid, and the people were around them. They said, 'He did not permit for us'. Umar said, 'Go! Either he<sup>asws</sup> permits for you or else entered without permission'.

فَانْطَلَقُوا فَاسْتَأْذَنُوا فَقَالَتْ فَاطِمَةُ ع أُخْرِجْ عَلَيْكُمْ أَنْ تَدْخُلُوا عَلَى بَيْتِي بِغَيْرِ إِذْنٍ فَرَجَعُوا وَ ثَبَتَ قُنْفُزُ الْمَلْعُونُ فَقَالُوا إِنَّ فَاطِمَةَ قَالَتْ كَذَا وَ كَذَا فَتَحَرَّجْنَا أَنْ نَدْخُلَ بَيْتَهَا بِغَيْرِ إِذْنٍ

They went and sought permission. (Syeda) Fatima<sup>asws</sup> said: 'I<sup>asws</sup> forbid you from entering into my<sup>asws</sup> house without permission'. They returned and Qunfuz the accursed stayed affirmed. They said, (Syeda) 'Fatima<sup>asws</sup> said such and such, and she<sup>asws</sup> forbid us from entering her<sup>asws</sup> house without permission'.

فَغَضِبَ عُمَرُ وَ قَالَ مَا لَنَا وَ لِلنِّسَاءِ ثُمَّ أَمَرَ أَنَا سَأَ حَوْلَهُ بِتَحْصِيلِ الْحَطَبِ وَ حَمَلُوا الْحَطَبَ وَ حَمَلَ مَعَهُمْ عُمَرُ فَجَعَلُوهُ حَوْلَ مَنْزِلِ عَلِيٍّ ع وَ فِيهِ عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا ع

Umar got angered and said, 'What is it to us and the women?' Then he ordered the people around him with collecting the firewood, and they carried the firewood, and Umar carried along with them, and they made it to be around the house of Ali<sup>asws</sup>, and in it were Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and her<sup>asws</sup> two sons<sup>asws</sup>.

ثُمَّ نَادَى عُمَرُ حَتَّى أَسْمَعَ عَلِيًّا وَ فَاطِمَةَ وَ اللَّهَ لَتَخْرُجَنَّ يَا عَلِيُّ وَ لَتُبَايِعَنَّ خَلِيفَةَ رَسُولِ اللَّهِ وَ إِلَّا أَصْرَمْتُ عَلَيْكَ النَّارَ

Then Umar called out until Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> heard, 'By Allah<sup>azwj</sup>! Either you<sup>asws</sup> will come out, O Ali<sup>asws</sup>, and pledged allegiance to the caliph of Rasool-Allah<sup>saww</sup>, or else I will ignite the fire upon you<sup>asws</sup>!'

فَقَامَتْ فَاطِمَةُ ع فَقَالَتْ يَا عُمَرُ مَا لَنَا وَ لَكَ فَقَالَ افْتَحِي الْبَابَ وَ إِلَّا أَخْرَفْنَا عَلَيْكُمْ بَيْتَكُمْ فَقَالَتْ يَا عُمَرُ أَمَا تَتَّقِي اللَّهَ تَدْخُلُ عَلَى بَيْتِي

(Syeda) Fatima<sup>asws</sup> stood up and said, 'O Umar! What have we<sup>asws</sup> to do with you?' He said, 'Open the door or else I will burn your house upon you'. She<sup>asws</sup> said, 'O Umar! Do you not fear Allah<sup>azwj</sup>, in entering into my<sup>asws</sup> house?'

فَأَبَى أَنْ يَنْصَرِفَ وَ دَعَا عُمَرُ بِالنَّارِ فَأَضْرَمَهَا فِي الْبَابِ ثُمَّ دَفَعَهُ فَدَخَلَ فَاسْتَقْبَلَتْهُ فَاطِمَةُ ع وَ صَاحَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَرَفَعَ عُمَرُ السَّيْفَ وَ هُوَ فِي غِمْدِهِ فَوَجَّأَ بِهِ حَنْبَهَا فَصَرَحَتْ يَا أَبَتَاهُ فَرَفَعَ السَّوْطَ فَصَرَبَ بِهِ ذِرَاعَهَا فَنَادَتْ يَا رَسُولَ اللَّهِ لَيْتَسَ مَا خَلَقَكَ أَبُو بَكْرٍ وَ عُمَرُ

But he refused to leave. And Umar called for the fire and ignited it in the door. Then he pushed it and entered. (Syeda) Fatima<sup>asws</sup> was facing him, and she<sup>asws</sup> shouted: 'O father<sup>saww</sup>! O Rasool-Allah<sup>saww</sup>!' Umar raised the sword, and it was in its sheath, and pained her<sup>asws</sup> side with it. She<sup>asws</sup> cried out: 'O father<sup>saww</sup>!' He raised the whip and struck her<sup>asws</sup> forearm with

it. She<sup>asws</sup> called out: 'O Rasool-Allah<sup>saww</sup>! Evil is what Abu Bakr and Umar have replaced you<sup>saww</sup> with!'

فَوُتِبَ عَلَيَّ ع فَأَخَذَ بِتَلَابِيهِ فَصَرَعَهُ وَوَجَأَ أَنْفَهُ وَرَقَبَتَهُ وَهَمَّ بِقَتْلِهِ فَذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاهُ بِهِ فَقَالَ وَ الَّذِي كَرَّمَ مُحَمَّدًا ص بِالنَّبُوءَةِ يَا ابْنَ صُهَاك لَوْ لَا كِتَابُكَ مِنَ اللَّهِ سَبَقَ وَ عَهْدُ عَهْدِي إِلَى رَسُولِ اللَّهِ ص لَعَلِمْتَ أَنَّكَ لَا تَدْخُلُ بَيْتِي

Ali<sup>asws</sup> leapt and grabbed his collar and wrestled him and pained his nose and his neck, and thought of killing him. Then he<sup>asws</sup> remembered the words of Rasool-Allah<sup>saww</sup> and what he<sup>saww</sup> had bequeathed him<sup>asws</sup> with. He<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Honoured Muhammad<sup>saww</sup> with the Prophet-hood, O Ibn Sahhak! **Had there not been a preceding Book from Allah [8:68]**, and a pact promised to me<sup>asws</sup> by Rasool-Allah<sup>saww</sup>, you would have known that you cannot enter my<sup>asws</sup> house!'

فَأَرْسَلَ عُمَرُ يَسْتَعِيثُ فَأَقْبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ وَ نَارَ عَلِيٍّ ع إِلَى سَيْفِهِ فَرَجَعَ فَنَفَذَ إِلَى أَبِي بَكْرٍ وَ هُوَ يَتَخَوَّفُ أَنْ يُخْرِجَ عَلِيٍّ ع بِسَيْفِهِ لِمَا قَدْ عَرَفَ مِنْ بَأْسِهِ وَ شِدَّتِهِ فَقَالَ أَبُو بَكْرٍ لِفُنُفُذٍ ارْجِعْ فَإِنْ خَرَجَ فَأَفْتَحِمُ عَلَيْهِ بَيْتَهُ فَإِنْ ائْتَمَعَ فَأَضْرِمُ عَلَيْهِمْ بَيْتَهُمُ النَّارَ

Umar yelled for help, and the people came until they enter the house, and Ali<sup>asws</sup> reached for his<sup>asws</sup> sword. So, Qunfuz returned and he was scared of Ali<sup>asws</sup> bringing out his<sup>asws</sup> sword due to what he had recognise from his<sup>asws</sup> bravery and severity. Abu Bakr said to Qunfuz, 'Return. If he<sup>asws</sup> comes out, storm his<sup>asws</sup> house unto him<sup>asws</sup>, and if he<sup>asws</sup> refuses, then ignite the fire upon their house!'

فَانْطَلَقَ فَنَفَذَ الْمَلْعُونُ فَأَفْتَحِمَ هُوَ وَ أَصْحَابُهُ بَعِيرٍ إِذْنٍ وَ نَارَ عَلِيٍّ ع إِلَى سَيْفِهِ فَسَبَقُوهُ إِلَيْهِ وَ كَانُوا يَتَنَاقَلُونَ بَعْضُ سُيُوفِهِمْ فَكَانُوا قَالُوا فِي عُنُقِهِ حَبْلًا وَ خَالَتْ بَيْنَهُمْ وَ بَيْنَهُ فَاطِمَةُ ع عِنْدَ بَابِ الْبَيْتِ

Qunfuz the accursed went, and he and his companions stormed in without permission, and Ali<sup>asws</sup> reached for his<sup>asws</sup> sword, but he preceded him<sup>asws</sup> to it, and they were many of them. Some of them grabbed their swords and they were many, and they threw a rope upon his<sup>asws</sup> neck, and (Syeda) Fatima<sup>asws</sup> blocked between them and him<sup>asws</sup> at the door of the house.

فَضْرَبَهَا فَنَفَذَ الْمَلْعُونُ بِالسَّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِي عَضُدِهَا مِثْلَ الدُّمْلُجِ مِنْ صَرَبَتِهِ لَعَنَهُ اللَّهُ

Qunfuz the accursed hit her<sup>asws</sup> with the whip. She<sup>asws</sup> passed away when she<sup>asws</sup> passed away and in her<sup>asws</sup> upper arm was the swelling from his<sup>la</sup> strike, may Allah<sup>azwj</sup> Curse him<sup>la</sup>.

ثُمَّ انْطَلَقُوا بِعَلِيٍّ ع يُقْتَلُ حَتَّى انْتَهَى بِهِ إِلَى أَبِي بَكْرٍ وَ عُمَرُ قَائِمٌ بِالسَّيْفِ عَلَى رَأْسِهِ وَ خَالِدُ بْنُ الْوَلِيدِ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَالِمُ مَوْلَى أَبِي حَذِيفَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ بَشِيرُ بْنُ سَعْدٍ وَ سَائِرُ النَّاسِ حَوْلَ أَبِي بَكْرٍ عَلَيْهِمُ السَّلَاحُ

Then they went with Ali<sup>asws</sup> dragging until they ended with him<sup>asws</sup> to Abu Bakr, and Umar was standing with the sword upon his head, and (so were) Khalid Bin Al-Waleed and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal, and Al-Mugheira Bin Shu'ba, and Aseyd Bin Huzeyr, and Bashir Bin Sa'ad. And the rest of the people were around Abu Bakr, having the weapons upon them'.

قَالَ قُلْتُ لِسَلْمَانَ أَدْخَلُوا عَلَى فَاطِمَةَ بَعِيرٍ إِذْنٍ قَالَ إِي وَ اللَّهِ وَ مَا عَلَيْهَا حِمَارٌ فَتَادَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَلَيْسَ مَا خَلَفَكَ أَبُو بَكْرٍ وَ عُمَرُ وَ عَيْنَاكَ لَمْ تَنْفَقْ فِي قَبْرِكَ تُنَادِي بِأَعْلَى صَوْتِهَا

He (Suleym) said, 'I said to Salman<sup>ra</sup>, 'They entered upon (the house of) (Syeda) Fatima<sup>asws</sup> without permission?' He<sup>ra</sup> said, 'Yes, by Allah<sup>azwj</sup>! There was no scarf upon her<sup>asws</sup>. She<sup>asws</sup> called out: 'O father<sup>saww</sup>! O Rasool-Allah<sup>saww</sup>! Evil is what Abu Bakr and Umar have replaced you<sup>saww</sup>, and your<sup>saww</sup> have not even closed in your<sup>saww</sup> grave', calling out at the top of her<sup>asws</sup> voice.

فَلَقَدْ رَأَيْتُ أَبَا بَكْرٍ وَ مَنْ حَوْلَهُ يَبْكُونَ مَا فِيهِمْ إِلَّا بَاكِ غَيْرُ عُمَرَ وَ خَالِدِ بْنِ الْوَلِيدِ وَ الْمُغَيْرَةِ بْنِ شُعْبَةَ وَ عُمَرُ يَقُولُ إِنَّا لَشَنَا مِنَ النِّسَاءِ وَ رَأَيْتُ فِي شَيْءٍ

And Abu Bakr and the ones around him were seen to be crying. There was no one among them except he cried, apart from Umar, and Khalid Bin Al-Waleed, and Al-Mugheira Bin Shuba, and Umar said, 'We have nothing to do with women and their opinions'.

قَالَ فَانْتَهَوْا بَعْلِي عَ إِلَى أَبِي بَكْرٍ وَ هُوَ يَقُولُ أَمَا وَ اللَّهِ لَوْ وَقَعَ سَيْفِي فِي يَدِي لَعَلِمْتُمْ أَنَّكُمْ لَمْ تَصِلُوا إِلَى هَذَا أَبَدًا أَمَا وَ اللَّهِ مَا أَلُومُ نَفْسِي فِي جَهَادِكُمْ وَ لَوْ كُنْتُ أَسْتَمْسِكُ مِنْ أَزْوَاجٍ رَجُلًا لَفَرَّقْتُ جَمَاعَتَكُمْ وَ لَكِنْ لَعَنَ اللَّهُ أَقْوَامًا بَاتِعُونِي ثُمَّ خَذَلُونِي

He (Salman<sup>ra</sup>) said, 'They ended up with Ali<sup>asws</sup> to Abu Bakr, and he<sup>asws</sup> was saying: 'But, by Allah<sup>azwj</sup>, if my<sup>asws</sup> sword were to fall into my<sup>asws</sup> hand, you would have known, you could not have come to this, ever! But, by Allah<sup>azwj</sup>! And if I<sup>asws</sup> could have got hold of forty men, I<sup>asws</sup> would have dispersed your group, but may Allah<sup>azwj</sup> Curse the people who pledged allegiance to me<sup>asws</sup>, then abandoned me<sup>asws</sup>!'

وَ لَمَّا أَنْ بَصُرَ بِهِ أَبُو بَكْرٍ صَاحَ خَلُّوا سَبِيلَهُ فَقَالَ عَلِيٌّ عَ يَا أَبَا بَكْرٍ مَا أَسْرَعَ مَا تَوَقَّيْتُمْ عَلَى رَسُولِ اللَّهِ صَ بِأَيِّ حَقٍّ وَ بِأَيِّ مَنَزِلَةٍ دَعَوْتَ النَّاسَ إِلَى بَيْعَتِكَ أَمْ تُبَايِعُنِي بِالْأَمْسِ بِأَمْرِ اللَّهِ وَ أَمْرِ رَسُولِ اللَّهِ

When Abu Bakr sighted him<sup>asws</sup>, he shouted, 'Free his way!' Ali<sup>asws</sup> said: 'O Abu Bakr! How quickly you have proven to be against Rasool-Allah<sup>azwj</sup>. By which status did you call the people to your allegiance? Did you not pledge allegiance to me yesterday by the Command of Allah<sup>azwj</sup> and the order of Rasool-Allah<sup>saww</sup>?'

وَ قَدْ كَانَ قُنْفُذٌ لَعَنَهُ اللَّهُ ضَرَبَ فَاطِمَةَ عَ بِالسَّوْطِ حِينَ خَالَتْ بَيْنَهُ وَ بَيْنَ زَوْجِهَا وَ أُرْسِلَ إِلَيْهِ عُمَرُ إِذْ خَالَتْ بَيْنَكَ وَ بَيْنَهُ فَاطِمَةُ فَاضْرِبْهَا فَأَلْجَأَهَا قُنْفُذٌ إِلَى عِضَادَةٍ بَيْنَهَا وَ دَفَعَهَا فَكَسَرَ ضِلْعاً مِنْ جَنْبِهَا فَأَلْقَتْ جَنْبِهَا مِنْ بَطْنِهَا فَلَمْ تَزَلْ صَاحِبَةً فِرَاشٍ حَتَّى مَاتَتْ صَلَّى اللَّهُ عَلَيْهَا مِنْ ذَلِكَ شَهِيدَةً

And Qunfuz<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, had hit (Syeda) Fatima<sup>asws</sup> with the whip when she<sup>asws</sup> blocked between him and her<sup>asws</sup> husband<sup>asws</sup>, and Umar had sent a message to him, 'If (Syeda) Fatima<sup>asws</sup> were to come between you and him<sup>asws</sup>, then hit her<sup>asws</sup>'. Qunfuz<sup>la</sup> lashed her<sup>asws</sup> and she<sup>asws</sup> sheltered the frame of her<sup>asws</sup> house, and he pushed it and broke her<sup>asws</sup> ribs from her<sup>asws</sup> side. Her<sup>asws</sup> unborn child was martyred in her<sup>asws</sup> lap. She<sup>asws</sup> did not cease to be in bed until she<sup>asws</sup> passed away from that, a martyr'.



قَالَ وَ لَمَّا انْتَهَى بِعَلِيٍّ ع إِلَى أَبِي بَكْرٍ انْتَهَرَهُ عُمَرُ وَ قَالَ لَهُ بَايِعْ وَ دَعَّ عَنْكَ هَذِهِ الْأَبَاطِيلَ فَقَالَ لَهُ عَلِيٌّ ع فَإِنْ لَمْ أَفْعَلْ فَمَا أَنْتُمْ صَانِعُونَ

He (Salman<sup>ra</sup>) said, 'And when they ended with Ali<sup>asws</sup> to Abu Bakr, Umar snubbed him<sup>asws</sup> and said to him<sup>asws</sup>, 'Pledge allegiance and leave these falsities from you<sup>asws</sup>. Ali<sup>asws</sup> said to him: 'Supposing I<sup>asws</sup> don't do it, then what will you be doing?'

قَالُوا نَقْتُلُكَ ذُلًّا وَ صَغَارًا فَقَالَ إِذَا تَقْتُلُونَ عَبْدَ اللَّهِ وَ أَخَا رَسُولَ اللَّهِ ص قَالَ أَبُو بَكْرٍ أَمَّا عَبْدُ اللَّهِ فَنَعَمْ وَ أَمَّا أَخُو رَسُولِ اللَّهِ ص فَمَا نَقْرُ لَكَ بِهَذَا قَالَ أَ تَجْحَدُونَ أَنَّ رَسُولَ اللَّهِ ص أَخَى بَيْنِي وَ بَيْنَهُ قَالَ نَعَمْ فَأَعَادَ ذَلِكَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ

They said, 'We will kill you<sup>asws</sup> disgracefully and belittling'. He<sup>asws</sup> said: 'Then you would be killing a servant of Allah<sup>azwj</sup> and a brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'. Abu bakr said, 'As for (you<sup>asws</sup> being) a servant of Allah<sup>azwj</sup>, so yes, and as for (you<sup>asws</sup> being) a brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, we do not acknowledge to you<sup>asws</sup> with this'. He<sup>asws</sup> said: 'Are you rejecting that Rasool-Allah<sup>saww</sup> established brother-hood between me<sup>asws</sup> and him<sup>saww</sup>?'. He said, 'Yes'. He<sup>asws</sup> repeated to him repeatedly.

ثُمَّ أَقْبَلَ عَلَيْهِمْ عَلِيٌّ ع فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْشُدْكُمْ اللَّهَ أَسَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ خُمٍّ كَذَا وَ كَذَا وَ فِي غَزْوَةِ تَبُوكَ كَذَا وَ كَذَا

Then Ali<sup>asws</sup> turned towards them and said: 'O community of Muslims, and the Emigrants and the Helpers! I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Didn't you hear Rasool-Allah<sup>saww</sup> saying on the day of Ghadeer Khumm, such and such, and during the military expedition of Tabuk, such and such?'

فَلَمْ يَدَعْ عَلِيٌّ ع شَيْئًا قَالَهُ فِيهِ رَسُولُ اللَّهِ ص عَلَانِيَةً لِلْعَامَّةِ إِلَّا دَكَرَهُمْ إِثَاءً فَقَالُوا اللَّهُمَّ نَعَمْ

Ali<sup>asws</sup> did not leave anything Rasool-Allah<sup>saww</sup> had said regarding him<sup>asws</sup>, announcing to the general public, except he<sup>asws</sup> reminded them of it. They kept saying, 'O Allah<sup>azwj</sup>, yes!'

فَلَمَّا تَخَوَّفَ أَبُو بَكْرٍ أَنْ يَنْصُرَهُ النَّاسُ وَ أَنْ يَمْنَعُوهُ بِأَذَانِهِمْ فَقَالَ كُلُّ مَا قُلْتُ حَقٌّ قَدْ سَمِعْتُمُ بِلَاغَاتِنَا وَ وَعْتُهُ قُلُوبُنَا وَ لَكِنْ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ بَعْدَ هَذَا إِنَّا أَهْلُ بَيْتِ اصْطِفَانَا اللَّهُ وَ أَكْرَمَنَا وَ اخْتَارَ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ إِنَّ اللَّهَ لَمْ يَكُنْ لِيَجْمَعْ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلَافَةَ

When Abu Bakr feared that the people might help him<sup>asws</sup>, and even if he forbids them, he rushed them said, 'All what you<sup>asws</sup> say is true. We have heard it with our ears, and our hearts retained it, but we have heard Rasool-Allah<sup>saww</sup> saying after this: 'We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> Chose us<sup>asws</sup>, and Honoured us<sup>asws</sup>, and Chose the Hereafter to be for us<sup>asws</sup> over the world, and that Allah<sup>azwj</sup> will not happen to Gather for us<sup>asws</sup>, People<sup>asws</sup> of the Household, the Prophet-hood and the Caliphate'.

فَقَالَ عَلِيٌّ ع هَلْ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص شَهِدَ هَذَا مَعَكَ فَقَالَ عُمَرُ صَدَقَ خَلِيفَةُ رَسُولِ اللَّهِ قَدْ سَمِعْنَا هَذَا مِنْهُ كَمَا قَالَ وَ قَالَ أَبُو عُبَيْدَةَ وَ سَامٌ مَوْلَى أَبِي حَذِيفَةَ وَ مُعَاذُ بْنُ جَبَلٍ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص

Ali<sup>asws</sup> said: 'Is there anyone from the companions of Rasool-Allah<sup>saww</sup> who witnessed this with you?' Umar said, 'The caliph of Rasool-Allah<sup>saww</sup> speaks the truth. We have heard this

from him<sup>saww</sup> just as he says'. And Abu Ubeyda, and Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal said, 'We have heard that from Rasool-Allah<sup>saww</sup>'.

فَقَالَ عَلِيٌّ ع لَقَدْ وَفَيْتُمْ بِصَحِيفَتِكُمُ الْمَلْعُونَةِ الَّتِي قَدْ تَعَاقَدْتُمْ عَلَيْهَا فِي الْكَعْبَةِ إِنَّ قَتَلَ اللَّهُ مُحَمَّدًا أَوْ مَاتَ لَتَزُورُنَّ هَذَا الْأَمْرَ عَنَّا أَهْلَ الْبَيْتِ فَقَالَ أَبُو بَكْرٍ فَمَا عَلِمُكَ بِذَلِكَ مَا أَطْلَعْنَاكَ عَلَيْهَا

Ali<sup>asws</sup> said: 'You have been loyal to your agreement, the accursed, which you had agreed upon in the Kabah that, If Allah<sup>azwj</sup> Kills Muhammad<sup>saww</sup>, or he<sup>saww</sup> dies, you will be removing this command from us<sup>asws</sup>, People<sup>asws</sup> of the Household'. Abu Bakr said, 'So what made you<sup>asws</sup> know that? We did not notify you<sup>asws</sup> upon it!'

فَقَالَ عَلِيٌّ ع أَنْتَ يَا زُبَيْرُ وَأَنْتَ يَا سَلْمَانَ وَأَنْتَ يَا أَبَا ذَرٍّ وَأَنْتَ يَا مِقْدَادُ أَسَأَلُكُمْ بِاللَّهِ وَالْإِسْلَامِ أَمَا سَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ وَ أَنْتُمْ تَسْمَعُونَ إِنَّ فُلَانًا وَ فُلَانًا حَتَّى عَدَّ هَؤُلَاءِ الْخُمْسَةَ قَدْ كَتَبُوا بَيْنَهُمْ كِتَابًا وَ تَعَاهَدُوا فِيهِ وَ تَعَاقَدُوا عَلَى مَا صَنَعُوا

Ali<sup>asws</sup> said: 'You, O Abu Zarr<sup>ra</sup>, and you O Salman<sup>ra</sup>, and you O Abu Zarr<sup>ra</sup>, and you O Miqdad<sup>ra</sup>! I<sup>asws</sup> ask you<sup>ra</sup> by Allah<sup>azwj</sup>, and by Al-Islam, did you<sup>ra</sup> not hear Rasool-Allah<sup>saww</sup> saying that, and you<sup>ra</sup> were listening: 'So and so, and so and so' – until he<sup>asws</sup> counted those five who had written a letter between them and vowed regarding it, and they had agreed upon what they would do.

فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ لَكَ إِنَّهُمْ قَدْ تَعَاهَدُوا وَ تَعَاقَدُوا عَلَى مَا صَنَعُوا وَ كَتَبُوا بَيْنَهُمْ كِتَابًا إِنَّ قُلْتُ أَوْ مِتُّ أَنْ يَزُورُوا عَنْكَ هَذَا يَا عَلِيٌّ

They<sup>ra</sup> said, 'O Allah<sup>azwj</sup>, yes we<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup> saying that to you<sup>asws</sup>, they have contracted and agreed upon what they would do, and written a letter between them if he<sup>saww</sup> is killed or dies, they would impeded this from you<sup>asws</sup>, O Ali<sup>asws</sup>'.

فَقُلْتُ يَا أَبَايَ أَنْتَ يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنِي إِذَا كَانَ ذَلِكَ أَنْ أَفْعَلَ فَقَالَ لَكَ إِنَّ وَجَدْتُ عَلَيْهِمْ أَغْوَانًا فَجَاهِدْهُمْ وَ نَابِذْهُمْ وَ إِنْ لَمْ يَجِدْ أَغْوَانًا فَبَايِعْهُمْ وَ احْفَظْ دِمَاكَ

I<sup>asws</sup> said: 'May my<sup>asws</sup> father<sup>as</sup> be (sacrificed) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! What do you<sup>saww</sup> instruct me<sup>asws</sup> to do when that happens?' He<sup>saww</sup> said: 'For you<sup>asws</sup> is if you<sup>asws</sup> were to find supporters against them, then fight them, and get rid of them, and if you<sup>asws</sup> do not find supporters, then pledge allegiance to them and save your<sup>asws</sup> blood'.

فَقَالَ عَلِيٌّ ع أَمَا وَاللَّهِ لَوْ أَنَّ أَوْلِيكَ الْأَرْبَعِينَ رَجُلًا الَّذِينَ بَايَعُونِي وَفَوْا لِي لَجَاهَدْتُكُمْ فِي اللَّهِ وَ لَكِنَّ أَمَا وَاللَّهِ لَا يَبَالُهَا أَحَدٌ مِنْ عَقِبِكُمَا إِلَى يَوْمِ الْقِيَامَةِ

Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! If those forty men, those who had pledged allegiance to me<sup>asws</sup> had been loyal, I<sup>asws</sup> would have fought against you regarding Allah<sup>azwj</sup>. But, by Allah<sup>azwj</sup>, no one from both your (Abu Bakr and Umar) posterity will attain it (caliphate) up to the Day of Qiyamah.

وَفِيمَا يَكْذِبُ قَوْلَكُمْ عَلَى رَسُولِ اللَّهِ ص قَوْلُ اللَّهِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْكِتَابُ النَّبُوءَةُ وَالْحِكْمَةُ السُّنَّةُ وَالْمُلْكُ الْخِلَافَةُ وَنَحْنُ آلُ إِبْرَاهِيمَ

And regarding what you are belying in your words upon Rasool-Allah<sup>saww</sup>, are the Words of Allah<sup>azwj</sup>: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**, so it is the Book, the Prophet-hood, and the Wisdom is the Sunnah, and the kingdom is the caliphate, and we<sup>asws</sup> are the progeny<sup>asws</sup> of Ibrahim<sup>as</sup>.

فَقَامَ الْمِقْدَادُ فَقَالَ يَا عَلِيُّ بِمَا تَأْمُرُ وَ اللَّهُ إِنْ أَمَرْتَنِي لِأَضْرِبَنَّ سَيْفِي وَ إِنْ أَمَرْتَنِي كَفَفْتُ فَقَالَ عَلِيُّ ع كُفَّ يَا مِقْدَادُ وَ اذْكُرْ عَهْدَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاكَ بِهِ

Al-Miqdad<sup>ra</sup> stood up and said, 'O Ali<sup>asws</sup>! What are your<sup>asws</sup> orders? By Allah<sup>azwj</sup>! If you<sup>asws</sup> were to order me<sup>ra</sup>, I will strike with my sword, and if you<sup>asws</sup> order me<sup>ra</sup>, I<sup>asws</sup> shall refrain'. Ali<sup>asws</sup> said: 'Refrain, O Miqdad<sup>ra</sup>, and remember the pact of Rasool-Allah<sup>saww</sup> and what he<sup>saww</sup> has bequeathed with'.

ثُمَّ قُمْتُ وَ قُلْتُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنِّي أَعْلَمُ أَنِّي أَدْفَعُ ضَرْبًا وَ أُعِزُّ لِلَّهِ دِينَاً لَوْضَعْتُ سَيْفِي عَلَى عُنُقِي ثُمَّ ضَرَبْتُ بِهِ قُدَمَاءَ أَ تَبْتُؤُونَ عَلَى أَخِي رَسُولِ اللَّهِ ص وَ وَصِيهِ وَ خَلِيفَتِهِ فِي أُمَّتِهِ وَ أَبِي وَلَدِهِ فَأَبْشِرُوا بِالْبَلَاءِ وَ اقْنَطُوا مِنَ الرَّخَاءِ

Then I (Salman<sup>ra</sup>) stood up and said, 'By the One<sup>azwj</sup> in Whose Hand is my<sup>ra</sup> soul! If I<sup>ra</sup> knew that I<sup>ra</sup> can repel a wrong, and honour the Religion of Allah<sup>azwj</sup>, I<sup>ra</sup> would place my<sup>ra</sup> sword upon my<sup>ra</sup> neck, then I<sup>ra</sup> would strike with it ahead! Are you pouncing upon the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> caliph in his<sup>saww</sup> community, and father<sup>asws</sup> of his<sup>saww</sup> children? Then receive news of the affliction termination from the hopes!'

وَ قَامَ أَبُو ذَرٍّ فَقَالَ أَتَيْتُهَا الْأُمَّةَ الْمُتَحِيرَةَ بَعْدَ نَبِيِّهَا الْمَخْذُولَةَ بِعَصِيَانِهَا إِنَّ اللَّهَ يَقُولُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And Abu Zarr<sup>ra</sup> stood up and said, 'O you community, the confused ones after its Prophet<sup>saww</sup>, and on the way with its acts of disobedience! Allah<sup>azwj</sup> Says: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَ آلُ مُحَمَّدٍ ص الْأَخْلَافُ مِنْ نُوحٍ وَ آلُ إِبْرَاهِيمَ مِنْ إِبْرَاهِيمَ وَ الصَّفْوَةُ وَ السَّلَالَةُ مِنْ إِسْمَاعِيلَ وَ عِزَّةُ النَّبِيِّ ص مُحَمَّدٍ أَهْلُ بَيْتِ النَّبُوءَةِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ

And the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are the replacements from Noah<sup>as</sup>, and are the progeny<sup>asws</sup> of Ibrahim<sup>as</sup> from Ibrahim, and the descendants from Ismail<sup>as</sup>, and family<sup>asws</sup> of the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, People<sup>asws</sup> of the Household of Prophet-hood, and place of the Message, and interchange of the Angels.

وَ هُمْ كَالسَّمَاءِ الْمَرْفُوعَةِ وَ الْجِبَالِ الْمَنْصُوبَةِ وَ الْكَعْبَةِ الْمَسْئُورَةِ وَ الْعَيْنِ الصَّائِيَةِ وَ النُّجُومِ الْهَادِيَةِ وَ الشَّجَرَةِ الْمُبَارَكَةِ أَضَاءَ نُورِهَا وَ بُرْكَ زَيْتُهَا

And they<sup>asws</sup> are like the raised sky, and the installed mountains, and the veiled Kabah, and the clear spring, and the guiding stars, and the Blessed tree illuminating its light, and its Blessed oil.

مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ وَ سَيِّدُ وَلَدِ آدَمَ وَ عَلِيٌّ وَصِيُّ الْأَوْصِيَاءِ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ هُوَ الصَّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ وَ وَصِيُّ مُحَمَّدٍ ص وَ وَارِثُ عِلْمِهِ

Muhammad<sup>saww</sup> is the last of the Prophets<sup>as</sup>, and chief of the children of Adam<sup>as</sup>, and Ali<sup>asws</sup> the successor<sup>asws</sup> of the successors<sup>as</sup>, and Imam<sup>asws</sup> of the pious, and guide of the resplendent, and he<sup>asws</sup> is the greatest truthful, and the magnificent distinguisher, and successor<sup>asws</sup> of Muhammad<sup>saww</sup>, and inheritor of his<sup>saww</sup> knowledge.

وَ أَوَّلَى النَّاسِ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ كَمَا قَالَ اللَّهُ تَعَالَى النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And he<sup>asws</sup> is foremost of the people with the Momineen<sup>asws</sup> than their own selves, just as Allah<sup>azwj</sup> the Exalted Said: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6].**

فَقَدِّمُوا مَنْ قَدَّمَ اللَّهُ وَ أَخَّرُوا مَنْ أَخَّرَ اللَّهُ وَ اجْعَلُوا الْوَلَايَةَ وَ الْوِزَارَةَ لِمَنْ جَعَلَ اللَّهُ

So, advance the one whom Allah<sup>azwj</sup> Advanced, and keep back the one whom Allah<sup>azwj</sup> Kept back, and make the governance and the ministry to be for the one Allah<sup>azwj</sup> has Made it for'.

فَقَامَ عُمَرُ فَقَالَ لِأَبِي بَكْرٍ وَ هُوَ جَالِسٌ فَوْقَ الْمِنْبَرِ مَا يُجْلِسُكَ فَوْقَ الْمِنْبَرِ وَ هَذَا جَالِسٌ مُحَارِبٌ لَا يَقُومُ فَيُبَايِعُكَ أَوْ تَأْمُرُ بِهِ فَتَضْرِبَ عَنْقَهُ

Umar stood up and said to Abu Bakr and he was seated at the top of the pulpit, 'Why are you just sitting at the top of the pulpit and this seated one is a fighter not standing up to pledge allegiance to you, or will you order with and I will strike off his<sup>asws</sup> neck?'

وَ الْحَسَنُ وَ الْحُسَيْنُ ع قَائِمَانِ فَلَمَّا سَمِعَا مَقَالََةَ عُمَرَ بَكَيًا فَضَمَّهُمَا إِلَىٰ صَدْرِهِ فَقَالَ لَا تَبْكِيَا فَوَ اللَّهُ مَا يَقْدِرَانِ عَلَىٰ قَتْلِ أَبِيكُمَا

And Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were standing. When they<sup>asws</sup> heard the words of Umar, they<sup>asws</sup> cried. So, he<sup>asws</sup> hugged them<sup>asws</sup> to his<sup>asws</sup> chest and said: 'Do not cry, for by Allah<sup>azwj</sup>, they are not able upon killing your<sup>asws</sup> father<sup>asws</sup>.'

وَ أَقْبَلَتْ أُمُّ أَيْمَنَ حَاضِنَةُ رَسُولِ اللَّهِ ص فَقَالَ [فَقَالَتْ] يَا أَبَا بَكْرٍ مَا أَسْرَعَ مَا أَبْدَيْتُمْ حَسَدَكُمْ وَ نِفَاقَكُمْ فَأَمَرَ بِهَا عُمَرُ فَأُخْرِجَتْ مِنَ الْمَسْجِدِ وَ قَالَ مَا لَنَا وَ لِلنِّسَاءِ

And Umm Ayman<sup>ra</sup> came grieving Rasool-Allah<sup>saww</sup> and said, 'O Abu Bakr! How quickly you have begun your envy and your hypocrisy!' Umar ordered with her<sup>ra</sup>, and she<sup>ra</sup> was expelled from the Masjid, and he said, 'What have we to do with the women'.

وَقَامَ بُرَيْدَةُ الْأَسْلَمِيُّ وَقَالَ يَا عُمَرُ أَتَيْتُبَ عَلَى أَحِي رَسُولِ اللَّهِ وَأَبِي وَلَدِهِ وَأَنْتَ الَّذِي نَعْرِفُكَ فِي قُرَيْشٍ بِمَا نَعْرِفُكَ أَلَسْتُمَا اللَّذَيْنِ قَالَ لَكُمَا رَسُولُ اللَّهِ ص انْطَلِقَا إِلَى عَلِيٍّ ع وَسَلِّمَا عَلَيْهِ بِإِثْمَرَةِ الْمُؤْمِنِينَ فَقُلْتُمَا أَعَنْ أَمْرَ اللَّهِ وَ أَمْرَ رَسُولِهِ فَقَالَ نَعَمْ

And Bureyda Al-Aslami stood up and said, 'O Umar! Are you pouncing upon the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and father<sup>asws</sup> of his<sup>saww</sup> children, and you are the one, we know you among Quraysh with what we recognise you. Aren't you two the ones to whom Rasool-Allah<sup>saww</sup> had said: 'Go to Ali<sup>asws</sup> and greet unto him<sup>asws</sup> as 'Amir Al-Momineen'? So you both said, 'Is it a Command from Allah<sup>azwj</sup> and order of His<sup>azwj</sup> Rasool<sup>saww</sup>? He<sup>saww</sup> said: 'Yes'.

فَقَالَ أَبُو بَكْرٍ قَدْ كَانَ ذَلِكَ وَ لَكِنَّ رَسُولَ اللَّهِ ص قَالَ بَعْدَ ذَلِكَ لَا يَجْتَمِعُ لِأَهْلِ بَيْتِي الْخِلَافَةُ وَ النَّبُوَّةُ فَقَالَ وَ اللَّهُ مَا قَالَ هَذَا رَسُولُ اللَّهِ ص وَ اللَّهُ لَا سَكَنَتْ فِي بَلَدَةٍ أَنْتَ فِيهَا أَمِيرٌ فَأَمَرَ بِهِ عُمَرُ فَضْرِبَ وَ طُرِدَ

Abu Bakr said, 'That was like that, but Rasool-Allah<sup>saww</sup> said after that: 'There will not gather to the People<sup>asws</sup> of my<sup>saww</sup> Household, the caliphate and the Prophet-hood'. He said, 'Rasool-Allah<sup>saww</sup> did not say this! By Allah<sup>azwj</sup>, I will not dwell in a city you are a ruler in it'. Umar ordered with him, so he was hit and expelled.

ثُمَّ قَالَ قُمْ يَا ابْنَ أَبِي طَالِبٍ فَبَايَعَ فَقَالَ ع فَإِنْ لَمْ أَفْعَلْ قَالَ إِذَا وَ اللَّهُ نَضْرِبَ عُقْكَ فَاحْتَجَّ عَلَيْهِمْ ثَلَاثَ مَرَّاتٍ ثُمَّ مَدَّ يَدَهُ مِنْ غَيْرِ أَنْ يَفْتَحَ كَفَّهُ فَضْرِبَ عَلَيْهَا أَبُو بَكْرٍ وَ رَضِيَ بِذَلِكَ مِنْهُ

Then he said, 'Stand O son<sup>asws</sup> of Abu Talib<sup>asws</sup> and pledge allegiance!' He<sup>asws</sup> said: 'Supposing I<sup>asws</sup> do not do it?' He said, 'Then by Allah<sup>azwj</sup>, we will strike off your<sup>asws</sup> neck'. He<sup>asws</sup> argued against them three times, they extended his<sup>asws</sup> hand from without having opened his<sup>asws</sup> palm, and Abu Bakr hit his own hand upon it, and he was pleased with that from him<sup>asws</sup>.

فَنَادَى عَلِيٌّ ع قَبْلَ أَنْ يُبَايَعَ وَ الْحَبْلُ فِي عُقْبِهِ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْنِي وَ كَادُوا يَقْتُلُونِي

Ali<sup>asws</sup> called out before he<sup>asws</sup> pledged allegiance, and the rope was still in his<sup>asws</sup> neck: **“Son of my mother! Surely the people weakened me and they almost killed me [7:150]”**.

وَ قِيلَ لِلزُّبَيْرِ بَايِعْ فَأَبَى فَوَثَبَ عُمَرُ وَ خَالِدٌ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ فِي أَنَاسٍ فَانْتَزَعُوا سَيْفَهُ فَضْرَبُوا بِهِ الْأَرْضَ حَتَّى كَسَرُوهُ ثُمَّ لَبَّيْهُ فَقَالَ الزُّبَيْرُ وَ عُمَرُ عَلَى صَدْرِهِ يَا ابْنَ صُهَآكَ أَمَا وَ اللَّهُ لَوْ أَنَّ سَيْفِي فِي يَدِي لَحَدَّتْ عَنِّي فَبَايَعَ

And he said to Al-Zubeyr, 'Pledge allegiance!' But he refused, so Umar and Khalid and Al-Mugheira Bin Shu'ba among people, leapt and snatched his sword, and they struck the ground with it until they broke it. Then they tied him. Al-Zubeyr said while Umar was upon his chest, 'O Ibn Suhaak! But, by Allah<sup>azwj</sup>! If my sword was in my hand, you would have fallen from me'. He pledged allegiance.

قَالَ سَلْمَانٌ ثُمَّ أَخَذُونِي فَوَحُّنَا عُقْبِي حَتَّى تَرَكُونَا كَالسَّلْعَةِ ثُمَّ أَخَذُوا يَدِي وَ قَتَلُونَهَا فَبَايَعْتُ مُكْرَهًا ثُمَّ بَايَعَ أَبُو ذَرٍّ وَ الْمِقْدَادُ مُكْرَهَيْنِ وَ مَا بَايَعَ أَحَدٌ مِنَ الْأُمَّةِ مُكْرَهًا غَيْرَ عَلِيٍّ وَ أَرْبَعِينَ

Salman<sup>ra</sup> said, 'Then they seized me<sup>ra</sup> and pained my<sup>ra</sup> neck until they left it like the (bent) rib'. Then they grabbed my<sup>ra</sup> hand and wriggled it and I<sup>ra</sup> pledged allegiance abhorrently.

Then Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> pledged unwillingly, and no one from the community pledged unwillingly apart from Ali<sup>asws</sup> and four of us<sup>ra</sup>.

وَلَمْ يَكُنْ مِنَّا أَحَدٌ أَشَدَّ قَوْلًا مِنَ الرَّبِيِّ فَإِنَّهُ لَمَّا بَايَعَ قَالَ يَا ابْنَ صُهَاكْ أَمَا وَاللَّهِ لَوْ لَا هَؤُلَاءِ الطُّغَاةُ الَّذِينَ أَعَانُوكَ لَمَا كُنْتَ تُقَدِّمُ عَلَيَّ وَمَعِيَ سَيِّئِي لِمَا أَعْرِفُ مِنْ جُبْنِكَ وَلُؤْمِكَ وَلَكِنْ وَجَدْتُ طُغَاةً تَقْوَى بِهِمْ وَ تَصُولُ

And there did not happen to be anyone from us<sup>ra</sup> of more severe words than Al-Zubeyr. When he pledged allegiance, he said, 'O Ibn Suhaak! But, by Allah<sup>azwj</sup>, had it not been for these tyrants supporting you, you would not have advanced to me, and with me would be my sword, due to what I know of your cowardice and your vileness. But, you found tyrants to be strengthened by them, and you arrived'.

فَعَصَبَ عُمَرُ وَ قَالَ أَ تَذْكُرُ صَهَاكَ [صُهَاكْ] فَقَالَ وَمَنْ صُهَاكُ وَمَا يَمْنَعُنِي مِنْ ذِكْرِهَا وَ قَدْ كَانَتْ صُهَاكُ زَانِيَةً أَوْ تُنْكِرُ ذَلِكَ أَوْ لَيْسَ قَدْ كَانَتْ أُمُّ حَبِشِيَّةٍ لِحَدِّي عَبْدُ الْمُطَّلِبِ فَرَأَى بِهَا جَدُّكَ تُغَيِّلُ فَوَلَدَتْ أَبَاكَ الْخَطَّابَ

Umar was angered and said, 'Are you mentioning Suhaak?' He said, 'And who is Suhaak, and what prevents you from her mention, and Suhaak used to be an adulteress. Or, are you denying that, or isn't it the case that she was an Ethiopian maid of my grandfather<sup>asws</sup> Abdul Muttalib<sup>asws</sup>. Your father Nufeyl committed adultery with her and she gave birth to your father Al-Khattab.

فَوَهَبَهَا عَبْدُ الْمُطَّلِبِ لَهُ بَعْدَ مَا رَأَى بِهَا فَوَلَدَتْهُ وَ إِنَّهُ لَعَبْدُ جَدِّي وَلَدَ زَيْنًا فَأَصْلَحَ بَيْنَهُمَا أَبُو بَكْرٍ وَ كَفَّ كُلٌّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ

So Abdul Muttalib<sup>asws</sup> gifted her to him after him having had committed adultery with her, and he (your father) was born, and he, born of adultery, is a slave of my grandfather<sup>as</sup>. Abu Bakr reconciled between the two, and the palm of each one of them was upon his companion'.

قَالَ سُلَيْمٌ فَقُلْتُ لِسَلْمَانَ فَبَايَعْتَ أَبَا بَكْرٍ يَا سَلْمَانُ وَ لَمْ تَقُلْ شَيْئًا

Suleym said, 'I said to Salman<sup>ra</sup>, 'So, you<sup>ra</sup> pledged allegiance to Abu Bakr, O Salman<sup>ra</sup>, and did not say anything?'

قَالَ قَدْ قُلْتُ بَعْدَ مَا بَايَعْتُ تَبَا لَكُمْ سَائِرَ الدَّهْرِ أَوْ تَذَرُونَ مَا صَنَعْتُمْ بِأَنْفُسِكُمْ أَصَبْتُمْ وَ أخطأْتُمْ أَصَبْتُمْ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ مِنَ الْفِرْقَةِ وَ الْإِخْتِلَافِ وَ أخطأْتُمْ سُنَّةَ نَبِيِّكُمْ ص حَتَّى أَخْرَجْتُمُوهَا مِنْ مَعْدِنِهَا وَ أَهْلِهَا

He<sup>ra</sup> said, 'I<sup>ra</sup> had said after pledging, 'Damnation be for you all for the rest of the time! Or, do you know what you are doing with yourselves? You have got it correct but are mistaken. You have got onto the ways of the ones who were before you of the sects, and the differing; and you are mistaken in the Sunnah of your Prophet<sup>saww</sup>, unless you extract it from its mine, and its people<sup>asws</sup>'.

فَقَالَ عُمَرُ يَا سَلْمَانُ أَمَا إِذْ بَايَعَ صَاحِبُكَ وَ بَايَعْتَ فَقُلْ مَا شِئْتَ وَ أَفْعَلْ مَا بَدَا لَكَ وَ لِيُقَالْ صَاحِبُكَ مَا بَدَا لَهُ

Umar said, 'O Salman<sup>ra</sup>! But, then your<sup>ra</sup> companion<sup>asws</sup> has pledged, and you<sup>ra</sup> have pledged, so say whatever you like, and do whatever comes to you<sup>ra</sup>, and let your<sup>ra</sup> companion<sup>asws</sup> say whatever comes to him<sup>asws</sup>.

قَالَ سَلْمَانُ فَقُلْتُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَلَيْكَ وَ عَلَى صَاحِبِكَ الَّذِي بَايَعْتَهُ مِثْلَ ذُنُوبِ أُمَّيَّةٍ إِلَى يَوْمِ الْقِيَامَةِ وَ مِثْلَ عَذَابِهِمْ جَمِيعاً

Salman<sup>ra</sup> said, 'I<sup>ra</sup> said, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Upon you (Abu Bakr) and upon your companion (Umar) who pledged to you, would be the like of sins of his<sup>saww</sup> (whole) community up to the Day of Qiyamah, and like their punishment, in their entirety'.

فَقَالَ قُلْ مَا شِئْتُ أَلَيْسَ قَدْ بَايَعْتَ وَ لَمْ يُقَرِّ اللَّهُ عَيْنَكَ بِأَنْ يَلِيَهَا صَاحِبُكَ

He said, 'Say whatever you like. Haven't you pledged allegiance, and Allah<sup>azwj</sup> will not delight your<sup>ra</sup> eyes by it going to your<sup>ra</sup> companion<sup>asws</sup>.

فَقُلْتُ أَشْهَدُ أَنِّي قَدْ قَرَأْتُ فِي بَعْضِ كُتُبِ اللَّهِ الْمُنَزَّلَةِ أَنَّهُ بِاسْمِكَ وَ نَسَبِكَ وَ صِفَتِكَ بَابٌ مِنْ أَبْوَابِ جَهَنَّمَ

I<sup>ra</sup> said, 'I<sup>ra</sup> testify that I<sup>ra</sup> have read in one of the Revealed Books of Allah<sup>azwj</sup> being with your name, and your lineage, and your description is on a door from the doors of Hell'.

فَقَالَ لِي قُلْ مَا شِئْتُ أَلَيْسَ قَدْ أَزَالَهَا اللَّهُ عَنْ أَهْلِ الْبَيْتِ الَّذِينَ اتَّخَذْتُمُوهُمْ أَزْبَاباً مِنْ دُونِ اللَّهِ

He said to me<sup>ra</sup>, 'Say whatever you like. Hasn't Allah<sup>azwj</sup> Removed it from People<sup>asws</sup> of the Household, those you are taking them<sup>asws</sup> to be lords from besides Allah<sup>azwj</sup>?

فَقُلْتُ لَهُ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَيَوْمِئِذٍ لَا يُعَذَّبُ عَذَابَهُ أَحَدٌ وَ لَا يُوثِقُ وَثَاقَهُ أَحَدٌ فَأَخْبَرَنِي أَنَّكَ أَنْتَ هُوَ

I<sup>ra</sup> said to him, 'I<sup>ra</sup> testify that I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying, and I<sup>ra</sup> had asked him<sup>saww</sup> about this Verse: **So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26].** He<sup>saww</sup> informed me<sup>asws</sup> that you are he'.

فَقَالَ لِي عُمَرُ اسْكُتْ أَسْكُتَ اللَّهُ نَأْمَتَكَ أَيُّهَا الْعَبْدُ ابْنُ الْلَحْنَاءِ فَقَالَ لِي عَلِيُّ ع أَقْسَمْتُ عَلَيْكَ يَا سَلْمَانُ لَمَّا سَكَتَ

Umar said to me<sup>ra</sup>, 'Be quiet! Be quiet! May Allah<sup>azwj</sup> Kill you<sup>ra</sup>, O you slave, son<sup>ra</sup> of the evil-tongued one!' Ali<sup>asws</sup> said to me: 'I<sup>asws</sup> vow upon you<sup>ra</sup>, O Salman<sup>ra</sup>, be quiet'.

فَقَالَ سَلْمَانُ وَ اللَّهُ لَوْ لَمْ يَأْمُرْنِي عَلِيُّ ع بِالسُّكُوتِ لَحَبَّرْتُهُ بِكُلِّ شَيْءٍ نَزَلَ فِيهِ وَ كُلِّ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ فِيهِ وَ فِي صَاحِبِهِ

Salman<sup>ra</sup> said, 'By Allah<sup>azwj</sup>! If Ali<sup>asws</sup> had not ordered me<sup>ra</sup> with the silence, I<sup>ra</sup> would have informed him with all things Revealed regarding him, and all things I<sup>ra</sup> had heard from Rasool-Allah<sup>saww</sup> regarding him and his companion'.

فَلَمَّا رَأَى عُمَرُ قَدْ سَكَتَ قَالَ إِنَّكَ لَهُ لَمُطِيعٌ مُسَلِّمٌ فَلَمَّا أَنْ بَايَعَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ لَمْ يَقُولَا شَيْئاً قَالَ عُمَرُ يَا سَلْمَانُ أَلَا تَكْفُتُ كَمَا كَفَّ صَاحِبَاكَ وَ اللَّهُ مَا أَنْتَ بِأَشَدَّ حُبًّا لِأَهْلِ هَذَا الْبَيْتِ مِنْهُمَا وَ لَا أَشَدَّ تَعْظِيماً لِحَقِّهِمْ مِنْهُمَا وَ قَدْ كَفَّ كَمَا تَرَى وَ بَايَعَا



When Umar saw me<sup>ra</sup> to have quietened, he said, 'You<sup>ra</sup> are obedience to him<sup>asws</sup>, a submitter'. When Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> pledged allegiance and did not say anything, Umar said, 'O Salman<sup>ra</sup>! Will you<sup>ra</sup> not refrain just as your<sup>ra</sup> two companions<sup>ra</sup> have refrained? By Allah<sup>azwj</sup>! You<sup>ra</sup> are not with more intense love for the People<sup>asws</sup> Household than these two, nor more intense reverence to their<sup>asws</sup> rights, and they have both refrained, just as you<sup>asws</sup> can see, and pledged their allegiances'.

قَالَ أَبُو ذَرٍّ أَفَتُعْتَرِئُنَا يَا عُمَرُ بِحُبِّ آلِ مُحَمَّدٍ ص وَتَعْظِيمِهِمْ لَعَنَ اللَّهُ وَ قَدْ فَعَلَ مَنْ أَبْغَضَهُمْ وَ افْتَرَى عَلَيْهِمْ وَ ظَلَمَهُمْ حَقَّهُمْ وَ حَمَلَ النَّاسَ عَلَى رِقَابِهِمْ وَ رَدَّ هَذِهِ الْأُمَّةَ الْفُهْقَرَى عَلَى أَذْبَارِهَا

Abu Zarr<sup>ra</sup> said, 'Are you faulting us<sup>ra</sup>, O Umar, with having love for Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and revering them<sup>asws</sup>? May Allah<sup>azwj</sup> Curse, and He<sup>azwj</sup> has Done so, the one who hates them<sup>asws</sup>, and fabricates upon them<sup>asws</sup>, and oppresses them<sup>asws</sup> of their<sup>asws</sup> rights, and loads the people upon their<sup>asws</sup> necks, and this community has turned backwards upon its back'.

فَقَالَ عُمَرُ آمِينَ لَعَنَ اللَّهُ مَنْ ظَلَمَهُمْ حُقُوقَهُمْ لَا وَاللَّهِ مَا لَهُمْ فِيهَا حَقٌّ وَ مَا هُمْ فِيهَا وَ عُزُضُ النَّاسِ إِلَّا سَوَاءً

Umar said, 'Ameen! May Allah<sup>azwj</sup> Curse the one who oppresses them<sup>asws</sup> of their<sup>asws</sup> rights. By Allah<sup>azwj</sup>! There is no right for them in it (caliphate), and they<sup>asws</sup> and the rest of the people are only equal in it'.

قَالَ أَبُو ذَرٍّ فَلِمَ خَاصَمْتُمُ الْأَنْصَارَ بِحَقِّهِمْ وَ حُجَّتِهِمْ

Abu Zarr<sup>ra</sup> said, 'Then why did you dispute the Helpers of their rights and their arguments?'

فَقَالَ عَلِيُّ ع لِعُمَرَ يَا ابْنَ صُهَاكَ فَلَيْسَ لَنَا فِيهَا حَقٌّ وَ هِيَ لَكَ وَ لِابْنِ آكِلَةِ الذَّبَابِ قَالَ عُمَرُ كُفَّ الْآنَ يَا أَبَا الْحَسَنِ إِذْ بَايَعْتَ فَإِنَّ الْعَامَّةَ رَضُوا بِصَاحِبِي وَ لَمْ يَرْضَوْا بِكَ فَمَا ذَنْبِي

Ali<sup>asws</sup> said to Umar: 'O Ibn Suhaak! So, there aren't any rights for us<sup>asws</sup> in it, and it is for you and for the son of eater of swarms of flies?' Umar said, 'Refrain, O Abu Al-Hassan<sup>asws</sup>, when you<sup>asws</sup> have already pledged allegiance, for the general public are pleased with my companions, and are not pleased with you<sup>asws</sup>, so what is my fault?'

قَالَ عَلِيُّ ع وَ لَكِنَّ اللَّهَ وَ رَسُولَهُ لَمْ يَرْضَا إِلَّا بِي فَأَبْشِرْ أَنْتَ وَ صَاحِبُكَ وَ مَنْ اتَّبَعَكُمَا وَ وَازَرَكُمَا بِسَخَطِ مِنَ اللَّهِ وَ عَذَابِهِ وَ خِزْيِهِ وَ يَلْكَ يَا ابْنَ الْخُطَّابِ لَوْ تَدْرِي بِمَا خَرَجْتَ وَ فِيمَا دَخَلْتَ وَ مَا ذَا جَنَيْتَ عَلَى نَفْسِكَ وَ عَلَى صَاحِبِكَ

Ali<sup>asws</sup> said: 'But Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are not pleased except with me<sup>asws</sup>, so receive news, you and your companions and the ones who follow you two, and support you, of the Wrath from Allah<sup>azwj</sup> and His<sup>azwj</sup> Punishment, and His<sup>azwj</sup> Disgrace. Woe be unto you, O Ibn Al-Khattab! If only you knew what you are coming out from and what you are entering into, and what crime you have committed upon yourself and upon your companion!'

فَقَالَ أَبُو بَكْرٍ يَا عُمَرُ أَمَا إِذْ قَدْ بَايَعَنَا وَ أَمِنَّا شَرَّهُ وَ فَتَكَّهُ وَ عَائِلَتَهُ فَدَعُهُ يَقُولُ مَا شَاءَ

Abu Bakr said, 'O Umar! When he<sup>asws</sup> has already pledged allegiance, and we are secure from his<sup>asws</sup> evil, and his<sup>asws</sup> attack, and his<sup>asws</sup> destruction, so leave him<sup>asws</sup> to say whatever he<sup>asws</sup> likes to'.

فَقَالَ عَلِيٌّ ع لَسْتُ بِقَائِلٍ غَيْرِ شَيْءٍ وَاحِدٍ أَذْكُرُكُمْ اللَّهُ أَيُّهَا الْأَرْبَعَةُ قَالَ لِسَلْمَانَ وَ أَبِي ذَرٍّ وَ الزُّبَيْرِ وَ الْمُقْدَادِ أَسَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ فِي النَّارِ لَتَابُوتًا مِنْ نَارٍ أَرَى فِيهِ اثْنَيْ عَشَرَ رَجُلًا سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ فِي حُبٍّ فِي فِعْرِ جَهَنَّمَ فِي تَابُوتٍ مُقْفَلٍ عَلَى ذَلِكَ الْجُبِّ صَخْرَةٌ فَإِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ كَشَفَ تِلْكَ الصَّخْرَةَ عَنْ ذَلِكَ الْجُبِّ فَاسْتَعْرَتْ جَهَنَّمَ مِنْ وَهَجِ ذَلِكَ الْجُبِّ وَ مِنْ حَرِّهِ

Ali<sup>asws</sup> said: 'I<sup>asws</sup> won't be saying apart from one thing. I<sup>asws</sup> remind you of Allah<sup>azwj</sup>, O you four!' – saying to Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Zubeyr, and Al-Miqdad<sup>ra</sup>. Did you<sup>ra</sup> hear from Rasool-Allah<sup>saww</sup> saying that in the Fire (Hell) there is a coffin of fire. I<sup>saww</sup> see twelve men being in it, six from the former ones and six from the latter ones, in a pit in the bottom of Hell, in a coffin. Locking upon that pit is a rock. So, whenever Allah<sup>azwj</sup> Wants to Inflame Hell, the rock is removed from the pit, and Hell is set ablaze from the glow of that pit and from its heat'.

قَالَ عَلِيٌّ ع فَسَأَلْتُ رَسُولَ اللَّهِ ص عَنْهُمْ وَ أَنْتُمْ شُهُودٌ فَقَالَ ص أَمَّا الْأَوَّلُونَ فَأَبْنَى آدَمَ الَّذِي قَتَلَ أَخَاهُ وَ فِرْعَوْنَ الْفَرَاغَةَ وَ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ وَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ بَدَّلَا كِتَابَهُمْ وَ غَيَّرَا سُنَنَهُمْ أَمَّا أَحَدُهُمَا فَهَوَّدَ الْيَهُودَ وَ الْآخَرُ نَصَرَ النَّصَارَى وَ إِبْلِيسُ سَادِسُهُمْ

Ali<sup>asws</sup> said: 'So I<sup>asws</sup> asked Rasool-Allah<sup>azwj</sup> about them, and you<sup>ra</sup> are witnesses, he<sup>saww</sup> said; 'As for the former ones, it is the son of Adam<sup>as</sup> who killed his brother, and Pharaoh<sup>la</sup> of the Pharaohs, and the one who argued with Ibrahim<sup>as</sup> regarding his<sup>as</sup> Lord<sup>azwj</sup>, and two men from the children of Israel who replaced their Book and changed their ways. As for one of them, he Judaised the Jews, and the other one Christianised the Christians, and Iblees<sup>la</sup> is their sixth.

وَ الدَّجَالُ فِي الْآخِرِينَ وَ هَؤُلَاءِ الْخُمْسَةُ أَصْحَابُ الصَّحِيفَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاهَدُوا عَلَى عِدَائِكَ يَا أَجِي وَ تَظَاهَرُوا عَلَيْكَ بَعْدِي هَذَا وَ هَذَا حَتَّى سَمَّاهُمْ وَ عَدَّاهُمْ لَنَا

And Al-Dajjal<sup>la</sup> among the latter ones, and these five, companions of the agreement which they had vowed and agreed upon being inimical to you<sup>asws</sup>. O my<sup>saww</sup> brother! And they will be backing each other against you<sup>asws</sup> after me<sup>saww</sup>, this one, and this one' – until he<sup>saww</sup> had named them and counted them to us'.

قَالَ سَلْمَانُ فَقُلْنَا صَدَقْتَ نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص

Salman<sup>ra</sup> said, 'We<sup>ra</sup> said, 'You<sup>asws</sup> speak the truth! We<sup>ra</sup> testify that we<sup>asws</sup> have heard that from Rasool-Allah<sup>saww</sup>'.

فَقَالَ عُثْمَانُ يَا أَبَا الْحَسَنِ أَمَا عِنْدَ أَصْحَابِكَ هَؤُلَاءِ حَدِيثٌ فِي فَقَالَ لَهُ عَلِيٌّ ع بَلَى سَمِعْتُ رَسُولَ اللَّهِ ص يَلْعَنُكَ ثُمَّ لَمْ يَسْتَغْفِرِ اللَّهَ لَكَ بَعْدَ مَا لَعَنَكَ

Usman said, 'O Abu Al-Hassan<sup>asws</sup>! Is there any Hadeeth with these companions of yours<sup>asws</sup> regarding me?' Ali<sup>asws</sup> said to him: 'But, I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> cursing you, then he<sup>saww</sup> did not seek Forgiveness for you after having cursed you'.

فَغَضِبَ عُثْمَانُ ثُمَّ قَالَ مَا لِي وَ مَا لَكَ لَا تَدْعُنِي عَلَى حَالِي عَلَى عَهْدِ النَّبِيِّ ص وَ لَا بَعْدَهُ

Usman was angered, then said. 'What is it to me, and what is the matter with you<sup>asws</sup>? You<sup>asws</sup> did not leave me to be upon my state in the era of the Prophet<sup>saww</sup>, nor after him<sup>saww</sup>.

فَقَالَ الزُّبَيْرُ نَعَمْ فَأَرْغَمَ اللَّهُ أَنْفَكَ فَقَالَ عُثْمَانُ فَوَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الزُّبَيْرَ يُقْتَلُ مُرْتَدًّا عَنِ الْإِسْلَامِ

Al-Zubeyr said, 'Yes, may Allah<sup>azwj</sup> Rub your nose'. Usman said, 'By Allah<sup>azwj</sup>! I heard Rasool-Allah<sup>saww</sup> saying: 'Al-Zubeyr would be killed as an apostate from Al-Islam'.

قَالَ سَلْمَانُ فَقَالَ لِي عَلِيُّ عَ فِيمَا بَيْنِي وَ بَيْنَهُ صَدَقَ عُثْمَانُ وَ ذَلِكَ أَنَّ الزُّبَيْرَ يُبَايِعُنِي بَعْدَ قَتْلِ عُثْمَانَ فَيَنْكُثُ بَيْعِي فَيُقْتَلُ مُرْتَدًّا

Salman<sup>ra</sup> said, 'Ali<sup>asws</sup> said to me<sup>ra</sup> in what is between me<sup>ra</sup> and him<sup>asws</sup>: 'Usman spoke the truth. Al-Zubeyr will pledge allegiance to me<sup>asws</sup> after the killing of Usman, and he would break my<sup>asws</sup> allegiance and will be killed as an apostate'.

قَالَ سَلِيمٌ ثُمَّ أَقْبَلَ عَلَيَّ سَلْمَانُ فَقَالَ إِنَّ النَّاسَ كُلَّهُمْ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ ص غَيْرَ أَرْبَعَةٍ إِنَّ النَّاسَ صَارُوا بَعْدَ رَسُولِ اللَّهِ ص بِمَنْزِلَةِ هَارُونَ وَ مَنْ تَبِعَهُ وَ مَنْزِلَةِ الْعِجْلِ وَ مَنْ تَبِعَهُ

Suleym said, 'Then Ali<sup>asws</sup> turned towards Salman<sup>ra</sup> and said: 'The people all of them became apostates after Rasool-Allah<sup>saww</sup> apart from four. After Rasool-Allah<sup>saww</sup>, the people committed to what was done in the era of Haroun<sup>as</sup> and the ones who followed him<sup>as</sup> and at the status of the calf and the ones following it'.

فَعَلَيَّْ فِي سُنَّةِ هَارُونَ وَ عَتِيقٍ فِي سُنَّةِ الْعِجْلِ وَ عُمَرُ فِي سُنَّةِ السَّامِرِيِّ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَتَجِيءَ قَوْمٌ مِنْ أَصْحَابِي مِنْ أَهْلِ الْعِلْيَةِ وَ الْمَكَانَةِ مَيِّ لِيَمُرُوا عَلَى الصَّرَاطِ فَإِذَا رَأَيْتُهُمْ وَ رَأَوْنِي وَ عَرَفْتُهُمْ وَ عَرُفُونِي اخْتَلَجُوا دُونِي

Thus, Ali<sup>asws</sup> is in Sunnah of Haroun<sup>as</sup>, and Ateeq (Abu Bakr) in the sunnah of the calf, and Umar in the sunnah of Al-Samiri<sup>la</sup>. And I heard Rasool-Allah<sup>saww</sup> saying: 'There will come a group from my<sup>saww</sup> companions from the people held in high regard and position from me<sup>saww</sup> to pass over the Bridge. When I<sup>saww</sup> see them and they see me<sup>saww</sup>, and I<sup>saww</sup> recognise them and they recognise me<sup>saww</sup>, they would be taken away from me<sup>saww</sup>.

فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ لَا تَذَرِي مَا أَخَذْتُوا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَذْبَارِهِمْ حَيْثُ فَارَقْتَهُمْ فَأَقُولُ بُعْدًا وَ سُخْقًا

I<sup>saww</sup> shall say: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions! My<sup>saww</sup> companions!' He<sup>azwj</sup> will Say: "Don't you<sup>saww</sup> know what they innovated after you<sup>saww</sup>. They turned upon their heels when you<sup>saww</sup> separated from them'. So, I<sup>saww</sup> shall say: 'Be distant and crushed!'

وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَتَرَكِبَنَّ أُمَّتِي سُنَّةَ بَنِي إِسْرَائِيلَ حَذَوِ التَّلْعِ بِالتَّلْعِ وَ حَذَوِ الثُّدَّةِ بِالثُّدَّةِ شِبْرًا بِشِبْرٍ وَ ذِرَاعًا بِذِرَاعٍ وَ بَاعًا بِبَاعٍ إِذِ التَّوَرَاةُ وَ الْقُرْآنُ كَتَبَهُ يَدٌ وَاحِدَةٌ فِي رَقٍّ بَقْلَمٍ وَاحِدٍ وَ جَرَتْ الْأُمْتَالُ وَ السُّنُنُ سَوَاءً.

And I heard Rasool-Allah<sup>saww</sup> saying: 'My<sup>saww</sup> community will be adopting the ways of the children of Israel, step of the slipper with the slipper, and step of the arrow with the arrow

(in a quiver), palm's width by palm's width, and cubit by cubit, and inch by inch, when the Torah and the Quran are Written by One Hand, and in a Parchment with one pen, and the Sunnahs and the examples flow in the same manner".<sup>134</sup>

46- وَأَيْضاً وَحَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ، أَنَّهُ قَالَ سَمِعْتُ النَّبَاءَ بْنَ عَازِبٍ يَقُولُ كُنْتُ أُحِبُّ بَنِي هَاشِمٍ حُبًّا شَدِيدًا فِي حَيَاةِ رَسُولِ اللَّهِ ص وَبَعْدَ وَفَاتِهِ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص أَوْصَى عَلِيًّا ع أَنْ لَا يَلِيَّ غُسْلَهُ غَيْرُهُ وَأَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى عَوْرَتَهُ غَيْرُهُ وَأَنَّهُ لَيْسَ أَحَدٌ يَرَى عَوْرَةَ رَسُولِ اللَّهِ ص إِلَّا ذَهَبَ بَصَرُهُ

And as well I (Majlisi) found in the book of Suleym Bin Qays Al Hilali having heard Al Bara'a Bin Aazib saying,

'I used to love the Clan of Hashim<sup>asws</sup> with intense love during the lifetime of Rasool-Allah<sup>saww</sup> and after his<sup>saww</sup> expiry. When Rasool-Allah<sup>saww</sup> passed away, he<sup>saww</sup> had bequeathed to Ali<sup>asws</sup> that no one would be in charge of washing him<sup>saww</sup> apart from him<sup>asws</sup> and it is not befitting for anyone that he sees his<sup>saww</sup> private parts apart from him<sup>asws</sup>, and it isn't for anyone to see the private parts of Rasool-Allah<sup>azwj</sup> except his sight would be gone.

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ فَمَنْ يُعِينُنِي عَلَى غُسْلِكَ قَالَ جِبْرِائِيلُ ع فِي جُنُودِ مِنَ الْمَلَائِكَةِ

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Who will assist me<sup>asws</sup> upon washing you<sup>saww</sup>?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> among armies of Angels'.

فَكَانَ عَلِيٌّ ع يُعَسِّلُهُ وَالْفَضْلُ بْنُ الْعَبَّاسِ مَرْبُوطَ الْعَيْنَيْنِ يَصُبُّ الْمَاءَ وَالْمَلَائِكَةُ يُقَلِّبُونَهُ لَهُ كَيْفَ شَاءَ وَلَقَدْ أَرَادَ عَلِيٌّ ع أَنْ يَنْزِعَ قَمِيصَ رَسُولِ اللَّهِ ص فَصَاحَ بِهِ صَاحِبٌ لَا تَنْزِعْ قَمِيصَ نَبِيِّكَ يَا عَلِيٌّ فَأَدْخَلَ يَدَهُ تَحْتَ الْقَمِيصِ فَعَسَّلَهُ

So, Ali<sup>asws</sup> was washing him<sup>saww</sup>, and Al-Fazl Bin A-Abbas was blindfolded of the eyes, pouring the water, and the Angels were turning him<sup>saww</sup> for him<sup>asws</sup> however he<sup>asws</sup> so desired; and Ali<sup>asws</sup> had intended to remove the shirt of Rasool-Allah<sup>saww</sup>, and he (Jibraeel<sup>as</sup>) said (as per Command of Allah<sup>azwj</sup>) to him<sup>asws</sup>: 'Do not remove the shirt of your<sup>asws</sup> Prophet<sup>saww</sup>, O Ali<sup>asws</sup>!' So, he<sup>asws</sup> inserted his<sup>asws</sup> hand beneath the shirt and washed him<sup>saww</sup>.

ثُمَّ حَنَطَهُ وَكَفَّنَهُ ثُمَّ نَزَعَ الْقَمِيصَ عِنْدَ تَكْفِينِهِ وَتَحْنِيطِهِ

Then he<sup>asws</sup> embalmed him<sup>saww</sup>, then removed the shirt during enshrouding him and embalming him<sup>saww</sup>.

قَالَ النَّبَاءُ بْنُ عَازِبٍ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص خَشَوْتُ أَنْ يَتَظَاهَرَ قُرَيْشٌ عَلَى إِخْرَاجِ هَذَا الْأَمْرِ مِنْ بَنِي هَاشِمٍ فَلَمَّا صَنَعَ النَّاسُ مَا صَنَعُوا مِنْ بَيْعَةِ أَبِي بَكْرٍ أَخَذَنِي مَا يَأْخُذُ الْوَالَةَ التَّكْوِلَ مَعَ مَا بِي مِنَ الْحُزْنِ لَوَفَاةِ رَسُولِ اللَّهِ ص

Al-Bara'a Bin Aazib said, 'When Rasool-Allah<sup>saww</sup> passed away, I feared that Quraysh would overcome upon extracting this command from the Clan of Hashim<sup>asws</sup>. When the people did what they did, from pledging allegiance to Abu Bakr, there seized me the grief what tends to seize a bereaved mother, along with the grief there was with me due to the expiry of Rasool-Allah<sup>saww</sup>.

<sup>134</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 45

فَجَعَلْتُ أَتَرَدَّدُ وَ أَرْمُقُ وَجُوهَ النَّاسِ وَ قَدْ خَلَا الْهَاشِمِيُّونَ بِرَسُولِ اللَّهِ ص لِعُغْلِهِ وَ تَحْيِيظِهِ وَ قَدْ بَلَغَنِي الَّذِي كَانَ مِنْ قَوْلِ سَعْدِ بْنِ عُبَادَةَ وَ مَنْ اتَّبَعَهُ مِنْ جُمْلَةِ أَصْحَابِهِ فَلَمْ أَحْفَلْ بِهِمْ وَ عَلِمْتُ أَنَّهُ لَا يَقُولُ إِلَى شَيْءٍ

I reluctantly went on to scan the faces of the people, and the Clan of Hashim<sup>asws</sup> had isolated with Rasool-Allah<sup>saww</sup> for washing him<sup>saww</sup>, and embalming him<sup>saww</sup>, and it had reached me from the words of Sa'ad Bin Ubada, and the ones who followed him from the totality of his companions. I did not care about them and knew that it will not come to anything.

فَجَعَلْتُ أَتَرَدَّدُ بَيْنَهُمْ وَ بَيْنَ الْمَسْجِدِ وَ أَتَفَقَّدُ وَجُوهَ قُرَيْشٍ وَ كَأَنِّي لَكَذَلِكَ إِذْ فَقَدْتُ أَبَا بَكْرٍ وَ عُمَرَ ثُمَّ لَمْ أَلْبِثْ حَتَّى إِذَا أَنَا بِأَبِي بَكْرٍ وَ عُمَرَ وَ أَبِي عُبَيْدَةَ قَدْ أَقْبَلُوا فِي أَهْلِ السَّقِيفَةِ وَ هُمْ مُحْتَجِزُونَ بِالْأُزْرِ الصَّنَعَانِيَةِ لَا يَمُرُّ بِهِمْ أَحَدٌ إِلَّا خَبَطُوهُ فَإِذَا عَرَفُوهُ مَدُّوا يَدَهُ عَلَى يَدِ أَبِي بَكْرٍ شَاءَ ذَلِكَ أَمْ أَبِي

I reluctantly went on to be between them and between the Masjid, and surveyed faces of Quraysh, and it is as if I was like that when I missed Abu Bakr and Umar. Then it was not long before I was with Abu Bakr and Umar and Ubeyda having had come among the people of the shed (Saqeefa), and they were with the manufactured cloth. No one passed by them except they thwarted him. So, when they recognised him, they would forcibly extend his hand upon the hand of Abu Bakr, whether he liked that or refused.

فَأَنْكَرْتُ عِنْدَ ذَلِكَ عَقْلِي جَزَعًا مِنْهُ مَعَ الْمُصِيبَةِ بِرَسُولِ اللَّهِ ص فَخَرَجْتُ مُسْرِعًا حَتَّى أَتَيْتُ الْمَسْجِدَ ثُمَّ أَتَيْتُ بَنِي هَاشِمٍ وَ الْبَابُ مُغْلَقٌ دُونَهُمْ فَضَرَبْتُ الْبَابَ ضَرْبًا عَنِيفًا وَ قُلْتُ يَا أَهْلَ الْبَيْتِ

My intellect disliked during that, being alarmed from it, along with the calamity with Rasool-Allah<sup>azwj</sup>. So I went out hurriedly until I came to the Masjid. Then I went to the Clan of Hashim<sup>asws</sup>, and the door was locked besides them. I knocked the door with violent knocking and I said, 'O People<sup>asws</sup> of the Household!'

فَخَرَجَ إِلَيَّ الْفَضْلُ بْنُ الْعَبَّاسِ قُلْتُ قَدْ بَايَعَ النَّاسُ أَبَا بَكْرٍ فَقَالَ الْعَبَّاسُ قَدْ تَرَبَّتْ أَيْدِيكُمْ مِنْهَا آخِرَ الدَّهْرِ أَمَا إِنِّي قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي

Al-Fazl Bin Al-Abbas came out to me, and I said, 'The people have pledged allegiance to Abu Bakr'. Al-Abbas said, 'You have raised your hands from it up to the end of times. But, I had instructed you, but you disobeyed me'.

فَمَكَّنْتُ أَكْبَادُ مَا فِي نَفْسِي فَلَمَّا كَانَ اللَّيْلُ خَرَجْتُ إِلَى الْمَسْجِدِ فَلَمَّا صِرْتُ فِيهِ تَذَكَّرْتُ أَنِّي كُنْتُ أَسْمَعُ هَمْهَمَةَ رَسُولِ اللَّهِ ص بِالْقُرْآنِ فَانْبَعَثْتُ مِنْ مَكَانِي فَخَرَجْتُ نَحْوَ الْفَضَاءِ فَوَجَدْتُ نَفَرًا يَتَنَاجَوْنَ فَلَمَّا دَنَوْتُ مِنْهُمْ سَكَتُوا فَانْصَرَفْتُ عَنْهُمْ فَعَرَفُونِي وَ مَا عَرَفْتُهُمْ

I remained suffering with what was within myself. When it was the night, I went out to the Masjid. When I came to be in it, I remembered that I used to hear the humming of Rasool-Allah<sup>saww</sup> with the Quran. I got up from my place and went out to around the space, and I found a number (of men) whispering. When I went near to them, they became silent. So, I turned to leave from them, and they recognised me, and I did not recognise them.

فَدَعَوْنِي فَأَتَيْتُهُمْ وَ إِذَا الْمِقْدَادُ وَ أَبُو ذَرٍّ وَ سَلْمَانَ وَ عَمَّارُ بْنُ يَاسِرٍ وَ عُبَادَةُ بْنُ الصَّامِتِ وَ حَذِيفَةُ بْنُ الْيَمَانِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ حَذِيفَةُ يَقُولُ وَ اللَّهُ لَيَفْعَلَنَّ مَا أَخْبَرْتُكُمْ بِهِ فَوَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِذَا الْقَوْمُ يُرِيدُونَ أَنْ يُعِيدُوا الْأَمْرَ شُورَى بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

They called me, so I went to them, and there was Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Amman Bin Yasser, and Ubada Bin Al-Samit, and Huzeyfa Bin Al-Yaman, and Al-Zubeyr Bin Al-Awwam, and Huzeyfa saying, 'By Allah<sup>azwj</sup>! They are doing (exactly) what I had informed you all with. By Allah<sup>azwj</sup>! Neither am I lying nor was I lied to. And then the people would want to return the command to a consultation between the Emigrants and the Helpers'.

فَقَالَ حَدِيثُهُ انْطَلِقُوا بِنَا إِلَى أَبِي بْنِ كَعْبٍ فَقَدْ عَلِمَ مِثْلَ مَا عَلِمْتُ فَانْطَلِقُوا إِلَى أَبِي بْنِ كَعْبٍ وَضَرَبْنَا عَلَيْهِ بَابَهُ فَأَتَى حَتَّى صَارَ خَلْفَ الْبَابِ ثُمَّ قَالَ مَنْ أَنْتُمْ فَكَلَّمَهُ الْمِقْدَادُ فَقَالَ مَا جَاءَ بِكَ فَقَالَ افْتَحْ فَإِنَّ الْأَمْرَ الَّذِي جِئْنَا فِيهِ أَعْظَمُ مِنْ أَنْ يَجْرِيَ وَرَاءَ الْبَابِ

Huzeyfa said, 'Let us go to Ubay Bin Ka'b, for he knows similar to what I know'. So we went to Ubay Bin Ka'ab, and we knocked his door to him. He came until he was behind the door, then said, 'Who are you?' Al-Miqdad<sup>ra</sup> spoke. He said, 'What have you come for?' He said, 'Open, for the matter which we have come for is greater than to flow behind the door'.

فَقَالَ مَا أَنَا بِفَاتِحِ بَابِي وَفَدَّ عَلِمْتُ مَا جِئْتُمْ لَهُ وَ مَا أَنَا بِفَاتِحِ بَابِي كَأَنْتُمْ أَرَدْتُمْ النَّظَرَ فِي هَذَا الْعَقْدِ فَعُلْنَا نَعَمْ فَقَالَ أَفِيكُمْ حَدِيثُهُ فَعُلْنَا نَعَمْ فَقَالَ الْقَوْلُ مَا قَالَ حَدِيثُهُ فَأَمَّا أَنَا فَلَا أَفْتَحُ بَابِي حَتَّى يَجْرِيَ عَلَيَّ مَا هُوَ جَارٍ عَلَيْهِ وَ مَا يَكُونُ بَعْدَهَا شَرٌّ مِنْهَا وَ إِلَى اللَّهِ جَلَّ ثَنَاؤُهُ الْمُشْتَكَى قَالَ فَرَجَعُوا ثُمَّ دَخَلَ أَبِي بْنُ كَعْبٍ بَيْتَهُ

He said, 'I will not be opening my door, and I know what you have come for, and I will not open my door. It is as if you are wanting the considering regarding this pact'. We said, 'Yes'. He said, 'Is Huzeyfa among you?' We said, 'Yes'. He said, 'The word is what Huzeyfa says. As for me, I will not open my door until there flows upon me what has upon him, and what will be happening after it would be more evil than it, and I complain to Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise'. They returned, then Ubay Bin Ka'ab entered his house.

قَالَ وَ بَلَغَ أَبَا بَكْرٍ وَ عُمَرَ الْخَبْرَ فَأَرْسَلَا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ الْمُغَيْرَةِ بْنِ شُعْبَةَ أَرَى أَنْ تَلْعُوا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ فَتُطْمَعُوهُ فِي أَنْ يَكُونَ لَهُ فِي هَذَا الْأَمْرِ نَصِيبٌ يَكُونُ لَهُ وَ لِعَقِبِهِ مِنْ بَعْدِهِ فَتَقْطَعُوهُ بِذَلِكَ عَنِ ابْنِ أَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّ الْعَبَّاسَ لَوْ صَارَ مَعَكُمْ كَانَتْ الْحُجَّةُ عَلَى النَّاسِ وَ هَذَا عَلَيْكُمْ أَمْرٌ عَلَيَّ بْنِ أَبِي طَالِبٍ وَحْدَهُ

He said, 'and the news reached Abu Bakr and Umar so they sent a message to Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Shu'ba, and asked them for the opinion. Al-Mugheira Bin Shu'ba said, 'I view that you should meet Al-Abbas son of Abdul Muttalib<sup>asws</sup>, and entice him regarding that there would happen to be a share for him in this command, to be for him and for his posterity from after him. So cut him out from the son<sup>asws</sup> of his brother<sup>as</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for if Al-Abbas were to become with you, it would be the argument upon the people, and the matter would be easy for you, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be alone'.

قَالَ فَانْطَلَقَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ حَتَّى دَخَلُوا عَلَى الْعَبَّاسِ فِي اللَّيْلَةِ الثَّانِيَةِ مِنْ وَفَاةِ رَسُولِ اللَّهِ ص

He said, 'Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Shu'ba went until they entered to see Al-Abbas during the second night from the expiry of Rasool-Allah<sup>sawww</sup>.

قَالَ فَتَكَلَّمَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ حَلَّ وَ عَزَّ وَ أَنْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ ابْتَعَثَ مُحَمَّدًا ص نَبِيًّا وَ لِلْمُؤْمِنِينَ وَلِيًّا فَمَنْ اللَّهُ عَلَيْهِمْ يَكُونُهُ بَيْنَ ظَهْرَانِهِمْ حَتَّى اخْتَارَ لَهُ مَا عِنْدَهُ وَ تَرَكَ لِلنَّاسِ أَمْرَهُمْ لِيَخْتَارُوا لِأَنْفُسِهِمْ مَصْلَحَتَهُمْ مُتَّفِقِينَ لَا مُخْتَلِفِينَ

He said, 'Abu Bakr spoke. He praised Allah<sup>azwj</sup> Majestic and Mighty, and extolled upon Him<sup>azwj</sup>, then said, 'Allah<sup>azwj</sup> had Sent Muhammad<sup>saww</sup> as a Prophet<sup>saww</sup> and a guardian for the Momineen. Allah<sup>azwj</sup> Conferred upon them with his<sup>saww</sup> being in their midst until He<sup>azwj</sup> Chose for him what is in His<sup>azwj</sup> Presence, and left for the people, their affairs for choose for themselves, their benefits, harmonised, not differing.

فَاخْتَارُونِي عَلَيْهِمْ وَالْيَا وَ أُمُورِهِمْ رَاعِيًا فَتَوَلَّوْنِي ذَلِكَ وَ مَا أَخَافُ بَعُونَ اللَّهِ وَهَنَا وَ لَا حَيْرَةً وَ لَا جُبْنَأَ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ غَيْرَ أَنِّي لَا أَنْفَكُ مِنْ طَاعِنٍ يَبْلُغُنِي فَيَقُولُ بِخِلَافِ قَوْلِ الْعَامَّةِ

So they chose me as a ruler upon them and a shepherd for their affairs, making me to be in charge of that, and by the Assistance of Allah<sup>azwj</sup>, I neither fear any weakness, nor confusion, nor cowardice, **and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]**, apart from that I cannot until myself from the taunts that have reached me, and he is saying opposite to the words of the general public.

فَيَتَجَدَّدُ لِحَا فَتَكُونُونَ جِصَّةَ الْمَيْعِ وَ خَطْبُهُ الْبَدِيعِ فَإِمَّا دَخَلْتُمْ مَعَ النَّاسِ فِيمَا اجْتَمَعُوا عَلَيْهِ أَوْ صَرَفْتُمُوهُمْ عَمَّا مَالُوا إِلَيْهِ فَقَدْ جُنْنَاكَ وَ نَحْنُ نُريدُ أَنْ نَجْعَلَ لَكَ فِي هَذَا الْأَمْرِ نَصِيبًا يَكُونُ لَكَ وَ لِعَقِيكَ مِنْ بَعْدِكَ إِذْ كُنْتَ عَمَّ رَسُولِ اللَّهِ ص وَ إِنْ كَانَ النَّاسُ قَدْ رَأَوْا مَكَانَكَ وَ مَكَانَ صَاحِبِكَ فَعَدَلُوا بِهَذَا الْأَمْرِ عَنْكُمَا

So they would take you as a shelter and you will become his impregnable fortress, and his amazing speeches. If you were to enter along with the people into what they have united upon, or you turn them away from what they are inclining towards. We have come to you and we want you make a share for you to be in this command, to be for you and for your posterity from after you, since you are an uncle of Rasool-Allah<sup>saww</sup>, and even though the people have seen your position and position of your companion (Ali<sup>asws</sup>), and they have distanced this command from both of you'.

فَقَالَ عُمَرُ إِي وَ اللَّهُ وَ أُخْرَى يَا بَنِي هَاشِمٍ عَلَى رَسُولِكُمْ فَإِنَّ رَسُولَ اللَّهِ ص مِنَّا وَ مِنْكُمْ وَ لَمْ نَأْتِكَ حَاجَةً مِنَّا إِلَيْكُمْ وَ لَكِنْ كَرِهْنَا أَنْ يَكُونَ الطَّعْنُ فِيمَا اجْتَمَعَ عَلَيْهِ الْمُسْلِمُونَ فَيَتَفَاقَمَ الْخُطْبُ بِكُمْ وَ يَهْمُ فَاظْطَرُّوا لِأَنْفُسِكُمْ وَ لِلْعَامَّةِ

Umar said, 'By Allah<sup>azwj</sup>! And another (thing), O Clan of Hashim<sup>asws</sup> upon your Rasool<sup>saww</sup>. Surely, Rasool-Allah<sup>saww</sup> is from us and from you, and we did not come to you for a need from us to you, but we disliked that the taunts should happen in what the Muslims have united upon, so the speech would become aggravated between you and them. So, consider for yourselves and for the general public'.

فَتَكَلَّمَ الْعَبَّاسُ فَقَالَ إِنَّ اللَّهَ ابْتَعَثَ مُحَمَّدًا ص نَبِيًّا وَ لِلْمُؤْمِنِينَ وَلِيًّا فَإِنْ كُنْتُ بِرَسُولِ اللَّهِ ص طَلَبْتُ هَذَا الْأَمْرَ فَحَقًّا أَخَذْتُ وَ إِنْ كُنْتُ بِالْمُؤْمِنِينَ طَلَبْتُ فَنَحْنُ مِنْهُمْ مَا تَقَدَّمَ رَأَيْنَا فِي أَمْرِكَ وَ لَا شُورَنَا وَ لَا نَحِبُ لَكَ ذَلِكَ إِذْ كُنَّا مِنَ الْمُؤْمِنِينَ وَ كُنَّا لَكَ كَارِهِينَ

Al-Abbas spoke, he said, 'Allah<sup>azwj</sup> had Sent Muhammad<sup>saww</sup> as a Prophet<sup>saww</sup> and a guardian for the Momineen. So, if you were seeking this command by Rasool-Allah<sup>saww</sup>, so you have seized our right, and if you were seeking with the Momineen, then we are from them. You did not advance our view regarding your command, nor did you consult us, and we do not like that for you, and we were (also) from the Momineen, and we were from those who were hating you.



وَأَمَّا قَوْلُكَ أَنْ تَجْعَلَ لِي فِي هَذَا الْأَمْرِ نَصِيْبًا فَإِنْ كَانَ هَذَا الْأَمْرُ لَكَ خَاصَّةً فَأَمْسِكْ عَلَيْكَ فَلَسْنَا مُتَحَاجِّينَ إِلَيْكَ وَإِنْ كَانَ حَقُّ الْمُؤْمِنِينَ فَلَيْسَ لَكَ أَنْ تَحْكُمَ فِي حَقِّهِمْ وَإِنْ كَانَ حَقًّا فَإِنَّا لَا نَرْضَى بِبَعْضِهِ دُونَ بَعْضٍ

And as for your words that you will make a share to be for me in this command, so if this command was for you in particular, then withhold it to you, for we are not needy to you, and if it was a right of the Momineen, then it isn't for you that you decide regarding their rights, and if it was our right, then we are not pleased with part of it besides a part.

وَأَمَّا قَوْلُكَ يَا عُمَرُ إِنَّ رَسُولَ اللَّهِ ص مِنَّا وَ مِنْكُمْ فَإِنَّ رَسُولَ اللَّهِ ص شَجَرَةٌ نَحْنُ أَغْصَانُهَا وَ أَنْتُمْ جِرَائِدُهَا فَتَحْنُ أَوَّلَى بِهِ مِنْكُمْ

And as for your words, O Umar, 'Rasool-Allah<sup>saww</sup> is from us and for you', so Rasool-Allah<sup>saww</sup> is a tree, and we are its branches, and you are its neighbours. Thus, we are foremost with it than you are.

وَأَمَّا قَوْلُكَ إِنِّي [إِنَّا] نَخَافُ تَفَاقُمَ الْخَطْبِ بِكُمْ فَهَذَا الَّذِي فَعَلْتُمُوهُ أَوَائِلُ ذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ

And as for your words that it would aggravate the speech with you, so this is which you have done in the beginning of that, **and Allah is the Helper [12:18]**.

فَخَرَجُوا مِنْ عِنْدِهِ وَ أَنْشَأَ الْعَبَّاسُ يَقُولُ

مَا كُنْتُ أَحْسَبُ هَذَا الْأَمْرَ مُنْخَرِفًا-	عَنْ هَاشِمٍ ثُمَّ مِنْهَا عَنْ أَبِي حَسَنِ
أَلَيْسَ أَوَّلَ مَنْ صَلَّى لِقِبْلَتِكُمْ-	وَ أَعْلَمَ النَّاسَ بِالْأَثَارِ وَ السُّنَنِ-
وَ أَقْرَبَ النَّاسِ عَهْدًا بِالنَّبِيِّ وَ مَنْ-	جَبْرِيلُ عَوْنٌ لَهُ بِالْعُسْلِ وَ الْكَفَنِ-
مَنْ فِيهِ مَا فِي جَمِيعِ النَّاسِ كُلِّهِمْ	وَ لَيْسَ فِي النَّاسِ مَا فِيهِ مِنَ الْحُسَنِ
مَنْ ذَا الَّذِي رَدَّكُمْ عَنْهُ فَتَعْرِفُهُ-	هَذَا إِنَّ بَيْعَتَكُمْ مِنْ أَوَّلِ الْفِتَنِ

They went out from his presence and Al-Abbas prosed saying, 'I did not reckon this command would turn away from (Clan of) Hashim<sup>asws</sup>, then from it away from Abu Hassan<sup>asws</sup>. Isn't he<sup>asws</sup> the first one to pray Salat to your qiblah, and most knowledgeable of the people with the Ahadeeth and the Sunnah, and the closest of the people in pact with the Prophet<sup>saww</sup>, and the one whom Jibraeel<sup>as</sup> was an assistant of for the washing, and the enshrouding, one in whom is whatever is in the entirety of the people, and there isn't in the people what there is in him<sup>asws</sup> of the beauties. Who is that who can return you from it? Here, your allegiance is from the first of the strifes (Fitna)'".<sup>135</sup>

47- وَ وَجَدْتُ أَيْضًا فِي كِتَابِ سُلَيْمٍ، فِي مَوْضِعٍ آخَرَ قَالَ أَبَانُ بْنُ أَبِي عَيَّاشٍ قَالَ لِي أَبُو جَعْفَرٍ ع مَا لَقِينَا أَهْلَ الْبَيْتِ مِنْ ظُلْمٍ قُرَيْشٍ وَ تَطَاهُرِهِمْ عَلَيْنَا وَ قَتْلِهِمْ إِيَّانَا وَ مَا لَقِيتُ شَيْعَتَنَا وَ مُحِبُّونَا مِنَ النَّاسِ إِنَّ رَسُولَ اللَّهِ ص قُبُضَ وَ قَدْ قَامَ بِحَقِّنَا وَ أَمَرَ بِطَاعَتِنَا وَ فَرَضَ وَلَايَتَنَا وَ مَوَدَّتَنَا وَ أَخْبَرَهُمْ بِأَنَّ أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَمَرَ أَنْ يُبَلِّغَ الشَّاهِدُ الْغَائِبَ

And I (Majlisi) found as well in the book of Suleym, in another place – Aban Bin Abu Ayyash said,

<sup>135</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 46

'Abu Ja'far<sup>asws</sup> said to me: 'What is faced by us<sup>asws</sup>, People<sup>asws</sup> of the Household, from the oppression of Quraysh, their backing each other against us<sup>asws</sup>, and their killing us<sup>asws</sup>, and what is faced by our<sup>asws</sup> Shias and ones who love us<sup>asws</sup>, from the people, is because Rasool-Allah<sup>saww</sup> passed away and he<sup>saww</sup> had stood with our<sup>asws</sup> rights, and ordered with obedience to us<sup>asws</sup>, and Obligated our<sup>asws</sup> Wilayah, and our<sup>asws</sup> cordiality, and informed them what we<sup>asws</sup> are foremost with them than their own selves, and ordered that the one presented deliver it to the absentee'.

فَتَظَاهَرُوا عَلَى عَلِيٍّ عَ فَاحْتَجَّ عَلَيْهِمْ بِمَا قَالَ رَسُولُ اللَّهِ ص فِيهِ وَ مَا سَمِعْتَ الْعَامَّةُ فَقَالُوا صَدَقْتَ قَدْ قَالَ رَسُولُ اللَّهِ ص وَ لَكِنْ قَدْ نَسَخَهُ فَقَالَ  
إِنَّا أَهْلُ بَيْتِ أَكْرَمَنَا اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَفَانَا وَ لَمْ يَرْضَ لَنَا بِالدُّنْيَا وَ إِنَّ اللَّهَ لَا يَجْمَعُ لَنَا النَّبُوَّةَ وَ الْخِلَافَةَ

But they backed each other against Ali<sup>asws</sup>. He<sup>asws</sup> argued against them with what Rasool-Allah<sup>saww</sup> had said regarding him<sup>asws</sup>, and what the general public had heard. They said, 'You<sup>asws</sup> speak the truth, Rasool-Allah<sup>saww</sup> had said it, but abrogated it. (They alleged that) He<sup>saww</sup> said: 'We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> Mighty and Majestic Honoured us<sup>asws</sup>, and Chose us<sup>asws</sup>, and was not Pleased for the world being for us<sup>asws</sup>, and that Allah<sup>azwj</sup> will not Gatherer for us<sup>asws</sup>, the Prophet-hood and the caliphate'.

فَشَهِدَ لَهُ بِذَلِكَ أَرْبَعَةُ نَفَرٍ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ سَالِمٌ مَوْلَى أَبِي حَدِيفَةَ فَشَبَّهُوا عَلَى الْعَامَّةِ وَ صَدَّقُوهُمْ وَ رَدُّوهُمْ عَلَى أَذْبَارِهِمْ وَ  
أَخْرَجُوهَا مِنْ مَعْرِضِهَا حَيْثُ جَعَلَهَا اللَّهُ وَ اخْتَجُّوا عَلَى الْأَنْصَارِ بِحَقِّهَا فَعَقَّدُوهَا لِأَبِي بَكْرٍ

Forty persons testified with that for him (Abu Bakr), and (so did) Abu Ubeyda, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa. They confused upon the general public, and they ratified them, and they returned them upon their backs, and they took it out from its mine when Allah<sup>azwj</sup> had Made it to be, and they argued against the Helpers with our<sup>asws</sup> right, and they tied it to Abu Bakr.

ثُمَّ رَدَّهَا أَبُو بَكْرٍ إِلَى عُمَرَ يُكَافِيهِ بِمَا ثَمَّ جَعَلَهَا عُمَرُ شُورَى بَيْنَ سِتَّةٍ ثَمَّ جَعَلَهَا ابْنُ عَوْفٍ لِعُثْمَانَ عَلَى أَنْ يَرُدَّهَا عَلَيْهِ فَقَدَرَ بِهِ عُثْمَانُ وَ أَظْهَرَ ابْنُ  
عَوْفٍ كُفْرَهُ وَ جَهْلَهُ وَ طُعِنَ فِي حَيَاتِهِ وَ زَعَمَ أَنَّ عُثْمَانَ سَمَّهُ فَمَاتَ

Then Abu Bakr returned it to Umar sufficing him (of his support) with it. Then Umar made it to be a consultation between six. Then Ibn Awf made it to be for Usman upon (a condition) that he would return it to him. But, Usman was treacherous with him, and Ibn Awf manifested his Kufr, and his ignorance, and accused him during his lifetime and claimed that Usman had poisoned him, Then he died.

ثُمَّ قَامَ طَلْحَةُ وَ الزُّبَيْرُ فَبَايَعَا عَلِيًّا عَ طَائِعِينَ غَيْرَ مُكْرَهَيْنِ ثَمَّ نَكَّتا وَ عَدَرا وَ ذَهَبَا بِعَائِشَةَ مَعَهُمَا إِلَى الْبَصْرَةِ ثَمَّ دَعَا مُعَاوِيَةَ طُعَاةَ أَهْلِ الشَّامِ إِلَى  
الطَّلَبِ بِدَمِ عُثْمَانَ وَ نَصَبَ لَنَا الْحَرْبَ

Then Talha and Al-Zubeyr stood and pledged allegiance to Ali<sup>asws</sup> willingly, without abhorrence. Then they broke it and betrayed, and Ayesha went with them to Al-Basra (to fight against Ali<sup>asws</sup>). Then Muawiya called the tyrants of the people of Syria to seeking the blood of Usman, and established the war to us<sup>asws</sup>.

ثُمَّ خَالَفَهُ أَهْلُ حُرُورَاءَ عَلَى أَنْ يُحْكَمَ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ ص فَلَوْ كَانَا حَكَمًا بِمَا شَرِطَ عَلَيْهِمَا لَحَكَمَا أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ ع فِي كِتَابِ اللَّهِ وَ عَلَى لِسَانِ نَبِيِّهِ ص وَ فِي سُنَّتِهِ فَخَالَفَهُ أَهْلُ النَّهْرَوَانِ وَ قَاتَلُوهُ.

Then the people of Haroura opposed him<sup>asws</sup> upon that the Book of Allah<sup>azwj</sup> and the Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup> would decide. If they had both decide with what was stipulated upon them, they would have decided that Ali<sup>asws</sup> is Ami Al-Momineen in the Book of Allah<sup>azwj</sup> upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup>, and in his<sup>saww</sup> Sunnah. The people of Al-Naharwan opposed him<sup>asws</sup> and they fought against him<sup>asws</sup>.<sup>136</sup>

48- أَقُولُ وَجَدْتُ أَيْضاً فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، بِرِوَايَةِ ابْنِ أَبِي عَيَّاشٍ عَنْهُ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي بَيْتِهِ وَ مَعَنَا جَمَاعَةٌ مِنْ شِيعَةِ عَلِيٍّ ع فَحَدَّثَنَا فَكَانَ فِيْمَا حَدَّثَنَا أَنَّ قَالَ يَا إِخْوَتِي تُؤَيِّ رَسُولَ اللَّهِ ص يَوْمَ تُؤَيِّ فَلَمْ يُوضَعْ فِي حُفْرَتِهِ حَتَّى نَكَثَ النَّاسُ وَ ارْتَدُّوا وَ أَجْمَعُوا عَلَى الْخِلَافِ

I (Majlisi) am saying, 'I found as well in the book of Suleym Bin Qays, by a report of Ibn Abu Ayyash, from him who said,

'I was in the presence of Abdullah Bin Abbas in his house, and with us was a group of Shias of Ali<sup>asws</sup>. He narrated to us, and it was among what he narrated to us is that he said, 'O my brothers! Rasool-Allah<sup>saww</sup> passed away on the day he<sup>saww</sup> passed away, and he<sup>saww</sup> had not been placed in his<sup>saww</sup> until the people broke (the pact), and they became apostates, and they united upon the opposition.

وَ اشْتَعَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِرَسُولِ اللَّهِ ص حَتَّى فَرَغَ مِنْ غُسْلِهِ وَ تَحْفِينِهِ وَ تَحْنِيطِهِ وَ وَضَعَهُ فِي حُفْرَتِهِ ثُمَّ أَقْبَلَ عَلَى تَأْلِيفِ الْقُرْآنِ وَ شَعَلَ عَنْهُمْ بِوَصِيَّةِ رَسُولِ اللَّهِ ص وَ لَمْ يَكُنْ هَمُّهُ الْمُلْكُ لِمَا كَانَ رَسُولُ اللَّهِ ص أَخْبَرَهُ عَنِ الْقَوْمِ

And Ali<sup>asws</sup> was pre-occupied with Rasool-Allah<sup>saww</sup> until he<sup>saww</sup> was free from washing him<sup>saww</sup>, and enshrouding him<sup>saww</sup>, and embalming him<sup>saww</sup>, and placing him<sup>saww</sup> in his<sup>saww</sup> grave. Then he<sup>asws</sup> turn to compiling the Quran, and was too pre-occupied from them with the bequest of Rasool-Allah<sup>saww</sup>, and the kingdom did not happen to be his<sup>asws</sup> concern due to what Rasool-Allah<sup>saww</sup> had informed him<sup>asws</sup> about the people.

فَاقْتَتَلَ النَّاسُ بِالَّذِي افْتَتَنُوا بِهِ مِنَ الرَّجُلَيْنِ فَلَمْ يَبْقَ إِلَّا عَلِيُّ ع وَ بَنُو هَاشِمٍ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ سَلْمَانُ فِي أَنَاسٍ مَعَهُمْ يَسِيرٍ

The people were tempted by that which they were tempted with from the two men (Abu Bakr and Umar), so there did not remain anyone except Ali<sup>asws</sup>, and the Clan of Hashim<sup>asws</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup> among a few people with them.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ يَا هَذَا إِنَّ النَّاسَ أَجْمَعِينَ قَدْ بَايَعُوكَ مَا خَلَا هَذَا الرَّجُلَ وَ أَهْلَ بَيْتِهِ وَ هَؤُلَاءِ النَّفَرُ فَأَبْعَثْ إِلَيْهِ

Umar said to Abu Bakr, 'O you! The people in their entirety have pledged allegiance to you, apart from this man<sup>asws</sup> and his<sup>asws</sup> family members, and those persons, so send a message to him<sup>asws</sup>.

<sup>136</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 47

فَبَعَثَ إِلَيْهِ ابْنُ عَمِّ لِعَمْرٍ يُقَالُ لَهُ فُنْفُذٌ فَقَالَ لَهُ يَا فُنْفُذُ انْطَلِقْ إِلَى عَلِيٍّ فَقُلْ لَهُ أَجِبْ خَلِيفَةَ رَسُولِ اللَّهِ فَأَنْطَلِقَ فَأَبْلَغَهُ فَقَالَ عَلِيٌّ ع مَا أَسْرَعَ مَا كَذَبْتُمْ عَلَى رَسُولِ اللَّهِ ص وَارْتَدَدْتُمْ وَاللَّهِ مَا اسْتَخْلَفَ رَسُولُ اللَّهِ ص غَيْرِي فَارْجِعْ يَا فُنْفُذُ فَإِنَّمَا أَنْتَ رَسُولُ فَقُلْ لَهُ قَالَ لَكَ عَلِيٌّ ع وَاللَّهِ مَا اسْتَخْلَفَكَ رَسُولُ اللَّهِ ص وَ إِنَّكَ لَتَعْلَمُ مَنْ خَلِيفَةُ رَسُولِ اللَّهِ

He sent a cousin of Umar to him<sup>asws</sup> called Qunfuz. He said to him, 'O Qunfuz! Go to Ali<sup>asws</sup> and say to him, 'Answer to the caliph of Rasool-Allah<sup>saww</sup>'. He went and delivered it. Ali<sup>asws</sup> said, 'How quickly you have lied upon Rasool-Allah<sup>saww</sup>. You have become apostates, by Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> did not make a caliph apart from me<sup>asws</sup>. So return, O Qunfuz, for you are a messenger, and say to him, 'Ali<sup>asws</sup> says to you: 'By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> did not make you a caliph, and you know well who the caliph of Rasool-Allah<sup>saww</sup> is''.

فَأَقْبَلَ فُنْفُذٌ إِلَى أَبِي بَكْرٍ فَبَلَّغَهُ الرِّسَالَةَ فَقَالَ أَبُو بَكْرٍ صَدَقَ عَلِيٌّ مَا اسْتَخْلَفَنِي رَسُولُ اللَّهِ ص فَغَضِبَ عُمَرُ وَ وَثَبَ وَ قَامَ فَقَالَ أَبُو بَكْرٍ اجْلِسْ ثُمَّ قَالَ لِفُنْفُذٍ اذْهَبْ إِلَيْهِ فَقُلْ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ أَبَا بَكْرٍ

Qunfuz returned to Abu Bakr and delivered the message. Abu Bakr said, 'Ali<sup>asws</sup> speaks the truth. Rasool-Allah<sup>saww</sup> did not make me a caliph'. Umar got angry and leapt and stood up. Abu Bakr said, 'Sit down!' Then he said to Qunfuz, 'Go to him<sup>asws</sup> and say to him<sup>asws</sup>, 'Answer to Amir Al-Momineen Abu Bakr'.

فَأَقْبَلَ فُنْفُذٌ حَتَّى دَخَلَ عَلَى عَلِيٍّ ع فَأَبْلَغَهُ الرِّسَالَةَ فَقَالَ كَذَبَ وَاللَّهِ انْطَلِقْ إِلَيْهِ فَقُلْ لَهُ لَقَدْ تَسَمَّيْتَ بِاسْمٍ لَيْسَ لَكَ فَقَدْ عَلِمْتَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ غَيْرُكَ

Qunfuz came back until he entered to see Ali<sup>asws</sup> and delivered the message to him<sup>asws</sup>. He<sup>asws</sup> said: 'He is lying, by Allah<sup>azwj</sup>! Go to him and say to him, 'You have named yourself with a name which isn't for you, for you have known that Amir Al-Momineen is other than you'.

فَرَجَعَ فُنْفُذٌ فَأَخْبَرَهُمَا فَوَثَبَ عُمَرُ غَضَبًا فَقَالَ وَاللَّهِ إِنِّي لَعَارِفٌ بِسَخْفِهِ وَ ضَعْفِ رَأْيِهِ وَ إِنَّهُ لَا يَسْتَقِيمُ لَنَا أَمْرٌ حَتَّى نَقْتُلَهُ فَخَلَنِي آتِيكَ بِرَأْسِهِ

Qunfuz returned and informed them both. Umar leapt up in anger and said, 'By Allah<sup>azwj</sup>! I recognise his<sup>asws</sup> absurdity and weakness of his<sup>asws</sup> view, and he<sup>asws</sup> cannot establish an order to us until we kill him<sup>asws</sup>. Leave me, I will come to you with his<sup>asws</sup> head!'

فَقَالَ أَبُو بَكْرٍ اجْلِسْ فَأَبَى فَأَقْسَمَ عَلَيْهِ فَجَلَسَ ثُمَّ قَالَ يَا فُنْفُذُ انْطَلِقْ فَقُلْ لَهُ أَجِبْ أَبَا بَكْرٍ

Abu Bakr said, 'Sit down!' But he refused' He vowed upon him, then he sat down. Then he said, 'O Qunfuz! Go, say to him<sup>asws</sup>, 'Answer to Abu Bakr'.

فَأَقْبَلَ فُنْفُذٌ فَقَالَ يَا عَلِيٌّ أَجِبْ أَبَا بَكْرٍ فَقَالَ عَلِيٌّ ع إِنِّي لَفِي شُغْلٍ عَنْهُ وَ مَا كُنْتُ بِالَّذِي أَنْتَ وَصِيَّةَ خَلِيلِي وَ أَحِبِّي وَ انْطَلِقْ إِلَى أَبِي بَكْرٍ وَ مَا اجْتَمَعْتُمْ عَلَيْهِ مِنَ الْجَوْرِ

Qunfuz came and said, 'O Ali<sup>asws</sup>! Answer Abu Bakr'. Ali<sup>asws</sup> said: 'I<sup>asws</sup> am too pre-occupied from him, and I<sup>asws</sup> was not going to neglect a bequest of my<sup>asws</sup> friend, and my<sup>asws</sup> brother<sup>saww</sup>, and go to Abu Bakr and what tyrannies they have gathered to him'.

فَانْطَلَقَ فَنُفِذَ فَأَخْبَرَ أَبَا بَكْرٍ فَوَتَّبَ عُمَرُ عَضْبَانَ فَنَادَى خَالِدَ بْنَ الْوَلِيدِ وَ فَنُفِذَ فَأَمَرَهَا أَنْ يَحْمِلَا حَطَبًا وَ نَارًا ثُمَّ أَقْبَلَ حَتَّى انْتَهَى إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةُ ع قَاعِدَةٌ خَلْفَ الْبَابِ قَدْ عَصَبَتْ رَأْسَهَا وَ نَحَلَ جِسْمَهَا فِي وَفَاةِ رَسُولِ اللَّهِ ص

Qunfuz went and informed Abu Bakr. Umar leapt up in anger and called Khalid Bin Al-Waleed and Qunfuz, and ordered them to carry firewood and fire. Then he came until he ended up at the door of Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup> was seated behind the door. Her<sup>asws</sup> head was bandaged and her<sup>asws</sup> body had weakened due to the expiry of Rasool-Allah<sup>saww</sup>.

فَأَقْبَلَ عُمَرُ حَتَّى ضَرَبَ الْبَابَ ثُمَّ نَادَى يَا ابْنَ أَبِي طَالِبٍ افْتَحِ الْبَابَ فَقَالَتْ فَاطِمَةُ ع يَا عُمَرُ مَا لَنَا وَ لَكَ لَا تَدْعُنَا وَ مَا نَحْنُ فِيهِ

Umar came until he hit the door, then called out, 'O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! Open the door!' (Syeda) Fatima<sup>asws</sup> said: 'O Umar! What have we to do with you, and you do not leave us<sup>asws</sup> and what (grief) we<sup>asws</sup> are in'.

قَالَ افْتَحِي الْبَابَ وَ إِلَّا أَحْرَقْنَا عَلَيْكُمْ فَقَالَتْ يَا عُمَرُ أَمَا تَتَّقِي اللَّهَ عَزَّ وَ جَلَّ تَدْخُلُ عَلَى بَيْتِي وَ تَهْجُمُ عَلَى دَارِي فَأَبَى أَنْ يَنْصَرِفَ

He said, 'Open the door or else I will burn it down upon you<sup>asws</sup> all!' She<sup>asws</sup> said: 'O Umar! Are you not fearing Allah<sup>azwj</sup> Mighty and Majestic? You will enter into my<sup>asws</sup> house and storm into my<sup>asws</sup> house?' He refused to leave.

ثُمَّ عَادَ عُمَرُ بِالنَّارِ فَأَضْرَمَهَا فِي الْبَابِ فَأَحْرَقَ الْبَابَ ثُمَّ دَفَعَهُ عُمَرُ فَاسْتَقْبَلَتْهُ فَاطِمَةُ ع وَ صَاحَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَرَفَعَ السَّيْفَ وَ هُوَ فِي غَمْرِهِ فَوَجَّأَ بِهِ جَنْبَهَا فَصَرَحَتْ فَرَفَعَ السَّوْطَ فَضَرَبَ بِهِ ذِرَاعَهَا فَصَاحَتْ يَا أَبَتَاهُ

Then Umar returned with the fire and ignited it at the door and burnt down the door. Then Umar pushed it, and (Syeda) Fatima<sup>asws</sup> faced him shouting: 'O father<sup>saww</sup>! O Rasool-Allah<sup>saww</sup>!' He raised the sword and it was in its sheath and pained her<sup>asws</sup> side with it. She<sup>asws</sup> cried out. He raised the whip and hit her<sup>asws</sup> forearm with it. She<sup>asws</sup> cried out: 'O father<sup>saww</sup>!'

فَوَتَّبَ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع فَأَخَذَ بِنَلَايِبِ عُمَرَ ثُمَّ هَرَّهَ فَصَرَعَهُ وَ وَجَّأَ أَنْفَهُ وَ رَقَبَتَهُ وَ هَمَّ بِقَتْلِهِ فَذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَى بِهِ مِنَ الصَّبْرِ وَ الطَّاعَةِ فَقَالَ وَ الَّذِي كَرَّمَ مُحَمَّدًا ص بِالنُّبُوَّةِ يَا ابْنَ صِهْكَ لَوْ لَا كِتَابَ مِنَ اللَّهِ سَبَقَ لَعَلِمْتَ أَنَّكَ لَا تَدْخُلُ بَيْتِي

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> leapt up and grabbed the collar of Umar, then shook him and wrestled him (to the ground), and pained his nose, and his neck and thought of killing him. Then he<sup>asws</sup> remember the words of Rasool-Allah<sup>saww</sup> and what he<sup>saww</sup> had bequeathed with, from the patience and the obedience. He<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Honoured Muhammad<sup>saww</sup> with the Prophet-hood! O Ibn Suhaak! **Had there not been a preceding Book from Allah [8:68]**, and a pact vowed to me<sup>asws</sup> by Rasool-Allah<sup>saww</sup>, you would have known that you cannot enter my<sup>asws</sup> house!'

فَأَرْسَلَ عُمَرُ يَسْتَعِيْثُ فَأَقْبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ وَ سَلَ خَالِدُ بْنُ الْوَلِيدِ السَّيْفَ لِيَضْرِبَ بِهِ عَلِيًّا ع فَحَمَلَ عَلِيٌّ عَلَيْهِ بِسَيْفِهِ فَأَقْسَمَ عَلَى عَلِيٍّ فَكَفَّ وَ أَقْبَلَ الْمُقَدَّادُ وَ سَلْمَانُ وَ أَبُو دَرٍّ وَ عَمَّارٌ وَ بُرَيْدَةُ الْأَسْلَمِيُّ حَتَّى دَخَلُوا الدَّارَ أَعْوَانًا لِعَلِيٍّ ع حَتَّى كَادَتْ تَقْعُ فِتْنَةٌ

Umar sent for help and the people came until they entered the house, and Khalid Bin Al-Waleed unsheathed the sword in order to strike Ali<sup>asws</sup> with it. Ali<sup>asws</sup> attacked upon him

with his<sup>asws</sup> sword. He swore upon Ali<sup>asws</sup>. He<sup>asws</sup> refrained. And, Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar, and Bureyda Al-Aslami came until they entered the house as supporters of Ali<sup>asws</sup> until Fitna almost occurred.

فَأَخْرَجَ عَلِيٌّ ع وَ تَبِعَهُ النَّاسُ وَ اتَّبَعَهُ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ عَمَّارٌ وَ بُرَيْدَةُ وَ هُمْ يَقُولُونَ مَا أَسْرَعَ مَا خُنْتُمْ رَسُولَ اللَّهِ ص وَ أَخْرَجْتُمْ الصَّغَائِرَ الَّتِي فِي صُدُورِكُمْ

Ali<sup>asws</sup> went out, and the people followed him<sup>asws</sup>, and Salman<sup>ra</sup> and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup> and Ammar<sup>ra</sup> and Bureyda followed him<sup>asws</sup>, and they were saying, 'How quickly you have betrayed Rasool-Allah<sup>saww</sup> and brought out the grudges which were in your chests!'

وَ قَالَ بُرَيْدَةُ بْنُ الْحَصْبِ الْأَسْلَمِيُّ يَا عُمَرُ أَتَيْتَ عَلَى أَحَبِّ رَسُولِ اللَّهِ ص وَ وَصِيِّهِ وَ عَلَى ابْنَتِهِ فَتَضَرَّيْتُهَا وَ أَنْتَ الَّذِي تَعْرِفُكَ قُرَيْشٌ بِمَا تَعْرِفُكَ بِهِ

And Bureyda Bin Al-Haseeb Al-Aslami said, 'O Umar! You went to the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> successor<sup>asws</sup> and his<sup>saww</sup> daughter<sup>asws</sup> and you hit her<sup>asws</sup>, and you are the one whom the Quraysh recognise you with what they recognise you with!'

فَرَفَعَ خَالِدُ بْنُ الْوَلِيدِ السَّيْفَ لِيَضْرِبَ بُرَيْدَةَ وَ هُوَ فِي غَمْدِهِ فَتَعَلَّقَ بِهِ عُمَرُ وَ مَنَعَهُ مِنْ ذَلِكَ فَانْتَهَوْا بِعَلِيٍّ ع إِلَى أَبِي بَكْرٍ مُلَبَّيًّا فَلَمَّا نَظَرَ بِهِ أَبُو بَكْرٍ صَاحَ خَلَوْا سَبِيلَهُ

Khalid Bin Al-Waleed raised the sword in order to strike Bureyda, and it was in its sheath. Umar freed it and prevented him from that. They ended up with Ali<sup>asws</sup> to Abu Bakr, tied up. When Abu Bakr looked at him<sup>asws</sup>, he shouted, 'Free his<sup>asws</sup> way!'

فَقَالَ مَا أَسْرَعَ مَا تَوَثَّبْتُمْ عَلَى أَهْلِ بَيْتِ نَبِيِّكُمْ يَا أَبَا بَكْرٍ بِأَيِّ حَقٍّ وَ بِأَيِّ مِيرَاثٍ وَ بِأَيِّ سَابِقَةٍ تَحْتَ النَّاسِ إِلَى بَيْعَتِكَ أَمْ لَمْ تُبَايِعْنِي بِالْأَمْسِ بِأَمْرِ رَسُولِ اللَّهِ

He<sup>asws</sup> said: 'How quickly you have pounced upon People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>. O Abu Bakr! By which right, and by which inheritance, and by which precedence did you urge the people to your allegiance? Did you not pledge allegiance to me<sup>asws</sup> yesterday by the orders of Rasool-Allah<sup>saww</sup>?'

فَقَالَ عُمَرُ دَعْ هَذَا عَنْكَ يَا عَلِيُّ فَوَ اللَّهُ إِنْ لَمْ تُبَايِعْ لَتَقْتُلَنَّكَ فَقَالَ عَلِيُّ ع إِذَا وَ اللَّهُ أَكُونُ عَبْدَ اللَّهِ وَ أَخَا رَسُولِهِ الْمَقْتُولِ فَقَالَ عُمَرُ أَمَّا عَبْدُ اللَّهِ الْمَقْتُولُ فَتَعَمَّ وَ أَمَّا أَخُو رَسُولِ اللَّهِ فَلَا

Umar said, 'Leave this one from you, O Ali<sup>asws</sup>. By Allah<sup>azwj</sup>, If you<sup>asws</sup> do not pledge allegiance, we will kill you<sup>asws</sup>!' Ali<sup>asws</sup> said 'Then, by Allah<sup>azwj</sup>, I<sup>asws</sup> would become the killed servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'. Umar said, 'As for (you<sup>asws</sup> being) the killed servant of Allah<sup>azwj</sup>, so yes, and as for (you<sup>asws</sup> being) the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, so, no'.

فَقَالَ عَلِيُّ ع أَمَا وَ اللَّهُ لَوْ لَا قَضَاءٌ مِنَ اللَّهِ سَبَقَ وَ عَهْدٌ عَهْدُهُ إِلَيَّ خَلِيلِي لَسْتُ أَجُوزُهُ لَعَلِمْتُ أَنَّنَا أَضْعَفُ نَاصِرًا وَ أَقَلُّ عَدَدًا

Ali<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! If the Decree from Allah<sup>azwj</sup> had not preceded, and a pact my<sup>asws</sup> friend<sup>sawww</sup> vowed to me<sup>asws</sup>, I<sup>asws</sup> would not allow it. You would have known which of us **is with weaker helpers and fewer number [72:24]**'.

وَأَبُو بَكْرٍ سَاكِتٌ لَا يَتَكَلَّمُ فَقَامَ بُرَيْدَةُ فَقَالَ يَا عُمَرُ أَلَسْتُمَا اللَّذَيْنِ قَالَ لَكُمَا رَسُولُ اللَّهِ ص انْطَلِقَا إِلَى عَلِيٍّ ع فَسَلَّمَا عَلَيْهِ بِإِيمَةِ الْمُؤْمِنِينَ  
فَقُلْتُمَا أَعَنْ أَمْرَ اللَّهِ وَ أَمْرَ رَسُولِهِ فَقَالَ نَعَمْ

And Abu Bakr was silent, not speaking. Bureyda stood up and said, 'Aren't you two those to whom Rasool-Allah<sup>sawww</sup> said: 'Go to Ali<sup>asws</sup> and greet unto him<sup>asws</sup> as 'Amir Al-Momineen<sup>asws</sup>? So you two said, 'Is it a Command from Allah<sup>azwj</sup> and order of His<sup>azwj</sup> Rasool<sup>sawww</sup>? He<sup>sawww</sup> said: 'Yes''.

فَقَالَ أَبُو بَكْرٍ قَدْ كَانَ ذَلِكَ يَا بُرَيْدَةُ وَ لَكِنَّكَ غِثْتَ وَ شَهِدْنَا وَ الْأَمْرُ يَخْذُثُ بَعْدَهُ الْأَمْرُ فَقَالَ عُمَرُ مَا أَنْتَ وَ هَذَا يَا بُرَيْدَةُ وَ مَا يُدْخِلُكَ فِي  
هَذَا قَالَ بُرَيْدَةُ وَ اللَّهُ لَا سَكْنَتْ فِي بَلَدَةٍ أَنْتُمْ فِيهَا أَمْرَاءُ فَأَمَرَ بِهِ عُمَرُ فَضْرِبَ وَ أُخْرِجَ

Abu Bakr said, 'That has happened, O Bureyda, but you were absent and we witnessed, and the new matter occurred after the matter'. Umar said, 'What is it to you and this, O Bureyda, and what makes you interfere in this?' Bureyda said, 'I will not dwell in a city you are rulers in it'. Umar ordered with him, and he was hit and thrown out.

ثُمَّ قَامَ سَلْمَانُ فَقَالَ يَا أَبَا بَكْرٍ اتَّقِ اللَّهَ وَ قُمْ عَنْ هَذَا الْمَجْلِسِ وَ دَعُهُ لِأَهْلِهِ يَأْكُلُوا بِهِ رَعْدًا إِلَى يَوْمِ الْقِيَامَةِ لَا يَحْتَلِفُ عَلَى هَذِهِ الْأُمَّةِ سَيِّفَانِ فَلَمْ  
يُجِبْهُ أَبُو بَكْرٍ فَأَعَادَ سَلْمَانُ فَقَالَ مِثْلَهَا

Then Salman<sup>ra</sup> stood up and said, 'O Abu Bakr! Fear Allah<sup>azwj</sup> and stand from this seat and leave it for its rightful one<sup>asws</sup>, eating plentifully with it up to the Day of Qiyamah, no two swords would differing upon this community'. Abu Bakr did not answer, so Salman<sup>ra</sup> repeated, saying similar to it.

فَأَتَتْهُ عُمَرُ وَ قَالَ مَا لَكَ وَ هَذَا الْأَمْرُ وَ مَا يُدْخِلُكَ فِيمَا هَاهُنَا فَقَالَ مَهْلًا يَا عُمَرُ قُمْ يَا أَبَا بَكْرٍ عَنْ هَذَا الْمَجْلِسِ وَ دَعُهُ لِأَهْلِهِ يَأْكُلُوا بِهِ وَ  
اللَّهُ خُضْرًا إِلَى يَوْمِ الْقِيَامَةِ وَ إِنْ أَبَيْتُمْ لَتَحْلِلَنَّ بِهِ دَمًا وَ لَيَطْمَعَنَّ فِيهَا الطُّلُقَاءُ وَ الطُّرْدَاءُ وَ الْمَنَافِقُونَ

Umar snubbed him and said, 'What is it for you<sup>ra</sup> and this matter, and what makes you<sup>ra</sup> interfere in this over here?' He<sup>ra</sup> said, 'No, O Umar! Stand up, O Abu Bakr, from this seat and leave it for its rightful ones<sup>asws</sup>, eating by it, by Allah<sup>azwj</sup>, up to the Day of Qiyamah, and if you refuse, you will milk blood with it, and the freed ones would covet regarding it, and the expelled ones, and the hypocrites.

وَ اللَّهُ إِنِّي لَوْ أَعْلَمْتُ أَنِّي أَدْفَعُ ضَيْمًا أَوْ أُعْزِلُ لِلَّهِ دِينَاً لَوْضَعْتُ سَيْفِي عَلَى عُنُقِي ثُمَّ صَرَنْتُ بِهِ قُدَمَاءَ تَتَّبِعُونَ عَلَى وَصِيِّ رَسُولِ اللَّهِ فَأَبْشِرُوا بِالْبَلَاءِ وَ  
اقْطَعُوا مِنَ الرَّخَاءِ

By Allah<sup>azwj</sup>! If I<sup>ra</sup> know I<sup>ra</sup> would repel a wrong or honour the Religion for Allah<sup>azwj</sup>, I<sup>ra</sup> would place my<sup>ra</sup> sword upon my<sup>ra</sup> neck, then strike with it ahead. Are you pouncing upon the successor<sup>asws</sup> of Rasool-Allah<sup>sawww</sup>? Receive news of the afflictions, and termination from the hope'.



ثُمَّ قَامَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ فَقَالُوا لِعَلِيٍّ ع مَا تَأْمُرُ وَ اللَّهُ إِنْ أَمَرْتَنَا لَنَضْرِبَنَّ بِالسَّيْفِ حَتَّى نُقْتَلَ

Then Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> and Ammar stood up and said to Ali<sup>asws</sup>, 'What are you<sup>asws</sup> orders? By Allah<sup>azwj</sup>! If you<sup>asws</sup> were to order us, we will strike with the sword until we are killed'.

فَقَالَ عَلِيٌّ ع كُفُّوا رِجْلَكُمْ اللَّهُ وَ اذْكُرُوا عَهْدَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاكُمْ بِهِ فَكُفُّوا

Ali<sup>asws</sup> said: 'Refrain, may Allah<sup>azwj</sup> have Mercy on you, and remember the pact of Rasool-Allah<sup>saww</sup> and what he<sup>saww</sup> has bequeathed you with'. So, they refrained.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ وَ هُوَ جَالِسٌ فَوْقَ الْمِنْبَرِ مَا يُجْلِسُكَ فَوْقَ الْمِنْبَرِ وَ هَذَا جَالِسٌ مُحَارِبٌ لَا يَثُومُ فَيُبَايِعُكَ أَوْ تَأْمُرُ بِهِ فَضَرْبِ عُنُقِهِ

Umar said to Abu Bakr, and he was seated at the top of the pulpit, 'What makes you sit at the top of the pulpit and this seated fighter is not standing and pledging allegiance to you? Or, will you order with him<sup>asws</sup>, and we will strike off his<sup>asws</sup> neck?'

وَ الْحَسَنُ وَ الْحُسَيْنُ ع قَائِمَانِ عَلَى رَأْسِ عَلِيٍّ ع فَلَمَّا سَمِعَا مَقَالَهُ عُمَرُ بَكَّيَا وَ رَفَعَا أَصَوَاتَهُمَا يَا جَدَّاهُ يَا رَسُولَ اللَّهِ فَضَمَّهُمَا عَلِيٌّ ع إِلَى صَدْرِهِ وَ قَالَ لَا تَبْكِيَا فَوَ اللَّهُ لَا يَقْدِرَانِ عَلَى قَتْلِ أَيْكُمَا هُمَا أَذَلُّ وَ أَذْخَرُ مِنْ ذَلِكَ

And Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were standing by the head of Ali<sup>asws</sup>. When they<sup>asws</sup> heard the words of Umar, they<sup>asws</sup> cried and raised their<sup>asws</sup> voices: 'O grandfather<sup>saww</sup>! O Rasool-Allah<sup>saww</sup>!' Ali<sup>asws</sup> hugged them<sup>asws</sup> to his<sup>asws</sup> chest and said: 'Do not cry. By Allah<sup>azwj</sup>! They are not able upon killing your<sup>asws</sup> father<sup>asws</sup>. They are both disgraceful and weak from that'.

وَ أَقْبَلْتُ أُمَّ أَيْمَنَ النَّوْبِيَّةَ حَاضِنَةَ رَسُولِ اللَّهِ ص وَ أُمَّ سَلَمَةَ فَقَالَتَا يَا عَتِيقُ مَا أَسْرَعَ مَا أَبْدَيْتُمْ حَسَدَكُمْ لِأَلِ مُحَمَّدٍ فَأَمَرَ بِهِمَا عُمَرُ أَنْ تُخْرِجَا مِنَ الْمَسْجِدِ وَ قَالَ مَا لَنَا وَ لِلنِّسَاءِ

And Umm Ayman<sup>ra</sup>, the special Nubian nurse-maid, and Umm Salama<sup>ra</sup> came and said, 'O Ateeq! How quickly you began your envy towards Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Umar ordered with them and they were expelled from the Masjid, and he said, 'What have we to do with the women?'

ثُمَّ قَالَ يَا عَلِيٌّ قُمْ تَابِعْ فَقَالَ عَلِيٌّ ع إِنْ لَمْ أَفْعَلْ قَالَ إِذَا وَ اللَّهُ تَضْرِبُ عُنُقَكَ قَالَ كَذَبْتَ وَ اللَّهُ يَا ابْنَ صُهَاكَ لَا تَقْدِرُ عَلَى ذَلِكَ أَنْتَ الْأَمُّ وَ أضعف من ذلك

Then he said, 'O Ali<sup>asws</sup>! Stand and pledge allegiance!' Ali<sup>asws</sup> said: 'If I<sup>asws</sup> I do not do so?' He said, 'Then, by Allah<sup>azwj</sup>, we will strike off your<sup>asws</sup> neck'. He<sup>asws</sup> said: 'You are lying, by Allah<sup>azwj</sup>, O Ibn Suhaak! You are unable upon that. You are lower and weaker than that'.

فَوَثَبَ خَالِدُ بْنُ الْوَلِيدِ وَ اخْتَرَطَ سَيْفَهُ وَ قَالَ وَ اللَّهُ لَئِنْ لَمْ تَفْعَلْ لَأَقْتُلَنَّكَ فَقَامَ إِلَيْهِ عَلِيٌّ ع وَ أَخَذَ بِمَجَامِعِ ثَوْبِهِ ثُمَّ دَفَعَهُ حَتَّى أَلْقَاهُ عَلَى قَفَاهُ وَ وَقَعَ السَّيْفُ مِنْ يَدِهِ

Khalid Bin Al-Waleed leapt up and grabbed his sword and said, 'By Allah<sup>azwj</sup>! If you<sup>asws</sup> do not do it, we will kill you<sup>asws</sup>!' Ali<sup>asws</sup> stood up to him and grabbed the generality of his clothes, then pushed him until he<sup>asws</sup> threw him upon his hand, and the sword fell from his hand.

فَقَالَ عُمَرُ قُمْ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَبَايِعْ قَالَ فَإِنْ لَمْ أَفْعَلْ قَالَ إِدْنِ وَاللَّهِ نَقُتْلَكَ وَاحْتَجَّ عَلَيْهِمْ عَلِيُّ ع ثَلَاثَ مَرَّاتٍ ثُمَّ مَدَّ يَدَهُ مِنْ غَيْرِ أَنْ يَفْتَحَ كَفَّهُ فَضْرَبَ عَلَيْهَا أَبُو بَكْرٍ وَرَضِيَ بِذَلِكَ ثُمَّ تَوَجَّهَ إِلَى مَنْزِلِهِ وَتَبِعَهُ النَّاسُ

Umar said, 'Stand, O Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and pledge allegiance!' He<sup>asws</sup> said: 'Supposing I<sup>asws</sup> do not do it?' He said, 'Then, by Allah<sup>azwj</sup>, we will kill you<sup>asws</sup>'. And Ali<sup>asws</sup> argued against him three times, then extended his<sup>asws</sup> hand from without opening his<sup>asws</sup> palm, and Abu Bakr hit upon it and was pleased with that, then he<sup>asws</sup> headed to his<sup>asws</sup> house, and the people followed.

قَالَ ثُمَّ إِنَّ فَاطِمَةَ ع بَلَغَهَا أَنَّ أَبَا بَكْرٍ قَبَضَ فَدَكَأَ فَخَرَجَتْ فِي نِسَاءِ بَنِي هَاشِمٍ حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ فَقَالَتْ يَا أَبَا بَكْرٍ تُرِيدُ أَنْ تَأْخُذَ مِنِّي أَرْضًا جَعَلَهَا لِي رَسُولُ اللَّهِ ص وَتَصَدَّقَ بِهَا عَلَيَّ مِنَ الْوَجِيفِ الَّذِي لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِ خَيْلٍ وَلَا رِكَابٍ

He (the narrator) said, 'Then it reached (Syeda) Fatima<sup>asws</sup> that Abu Bakr had seized (the estate of) Fadak. She<sup>asws</sup> came out among womenfolk of the Clan of Hashim<sup>asws</sup> until she<sup>asws</sup> entered to see Abu Bakr, and she<sup>asws</sup> said: 'O Abu Bakr! You want to seize a land from me<sup>asws</sup> which Rasool-Allah<sup>saww</sup> had made it to be for me<sup>asws</sup>, and the distinguished ones had testified with it upon me<sup>asws</sup>, that it is which the Muslims **did not make an expedition upon it, neither by horses nor camels, [59:6].**

أَمَا كَانَ قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ يُحْفَظُ فِي وَلَدِهِ وَقَدْ عَلِمْتَ أَنَّهُ ص لَمْ يَتْرِكْ لِوَلَدِهِ شَيْئًا غَيْرَهَا

Had not Rasool-Allah<sup>saww</sup> said: 'The person is preserved in his children?' And you have known that he<sup>saww</sup> did not leave anything for his<sup>saww</sup> children other than it'.

فَلَمَّا سَمِعَ أَبُو بَكْرٍ مَقَالَاتَهَا وَالنِّسْوَةَ مَعَهَا دَعَا بِدَوَاةٍ لِيَكْتُبَ بِهِ لَهَا فَدَخَلَ عُمَرُ فَقَالَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ص لَا تَكْتُبْ لَهَا حَتَّى تُقِيمَ الْبَيِّنَةَ بِمَا تَدَّعِي

When Abu Bakr heard her<sup>asws</sup> words, and the womenfolk were with her<sup>asws</sup>, he called for the ink in order to write it for her<sup>asws</sup>. But, Umar entered and said, 'O caliph of Rasool-Allah<sup>saww</sup>! Do not write it for her<sup>asws</sup> until she<sup>asws</sup> establishes the proof with what she<sup>asws</sup> is claiming'.

فَقَالَتْ فَاطِمَةُ ع نَعَمْ أُقِيمُ الْبَيِّنَةَ قَالَ مَنْ قَالَتْ عَلَيَّ وَأُمُّ أَيْمَنَ فَقَالَ عُمَرُ وَلَا تُقْبَلُ شَهَادَةُ امْرَأَةٍ أَعْجَمِيَّةٍ لَا تُفْصِحُ وَأَمَّا عَلِيُّ فَيَجْرُ النَّارُ إِلَى قُرْصَتِهِ

(Syeda) Fatima<sup>asws</sup> said, 'Yes, I<sup>asws</sup> shall establish the proof'. He said, 'Who?' She<sup>asws</sup> said: 'Ali<sup>asws</sup> and Umm Ayman<sup>ra</sup>'. Umar said, 'And a testimony is not acceptable from a non-Arab woman, not eloquent. And as for Ali<sup>asws</sup>, the fire flows to his<sup>asws</sup> fingers'.

فَرَجَعَتْ فَاطِمَةُ ع وَ قَدْ دَخَلَهَا مِنَ الْغَيْظِ مَا لَا يُوصَفُ فَمَرَضَتْ وَ كَانَ عَلِيٌّ ع يُصَلِّي فِي الْمَسْجِدِ الصَّلَوَاتِ الْخَمْسَ فَلَمَّا صَلَّى قَالَ لَهُ أَبُو بَكْرٍ وَ عُمَرُ كَيْفَ بِنْتُ رَسُولِ اللَّهِ إِلَى أَنْ تُقْلَتْ فَمَسَّأَ عَنْهَا وَ قَالَا قَدْ كَانَ بَيْنَنَا وَ بَيْنَهَا مَا قَدْ عَلِمْتَ فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لَنَا لِنَعْتَذِرَ إِلَيْهَا مِنْ ذَنْبِنَا

(Syeda) Fatima<sup>asws</sup> returned, and such anger had entered into her<sup>asws</sup> which cannot be described. She<sup>asws</sup> fell ill, and Ali<sup>asws</sup> used to pray Salat in the Masjid, the five (daily) Salats. Whenever he<sup>asws</sup> prayed Salat, Abu Bakr and Umar would say to him<sup>asws</sup>, 'How is the daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>? – until he<sup>asws</sup> was bereaved, they would ask about her<sup>asws</sup>, and said: 'And it has happened between us and her<sup>asws</sup> what you have known, so if you<sup>asws</sup> see fit, then seek permission for us, so we can present our excuse to her<sup>asws</sup> from our sin'.

قَالَ ذَلِكَ إِلَيْكُمَا فَقَامَا فَجَلَسَا بِالْبَابِ وَ دَخَلَ عَلِيٌّ ع عَلَى فَاطِمَةَ ع فَقَالَ لَهَا أَتَيْتُهَا الْخُرَّةُ فَلَانَّ وَ فَلَانَّ بِالْبَابِ يُرِيدَانِ أَنْ يُسَلِّمَا عَلَيْكَ فَمَا تَرَيْنِ قَالَتْ أَلَيْتُ بَيْنَكَ وَ الْخُرَّةُ زَوْجَتُكَ أَفْعَلْ مَا نَشَاءُ

He<sup>asws</sup> said: 'That is up to you two'. They stayed seated at the door, and Ali<sup>asws</sup> entered to see (Syeda) Fatima<sup>asws</sup>. He<sup>asws</sup> said to her<sup>asws</sup>: 'O you<sup>asws</sup> free one! So and so, and so and so are at the door wanting to greet unto you<sup>asws</sup>. What is your<sup>asws</sup> view?' She<sup>asws</sup> said: 'The house is your house, and the free one is your<sup>asws</sup> wife. Do what you<sup>asws</sup> want'.

فَقَالَ سُدِّي فَبَاعَكَ فَسَدَّتْ قِنَاعَهَا وَ حَوَّلَتْ وَجْهَهَا إِلَى الْحَائِطِ فَدَخَلَا وَ سَلَّمَا وَ قَالَا ارْضِنِي عَنَّا رَضِيَ اللَّهُ عَنْكَ فَقَالَتْ مَا دَعَاكُمَا إِلَى هَذَا فَقَالَا اعْتَرَفْنَا بِالْإِسَاءَةِ وَ رَجَوْنَا أَنْ تَغْفِيَ عَنَّا وَ تُخْرِجِي سَخِيمَتَكَ

He<sup>asws</sup> said: 'Cover (with) your<sup>asws</sup> veil'. She<sup>asws</sup> covered (with) her<sup>asws</sup> veil and turned around towards the wall, and they greeted and said, 'Be pleased from us, may Allah<sup>azwj</sup> be Pleased from you<sup>asws</sup>'. She<sup>asws</sup> said: 'What called you both to (be doing) this?' They said, 'We acknowledge with the evil and we hope that you<sup>asws</sup> will pardon us, and throw out your<sup>asws</sup> anger'.

فَقَالَتْ إِنْ كُنْتُمَا صَادِقَيْنِ فَأَخْبِرَانِي عَمَّا أَسْأَلُكُمَا عَنْهُ فَإِنِّي لَا أَسْأَلُكُمَا عَنْ أَمْرِ إِلَّا أَنَا عَارِفَةٌ بِأَنَّكُمَا تَعْلَمَانِهِ فَإِنْ صَدَقْتُمَا عَلِمْتُ أَنَّكُمَا صَادِقَانِ فِي بَحْيِئِكُمَا قَالَا سَلِي عَمَّا بَدَأَ لَكَ

She<sup>asws</sup> said, 'If you two were truthful, then inform me what I<sup>asws</sup> ask you about, for I<sup>asws</sup> will not ask you about any matter except I<sup>asws</sup> recognise that you both know of it. If you two speak the truth, I<sup>asws</sup> would know that you are both truthful in your decision'. They said, 'Ask about whatever comes to you<sup>asws</sup>'.

قَالَتْ نَشَدُّنُكُمَا بِاللَّهِ هَلْ سَمِعْتُمَا رَسُولَ اللَّهِ ص يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي قَالَا نَعَمْ

She<sup>asws</sup> said: 'We<sup>asws</sup> adjure you both with Allah<sup>azwj</sup>, did you hear Rasool-Allah<sup>saww</sup> saying: 'Fatima<sup>asws</sup> is a part from me<sup>saww</sup>, so the one who hurts her<sup>asws</sup> so he has hurt me<sup>asws</sup>? They said, 'Yes'.

فَرَفَعَتْ يَدَهَا إِلَى السَّمَاءِ فَقَالَتْ اللَّهُمَّ إِنَّهُمَا قَدْ آذَانِي فَأَنَا أَشْكُوهُمَا إِلَيْكَ وَ إِلَى رَسُولِكَ لَا وَ اللَّهُ لَا أَرْضَى عَنْكُمَا أَبَدًا حَتَّى أَلْقَى أَبِي رَسُولَ اللَّهِ ص فَأَخْبِرْهُ بِمَا صَنَعْتُمَا فَيَكُونَ هُوَ الْحَاكِمَ فِيكُمَا

She<sup>asws</sup> raised her<sup>asws</sup> hands towards the sky and said: 'O Allah<sup>azwj</sup>! These two have hurt me<sup>asws</sup>, and I<sup>asws</sup> complain to you<sup>asws</sup> of them to Your<sup>azwj</sup> Rasool<sup>saww</sup>!' No, by Allah<sup>azwj</sup>! I<sup>asws</sup> will not be pleased with them, ever, until I<sup>asws</sup> meet my<sup>asws</sup> father<sup>saww</sup> Rasool-Allah<sup>saww</sup> and inform him<sup>saww</sup> with what you two have done, and he would be the judge regarding you two'.

قَالَ فَعِنْدَ ذَلِكَ دَعَا أَبُو بَكْرٍ بِالْوَيْلِ وَ الشُّبُورِ وَ جَزَعَ جَزَعًا شَدِيدًا فَقَالَ عُمَرُ تَجَزَّعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ مِنْ قَوْلِ امْرَأَةٍ

He (the narrator) said, 'During that Abu Bakr called for the woe and the destruction, and was alarmed with severe alarm. Umar said, 'You are panicking, O caliph of Rasool-Allah<sup>saww</sup>, from the words of a woman?'

قَالَ فَبَقِيَتْ فَاطِمَةُ ع بَعْدَ وَفَاةِ أَبِيهَا رَسُولُ اللَّهِ أَنْ تَعِينَ لَيْلَةً فَلَمَّا اشْتَدَّتْ بِهَا الْأَمْرُ دَعَتْ عَلِيًّا ع وَ قَالَتْ يَا ابْنَ عَمِّ مَا أَرَانِي إِلَّا لِمَا بِي وَ أَنَا أُوصِيكَ أَنْ تَتَزَوَّجَ أُمَامَةَ بِنْتِ أُخْتِي زَيْنَبَ تَكُونُ لَوْلَدِي مِثْلِي وَ اتَّخِذْ لِي نَعَشًا فَإِنِّي رَأَيْتُ الْمَلَائِكَةَ يَصِفُونَهُ لِي وَ أَنْ لَا تُشْهَدَ أَحَدًا مِنْ أَعْدَاءِ اللَّهِ جَنَازَتِي وَ لَا دَفْنِي وَ لَا الصَّلَاةَ عَلَيَّ

He (the narrator) said, 'Fatima<sup>asws</sup> remained after the expiry of Rasool-Allah<sup>saww</sup>, for forty nights. When the matter intensified with her<sup>asws</sup>, she<sup>asws</sup> called Ali<sup>asws</sup> and said: 'O son<sup>asws</sup> of uncle<sup>as</sup>! I<sup>asws</sup> cannot see except what is with me<sup>asws</sup>, and I<sup>asws</sup> hereby bequeath to you<sup>asws</sup> that you will marry Umama daughter of my<sup>asws</sup> sister Zainab<sup>as</sup>, so she would become for my<sup>asws</sup> children like me<sup>asws</sup>, and take a casket for me<sup>asws</sup>, for I<sup>asws</sup> see the Angels forming rows for me<sup>asws</sup>, and that you<sup>asws</sup> will not let anyone from the enemies of Allah<sup>azwj</sup> to attend my<sup>asws</sup> funeral, nor my<sup>asws</sup> burial, nor the Salat upon me<sup>asws</sup>.'

قَالَ ابْنُ عَبَّاسٍ وَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع أَشْيَاءَ لَمْ أَجِدْ إِلَّا تَرْكَهُنَّ سَبِيلًا لِأَنَّ الْقُرْآنَ بِهَا أُنْزِلَ عَلَى قَلْبِ مُحَمَّدٍ ص قِتَالِ التَّائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ الَّذِينَ أُوصَانِي وَ عَهْدَ إِلَيَّ خَلِيلِي رَسُولُ اللَّهِ ص بِقَتَالِهِمْ وَ تَزْوِيجِ أُمَامَةَ بِنْتِ زَيْنَبَ أَوْصَنِي بِهَا فَاطِمَةُ ع

Ibn Abbas said, 'And it is the word of Amir Al-Momineen<sup>asws</sup>: 'There are things I<sup>asws</sup> cannot find a way to neglecting these, because the Quran was Revealed with these, descending upon the heart of Muhammad<sup>saww</sup> – fighting against the breakers (of the Covenant), and the renegades, and the deviants, those my<sup>asws</sup> friend Rasool-Allah<sup>saww</sup> bequeathed to me and vowed to me<sup>asws</sup>; and marrying Umama daughter of Zainab<sup>as</sup> whom Fatima<sup>asws</sup> had bequeathed me<sup>asws</sup> with'.

قَالَ ابْنُ عَبَّاسٍ فَفُضِصَتْ فَاطِمَةُ ع مِنْ يَوْمِهَا فَارْتَجَّتِ الْمَدِينَةُ بِالْبُكَاءِ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ دَهَشَ النَّاسُ كَثِيرٌ فِيهِ رَسُولُ اللَّهِ ص

Ibn Abbas said, ' (Syeda) Fatima<sup>asws</sup> passed away on that very day, and Al-Medina trembled with the wailing from the men and the women, and the people were staggered like the day in which Rasool-Allah<sup>saww</sup> passed away.

فَأَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ يُعَزِّتَانِ عَلِيًّا ع وَ يَقُولَانِ لَهُ يَا أَبَا الْحَسَنِ لَا تَسْبِقُنَا بِالصَّلَاةِ عَلَى ابْنَةِ رَسُولِ اللَّهِ

Abu Bakr and Umar came to console Ali<sup>asws</sup> and they said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! Do not precede us with the Salat upon the daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.'

فَلَمَّا كَانَ فِي اللَّيْلِ دَعَا عَلِيٌّ الْعَبَّاسَ وَالْفَضْلَ وَالْمِقْدَادَ وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ عَمَّاراً فَقَدَّمَ الْعَبَّاسَ فَصَلَّى عَلَيْهَا وَ دَفَنُوهَا فَلَمَّا أَصْبَحَ النَّاسُ أَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ النَّاسُ يُرِيدُونَ الصَّلَاةَ عَلَى فَاطِمَةَ ع فَقَالَ الْمِقْدَادُ قَدْ دَفَنَّا فَاطِمَةَ الْبَارِحَةَ

When it was during the night, Ali<sup>asws</sup> called Al-Abbas, and Al-Fazl, and Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar. Al-Abbas proceeded to pray Salat upon her<sup>asws</sup> and her<sup>asws</sup> burial (behind Ali<sup>asws</sup>). When the people woke up in the morning, Abu Bakr and Umar and the people came intending the Salat upon (Syeda) Fatima<sup>asws</sup>. Al-Miqdad<sup>ra</sup> said, 'She<sup>asws</sup> has already been buried last night'.

فَالْتَفَتَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَمْ أَقُلْ لَكَ إِنَّهُمْ سَيَفْعَلُونَ قَالَ الْعَبَّاسُ إِنَّهَا أَوْصَتْ أَنْ لَا تُصَلِّيَا عَلَيْهَا

Umar turned towards Abu Bakr and said, 'Did I not say to you they would be doing so?' Al-Abbas said, 'She<sup>asws</sup> had bequeathed that you two should not pray Salat upon her<sup>asws</sup>'.

فَقَالَ عُمَرُ لَا تَتَرَكُونِ يَا بَنِي هَاشِمٍ حَسَدَكُمْ الْقَلِيمَ لَنَا أَبَدًا إِنَّ هَذِهِ الضَّعَائِنَ الَّتِي فِي صُدُورِكُمْ لَنْ تَذْهَبَ وَ اللَّهُ لَقَدْ هَمَمْتُ أَنْ أَنْبَشَهَا فَأُصَلِّيَا عَلَيْهَا

Umar said, 'O Clan of Hashim<sup>asws</sup>! You will not leave your jealousy towards us, ever. Surely, these are grudges which are in your chests will never go away. By Allah<sup>azwj</sup>! I am thinking of exhuming her<sup>asws</sup> and praying Salat upon her<sup>asws</sup>'.

فَقَالَ عَلِيٌّ ع وَ اللَّهُ لَوْ رُمْتُ ذَلِكَ يَا ابْنَ صُهَاكٍ لَا رَجَعْتُ إِلَيْكَ يَمِينُكَ لَعِنَ سَلَلْتُ سَيْفِي لَا عَمْدُ لَهُ دُونَ إِزْهَاقِ نَفْسِكَ فَرُمَ ذَلِكَ فَانْكَسَرَ عُمَرُ وَ سَكَتَ وَ عَلِمَ أَنَّ عَلِيًّا ع إِذَا حَلَفَ صَدَقَ

Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! If you were to do that, O Ibn Suhaak, your right hand will not return to you<sup>asws</sup> (cut it off) if I<sup>asws</sup> were to unsheathe my<sup>asws</sup> sword, besides taking your breath away (killing you), so (try) doing that!' Umar was broken and was silent, and he knew that when Ali<sup>asws</sup> swears an oath, he<sup>asws</sup> is true to it.

ثُمَّ قَالَ عَلِيٌّ ع يَا عُمَرُ أَ لَسْتُ الَّذِي هَمَّ بِكَ رَسُولُ اللَّهِ ص وَ أَرْسَلَ إِلَيَّ فَجِئْتُ مُتَقَلِّدًا بِسَيْفِي ثُمَّ أَقْبَلْتُ نَحْوَكَ لِأَقْتُلَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّهُمْ عِدًّا

Then Ali<sup>asws</sup> said, 'O Umar! Aren't you the one Rasool-Allah<sup>saww</sup> thought of killing you and sent a message to me<sup>asws</sup>, collared with my<sup>asws</sup> swords, then I<sup>asws</sup> came around you to kill you, and Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]**'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ إِنَّهُمْ تَأَمَّرُوا وَ تَدَاكُرُوا فَقَالُوا لَا يَسْتَقِيمُ لَنَا أَمْرٌ مَا دَامَ هَذَا الرَّجُلُ حَيًّا فَقَالَ أَبُو بَكْرٍ مَنْ لَنَا يَقْتُلُهُ فَقَالَ عُمَرُ خَالِدُ بْنُ الْوَلِيدِ فَأَرْسَلَا إِلَيْهِ فَقَالَا يَا خَالِدُ مَا رَأَيْتُكَ فِي أَمْرِ نَحْمِلُكَ عَلَيْهِ قَالَ أَحْمِلَانِي عَلَى مَا شِئْتُمَا فَوَ اللَّهُ إِنْ حَمَلْتُمَانِي عَلَى قَتْلِ ابْنِ أَبِي طَالِبٍ لَفَعَلْتُ

Ibn Abbas said, 'Then they conspired and discussed, and they said, 'The command will not be straight for us for as long as this man<sup>asws</sup> is alive'. Abu Bakr said, 'Who is for us with killing him<sup>asws</sup>?' Umar said, 'Khalid Bin Al-Waleed'. They went to him and said, 'O Khalid! What is your view regarding a matter we are to assign you upon it?' He said, 'You can assign me

upon whatever you so desired to, for by Allah<sup>azwj</sup>, even if you were to assign me upon killing the son<sup>asws</sup> of Abu Talib<sup>asws</sup>, I would do so’.

فَقَالَا وَاللَّهِ مَا نُرِيدُ غَيْرَهُ قَالَ فَإِنِّي لَهُ فَقَالَ أَبُو بَكْرٍ إِذَا قُمْتُمَا فِي الصَّلَاةِ صَلَاةِ الْفَجْرِ فَقُومَا إِلَى جَانِبِهِ وَ مَعَكَ السَّيْفُ فَإِذَا سَلَّمْتَ فَاضْرِبْ عُنُقَهُ  
قَالَ نَعَمْ فَأَقْبَلُوا عَلَى ذَلِكَ

They said, ‘By Allah<sup>azwj</sup>! We do not want other than it!’ He said, ‘Then I am for it’. Abu Bakr said, ‘When you stand during the Salat, Salat Al-Fajr, then stand to his<sup>asws</sup> side and the sword should be with you. So, when you have greeted (Salaam), then strike off his<sup>asws</sup> neck’. He said, ‘Yes’. The dispersed (having agreed) upon that.

ثُمَّ إِنَّ أَبَا بَكْرٍ تَفَكَّرَ فِيمَا أَمَرَ بِهِ مِنْ قَتْلِ عَلِيٍّ ع وَ عَرَفَ أَنَّ فَعْلَ ذَلِكَ وَفَعَلَ حُرُوبَ شَدِيدَةً وَ بَلَاءَ طَوِيلَ قَنَدِمَ عَلَى مَا أَمَرَ بِهِ فَلَمْ يَنْمَ لَيْلَتَهُ  
تِلْكَ حَتَّى أَتَى الْمَسْجِدَ وَ قَدْ أُقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ وَ صَلَّى بِالنَّاسِ مُفَكَّرًا لَا يَدْرِي مَا يَقُولُ

Then Abu Bakr thought regarding what he had ordered him with, of killing Ali<sup>asws</sup>, and he realised that if he were to do that, severe wars would break out and prolonged calamities, so he regretted upon what he had ordered with. That night of his wasn’t complete until he went to the Masjid, and the Salat had been established. So, he proceeded and prayed Salat (leading) the people, thoughtful, not knowing what he should be saying.

وَ أَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ مُتَقَلِّدًا بِالسَّيْفِ حَتَّى قَامَ إِلَى جَانِبِ عَلِيٍّ ع وَ قَدْ قَطَنَ عَلِيٍّ ع بَعْضُ ذَلِكَ فَلَمَّا فَرَغَ أَبُو بَكْرٍ مِنْ تَشْهِيدِهِ صَاحَ قَبْلَ أَنْ  
يُسَلِّمَ يَا خَالِدُ لَا تَفْعَلْ مَا أَمَرْتُكَ فَإِنْ فَعَلْتَ قَتَلْتُكَ ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَ شِمَالِهِ

And Khalid Bin Al-Waleed came collared with the sword until he stood to the side of Ali<sup>asws</sup>, and Ali<sup>asws</sup> had discerned part of that. When Abu Bakr was free from his Tashahhud (testimonies), he shouted before he greeted (Salaam), ‘O Khalid! Do not do what I had instructed you with, for if you were to do so, I will kill you!’ Then he greeted on his right and his left.

فَوَثَّبَ عَلِيٍّ ع فَأَخَذَ بِتَلَاسِيْبِ خَالِدٍ وَ انْتَزَعَ السَّيْفَ مِنْ يَدِهِ ثُمَّ صَرَعه وَ جَلَسَ عَلَى صَدْرِهِ وَ أَخَذَ سَيْفَهُ لِيَقْتُلَهُ وَ اجْتَمَعَ عَلَيْهِ أَهْلُ الْمَسْجِدِ  
لِيُخَلِّصُوا خَالِدًا فَمَا قَدَرُوا عَلَيْهِ

Ali<sup>asws</sup> leapt and seized the collar of Khalid and snatched away the sword from his hand, then wrestled him to the ground and sat upon his chest, and grabbed his<sup>asws</sup> sword in order to kill him; and the people of the Masjid gathered to him<sup>asws</sup> in order to finish Khalid off from it, but they were not able upon it.

فَقَالَ الْعَبَّاسُ خَلِّفُوهُ بِحَقِّ الْقَبْرِ لَمَّا كَفَفَتْ فَخَلَّفُوهُ بِالْقَبْرِ فَتَرَكُوهُ فَتَرَكَهُ وَ قَامَ فَانْطَلَقَ إِلَى مَنْزِلِهِ وَ جَاءَ الزُّبَيْرُ وَ الْعَبَّاسُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ بُنُو  
هَاشِمٍ وَ اخْتَرَطُوا السُّيُوفَ وَ قَالُوا وَاللَّهِ لَا يَنْتَهُونَ حَتَّى يَتَكَلَّمُ وَ يَفْعَلَ

Al-Abbas said, ‘Oath him<sup>asws</sup> by the right of the grave (of Rasool-Allah<sup>saww</sup>) to restrain!’ They pleaded to him<sup>asws</sup> with the grave and he<sup>asws</sup> left him, and he separated from him<sup>asws</sup>, and he<sup>asws</sup> stood up and went to his<sup>asws</sup> house; and Al-Zubeyr, and Al-Abbas, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>fa</sup>, and the Clan of Hashim<sup>asws</sup> came and they unsheathed the sword, and they said, ‘By Allah<sup>azwj</sup>! We will not end until he<sup>asws</sup> speaks and does!’

وَ اِخْتَلَفَ النَّاسُ وَ مَا جَاوَا وَ اضْطَرَبُوا وَ خَرَجَتْ نِسْوَةُ بَنِي هَاشِمٍ فَصَرَخْنَ وَ قُلْنَ يَا اَعْدَاءَ اللّٰهِ مَا اَسْرَعَ مَا اَبْدَيْتُمْ الْعَدَاوَةَ لِرَسُولِ اللّٰهِ وَ اَهْلِ بَيْتِهِ وَ لَطَالَ مَا اَرَدْتُمْ هَذَا مِنْ رَسُولِ اللّٰهِ

And the people differed, and they were turbulent and were disturbed, and the womenfolk of the Clan of Hashim<sup>asws</sup> came out shouting and were saying, 'O enemies of Allah<sup>azwj</sup>! How quickly you began the enmity to Rasool-Allah<sup>saww</sup> and People<sup>asws</sup> of his<sup>saww</sup> Household, and for long you have been wanting this from Rasool-Allah<sup>saww</sup>!

فَلَمْ تَقْدِرُوا عَلَيْهِ فَقَتَلْتُمْ ابْنَتَهُ بِالْأَمْسِ ثُمَّ تُرِيدُونَ الْيَوْمَ أَنْ تَقْتُلُوا أَخَاهُ وَ ابْنَ عَمِّهِ وَ وَصِيَّهُ وَ أَبَا وَلَدِهِ كَذَبْتُمْ وَ رَبَّ الْكَعْبَةِ وَ مَا كُنْتُمْ تَصْلُونَ إِلَى قَتْلِهِ حَتَّى تَخَوْفَ النَّاسُ أَنْ تَقَعَ فِتْنَةٌ عَظِيمَةٌ.

But you were not able upon him<sup>saww</sup> but you killed his<sup>saww</sup> daughter<sup>asws</sup> yesterday, then today you wanted to kill his<sup>asws</sup> brother<sup>asws</sup>, and son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, and his<sup>saww</sup> successor<sup>asws</sup>, and father<sup>asws</sup> of his<sup>saww</sup> children. You are lying, by Lord<sup>azwj</sup> of the Kabah, and you will not be arriving to killing him<sup>asws</sup>! – until the people were frightened that major Fitna would occur".<sup>137</sup>

49- فس، تفسير القمي أبي عن محمد بن الفضيل عن أبي الحسن صلوات الله عليه قال: جاء العباس إلى أمير المؤمنين ع فقال انطلق نبايع لك الناس فقال أمير المؤمنين ع أترأهم فاعلين قال نعم

Tafseer Al Qummi – My father, from Muhammad Bin Al Fuzeyl,

'Abu Al-Hassan<sup>asws</sup> having said: 'Al-Abbas came to Amir Al-Momineen<sup>asws</sup> and said, 'let us go and get the people to pledge allegiance to you<sup>asws</sup>'. Amir Al-Momineen<sup>asws</sup> said: 'Do you see them doing it?' He said, 'Yes'.

قَالَ فَأَيُّ قَوْلِ اللَّهِ تَعَالَى أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ.

He<sup>asws</sup> said: 'So where are the Words of Allah<sup>azwj</sup> the Exalted: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3]?**<sup>138</sup>

50- أَقُولُ قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ الْمَسْعُودِيُّ فِي كِتَابِ الْوَصِيَّةِ، قَامَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِأَمْرِ اللَّهِ جَلَّ وَ عَلَا وَ عُمُرُهُ خَمْسُ وَ ثَلَاثُونَ سَنَةً وَ اتَّبَعَهُ الْمُؤْمِنُونَ وَ قَعَدَ عَنْهُ الْمُنَافِقُونَ وَ نَصَبُوا لِلْمُلْكِ وَ أَمَرَ الدُّنْيَا رَجُلًا اخْتَارُوهُ لِأَنْفُسِهِمْ دُونَ مَنْ اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُ اللَّهِ ص.

I (Majlisi) am saying, 'Ali Bin Al Husayn Al Masoudi said in the book 'Al Wasiya' –

'Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stood with the Commands of Allah<sup>azwj</sup> Majestic and Lofty, and his<sup>asws</sup> age was of thirty-five years, and the Momineen followed him<sup>asws</sup>, and

<sup>137</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 48

<sup>138</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 49



the hypocrites sat back from him<sup>asws</sup>, and they installed for the kingdom and matters of the world, a man they had chosen for themselves, besides the one<sup>asws</sup> whom Allah<sup>azwj</sup> Mighty and Majestic and Rasool-Allah<sup>saww</sup> had chosen”.

فَرَوَى أَنَّ الْعَبَّاسَ رَضِيَ اللَّهُ عَنْهُ صَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ قَدْ قُبِضَ رَسُولُ اللَّهِ ص فَقَالَ لَهُ امْدُدْ يَدَكَ أَبَايُغَكَ فَقَالَ وَ مَنْ يَطْلُبُ هَذَا الْأَمْرَ وَ مَنْ يَصْلُحُ لَهُ غَيْرُنَا وَ صَارَ إِلَيْهِ نَاسٌ مِنَ الْمُسْلِمِينَ مِنْهُمْ الزُّبَيْرُ وَ أَبُو سُفْيَانَ صَخْرُ بْنُ حَرْبٍ فَأَبَى

It is reported that Al-Abbas came to Amir Al-Momineen<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> had passed away. He said to him<sup>asws</sup>, ‘Extend your hand, I shall pledge allegiance to you<sup>asws</sup>’. He<sup>asws</sup> said: ‘And who can seek this command and who is correct for it apart from us?’ And some people from the Muslims came to him<sup>asws</sup>, from them were Al-Zubeyr, and Abu Sufyan Sakhr Bin Harbm but he<sup>asws</sup> refused.

وَ اخْتَلَفَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَقَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ فَقَالَ قَوْمٌ مِنَ الْمُهَاجِرِينَ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ الْخِلَافَةُ فِي قُرَيْشٍ فَسَلَّمَتِ الْأَنْصَارُ لِقُرَيْشٍ بَعْدَ أَنْ دَاسُوا سَعْدَ بْنَ عُبَادَةَ وَ وَطَّئُوا بَطْنَهُ

And the Emigrants and the Helpers differed. The Helpers said, ‘There should be a ruler from us and a ruler from you’. A group from the Emigrants said, ‘We heard Rasool-Allah<sup>saww</sup> saying: ‘The caliphate would be among Quraysh’. So the Helpers submitted to Quraysh after they had trampled Sa’ad Bin Ubada and trodden upon his belly.

وَ بَايَعَ عُمَرُ بْنُ الْخَطَّابِ أَبَا بَكْرٍ وَ صَفَّقَ عَلَى يَدَيْهِ ثُمَّ بَايَعَهُ قَوْمُهُ يَمُنُّ قَدِيمَ الْمَدِينَةِ ذَلِكَ الْوَقْتُ مِنَ الْأَعْرَابِ وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ تَابَعَهُمْ عَلَى ذَلِكَ غَيْرُهُمْ.

And Umar Bin Al-Khattab pledged allegiance to Abu Bakr and clapped his hands. Then his people, from the ones who had arrived at Al-Medina at that time, from the Bedouins and the inclined of hearts, pledged allegiance to him, and others followed them upon that.

وَ اتَّصَلَ الْخَبَرُ بِأَمِيرِ الْمُؤْمِنِينَ عَ بَعْدَ فَرَاغِهِ مِنْ غُسْلِ رَسُولِ اللَّهِ ص وَ تَحْيِيظِهِ وَ تَكْفِينِهِ وَ تَجْهِيْزِهِ وَ دَفْنِهِ بَعْدَ الصَّلَاةِ عَلَيْهِ مَعَ مَنْ حَضَرَ مِنْ بَنِي هَاشِمٍ وَ قَوْمٍ مِنْ صَحَابَتِهِ مِثْلَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمُقْدَادِ وَ عَمَّارٍ وَ حُذَيْفَةَ وَ أَبِي بِنِ كَعْبٍ وَ جَمَاعَةٍ نَحْوَ أَرْبَعِينَ رَجُلًا

And the news arrived to Amir Al-Momineen<sup>asws</sup> after his<sup>asws</sup> being free from washing Rasool-Allah<sup>saww</sup>, and embalming him<sup>saww</sup>, and enshrouding him<sup>saww</sup>, and preparing him<sup>asws</sup>, and burying him<sup>saww</sup> after the Salat upon him, along with the ones present from the Clan of Hashim<sup>asws</sup>, and a group of his<sup>asws</sup> companions, like Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Ammar<sup>ra</sup>, and Huzeyfa, and Ubay Bin Ka’ab, and a group of around forty men.

فَقَامَ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ كَانَتِ الْإِمَامَةُ فِي قُرَيْشٍ فَأَنَا أَحَقُّ قُرَيْشٍ بِهَا وَ إِنْ لَا تَكُنْ فِي قُرَيْشٍ فَالْأَنْصَارُ عَلَى دَعْوَاهُمْ ثُمَّ اعْتَزَلَهُمْ وَ دَخَلَ بَيْتَهُ

He<sup>asws</sup> stood addressing. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: ‘If the Imamate was to be among Quraysh, then I<sup>asws</sup> am most rightful of the Quraysh with it, and if it cannot happen to be among Quraysh, then the Helpers are upon their claim’. Then he<sup>asws</sup> left them and entered his<sup>asws</sup> house.

فَأَقَامَ فِيهِمْ وَ مَنْ اتَّبَعَهُ مِنَ الْمُسْلِمِينَ وَ قَالَ إِنَّ لِي فِي خَمْسَةٍ مِنَ النَّبِيِّينَ أُسْوَةً نُوحٍ إِذْ قَالَ أَنِّي مَغْلُوبٌ فَانْتَصِرْ وَ إِبْرَاهِيمَ إِذْ قَالَ وَ أَعْتَزِلُكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَ لُوطٍ إِذْ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ وَ مُوسَى إِذْ قَالَ فَفَرَزْتُ مِنْكُمْ لَمَّا خَفَيتُكُمْ وَ هَارُونَ إِذْ قَالَ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَ كَادُوا يَقْتُلُونِي

He<sup>asws</sup> stood among them, and the ones from the Muslims who followed him<sup>asws</sup> from the Muslims and said, 'There are five examples for me<sup>asws</sup> from five of the Prophets<sup>as</sup> – Noah<sup>as</sup> when he<sup>as</sup> said: **'I am overcome, so Help!'** [54:10]; and Ibrahim<sup>as</sup> when he<sup>as</sup> said: **And I will withdraw from you and what you call on besides Allah, [19:48]**; and Lut<sup>as</sup> when he<sup>as</sup> said: **'If only there was strength for me against you, or a recourse to a strong support'** [11:80]; and Musa<sup>as</sup> when he<sup>as</sup> said: **So I fled from you when I feared you. [26:21]**; and Haroun<sup>as</sup> when he<sup>as</sup> said: **'Son of my mother! Surely the people weakened me and they almost killed me, [7:150]'**.

ثُمَّ أَلَفَ عَ الْقُرْآنَ وَ خَرَجَ إِلَى النَّاسِ وَ قَدْ حَمَلَهُ فِي إِزَارٍ مَعَهُ وَ هُوَ يَطُطُ مِنْ تَحْتِهِ فَقَالَ هُمْ هَذَا كِتَابُ اللَّهِ قَدْ أَلْفَنَاهُ كَمَا أَمَرَنِي وَ أَوْصَانِي رَسُولُ اللَّهِ ص كَمَا أُنْزِلَ

Then Ali<sup>asws</sup> compiled the Quran and came out to the people, and he<sup>asws</sup> had carried it in a cloth with him<sup>asws</sup>, and it was weighing down from under him<sup>asws</sup>. He<sup>asws</sup> said to them: 'This is the Book of Allah<sup>azwj</sup>. I<sup>asws</sup> have compiled it just as Rasool-Allah<sup>saww</sup> had instructed me<sup>asws</sup> and bequeathed me<sup>asws</sup>, just as it had been Revealed'.

فَقَالَ لَهُ بَعْضُهُمْ اتْرُكْهُ وَ امْضِ فَقَالَ هُمْ إِنَّ رَسُولَ اللَّهِ قَالَ لَكُمْ إِنِّي مُخَلَّفٌ فِيكُمْ التَّقْلِيدَ كِتَابَ اللَّهِ وَ عِزَّتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَإِنْ قَبِلْتُمُوهُ فَأَقْبَلُونِي مَعَهُ أَحْكُمَ بَيْنَكُمْ بِمَا فِيهِ مِنْ أَحْكَامِ اللَّهِ

One of them said, 'Leave it and go!' He<sup>asws</sup> said to them: 'Rasool-Allah<sup>saww</sup> had said to you all: 'I<sup>saww</sup> am leaving behind among you all the two weighty things – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>. They will never separate until they return to me<sup>saww</sup> at the Fountain'. Thus, if you were to accept it then accept me<sup>asws</sup> along with it. I<sup>asws</sup> shall judge between you with whatever is in it from the Judgments of Allah<sup>azwj</sup>.

فَقَالُوا لَا حَاجَةَ لَنَا فِيهِ وَ لَا فَيْكَ فَانْصَرَفَ بِهِ مَعَكَ لَا تَفَارِقُهُ فَانْصَرَفَ عَنْهُمْ.

They said, 'There is no need for us regarding it, nor regarding you<sup>asws</sup>, so leave with it with you<sup>asws</sup>. Do not separate from it'. So, he<sup>asws</sup> left from them.

فَأَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَنْ مَعَهُ مِنْ شِيعَتِهِ فِي مَنَازِلِهِمْ بِمَا عَاهَدَهُ إِلَيْهِ رَسُولُ اللَّهِ ص فَوَجَّهُوا إِلَى مَنْزِلِهِ فَهَجَمُوا عَلَيْهِ وَ أَخْرَفُوا بَابَهُ وَ اسْتَخْرِجُوهُ مِنْهُ كَرْهًا وَ ضَعَطُوا سَيِّدَةَ النَّسَاءِ بِالْبَابِ حَتَّى أَسْقَطَتْ مُحْسِنًا

Amir Al-Momineen<sup>asws</sup> and the ones with him<sup>asws</sup> from his<sup>asws</sup> Shias, stayed in their houses due to what Rasool-Allah<sup>saww</sup> had pacted to him<sup>asws</sup>, and they headed to his<sup>asws</sup> house. And they (others) crowded to him<sup>asws</sup>, and burnt down his<sup>asws</sup> door, and brought him<sup>asws</sup> out from it forcefully, and they squeezed chiefness of the women (Fatima<sup>asws</sup>) at the door until Mohsin<sup>asws</sup> (her<sup>asws</sup> little child) was martyred.

وَأَخَذُوهُ بِالْبَيْعَةِ فَأَمْتَنَعَ وَ قَالَ لَا أَفْعَلُ فَقَالُوا نَفُتْلُكَ فَقَالَ إِنَّ تَفْتُلُونِي فَإِنِّي عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ وَ بَسَطُوا يَدَهُ فَقَبَضَهَا وَ عَسَرَ عَلَيْهِمْ فَتَحَهَا فَمَسَحُوا عَلَيْهِ وَ هِيَ مَضْمُومَةٌ.

And they seized him<sup>asws</sup> with the allegiance, but he<sup>asws</sup> refused and said: 'I<sup>asws</sup> will not do it'. They said, 'We will kill you<sup>asws</sup>!' He<sup>asws</sup> said: 'If you were to kill me<sup>asws</sup>, so I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>', and they (forcibly) extended his<sup>asws</sup> hand and he<sup>asws</sup> grabbed it (making a fist), and made it difficult upon them. They opened it and wiped upon it, and it was pressed'.

ثُمَّ لَقِيَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَ هَذَا الْفِعْلِ بِأَيَّامٍ أَحَدَ الْقَوْمِ فَنَاشَدَهُ اللَّهُ وَ ذَكَرَهُ بِأَيَّامِ اللَّهِ وَ قَالَ لَهُ هَلْ لَكَ أَنْ أَجْمَعَ بَيْنَكَ وَ بَيْنَ رَسُولِ اللَّهِ حَتَّى يَأْمُرَكَ وَ يَنْهَاكَ فَقَالَ لَهُ نَعَمْ

Then one of the people (Abu Bakr) met Amir Al-Momineen<sup>asws</sup>, a few days after this deed, so he<sup>asws</sup> adjured him with Allah<sup>azwj</sup> and reminded him of the days of Allah<sup>azwj</sup> and said to him: 'Is it for you if I<sup>asws</sup> were to gather between you and Rasool-Allah<sup>azwj</sup> until he<sup>saww</sup> orders you and forbids you?' He said to him<sup>asws</sup>, 'Yes'.

فَخَرَجَا إِلَى مَسْجِدِ قُبَاءَ فَأَرَاهُ رَسُولَ اللَّهِ ص قَاعِدًا فِيهِ فَقَالَ لَهُ يَا فَلَانُ عَلَى هَذَا عَاهَدْتُمُونِي فِي تَسْلِيمِ الْأَمْرِ إِلَى عَلِيٍّ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ

They went out to Masjid Quba, and he<sup>asws</sup> showed him Rasool-Allah<sup>saww</sup> seated in it. He<sup>saww</sup> said to him: 'O so and so (Abu Bakr)! Is this what you had vowed me regarding submitting the command to Ali<sup>asws</sup>, and he<sup>asws</sup> is Amir Al-Momineen?'

فَرَجَعَ وَ قَدْ هَمَّ بِتَسْلِيمِ الْأَمْرِ إِلَيْهِ فَمَنَعَهُ صَاحِبُهُ مِنْ ذَلِكَ فَقَالَ هَذَا سِحْرٌ مُبِينٌ مَعْرُوفٌ مِنْ سِحْرِ بَنِي هَاشِمٍ أَوْ مَا تَذْكُرُ يَوْمَ كُنَّا مَعَ ابْنِ أَبِي كَبْشَةَ فَأَمَرَ شَحْرَتَيْنِ فَالْتَقَتَا فَقَضَى حَاجَتَهُ خَلَفَهُمَا ثُمَّ أَمَرَهُمَا فَتَفَرَّقَتَا وَ عَادَتَا إِلَى خَالِهِمَا

He returned and had thought of submitting the command to him<sup>asws</sup>. But his companion (Umar) prevented him from that saying, 'This is clear sorcery, well-known from the sorcery of the Clan of Hashim<sup>asws</sup>. Or, do you not remember the day we were with Abu Kabasha (Rasool-Allah<sup>saww</sup>), and he<sup>saww</sup> ordered two trees, and they joined up, and he<sup>saww</sup> fulfilled his<sup>saww</sup> need behind them? Then he<sup>saww</sup> ordered them, and they separated and returned to their (former) state?'

فَقَالَ لَهُ أَمَا إِنْ ذَكَرْتَنِي هَذَا فَقَدْ كُنْتُ مَعَهُ فِي الْكَهْفِ فَمَسَحَ يَدُهُ عَلَى وَجْهِهِ ثُمَّ أَهْوَى بِرَجُلِهِ فَأَرَانِي الْبَحْرَ ثُمَّ أَرَانِي جَفْرًا وَ أَصْحَابَهُ فِي سَفِينَةٍ تَعُومُ فِي الْبَحْرِ.

He said to him, 'But you are reminding of this, so I had been with him<sup>saww</sup> in the cave, and he<sup>saww</sup> wiped his<sup>saww</sup> hand upon my face, then gestured by his<sup>saww</sup> left and showed me the sea, then he<sup>saww</sup> showed me Ja'far<sup>as</sup> and his<sup>as</sup> companions in a ship, floating in the sea'.

فَرَجَعَ عَمَّا كَانَ عَزَمَ عَلَيْهِ وَ هُمَا يَقْتُلُ أَمِيرَ الْمُؤْمِنِينَ وَ تَوَاصَوْا وَ تَوَاعَدُوا بِذَلِكَ وَ أَنَّ يَتَوَلَّى قَتْلَهُ خَالِدُ بْنُ الْوَلِيدِ فَبَعَثَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِجَارِيَةٍ لَهَا فَأَخَذَتْ بَعْضَادِي الْبَابِ وَ نَادَتْ إِنَّ الْمَلَأَ يَأْتُمُونُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجِي إِلَيَّ لَكَ مِنَ النَّاصِحِينَ

So, he returned from what he had determined upon, and they thought of killing Amir Al-Momineen<sup>asws</sup>, and they advised and agreed with each other with that, and placed Khalid

Bin Al-Waleed in charge of killing him<sup>asws</sup>. Asman Bint Umeys<sup>ra</sup> sent a maid of hers<sup>ra</sup> to Amir Al-Momineen<sup>asws</sup>, and she grabbed the frames of the door and called out, **The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]**.

فَخَرَجَ عَ مُشْتَمِلًا بِسَيْفِهِ وَكَانَ الْوَعْدُ فِي قَتْلِهِ أَنْ يُسَلَّمَ إِمَامُهُمْ فَيَقُومَ خَالِدٌ إِلَيْهِ بِسَيْفِهِ فَأَحْسُوا بَأْسَهُ فَقَالَ الْإِمَامُ قَبْلَ أَنْ يُسَلَّمَ لَا تَفْعَلَنَّ خَالِدُ مَا أَمَرْتُ بِهِ.

He<sup>asws</sup> went out carrying his<sup>asws</sup> sword, and the appointment regarding his<sup>asws</sup> killing was that their prayer leader would greet (Salaat – finishing the Salat), so Khalid would stand to him<sup>asws</sup> and make him<sup>asws</sup> feel it's evil. But the prayer leader (Abu Bakr) said before he greeted (Salaam), 'Don't do it, Khalid, what I had instructed with!'

ثُمَّ كَانَ مِنْ أَقَاصِيهِمْ مَا رَوَاهُ النَّاسُ.

Then it was from their stories what the people reported.

وَفِي سَنَتَيْنِ وَشَهْرَيْنِ وَ سَبْعَةِ أَيَّامٍ مِنْ إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ مَاتَ ابْنُ أَبِي قُحَافَةَ وَ هُوَ عَتِيقُ بْنُ عُثْمَانَ وَ أَوْصَى بِالْأَمْرِ بَعْدَهُ إِلَى عُمَرَ بْنِ الْخَطَّابِ لِعَهْدٍ كَانَ بَيْنَهُمَا وَ اعْتَزَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَ كَاعِزَالِهِ لِصَاحِبِهِ قَبْلَهُ إِلَّا بِمَا لَمْ يَجِدْ مِنْهُ بُدْأً وَ لَا يَنْهَى إِلَّا عَمَّا لَمْ يَجِدْ مِنَ النَّهْيِ عَنْهُ بُدْأً وَ هُمْ فِي خِلَالِ ذَلِكَ يَسْأَلُونَهُ وَ يَسْتَفْتُونَهُ فِي حَلَائِلِهِمْ وَ حَرَامِهِمْ وَ فِي تَأْوِيلِ الْكِتَابِ وَ فَضْلِ الْخَطَّابِ.

And during the two years and two months and seven days from the Imamate of Amir Al-Momineen<sup>asws</sup>, Ibn Abu Qohafa (Abu Bakr), and he is Ateeq Bin Usman, died, and bequeathed with the command after him to Umar Bin Al-Khattab, due to a pact which was between the two, and they isolated Amir Al-Momineen<sup>asws</sup> like the isolation (done) by his companion (Abu Bakr) before him, except from what they could not find any escape from, nor forbid except from what they could not find any escape from his<sup>asws</sup> forbiddance, and they, during the midst of that, were asking him, and seeking his<sup>asws</sup> verdicts regarding their Permissibles, and their Prohibitions, and regarding interpretation of the Book and the decisive address".<sup>139</sup>

51- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ عِنْدَ شَرْحِ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ عَ فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي فَضَنَنْتُ بِهِمْ عَنِ الْمَوْتِ فَأَعْضَيْتُ عَلَى الْقَدَى وَ شَرِيتُ عَلَى الشَّحَا وَ صَبَرْتُ عَلَى أَخْذِ الْكُظْمِ وَ عَلَى أَمْرٍ مِنْ طَعْمِ الْعَلَمِ.

And Ibn Abu Al-Hadeeth said during the commentary (of Nahj Al-Balagh), the words of Amir Al-Momineen<sup>asws</sup>: 'I<sup>asws</sup> looked around and there weren't any supporters for me<sup>asws</sup> except my<sup>asws</sup> family members, and (so I<sup>asws</sup>) protected them from the death. So, I<sup>asws</sup> closed my<sup>asws</sup> eyes from the mote, and drank upon the choking, and was patient upon cramp seizures, and upon the bitterest of the food to swallow".<sup>140</sup>

52- وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا فِي الْكِتَابِ الْمَذْكُورِ مِنْ كِتَابِ السَّقِيفَةِ لِلْجَوْهَرِيِّ قَالَ حَدَّثَنِي أَبُو زَيْدٍ عُمَرُ بْنُ شَبَّةَ عَنْ رِجَالِهِ قَالَ: جَاءَ عُمَرُ إِلَى بَيْتِ فَاطِمَةَ فِي رِحَالٍ مِنَ الْأَنْصَارِ وَ نَفَرٍ قَلِيلٍ مِنَ الْمُهَاجِرِينَ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَتَخْرُجَنَّ إِلَى الْبَيْعَةِ أَوْ لَأُحْرِقَنَّ الْبَيْتَ عَلَيْكُمْ

<sup>139</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 50

<sup>140</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 51

And it is reported by Ibn Abu Al Hadeed as well in the mentioned book, from the book 'Saqeefa' of Al Jowhari, from his men who said,

'Umar came to the house of (Syeda) Fatima<sup>asws</sup> among men from the Helpers and a small number from the Emigrants, and he said, 'By the One<sup>azwj</sup> is Whose Hand is my soul! Either you<sup>asws</sup> come out for the allegiance or I will burn down the house upon you<sup>asws</sup> all!'

فَخَرَجَ الزُّبَيْرُ مُصَلِّتاً بِالسَّيْفِ فَأَعْتَنَّهُ زَيْدُ بْنُ لَبِيدٍ الْأَنْصَارِيُّ وَ رَجُلٌ آخَرٌ فَندَرَ السَّيْفُ مِنْ يَدِهِ فَضَرَبَ بِهِ عُمَرُ الْحَجَرَ فَكَسَرَهُ ثُمَّ أَخْرَجَهُمْ بِتَلَايِهِمْ يُسَاقُونَ سَوْقاً عَنيفاً حَتَّى بَايَعُوا أَبَا بَكْرٍ.

Al-Zubeyr came out with the sword unsheathed, and he was confronted by Zayd Bin Labeed Al-Ansari and another man, and the sword fell from his hand. Umar struck the rock with it, then he brought them out with their collars being ushered a violent ushering, until they pledged allegiance to Abu Bakr'.

قَالَ أَبُو زَيْدٍ رَوَى النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حُمِلَ سَيْفُ الزُّبَيْرِ لَمَّا نَدَرَ مِنْ يَدِهِ إِلَى أَبِي بَكْرٍ وَ هُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ اضْرِبُوا بِهِ الْحَجَرَ

Abu Zayd said, 'It is reported by Al-Nazr Bin Shumeyl who said, 'The sword of Al-Zubeyr which fell from his hand, was carried to Abu Bakr, and he was addressing upon the pulpit. He said, 'Strike the rock with it'.

وَ قَالَ أَبُو عَمْرٍو بْنُ حِمَاسٍ وَ لَقَدْ رَأَيْتُ الْحَجَرَ وَ فِيهِ تِلْكَ الضَّرْبَةُ وَ النَّاسُ يَقُولُونَ هَذَا أَنْزَلَ ضَرْبَةَ سَيْفِ الزُّبَيْرِ -.

And Abu Amro Bin Himas said, 'And I saw the rock and in it was that strike, and the people were saying, 'This is the impact of the strike of the sword of Al-Zubeyr''.<sup>141</sup> (Mu'tazali source)

وَ رَوَى أَيْضاً عَنِ الْجَوْهَرِيِّ عَنْ أَبِي بَكْرٍ الْبَاهِلِيِّ - عَنْ إِسْمَاعِيلَ بْنِ مُجَالِدٍ عَنِ الشَّعْبِيِّ قَالَ: قَالَ أَبُو بَكْرٍ يَا عُمَرُ أَيْنَ خَالِدُ بْنُ الْوَلِيدِ قَالَ هُوَ هَذَا فَقَالَ انْطَلِقَا إِلَيْهِمَا يَعْنِي عَلِيّاً ع وَ الزُّبَيْرَ فَأَتِيَانِي بِمَا فَدَخَلَ عُمَرُ وَ وَقَفَ خَالِدٌ عَلَى الْبَابِ مِنْ خَارِجٍ فَقَالَ عُمَرُ لِلزُّبَيْرِ مَا هَذَا السَّيْفُ قَالَ أَعَدَدْتُهُ لِأَبَايَعٍ عَلِيّاً

And it is reported as well from Al Jowhari, from Abu Bakr Al Bahily, from Ismail Bin Mukhalid, from Al Shabi who said,

'Abu Bakr said, 'O Umar! Where is Khalid Bin Al-Waleed?' He said, 'He is there'. He said, 'Both of you go to them – meaning to Ali<sup>asws</sup> and Al-Zubeyr, and come to me with them both'. Umar entered and Khalid paused at the door from outside. Umar said to Al-Zubeyr, 'What is this sword?' He said, 'I had prepared it to pledge allegiance to Ali<sup>asws</sup>'.

قَالَ وَ كَانَ فِي الْبَيْتِ نَاسٌ كَثِيرٌ مِنْهُمْ الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ جُمُحُورُ الْهَاشِمِيِّينَ فَاخْتَرَطَ عُمَرُ السَّيْفَ فَضَرَبَ بِهِ صَخْرَةً فِي الْبَيْتِ فَكَسَرَهُ ثُمَّ أَخَذَ يَدَ الزُّبَيْرِ فَأَقَامَهُ ثُمَّ دَفَعَهُ فَأَخْرَجَهُ وَ قَالَ يَا خَالِدُ دُونَكَ هَذَا فَأَمْسَكْهُ خَالِدٌ وَ كَانَ فِي الْخَارِجِ مَعَ خَالِدٍ جَمْعٌ كَثِيرٌ مِنَ النَّاسِ أُرْسِلَهُمْ أَبُو بَكْرٍ رِءَاءَ لَهُمَا

He (the narrator) said, 'And there were many people in the house, from them were Al-Miqdad Bin Al-Aswad<sup>ra</sup> and Jamhour Al-Hashimy. Umar took the sword and hit a rock in the

<sup>141</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 52

house with it, and it broke. Then he grabbed the hand of Al-Zubeyr and stood him up, then pushed him and brought him out and said, 'O Khalid! It is for you with this one'. So Khalid withheld him, and there were a lot of people with Khalid on the outside. Abu Bakr had sent them to fetch them (Ali<sup>asws</sup> and al Zubeyr).

ثُمَّ دَخَلَ عُمَرُ فَقَالَ لِعَلِّي ع قُمْ فَتَبَايَعْ فَتَلَكَّأَ وَ اخْتَبَسَ فَأَخَذَ يَدَهُ فَقَالَ قُمْ فَأَبَى أَنْ يَقُومَ فَحَمَلَهُ وَ دَفَعَهُ كَمَا دَفَعَ الزُّبَيْرُ ثُمَّ أَمْسَكَهُمَا خَالِدٌ وَ سَاقَهُمَا عُمَرُ وَ مَنْ مَعَهُ سَوْقًا غَنِيماً وَ اجْتَمَعَ النَّاسُ يَنْظُرُونَ وَ امْتَلَأَتْ شَوَارِعُ الْمَدِينَةِ بِالرِّجَالِ

Then Umar entered and said to Ali<sup>asws</sup>, 'Stand up and pledge allegiance!' He<sup>asws</sup> leaned back and withheld. So he grabbed his<sup>asws</sup> hand and said, 'Stand!' But he<sup>asws</sup> refused to stand. He had him<sup>asws</sup> carried and pushed just as Al-Zubeyr had been pushed (outside). Then Khalid held them both. Umar and the ones with him ushered them with a violent ushering, and the people gathered awaiting, and the streets of Al-Medina had filled up with the men.

وَ رَأَتْ فَاطِمَةُ ع مَا صَنَعَ عُمَرُ فَصَرَخَتْ وَ وَلَوْتُ وَ اجْتَمَعَتْ مَعَهَا نِسْوَةٌ كَثِيرَةٌ مِنَ الْهَاشِمِيَّاتِ وَ غَيْرِهِنَّ فَخَرَجَتْ إِلَى بَابِ حُجْرَتِهَا وَ نَادَتْ يَا أَبَا بَكْرٍ مَا أَسْرَعَ مَا أَعَزَّمْتَ عَلَى أَهْلِ بَيْتِ رَسُولِ اللَّهِ وَ اللَّهُ لَا أَكْلِمُ عُمَرَ حَتَّى أَلْقَى اللَّهَ

And (Syeda) Fatima<sup>asws</sup> saw what Umar had done, and she<sup>asws</sup> cried and ululated, and a lot of women from the Hashemite's gathered with her<sup>asws</sup>. She<sup>asws</sup> went out of the door of her chamber and called out: 'O Abu Bakr! How quickly you have deceived upon People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>! By Allah<sup>azwj</sup>! I<sup>asws</sup> will not speak to Umar until I<sup>asws</sup> meet Allah<sup>azwj</sup>!'<sup>142</sup> (Non-Shia source)

54 - قَالَ وَ رَوَى أَحْمَدُ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ - عَنْ عُمَرَ بْنِ شَبَّةٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ - كَانَ النَّبِيُّ ص قَدْ بَعَثَ أَبَا سُفْيَانَ سَاعِيًا فَرَجَعَ مِنْ سَعَاتِهِ وَ قَدْ مَاتَ رَسُولُ اللَّهِ ص فَلَقِيَهُ قَوْمٌ فَسَأَلُوهُ فَقَالُوا مَاتَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ وَ لِي بَعْدَهُ قِيلَ أَبُو بَكْرٍ قَالَ أَبُو الْفَضْلِ قَالُوا نَعَمْ قَالَ فَمَا فَعَلَ الْمُسْتَضْعَفَانِ عَلِيٌّ وَ الْعَبَّاسُ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَا أَرْفَعَنَّ هُمَا مِنْ أَعْصَادِهِمَا

He said, 'And it is reported by Ahmad Bin Umar Bin Abdul Aziz, from Umar Bin Shabbah, from Muhammad Bin Mansour, from Ja'far Bin Suleyman, from Malik Bin Dinar who said,

'The Prophet<sup>saww</sup> had sent Abu Sufyan as a courier. He returned from it, and Rasool-Allah<sup>saww</sup> had passed away. He met a group and he asked them. They said, 'Rasool-Allah<sup>saww</sup> has passed away'. He said, 'Who is the ruler after him<sup>saww</sup>?' It was said, 'Abu Bakr'. He said, 'Abu Al-Faseyl?' They said, 'Yes'. He said, 'So what was done with the two weakened ones, Ali<sup>asws</sup> and Al-Abbas?' But, by the One<sup>azwj</sup> in Whose Hand is my soul! I will lift them up from their arms'.

قَالَ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ وَ ذَكَرَ جَعْفَرُ بْنُ سُلَيْمَانَ أَنَّ أَبَا سُفْيَانَ قَالَ شَيْئًا آخَرَ لَمْ تَحْفَظْهُ الرُّوَاهُ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ إِنِّي لَأَرَى عَجَاجَةً لَا يُطْفِئُهَا إِلَّا الدَّمُ

Abu Bakr Ahmad Bin Abdul Aziz said, and Ja'far Bin Suleyman mentioned, 'Abu Sufyan said another thing, the reporters have not preserved it. When he arrived at Al-Medina, he said, 'I can see such smoke, nothing will extinguish it except the blood'.

<sup>142</sup> Bihar Al Anwaar - V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 53

قَالَ فَكَلَّمَ عُمَرُ أَبَا بَكْرٍ فَقَالَ إِنَّ أَبَا سُفْيَانَ قَدْ قَدِمَ وَإِنَّا لَا نَأْمَنُ مِنْ شَرِّهِ فَدَعْ لَهُ مَا فِي يَدِهِ فَتَرَكَهُ فَرَضِي.

He (the narrator) said, 'Umar spoke to Abu Bakr, he said, 'Abu Sufyan has arrived and we are not safe from his evil, so leave for him whatever is in his hands'. He left him, and he was pleased".<sup>143</sup> (Non-Shia source)

55- وقال ابن أبي الحديد في موضع آخر: لما قبض رسول الله ص و اشتغل علي ع بغسله و دفنه و بويع أبو بكر خلا الزبير و أبو سفيان و جماعة من المهاجرين بعلي ع و العباس لإجالة الرأي و تكلموا بكلام يقتضي الاستنهاض و التهيج

And Ibn Abu Al-Hadeed said in another place – 'When Rasool-Allah<sup>saww</sup> passed away and Ali<sup>asws</sup> was busy with washing him<sup>saww</sup>, and burying him<sup>saww</sup>, and Abu Bakr was being pledged to, Al-Zubeyr and Abu Sufyan and a group from the Emigrants isolated with Ali<sup>asws</sup> and Al-Abbas for getting the views, and they spoke with speeches requiring agitation and the annoyance.

فقال العباس رضي الله عنه قد سمعنا قولكم فلا لقلّة نستعين بكم و لا لظنّة نترك آراءكم فأمهلونا نراجع الفكر فإنّ يكنّ لنا من الإثم مخرج يصير بنا و بهم الحق صريخ الجذجد و نبسط إلى المجد أكفأ لا نقضها أو نبلع المدى

Al-Abbas said, 'We have heard your words, and we are not leaving your views due to the scarcity of your assistance nor for your thought. Respite us to review the thinking, so if there happens to be a way out for us from the sins, the truth would squeak between us and them the squeaking of the cockroach, and we shall extend to the glory sufficiently, we won't be able to hold it, or we shall reach the term.

وَ إِن تَكُنِ الْآخِرَى فَلَا لِقَلَّةٍ فِي الْعَدَدِ وَ لَا لَوْهْنٍ فِي الْأَيْدِ وَ اللَّهُ لَوْ لَا أَنَّ الْإِسْلَامَ قِيدَ الْفَتَكِ لَتَدَكَّدْتَ جَنَادِلَ صَخَرٍ يَسْمَعُ اصْطِكَاكُهَا مِنَ الْخَلِ الْعَلِيِّ

And if it happens to be another, so it is not due to scarcity of the numbers, nor due to weakness in the hands. By Allah<sup>azwj</sup>! Had it not been for Al-Islam having restrictions of the lethality, I would have rock the boats of Sakhar, its chatter would have been heard from the high place!

فحل عليّ ع حبوته و قال الصبر حلم و التقوى دين و الحجة محجة و الطريق الصراط أيها الناس شقوا أمواج الفتن إلى آخر ما نقلنا سابقا ثم نهض فدخل إلى منزله و افترق القوم-

Ali<sup>asws</sup> released his<sup>asws</sup> love and said: 'The patience, and leniency, and the piety is Religion, and the Divine Authority is the argument, and the path is the (Straight) Path. O you people! Cleave the waves of Fitna' – up to the end of what we have transmitted before. Then he<sup>asws</sup> got up and entered into his<sup>asws</sup> house, and the people dispersed.

<sup>143</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 54



وَقَالَ أَيْضًا فِي شَرْحِ هَذَا الْكَلَامِ مِنْهُ ع لَمَّا اجْتَمَعَ الْمُهَاجِرُونَ عَلَى بَيْعَةِ أَبِي بَكْرٍ أَقْبَلَ أَبُو سُفْيَانَ وَهُوَ يَقُولُ أَمَا وَاللَّهِ إِنِّي لَأَرَى عَجَاجَةً لَا يُطْفِئُهَا إِلَّا الدَّمُ يَا لَعْبَدِ مَنْافٍ فِيمَ أَبُو بَكْرٍ مِنْ أَمْرِكُمْ أَتَيْنَ الْمُسْتَضْعَفَانِ أَتَيْنَ الْأَذْلَانِ يَغْنِي عَلَيَّ ع وَالْعَبَّاسُ مَا بَالُ هَذَا الْأَمْرِ فِي أَقْلٍ حَيٍّ مِنْ قُرَيْشٍ

And he said as well in the commentary, this speech from him<sup>asws</sup>, when the Emigrants gathered upon pledging allegiance to Abu Bakr, Abu Sufyan came and he was saying, 'But, by Allah<sup>azwj</sup>! I see such smoke; nothing can extinguish it except the blood! O Abd Manaf! In what is Abu Bakr from your affairs? Where are the two weakened ones? Where are the two humiliated ones?' – meaning Ali<sup>asws</sup> and Al-Abbas. 'How come this command is among the lowest tribe of Quraysh?'

ثُمَّ قَالَ لِعَلِّيَّ ع ابْسُطْ يَدَكَ أَبَايَعُكَ فَوَ اللَّهُ إِنْ شِئْتَ لَأَمْلَأَنَّهَا عَلَى أَبِي فَصِيلٍ ... خَيْلًا وَ رَجُلًا فَاثْنَعَنَّ عَلَيْهِ عَلَيَّ ع فَلَمَّا بَيَّسَ مِنْهُ قَامَ عَنْهُ وَ هُوَ يُنْشِدُ شِعْرَ الْمُتَلَمَّسِ

وَلَا تُقِيمُ عَلَى ضَمِيمٍ يُرَادُ بِهِ- هَذَا عَلَى الْحَسَنِ مَرْبُوطٌ بِرَمْتِهِ-  
إِلَّا الْأَذْلَانِ غَيْرَ الْحَيِّ وَ الْوَتْدَ وَ ذَا يُشَجُّ فَلَا يَبْرِي لَهُ أَحَدٌ

Then he said to Ali<sup>asws</sup>, 'Extend your<sup>asws</sup> hand, I will pledge allegiance to you<sup>asws</sup>, for by Allah<sup>azwj</sup>, if you<sup>asws</sup> like, I will fill it (Al-Medina) with cavalry and infantry) against Abu Al-Faseyl (Abu Bakr)! Ali<sup>asws</sup> refused. When he despaired from him<sup>asws</sup>, he stood up from him<sup>asws</sup>, and he was prosing a poem of the seeker, 'And it cannot stand upon an inferior ones, intended with it, except the two humiliated ones being a vein of life and the stabiliser. This is has been tied upon the wretched one with its ritual, and that one is with a scar, so no one will lament for him'.

وَقِيلَ لِأَبِي فُحَافَةَ يَوْمَ وَيَّ الْأَمْرَ ابْنُهُ قَدْ وَيَّ ابْنُكَ الْخِلَافَةَ فَقَرَأَ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ثُمَّ قَالَ لَمْ وَلَوْهُ قَالُوا لَيْسَنَّهُ قَالَ فَأَنَا أَكُنُّ مِنْهُ.

And it was said to Abu Qohafa (Abu Bakr's father) on the day his son was in charge of the command, 'Your son is in charge of the caliphate'. He recited, **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, [3:26]'**. Then he said, 'Why was he made the ruler?' They said, 'Due to his age'. He said, 'But I am older than him'.

وَقَالَ أَيْضًا عِنْدَ مَا ذَكَرَ تَنْفِيذَ جَيْشِ أُسَامَةَ كَمَا سَنَذْكُرُهُ حَيْثُ قَالَ فَلَمَّا رَكِبَ يَعْنِي أُسَامَةَ جَاءَهُ رَسُولُ اللَّهِ ثُمَّ أَتَمَّنَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص بِمَوْتٍ فَأَقْبَلَ وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ فَأَنْتَهَوْا إِلَى رَسُولِ اللَّهِ ص حِينَ زَالَتِ الشَّمْسُ مِنْ يَوْمِ الْإِثْنَيْنِ وَ قَدْ مَاتَ

And he said as well during what he mentioned at the enforcement of the army of Usama, just as we shall be mentioning it, where he said, 'When he rode, meaning Usama, a messenger of Umm Ayman came to him and he said, 'Rasool-Allah<sup>saww</sup> has passed away'. So, he returned and with him was Abu Bakr and Umar and Abu Ubeyda, and they ended up to Rasool-Allah<sup>saww</sup> when the sun had declined from the day of Monday, and he<sup>saww</sup> had passed away.

وَاللَّوَاءُ مَعَ بُرَيْدَةَ بْنِ الْخَضِيبِ فَدَخَلَ بِاللَّوَاءِ فَرَكَزَهُ عِنْدَ بَابِ رَسُولِ اللَّهِ ص وَهُوَ مُعَلَّقٌ وَعَلَيْ ع وَبَعْضُ بَنِي هَاشِمٍ مُشْتَغِلُونَ بِإِعْدَادِ جَهَازِهِ وَغُسْلِهِ

And the flag was with Bureyda Bin Al-Khaseeb, and he entered with the flag and tied it as the door of Rasool-Allah<sup>saww</sup>, and it was locked, and Ali<sup>asws</sup> and some of the Clan of Hashim<sup>asws</sup> were pre-occupied with preparing his<sup>saww</sup> funeral, and washing him<sup>saww</sup>.

فَقَالَ الْعَبَّاسُ لِعَلِيِّ ع وَهُمَا فِي الدَّارِ امْدُدْ يَدَكَ أَتَابِعُكَ فَيَقُولُ النَّاسُ عَمَّ رَسُولُ اللَّهِ ص بَاتِيَ ابْنُ عَمِّ رَسُولِ اللَّهِ فَلَا يَخْتَلِفُ عَلَيْكَ أَثْنَانِ

Al-Abbas said to Ali<sup>asws</sup>, and they were both in the house, 'Extend your<sup>asws</sup> hand, I shall pledge allegiance to you<sup>asws</sup>, so the people can be saying, 'Uncle of Rasool-Allah<sup>saww</sup> has pledged allegiance to a son<sup>asws</sup> of the uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>', and no two would differ upon you<sup>asws</sup>.

فَقَالَ لَهُ أَوْ يَطْمَعُ بَا عَمَّ فِيهَا طَامِعٌ غَيْرِي قَالَ سَتَعْلَمُ فَلَمْ يَلْبِنَا أَنْ جَاءَتْهُمَا الْأَخْبَارُ بِأَنَّ الْأَنْصَارَ أَقْعَدَتْ سَعْدًا لِتَبَايَعِهِ وَأَنَّ عُمَرَ جَاءَ بِأَبِي بَكْرٍ فَبَايَعَهُ وَسَبَقَ الْأَنْصَارُ بِالتَّبَايَعِ

He<sup>asws</sup> said to him: 'Or are you greedy, O uncle, regarding it, the greed of others?' He said, 'You<sup>asws</sup> will soon know'. It was not long before news came to them that the Helpers had seated Sa'ad in order to pledge to him, and that Umar had come to Abu Bakr and pledged allegiance to him, and the Helpers had preceded with the allegiance'.

فَنَدِمَ عَلِيُّ ع عَلَى تَقْرِيطِهِ فِي أَمْرِ التَّبَايَعِ وَتَقَاعُودِهِ عَنْهَا وَانْتَشَدَهُ الْعَبَّاسُ قَوْلَ دُرَيْدٍ

أَمَرْتُهُمْ أَمْرِي بِمَنْعِجِ اللَّوَى - فَلَمْ يَسْتَسِينُوا النَّصْحَ إِلَّا ضَحَى الْغَدِ

Ali<sup>asws</sup> was sad upon unreasonableness regarding the matter of his<sup>asws</sup> caliphate, and staying back from it, and Al-Abbas prosed the words of Dureyd, 'I instructed them of my instruction of twisting the flag, but they did not seek the advice except the next morning'.<sup>144</sup> (Mu'tazali source)

56- وَرَوَى الشَّيْخُ فُؤَادُ بْنُ تَلْحِيصِ الشَّافِيِّ، عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَنْظَلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ ص لَمَّا قُبِضَ اجْتَمَعَتِ الْأَنْصَارُ فِي سَفِيْفَةِ بَنِي سَاعِدَةَ فَقَالُوا نُوَلِّيْ هَذَا الْأَمْرَ مِنْ بَعْدِ مُحَمَّدٍ ص سَعْدُ بْنُ عُبادَةَ وَآخَرُجُوا سَعْدًا إِلَيْهِمْ وَهُوَ مَرِيضٌ

And it is reported by the sheykh in (the book) 'Talkhees Al Shafy', from Hisham Bin Muhammad, from Abu Mikhnaf, from Abdullah Bin Abdul Rahman Bin Abu Umra Al Ansari,

'When the Prophet<sup>saww</sup> passed away, the Helpers gathered in the shed (Saqeefa) of the clan of Saa'ida and they said, 'We will be Sa'ad Bin Ubada to be a ruler after Muhammad<sup>saww</sup>, and they brought out Sa'ad to them and he was ill'.

<sup>144</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 55

قَالَ فَلَمَّا اجْتَمَعُوا قَالَ لِابْنِهِ أَوْ لِبَعْضِ بَنِي عَمِّهِ إِنِّي لَا أَقْدِرُ لِيَشْكُوايَ أَنْ أُسْمِعَ الْقَوْمَ كُلَّهُمْ كَلَامِي وَ لَكِنْ تَلَقَّ مِنِّي قَوْلِي فَأَسْمِعُهُمْ فَكَانَ يَتَكَلَّمُ وَ يَحْفَظُ الرَّحْلُ قَوْلَهُ فَيَرْفَعُ بِهِ صَوْتَهُ وَ يُسْمِعُ بِهِ أَصْحَابَهُ

He (the narrator) said, 'When they had gathered, he said to his son, or to one of the clan of Umayya, 'I am not able upon getting my complaint to be heard by all of the people, but you receive my words from me and get it to be heard by them'. So he was speaking and the man was memorising his words. He raised his voice and got his companions to hear it.

فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ يَا مَعْشَرَ الْأَنْصَارِ إِنَّ لَكُمْ سَابِقَةً فِي الدِّينِ وَ فَضِيلَةً فِي الْإِسْلَامِ لَيْسَتْ لِقَبِيلَةٍ مِنَ الْعَرَبِ إِنَّ مُحَمَّدًا ص لَيْتَ بَضَعَ عَشْرَةَ سَنَةً فِي قَوْمِهِ يَدْعُوهُمْ إِلَى عِبَادَةِ الرَّحْمَنِ وَ خَلَعَ الْأَوْثَانَ فَمَا آمَنَ بِهِ مِنْ قَوْمِهِ إِلَّا رِجَالٌ قَلِيلٌ

He said after he had praised Allah<sup>azwj</sup> and Extolled upon Him<sup>azwj</sup>, 'O community of the Helpers! For you is the precedence in the Religion and a merit in Al-Islam, not being for any tribe from the Arabs. Muhammad<sup>saww</sup> stayed among his<sup>saww</sup> people for ten years calling them to worship the Beneficent, and leave the idols. But no one from his<sup>saww</sup> people believed except a few men.

وَ اللَّهُ مَا كَانُوا يَثْقِدُونَ عَلَى أَنْ يَمْنَعُوا رَسُولَهُ وَ لَا أَنْ يُعْزُوا دِينَهُ وَ لَا أَنْ يَدْفَعُوا عَنْ أَنْفُسِهِمْ ضَيْمًا عُمُوا بِهِ حَتَّى إِذَا أَرَادَ بِكُمْ رُبُّكُمْ الْفَضِيلَةَ وَ سَاقَ إِلَيْكُمْ الْكَرَامَةَ وَ خَصَّكُمْ بِالنَّعْمَةِ وَ رَزَقَكُمْ الْإِيمَانَ بِهِ وَ بِرَسُولِهِ وَ الْمَنَعَ لَهُ وَ لِأَصْحَابِهِ وَ الْإِعْزَازَ لَهُ وَ لِدِينِهِ وَ الْجِهَادَ لِأَعْدَائِهِ

By Allah<sup>azwj</sup>! They were neither able upon preventing His<sup>azwj</sup> Rasool<sup>saww</sup> nor strengthen His<sup>azwj</sup> Religion, nor defend from themselves any wrong being blinded with it, until when your Lord<sup>azwj</sup> Wanted the merit with you, and Usher the honour to you, and specialise you with the Favour, and Grace you with the Eman in Him<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the prevention for him<sup>saww</sup> and for his<sup>saww</sup> companions, and the strengthening for him<sup>saww</sup> and his<sup>saww</sup> Religion, and fighting against his<sup>saww</sup> enemies.

وَ كُنْتُمْ أَشَدَّ النَّاسِ عَلَى عَدُوِّهِمْ وَ أَثْقَلَهُ عَلَى عَدُوِّهِ مِنْ غَيْرِكُمْ حَتَّى اسْتَقَامَتِ الْعَرَبُ لِأَمْرِ اللَّهِ طَوْعًا وَ كَرْهًا وَ أُعْطِيَ الْبَعِيدُ الْمَقَادَةَ صَاحِرًا دَاخِرًا وَ حَتَّى أَثْنَى اللَّهُ لِرَسُولِهِ بِكُمْ الْأَرْضَ وَ دَانَتْ بِأَسْيَافِكُمْ لَهُ الْعَرَبُ وَ تَوَفَّاهُ اللَّهُ إِلَيْهِ وَ هُوَ عَنْكُمْ رَاضٍ وَ بِكُمْ قَرِيرٌ عَيْنٍ اسْتَبَدُّوا بِهَذَا الْأَمْرِ دُونَ النَّاسِ فَإِنَّهُ لَكُمْ دُونَ النَّاسِ

And you were the strongest of the people against his<sup>saww</sup> enemies than they were, and heavier upon his<sup>saww</sup> enemies than others, until they were straightened for the Commands of Allah<sup>azwj</sup>, willingly and unwillingly, and the distant ones came belittled, humbled, and until Allah<sup>azwj</sup> Strengthened the earth for His<sup>azwj</sup> Rasool<sup>saww</sup> through you, and the Arabs had a Religion by your swords, and Allah<sup>azwj</sup> Caused him<sup>saww</sup> to pass away to Him<sup>azwj</sup>, and he<sup>saww</sup> was pleased from you, and his<sup>saww</sup> eyes would be delighted by you having begun with this command besides the (other) people, for it is for you besides the people'.

فَأَجَابُوهُ بِأَجْمَعِهِمْ بِأَنْ قَدْ وَفَّقْتَ فِي الرَّأْيِ وَ أَصَبْتَ فِي الْقَوْلِ وَ لَنْ نَعْدُوَ مَا رَأَيْتَ نُؤَلِّيكَ هَذَا الْأَمْرَ فَإِنَّكَ فِينَا مُتَّبِعٌ وَ لِصَالِحِ الْمُؤْمِنِينَ رِضًا

They answered him in their entirety with, 'We are concordant in the view, and correct with the words, and we will never leave what you are viewing. We will make you in charge of this command, for you are among us, following the interests of the Momineen, agreeable.

ثُمَّ إِنَّهُمْ تَرَادُّوا الْكَلَامَ فَقَالُوا فَإِنْ أَبَتْ مُهَاجِرَةُ قُرَيْشٍ فَقَالُوا نَحْنُ الْمُهَاجِرُونَ وَصَحَابَةُ رَسُولِ اللَّهِ الْأَوَّلُونَ وَنَحْنُ عَشِيرَتُهُ وَ أَوْلِيَاؤُهُ فَعَلَامَ تُنَازِعُونَنَا الْأَمْرَ مِنْ بَعْدِهِ فَقَالَتْ طَائِفَةٌ مِنْهُمْ فَإِنَّا نَقُولُ إِذَا مَنَا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ وَ لَنْ نَرْضَى بِدُونِ هَذَا أَبَدًا

Then they turned the speech and they said, 'Supposing the Emigrants of Quraysh refuse and they said, 'We are the Emigrants and companions of Rasool-Allah<sup>saww</sup>, the formers ones, and we are his<sup>saww</sup> clan, and his<sup>saww</sup> friends, so why are you disputing with us regarding the command from after him<sup>saww</sup>? A group from them said, 'We are saying then, there would be a ruler from us and a ruler from you, and will never be pleased with anything besides this, ever!'

فَقَالَ سَعْدُ بْنُ عُبَادَةَ حِينَ سَمِعَهَا هَذَا أَوَّلُ الْوَهْنِ وَ أَتَى عُمَرَ الْخَبَرَ فَأَقْبَلَ إِلَى مَنْزِلِ النَّبِيِّ ص فَأَرْسَلَ إِلَى أَبِي بَكْرٍ وَ أَبُو بَكْرٍ فِي الدَّارِ وَ عَلَيْهِ بُنْ أَبِي طَالِبٍ ع دَائِبٌ فِي جَهَازِ النَّبِيِّ ص

Sa'ad Bin Ubada said when he heard this, 'This is the first weakness'. And the news came to Umar, so he came to the house of the Prophet<sup>saww</sup> and sent a message to Abu Bakr, and Abu Bakr was in the house, and Ali<sup>asws</sup> Bin Abu Talib was persevering in the funeral preparations of the Prophet<sup>saww</sup>.

فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ اخْرُجْ إِلَيَّ فَأَرْسَلَ إِلَيْهِ أَنِّي مُشْتَعِلٌ فَأَرْسَلَ إِلَيْهِ أَنَّهُ قَدْ حَدَثَ أَمْرٌ لَا بُدَّ لَكَ مِنْ حُضُورِهِ فَخَرَجَ إِلَيْهِ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْأَنْصَارَ قَدْ اجْتَمَعَتْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ يُرِيدُونَ أَنْ يُؤَلُّوا هَذَا الْأَمْرَ سَعْدُ بْنُ عُبَادَةَ وَ أَحْسَنُهُمْ مَقَالَةً مَنْ يَقُولُ مَنَا أَمِيرٌ وَ مِنْ قُرَيْشٍ أَمِيرٌ

Abu Bakr sent a message to him (Umar), 'Come out to me'. He sent a message to him: 'I am busy'. He sent a message to him, 'An event has occurred, there is no escape for you being present'. He went out to him. He said, 'Do you not know that the helpers have gathered in the shed of the clan of Saaida wanting Sa'ad Bin Ubada to be in charge of this command, and their excelled words are of the one who said, 'There should be a ruler from us and a ruler from Quraysh'.

فَمَضَيْنَا مُسْرِعِينَ نَحْوَهُمْ فَلَقِينَا أَبَا عُبَيْدَةَ فَتَمَاشَاوَا إِلَيْهِمْ فَلَقِيَهُمْ عَاصِمُ بْنُ عَدِيٍّ وَ عُوَيْمُ بْنُ سَاعِدَةَ فَقَالَا هُمْ ارْجِعُوا فَإِنَّهُ لَا يَكُونُ إِلَّا مَا تُحِبُّونَ فَقَالُوا لَا تَقْعَلْ فَعَاءَهُمْ وَ هُمْ يُجْتَمِعُونَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَتَيْنَاهُمْ وَ قَدْ كُنْتُ زَوْرَتْ كَلَامًا أَرَدْتُ أَنْ أَقُومَ بِهِ فِيهِمْ

They both went hurriedly and met Abu Ubeyda walking towards them. Then they met Aasim Bin Adayy, and Uweym Bin Saaida. They both said to them, 'Return, for it will not happen except what you love'. They said, 'You don't do it'. They came to them and they had gathered. Umar Bin Al-Khattab said, 'I have come to them and I used to be with false speech. I wanted to stand with it among them'.

فَلَمَّا انْدَفَعْتُ إِلَيْهِمْ ذَهَبْتُ لِأَبْتَدِي الْمُنْطَقَ فَقَالَ لِي أَبُو بَكْرٍ زُوَيْدًا حَتَّى أَتَكَلَّمَ ثُمَّ انْطَقَ بَعْدَ مَا أَحْبَبْتُ فَتَنَطَّقَ فَقَالَ عُمَرُ فَمَا شَيْءٌ كُنْتُ أُرِيدُ أَنْ أَقُولَ بِهِ إِلَّا وَ قَدْ أَتَى بِهِ أَوْ زَادَ عَلَيْهِ

When I rushed towards them, going to beginning the talk, Abu Bakr said to me, 'Slowly, until I speak, then speak whatever you like'. He spoke. Umar said, 'I did not want anything I should be speaking with except you have come with it or increased upon it.

قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَبْدًا أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ص رَسُولًا إِلَى خَلْقِهِ وَ شَهِيدًا عَلَى أُمَّتِهِ لِيَعْبُدُوا اللَّهَ وَ يُؤْخَذُوا وَ هُمْ يَعْبُدُونَ مِنْ دُونِهِ أَهْجَةً شَتَّى يَزْعُمُونَ أَنَّهَا لِمَنْ عَبْدَهَا شَافِعَةٌ وَ هُمْ نَافِعَةٌ وَ إِنَّمَا هِيَ مِنْ حَجَرٍ مَنْحُوتٍ وَ خَشَبٍ مَنْحُورٍ

Abdullah Bin Abdul Rahman said, 'Abu Bakr began. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, the said, 'Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> as a Rasool<sup>saww</sup> to His<sup>azwj</sup> creatures, and a witness upon his<sup>saww</sup> community for them to be worshipping Allah<sup>azwj</sup>, and profess His<sup>azwj</sup> unity, and they were worshipping various gods from besides Him<sup>azwj</sup>, claiming that these (gods) would intercede for the ones who worships these and beneficial to them, and rather these were of sculpted stone and carved wood'.

ثُمَّ قَرَأَ وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ يَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ وَ قَالُوا مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى فَعَظَّمَ عَلَى الْعَرَبِ أَنْ يَرْجُوا دِينَ آبَائِهِمْ

Then he recited, **And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: 'These would be our intercessors in the Presence of Allah. [10:18], and they said, 'We do not worship them except they draw us closer to Allah'. [39:3].** So, it was grievous upon the Arabs that they leave the religion of their forefathers.

فَخَصَّ اللَّهُ الْمُهَاجِرِينَ الْأَوَّلِينَ مِنْ قَوْمِهِ بِصَدِيقِهِ وَ الْإِيمَانِ بِهِ وَ الْمَوَاسَاةِ لَهُ وَ الصَّبْرِ مَعَهُ عَلَى شِدَّةِ أَدَى قَوْمِهِمْ هُمْ وَ تَكْذِيبِهِمْ إِيَّاهُ وَ كُلِّ النَّاسِ هُمْ مُخَالِفٌ وَ عَلَيْهِمْ زَارٍ فَلَمْ يَسْتَوْحِشُوا لِقَلَّةِ عَدَدِهِمْ وَ تَشَدُّبِ النَّاسِ عَنْهُمْ وَ إِجْمَاعِ قَوْمِهِمْ عَلَيْهِمْ

Allah<sup>azwj</sup> Specialised the Emigrants, the first ones from his<sup>saww</sup> people, with ratifying him<sup>saww</sup>, and the consolation to him<sup>saww</sup>, and the patience with him<sup>saww</sup> upon the difficulties. Their people were harmful towards them and their belying him<sup>saww</sup>, and all the people, have adversaries for them, and upon them are visitors, so they would not feel lonely due to the fewness of their numbers. The people cut back from them, and their people united against them.

فَهُمْ أَوَّلُ مَنْ عَبَدَ اللَّهَ فِي الْأَرْضِ وَ آمَنَ بِاللَّهِ وَ بِالرَّسُولِ وَ هُمْ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ وَ أَحَقُّ النَّاسِ بِحَدِّ الْأَمْرِ مِنْ بَعْدِهِ وَ لَا يُنَازِعُهُمْ فِي ذَلِكَ إِلَّا ظَالِمٌ وَ أَنْتُمْ يَا مَعْشَرَ الْأَنْصَارِ مَنْ لَا يُنْكِرُ فَضْلَهُمْ فِي الدِّينِ وَ لَا سَابِقَتَهُمُ الْعَظِيمَةَ فِي الْإِسْلَامِ

They were the first ones to worship Allah<sup>azwj</sup> in the earth, and believe in Allah<sup>azwj</sup> and the Rasool<sup>saww</sup>, and they are his<sup>saww</sup> friends, and his<sup>saww</sup> clan, and most rightful of the people with this command, and no one would dispute them regarding that except an unjust one, and you, O Helpers, are one who do not deny their merits in the Religion, nor do you preceded them the greatness in Al-Islam.

رَضِيَكُمْ اللَّهُ أَنْصَارًا لِدِينِهِ وَ رَسُولِهِ وَ جَعَلَ إِلَيْكُمْ هِجْرَتَهُ وَ فِيكُمْ جُلَّةَ أَزْوَاجِهِ وَ أَصْحَابِهِ وَ لَيْسَ بَعْدَ الْمُهَاجِرِينَ الْأَوَّلِينَ عِنْدَنَا بِمَنْزِلَتِكُمْ فَتَحْنُ الْأُمَرَاءُ وَ أَنْتُمْ الْوُزَرَاءُ لَا تَفْتَاتُونَ بِمَشُورَةٍ وَ لَا يُقْضَى دُونَكُمْ الْأُمُورُ

Allah<sup>azwj</sup> was Pleased with you as helpers to His<sup>azwj</sup> Religion and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Made the emigration to you, and among you are the frail ones of his<sup>saww</sup> wives, and his<sup>saww</sup> companions, and there isn't anyone after the first Emigrants with us at your status. Thus, we

are the ruler and you are the ministers. Do not be rattled with consultation nor will decisions of the matters be made besides you’.

فَقَامَ الْمُنْذِرُ بْنُ الْحُبَابِ بْنِ الْجَمُوحِ هَكَذَا رَوَى الطَّبْرِيُّ وَ الَّذِي رَوَاهُ غَيْرُهُ أَنَّهُ الْحُبَابُ بْنُ الْمُنْذِرِ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ اغْلُكُوا عَلَى أَيْدِيكُمْ وَ سَاقَ الْحَدِيثَ نَحْوًا يَمَّا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ عَنِ الطَّبْرِيِّ إِلَى قَوْلِهِ فَقَامُوا إِلَيْهِ فَبَايَعُوهُ فَانْكَسَرَ عَلَى سَعْدِ بْنِ عُبادَةَ وَ عَلَى الْخَزْرَجِ مَا كَانُوا اجْتَمَعُوا لَهُ مِنْ أَمْرِهِمْ

Al-Munzar Bin Al-Hubab Bin Al-Jamouh stood up. That is how Al-Tabari has reported, and that which is reported by others is that Al-Hubab Bin Al-Munzir said, ‘O community of the Helpers! Control should be upon your hands’ – and continued the Hadeeth approximated with what is reported by Ibn Abu Al-Hadeed, from Al-Tabari up to his words: - ‘They stood up to him and pledged allegiance to him, and it was broken up upon Sa’ad Bin Ubada, and upon Al-Khazraj, what they had gathered for of their matter.

ثُمَّ قَالَ قَالَ هِشَامٌ قَالَ أَبُو مِحْنَفٍ وَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ الْخُزَاعِيُّ أَنَّ أَسْلَمَ أَقْبَلَتْ بِجَمَاعَتِهَا حَتَّى تَضَايَعَتْ بِهِنَّ السَّكَّاءُ لِيُبَايَعُوا أَبَا بَكْرٍ فَكَانَ عُمَرُ يَقُولُ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَسْلَمَ فَأَيَقَنْتُ بِالنَّصْرِ

Then he said, ‘Hisham said, ‘Abu Mikhnaf said, and it was narrated to me by Abu Bakr Bin Muhammad Al-Khuzaie, ‘(The clan of) Aslam came with their groups such that the markets were disturbed by them, in order to pledge allegiance to Abu Bakr, and Umar was saying, ‘It was not until I was (the clan of) Aslam, then I was convinced of the victory’.

قَالَ هِشَامٌ عَنْ أَبِي مِحْنَفٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ فَأَقْبَلَتِ النَّاسُ مِنْ كُلِّ جَانِبٍ يُبَايَعُونَ أَبَا بَكْرٍ وَ كَادُوا يَطْشُونَ سَعْدَ بْنَ عُبادَةَ فَقَالَ نَاسٌ مِنْ أَصْحَابِ سَعْدٍ انْتَفُوا سَعْدًا لَا تَطْشُوهُ فَقَالَ عُمَرُ اقْتُلُوهُ فَتَلَّهُ اللَّهُ

Hisham said, from Abu Mikhnaf having said, ‘Abdullah Bin Abdul Rahman said, ‘The people came from every side pledging allegiances to Abu bakr, and they almost trampled Sa’ad Bin Ubada. Some people from the companions of Sa’d said. ‘Save Sa’d, don’t let him be trampled!’ Umar Bin Al-Khattab said, ‘Kill him, may Allah<sup>azwj</sup> Kill him’.

ثُمَّ قَامَ عَلَى رَأْسِهِ فَقَالَ لَقَدْ هَمَمْتُ أَنْ أَطَاكَ حَتَّى تَنْدُرَ عَضْدُكَ فَأَخَذَ قَيْسُ بْنُ سَعْدٍ بِلَحْيَةِ عُمَرَ ثُمَّ قَالَ وَ اللَّهُ لَئِنْ حَصَصْتُ مِنْهُ شَعْرَةً مَا رَجَعْتُ وَ فِي فَيْكِ وَاضِحَةٌ فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا عُمَرُ الرَّفْقُ هَاهُنَا أُنْبِغْ فَأَعْرَضَ عَنْهُ

Then he stood at his head and said, ‘I had thought of trampling you until your arm is torn off’. Qays Bin Sa’ad grabbed the beard of Umar, then said, ‘By Allah<sup>azwj</sup>! If you even prick a hair, you will not return and in your mouth would be clearness’. Abu Bakr said, ‘No, O Umar, the kindness is more reaching over here’. He turned away from him.

وَ قَالَ سَعْدٌ أَمَا وَ اللَّهُ لَوْ أَرَى مِنْ قُوَّةٍ مَا أَقْوَى عَلَى الْهُوْضِ لَسَمِعْتُمْ مِنِّي بِأُظْهَارِهَا وَ سَكَكِهَا زَيْبًا يَحْجُرُكَ وَ أَصْحَابَكَ أَمَا وَ اللَّهُ إِذَا لَأَحْبَبْتُكَ بِقَوْمٍ كُنْتُ فِيهِمْ تَابِعًا غَيْرَ مَتَّبِعٍ اِحْمِلُونِي مِنْ هَذَا الْمَكَانِ

And Sa’ad said, ‘But, by Allah<sup>azwj</sup>! If I had seen strength what I could be strengthened upon getting up, you would have heard from me up to its horizons and its markets such a roar, rattling you and your companions. But, by Allah<sup>azwj</sup>! I will not join with a people I used to be among them, followed not following. Carry me away from this place!’

فَحَمَلُوهُ فَأَدْخَلُوهُ دَارَهُ وَ تَرِكَ أَيْاماً ثُمَّ بُعِثَ إِلَيْهِ أَنْ أَقْبَلَ قَبَايِعَ فَقَدَّ بَايَعَ النَّاسُ وَ بَايَعَ قَوْمُكَ

They carried him away and entered him into his house, and he was left for days. Then he (Abu Bakr) sent a message to him, 'Come, pledge allegiance, for the (other) people have pledged allegiance, and your people have pledged (as well)'.

فَقَالَ أَمَا وَ اللَّهِ حَتَّى أَرْمِيَكُمْ بِمَا فِي كِنَانَتِي مِنْ نَبْلِ وَ أَخْضِبُ مِنْكُمْ سِنَانَ رُحْمِي وَ أَضْرِبُكُمْ بِسَيْفِي مَا مَلَكَتْهُ يَدِي وَ أَقَاتِلُكُمْ بِأَهْلِ بَيْتِي وَ مَنْ أَطَاعَنِي مِنْ قَوْمِي وَ لَا أَفْعَلُ وَ أَنْتُمْ اللَّهُ لَوْ أَنَّ الْجِنَّ اجْتَمَعَتْ لَكُمْ مَعَ الْإِنْسِ مَا بَايَعْتُكُمْ حَتَّى أُعْرَضَ عَلَى رَبِّي وَ أَعْلَمَ مَا حِسَابِي

He said, 'No, by Allah<sup>azwj</sup>, until I shoot at you with whatever is in my quiver of the arrows, and I dye your teeth with my shooting, and strike you with my sword whatever my hand can possess, and I fight you all by my family members, and the ones from my people who obey me, and I will not do it. And I swear by Allah<sup>azwj</sup>! Even if the Jinn were to gather for you all along with the people, I will not pledge allegiance to you until I present to my Lord and know what my Reckoning is'.

فَلَمَّا أَتَى أَبُو بَكْرٍ بِذَلِكَ قَالَ لَهُ عُمَرُ لَا تَدْعُهُ حَتَّى يُبَايَعَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ إِنَّهُ قَدْ حَجَّ وَ أَبِي فَلَيْسَ يُبَايَعُكُمْ حَتَّى يُقْتَلَ وَ لَيْسَ يَمُوتُ حَتَّى يُقْتَلَ مَعَهُ وَلَدُهُ وَ أَهْلُ بَيْتِهِ وَ طَائِفَةٌ مِنْ عَشِيرَتِهِ فَلَيْسَ تَرْكُهُ بِضَارٍّ لَكُمْ إِنَّمَا هُوَ رَجُلٌ وَاحِدٌ فَتَرَكُوهُ

When they came to Abu Bakr with that, Umar said to him, 'Do not leave him until he pledges allegiance'. Bashir Bin Sa'ad said to him, 'He has been vociferous and refuses and will not be pledging allegiance to you until he is killed, and he wouldn't be killed his son, and his family members, and a group from his clan are killed with him. Thus, leaving him would not be harmful to you. But rather, he is one man, so leave him'.

وَ قِيلُوا مَشُورَةٌ بِشِيرِ بْنِ سَعْدٍ وَ اسْتَنْصَحُوهُ لِمَا بَدَأَ لَهُمْ مِنْهُ وَ كَانَ سَعْدٌ لَا يُصَلِّي بِصَلَاتِهِمْ وَ لَا يَجْمَعُ مَعَهُمْ وَ يَخُجُّ وَ لَا يَخُجُّ مَعَهُمْ وَ يُفِيضُ فَلَا يُفِيضُ مَعَهُمْ بِإِقَاضَتِهِمْ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى هَلَكَ أَبُو بَكْرٍ.

And they accepted the consultation of Bashir Bin Sa'd and they heeded his advice of what had appeared to them from him. And Sa'd neither used to pray Salat with their Salats, nor gather with them, nor perform Hajj with their Hajj, and they departed (for Hajj) and he did not depart with them. He did not be to be like that until Abu Bakr died".<sup>145</sup> (Non-Shia source)

57 أقول قال السيد رضي الله عنه بعد إيراد هذا الخبر: فهذا الخبر يقتضيه من شرح أمر السقيفة ما فيه للناظرين معتبر و يستفيد الواقف عليه أشياء منها خلوه من احتجاج قريش على الأنصار بجعل النبي ص الإمامة فيهم لأنه تضمن من احتجاجهم عليهم ما يخالف ذلك و أنهم إنما ادعوا كونهم أحق بالأمر من حيث كانت النبوة فيهم و من حيث كانوا أقرب إلى النبي ص نسباً و أولهم له اتباعاً و منها أن الأمر إنما بقي في السقيفة على المخالفة و المخالصة و أن كلامهم كان يجاذبه بما اتفق له و عن حق و باطل و قوي و ضعيف و منها أن سبب ضعف الأنصار و قوة المهاجرين عليهم انخياز بشير بن سعد حسداً لسعد بن عباد و انخياز الأوس بانخيازه عن الأنصار و منها أن خلاف سعد و أهله و قومه كان باقياً لم يرجعوا عنه و إنما أقعدهم عن الخلاف فيه بالسيف قلة الناصر انتهى كلامه رفع الله مقامه.

<sup>145</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 56



(comment)<sup>146</sup>

58- و قال ابن الأثير في الكامل: لما توفي رسول الله ص اجتمع الأنصار في سقيفة بني ساعدة ليباعوا سعد بن عبادَةَ فبلغ ذلك أبا بكر فأتاهم و معه عمر و أبو عبيدة بن الجراح فقال ما هذا فقالوا منا أمير و منكم أمير فقال أبو بكر منا الأمراء و منكم الوزراء

And Ibn Al-Aseer in (the book) 'Al-Kamil' – When Rasool-Allah<sup>saww</sup> passed away, the Helpers gathered in the shed of the clan of Saaida in order to pledge allegiance of Sa'ad Bin Ubada. That reached Abu Bakr, and he came to them, and with him were Umar and Abu Ubeyda Bin Al-Jaffah. He said, 'What is this?' They said, 'There should be a ruler from us and a ruler from you'. Abu Bakr said, 'From us should be the rulers and from you the minsters'.

ثم قال أبو بكر قد رضيت لكم أحد هذين الرجلين عمر و أبو عبيدة أمين هذه الأمة فقال عمر أيكم يطيب نفسه أن يُخلفَ قَدَمَيْنِ قَدَمَهُمَا النبي ص فبايعه عمر و بايعه الناس فقالت الأنصار أو بعضهم لا نبايع إلا عليا

Then Abu Bakr said, 'I agree to you with one of these two men – Umar and Abu Ubeyda, trustee of this community'. Umar said, 'Whichever of you is good himself that he be a replacement, advance the one the Prophet<sup>saww</sup> advance'. So Umar pledge allegiance to him (Abu Bakr) and the people pledged. The Helpers, or some of them said, 'We will not pledge allegiance to except Ali<sup>asws</sup>'.

قال و تخلف علي و بنو هاشم و الزبير و طلحة عن البيعة قال الزبير لا أغمد سيفي حتى يبايع علي فقال عمر خذوا سيفه و اضربوا به الحجر ثم أتاهم عمر فأخذهم للبيعة ثم ذكر ما مر من قصة أبي سفيان و العباس-.

He (the narrator) said, 'Ali<sup>asws</sup>, and the Clan of Hashim<sup>asws</sup>, and Al-Zubeyr, and Talha stayed behind from the allegiance. Al-Zubeyr said, 'I will not sheathe my sword until Ali<sup>asws</sup> is pledged allegiance to'. Umar said, 'Seize his sword and strike the rock with it'. Then Umar came to them and seized them for the allegiance'. Then he mentioned what has passed from the story of Abu Sufyan and Al-Abbas.

ثُمَّ رَوَى عَنِ ابْنِ عَبَّاسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدِيثًا طَوِيلًا وَ سَاقَهُ إِلَى أَنْ قَالَ - لَمَّا رَجَعَ عُمَرُ مِنَ الْحَجِّ إِلَى الْمَدِينَةِ جَلَسَ عَلَى الْمِنْبَرِ وَ قَالَ بَلَعْنِي أَنْ قَاتِلًا مِنْكُمْ يَقُولُ لَوْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ بَايَعْتُ فَلَانًا فَلَا يَعْرَنُ امْرَأًا أَنْ يَقُولَ إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فَلَنْتَهُ فَقَدْ كَانَتْ كَذَلِكَ وَ لَكِنَّ اللَّهَ وَفَى شَرَّهَا

Then, a lengthy Hadeeth is reported from Ibn Abbas, from Abdul Rahman Bin Awf, and he continued it up to he said, 'When Umar returned from the Hajj to Al-Medina, he sat upon the pulpit and said, 'It has reached me that there is a speaker from you saying, 'If the amir al-momineen (Umar) were to die, he will pledge allegiance to so and so'. Do not be deceived by a man if he says that the allegiance pledged to Abu Bakr was a slip. It has been like that but Allah<sup>azwj</sup> Saved us from its evil.

وَ لَيْسَ مِنْكُمْ مَنْ تَقَطَّعَ إِلَيْهِ الْأَعْنَاقُ مِثْلَ أَبِي بَكْرٍ وَ إِنَّهُ كَانَ حَرِيًّا حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ص وَ إِنَّ عَلِيًّا ع وَ الزُّبَيْرَ وَ مَنْ مَعَهُمَا تَخَلَّفُوا عَنَّا فِي بَيْتِ فَاطِمَةَ ع وَ تَخَلَّفَ عَنَّا الْأَنْصَارُ وَ اجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ وَ سَاقَ قِصَّةَ السَّقِيْفَةِ نَحْوًا مِمَّا مَرَّ.

<sup>146</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 57

And there isn't anyone from your necks are cut to him like Abu Bakr, and he was appropriate when Rasool-Allah<sup>saww</sup> expired, and that Ali<sup>asws</sup> and Al-Zubeyr, and the ones with them had stayed back from us in the house of (Syeda) Fatima<sup>asws</sup>, and Helpers stayed back from us, and the Emigrants gathered to Abu Bakr' – and he continued the story of Al-Saqeefa approximate to what has passed'.

ثُمَّ رَوَى عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ مِثْلَ مَا أَخْرَجْنَاهُ مِنْ تَلْخِصِ الشَّافِيِّ وَ سَأَقَ الْكَلَامَ إِلَى أَنْ قَالَ وَقَالَ الْفُهْرِيُّ بَقِيَ عَلِيٌّ ع وَ بَنُو هَاشِمٍ وَ الزُّبَيْرُ سِتَّةَ أَشْهُرٍ لَمْ يُبَايِعُوا أَبَا بَكْرٍ حَتَّى مَاتَتْ فَاطِمَةُ ع فَبَايَعُوهُ فَلَمَّا كَانَ الْعُدُ مِنْ بَيْعَةِ أَبِي بَكْرٍ جَلَسَ عَلَى الْمِنْبَرِ وَ بَايَعَهُ النَّاسُ بَيْعَةً عَامَةً انْتَهَى.

Then it is reported from Abu Amra Al-Ansari, similar to what I brought from the summarisation of Al-Shaqqy, and he continued the speech up to he said, 'And Al-Zuhry said, 'There remain Ali<sup>asws</sup>, and the clan of Hashim<sup>asws</sup>, and Al-Zubeyr, for six months, not pledging allegiance to Abu Bakr, until (Syeda) Fatima<sup>asws</sup> passed away. Then they pledged allegiance to him. When it was the next morning from the allegiance, Abu Bakr sat on the pulpit and the people pledged allegiance to him a general allegiance".<sup>147</sup> (Non-Shia source)

59- وَقَالَ الْعَلَامَةُ قُلَسَ سِرُّهُ فِي كِتَابِ كَشْفِ الْحَقِّ، رَوَى الطَّبْرِيُّ فِي تَارِيخِهِ قَالَ: أَتَى عُمَرُ بْنُ الْخَطَّابِ مَنْزِلَ عَلِيٍّ ع فَقَالَ وَاللَّهِ لَأُحْرِقَنَّ عَلَيْكُمْ أَوْ لَتُخْرِجَنَّ لِلْبَيْعَةِ.

The Allama said in the book 'Kashf Al-Haq' – it is reported by Al-Tabari in his history, said, 'Umar Bin Al-Khattab came to the house of Ali<sup>asws</sup> and said, 'By Allah<sup>azwj</sup>! I will burn it down upon you<sup>asws</sup> all, or you<sup>asws</sup> come out to for the allegiance!"

وَرَوَى الْوَاقِدِيُّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَى عَلِيٍّ ع فِي عِصَابَةٍ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ أَسْلَمَ فَقَالَ اخْرُجُوا أَوْ لَتُخْرِقَنَّ عَلَيْكُمْ.

And it is reported by Al-Waqidi (Wahabi imam), 'Umar Bin Al Khattab came to Ali<sup>asws</sup> among a group, among them was Useyd Bin Huzar, and Salama Bin Aslam. He said, 'Either come out or we shall burn it down upon you!"

وَرَوَى ابْنُ حِنْزَابَةَ فِي غُرَرِهِ قَالَ زَيْدُ بْنُ أَسْلَمَ- كُنْتُ مِمَّنْ حَمَلَ الْخَطْبَ مَعَ عُمَرَ إِلَى بَابِ فَاطِمَةَ ع حِينَ امْتَنَعَ عَلِيٌّ ع وَ أَصْحَابُهُ عَنِ الْبَيْعَةِ فَقَالَ عُمَرُ لِفَاطِمَةَ أَخْرِجِي مَنْ فِي الْبَيْتِ أَوْ لَأُحْرِقَنَّهُ وَمَنْ فِيهِ

And it is reported by Ibn Jinzaba in (the book) 'Gurar' – Zayd Bin Aslam said, 'I was from the ones who carried the firewood along with Umar to the door of (Syeda) Fatima<sup>asws</sup> when Ali<sup>asws</sup> and his<sup>asws</sup> companions had refused from pledging the allegiance. Umar said to (Syeda) Fatima<sup>asws</sup>, 'Bring out the ones in the house or I will burn it down and the ones in it!"

قَالَ وَ فِي الْبَيْتِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَقَالَتْ فَاطِمَةُ ع أَ تُحْرِقُونِي عَلِيًّا وَ وَلَدِي قَالَ إِي وَاللَّهِ أَوْ لَيُخْرِجَنَّ وَ لَيُبَايِعَنَّ.

He said, 'And in the house were Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and a group from companions of the Prophet<sup>saww</sup>. (Syeda) Fatima<sup>asws</sup> said: 'Will

<sup>147</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 58

you burn down Ali<sup>asws</sup> and my<sup>asws</sup> children<sup>asws</sup>?’ He said, ‘Yes, by Allah<sup>azwj</sup>, or they come out and pledge allegiance”.

وَقَالَ ابْنُ عَبْدِ رَءِهُ وَهُوَ مِنْ أَغْيَانِهِمْ - فَأَمَّا عَلِيٌّ ع وَ الْعَبَّاسُ فَقَعَدَا فِي بَيْتِ فَاطِمَةَ ع وَ قَالَ أَبُو بَكْرٍ لِعُمَرَ بْنِ الْخَطَّابِ إِنَّ أَبْنَاءَ فَاطِمَةَ هُمَا فَأَقْبِلْ بِقَبْسٍ مِنْ نَارٍ عَلَى أَنْ يُضْرَمَ عَلَيْهِمَا النَّارُ فَلَقِيَتْهُ فَاطِمَةُ ع فَقَالَتْ يَا ابْنَ الْخَطَّابِ أَ جِئْتَ لِتُحْرِقَ دَارَنَا قَالَ نَعَمْ - .

And Ibn Abd Rabbih said, and he is from their supporters, ‘As for Ali<sup>asws</sup> and Al-Abbas, they both sat back in the house of (Syeda) Fatima<sup>asws</sup>, and Abu Bakr said to Umar Bin Al-Khattab, ‘If they refuse, kill them!’ He came with a firebrand of fire to ignite the fire upon them. (Syeda) Fatima<sup>asws</sup> faced them and she<sup>asws</sup> said: ‘O Ibn Al-Khattab! Have you come to burn down our<sup>asws</sup> house?’ He said, ‘Yes’.<sup>148</sup> (Non-Shia source)

60- وَ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ فِي أَوَّلِ الْمُحَلَّدِ السَّادِسِ مِنْ كِتَابِ السَّقِيفَةِ لِأَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ سَيَّارٍ عَنْ سَعِيدِ بْنِ كَثِيرٍ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ ص لَمَّا قُبِضَ اجْتَمَعَتِ الْأَنْصَارُ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا إِنَّ رَسُولَ اللَّهِ ص قَدْ قُبِضَ فَقَالَ سَعْدُ بْنُ عُبَادَةَ لَأَنِّي قَبِيسٌ أَوْ لِيُغَضَّ بَنِيهِ إِيَّيَّ لَا أَسْتَطِيعُ أَنْ أَسْمَعَ النَّاسَ كَلَامِي لِمَرْضِي وَ لَكِنْ تَلَقَّيْتُ قَوْلِي فَأَسْمِعُهُمْ فَكَانَ سَعْدُ يَتَكَلَّمُ وَ يَسْمَعُ ابْنُهُ يَرْفَعُ بِهِ صَوْتَهُ لِيَسْمَعَ قَوْمُهُ فَكَانَ مِنْ قَوْلِهِ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ أَنْ قَالَ .

And it is reported by Ibn Abi Al Hadeed in commentary of (the book) ‘Nahj Al Balagah’ in the beginning of the sixth volume, from the book of Saqeefa of Ahmad Bin Abdul Aziz Al Jowhari, from Ahmad Bin Is’haq, from Ahmad Bin Sayyar, from Saeed Bin Kaseer Al Ansari,

‘When the Prophet<sup>saww</sup> passed away, the Helpers gathered in the shed of the clan of Saaida and they said, ‘Rasool-Allah<sup>saww</sup> has passed away!’ Sa’ad Bin Ubada said to his son Qays, or to one of his sons, ‘I am not able to get the people to hear my speech due to my illness, but speak my words from me and make them hear’. So, Sa’ad was speaking and his son relayed it raising his voice in order to his people to her. It was from his words after having praised Allah<sup>azwj</sup> and the extollation upon Him<sup>azwj</sup>, that he said –

إِنَّ لَكُمْ سَابِقَةً إِلَى الدِّينِ وَ فَضِيلَةً فِي الْإِسْلَامِ لَيْسَتْ لِقَبِيلَةٍ مِنَ الْعَرَبِ إِنَّ رَسُولَ اللَّهِ ص لَبِثَ فِي قَوْمِهِ بِضْعَ عَشْرَةَ سَنَةً يَدْعُوهُمْ إِلَى عِبَادَةِ الرَّحْمَنِ وَ خَلَعَ الْأَوْثَانَ فَمَا آمَنَ بِهِ مِنْ قَوْمِهِ إِلَّا قَلِيلٌ

‘For you (Helpers) there is precedence to the Religion and a merit in Al-Islam. What isn’t for any tribe from the Arabs. Rasool-Allah<sup>saww</sup> remained among his<sup>saww</sup> people for some ten years calling them to worship the Beneficent, and leave the idols. No one from his<sup>asws</sup> people believed except a few.

وَ اللَّهُ مَا كَانُوا يُقْدِرُونَ أَنْ يَنْتَعُوا رَسُولَ اللَّهِ ص وَ لَا يُعِزُّوا دِينَهُ وَ لَا يَدْفَعُوا عَنْهُ عَدَاةَ حَتَّى أَرَادَ اللَّهُ بِكُمْ خَيْرَ الْفَضِيلَةِ وَ سَأَقِ إِلَيْكُمْ الْكَرَامَةَ وَ خَصَّكُمْ بِدِينِهِ وَ رَزَقَكُمْ الْإِيمَانَ بِهِ وَ بِرَسُولِهِ وَ الْإِعْزَازَ لِدِينِهِ وَ الْجِهَادَ لِأَعْدَائِهِ

By Allah<sup>azwj</sup>! They were neither able upon preventing Rasool-Allah<sup>saww</sup> nor strengthen his<sup>saww</sup> Religion, nor repel his<sup>saww</sup> enemies from him<sup>saww</sup> until Allah<sup>azwj</sup> Wanted the good merit for you, and Ushered the honour to you, and Specialised you with His<sup>azwj</sup> Religion, and Graced

<sup>148</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 59

you the Eman with Him<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the strengthening of His<sup>azwj</sup> Religion, and the fighting against his<sup>saww</sup> enemies.

فَكُنْتُمْ أَشَدَّ النَّاسِ عَلَى مَنْ تَخَلَّفَ عَنْهُ مِنْكُمْ وَ أَنْتَقَلَهُمْ عَلَى عَدُوِّهِمْ حَتَّى اسْتَقَامُوا لِأَمْرِ اللَّهِ طَوْعاً وَ كَرْهاً وَ أَعْطَى الْبَعِيدَ الْمَقَادَةَ بِأَسْيَافِكُمْ صَاحِرًا دَاحِضًا حَتَّى أَنْجَزَ اللَّهُ لِبَيْتِكُمُ الْوَعْدَ وَ دَانَتْ لِأَسْيَافِكُمُ الْعَرَبُ

So you were the severed of the people upon the ones who stayed behind from him<sup>saww</sup>, and heaviest upon his<sup>saww</sup> enemies than others, until they stood to the Command of Allah<sup>azwj</sup> willingly and unwillingly, and gave to the remote, the taste of your swords, becoming belittled, humiliated, until Allah<sup>azwj</sup> Fulfilled the Promise for your Prophet<sup>saww</sup>, and the Arabs had a religion due to your swords.

ثُمَّ تَوَفَّاهُ اللَّهُ إِلَيْهِ وَ هُوَ عَنْكُمْ رَاضٍ وَ بِكُمْ قَرِيرُ الْعَيْنِ فَشَدُّوا أَيْدِيَكُمْ بِهَذَا الْأَمْرِ فَإِنَّكُمْ أَحَقُّ النَّاسِ وَأَوْلَاهُمْ بِهِ.

Then Allah<sup>azwj</sup> Caused him<sup>saww</sup> to pass away to Him<sup>azwj</sup>, and he<sup>saww</sup> was pleased from you and with you the eyes were delighted, therefore strengthened your hand with this command, for you are more rightful of the people and foremost with it”.

فَأَجَابُوا جَمِيعاً أَنْ وَفَّقْتَ فِي الرَّأْيِ وَ أَصَبْتَ فِي الْقَوْلِ وَ لَنْ نَعْدُوَ مَا أَمَرْتَ تُؤَلِّيكَ هَذَا الْأَمْرَ فَأَنْتَ لَنَا مَقْنَعٌ وَ لِصَالِحِ الْمُؤْمِنِينَ رِضًى.

They all answered: ‘We are concordant in the view and correct in the words, and we will never leave what you are instructing. We will make you in charge of this command, for you are a covering for you, and pleased for the interests of the Momineen’.

ثُمَّ إِنَّهُمْ تَرَادُّوا الْكَلَامَ بَيْنَهُمْ فَقَالُوا إِنْ أَبَتْ مُهَاجِرُو قُرَيْشٍ فَقَالُوا نَحْنُ الْمُهَاجِرُونَ وَ أَصْحَابُ رَسُولِ اللَّهِ ص الْأَوَّلُونَ وَ نَحْنُ عَشِيرَتُهُ وَ أَوْلِيَاؤُهُ فَعَلَامَ تُنَازِعُونَا هَذَا الْأَمْرَ مِنْ بَعْدِهِ.

Then they turned the speech between them and they said, ‘If the Emigrants of Quraysh refuse and they said, ‘We are the Emigrants and the first companions of Rasool-Allah<sup>saww</sup>, and we are his<sup>saww</sup> clan, and his<sup>saww</sup> friends. So, upon what are you disputing with us of this command from after him<sup>saww</sup>?’

فَقَالَتْ طَائِفَةٌ مِنْهُمْ إِذَا نَقُولَ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ لَنْ نَرْضَى بِدُونِ هَذَا أَبَدًا لَنَا فِي الْإِيوَاءِ وَ النُّصْرَةِ مَا هُمْ فِي الْهِجْرَةِ وَ لَنَا فِي كِتَابِ اللَّهِ مَا هُمْ فَلَيْسُوا يَعْدُونَ شَيْئاً إِلَّا وَ نَعْدُ مِثْلَهُ وَ لَيْسَ مِنْ رَأْيِنَا الْإِسْتِثْنَاءُ عَلَيْهِمْ فَمِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ.

A group from them said, ‘The we shall say, ‘There should be a ruler from us and a ruler from you. We will not be pleased with less than this, ever!’ For us there is regarding the sheltering and the helping what is for them regarding the emigration, and there is for us in the Book of Allah<sup>azwj</sup> what is not for them. Thus, they cannot count anything except and we can count the like of it, and there isn’t from our opinion the preference upon them, then from us should be a ruler, and from them, a ruler’.

فَقَالَ سَعْدُ بْنُ عُبَادَةَ هَذَا أَوَّلُ الْوَهْنِ.

Sa’ad Bin Ubada said, ‘This is the first weakness’.

وَأَتَى الْحَبْرَ عُمَرُ فَأَتَى مَنْزِلَ رَسُولِ اللَّهِ ص فَوَجَدَ أَبَا بَكْرٍ فِي الدَّارِ وَ عَلِيًّا فِي جَهَازِ رَسُولِ اللَّهِ ص وَ كَانَ الَّذِي أَتَاهُ بِالْحَبْرِ مَعْنُ بْنُ عَدِيٍّ فَأَخَذَ يَدَ عُمَرَ وَ قَالَ قُمْ فَقَالَ عُمَرُ إِنِّي عَنْكَ مَشْغُولٌ فَقَالَ إِنَّهُ لَا بُدَّ مِنْ قِيَامٍ فَفَامَ مَعَهُ

And the news came to Umar, so he came to the house of Rasool-Allah<sup>saww</sup> and found Abu Bakr in the house, and Ali<sup>asws</sup> was (busy) in preparing the funeral Rasool-Allah<sup>saww</sup>, and the first one who came to him with the news Ma'an Bin Aday. He grabbed the hand of Umar and said, 'Arise!' Umar said, 'I am too busy from you'. He said, 'There is no escape from standing'. So he stood with him.

فَقَالَ لَهُ إِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ قَدْ اجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ مَعَهُمْ سَعْدُ بْنُ عُبَادَةَ يَدُورُونَ حَوْلَهُ أَنْتَ الْمُرَجَّى وَ بَنُوكَ الْمُرَجَّى وَ نَمَّ أَنْاسٌ مِنْ أَشْرَافِهِمْ وَ قَدْ خَشِيتُ الْفِتْنَةَ فَأَنْظُرْ يَا عُمَرُ مَاذَا تَرَى وَ اذْكُرْ لِاخْوَتِكَ وَ اخْتَالُوا لِأَنْفُسِكُمْ فَإِنِّي أَنْظُرُ إِلَى بَابٍ فِتْنَةٍ قَدْ فُتِحَ السَّاعَةُ إِلَّا أَنْ يُعَلِّقَهُ اللَّهُ.

He said to him, 'This tribe from the Helpers have gather in the shed of the clan of Saaida, with them is Sa'ad Bin Ubada circling around him. You are the hopeful, and your offspring is the hopeful, and then people from their nobles, and I have feared the Fitna, so look, O Umar, what is that you see, and mentioned to your brothers, and let them wrangle for themselves, for I am looking at a door of Fitna to have opened at the moment, unless Allah<sup>azwj</sup> Locks it'.

فَفَزِعَ عُمَرُ أَشَدَّ الْفَزَعِ حَتَّى أَتَى أَبَا بَكْرٍ فَأَخَذَ يَدَهُ فَقَالَ قُمْ فَقَالَ أَبُو بَكْرٍ إِنِّي عَنْكَ مَشْغُولٌ فَقَالَ عُمَرُ لَا بُدَّ مِنْ قِيَامٍ وَ سَتَرْجِعُ إِنْ شَاءَ اللَّهُ فَفَامَ أَبُو بَكْرٍ مَعَ عُمَرَ فَحَدَّثَهُ الْحَدِيثَ

Umar was alarmed with severe alarm until he went to Abu Bakr and grabbed his hand and said, 'Stand up'. Abu Bakr said, 'I am too busy from you'. Umar said, 'There is no escape from standing and if Allah<sup>azwj</sup> so Desires, we shall return'. Abu Bakr stood with Umar, and he narrated the event to him.

فَفَزِعَ أَبُو بَكْرٍ أَشَدَّ الْفَزَعِ وَ خَرَجَا مُسْرِعَيْنِ إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ وَ فِيهَا رِجَالٌ مِنْ أَشْرَافِ الْأَنْصَارِ وَ مَعَهُمْ سَعْدُ بْنُ عُبَادَةَ وَ هُوَ مَرِيضٌ بَرَزَ أَطْهَرِهِمْ فَأَرَادَ عُمَرُ أَنْ يَتَكَلَّمَ وَ يَتَهَدَّى لِأَبِي بَكْرٍ وَ قَالَ خَشِيتُ أَنْ يَقْصُرَ أَبُو بَكْرٍ عَنْ بَعْضِ الْكَلَامِ فَلَمَّا ابْتَدَأَ عُمَرُ كَقَعَهُ أَبُو بَكْرٍ وَ قَالَ عَلَى رِسْلِكَ فَتَلَقَّى الْكَلَامَ ثُمَّ تَكَلَّمَ بَعْدَ كَلَامِي بِمَا بَدَأَ لَكَ

Abu Bakr was alarmed with intense alarm and they both went out hurriedly to the shed of the clan of Saaida, and therein were men from the nobles of the Helpers, and with them was Sa'ad Bin Ubada in their midst, and he was ill. Umar intended to speak and praise Abu Bakr and said, 'I feared that Abu Bakr might be deficient from past of the speech. When Umar began, Abu Bakr refrained him and said, 'Upon your message, so leave the speech, then you can speak after my speech with whatever comes to you'.

فَتَشَهَّدَ أَبُو بَكْرٍ ثُمَّ قَالَ إِنَّ اللَّهَ حَلَّ نَسَاؤُهُ بَعَثَ مُحَمَّدًا بِالْهُدَى وَ دِينَ الْحَقِّ فَدَعَا إِلَى الْإِسْلَامِ فَأَخَذَ اللَّهُ بِمُلُوبِنَا وَ نَوَاصِينَا إِلَى مَا دَعَانَا إِلَيْهِ وَ كُنَّا مَعَاشِرَ الْمُهَاجِرِينَ أَوَّلَ النَّاسِ إِسْلَامًا وَ النَّاسُ لَنَا فِي ذَلِكَ تَبِعَ وَ نَحْنُ عَشِيرَةُ رَسُولِ اللَّهِ ص وَ أَوْسَطُ الْعَرَبِ أَنْسَابًا لَيْسَ مِنْ قَبَائِلِ الْعَرَبِ قَبِيلَةً إِلَّا وَ لَفَرِشٍ فِيهَا وَلَادَتْ

Abu Bakr testified, then said, 'Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, Sent Muhammad<sup>saww</sup> with the guidance and Religion of the truth. He<sup>saww</sup> called to Al-Islam and Allah<sup>azwj</sup> Seized our hearts and our forelocks to what he<sup>saww</sup> had called us to, and we are the community of Emigrants, foremost of the people in professing Islam, and the people followed us in that, and we are the clan of Rasool-Allah<sup>saww</sup>, and most extensive of the Arabs in lineage. There isn't any tribe of the Arabs except and there is a birth for it for Quraysh.

وَأَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ نَصَرْتُمْ رَسُولَ اللَّهِ ص ثُمَّ أَنْتُمْ وَرَثَةُ رَسُولِ اللَّهِ ص وَ إِخْوَانُنَا فِي كِتَابِ اللَّهِ وَ شُرَكَائُنَا فِي الدِّينِ وَ فِيمَا كُنَّا فِيهِ مِنْ خَيْرٍ فَأَنْتُمْ أَحَبُّ النَّاسِ إِلَيْنَا وَ أَكْرَمُهُمْ عَلَيْنَا وَ أَحَقُّ النَّاسِ بِالرِّضَا بِقَضَاءِ اللَّهِ وَ التَّنْصِيلِ لِمَا سَأَلَ اللَّهُ إِلَى إِخْوَانِكُمْ مِنَ الْمُهَاجِرِينَ وَ أَحَقُّ النَّاسِ أَنْ لَا تَحْسُدُوهُمْ

And you are helpers of Allah<sup>azwj</sup>, and you helped Rasool-Allah<sup>azwj</sup>, then you are ministers of Rasool-Allah<sup>saww</sup> and our brothers in the Book of Allah<sup>azwj</sup>, and our partners in the Religion and in what we used to be in from the goodness. You are the most beloved of the people to us and their most honourable to us, and the most rightful of the people with the pleasure with the Decree of Allah<sup>azwj</sup> and the submitters to what Allah<sup>azwj</sup> Ushered to your brothers from the Emigrants, and most rightful of the people not to envy them.

فَأَنْتُمْ الْمُؤْتَرُونَ عَلَى أَنْفُسِهِمْ حِينَ الْخُصَاصَةِ وَ أَحَقُّ النَّاسِ أَنْ لَا يَكُونَ انْتِفَاضُ هَذَا الْأَمْرِ وَ اخْتِلَاطُهُ عَلَى أَيْدِيكُمْ وَ أَنَا أَدْعُوكُمْ إِلَى أَبِي عُبَيْدَةَ وَ عُمَرَ فَكَلاَهُمَا قَدْ رَضِيَتْ لَهُذَا الْأَمْرِ وَ كِلَاهُمَا أَرَاهُ لَهُ أَهْلًا.

Thus, you are the ones preferred upon yourselves where the specialisation is, and most rightful of the people not to become pouncing upon this command, and mingling it upon your hands, and I am calling you to Abu Ubeyda and Umar, both of them have agreed for this command, and both of them I see to be rightful for it'.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا يَنْبَغِي لِأَحَدٍ مِنَ النَّاسِ أَنْ يَكُونَ فَوْقَكَ أَنْتَ صَاحِبُ الْغَارِ ثَانِيَيْنِ وَ أَمَرَكَ رَسُولُ اللَّهِ ص بِالصَّلَاةِ فَأَنْتَ أَحَقُّ النَّاسِ بِهَذَا الْأَمْرِ

Umar and Abu Ubeyda said, 'It is not befitting for anyone from the people that he happens to be above you (Abu Bakr). You are the companion in the cave, **being the second of the two [9:40]**, and Rasool-Allah<sup>saww</sup> had instructed you with (leading) the Salat, so you are most rightful of the people with this command'.

فَقَالَ الْأَنْصَارُ وَ اللَّهُ مَا تَحْسُدُكُمْ عَلَى خَيْرٍ سَأَلَهُ اللَّهُ إِلَيْكُمْ وَ لَا أَحَدٌ أَحَبُّ إِلَيْنَا وَ لَا أَرْضَى عِنْدَنَا مِنْكُمْ وَ لَكِنَّا نُشْفِقُ بِمَا بَعَدَ هَذَا الْيَوْمِ وَ نَخْذَرُ أَنْ يَغْلِبَ عَلَى هَذَا الْأَمْرِ مَنْ لَيْسَ مِنَّا وَ لَا مِنْكُمْ

The Helpers said, 'By Allah<sup>azwj</sup>! We are not envying you upon good which Allah<sup>azwj</sup> has Ushered towards you, nor is anyone more beloved to us, nor more pleasing in our presence that you are, but we fear from after this day, and are cautious that he would overcome upon this command, one who is neither from us nor from you.

فَلَوْ جَعَلْتُمُ الْيَوْمَ رَجُلًا مِنْكُمْ بَايَعَنَا وَ رَضِينَا عَلَى أَنَّهُ إِذَا هَلَكَ اخْتَرْنَا وَاحِدًا مِنَ الْأَنْصَارِ فَإِذَا هَلَكَ كَانَ آخِرُ مِنَ الْمُهَاجِرِينَ أَبَدًا مَا بَقِيََتْ هَذِهِ الْأُمَّةُ كَانَ ذَلِكَ أَجْدَرَ أَنْ يُعْدَلَ فِي أُمَّةٍ مُحَمَّدٍ ص

So, if today you could make a man from you we can pledge allegiance to, and we shall be pleased upon that when he dies, we shall choose one from the Helpers. So, when he dies, then another one from the Emigrants, (and so on) forever, for as long as this community remains. That would be better and more just regarding the community of Muhammad<sup>saww</sup>.

فَيُشْفِقُ الْأَنْصَارِيُّ أَنْ يَرِيْعَ فَيَقْبِضَ عَلَيْهِ الْفُرَشِيُّ وَ يُشْفِقَ الْفُرَشِيُّ أَنْ يَرِيْعَ فَيَقْبِضَ عَلَيْهِ الْأَنْصَارِيُّ فَقَامَ أَبُو بَكْرٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ عَظُمَ عَلَى الْعَرَبِ أَنْ يَتَرَكُوا دِيْنَ آبَائِهِمْ فَخَالَفُوهُ وَ شَاقُّوهُ وَ خَصَّ اللَّهُ الْمُهَاجِرِينَ الْأَوَّلِينَ بِتَصَدِيقِهِ وَ الْإِيمَانِ بِهِ وَ الْمُوَاسَاةِ لَهُ وَ الصَّبْرِ مَعَهُ عَلَى شِدَّةِ أَدَى قَوْمِهِ وَ لَمْ يَسْتَوْحِشُوا لِكَثْرَةِ عَدُوِّهِمْ

The Helper feared that the Qureyshi would capture upon it, and the Qureyshi feared that the Helper would capture upon it. So, Abu Bakr stood up and said, 'When Rasool-Allah<sup>saww</sup> sent the great Message to the Arabs that they should leave the religion of their forefathers, so they opposed him<sup>saww</sup> and burdened him<sup>saww</sup>, and Allah<sup>azwj</sup> Specialised the first Emigrants with ratifying him<sup>saww</sup>, and the belief in him<sup>saww</sup>, and the consoling to him<sup>asws</sup>, and the patience with him<sup>saww</sup> upon severe harm of his<sup>saww</sup> people, and he<sup>saww</sup> was not lonely due to the large numbers of their enemies.

فَهُمْ أَوَّلُ مَنْ عَبَدَ اللَّهَ فِي الْأَرْضِ وَ هُمْ أَوَّلُ مَنْ آمَنَ بِرَسُولِ اللَّهِ وَ هُمْ أَوْلِيَاؤُهُ وَ عِثْرَتُهُ وَ أَحَقُّ النَّاسِ بِالْأَمْرِ بَعْدَهُ لَا يَنَازِعُهُمْ فِيهِ إِلَّا ظَالِمٌ وَ لَيْسَ أَحَدٌ بَعْدَ الْمُهَاجِرِينَ يُعَدُّ فَضْلًا وَ قَدَمًا فِي الْإِسْلَامِ مِثْلَكُمْ فَخَنُّ الْأُمَرَاءِ وَ أَنْتُمْ الْوُزَرَاءُ لَا نَقْتَاتُ دُونَكُمْ بِمَشُورَةٍ وَ لَا نَقْضِي دُونَكُمْ الْأُمُورَ.

So they were the first ones to worship Allah<sup>azwj</sup> in the earth, and they are the first ones to believe in Rasool-Allah<sup>saww</sup>, and there are his<sup>saww</sup> friends, and his<sup>saww</sup> family, and most rightful of the people with the command after him<sup>saww</sup>. No one will dispute them regarding it except an unjust one, and there isn't anyone after the Emigrants who can count merits, and precedence in Al-Islam like you can. Thus, we are the rulers, and you are the ministers. We will not issue verdicts without consulting you, nor will we judge the matters without you all'.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ بْنِ الْجَمُوحِ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ امْلِكُوا عَلَيْكُمْ أَيَّدِيكُمْ إِنَّمَا النَّاسُ فِي فَيْئِكُمْ وَ ظِلِّكُمْ وَ لَنْ يَجْتَرِيَ بَجْزِيٍّ عَلَى خِلَافِكُمْ وَ لَا يَصُدِّرُ النَّاسُ إِلَّا عَنْ أَمْرِكُمْ أَنْتُمْ أَهْلُ الْإِيوَاءِ وَ النُّصْرَةِ وَ إِلَيْكُمْ كَانَتْ الْهَجْرَةُ وَ أَنْتُمْ أَصْحَابُ الدَّارِ وَ الْإِيمَانِ

Al-Hubab Bin Al-Munzar Bin Al-Jamouh stood up and said, 'O community of the Helpers! Make your hands to rule upon you! But rather the people should be in your shade and your shadow, and no one would be brave enough to oppose you nor should the people implement matters except from your matters. You are the people of the sheltering, and the helping, and to you was the emigration, and you are the owners of the house, and the Eman.

وَ اللَّهُ مَا عُبِدَ اللَّهُ عَلَانِيَةً إِلَّا عِنْدَكُمْ وَ فِي بِلَادِكُمْ وَ لَا جُمُعَتِ الصَّلَاةِ إِلَّا فِي مَسَاجِدِكُمْ وَ لَا غُرْفَتِ الْإِيمَانِ إِلَّا مِنْ أَسْيَافِكُمْ فَأَمْلِكُوا عَلَيْكُمْ وَأَمْرُكُمْ فَإِنْ أَبَى هَؤُلَاءِ إِلَّا مَا سَمِعْتُمْ فَمِمَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ.

By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has not been worshipped openly except in your presence, and in your city, nor a congregational Salat except in your Masjids, nor is the Eman recognise except from your swords. So take control of your matters upon you. If they refuse except what you have heard, then from us should be a ruler, and from them a ruler'.



فَقَالَ عُمَرُ هَيْهَاتَ لَا يَجْتَمِعُ سَيْفَانِ فِي غِمْدٍ إِنَّ الْعَرَبَ لَا تَرْضَى أَنْ تُؤَمَّرَكُمْ وَ نَبِيِّهَا مِنْ عَيْرِكُمْ وَ لَيْسَ تَمْتَنِعُ الْعَرَبُ أَنْ تُؤَلَّى أَمْرُهَا مِنْ كَانَتْ النُّبُوَّةُ فِيهِمْ وَ أَوَّلُ الْأَمْرِ مِنْهُمْ لَنَا بِذَلِكَ الْحُجَّةُ الظَّاهِرَةُ عَلَى مَنْ خَالَفَنَا وَ السُّلْطَانُ الْمُبِينُ عَلَى مَنْ نَارَعَنَا

Umar said, 'Far be it! Two swords cannot gather in one sheath. The Arabs will not agree to make you the rulers and their Prophet<sup>saww</sup> is from others, and the Arabs will not refuse for their affairs to be ruled by ones the Prophet-hood was among them, and the first of the commands from them is for us due to that apparent argument against the ones who oppose us, and the clear authorisation against the ones who dispute us.

مَنْ ذَا يُخَاصِمُنَا فِي سُلْطَانِ مُحَمَّدٍ وَ مِيرَاثِهِ وَ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ إِلَّا مُدْلٍ بِبَاطِلٍ أَوْ مُتَحَايِفٌ لِإِنِّمِ أَوْ مُتَوَرِّطٌ فِي هَلَكَةٍ.

Who is that who would dispute us regarding the authority of Muhammad<sup>saww</sup>, and his<sup>saww</sup> inheritance, and we are his<sup>saww</sup> friends, and his<sup>saww</sup> clan, except one pointing with the falsehood, or congruent with the sin, or one embroiled in destruction'.

فَقَامَ الْحُبَابُ وَ قَالَ يَا مَعْشَرَ الْأَنْصَارِ لَا تَسْمَعُوا مَقَالََةَ هَذَا وَ أَصْحَابِهِ فَيَذْهَبُوا بِنَصِيِّكُمْ مِنَ الْأَمْرِ فَإِنْ أَبَوْا عَلَيْكُمْ مَا أَعْطَيْتُمُوهُمْ فَأَجْلُوهُمْ عَنْ بِلَادِكُمْ وَ تَوَلَّوْا هَذَا الْأَمْرَ عَلَيْهِمْ فَأَنْتُمْ أَوَّلُ النَّاسِ بِهَذَا الْأَمْرِ إِنَّهُ دَانَ لِهَذَا الْأَمْرِ بِأَسْيَافِكُمْ

Al-Hubab got up and said, 'O community of the Helpers! Do not listen to the words of this one and his companions, for they will go away with your share from the command. If they refuse upon you what you are giving them, then exile them from your city, and take charge of this command upon them, for you are foremost of the people with this command. Surely this command has come by your swords.

مَنْ لَمْ يَكُنْ يَدِينُ لَهُ أَنَا جَذْبِلُهَا الْمُحَكَّكُ وَ عُذِيقُهَا الْمَرْجَبُ إِنْ شِئْتُمْ لَتُعِيدَنَّهَا جَدْعَةً وَ اللَّهُ لَا يَرُدُّ أَحَدًا عَلَيَّ مَا أَقُولُ إِلَّا حَطَمْتُ أَنْفَهُ بِالسَّيْفِ.

One who does not happens to profess to it, I will encourage its criterion, and make it taste the hope. If you like, we can return it as 'Jaz'a' (after four years). By Allah<sup>azwj</sup>! No one will return upon me what I am saying except I will smash his nose with the sword!

قَالَ فَلَمَّا رَأَى بَشِيرُ بْنُ سَعْدٍ الْخَزْرَجِيُّ مَا اجْتَمَعَتْ عَلَيْهِ الْأَنْصَارُ مِنْ أَمْرِ سَعْدِ بْنِ عُبادَةَ وَ كَانَ حَاسِدًا لَهُ وَ كَانَ مِنْ سَادَةِ الْخَزْرَجِ قَامَ فَقَالَ أَتَيْهَا الْأَنْصَارُ إِنَّا وَ إِنْ كُنَّا دَوِي سَابِقَةٍ فَإِنَّا لَمْ نُرِدْ بِجَهَادِنَا وَ إِسْلَامِنَا إِلَّا رِضَى رَبِّنَا وَ طَاعَةَ نَبِيِّنَا

He said, 'When Bashir Bin Sa'ad Al-Khazraji saw what the Helpers had united upon, from the matter of Sa'ad Bin Ubada, and he was jealous to him, and he was from the chiefs of Al-Khazraj, he stood up and said, 'O you Helpers! We, and even though we are with precedence, we do not want our fight and our Islam to be except for Pleasure of our Lord<sup>azwj</sup> and obedience of our Prophet<sup>saww</sup>.

وَ لَا يَنْبَغِي لَنَا أَنْ نَسْتَظْهَرَ بِذَلِكَ عَلَى النَّاسِ وَ لَا نَتَّبِعِي بِهِ عَوْضًا مِنَ الدُّنْيَا إِنَّ مُحَمَّدًا رَجُلٌ مِنْ قُرَيْشٍ وَ قَوْمُهُ أَحَقُّ بِمِيرَاثِ أَمْرِهِ وَ إِنْ أَرَادَ اللَّهُ لَا يَرَانِي اللَّهُ أَنَا زَعَمُ هَذَا الْأَمْرَ فَاتَّقُوا اللَّهَ وَ لَا تُنَازِعُوهُمْ وَ لَا تُخَالِفُوهُمْ.

And it is not befitting for us what we prevail with that upon the people and we do not seek any compensation with it from the world. Muhammad<sup>saww</sup> was a man from Quraysh, and

his<sup>saww</sup> people are more rightful with inheriting his<sup>saww</sup> command. And I swear by Allah<sup>azwj</sup>! May Allah<sup>azwj</sup> no Show me disputing them of this command, therefore fear Allah<sup>azwj</sup> and do not dispute them nor oppose them’.

فَقَامَ أَبُو بَكْرٍ وَقَالَ هَذَا عُمَرُ وَأَبُو عُبَيْدَةَ بَايَعُوا أَيُّهُمَا شِئْتُمْ فَقَالَا وَاللَّهِ لَا نَتَوَلَّى هَذَا الْأَمْرَ عَلَيْكَ وَأَنْتَ أَفْضَلُ الْمُهَاجِرِينَ وَتِلْكَ ابْنِي اثْنَيْنِ وَخَلِيفَةُ رَسُولِ اللَّهِ ص عَلَى الصَّلَاةِ وَالصَّلَاةُ أَفْضَلُ الدِّينِ ابْسُطْ يَدَكَ نُبَايَعُكَ

Abu Bakr stood up and said, ‘This is Umar and Abu Ubeyda! Pledge allegiance to whichever of the two you desire to’. They both said, ‘By Allah<sup>azwj</sup>! We will not take charge of this command upon you, and you are the most superior of the Emigrants, and second of the two (in the cave), and a replacement of Rasool-Allah<sup>saww</sup> upon the Salat, and the Salat is the most superior of the Religion. Extend your hand, we shall pledge allegiance to you!’

فَلَمَّا بَسَطَ يَدَهُ وَذَهَبَا يُبَايِعَانِهِ سَبَّحَهُمَا إِلَهِهُ بِشِيرِ بْنِ سَعْدٍ فَبَايَعَهُ.

When he extended his hand and they went to pledge their allegiances, Bashir Bin Sa’ad beat them to it and pledged.

فَنَادَاهُ الْحُبَابُ بْنُ الْمُنْذِرِ يَا بَشِيرُ عَقَّتْكَ عِقَاقُ وَاللَّهِ مَا اضْطَرَّكَ إِلَى هَذَا إِلَّا الْحَسَدُ لِابْنِ عَمِّكَ

Al-Hubab Bin Al-Munzir called out to him, ‘O Bashir! Detach your bitterness. By Allah<sup>azwj</sup>! You are not desperate to this except for the envy for the son of your uncle’.

فَلَمَّا رَأَتْ الْأَوْسُ أَنَّ رَئِيسًا مِنْ رُؤَسَاءِ الْخَزْرَجِ قَدْ بَايَعَ قَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ رَئِيسُ الْأَوْسِ فَبَايَعَ حَسَدًا لِسَعْدٍ أَيْضًا وَنَافَسَهُ لَهُ أَنْ يَلِيَّ الْأَمْرَ فَبَايَعَتِ الْأَوْسُ كُلُّهَا لَهَا بَايَعَ أُسَيْدٌ.

When Al-Aws saw that a chief from the chiefs of Al-Khazrah had pledged allegiance, Ased Bin Huzeir stood up, and he was a chief of Al -Aws, and he pledged out of envy for Sa’ad as well, and rivalry to him to be in charge of the command. So, Al-Aws, all of them pledged allegiance when Aseyd had pledged.

وَحَمِلَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ مَرِيضٌ فَأَدْخَلَ إِلَى مَنْزِلِهِ فَاثْنَعَ مِنَ الْبَيْعَةِ فِي ذَلِكَ الْيَوْمِ وَفِيمَا بَعْدَهُ وَأَرَادَ عُمَرُ أَنْ يُكْرِهَهُ عَلَيْهَا فَأُشِيرَ عَلَيْهِ أَنْ لَا يَفْعَلَ وَأَنَّهُ لَا يُبَايِعُ حَتَّى يُقْتَلَ وَأَنَّهُ لَا يُقْتَلُ حَتَّى يُقْتَلَ أَهْلُهُ وَلَا يُقْتَلُ أَهْلُهُ حَتَّى يُقْتَلَ الْخَزْرَجُ كُلُّهَا وَإِنْ حُورِبَتِ الْخَزْرَجُ كَانَتِ الْأَوْسُ مَعَهَا وَفَسَدَ الْأَمْرُ

And Sa’ad Bin Ubada was carried away, and he was ill, and entered into his house, and he refused from the allegiance during that day, and during what was after it, and Umar wanted to force him upon it, and he gestured to him not to do so, and he will not pledge until he is killed, and he will not be killed until his family is killed, and his family would not be killed until Al-Khazraj would be killed, all of them, and if Al-Khazraj go to war, Al-Aws would be with them, and the matter would be spoilt.

فَرَكِبُوهُ فَكَانَ لَا يُصَلِّي بِصَلَاتِهِمْ وَلَا يَجْمَعُ بِجَمَاعَتِهِمْ وَلَا يَقْضِي بِقَضَائِهِمْ وَلَوْ وَجَدَ أَعْوَانًا لَصَارَتْهُمْ وَلَمْ يَزَلْ كَذَلِكَ حَتَّى مَاتَ أَبُو بَكْرٍ

So they left him. He neither used to pray with their Salat, nor gather with their group, nor fulfil any needs with the, and if he had found supporters he would have struck them. And he did not cease to be like that until Abu Bakr died.

ثُمَّ لَقِيَ عُمَرَ فِي خِلَافَتِهِ وَهُوَ عَلَى فَرَسٍ وَ عُمَرُ عَلَى بَعِيرٍ فَقَالَ لَهُ عُمَرُ هَيْهَاتَ يَا سَعْدُ فَقَالَ سَعْدُ هَيْهَاتَ يَا عُمَرُ فَقَالَ أَنْتَ صَاحِبُ مَنْ أَنْتَ صَاحِبُهُ قَالَ نَعَمْ أَنَا ذَاكَ

Then he met Umar during his caliphate, and he was upon a horse and Umar was upon a camel. Umar said to him, 'Far be it, O Sa'ad!' Sa'ad said, 'Far be it, O Umar!' He said, 'You are a companions of the one you are a companion of?' He said, 'Yes, I am like that'.

ثُمَّ قَالَ لِعُمَرَ وَ اللَّهُ مَا جَاوَزَنِي أَحَدٌ هُوَ أَبْغَضُ إِلَيَّ جَوَارًا مِنْكَ قَالَ عُمَرُ فَإِنَّهُ مِنْ كَرِهٍ جَوَارٍ رَجُلٍ انْتَقَلَ عَنْهُ فَقَالَ سَعْدُ إِنِّي لَأَرْجُو أَنَّ أُحْلِيَهَا لَكَ عَاجِلًا إِلَى جَوَارٍ مِنْ هُوَ أَحَبُّ إِلَيَّ جَوَارًا مِنْكَ وَ مِنْ أَصْحَابِكَ

Then he said to Umar, 'By Allah<sup>azwj</sup>! No one has been a neighbour to me who is more hateful to me than you as a neighbour'. Umar said, 'Surely the one who dislikes a neighbour, transfers away from him'. Sa'ad said, 'I wish I can vacate it for you immediately to the vicinity of one who is more beloved to me as a neighbour than you are, and from your companions'.

فَلَمْ يَلْبَثْ سَعْدٌ بَعْدَ ذَلِكَ إِلَّا قَلِيلًا حَتَّى خَرَجَ إِلَى الشَّامِ فَمَاتَ فِيهَا وَ لَمْ يُبَايِعْ لِأَحَدٍ وَلَا لِأَبِي بَكْرٍ وَ لَا لِعُمَرَ وَ لَا لِغَيْرِهِمَا.

Sa'ad did not live after that except a little until he went out to Syria and died therein. And he did not pledge allegiance to anyone, neither to Abu Bakr, nor to Umar, nor to anyone else.

قَالَ وَ كَثُرَ النَّاسُ عَلَى أَبِي بَكْرٍ فَبَايَعَهُ مُعْظَمُ الْمُسْلِمِينَ فِي ذَلِكَ الْيَوْمِ وَ اجْتَمَعَتْ بَنُو هَاشِمٍ إِلَى بَيْتِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَعَهُمُ الزُّبَيْرُ وَ كَانَ يَعُدُّ نَفْسَهُ رَجُلًا مِنْ بَنِي هَاشِمٍ كَانَ عَلِيٌّ يَقُولُ مَا زَالَ الزُّبَيْرُ مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ بَنُوهُ فَصَرَفُوهُ عَنَّا

He (the narrator) said, 'And the people became a lot to Abu Bakr and most of the Muslims pledged allegiance to him during that day, and the Clan of Hashim<sup>asws</sup> gathered to the house of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and with them was Al-Zubeyr, and he used to count himself as a man from the Clan of Hashim<sup>asws</sup>. Ali<sup>asws</sup> was saying: 'Al-Zubeyr did not cease to be from us, People<sup>asws</sup> of the Household until his children grew up, and they left from us<sup>asws</sup>'.

وَ اجْتَمَعَتْ بَنُو أُمَيَّةَ إِلَى عُثْمَانَ بْنِ عَفَّانَ وَ اجْتَمَعَتْ بَنُو زُهْرَةَ إِلَى سَعْدٍ وَ عَبْدُ الرَّحْمَنِ فَأَقْبَلَ عُمَرُ وَ أَبُو عُبَيْدَةَ فَقَالَ مَا لِي أَرَأَيْكُمْ حَلَفًا قُومُوا فَبَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَ لَهُ النَّاسُ وَ بَايَعَهُ الْأَنْصَارُ فَقَامَ عُثْمَانُ وَ مَنْ مَعَهُ وَ قَامَ سَعْدٌ وَ عَبْدُ الرَّحْمَنِ وَ مَنْ مَعَهُمَا فَبَايَعُوا أَبَا بَكْرٍ

And the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra gathered to Sa'ad and Abdul Rahman. Umar and Abu Ubeyda came, and he said, 'What is the matter I see you in a circle? Arise and pledge allegiance to Abu Bakr, so the people have pledged allegiance to him, and the helpers have (also) pledged allegiance to him'. Usman and the ones with him stood up, and Sa'ad and Abdul Rahman and the ones with them stood up and pledged allegiance to Abu Bakr.

وَذَهَبَ عُمَرُ وَمَعَهُ عَصَابَةٌ إِلَى بَيْتِ فَاطِمَةَ عَ مَعَهُمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ أَسْلَمَ فَقَالَ لَهُمْ انْطَلِقُوا فَبَايَعُوا فَأَبَوْا عَلَيْهِ وَ خَرَجَ الرَّبِيعُ بِسَيْفِهِ فَقَالَ عُمَرُ عَلَيْكُمُ الْكَلْبُ فَوَتَبَ عَلَيْهِ سَلَمَةُ بْنُ أَسْلَمَ فَأَخَذَ السَّيْفَ مِنْ يَدِهِ فَضَرَبَ بِهِ الْجِدَارَ

And Umar went and with him was a group, to the house of (Syeda) Fatima<sup>asws</sup>, with them was Aseyd Bin Huzeir and Salama Bin Aslam. He said to them, 'Go and pledge allegiance', but they refused to him, and Al-Zubeyr came out with his sword. Umar said, 'Upon you is (to deal with) the dog'. Salama Bin Aslam leapt upon him and seized the sword from his hand and hit the wall with it.

ثُمَّ انْطَلَقُوا بِهِ وَ بَعِيٍّ وَ مَعَهُمَا بَنُو هَاشِمٍ وَ عَلِيٌّ ع يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ ص حَتَّى انْتَهَوْا بِهِ إِلَى أَبِي بَكْرٍ فَقِيلَ لَهُ بَايِعْ فَقَالَ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ لَا أَبَايَعُكُمْ وَ أَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي

Then they went with him and with Ali<sup>asws</sup>, and with them were the Clan of Hashim<sup>asws</sup>, and Ali<sup>asws</sup> was saying: 'I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, until they ended up with him<sup>asws</sup> to Abu Bakr. He said to him<sup>asws</sup>, 'Pledge allegiance'. He<sup>asws</sup> said: 'I<sup>asws</sup> am more rightful with this command than you are. I will not pledge allegiance to you and you are foremost with pledging allegiance to me<sup>asws</sup>.

أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ اخْتَجَجْتُمْ عَلَيْهِمْ بِالْقَرَابَةِ مِنْ رَسُولِ اللَّهِ ص فَأَعْطَوُكُمْ الْمَقَادَةَ وَ سَلَّمُوا إِلَيْكُمْ الْإِمَارَةَ وَ أَنَا اخْتَجُّ عَلَيْكُمْ بِمِثْلِ مَا اخْتَجَجْتُمْ بِهِ عَلَى الْأَنْصَارِ فَأَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ وَ اعْرِفُوا لَنَا مِنَ الْأَمْرِ مِثْلَ مَا عَرَفَتِ الْأَنْصَارُ لَكُمْ وَ إِلَّا فُبُوءُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ.

You seized this command from the helpers and argued against them by the kinship from Rasool-Allah<sup>saww</sup>. So, they gave you the leaders and submitted the emirate (rulership) to you, and I<sup>asws</sup> am arguing against you with the like of what you argued against them with upon the Helpers. Be fair to us if you fear Allah<sup>azwj</sup> from yourselves, and recognise for us from the command like what the Helpers recognised for you, or else so you got it with the injustice and you are knowing'.

فَقَالَ عُمَرُ إِنَّكَ لَسْتَ مَثْرُوكًا حَتَّى تُبَايِعَ فَقَالَ لَهُ عَلِيٌّ ع اخْلُبْ يَا عُمَرُ حَلْبًا لَكَ شَطْرُهُ اشْدُدْ لَهُ الْيَوْمَ أَمْرَهُ لِيَرُدَّ عَلَيْكَ عَدَا لَا وَ اللَّهُ لَا أَقْبِلُ قَوْلَكَ وَ لَا أَبَايَعُهُ

Umar said, 'You<sup>asws</sup> will not be left alone until you<sup>asws</sup> pledge allegiance'. Ali<sup>asws</sup> said to him: 'O Umar! Milk the milk for you, part of it has been strengthened for it today, tomorrow it would be returned to you as bitter. No, by Allah<sup>azwj</sup>! I<sup>asws</sup> will not accept your words, nor will I<sup>asws</sup> pledge allegiance to you'.

فَقَالَ لَهُ أَبُو بَكْرٍ فَإِنْ لَمْ تُبَايِعْنِي لَمْ أَكْرِهَكَ

Abu Bakr said to him<sup>asws</sup>, 'If you do not pledge allegiance to me, I will not force you<sup>asws</sup>.

فَقَالَ لَهُ أَبُو عُبَيْدَةَ يَا أَبَا الْحَسَنِ إِنَّكَ حَدَّثَ السَّنَّ وَ هَؤُلَاءِ مَشِيخَةٌ قُرَيْشٍ قَوْمُكَ لَيْسَ لَكَ مِثْلُ بَحْرِيَّتِهِمْ وَ مَعْرِفَتِهِمْ بِالْأُمُورِ وَ لَا أَرَى أَبَا بَكْرٍ إِلَّا أَقْوَى عَلَى هَذَا الْأَمْرِ مِنْكَ وَ أَشَدَّ احْتِمَالًا لَهُ وَ اضْطِلَاعًا بِهِ فَسَلِّمْ لَهُ هَذَا الْأَمْرَ وَ ارْضَ بِهِ فَإِنَّكَ إِنْ تَعِشَ وَ يَطْلُ عُمَرُكَ فَأَنْتَ لِهَذَا الْأَمْرِ خَلِيقٌ وَ بِهِ حَقِيقٌ فِي فَضْلِكَ وَ قَرَابَتِكَ وَ سَابِقَتِكَ وَ جِهَادِكَ.

Abu Ubeyda said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> are of young age, and they are elders of Quraysh, your<sup>asws</sup> people. There isn't for you<sup>asws</sup> like their experience and their recognition with the affairs, and I do not see Abu Bakr except as stronger upon this command than you<sup>asws</sup>, and formidable of endurance for it, and stronger with it, so submit this command to him, and be pleased with it, for you<sup>asws</sup>, for if you<sup>asws</sup> live and your<sup>asws</sup> life is prolonged, then you<sup>asws</sup> would be appropriate for it, and capable with it considering your<sup>asws</sup> merit, and your<sup>asws</sup> kinship, and your<sup>asws</sup> precedence and your<sup>asws</sup> Jihaad'.

فَقَالَ عَلِيٌّ ع يَا مَعْشَرَ الْمُهَاجِرِينَ اللَّهُ لَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ عَنْ دَارِهِ وَبَيْتِهِ إِلَى بُيُوتِكُمْ وَدُورِكُمْ وَ لَا تَدْفَعُوا أَهْلَهُ عَنْ مَقَامِهِ فِي النَّاسِ وَ حَقِّهِ

Ali<sup>asws</sup> said: 'O community of the Emigrants! Allah<sup>azwj</sup>, Allah<sup>azwj</sup>! Do not take the authority of Muhammad<sup>saww</sup> out from his<sup>saww</sup> house and his<sup>saww</sup> Household to your households and your houses, and do not push his<sup>saww</sup> away from his<sup>saww</sup> position among the people and his<sup>saww</sup> right.

فَوَ اللَّهُ يَا مَعْشَرَ الْمُهَاجِرِينَ لَنُخْرِجَنَّ أَهْلَ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ مِنَّا الْقَارِي لِكِتَابِ اللَّهِ الْفَقِيهِ فِي دِينِ اللَّهِ الْعَالِمِ بِالسُّنَنِ الْمُصْطَلَعِ بِأَمْرِ الرَّعِيَّةِ وَاللَّهُ إِنَّهُ لَفِينَا فَلَا تَتَّبِعُوا الْهَوَى فَيَتَزَادُوا مِنَ الْحَقِّ بُعْدًا.

By Allah<sup>azwj</sup>, O community of Emigrants! We<sup>asws</sup> People<sup>asws</sup> of the Household are more rightful with this command than you are. Was there not from us<sup>asws</sup> the reader of the Book of Allah<sup>azwj</sup>, the understanding one in the religion of Allah<sup>azwj</sup>, and knower with the Sunnah, the expert with the affairs of the citizens. By Allah<sup>azwj</sup>! It is regarding us<sup>asws</sup>, so do not pursue the whims, for you will only increase in remoteness from the truth'.

فَقَالَ بَشِيرُ بْنُ سَعْدٍ لَوْ كَانَ هَذَا الْكَلَامُ سَمِعْتَهُ مِنْكَ الْأَنْصَارُ يَا عَلِيُّ قَبْلَ بَيْعَتِهِمْ لِأَبِي بَكْرٍ مَا اخْتَلَفَ عَلَيْكَ اثْنَانِ وَ لَكِنَّهُمْ قَدْ بَايَعُوا

Bashir Bin Sa'ad said, 'If only the Helpers had heard the speech from you<sup>asws</sup>, O Ali<sup>asws</sup>, before they pledged their allegiances to Abu Bakr, no two would have differed upon you<sup>asws</sup>, but they have already pledged their allegiance'.

وَ انْصَرَفَ عَلِيُّ ع إِلَى مَنْزِلِهِ وَ لَمْ يُبَايِعْ وَ لَرِمَ بَيْتَهُ حَتَّى مَاتَتْ فَاطِمَةُ ع فَبَايَعَ..

And Ali<sup>asws</sup> left to go to his<sup>asws</sup> house and did not pledge allegiance and stayed in his<sup>asws</sup> house until (Syeda) Fatima<sup>asws</sup> passed away, and he<sup>asws</sup> pledged allegiance".<sup>149</sup> (Non-Shia source)

61- ثُمَّ رَوَى مِنْ كِتَابِ السَّقِيفَةِ لِأَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنِ ابْنِ عُفَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ عَلِيًّا ع حَمَلَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا عَلَى جَمَارٍ وَ سَارَ بِهَا لَيْلًا إِلَى بُيُوتِ الْأَنْصَارِ يَسْأَلُهُمُ التَّضَرُّعَ وَ تَسْأَلُهُمْ فَاطِمَةُ ع الْإِنْتِصَارَ لَهُ

Then it is reported from the book 'Al Saqifa' of Ahmad Bin Abdul Aziz Al Jowhary, from Ahmad Bin Is'haq, from Ibn Ufeyr, from Abdullah Bin Abdul Rahman,

<sup>149</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 60

'From Abu Ja'far<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>: 'Ali<sup>asws</sup> carried (Syeda) Fatima<sup>asws</sup> upon a donkey and travelled with her at night to the houses of the Helpers asking them for the help, and (Syeda) Fatima<sup>asws</sup> as for the victory for him<sup>asws</sup>.

فَكَانُوا يَقُولُونَ يَا بِنْتَ رَسُولِ اللَّهِ قَدْ مَضَتْ بَيْنُنَا هَذَا الرَّجُلُ لَوْ كَانَ ابْنُ عَمِّكَ سَبَقَ إِلَيْنَا أَبَا بَكْرٍ مَا عَدَلْنَاهُ بِهِ

They were saying, 'O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Our allegiances have already gone to his man (Abu Bakr). If the son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup> had preceded Abu Bakr to us, we would not have abandoned him<sup>asws</sup> with it'.

فَقَالَ عَلِيٌّ عَ أَكُنْتُ أَتْرُكُ رَسُولَ اللَّهِ مَيْتاً فِي بَيْتِهِ لَا أُجَهِّزُهُ وَأُخْرِجُ إِلَى النَّاسِ أَنْزَاعُهُمْ فِي سُلْطَانِهِ

Ali<sup>asws</sup> said: 'Should I<sup>asws</sup> have neglected Rasool-Allah<sup>saww</sup> deceased in his<sup>saww</sup> house, not preparing his<sup>saww</sup> funeral, and gone out to the people disputing them regarding his<sup>saww</sup> authority?'

وَقَالَتْ فَاطِمَةُ مَا صَنَعَ أَبُو الْحَسَنِ إِلَّا مَا كَانَ يَنْبَغِي لَهُ وَصَنَعُوا لَهُمْ مَا اللَّهُ حَسِبُهُمْ عَلَيْهِ.

And (Syeda) Fatima<sup>asws</sup> said: 'Abu Al-Hassan<sup>asws</sup> only did what was appropriate for him<sup>asws</sup>, and they did what Allah<sup>azwj</sup> would be Reckoning them upon it"<sup>150</sup>.

62- وَ رَوَى أَيْضاً مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ عُمَرَ بْنِ شُبَّةَ عَنْ أَبِي قَبِيصَةَ قَالَ: لَمَّا تُوفِّيَ النَّبِيُّ ص وَ جَرَى فِي السَّقِيَّةِ مَا جَرَى تَمَثَّلَ عَلِيٌّ

وَأَصْبَحَ أَقْوَامٌ يَقُولُونَ مَا اشْتَهَوْا. وَ يَطْعُونَ لَمَّا عَالَ زَيْدًا عَوَائِلُهُ.

And it is reported as well from the mentioned book, from Umar Bin Shabba, from Abu Quseyba who said, 'When the Prophet<sup>saww</sup> expired and it flowed in Al-Saqeefa what flowed, Ali<sup>asws</sup> (cited) a resemblance (in prose): 'And people became saying whatever they desired, and they were overwhelmed to what was expensive increase in its calamities"<sup>151</sup>.

63- وَقَالَ وَ رَوَى الزُّبَيْرُ بْنُ بَكَّارٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّ أَبَا بَكْرٍ لَمَّا بُويعَ افْتَخَرَتْ تَيْمٌ بَنُ مُرَّةَ قَالَ وَ كَانَ عَامُهُ الْمُهَاجِرِينَ وَ جُلُّ الْأَنْصَارِ لَا يَشْكُونَ أَنَّ عَلِيًّا عَ هُوَ صَاحِبُ الْأَمْرِ بَعْدَ رَسُولِ اللَّهِ ص

And he said, 'And it is reported by Al Zubeyr Bin Bakkar, from Muhammad Bin Is'haq,

'When Abu Bakr was pledged allegiance to, the (clan of) Taym Bin Murra prided, and the generality of the Emigrants and most of the Helpers had not doubts that Ali<sup>asws</sup>, he<sup>asws</sup> was the owner of the command after Rasool-Allah<sup>saww</sup>.

فَقَالَ الْفَضْلُ بْنُ عَبَّاسٍ يَا مَعْشَرَ قُرَيْشٍ وَ خُصُوصاً يَا بَنِي تَيْمٍ إِنَّمَا أَخَذْتُمُ الْخِلَافَةَ بِالتَّبَوُّةِ وَ نَحْنُ أَهْلُهَا دُونَكُمْ وَ لَوْ طَلَبْنَا هَذَا الْأَمْرَ الَّذِي نَحْنُ أَهْلُهُ لَكَانَتْ كِرَاهَةُ النَّاسِ لَنَا أَكْثَرَ مِنْ كِرَاهَتِهِمْ لِعَوْنِنَا حَسداً مِنْهُمْ لَنَا وَ حَقداً عَلَيْنَا وَ إِنَّا لَنَعْلَمُ أَنَّ عِنْدَ صَاحِبِنَا عَهْداً هُوَ يَنْتَهِي إِلَيْهِ.

<sup>150</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 61

<sup>151</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 62

Al-Fazl Bin Al-Abbas said, 'O community of Quraysh and disputers! O clan of Taym! But rather you seized the caliphate by the Prophet-hood and (although) we are its rightful ones besides you, and had we sought this command which we are rightful of, the abhorrence of the people to us would have been greater than their abhorrence to others due to envy from them towards us and spitefulness upon us, and we know that with our Master<sup>asws</sup>, there is a pact he<sup>asws</sup> ending up to him<sup>asws</sup>'.<sup>152</sup> (Non-Shia source)

64- و قال بعض ولد أبي لهب بن عبد المطلب شعرا

ما كُنْتُ أَحْسَبُ أَنَّ الْأَمْرَ مُنْصَرِفٌ.  
أَلَيْسَ أَوَّلُ مَنْ صَلَّى لِقِبْلَتِكُمْ.  
وَأَقْرَبُ النَّاسِ عَهْدًا بِالنَّبِيِّ وَمَنْ.  
مَنْ فِيهِ مَا فِيهِمْ لَا يَمْتَرُونَ بِهِ.  
مَا دَا الَّذِي رَدَّهُمْ عَنْهُ فَتَعْلَمُهُ.  
عَنْ هَاشِمٍ ثُمَّ مِنْهَا عَنْ أَبِي حَسَنٍ.  
وَأَعْلَمُ النَّاسِ بِالْأَثَارِ وَالسُّنَنِ.  
جَبْرِيلُ عَوْنٌ لَهُ فِي الْغُسْلِ وَالْكَفَنِ.  
وَلَيْسَ فِي الْقَوْمِ مَا فِيهِ مِنَ الْحَسَنِ.  
هَذَا إِنَّ دَا عَبَنُ مِنْ أَكْظَمِ الْعَبَنِ.

And one of the sons of Abu Lahab<sup>la</sup> son of Abdul Muttalib<sup>asws</sup> said a poem, 'I did not used to reckon that the command would leave from Hashim<sup>asws</sup>, then from it, away from Abu Hassan<sup>asws</sup>. Isn't he<sup>asws</sup> the first one to pray Salat to your Qiblah? And most knowledgeable of the people with the Ahadeeth and the Sunnahs? And the closest of the people of a pact with the Prophet<sup>saww</sup>? And one whom Jibraeel<sup>os</sup> assisted him<sup>asws</sup> during the washing and the enshrouding? One in whom is what they cannot be disputing with, and there isn't anyone in the people having goodness what is in him<sup>asws</sup>. What is that which they rejected from him<sup>asws</sup>, we know it. Behold! That is a fraud from the greatest of frauds'.<sup>153</sup> (Non-Shia source)

65- قَالَ الرَّبِيعُ فَبَعَثَ إِلَيْهِ عَلِيٌّ ع وَ نَهَاهُ وَ أَمَرَهُ أَنْ لَا يُغَوِّدَ وَ قَالَ سَلَامَةُ الدِّينِ أَحَبُّ إِلَيْنَا مِنْ غَيْرِهِ.

Al-Zubeyr said, 'Ali<sup>asws</sup> sent a message to him and forbade him and instructed him that he should not repeat, and said: 'Safety of the Religion is more beloved to us that something else'.<sup>154</sup> (Non-Shia source)

66- ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي الصَّحِيحَيْنِ بِإِسْنَادِهِمَا إِلَى عَائِشَةَ أَنَّ فَاطِمَةَ وَ الْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنَ النَّبِيِّ ص وَ هُمَا يَطْلُبَانِ أَرْضَهُ مِنْ قَدَكْ وَ سَهْمَهُ مِنْ خَيْبَرِ

Then Ibn Abi Al Hadeed said, and it is reported by Al Bukhari and Musilm in 'Al Saheeh', by their chain to Ayesha (well-known fabricatress),

(Syeda) 'Fatima<sup>asws</sup> and Al-Abbas both came to Abu Bakr seeking their inheritances from the Prophet<sup>saww</sup>, and they were seeking from his<sup>saww</sup> land of Fadak, and his<sup>saww</sup> share from Khyber.

<sup>152</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 63

<sup>153</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 64

<sup>154</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 65



فَقَالَ لَهُمَا أَبُو بَكْرٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ مَا تَرَكْنَاهُ صَدَقَةً إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ وَ إِنِّي وَ اللَّهُ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ص يَصْنَعُهُ إِلَّا صَنَعْتُهُ

Abu bakr said to them, 'I heard Rasool-Allah<sup>saww</sup> saying: 'We<sup>saww</sup>, community of the Prophets<sup>as</sup> do not leave inheritances. Whatever we<sup>as</sup> leave is charity'. But rather the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is consuming from this wealth, and surely, by Allah<sup>azwj</sup>, I don't leave any matter I have seen Rasool-Allah<sup>saww</sup> doing it, except I do it (as well)'.

فَهَجَرَتْهُ فَاطِمَةُ وَ لَمْ تُكَلِّمْهُ فِي ذَلِكَ حَتَّى مَاتَتْ فَدَفَنَهَا عَلِيٌّ ع لَيْلًا وَ لَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَ كَانَ لِعَلِيٍّ وَجْهٌ مِنَ النَّاسِ حَيَاةَ فَاطِمَةَ فَلَمَّا تُوفِّيَتْ فَاطِمَةُ ع انْصَرَفَتْ وَجْهَهُ النَّاسِ عَنْ عَلِيٍّ ع فَمَكَثَتْ فَاطِمَةُ ع سِتَّةَ أَشْهُرٍ ثُمَّ تُوفِّيَتْ

So (Syeda) Fatima<sup>asws</sup> deserted him and did not speak to him regarding that until she<sup>asws</sup> passed away. Ali<sup>asws</sup> buried her<sup>asws</sup> at night and did not permit Abu Bakr with it, and for Ali<sup>asws</sup> there was a face (honour) from the people during the lifetime of (Syeda) Fatima<sup>asws</sup>. When (Syeda) Fatima<sup>asws</sup> passed away, the faces of the people turned away from Ali<sup>asws</sup>. (Syeda) Fatima<sup>asws</sup> lived for six months then she<sup>asws</sup> passed away'.

فَقَالَ رَجُلٌ لِلزُّهْرِيِّ وَ هُوَ الرَّاويُّ لِهَذَا الْحَدِيثِ عَنْ عَائِشَةَ فَلَمْ يُبَايِعْهُ إِلَى سِتَّةِ أَشْهُرٍ قَالَ وَ لَا أَحَدٌ مِنْ بَنِي هَاشِمٍ حَتَّى بَايَعَهُ عَلِيٌّ فَلَمَّا رَأَى ذَلِكَ ضَرَعَ إِلَى مُبَايَعَةِ أَبِي بَكْرٍ

A man said to Al-Zuhry, and he is the reported of this Hadeeth from Ayesha, 'So, why did he<sup>asws</sup> not pledge allegiance to him for six months?' He said, 'No, and not even one from the Clan of Hashim<sup>asws</sup>, until Ali<sup>asws</sup> pledged allegiance. When they saw that, they went to pledged allegiance to Abu Bakr.

فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَ لَا يَأْتِنَا مَعَكَ أَحَدٌ وَ كَرِهَ أَنْ يَأْتِيَهُ عُمَرُ لِمَا عَرَفَ مِنْ شِدَّتِهِ فَقَالَ عُمَرُ لَا تَأْتِهِمْ وَحْدَكَ فَقَالَ أَبُو بَكْرٍ وَ اللَّهُ لَا أَتِيَهُمْ وَحْدِي وَ مَا عَسَى أَنْ يَصْنَعُوا بِي

He<sup>asws</sup> sent a message to Abu Bakr, 'If you come to us, and no one should come with you', and he<sup>asws</sup> dislike it that Umar should come to him<sup>asws</sup> due to what he<sup>asws</sup> recognised from his harshness. Umar said, 'Do not go to them along'. Abu Bakr said, 'By Allah<sup>azwj</sup>! I will go to them alone, and what can they do with me?'

فَانْطَلَقَ حَتَّى دَخَلَ عَلَى عَلِيٍّ ع وَ قَدْ جَمَعَ بَنِي هَاشِمٍ عِنْدَهُ فَقَامَ عَلِيٌّ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّا لَمْ يَمْنَعْنَا أَنْ نُبَايِعَكَ يَا أَبَا بَكْرٍ إِنكَارُ لِفَضْلِكَ وَ لَا نَفَاسَةٌ لِحَيْرِ سَاقَةِ اللَّهِ إِلَيْكَ وَ لَكِنَّا كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ حَقًّا فَاسْتَبَدَّزْتُمْ بِهِ عَلَيْنَا وَ ذَكَرَ قَرَابَتَهُ مِنْ رَسُولِ اللَّهِ ص وَ حَقَّهُ فَلَمْ يَزَلْ يَذْكُرُ ذَلِكَ حَتَّى بَكَى أَبُو بَكْرٍ.

He went until he entered to see Ali<sup>asws</sup>, and the Clan of Hashim<sup>asws</sup> had gathered in his<sup>asws</sup> presence. Ali<sup>asws</sup> stood up, he<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> with what He<sup>azwj</sup> is Rightful of, then said: 'As for after, we were not prevent from pledging allegiance to you, O Abu Bakr, denial of your merits, nor competing for goodness Allah<sup>azwj</sup> has Ushered to you, but we saw that there is a right for us in this command, but you enslaved with it against us' – and he<sup>asws</sup> mentioned kinship from Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> rights. He<sup>asws</sup> did not cease mentioning that until Abu Bakr cried.

فَلَمَّا صَمَتَ عَلِيٌّ ع تَشَهَّدَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدَ فَقَرَابَةُ رَسُولِ اللَّهِ ص أَحَبُّ إِلَيَّ أَنْ أُصِلَهَا مِنْ قَرَابَتِي وَ إِلَيَّ وَ اللَّهُ مَا أَلُوَكُمْ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي كَانَتْ بَيْنِي وَ بَيْنَكُمْ إِلَّا الْخَيْرَ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا نُورَثُ مَا تَرَكَنَاهُ صَدَقَةٌ وَ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ص فِي هَذَا الْمَالِ وَ إِلَيَّ وَ اللَّهُ لَا أَتْرُكُ أَمْرًا صَنَعَهُ رَسُولُ اللَّهِ ص إِلَّا صَنَعْتُهُ إِنْ شَاءَ اللَّهُ

When Ali<sup>asws</sup> was silent, Abu Bakr testified. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> with what He<sup>azwj</sup> is Rightful of, then said, 'As for after, the kinship of Rasool-Allah<sup>saww</sup> is more beloved to me than its origin from my kinship, and surely by Allah<sup>azwj</sup>, I am not preventing you from the wealth which was between me and you except the goodness, but I heard Rasool-Allah<sup>saww</sup> saying: 'We<sup>asws</sup> do not leave inheritance. Whatever we<sup>as</sup> leave behind is charity, and rather the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in this wealth, by Allah<sup>azwj</sup> I do not neglect any matter Rasool-Allah<sup>saww</sup> had some except I shall do it (as well) if Allah<sup>azwj</sup> so Desires'.

قَالَ عَلِيٌّ ع مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ أَقْبَلَ عَلَى النَّاسِ ثُمَّ عَدَّرَ عَلِيًّا بِبَعْضِ مَا اعْتَذَرَ بِهِ ثُمَّ قَامَ عَلِيٌّ ع فَعَظَّمَ مِنْ حَقِّ أَبِي بَكْرٍ وَ ذَكَرَ فَضْلَهُ وَ سَابِقَتَهُ ثُمَّ مَضَى إِلَى أَبِي بَكْرٍ فَبَايَعَهُ فَأَقْبَلَ النَّاسُ إِلَى عَلِيٍّ فَقَالُوا أَصَبْتَ وَ أَحْسَنْتَ.

Ali<sup>asws</sup> said: 'Your appointment for the allegiance is the evening'. When Abu Bakr had prayed Al Zohr Salat, turned towards the people, then excused Ali<sup>asws</sup> with part of what he excused him<sup>asws</sup> with. Then Ali<sup>asws</sup> stood up and magnified from the right of Abu Bakr, and mentioned his merits and his precedence, then went to Abu Bakr and pledged allegiance to him. The people turned towards Ali<sup>asws</sup> and they said, 'You have been correct and done good'.<sup>155</sup>

(Non-Shia source)

67- أَقُولُ رَوَى أَبُو مُحَمَّدٍ بْنُ مُسْلِمٍ بْنُ قُتَيْبَةَ مِنْ أَعْظَمِ عُلَمَاءِ الْمُخَالِفِينَ وَ مُؤَرِّخِهِمُ فِي تَارِيخِهِ الْمَشْهُورِ عَنْ أَبِي عَفْرِ بْنِ أَبِي عَوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ قِصَّةَ السَّقِيفَةِ بِطَوْلِهَا نَحْوًا مِمَّا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ مِنْ كِتَابِ السَّقِيفَةِ إِلَّا أَنَّهُ قَالَ مَكَانَ بَشِيرِ بْنِ سَعْدٍ قَيْسَ بْنِ سَعْدٍ فَسَاقَ الْكَلَامَ إِلَى قَوْلِهِ فَلَمَّا ذَهَبَا أَيُّ أَبُو عُبَيْدَةَ وَ عُمرُ يُبَايَعَانِهِ سَبَقَهُمَا إِلَيْهِ قَيْسُ بْنُ سَعْدٍ فَبَايَعَهُ

I (Majlisi) am saying, 'It is reported by Abu Muhammad Bin Muslim Bin Quteyba, from great scholars from the adversaries and historian in the famous history, from Abu Ufeyr, from Abu Awn, from Abdullah Bin Abdul Rahman Al Ansari, story of Al Sakeefa, with its length, approximate to what is reported by Abu Al Hadeed, from the book 'Al Sakeefa', except that he said,

'Position of Bashir Bin Sa'ad Qays Bin Sa'ad' – and he continued the speech up to his words, 'When they both, meaning Abu Ubeyda and Umar, went to pledge allegiance to him (Abu Bakr), they were preceded to it by Qays Bin Sa'ad, and he pledged allegiance to him.

فَنَادَى الْحُبَابُ بْنُ الْمُنْزِرِ يَا قَيْسُ بْنُ سَعْدٍ عَاقِلٌ مَا اضْطَرَّكَ إِلَى مَا صَنَعْتَ حَسَدَتْ ابْنُ عَمِّكَ عَلَى الْإِمَارَةِ قَالَ لَا وَ لَكِنِّي كَرِهْتُ أَنْ أُنَازِعَ قَوْمًا حَقًّا هُوَ لَهُمْ

Al-Hubab Bin Al Munzir called out, 'O Qays Bin Sa'ad! Detach your bitterness! You are not desperate to what you have done (except) out of envy to son of your uncle upon the rulership'. He said, 'No, but I disliked to dispute a people of a right which is for them'.

<sup>155</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 66

فَلَمَّا رَأَتْ الْأَوْسُ مَا صَنَعَ قَيْسٌ وَهُوَ سَيِّدُ الْخَزْرَجِ وَ مَا دُعُوا إِلَيْهِ مِنْ قُرَيْشٍ وَ مَا يَطْلُبُ الْخَزْرَجُ مِنْ تَأْمِيرِ سَعْدٍ قَالَ بَعْضُهُمْ لِبَعْضٍ وَ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ اللَّهُ لَئِنْ وَلَّيْتُمُوهَا سَعْدًا عَلَيْكُمْ مَرَّةً وَاحِدَةً لَا زَالَتْ لَهُمْ بِذَلِكَ عَلَيْكُمْ الْفَضِيلَةُ وَ لَا جَعَلُوا لَكُمْ فِيهَا نَصِيبًا أَبَدًا فَقَوْمُوا قَبَائِعُوا أَبَا بَكْرٍ

When (the tribe of) Al Aws saw what Qays had done, and he was a chief of (the tribe of) Al-Khazraj, and what Quraysh had been called to, and what Al-Khazraj had sought from the rulership of Sa'ad, they said to each other, and among them was Useyd Bin Huzeyr, 'By Allah<sup>azwj</sup>! If they were to make Sa'ad in charge upon you, that would not cease to be for them as the merit upon you, nor will they ever make a share to be for you in it. Arise and pledge allegiance to Abu Bakr'.

فَقَامُوا إِلَيْهِ قَبَائِعُوهُ فَقَامَ الْحُبَابُ إِلَى سَيْفِهِ فَأَخَذَهُ قَبَادَرُوا إِلَيْهِ فَأَخَذُوا سَيْفَهُ وَ جَعَلَ يَضْرِبُ بِتَوْبِهِ وُجُوهُهُمْ حَتَّى فَرَعُوا مِنَ الْبَيْعَةِ فَقَالَ فَعَلْتُمُوهَا يَا مَعْشَرَ الْأَنْصَارِ أَمَا وَ اللَّهُ لَكَأَيَّ أَبْنَائِكُمْ عَلَى أَبْنَائِهِمْ قَدْ وَقَفُوا يَسْأَلُونَهُمْ بِأَكْفِهِمْ لَا يَسْفُونَهُمُ الْمَاءُ.

They stood up to him and pledged allegiance to him. Al-Hubab stood up to his sword and grabbed it. They rushed towards him and seized his sword and he went on to hit their faces with his cloth until they were free from the allegiance. He said, 'You are doing it, O community of the Helpers! But, by Allah<sup>azwj</sup>, it is as if I am with your sons at the doors of their sons, having paused to ask them with their palms, but they are not quenching them the water'.

وَ سَأَقَ الْحَدِيثَ إِلَى قَوْلِهِ فَقَالَ سَعْدُ بْنُ عُبَادَةَ أَمَا لَوْ أَنَّ لِي مَا أَقْوَى بِهِ عَلَى التَّهْوِضِ لَسَمِعْتُمْ فِي أَفْطَارِهَا وَ سَكَّيْهَا زَيْبًا يُخْرِجُكُمْ وَ أَصْحَابَكُمْ وَ لَأَحْقَقْتُكُمْ بِقَوْمٍ كُنْتُ فِيهِمْ تَابِعًا غَيْرَ مَتَّبِعٍ خَامِلًا غَيْرَ عَزِيزٍ.

And he continued the Hadeeth up to his words, 'Sa'ad Bin Ubada said, 'But, if only there was for me what I could be strengthened with upon the getting up, I would have made hear its horizons and its markets a road, expelling you and your companions, you would join up with the people you used to be among them, following not followed, sluggish without might'.

ثُمَّ ذَكَرَ أَنَّ سَعْدًا لَمْ يُبَايِعْ وَ كَانَ لَا يُصَلِّي بِصَلَاتِهِمْ وَ لَا يُجْمَعُ بِجُمُعِهِمْ وَ لَا يُفِيضُ بِإِفَاضَتِهِمْ وَ لَوْ يَجِدُ عَلَيْهِمْ أَعْوَانًا لَصَالَ بِهِمْ وَ لَوْ تَابَعَهُ أَحَدٌ عَلَى قِتَالِهِمْ لَقَاتَلَهُمْ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى هَلَكَ أَبُو بَكْرٍ وَ وُلِّيَ عُمَرُ فَخَرَجَ إِلَى الشَّامِ وَ مَاتَ بِهَا وَ لَمْ يُبَايِعْ لِأَحَدٍ رَهْ.

Then he mentioned that Sa'ad did not pledge allegiance, and he was neither praying with their Salat, nor gather with their gatherings, nor departing (for Hajj) with their departure, and had he found supporters against them, he would have attacked with them, and if anyone had followed him upon fighting against them, he would have fought them. He did not cease to be like that until Abu Bakr died, and Umar became ruler. He went out to Syria and died at it, and did not pledge allegiance to anyone'.

ثُمَّ ذَكَرَ امْتِنَاعَ بَنِي هَاشِمٍ مِنَ الْبَيْعَةِ وَ اجْتِمَاعَهُمْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَّهُ ذَهَبَ عُمَرُ مَعَ جَمَاعَةٍ إِلَيْهِمْ وَ خَرَجَ عَلَيْهِمُ الرُّبَيْزُ بِسَيْفِهِ وَ سَأَقَ مَا مَرَّ فِي رِوَايَةِ الْجَوْهَرِيِّ إِلَى أَنْ قَالَ.

Then he mentioned the refusal of the Clan of Hashim<sup>asws</sup> from the allegiance, and their gathering to Amir Al-Momineen<sup>asws</sup>, and that Umar went with a group to them, and al

Zubeyr came out to them with his sword' – and continued what has passed in the report of Al-Jowhary, up to he said –

ثُمَّ إِنَّ عَلِيًّا أُنِيَ بِهِ أَبَا بَكْرٍ وَهُوَ يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ فَقِيلَ لَهُ بَايِعْ أَبَا بَكْرٍ فَقَالَ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ لَا أَبَايِعُكُمْ وَ أَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ اخْتَجَجْتُمْ عَلَيْهِم بِالْقَرَابَةِ مِنَ النَّبِيِّ ص وَ تَأْخُذُونَهُ مِنَّا أَهْلَ الْبَيْتِ غَضَبًا.

Then Ali<sup>asws</sup> was brought to Abu Bakr, and he<sup>asws</sup> was saying: 'I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>'. It was said to him<sup>asws</sup>, 'Pledge allegiance to Abu Bakr!' He<sup>asws</sup> said: 'I<sup>asws</sup> am more rightful with this command than you are. I<sup>asws</sup> will not pledge allegiance to you, and you are foremost with pledging allegiance to me<sup>asws</sup>. You seized this command from the Helpers and argued against them by the kinship from the Prophet<sup>saww</sup>, and you seized it from us<sup>asws</sup>, People<sup>asws</sup> of the Household, usurping'.

ثُمَّ ذَكَرَ مَا اخْتَجَّ ع بِهِ نَحْوًا مِمَّا مَرَّ مَعَ زِيَادَاتٍ تَرَكْنَاهَا إِلَى أَنْ قَالَ وَ خَرَجَ عَلَيَّ ع بِحِمْلِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص عَلَى دَابَّةٍ لَيَالًا يَدُورُ فِي بَحَالِسِ الْأَنْصَارِ تَسْأَلُهُمُ النَّصْرَةَ

Then he mentioned what he<sup>asws</sup> argued with approximate to what has passed, with an increase we have left it out, up to he said, 'And Ali<sup>asws</sup> went out carrying (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> upon a riding animal (donkey) at night circling among the gathering of the Helpers, asking them of the help.

فَكَانُوا يَقُولُونَ يَا بِنْتُ رَسُولِ اللَّهِ ص قَدْ مَضَتْ بَيْعَتُنَا لِهَذَا الرَّجُلِ وَ لَوْ أَنَّ زَوْجَكَ وَ ابْنَ عَمِّكَ سَبَقَ إِلَيْنَا أَبَا بَكْرٍ مَا عَدَلْنَا بِهِ

They were saying, 'O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Our allegiance are gone to this man (Abu Bakr), and if your<sup>asws</sup> husband and son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup> had preceded Abu Bakr to us, we would not have abandoned him<sup>asws</sup> with it'.

فَيَقُولُ عَلِيٌّ ع أَفَكُنْتُ أَدْعُ رَسُولَ اللَّهِ ص فِي بَيْتِهِ لَمْ أَذْفَنْهُ وَ أَخْرَجْتُ النَّاسَ سُلْطَانَهُ

Ali<sup>asws</sup> said: 'Should I<sup>asws</sup> have left Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> house, not burying him<sup>saww</sup>, and should have come out to dispute the people of his<sup>saww</sup> authority?'

فَقَالَتْ فَاطِمَةُ مَا صَنَعَ أَبُو الْحَسَنِ إِلَّا مَا كَانَ يَنْبَغِي لَهُ وَ قَدْ صَنَعُوا مَا اللَّهُ حَسِبُهُمْ وَ طَالِبُهُمْ.

(Syeda) Fatima<sup>asws</sup> said: 'What Abu Al-Hassan<sup>asws</sup> did not do except what was appropriate for him<sup>asws</sup>, and they have done what Allah<sup>azwj</sup> will Reckon them with and Demand them'.

ثُمَّ قَالَ وَ إِنَّ أَبَا بَكْرٍ أَخْبَرَ بِقَوْمٍ تَخَلَّفُوا عَنْ بَيْعَتِهِ عِنْدَ عَلِيٍّ ع فَبَعَثَ إِلَيْهِمْ عُمَرَ بْنَ الْخَطَّابِ فَجَاءَ فَنَادَاهُمْ وَ هُمْ فِي دَارِ عَلِيٍّ ع فَأَبَوْا أَنْ يُخْرِجُوا فَدَعَا عُمَرُ بِالْحُطْبِ فَقَالَ وَ الَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَتُخْرِجَنَّ أَوْ لَأُخْرِقَنَّهَا عَلَيْكُمْ عَلَى مَنْ فِيهَا فَقِيلَ لَهُ يَا أَبَا حَفْصٍ إِنَّ فِيهَا فَاطِمَةَ فَقَالَ وَ إِنَّ.

Then he said, 'And Abu Bakr was informed of a group who had stayed behind from pledging allegiance to him being in the presence of Ali<sup>asws</sup>. He sent Umar Bin Al-Khattab to them. He came calling out to them, and they were in the house of Ali<sup>asws</sup>. They refused to come out. Umar called for the firewood and said, 'By the One<sup>azwj</sup> in Whose Hand is the soul of Umar!

Either you come out or else I will burn it down upon you, upon the ones who are in it'. It was said to him, 'O Abu Hafsa! Fatima<sup>asws</sup> is in it!' He said, 'And even if she<sup>asws</sup> is'.

فَخَرَجُوا فَبَايَعُوا إِلَّا عَلِيًّا فَإِنَّهُ زَعَمَ أَنَّهُ قَالَ خَلَفْتُ أَنْ لَا أَخْرُجَ وَ لَا أَضَعُ ثَوْبِي عَلَى عَاتِقِي حَتَّى أَجْمَعَ الْقُرْآنَ

They came out and pledged allegiance except Ali<sup>asws</sup>, and it is claimed that he<sup>asws</sup> said: 'I<sup>asws</sup> have vowed that I<sup>asws</sup> will not come out nor place my cloth (robe) upon my<sup>asws</sup> shoulders until I<sup>asws</sup> collect the Quran'.

فَوَقَفْتُ فَاطِمَةُ عَ عَلَى بَابِهَا فَقَالَتْ لَا عَهْدَ لِي بِقَوْمٍ حَضَرُوا أَسْوَأَ مَخْضَرٍ مِنْكُمْ تَرَكْتُمْ جَنَازَةَ رَسُولِ اللَّهِ ص بَيْنَ أَيْدِينَا وَ قَطَعْتُمْ أَمْرَكُمْ بَيْنَكُمْ لَمْ تُشَاوِرُونَا وَ لَمْ تَرَوْا لَنَا حَقًّا

Fatima<sup>asws</sup> paused at her<sup>asws</sup> door and she<sup>asws</sup> said: 'There is no pact for me with a people with a presentation as evil are your presentation. You neglected the funeral of Rasool-Allah<sup>saww</sup> in front of us and you divided your matter between you. You did not consult us and did not see any right being for us'.

فَأَتَى عُمَرُ أَبَا بَكْرٍ فَقَالَ لَهُ أَلَا تَأْخُذُ هَذَا الْمُتَخَلِّفَ عَنْكَ بِالْبَيْعَةِ فَقَالَ أَبُو بَكْرٍ يَا قُنْفُذُ وَ هُوَ مَوْلَى لَهُ اذْهَبْ فَادْعُ عَلِيًّا

Umar came to Abu Bakr and said to him, 'Will you not seize this remainder staying behind from you with the allegiance?' Abu Bakr said, 'O Qunfuz!', and he was a slave of his, 'Go and call Ali<sup>asws</sup>'.

قَالَ فَذَهَبَ قُنْفُذٌ إِلَى عَلِيٍّ عَ فَقَالَ مَا حَاجَتُكَ قَالَ يَدْعُوكَ خَلِيفَةُ رَسُولِ اللَّهِ ص قَالَ عَلِيٌّ عَ لَسْرِيعَ مَا كَذَبْتُمْ عَلَى رَسُولِ اللَّهِ فَرَجَعَ قُنْفُذٌ فَأَبْلَغَ الرَّسَالَهَ

He (the narrator) said, 'Qunfuz went to Ali<sup>asws</sup>. He<sup>asws</sup> said: 'What is your need?' He said, 'Caliph of Rasool-Allah<sup>saww</sup> is calling you'. Ali<sup>asws</sup> said: 'How quickly you have belied upon Rasool-Allah<sup>saww</sup>!'. Qunfuz returned and delivered the message'.

قَالَ فَبَكَى أَبُو بَكْرٍ طَوِيلًا فَقَالَ عُمَرُ الثَّانِيَةَ أَلَا تَضُمُّ هَذَا الْمُتَخَلِّفَ عَنْكَ بِالْبَيْعَةِ فَقَالَ أَبُو بَكْرٍ لِقُنْفُذٍ عُدْ إِلَيْهِ فَقُلْ أَمِيرُ الْمُؤْمِنِينَ يَدْعُوكَ لِتُبَايِعَ

He (the narrator) said, 'Abu Bakr wept for a long time. Umar said for a second time, 'Will you not pressurise this remaining one staying behind from you, with the allegiance?' Abu Bakr said to Qunfuz, 'Return to him and say, 'Amir Al Momineen calls you for the allegiance'.

فَجَاءَهُ قُنْفُذٌ فَأَدَّى مَا أَمَرَ بِهِ فَرَفَعَ عَلِيٌّ صَوْتَهُ فَقَالَ سُبْحَانَ اللَّهِ لَقَدْ ادَّعَى مَا لَيْسَ لَهُ فَرَجَعَ قُنْفُذٌ فَأَبْلَغَ الرَّسَالَهَ قَالَ فَبَكَى أَبُو بَكْرٍ طَوِيلًا.

Qunfuz came to him<sup>asws</sup> and related what he had been ordered with. Ali<sup>asws</sup> raised his<sup>asws</sup> voice and said: 'Glory be to Allah<sup>azwj</sup>! He has claimed what isn't for him'. Qunfuz returned and delivered the message. Abu Bakr wept for a long time.

ثُمَّ قَامَ عُمَرُ فَمَشَى مَعَهُ جَمَاعَةٌ حَتَّى أَتَوْا بَابَ فَاطِمَةَ عَ فَدَقُّوا الْبَابَ فَلَمَّا سَمِعَتْ أَصْوَاتَهُمْ نَادَتْ بِأَعْلَى صَوْتِهَا بِأَكْبَرٍ يَا رَسُولَ اللَّهِ مَاذَا لَقِينَا بَعْدَكَ مِنْ ابْنِ الْخَطَّابِ وَ ابْنِ أَبِي فُحَافَةَ

Then Umar stood up and a group walked with him until they came to the door of Fatima<sup>asws</sup>. They knocked the door. When she<sup>asws</sup> heard their voices, she<sup>asws</sup> called out at the top of her<sup>asws</sup> voice crying: 'O Rasool-Allah<sup>saww</sup>! What are we<sup>asws</sup> facing after you<sup>saww</sup> of the son of Al Khattab, and son of Abu Qohafa!'

فَلَمَّا سَمِعَ الْقَوْمُ صَوْتَهَا وَ بُكَاءَهَا انْصَرَفُوا بَاكِينَ فَكَادَتْ قُلُوبُهُمْ تَنْتَضِعُ وَ أَكْبَادُهُمْ تَنْفَطِرُ وَ بَقِيَ عُمَرُ وَ مَعَهُ قَوْمٌ

When the people heard her<sup>asws</sup> voice and her<sup>asws</sup> crying, they left weeping, and their hearts were almost rendered, and the livers almost broke up, and there remained Umar and with him was a group.

فَأَخْرَجُوا عَلِيًّا وَ مَضَوْا بِهِ إِلَى أَبِي بَكْرٍ فَقَالُوا بَايِعْ فَقَالَ إِنْ أَنَا لَمْ أَفْعَلْ فَمَهْ قَالُوا إِذَا وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ نَضْرِبُ عَنْقَكَ

They brought Ali<sup>asws</sup> out and went with him<sup>asws</sup> to Abu Bakr. They said, 'Pledge allegiance!' He<sup>asws</sup> said: 'If I<sup>asws</sup> don't do it, then what?' They said, 'Then by Allah<sup>azwj</sup>, Who there is no god except He<sup>azwj</sup>, we will strike off your<sup>asws</sup> neck'.

قَالَ إِذَا تَقْتُلُونَ عَبْدَ اللَّهِ وَ أَخَا رَسُولِهِ فَقَالَ عُمَرُ أَمَا عَبْدُ اللَّهِ فَتَعَمَّ وَ أَمَا أَخَا رَسُولِهِ فَلَا وَ أَبُو بَكْرٍ سَاكِتٌ لَا يَتَكَلَّمُ.

He (the narrator) said, 'Then you would be killing a servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>'. Umar said, 'As for a servant of Allah<sup>azwj</sup>, so yes, and as for brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, so no!' And Abu Bakr was silent, not speaking'.

فَقَالَ لَهُ عُمَرُ أَلَا تَأْمُرُ فِيهِ بِأَمْرِكَ فَقَالَ لَا أَكْرَهُهُ عَلَى شَيْءٍ مَا كَانَتْ فَاطِمَةُ إِلَى جَنْبِهِ فَلَحِقَ عَلِيٌّ بِقَبْرِ رَسُولِ اللَّهِ ص يَصِيحُ وَ يُبْكِي وَ يُنَادِي يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْنِي وَ كَادُوا يَقْتُلُونَنِي

Umar said to him, 'Will you not order regarding him<sup>asws</sup> with your order?' He said, 'I will not force him<sup>asws</sup> upon something for as long as Fatima<sup>asws</sup> is by his<sup>asws</sup> side'. Ali<sup>asws</sup> adhered to the grave of Rasool-Allah<sup>saww</sup>, shrieking, wailing, and calling out: 'O **Son of my mother! Surely the people weakened me and they almost killed me, [7:150]**'.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ انْطَلِقْ بِنَا إِلَى فَاطِمَةَ فَإِنَّا قَدْ أَغْضَبْنَاهَا فَانْطَلَقَا جَمِيعًا فَاسْتَأْذَنَّا عَلَى فَاطِمَةَ فَلَمْ تَأْذَنْ لَهُمَا فَأَتَيَا عَلِيًّا فَكَلَّمَاهُ فَأَدْخَلَهُمَا عَلَيْهَا

Umar said to Abu Bakr, 'Come with us to (Syeda) Fatima<sup>asws</sup> for we have angered her<sup>asws</sup>'. They went together and sought permission to see (Syeda) Fatima<sup>asws</sup>. But she<sup>asws</sup> did not permit them. They came to Ali<sup>asws</sup> and spoke to him<sup>asws</sup>. He<sup>asws</sup> entered them both to see her<sup>asws</sup>.

فَلَمَّا قَعَدَا عِنْدَهَا حَوَّلَتْ وَجْهَهَا إِلَى الْحَائِطِ فَسَلَّمَ عَلَيْهَا فَلَمْ تَرُدَّ عَلَيْهِمَا السَّلَامَ

When they said in her<sup>asws</sup> presence, she<sup>asws</sup> turned her<sup>asws</sup> face away from them to the wall. They greeted unto her<sup>asws</sup>, but she<sup>asws</sup> did not return the greeting to them.

فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ يَا حَبِيبَةَ رَسُولِ اللَّهِ وَ اللَّهُ إِنْ قَرَابَةَ رَسُولِ اللَّهِ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي وَ إِنَّكَ لِأَحَبُّ إِلَيَّ مِنْ عَائِشَةَ ابْنَتِي وَ لَوْدُدْتُ يَوْمَ مَاتَ أَبُوكَ أَنِّي مِتُّ وَ لَا أَبْقَى بَعْدَهُ

Abu Bakr spoke, he said, 'O beloved of Rasool-Allah<sup>saww</sup>! The kinship of Rasool-Allah<sup>saww</sup> is more beloved to me in the origin than my own kinship, and you<sup>asws</sup> more beloved to me than my daughter Ayesha, and on the day your<sup>asws</sup> father<sup>saww</sup> passed away, I loved to have died and not remain after him<sup>asws</sup>.

أَفْتَرَانِي أَعْرِفُكَ وَ أَعْرِفُ فَضْلَكَ وَ شَرَفَكَ وَ أَمْنَعُكَ حَقَّكَ وَ مِيرَاتِكَ مِنْ رَسُولِ اللَّهِ إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ وَ مَا تَرَكْنَاهُ فَهُوَ صَدَقَةٌ

Don't you<sup>asws</sup> see me? I do recognise your<sup>asws</sup> merit, and your<sup>asws</sup> nobility, and I prevented your<sup>asws</sup> right and your<sup>asws</sup> inheritance from Rasool-Allah<sup>azwj</sup> only because I heard Rasool-Allah<sup>saww</sup> saying: 'We<sup>asws</sup> community of Prophets<sup>as</sup>, do not leave inheritance, and whatever we<sup>as</sup> leave, it is charity'.

فَقَالَتْ أَرَأَيْتُكُمَا إِنْ حَدَّثْتُكُمَا حَدِيثًا مِنْ رَسُولِ اللَّهِ ص أَوْ تَعْرِفَانِي وَ تَعْرِفَانِي قَالَا نَعَمْ فَقَالَتْ نَسَدُّتُكُمَا بِاللَّهِ أَلَمْ تَسْمَعَا مِنْ رَسُولِ اللَّهِ ص يَقُولُ رِضًا فَاطِمَةَ مِنْ رِضَائِي وَ سَخَطُ فَاطِمَةَ مِنْ سَخَطِي وَ مَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَقَدْ أَحَبَّنِي وَ مَنْ أَرْضَى فَاطِمَةَ فَقَدْ أَرْضَانِي وَ مَنْ أَسَخَطَ فَاطِمَةَ فَقَدْ أَسَخَطَنِي

She<sup>asws</sup> said: 'What are both your views if I<sup>asws</sup> were to narrate to you a Hadeeth from Rasool-Allah<sup>saww</sup>, will you recognise it and listen to it?' They said, 'Yes'. She<sup>asws</sup> said: 'We<sup>asws</sup> adjure you both with Allah<sup>azwj</sup>! Did you not hear from Rasool-Allah<sup>saww</sup> saying: 'Pleasure of Fatima<sup>asws</sup> is from my<sup>saww</sup> pleasure and wrath of Fatima<sup>asws</sup> is from my<sup>saww</sup> wrath, and one who loves my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup>, so he has loved me<sup>saww</sup>, and one who pleases Fatima<sup>asws</sup>, so he has pleased me<sup>saww</sup>, and one who angers Fatima<sup>asws</sup>, so he has angered me<sup>saww</sup>?'

قَالَا نَعَمْ سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ ص

They said, 'Yes, we have heard it from Rasool-Allah<sup>saww</sup>'.

قَالَتْ فَإِنِّي أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ أَنَّكُمَا أَسَخَطْتُمَانِي وَ مَا أَرْضَيْتُمَانِي وَ لَعْنُ لَقِيْتُ النَّبِيِّ ص لِأَشْكُونُكُمَا إِلَيْهِ

She<sup>asws</sup> said: 'I<sup>asws</sup> hereby keep Allah<sup>azwj</sup> as Witness and His<sup>azwj</sup> Angels, you have both angered me<sup>asws</sup> and have not pleased me, and when I<sup>asws</sup> meet the Prophet<sup>saww</sup> I<sup>asws</sup> will complain to him of you both!'

قَالَ أَبُو بَكْرٍ عَائِدًا بِاللَّهِ مِنْ سَخَطِهِ وَ سَخَطِكَ يَا فَاطِمَةُ ثُمَّ انْتَحَبَ أَبُو بَكْرٍ بَاكِيًا يَكَادُ نَفْسُهُ أَنْ تَزْهَقَ وَ هِيَ تَقُولُ وَ اللَّهُ لَأَدْعُونَ اللَّهَ عَلَيْكَ فِي كُلِّ صَلَاةٍ أُصَلِّيَهَا.

Abu Bakr said, 'I seek Refuge with Allah<sup>azwj</sup> from His<sup>azwj</sup> Wrath and your<sup>asws</sup> wrath, O Fatima<sup>asws</sup>'. Then Abu Bakr wailed crying, almost losing his soul, and she<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>saww</sup> will supplicate to Allah<sup>azwj</sup> against you every Salat I<sup>asws</sup> pray!'

ثُمَّ خَرَجَ بَاكِيًا فَاجْتَمَعَ إِلَيْهِ النَّاسُ فَقَالَ لَهُمْ أَيْبَسْتُ كُلَّ رَجُلٍ مِنْكُمْ مُعَانِقًا لِحَلِيلَتِهِ مَسْرُورًا بِأَهْلِهِ وَ تَرَكْتُمُونِي وَ مَا أَنَا فِيهِ لَا حَاجَةَ لِي فِي بَيْعَتِكُمْ أَقِيلُونِي بَيْعَتِي



Then he went out crying, and the people gathered to him. He said to them, 'Every man from you spent last night hugging his wife, happy with his wife, and you left me and what I am in. There is no need for me regarding your allegiances. Dismiss my allegiance'.

فَقَالُوا يَا خَلِيفَةَ رَسُولِ اللَّهِ إِنَّ هَذَا الْأَمْرَ لَا يَسْتَقِيمُ وَ أَنْتَ أَعْلَمُنَا بِذَلِكَ إِنَّهُ إِنْ كَانَ هَذَا لَا يَقُومُ لِلَّهِ دِينٌ

They said, 'O caliph of Rasool-Allah<sup>saww</sup>! This command cannot stand straight, and you are most knowing of us with that. If this happens, the Religion will not stand for Allah<sup>azwj</sup>'.

فَقَالَ وَاللَّهِ لَوْ لَا ذَلِكَ وَ مَا أَخَافُ مِنْ رِخَاءِ هَذِهِ الْعُرْوَةِ مَا بَثُّ لَيْلَةً وَ لِي فِي عُنُقِ مُسْلِمٍ بَيْعَةٌ بَعْدَ مَا سَمِعْتُ وَ رَأَيْتُ مِنْ فَاطِمَةَ

He said, 'By Allah<sup>azwj</sup>! Had it not been that, and I fear from the prosperity of this handle (caliphate), I would not have spent any night and there was an allegiance to me in the necks of the Muslims, after what I have heard and seen from (Syeda) Fatima<sup>asws</sup>'.

قَالَ فَلَمْ يُبَايِعْ عَلِيٌّ حَتَّى مَاتَتْ فَاطِمَةُ وَ لَمْ تَمُتْ بَعْدَ أَبِيهَا إِلَّا خَمْسًا وَ سَبْعِينَ لَيْلَةً.

He (the narrator) said, 'Ali<sup>asws</sup> did not pledge allegiance until Fatima<sup>asws</sup> passed away, and she<sup>asws</sup> did not remain after her<sup>asws</sup> father<sup>saww</sup> except for seventy five days'.<sup>156</sup> (Non-Shia source)

#### Notes:

وَ قَالَ بَعْضُهُمْ إِنَّ النَّبِيَّ ص أَمَرَ النَّاسَ فِي مَرَضِهِ بِالصَّلَاةِ وَ لَمْ يُعَيِّنْ أَحَدًا.

And some of them (reporters) said, 'The Prophet<sup>saww</sup>, during his<sup>saww</sup> illness, had ordered with the Salat and did not mean anyone (in particular)'. (Non-Shia source)

فَقَالَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ لِبِلَالٍ إِنَّهُ ص أَمَرَ أَنَّ يُؤْمَّ أَبُو بَكْرٍ فِي الصَّلَاةِ فَلَمَّا اطَّلَعَ النَّبِيُّ عَلَى تِلْكَ الْحَالِ وَضَعَ إِحْدَى يَدَيْهِ عَلَى مَنْكِبِ عَلِيٍّ ع وَ الْأُخْرَى عَلَى مَنْكِبِ الْفَضْلِ بْنِ الْعَبَّاسِ وَ خَرَجَ إِلَى الْمَسْجِدِ وَ نَحَى أَبَا بَكْرٍ عَنِ الْمِحْرَابِ فَصَلَّى بِالنَّاسِ حَتَّى لَا تَصِيرَ إِمَامَتُهُ مُوجِبَةً [لِلْخَلَالِ فِي الدِّينِ].

Ayesha (well-known fabricatress) daughter of Abu Bakr said to Bilal, 'He<sup>saww</sup> had ordered Abu Bakr to lead in the Salat. When the Prophet<sup>saww</sup> was notified upon that state, placed one of his<sup>saww</sup> hands upon a shoulder of Ali<sup>asws</sup> and the other upon the shoulder of Al Fazl Bin Al Abbas, and went out to the Masjid, and Abu Bakr stepped aside from the prayer niche, and prayed Salat with the people until his leadership did not become obligatory for the imbalance in the Religion'.

و يعضده مَا رَوَاهُ الْبُخَارِيُّ بِإِسْنَادِهِ عَنْ عُرْوَةَ فَوَجَدَ رَسُولُ اللَّهِ ص مِنْ نَفْسِهِ حَقَّةً فَخَرَجَ إِلَى الْمِحْرَابِ فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللَّهِ ص وَ النَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ أَيَّ بَتَكْبِيرِهِ أَنْتَهَى.

<sup>156</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 67

And it is supported by what is reported by Al Bukhari by his chain from Urwah, 'Rasool-Allah<sup>saww</sup> found lightness from himself<sup>saww</sup>, so he<sup>saww</sup> went out to the prayer niche. So Abu Bakr prayed Salat with the Salat of Rasool-Allah<sup>saww</sup> and the people were praying Salat with the Salat of Abu Bakr, i.e. by his exclamations of Takbeer, ending'. (Non-Shia source)

و أن بني هاشم لم يبايعوا أولاً ثم قهروا و بايعوا بعد ستة أشهر حتى أن معاوية كتب إلى علي ع يُؤنبُهُ بذلك حيث يقول إنك كنت تقاد كما يقاد الجمل المخشوش

And the Clan of Hashim<sup>asws</sup> did not pledge allegiance at first, then they were forced and they pledge allegiance after six months, to the extent that Muawiya wrote to Ali<sup>asws</sup> rebuking him<sup>asws</sup> with that where he saying, 'You<sup>asws</sup> had sat back just as the fearful camel'.

و كتب ع في جوابه و قلت إني كنت أقادُ كما يقادُ الجمل المخشوش حتى أبايع و لعمر الله لقد أردت أن تدم فمدحت و أن تفضح فافتضحت و ما على المسلم من غضاضة في أن يكون مظلوما ما لم يكن شاكاً في دينه أو مرتاباً في يقينه و هذه حجتى عليك و على غيرك.

And he<sup>asws</sup> wrote in its answer and said: 'I<sup>asws</sup> had sat back just as the fearful camel until I<sup>asws</sup> pledged allegiance and for the Command of Allah<sup>azwj</sup>, and I<sup>asws</sup> wanted to condemn, but I<sup>asws</sup> praised, and if I<sup>asws</sup> had exposed, I<sup>asws</sup> would have been exposed (to danger), and there is no shortcoming upon the Muslims regarding me<sup>asws</sup> that he happens to be oppressed, for as long as he does not doubt in his Religion, or suspects within himself, and this is my<sup>asws</sup> argument against you and against others'.

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: عَلَيَّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ يَدُورُ مَعَهُ حَيْثُ مَا دَارَ.

From the Prophet<sup>saww</sup> having said: 'Ali<sup>asws</sup> is with the truth and the truth is with Ali<sup>asws</sup>, circling with him<sup>asws</sup> wherever he<sup>asws</sup> circles'. (Non-Shia source)

رَوَى أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الثَّقَفِيُّ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ الْعَبْسِيِّ عَنْ خَالِدِ الْمَدَائِنِيِّ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ: سَمِعْتُ عَلِيًّا ع عَلَى الْمِنْبَرِ يَقُولُ قُبِضَ رَسُولُ اللَّهِ ص وَ مَا مِنْ النَّاسِ أَحَدٌ أَوْلَى بِهَذَا الْأَمْرِ مِنِّي.

It is reported by Abu Is'haq Ibrahim Bin Saeed Al Saqafi, from usman Bin Abu Shayba Al Absy, from Khalid Al Madainy, from Khalid Al Haza'a, from Abdul Rahman Bin Abu Bakrah who said,

'I heard Ali<sup>asws</sup> saying upon the pulpit: 'Rasool-Allah<sup>saww</sup> passed away and there is no one from the people foremost with this command than I<sup>asws</sup> am'. (Non-Shia source)

وَ رَوَى إِبْرَاهِيمُ الثَّقَفِيُّ قَالَ أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَ أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ عَنْ فَطْرِ بْنِ خَلِيفَةَ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ مَا زِلْتُ مَظْلُوماً مُنْذُ قَبِضَ اللَّهُ نَبِيَّهُ ص إِلَى يَوْمِ النَّاسِ هَذَا.

And it is reported by Ibrahim Al Saqafi who said, Usman Bin Abu Shayba informed us, and Abu Nueym Bin Zukeyn, from Fitr Bin Khalifa, from Ja'far Bin Amro Bin Hureys, from his father who said,

'I heard Ali<sup>asws</sup> saying: 'I<sup>asws</sup> have ceased to be oppressed since Allah<sup>azwj</sup> Caused His<sup>azwj</sup> Prophet<sup>saww</sup> to pass away up to this day of the people'. (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ وَعَبَّادِ بْنِ يَعْقُوبَ الْأَسَدِيِّ عَنْ عَمْرِو بْنِ نَابِتٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ مُسَيَّبِ بْنِ نَجْبَةَ قَالَ: بَيْنَمَا عَلِيٌّ عَ يَخْطُبُ وَاعْرَابِيٌّ يَقُولُ وَامْظَلَمْتَاهُ فَقَالَ عَلِيٌّ ع اذُنُ فَدَنَا فَقَالَ لَقَدْ ظَلِمْتُ عَدَدَ الْمَدْرِ وَالْوَرِيرِ.

And it is reported by Ibrahim, from Yahya Bin Abdul Hameed Al Himmany, and Abbad Bin Yaqoub Al Asady, from Amro Bin Sabit, from Salama Bin Khueyl, from Musayyib Bin Najdab who said,

‘While Ali<sup>asws</sup> was addressing, a Bedouin said, ‘Oh your<sup>asws</sup> being oppressed!’ Ali<sup>asws</sup> said: ‘Approach!’ He went near. He<sup>asws</sup> said: ‘I<sup>asws</sup> have been oppressed the number of the mud and fluff (uncountable times)’.

وَفِي حَدِيثِ عُبَادَةَ قَالَ: جَاءَ أَعْرَابِيٌّ يَتَخَطَّى فَنَادَى يَا أَمِيرَ الْمُؤْمِنِينَ مَظْلُومٌ قَالَ عَلِيٌّ ع وَيَحْكُ وَأَنَا مَظْلُومٌ ظَلِمْتُ عَدَدَ الْمَدْرِ وَالْوَرِيرِ.

And in a Hadeeth of Ubada, he said, ‘A Bedouin came making his way forward and called out, ‘O Amir Al Momineen<sup>asws</sup>! Oppressed!’ Ali<sup>asws</sup> said: ‘Woe be unto you, and I<sup>asws</sup> am oppressed. I<sup>asws</sup> have been oppressed the number of the mud and the fluff (uncountable times)’.

وَرَوَى أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عُمَرَ بْنِ أَبِي مُسْلِمٍ قَالَ كُنَّا جُلُوسًا عِنْدَ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ قَالَ حَدَّثَنِي وَالِدِي أَنَّ عَلِيًّا ع لَمْ يَقُمْ مَرَّةً عَلَى الْمِنْبَرِ إِلَّا قَالَ فِي آخِرِ كَلَامِهِ قَبْلَ أَنْ يَنْزِلَ مَا زِلْتُ مَظْلُومًا مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ ص.

And it is reported by Abu Nueym Al Fazl Bin Dukeyn, from Umar Bin Abu Muslim who said, ‘We were seated in the presence of Ja’far Bin Amro Bin Hureys who said,

‘My father narrated to me that Ali<sup>asws</sup> did not stand even once upon the pulpit except he<sup>asws</sup> said at the end of his<sup>asws</sup> speech before he<sup>asws</sup> descended: ‘I<sup>asws</sup> have not ceased to be oppressed since Allah<sup>azwj</sup> Caused His<sup>azwj</sup> Prophet<sup>sawww</sup> to pass away’.

وَرَوَى إِبْرَاهِيمُ عَنْ الْقَنَادِ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِي الْجَحَّافِ عَنْ مُعَاوِيَةَ بْنِ ثَعْلَبَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَ عَلِيٌّ ع يُصَلِّي أَمَامَهُ فَقَالَ يَا أَبَا ذَرٍّ أَلَا تُحَدِّثُنِي بِأَحَبِّ النَّاسِ إِلَيْكَ فَوَ اللَّهُ لَقَدْ عَلِمْتُ أَنَّ أَحَبَّهُمْ إِلَيْكَ أَحَبُّهُمْ إِلَى رَسُولِ اللَّهِ ص

And it is reported by Ibrahim, from Al Qannad, from Ali Bin Hashim, from Abu Al Jahhaf, from Muawiya Bin Sa'alba who said,

‘A man came to Abu Zarr<sup>ra</sup>, and he<sup>ra</sup> was seated in the Masjid, and Ali<sup>asws</sup> was praying Salat in front of him<sup>ra</sup>. He said, ‘O Abu Zarr<sup>ra</sup>! Will you not narrated to me with the most beloved of the people to you<sup>ra</sup>, for by Allah<sup>azwj</sup> I know that the one most beloved to you<sup>ra</sup> would be the most beloved one to Rasool-Allah<sup>sawww</sup>’.

قَالَ أَجَلٌ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَبَّهُمْ إِلَيَّ لَأَحَبُّهُمْ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ هَذَا الشَّيْخُ الْمَظْلُومُ الْمُضْطَهَدُ حَقُّهُ.

He<sup>ra</sup> said, ‘Yes, by the One<sup>azwj</sup> in Whose Hand is my<sup>ra</sup> soul! The most beloved one to me<sup>ra</sup> is the one most beloved to Rasool-Allah<sup>sawww</sup>, and it is this sheykh, the oppressed, the one<sup>asws</sup> persecuted of his<sup>asws</sup> rights’.

وَقَدْ رَوَيْ مِنْ طُرُقٍ كَثِيرَةٍ أَنَّهُ ع كَانَ يَقُولُ أَنَا أَوَّلُ مَنْ يُخْشَرُ لِلْخُصُومَةِ بَيْنَ يَدَيِ اللَّهِ يَوْمَ الْقِيَامَةِ.

And it has been reported by many ways that he<sup>asws</sup> had said: 'I<sup>asws</sup> would be the first one Resurrected for the disputing in front of Allah<sup>azwj</sup> on the Day of Qiyamah'. (Non-Shia source)

وَقَوْلُهُ ع يَا عَجَبًا بَيْنَمَا يَسْتَقِيلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخِرٍ بَعْدَ وَفَاتِهِ.

And his<sup>asws</sup> words: 'O strange, that he (Abu Bakr) had resigned it during his lifetime when he was holding it for another one (Umar) after his death'. (Non-Shia source)

وَرَوَى إِسْرَاهِيمُ عَنْ إِسْمَاعِيلَ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ عَائِشٍ عَنْ أَبِي الْجَحَّافِ عَنْ مُعَاوِيَةَ بْنِ ثَعْلَبَةَ أَنَّهُ قَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا لَا يَخْتَلِطُ قُلْتُ بَلَى قَالَ مَرَضَ أَبُو ذَرٍّ مَرَضًا شَدِيدًا فَأَوْصَى إِلَى عَلِيٍّ ع فَقَالَ لَهُ بَعْضُ مَنْ يَدْخُلُ عَلَيْهِ لَوْ أَوْصَيْتَ إِلَى أَمِيرِ الْمُؤْمِنِينَ كَانَ أَجْمَلَ مِنْ وَصِيَّتِكَ إِلَى عَلِيٍّ ع قَالَ وَاللَّهِ قَدْ أَوْصَيْتَ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقًّا.

And it is reported by Ibrahim, from Ismail, from Usman Bin Saeed, from Ali Bin Ayish, from Abu Al Jahhaf, from Muawiya Bin Sa'alba having said,

'Shall I narrate a Hadeeth to you will not be mixed up (confused)?' I said, 'Yes'. He said, 'Abu Zarr<sup>ra</sup> was ill with severe illness, so he<sup>ra</sup> bequeathed to Ali<sup>asws</sup>. One of ones who had entered to see him<sup>ra</sup> said to him<sup>ra</sup>, 'If you could bequeath to Amir Al Momineen (Usman), it would be more beautiful than your<sup>ra</sup> bequeathing to Ali<sup>asws</sup>'. He<sup>ra</sup> said: 'By Allah<sup>azwj</sup>! I<sup>ra</sup> have bequeathed to the true Amir Al-Momineen'. (Non-Shia source)

وَرَوَى عَبْدُ اللَّهِ بْنُ جَبَلَةَ الْكِنَانِيُّ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ بُرَيْدَةَ كَانَ غَائِبًا بِالشَّامِ فَقَدِمَ وَ قَدْ بَايَعَ النَّاسُ أَبَا بَكْرٍ فَأَتَاهُ فِي مَجْلِسِهِ فَقَالَ يَا أَبَا بَكْرٍ هَلْ نَسِيتَ تَسْلِيمًا عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَاجِبَةً مِنَ اللَّهِ وَ رَسُولِهِ

And it is reported by Abdullah Bin Habala Al Kinany, from Zareeh Al Muhariby, from Abu Hamza Al Sumali,

'From Ja'far Bin Muhammad<sup>asws</sup>: 'Bureyda was absent being in Syria. When he arrive the people had already pledged to Abu Bakr. He came to him in his gather and said, 'O Abu Bakr! Have you forgotten our greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', being an Obligation from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?'

قَالَ يَا بُرَيْدَةُ إِنَّكَ غَبِيتَ وَ شَهِدْنَا وَ إِنَّ اللَّهَ تَعَالَى يُحَدِّثُ الْأَمْرَ بَعْدَ الْأَمْرِ وَ لَمْ يَكُنِ اللَّهُ لِيَجْمَعْ لِأَهْلِ هَذَا الْبَيْتِ النَّبُوَّةَ وَ الْمُلْكَ.

He said, 'O Bureyda! You were absent and we were present, and Allah<sup>azwj</sup> the Exalted Brought about the Command after the Command, and Allah<sup>azwj</sup> did not happen to gather for the People<sup>asws</sup> of this Household, the Prophet-hood and the kingdom'. (Non-Shia source)

وَرَوَى إِسْرَاهِيمُ النَّقْفِيُّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَايِيِّ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ ثَعْلَبَةَ بْنِ يَزِيدَ الْحِمَايِيِّ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ فِيمَا عَهْدَ إِلَيَّ النَّبِيِّ الْأُمِّيُّ أَنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ.

And it is reported by Ibrahim Al Saqafy, from Yahya Bin Abdul Hameed Al Himany, from Amro Bin Hureys, from Habbab Bin Abu Sabit, from Sa'alba Bin Yazeed Al Himani,

'From Ali<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'Among what the Ummy Prophet<sup>saww</sup> pacted to me<sup>asws</sup>: 'The community will be betraying you<sup>asws</sup>'. (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ إِسْمَاعِيلَ بْنِ عَمْرٍو الْبَجَلِيِّ قَالَ حَدَّثَنَا هُشَيْمُ بْنُ بِشِيرٍ الْوَاسِطِيُّ عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ الْأَسَدِيِّ عَنْ أَبِي إِدْرِيسَ الْأَوْدِيِّ عَنْ عَلِيٍّ ع قَالَ: لَأَنْ أُخْرِجَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَتَخْطِفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ سَمِعْتُ رَسُولَ اللَّهِ ص وَ لَمْ أَسْمَعْهُ قَالَ لِي يَا عَلِيُّ سَتَعْدِرُ بِكَ الْأُمَّةُ بَعْدِي.

And it is reported by Ibrahim, from Ismail Bin Amro Al Bajali who said, 'It is narrated to us by Husheym Bin Bashir Al Wasity, from Ismail Bin Salim Al Asady, from Abu Idrees Al Awdy,

'From Ali<sup>asws</sup> having said: 'If I<sup>asws</sup> were to fall from the sky to the earth, the bird picks me<sup>asws</sup> up, it would be more beloved to me<sup>asws</sup> than for me<sup>asws</sup> to be saying I<sup>asws</sup> heard (such and such) from Rasool-Allah<sup>saww</sup> and I<sup>asws</sup> had not heard it. He<sup>saww</sup> said to me<sup>asws</sup>: 'O Ali<sup>asws</sup>! The community will be betraying you<sup>asws</sup> after me<sup>saww</sup>'. (Non-Shia source)

وَرَوَى زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ كَانَ عَلِيٌّ ع يَقُولُ بَاتَعَ النَّاسُ وَاللَّهِ أَبَا بَكْرٍ وَ أَنَا أَوْلَى بِمَنْ مَعِيَ بِعَمِيصِي هَذَا فَكَطَمْتُ غِيظِي وَ انْتِظَرْتُ أَمْرِي وَ أَلَزَمْتُ كُلَّكِلِي بِالْأَرْضِ

And it is reported by Zayd son of Ali Bin Al Husayn<sup>asws</sup> having said, 'Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The people pledged allegiance to Abu Bakr and although I<sup>asws</sup> was foremost with them with this shirt (caliphate) of mine. But I<sup>asws</sup> swallowed my<sup>asws</sup> anger and waited my<sup>asws</sup> Command and affixed my<sup>asws</sup> chest with the ground.

ثُمَّ إِنَّ أَبَا بَكْرٍ هَلَكَ وَ اسْتَخْلَفَ عُمَرُ وَ قَدْ وَاللَّهِ [أ] عَلِمَ أَنِّي أَوْلَى بِالنَّاسِ مِنِّي بِعَمِيصِي هَذَا فَكَطَمْتُ غِيظِي وَ انْتِظَرْتُ أَمْرِي

Then Abu Bakr died, and made Umar the caliph, and by Allah<sup>azwj</sup>, he knew I<sup>asws</sup> was foremost with the people with this shirt (caliphate) of mine<sup>asws</sup>. But, I<sup>asws</sup> swallowed my<sup>asws</sup> anger, and I<sup>asws</sup> awaited my<sup>asws</sup> Command.

ثُمَّ إِنَّ عُمَرَ هَلَكَ وَ جَعَلَهَا شُورَى وَ جَعَلَنِي فِيهِمْ سَادِسَ سِتَّةِ كِسْفِهِمُ الْجَدَّةِ فَقَالَ اقْتُلُوا الْأَقْلَّ فَكَطَمْتُ غِيظِي وَ انْتِظَرْتُ أَمْرِي وَ أَلَزَمْتُ كُلَّكِلِي بِالْأَرْضِ حَتَّى مَا وَجَدْتُ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِاللَّهِ.

Then Umar died and made it to a consultative council and made me<sup>asws</sup> to be among them as sixth of six, like a share of a grandmother and he said, 'Kill the minority'. So, I<sup>asws</sup> swallowed my<sup>asws</sup> anger and waited my<sup>asws</sup> Command, and adhered my<sup>asws</sup> chest with the ground until I<sup>asws</sup> could not find except the fighting or the Kufr with Allah<sup>azwj</sup>.

وَرَوَى جَمِيعُ أَهْلِ السِّيَرِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع وَ الْعَبَّاسَ لَمَّا تَنَازَعَا فِي الْمِيرَاثِ وَ تَخَاصَمَا إِلَى عُمَرَ قَالَ عُمَرُ مِنْ يَعْذِرُنِي مِنْ هَذَيْنِ وَلِي أَبُو بَكْرٍ فَقَالَا عَقٌّ وَ ظَلَمٌ وَ اللَّهُ يَعْلَمُ أَنَّهُ كَانَ بَرًا تَقِيًّا ثُمَّ وَلِيَتْ فَقَالَا عَقٌّ وَ ظَلَمٌ.

And all the recorders of the Seerah reported, 'When Amir Al Momineen<sup>asws</sup> and Al Abbas disputed regarding the inheritance and they took their case to Umar, Umar said, 'Who can excuse me from these two. Abu Bakr was in charge'. They said, 'He was disloyal and unjust, and Allah<sup>azwj</sup> knows he used to be righteous, pious, then turned around'. They said, 'Disloyal and unjust'. (Non-Shia source)

وَرَوَى الْوَاقِدِيُّ فِي كِتَابِ الْجَمَلِ بِإِسْنَادِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ بُويعَ خَطَبَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ حَقٌّ وَ بَاطِلٌ وَ لِكُلِّ أَهْلٍ وَ لَيْنٍ أَمْرٌ الْبَاطِلُ لَقْدِيمًا فَعَلَّ وَ لَيْنٌ قَلَّ الْحَقُّ لَرُبَّمَا وَ لَعَلَّ وَ لَقَلَّمَا أَذْبَرَ شَيْءٌ فَأَقْبَلَ

And it is reported by Al Waqidy (Wahabi imam) in the book 'Al Jamal', by his chain, 'When allegiance was pledged to Amir Al Momineen<sup>asws</sup>, he<sup>asws</sup> addressed the people and extolled upon Him<sup>azwj</sup>, then said: 'Truth, and falsehood, and for each there are people and even if the matter of falsehood is ancient, do it and even if the truth is little maybe, rarely would something come back.

وَإِنِّي لَأَخْشَى أَنْ تَكُونُوا فِي فِتْرَةٍ وَمَا عَلَيَّ إِلَّا الْإِجْتِهَادُ وَقَدْ كَانَتْ أُمُورٌ مَضَتْ فَعَلِمْتُ فِيهَا مِثْلَهُ كَانَتْ عَلَيْكُمْ مَا كُنْتُمْ فِيهَا عِنْدِي بِمَحْمُودِينَ

And I<sup>asws</sup> fear that you would become in nature and there would be nothing upon me<sup>asws</sup> except the struggle, and the matters have passed and you inclined in it an inclination which was upon you. During it you were not praised ones in my<sup>asws</sup> presence.

أَمَّا إِنِّي لَوْ أَشَاءُ لَقُلْتُ عَفَا اللَّهُ عَمَّا سَلَفَ سَبَقَ الرَّجُلَانِ وَقَامَ الثَّالِثُ كَالْعُرَابِ هَمَّتْ بَطْنُهُ يَا وَيْلَهُ لَوْ فَصَّ جَنَاحَاهُ وَفُطِعَ رَأْسُهُ لَكَانَ خَيْرًا لَهُ فِي كَلَامٍ طَوِيلٍ بَعْدَهَا.

But I<sup>asws</sup>, if I<sup>asws</sup> so desired, would say: **Allah Pardons from what is past [5:95]**. The two men (Abu Bakr and Umar) preceded, and the third one (Usman) stood like the crow, his main concern was his belly. O woe be unto him! If wings had been clipped and his head cut off, it would have been better for him' – in a lengthy speech after it'.

وَرَوَى الطَّبْرِيُّ فِي تَارِيخِهِ عَنْ شَيْوَحِهِ مِنْ طُرُقٍ مُخْتَلِفَةٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا طُعِنَ قِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ اسْتَخْلَفْتَ

And it is reported by Al Tabari in his history, from his elders, from the way of the adversaries, 'When Umar Bin Al Khattab was stabbed, it was said to him, 'O Amir Al Momineen, if only you would choose a caliph'.

قَالَ مَنْ اسْتَخْلَفْتُ لَوْ كَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ حَيًّا لَأَسْتَخْلِفْتُهُ فَإِنْ سَأَلَنِي رَبِّي قُلْتُ سَمِعْتُ نَبِيَّكَ ص يَقُولُ إِنَّهُ أَمِيرُ هَذِهِ الْأُمَّةِ

He said, 'Who can I choose as caliph? If Ubeyda Bin Al Jarrah had been alive, I would have chosen him as caliph, for if my Lord<sup>azwj</sup> were to Ask me, I would say, 'I heard You<sup>azwj</sup> Prophet<sup>saww</sup> saying he is a trustee of this community'.

وَلَوْ كَانَ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ حَيًّا اسْتَخْلَفْتُهُ فَإِنْ سَأَلَنِي رَبِّي قُلْتُ سَمِعْتُ نَبِيَّكَ يَقُولُ إِنَّ سَالِمًا شَدِيدُ الْحُبِّ لِلَّهِ

And if Saalim Mawla Abu Huzeyfa would have been alive, I would have chosen his as caliph, so if my Lord<sup>azwj</sup> were to Ask me, I would say, 'I heard Your<sup>azwj</sup> Prophet<sup>saww</sup> saying that Saalim is of intense love for Allah<sup>azwj</sup>.

فَقَالَ لَهُ رَجُلٌ أُوْذِلْتُ عَلَيْهِ عَبْدَ اللَّهِ بْنُ عُمَرَ فَقَالَ فَاتْلُكَ اللَّهُ وَاللَّهِ مَا أَرَدْتُ اللَّهُ بِحَدَا وَبِحُكِّ كَيْفَ اسْتَخْلِفْتُ رَجُلًا عَجَزَ عَنْ طَلَاقِ امْرَأَتِهِ.

The man said to him, 'I point you upon Abdullah Bin Umar'. He said, 'May Allah<sup>azwj</sup> Kill you! By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Want this. Woe be unto you! How can I choose a man to be caliph who is unable to even divorce his wife?' (Non-Shia source)

وَرَوَى الْبَلَاذُرِيُّ فِي كِتَابِهِ الْمَعْرُوفِ بِتَارِيخِ الْأَشْرَافِ عَنْ عَفَّانَ بْنِ مُسْلِمٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَبِي رَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَبِدًّا إِلَى ابْنِ عَبَّاسٍ وَعِنْدَهُ ابْنُ عُمَرَ وَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ اغْلُمُوا أَنِّي لَمْ أَقُلْ فِي الْكَالَةِ شَيْئًا وَ لَمْ أَسْتَخْلِفْ بَعْدِي أَحَدًا وَ أَنَّهُ مَنْ أَدْرَكَ وَفَاتِي مِنْ سَبِي الْعَرَبِ فَهُوَ حُرٌّ مِنْ مَالِ اللَّهِ

And it is reported by Al Balazury in his book well known as 'Tareekh Al Ashraaf' – From Affan Bin Muslim, from Hammad Bin Salama, from Ali Bin Zayd, from Abu Rafie,

'Umar Bin Al Khattab used to trust Ibn Abbas, and Ibn Umare and Seed Bin Zayd were with him. He said, 'Know that I am not saying anything regarding the person who has neither parents nor offspring, and am not making anyone a caliph after me, and the one who comes across my death from the captives of the Arabs, so he is free from the wealth of Allah<sup>azwj</sup>'.

قَالَ سَعِيدُ بْنُ زَيْدٍ أَمَا إِنَّكَ لَوْ أَشْرْتَ بِرَجُلٍ مِنَ الْمُسْلِمِينَ اثْتَمَنَكَ النَّاسُ فَقَالَ عُمَرُ لَقَدْ رَأَيْتُ مِنْ أَصْحَابِي جِرْصًا سَيِّئًا وَ أَنَا جَاعِلٌ هَذَا الْأَمْرَ إِلَى التَّغْرِ السَّتَةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ ص وَ هُوَ عَنْهُمْ رَاضٍ

Saeed Bin Zayd said, 'But if you could indicate to a man from the Muslims, the Muslims trust you'. Umar said, 'I have seen greed and evil from my companions, and I am going to make this matter to six persons, those Rasool-Allah<sup>saww</sup> was pleased from when he<sup>saww</sup> passed away'.

ثُمَّ قَالَ لَوْ أَدْرَكْتَنِي أَحَدُ رَجُلَيْنِ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ وَ لَوْ ثَقُتُ بِهِ سَالِمٌ مَوْلَى أَبِي حَدِيقَةَ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

Then he said, 'If only I could come across one of the two men, I would have made this command to him and trust him with it – Saalim Mawla Abu Huzeifa, and Abu Ubeyda Bin Al Jarrah'.

فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَيُّنَ أَنْتَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ لَهُ قَاتَلَكَ اللَّهُ وَ اللَّهُ مَا أَرَدْتُ اللَّهُ بِهَذَا أَسْتَخْلِفُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلَقَ أَمْرَانَهُ

A man said to him, 'O Amir Al Momineen! So where are you from Abdullah Bin Umar?' He said to him, 'May Allah<sup>azwj</sup> Kill you! By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Want this. Should I make caliph a man who is not even good at divorcing his wife?'

قَالَ عَفَّانُ يَعْنِي بِالرَّجُلِ الَّذِي أَشَارَ إِلَيْهِ بِعَبْدِ اللَّهِ بْنِ عُمَرَ الْمُغِيرَةَ بْنِ شُعْبَةَ.

Affan (the narrator) said, 'He meant by the man who indicated to Abdullah Bin Umar, (it was) Al Mugheira Bin Shu'ba'. (Non-Shia source)

فَقَدْ رَوَى أَبُو الْحَسَنِ أَحْمَدُ بْنُ يَحْيَى بْنُ جَابِرٍ الْبَلَاذُرِيُّ وَ حَالُهُ فِي الثَّقَةِ عِنْدَ الْعَامَّةِ وَ الْبُعْدُ عَنْ مُقَارَبَةِ الشَّيْعَةِ وَ الضَّبْطُ لِمَا يَرْوِيهِ مَعْرُوفَةً قَالَ حَدَّثَنِي بَكْرُ بْنُ الْهَيْثَمِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ أَبُو بَكْرٍ عُمَرَ بْنَ الْخَطَّابِ إِلَى عَلِيٍّ ع حِينَ قَعَدَ عَنْ يَبْعَتِهِ وَ قَالَ اثْنَيْنِ بِهِ بِأَعْنَفِ الْعُنْفِ

It has been reported by Abu Al Hassan Ahmad Bin Yahya Bin Jabir Al Balazuri, and his situation was in Taqiyya (dissimulation) in the presence of the general Muslims, and he distanced from closeness with the Shias, the



exact of what he has reported is well known. He said, 'It is narrated to me by Bakr Bin Al Haysam, from Abdul Razaq, from Muammar, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'Abu Bakr sent Umar Bin Al Khattab to Ali<sup>asws</sup> when he<sup>asws</sup> sat back in his<sup>asws</sup> house and said, 'Come to me with him<sup>asws</sup> with the most violent of violences!'

فَلَمَّا أَتَاهُ جَرَى بَيْنَهُمَا كَلَامٌ فَقَالَ لَهُ اخْلِبْ حَلْبًا لَكَ شَطْرُهُ وَاللَّهِ مَا جِزْتُكَ عَلَى إِمَارَتِهِ الْيَوْمَ إِلَّا لِيُؤْمَرَكَ عَدَاً وَ مَا نَنْفُسُ عَلَى أَبِي بَكْرٍ هَذَا الْأَمْرَ وَ لَكِنَّا أَنْكَرْنَا تَرْكُكُمْ مُشَاوَرَتَنَا وَ قُلْنَا إِنَّ لَنَا حَقًّا لَا يَجْهَلُونَهُ ثُمَّ أَتَاهُ فَبَايَعَهُ.

When he<sup>asws</sup> came to him, speech flowed between the two. He<sup>asws</sup> said to him: 'Milk the milk for you, part of it has been strengthened for it today, tomorrow it would be returned to you as bitter; and we did not rival unto Abu Bakr of this command, but we disliked your neglecting consulting us, and we said, 'There is a right for us, you should not be ignoring it'. Then he<sup>asws</sup> went to him and pledged allegiance to him'. (Non-Shia source)

وَ قَدْ رَوَى الْبَلَاذُورِيُّ عَنِ الْمَدَائِنِيِّ عَنْ مَسْلَمَةَ بْنِ مَخَارِبٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنِ ابْنِ عَوْنٍ أَنَّ أَبَا بَكْرٍ أَرْسَلَ عُمَرَ إِلَى عَلِيٍّ ع يُرِيدُهُ إِلَى الْبَيْعَةِ فَلَمْ يُبَايِعْ فَجَاءَ عُمَرُ وَ مَعَهُ قَبَسٌ فَتَلَقَّيْتُهُ فَاطِمَةُ ع عَلَى الْبَابِ فَقَالَتْ يَا ابْنَ الْخَطَّابِ أَ تَرَاكَ مُحْرِقًا عَلَيَّ بَابِي قَالَ نَعَمْ وَ ذَلِكَ أَقْوَى فِيمَا جَاءَ بِهِ أَبُوكَ وَ جَاءَ عَلِيٌّ ع فَبَايَعَهُ.

And Al Balazuri has reported from Al Madainy, from Maslama Bin Muharib, from Suleyman Al Taymi, from Ibn Awn,

'Abu Bakr sent Umar to Ali<sup>asws</sup> wanting him<sup>asws</sup> to pledge the allegiance. But he<sup>asws</sup> did not pledge. Umar came, and with him was a firebrand, and Fatima<sup>asws</sup> faced him at the door. She<sup>asws</sup> said: 'O Ibn Al Khattab! Are you viewing to incinerate my<sup>asws</sup> door upon me<sup>asws</sup>? He said, 'Yes, and that is more powerful regarding what your<sup>asws</sup> father<sup>saww</sup> came with'. Ali<sup>asws</sup> came and pledged allegiance'. (Non-Shia source)

وَ رَوَى إِبْرَاهِيمُ بْنُ سَعِيدٍ التَّقْفِيُّ عَنْ أَحْمَدَ بْنِ عَمْرٍو الْبَحْلِيِّ عَنْ أَحْمَدَ بْنِ حَبِيبٍ الْعَامِرِيِّ عَنْ خُرَّانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: وَ اللَّهُ مَا بَايَعَ عَلِيٌّ حَتَّى رَأَى الدُّخَانَ قَدْ دَخَلَ بَيْتَهُ.

And it is reported by Ibrahim Bin Saeed Al Saqafi, from Ahmad Bin Amro Al Bajaly, from Ahmad Bin Habeeb Al Aamiry, from Humran Bin Ayn,

'From Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! Ali<sup>asws</sup> did not pledge allegiance until he<sup>asws</sup> saw the smoke to have entered his<sup>asws</sup> house''. (Non-Shia source)

وَ رَوَى الْمَدَائِنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِي عَوْنٍ قَالَ: لَمَّا ارْتَدَّتِ الْعَرَبُ مَشَى عُثْمَانُ إِلَى عَلِيٍّ ع فَقَالَ يَا ابْنَ عَمٍّ إِنَّهُ لَا يَخْرُجُ أَحَدٌ إِلَى قِتَالِ هَذَا الْعَدُوِّ وَ أَنْتَ لَمْ تُبَايِعْ وَ لَمْ يَزَلْ بِهِ حَتَّى مَشَى إِلَى أَبِي بَكْرٍ فَسَرَّ الْمُسْلِمُونَ بِذَلِكَ وَ جَدَّ النَّاسُ فِي الْقِتَالِ.

And it is reported by Al Madainy, from Abdullah Bin Ja'far, from Abu Awn who said,

'When the Arabs reneged, Usman walked to Ali<sup>asws</sup> and said, 'O son<sup>asws</sup> of an Uncle<sup>as</sup>! No one is coming out to fight this enemy, and you<sup>asws</sup> have yet to pledge allegiance'. And he did not cease to be with him<sup>asws</sup>, until he<sup>asws</sup> walked to Abu Bakr, and the Muslims rejoiced with that, and the people exerted regarding the fighting''. (Non-Shia source)

و رَوَى الْبَلَاذُرِيُّ عَنِ الْمَدَائِنِيِّ عَنْ أَبِي جَزِي عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ غُرُورَةَ عَنْ عَائِشَةَ قَالَتْ لَمْ يُبَايِعْ عَلِيٌّ أَبَا بَكْرٍ حَتَّى مَاتَتْ فَاطِمَةُ ع بَعْدَ سِتَّةِ أَشْهُرٍ فَلَمَّا مَاتَتْ ضَرَعَ إِلَى صَلَاحِ أَبِي بَكْرٍ فَأَرْسَلَ إِلَيْهِ أَنْ يَأْتِيَهُ فَقَالَ لَهُ عُمَرُ لَا تَأْتِهِ وَحَدَّكَ قَالَ فَمَاذَا يَصْنَعُونَ بِي

And it is reported by Al Balazuri, from Al Madainy, from Abu Jazy, from Ma'mar, from Al Zuhry, from Urwah, from Ayesha (well-known fabricatress), who said,

'Ali<sup>asws</sup> did not pledge allegiance to Abu Bakr until (Syeda) Fatima<sup>asws</sup> passed away, after six months. When she<sup>asws</sup> had passed away, Abu Bakr begged for the reconciliation. He sent him<sup>asws</sup> a message to pledge allegiance to him. Umar said to him, 'Don't go to him<sup>asws</sup> alone'. He said, 'What can they do with me'.

فَأْتَاهُ أَبُو بَكْرٍ فَقَالَ لَهُ عَلِيُّ ع وَ اللَّهُ مَا نَفْسُنَا عَلَيْكَ مَا سَأَلَ اللَّهُ إِلَيْكَ مِنْ فَضْلٍ وَ خَيْرٍ وَ لَكِنَّا كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا اسْتَبَدَّ بِهِ عَلَيْنَا

Abu Bakr came to him<sup>asws</sup>, Ali<sup>asws</sup> said to him: 'By Allah<sup>azwj</sup> we did not compete against you of what Allah<sup>azwj</sup> has Ushered to you, from merit, and goodness. But, we saw that there should be a share for us in this command (but) you domineered with it upon us'.

فَقَالَ أَبُو بَكْرٍ وَ اللَّهُ لَقَرَابَةُ رَسُولِ اللَّهِ ص أَحَبُّ إِلَيَّ مِنْ قَرَابَتِي فَلَمْ يَزَلْ عَلِيٌّ يَذْكُرُ حَقَّهُ وَ قَرَابَتَهُ حَتَّى بَكَى أَبُو بَكْرٍ فَقَالَ مِعَاذُكَ الْعَشِيَّةُ

Abu Bakr said, 'By Allah<sup>azwj</sup>! The kinship of Rasool-Allah<sup>saww</sup> is more beloved to me and my own kindred'. Ali<sup>asws</sup> did not cease to mention his<sup>asws</sup> rights and his<sup>asws</sup> kinship until Abu Bakr wept. He<sup>asws</sup> said: 'Your appointment is the evening'.

فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ خَطَبَ فَذَكَرَ عَلِيًّا ع وَ بَيَّعَهُ فَقَالَ عَلِيُّ ع إِنِّي لَمْ يَجْسِنِي عَنْ بَيْعَةِ أَبِي بَكْرٍ إِلَّا أَكُونُ عَارِفًا بِحَقِّهِ لَكِنَّا كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا اسْتَبَدَّ بِهِ عَلَيْنَا ثُمَّ بَايَعَ أَبَا بَكْرٍ فَقَالَ الْمُسْلِمُونَ أَصَبْتَ وَ أَحْسَنْتَ.

When Abu Bakr had prayed Al Zohr Salat, he addressed and mentioned Ali<sup>asws</sup> and his<sup>asws</sup> allegiance. Ali<sup>asws</sup> said: 'We did not withhold from pledging allegiance to Abu Bakr, but we saw that there should be a share for us in this command, (but) you domineered with it upon us'. Then he<sup>asws</sup> Pledged allegiance to Abu bakr. The Muslims said, 'You are correct and have done good'. (Non-Shia source)

و رَوَى إِبْرَاهِيمُ التَّقْفِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ عُثْمَةَ بْنِ سِنَانٍ عَنِ الزُّهْرِيِّ قَالَ: مَا بَايَعَ عَلِيٌّ ع إِلَّا بَعْدَ سِتَّةِ أَشْهُرٍ وَ مَا اجْتَرَأَ عَلَيْهِ إِلَّا بَعْدَ مَوْتِ فَاطِمَةَ ع.

And it is reported by Ibrahim al Saqafi, from Muhammad Bin Abu Umar, from his father, from Salih Bin Abu Al Aswad, from Uqba Bin Sinan, from Al Zuhry who said,

'Ali<sup>asws</sup> did not pledge allegiance except after six months, and he<sup>asws</sup> would not dare upon it except after the expiry of (Syeda) Fatima<sup>asws</sup>'. (Non-Shia source)

و رَوَى التَّقْفِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ عَامِرٍ الْبَحْلِيِّ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سُفْيَانَ بْنِ قُرُورَةَ عَنْ أَبِيهِ قَالَ: جَاءَ بُرَيْدُهُ حَتَّى رَكَزَ رَأْيَتُهُ فِي وَسْطِ أَسْلَمَ ثُمَّ قَالَ لَا أَبَايَعُ حَتَّى يُبَايَعَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع فَقَالَ عَلِيُّ ع يَا بُرَيْدُهُ ادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ فَإِنَّ اجْتِمَاعَهُمْ أَحَبُّ إِلَيَّ مِنْ اخْتِلَافِهِمْ الْيَوْمَ.

And it is reported by al Saqafi, from Muhammad Bin Ali, from Aasim Bin Aamir Al Bajali, from Nuh Bin Darraj, from Muhammad Bin Is'haq, from Sufyan Bin Farwa, from his father who said,

'Bureyda came until he focussed his view in the midst of (clan of) Aslam, then said, 'I will not pledge allegiance until Ali Bin Abu Talib<sup>asws</sup> pledges!' Ali<sup>asws</sup> said: 'O Bureyda! Enter into what the people have entered into, for their unity is more beloved to me<sup>asws</sup> today than their differing'. (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ أَنَّ عَلِيًّا ع قَالَ لَهُمْ بَايَعُوا فَإِنَّ هَؤُلَاءِ خَيْرٌ مِنِّي أَنْ يَأْخُذُوا مَا لَيْسَ لَهُمْ أَوْ أَقَاتِلَهُمْ وَافْتَرَقَ أَمْرَ الْمُسْلِمِينَ.

And it is reported by Ibrahim, from Muhammad Bin Abu Umar, from Muhammad Bin Is'haq, from Musa Bin Abdullah Bin Al Hassan,

'Ali<sup>asws</sup> said to them: 'Pledge allegiances (to Abu Bakr), for they have given me<sup>asws</sup> a choice, if they were to take what isn't for them, or I<sup>asws</sup> fight them and divide the affairs of the Muslims'. (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ الْفَرَاتِ عَنْ قَلِيبِ بْنِ حَمَّادٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: أَبْثَأَسْلَمُ أَنْ تُبَايَعُ فَقَالُوا مَا كُنَّا نُبَايَعُ حَتَّى يُبَايَعُ بُرَيْدَةُ لِقَوْلِ النَّبِيِّ ص لِبُرَيْدَةَ عَلَيَّ وَلِيُكُفَّ مِنْ بَعْدِي

And it is reported by Ibrahim, from Yahya Bin Al Hassan Bin Al Furat, from Qaleyb Bin Hammad, from Musa Bin Abdullah Bin Al Hassan who said,

'(The clan of) Aslam refused to pledge allegiance. They said, 'We will not pledge allegiance until Bureyda pledges, due to the words of the Prophet<sup>saww</sup> to Bureyda: 'Ali<sup>asws</sup> is your ruler from after me<sup>saww</sup>.

قَالَ فَقَالَ عَلِيُّ ع يَا هَؤُلَاءِ خَيْرٌ مِنِّي أَنْ يَظْلِمُونِي حَقِّي وَأَبَايَعُهُمْ فَارْتَدَّ النَّاسُ حَتَّى بَلَغَتِ الرَّدَّةُ أَحَدًا فَاخْتَرْتُ أَنْ أَظْلَمَ حَقِّي وَإِنْ فَعَلُوا مَا فَعَلُوا.

He (the narrator) said, 'Ali<sup>asws</sup> said: 'O you all! They have given us a choice. Either they oppress me<sup>asws</sup> of my<sup>asws</sup> rights and I<sup>asws</sup> pledge allegiance to them. The people have turned apostates until the apostasy reach (every) one. So, I<sup>asws</sup> chose to be oppressed of my<sup>asws</sup> rights, and even if they do what they do'. (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ الْحُسَيْنِ عَنْ عَاصِمِ بْنِ غَامِرٍ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ دَاوُدَ بْنِ زَيْدٍ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: مَا رَجُمْتُ أَحَدًا رَحِمَتِي عَلَيَّ حِينَ أُتِيَ بِهِ مُلَبَّأً فَفَعِلَ لَهُ بَايَعُ قَالَ فَإِنْ لَمْ أَفْعَلْ قَالُوا إِذَا تَقَشَّلَكَ قَالَ إِذَا تَقَشَّلُونَ عَبْدَ اللَّهِ وَ أَخَا رَسُولِ اللَّهِ ثُمَّ بَايَعُ كَذَا وَ ضَمَّ يَدَهُ الْيُمْنَى.

And it is reported by Ibrahim, from Yahya Bin Al Hassan, from Aasim Bin Aamir, from Nuh Bin Darraj, from Dawood Bin Yazeed Al Awdy, from his father, from Aday Bin Hatim who said,

'No one showed mercy like the mercy of Ali<sup>asws</sup> when they came with him<sup>asws</sup> tied up. It was said to him<sup>asws</sup>, 'Pledge allegiance'. He<sup>asws</sup> said: 'Suppose I<sup>asws</sup> don't do it?' They said, 'Then we will kill you<sup>asws</sup>'. He<sup>asws</sup> said: 'Then you would be killing a servant of Allah<sup>azwj</sup> and

brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Then he<sup>asws</sup> pledged allegiance like this, and fisted his<sup>asws</sup> right hand". (Non-Shia source)

وَرَوَى إِبْرَاهِيمُ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ خَالِدِ بْنِ مَخْلَدٍ الْبَحْلِيِّ عَنْ دَاوُدَ بْنِ بَرِيدٍ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ أَبِي بَكْرٍ إِذْ جِيَءَ بِعَلِيٍّ عَ فَقَالَ لَهُ أَبُو بَكْرٍ بَايِعْ فَقَالَ لَهُ عَلِيٌّ عَ فَإِنْ أَنَا لَمْ أَتَابِعْ قَالَ أَضْرِبُ الَّذِي فِيهِ عَيْنَاكَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ ثُمَّ مَدَّ يَدَهُ فَبَايَعَهُ.

And it is reported by Ibrahim, from Usman Bin Abu Shayba, from Khalid Bin Makhlad Al Bahily, from Dawood Bin Yazeed Al Awdy, from his father, from Aday Bin Hatim who said,

'I was seated in the presence of Abu Bakr when they came with Ali<sup>asws</sup>. Abu Bakr said to him<sup>asws</sup>, 'Pledge allegiance!' Ali<sup>asws</sup> said to him: 'Supposing I<sup>asws</sup> do not pledge allegiance?' He said, 'I will strike off that in which are your<sup>asws</sup> eyes'. He<sup>asws</sup> raised his<sup>asws</sup> head towards the sky, then said: 'O Allah<sup>azwj</sup>, be Witness!', then extended his<sup>asws</sup> hand and pledged allegiance to him". (Non-Shia source)

قَدْ تَوَاتَرَ فِي رِوَايَاتِ الْفَرِيقَيْنِ قَوْلُ النَّبِيِّ صَ مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي.

And it has frequently recurred in the reports of the two sects (Shias and non-Shias), words of the Prophet<sup>saww</sup>: 'One who hurts Ali<sup>asws</sup>, so he has hurt me<sup>saww</sup>'.