



THE BOOK
OF
SULAYM
BIN QAYS
AL HILALI

Part 3

*The Book of
Sulaym Bin Qays
Al Hilali*

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XKP

HADEETH 14

(14) بدع واعتراضات أبي بكر وعمر في الدين

INNOVATIONS AND OBJECTIONS OF ABU BAKR AND UMAR IN THE RELIGION

قال أبان عن سليم، قال: انتهيت إلى حلقة في مسجد رسول الله صلى الله عليه وآله، ليس فيها إلا هاشمي غير سلمان وأبي ذر والمقداد ومحمد بن أبي بكر وعمر بن أبي سلمة وقيس بن سعد بن عبادة.

Aban narrates from Sulaym who said, 'I ended up near a group in the Masjid of the Messenger of Allah^{saww}. There was no one in it except for the Hashimites, apart from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa'd Bin Abada'.

* 1 * بدع أبي بكر وعمر تغريم عمر لعماله

فقال العباس لعلي عليه السلام: ما ترى عمر منعه من أن يغرم قنفذا كما أغرم جميع عماله؟ فنظر علي عليه السلام إلى من حوله ثم اغرورقت عيناه بالدموع، ثم قال: شكر له ضربة ضربها فاطمة عليها السلام بالسوط، فماتت وفي عضدها أثره كأنه الدمليج.

1 – Innovations of Abu Bakr and Umar – Umar fines the workers

Al-Abbas said to Ali^{asws}, 'What is your^{asws} opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?' So Ali^{asws} looked at the ones around him^{asws}, then his^{asws} eyes filled up with tears, then he^{asws} said: 'In appreciation for the strike which he struck at Fatima^{asws}, with the whip. She^{asws} passed away, and on her^{asws} shoulder was the effect of it, like a bruise and swelling'.

ثم قال عليه السلام: العجب مما أشربت قلوب هذه الأمة من حب هذا الرجل وصاحبه من قبله، والتسليم له في كل شيء أحدثه لئن كان عماله خونة وكان هذا المال في أيديهم خيانة ما كان حل له تركه، وكان له أن يأخذه كله فإنه فيئ المسلمين، فما له يأخذ نصفه ويترك نصفه؟ ولئن كانوا غير خونة فما حل له أن يأخذ أموالهم ولا شيئا منهم قليلا ولا كثيرا، وإنما أخذ أنصافها. ولو كانت في أيديهم خيانة ثم لم يقرروا بها ولم تقم عليهم البينة ما حل له أن يأخذ منهم قليلا ولا كثيرا وأعجب من ذلك إعادته إياهم إلى أعمالهم لئن كانوا خونة ما حل له أن يستعملهم، ولئن كانوا غير خونة ما حلت له أموالهم.

Then he^{asws} said: 'The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in everything 'new' that he comes up with. If his (2nd Caliph's) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

So what made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it. And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot. And what is even stranger than that is that he has reinstated some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)'.

أمير المؤمنين عليه السلام يتعجب من ميل الناس إلى البدع

ثم أقبل علي عليه السلام على القوم فقال: العجب لقوم يرون سنة نبيهم تتبدل وتتغير شيئاً شيئاً وباباً باباً ثم يرضون ولا ينكرون، بل يغضبون له ويعتبون على من عاب عليه وأنكره ثم يجيئ قوم بعدنا، فيتبعون بدعته وجوره وأحداثه ويتخذون أحداثه سنة وديناً يتقربون بها إلى الله في مثل:

Amir-ul-Momineen^{asws} wonders at people's tendencies towards the innovations

Then Ali^{asws} turned towards the people and said: 'It is strange that the people are seeing the 'Sunnah'^[23] of their Prophet^{saww} being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denys him instead. Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as 'Sunnah' and make it to be their religion, in order to be close to Allah^{azwj} by these. For example -

نقل مقام إبراهيم عليه السلام إلى موضعه في الجاهلية

تحويله مقام إبراهيم عليه السلام من الموضع الذي وضعه فيه رسول الله صلى الله عليه وآله إلى الموضع الذي كان فيه في الجاهلية الذي حوله منه رسول الله صلى الله عليه وآله.

Relocation of the 'Maqaam-e-Ibrahim^{asws}' to where it used to be in the era of Ignorance

He (Umar) transferred the 'Maqaam-e-Ibrahim^{as}' from the place where it was placed by the Messenger of Allah^{saww} to the place

which it used to be in the era of ignorance, where the Messenger of Allah^{saww} had moved it from (upon conquering Mecca).

تغيير صاع رسول الله صلى الله عليه وآله ومدّه

وفي تغييره صاع رسول الله صلى الله عليه وآله ومدّه، وفيهما فريضة وسنة. فما كان زيادته إلا سوء لأن المساكين - في كفارة اليمين والظهار - بهما يعطون ما يجب من الزرع. وقد قال رسول الله صلى الله عليه وآله: (اللهم بارك لنا في مدنا وصاعنا). لا يحولون بينه وبين ذلك، لكنهم رضوا وقبلوا ما صنع.

Changing of the weight measures of the Messenger of Allah^{saww} of ‘Sa’a’ and ‘Mudd’

And with regards to him changing the *Sa’a* of the Messenger of Allah^{saww} and his^{saww} *Mudd*, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the oath and the ‘*Zihaar*’ – by both of these they give what is obligatory for them. And the Messenger of Allah^{saww} has said: ‘Our Allah^{azwj}, Bless for us with regards for our *Mudd* and our *Sa’a*!’ They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

غصب فداك

وقبضه وصاحبه فداك وهي في يد فاطمة عليها السلام مقبوضة قد أكلت غلتها على عهد النبي صلى الله عليه وآله. فسألها البينة على ما في يدها ولم يصدقها ولا صدق أم أيمن. وهو يعلم يقينا - كما نعلم - أنها في يدها. ولم يكن يحل له أن يسألها البينة على ما في يدها ولا أن يتهمها.

Usurpation of Fadak

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of Fatima^{asws}. She^{asws} had consumed from its yield in the era of the Prophet^{saww}. So they asked her^{asws} for proof for that which was already in her^{asws} hands, and neither did they ratify her^{asws} nor Umm Ayman^{ra} (Bibi Fizza). And he knew with conviction – just as we^{asws} know – that it was in her^{asws} hands. And it was not permissible for him to ask her^{asws} for proof for that which was already in her^{asws} hands, or for him to hurl accusations at her^{asws}.

ثم استحسن الناس ذلك وحمدوه وقالوا: (إنما حمله على ذلك الورع والفضل) ثم حسن قبح فعلهما أن عدلا عنها فقالا: (نظن إن فاطمة لن تقول إلا حقا وإن عليا لم يشهد إلا بحق، ولو كانت مع أم أيمن امرأة أخرى أمضيناها لها). فحظيا بذلك عند الجهال وما هما ومن أمرهما أن يكونا حاكمين فيعطيان أو يمنعان؟ ولكن الأمة ابتلوا بهما فأدخلا أنفسهما فيما لا حق لهما فيه ولا علم لهما به.

Then the people beautified that and praised him for it and said, 'But he did that due to his piety and virtue'. Then they beautified the ugly deeds of them both as being fair and equitable. So they said, 'We think that Fatima^{asws} did not say except for the truth, and that Ali^{asws} did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her^{asws}'. So they both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?' But, the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها - : (أليست في يدي وفيها وكيلى وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي)؟ قالوا: بلى. قالت: (فلم تسألني البينة على ما في يدي)؟ قالوا: لأنها فيئ المسلمين، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون - : (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركبها. أرايتما إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألونني البينة أم تسألونهم)؟ قالوا: بل نسألك.

And Fatima^{asws} had said to them both – when he wanted to take it (Fadak) away from her^{asws}, and it was in her^{asws} hands: ‘Is this not in my^{asws} hands and my^{asws} representative regarding it is here, and I^{asws} had consumed the yield from it whilst the Messenger of Allah^{saww} was alive?’ He said, ‘Yes’. She^{asws} said: ‘So why do you ask me^{asws} for the proof on that which is already in my^{asws} hands?’ He said, ‘Because this is war booty for the Muslims, so you^{asws} produce the proof otherwise we will not give it’. She^{asws} said to both of them – and the people around them were listening: ‘Do the two of you want to turn back what the Messenger of Allah^{saww} has done, and you both are issuing a ruling with regards to us^{asws} especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{asws} were to claim to be in my^{asws} hands from the wealth of the Muslims, you will ask me^{asws} for the proof or from them?’ They said, ‘But we will ask you^{asws}’.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألونني؟) فغضب عمر وقال: إن هذا فيئ للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She^{asws} said: ‘If all the Muslims were to make a claim for that which is in my^{asws} hands, you will ask them for the proof or from me^{asws}?’ Umar got angry and said: ‘This is the ‘Fey’ (war booty) for the Muslims and their land, and it is in the hands of Fatima^{asws} and she^{asws} is consuming the yield of it, so if she^{asws} can establish proof on what she^{asws} is claiming that the Messenger of Allah^{saww} gifted it to her^{asws} from between the Muslims – and it is their war booty and their right – we will look into that’.

فقالت: حسبني أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة)؟ قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ رأيتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So she^{asws} said: 'It is sufficient for me^{asws} that I^{asws} should adjure you with Allah^{azwj} as Witness, O you people, but have you not heard the Messenger of Allah^{saww} say: 'My^{saww} daughter^{asws} is the Chieftess of the women of the Paradise?' They said, 'Our Allah^{azwj}, yes, we have heard it from the Messenger of Allah^{saww}'. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{asws} for immorality, or two men for theft, you will ratify them against me^{asws}?' As for Abu Bakr, he was silent, but not Umar. He said, 'Yes, we will apply the Limits (of the Law) on you^{asws}'.

فقال: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز على سيدة نساء أهل الجنة شهادة أو يقيم عليها حدا لملعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيرا) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She said: 'You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad^{saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{asws}, is an accursed infidel by what Allah^{azwj} Sent down upon Muhammad^{saww}, because they^{asws} are the ones from whom^{asws} Allah^{azwj} has kept away all uncleanness and Purified them^{asws} with a thorough Purifying **[33:33]**. It is not permissible to have witnesses against them^{asws} because they^{asws} are infallible from every evil, and pure from every immorality.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوما شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me^{asws} – O Umar – who are the People^{asws} (Ahl) of this Verse? If the people testify against them^{asws} or any one^{asws} from them^{asws}, of Polytheism or infidelity, or immorality, will the Muslims keep away from them^{asws} and apply the Limits (of the Law) on

them^{asws}?' He said, 'Yes, and they^{asws} and the rest of the people with regards to that are not but equal'.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكنت

She^{asws} said: 'You have lied and transgressed (Kufr), they^{asws} and the rest of the people are not equal with regards to that because Allah^{azwj} has Made them^{asws} to be Infallible and Revealed their^{asws} Infallibility, and their^{asws} Purification, and Kept away from them^{asws}, the impurities. Therefore the one who ratifies against them^{asws}, he has lied against Allah^{azwj} and his^{azwj} Messenger^{saww}'. Abu Bakr said, 'I am holding you on oath – O Umar – to keep quiet'.

مؤامرة قتل أمير المؤمنين عليه السلام

فلما أن كان الليل أرسلنا إلى خالد بن الوليد فقالوا: إنا نريد أن نسر إليك أمرا ونحملكه لنقتلنا بك. فقال: احملاني على ما شئتما، فإني طوع أيديكما. فقالا له: (إنه لا ينفعا ما نحن فيه من الملك والسلطان ما دام علي حيا أما سمعت ما قال لنا وما استقبلنا به؟ ونحن لا نأمنه أن يدعو في السر فيستجيب له قوم فيناهضنا فإنه أشجع العرب، وقد ارتكبنا منه ما رأيت وغلبناه على ملك ابن عمه ولا حق لنا فيه، وانتزعنا فذك من امرأته. فإذا صليت بالناس صلاة الغداة فقم إلى جنبه وليكن سيفك معك، فإذا صليت وسلمت فاضرب عنقه)

A conspiracy to kill Amir-ul-Momineen^{asws}

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, 'We want to issue a secret command to you, and trust that you will be steadfast with it'. He said, 'Burden me with whatsoever you like, for I am obedient at your hands'. They said to him, 'This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali^{asws} is still alive. Did you hear what he^{asws} said to us and what

he^{asws} had replied back out to us? And we do not feel secure for he^{asws} might call in secret, so the people would respond to him^{asws} and he^{asws} will confront us since he^{asws} is the bravest of the Arabs. And we have committed from it what you have seen, and have overcome the kingdom of the son^{as} of his^{saww} uncle^{as} whilst we had no rights with regards to it, and we confiscated Fadak from his^{asws} wife^{asws}. So when you Pray the morning Prayer with the people, stand beside him^{asws} and have your sword with you, and when I send the salutations in the Prayer, strike his^{asws} neck’.

قال علي عليه السلام: فصلى خالد بن الوليد بجنبي متقلدا السيف. فقام أبو بكر في الصلاة وجعل يؤامر نفسه وندم وأسقط في يده حتى كادت الشمس أن تطلع ثم قال - قبل أن يسلم -: (لا تفعل ما أمرتك) ثم سلم فقلت لخالد: وما ذاك؟ قال: كان قد أمرني - إذا سلم - أن أضرب عنقك قلت: أو كنت فاعلا؟ قال: إي وربي إذا لفعلت

Ali^{asws} said: ‘Khalid Prayed by my^{asws} side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: ‘Do not do what I had ordered you to’. Then he sent salutations. I^{asws} said to Khalid: ‘And what was that about?’ He said, ‘He had ordered me – when he sends salutations – that I should strike your^{asws} neck’. I^{asws} said: ‘Would you have done it?’ He said, ‘Yes, and by my Lord^{azwj}, I would have done it’.

حبس الخمس

قال سليم: ثم أقبل عليه السلام على العباس وعلى من حوله، ثم قال: ألا تعجبون من حبسه وحبس صاحبه عنا سهم ذي القربى الذي فرضه الله لنا في القرآن؟ وقد علم الله أنهم سيظلمونه وينتزعونه منا، فقال: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان).

Withholding of Al-Khums

Sulaym said, ‘Then he^{asws} turned towards Al-Abbas and those who were around him, then said: ‘Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah^{azwj} had Obligated for us^{asws} in the Quran? And Allah^{azwj} Knew that they would oppress us by it and seize it from us^{asws}, so He^{azwj} Said: “[8:41] (And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer), if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met”.

إلحاق بيت جعفر بالمسجد

والعجب لهدمه منزل أخي جعفر وإلحاقه في المسجد، ولم يعط بنيه من ثمنه قليلا ولا كثيرا. ثم لم يعب ذلك عليه الناس ولم يغيروه، فكأنما أخذ منزل رجل من الديلم.

The joining of the house of Ja’far with the Masjid

And it is strange that he demolished the house of my^{asws} brother Ja’far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from ‘Daylam’.

البدعة في غسل الجنابة

والعجب لجهله وجهل الأمة أنه كتب إلى جميع عماله: (أن الجنب إذا لم يجد الماء فليس له أن يصلي وليس له أن يتيمم بالصعيد حتى يجد الماء وإن لم يجده حتى يلقي الله) ثم قبل الناس ذلك ورضوا به، وقد علم وعلم الناس أن رسول الله صلى الله عليه وآله قد أمر عمارا وأمر أبا ذر أن يتيمما من الجنابة ويصليا، وشهدا به عنده وغيرهما فلم يقبل ذلك ولم يرفع به رأسا.

The innovation regarding the Major Ablution (Ghusl Al-Janaba)

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, ‘The one who is in requirement of the major ablution, if he does not find water, it is not upon him to Pray and it is not upon him to perform ‘*Tayammum*’ with the earth until he does find water, even though he does not find it until he meets Allah^{azwj}’ Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah^{saww} had ordered Ammar and ordered Abu Dharr^{ar} that they should perform *Tayammum* from the ‘*Janaaba*’^[24] and Pray, and he was a witness to it as well as the others, but he did not accept that and did not approve it (the way of the holy Prophet^{saww}).

البدعة في إرث الجد

والعجب لما خلطا قضايا مختلفة في الجد بغير علم تعسفا وجهلا وادعائهما ما لم يعلما جرأة على الله وقلة ورع. ادعيا أن رسول الله صلى الله عليه وآله مات ولم يقض في الجد شيئا منه ولم يدع أحد يعلم ما للجد من الميراث ثم تابعوهما على ذلك وصدقوهما.

The innovation regarding the inheritance from the grandfather

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah^{azwj} and their lack of piety. They claimed that the Messenger of Allah^{azwj} passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and supported the two of them.

عتق أمهات الأولاد

وعتقه أمهات الأولاد فأخذ الناس بقوله وتركوا أمر رسول الله صلى الله عليه وآله.

Liberation of the (slave) mothers of the boys

And the freeing of the mothers of the boys (*Ummuhaat Al-Awlaad*), so the people took his word but left (ignored) the order of the Messenger of Allah^{saww}.

القضاء الباطل في ثلاثة أشخاص
وما صنع بنصر بن الحجاج وبجعة من سليم وبابن وبرة.

The false Judgement regarding three persons

And what he did with Nasr Bin Al-Hajjaj, and with Jo'da and the son of Wabrat.

البدعة في الطلاق
وأعجب من ذلك أن أبا كنف العبدى أتاه فقال: (إني طلقت امرأتي وأنا غائب فوصل إليها الطلاق. ثم راجعتها وهي في عدتها وكتبت إليها فلم يصل الكتاب إليها حتى تزوجت). فكتب له: (إن كان هذا الذي تزوجها قد دخل بها فهي امرأته، وإن كان لم يدخل بها فهي امرأتك) وكتب له ذلك وأنا شاهد، فلم يشاورني ولم يسألني، يرى استغناؤه بعلمه عني، فأردت أن أنهاه، ثم قلت: (ما أبالي أن يفضحه الله). ثم لم يعبه الناس بل استحسونه واتخذوه سنة وقبلوه منه ورأوه صوابا وذلك قضاء لو قضى به مجنون نحيف سخي لما زاد.

The innovation regarding the divorce

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, 'I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her

until after she had remarried'. He (Umar) wrote to him, 'If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife'. And he wrote that to him, and I^{asws} am a witness to it. He never consulted me^{asws} and did not even ask me^{asws} about it. He thought that due to his knowledge, he was in no need of me^{asws}. I^{asws} intended to prevent him, but then I^{asws} thought: 'What do I^{asws} care if Allah^{azwj} Exposes him'. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgement that even if an insane person were to judge it, he would not have exceeded this.

إسقاط أجزاء الأذان

ثم تركه من الأذان (حي على خير العمل)، فاتخذوه سنة وتابعوه على ذلك.

The dropping of the parts of the Call (to Prayer)

Then he left from the Call to Prayer (Azaan), 'Hurry to the best of the deeds' (Hayya Alaa Khayr Al-Amal). So they took to his ways and followed him on that.

البدعة في حكم المفقود زوجها

وقضيته في المفقود وأن (أجل امرأته أربع سنين، ثم تتزوج، فإن جاء زوجها خير بين امرأته وبين الصداق). فاستحسنه الناس واتخذوه سنة وقبلوه منه جهلا وقلة علم بكتاب الله عز وجل وسنة نبيه.

The innovation regarding the matter of the missing husband

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. So if her husband turns up

then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}.

بدعه في الأعاجم وإخراجه من المدينة كل أعجمي

His Innovation regarding the non-Arabs and his expelling of all the non-Arabs from Al-Medina.

وإرساله إلى عماله بالبصرة بحبل طوله خمسة أشبار وقوله: (من أخذتموه من الأعاجم فبلغ طول هذا الحبل فاضربوا عنقه)!

And his sending of a rope to his office bearers in Al-Basra the length of five spans 'Ashbaar' and his statement, 'Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off'.

ورده سبايا تستر وهن حبالى!!

And he returned the female captives who were secretly carrying a child.

وإرساله بحبل في صبيان سرقوا بالبصرة وقوله: (من بلغ طول هذا الحبل فاقتطعوه)

And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, 'Anyone who has reached the length of this rope, so cut off (his hands)'.

وأعجب من ذلك أن كذايا رجم بكذابة فقبلها وقبلها الجهال فزعموا أن الملك ينطق على لسانه ويلقنه

And even stranger than that is the stoning of the liar by a liar. So they accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him.

وإعتاقه سبايا أهل اليمن.

And his releasing of the captives of the people of Yemen.

*** 2 * معصية أبي بكر وعمر للرسول صلى الله عليه وآله واعتراضاتهما عليه**

وتخلفه وصاحبه عن جيش أسامة بن زيد مع تسليمهما عليه بالأمرة.

2 - Disobedience of Abu Bakr and Umar to the Messenger of Allah^{saww} and their objections against him^{saww}

And his staying behind along with his companion, from the army of Usama Bin Zayd, after having greeted him as an Emir.

ثم أعجب من ذلك أنه قد علم الله وعلمه الناس أنه الذي صد رسول الله صلى الله عليه وآله عن الكتف الذي دعاه به. ثم لم يضره ذلك عندهم ولم ينقصه.

Then even stranger than that is that he knew, and Allah^{azwj} also Knew, and the people knew as well that he was the one who was repelled by the Messenger of Allah^{saww}, when (Prophet^{saww}) asked for the paper (and ink)^[25]. Then it did not matter to them, nor did they find any fault with him.

وإنه صاحب صفة حين قال لها ما قال. فغضب رسول الله صلى الله عليه وآله حتى قال ما قال.

And it was him who said to Safiya what he said. So the Messenger of Allah^{saww} was angry to the extent that he^{saww} said what he^{saww} said.

وإنه وصاحبه اللذان كفا عن قتل الرجل الذي أمرهما رسول الله صلى الله عليه وآله بقتله، ثم أمرني بعدهما وقال النبي صلى الله عليه وآله في ذلك ما قال.

And it was him and his companion who both held back from killing the man whom the Messenger of Allah^{saww} had ordered both of

them to kill. Then he^{saww} ordered me^{asws} to do it after these two, and the Prophet^{saww} said with regards to it, that which he^{saww} said.

وأمر النبي صلى الله عليه وآله أبا بكر ينادي في الناس: (إنه من لقي الله موحدًا لا يشرك به شيئًا دخل الجنة)، فردّه عمر وأطاعه أبو بكر وعصى رسول الله صلى الله عليه وآله فلم تنفذ أمره، فقال رسول الله صلى الله عليه وآله في ذلك ما قال.

And the Prophet^{saww} ordered Abu Bakr to call out within the people, 'The one who meets Allah^{azwj} as a Monotheist, not having associated anything by it, will enter the Paradise'. Umar sent him back, and Abu Bakr obeyed him and disobeyed the Messenger of Allah^{saww}, and so he did not carry out his^{saww} order. So the Messenger of Allah^{saww} said regarding that what he^{saww} said.

فمساويه ومساوي صاحبه أكثر من أن تحصى أو تعد، ثم لم ينقصهم ذلك عند الجاهل والعامّة، وهما أحب إليهم من آبائهم وأمهاتهم وأنفسهم، ويبغضون لهما ما لا يبغضون لرسول الله صلى الله عليه وآله.

So, his evil actions and the evil actions of his companion are more numerous than what you can realise or count. Then they (the people) did not fault them due to their ignorance and the blindness, and these two are more beloved to them than their own fathers and their own mothers and their own selves. They get angry for these two (in their defence), and they do not get angry for the Messenger of Allah^{saww}.

إهانة عمر لرسول الله صلى الله عليه وآله

قال علي عليه السلام: ثم مررت بالصهاكي يوما فقال لي: (ما مثل محمد إلا كمثل نخلة نبتت في كناسة) فأتيت رسول الله صلى الله عليه وآله فذكرت له ذلك. فغضب النبي صلى الله عليه وآله وخرج مغضبا فأتى المنبر، وفزعت الأنصار فجاءت شاكّة في السلاح لما رأّت من غضب رسول الله صلى الله عليه وآله.

Umar Insults the Messenger of Allah^{saww}

Ali^{asws} said: 'One day I^{asws} passed by Al-Sahhaky (Umar, who was the son of Sahaak), so he said to me^{asws}, 'What is the example of Muhammad^{saww} except for the example of a date tree growing in the rubbish dump'. I^{asws} came up to the Messenger of Allah^{saww}, so I^{asws} mentioned that to him^{saww}. The Prophet^{saww} got grieved by it and came out distressed to the Pulpit, and the 'al-Ansar' (Helpers) were horrified by it and came out armed with their weapons when they saw the disapproval of the Messenger of Allah^{saww}.

فقال: ما بال أقوام يعيرونني بقرابتي؟ وقد سمعوا مني ما قلت في فضلهم وتقضيل الله إياهم وما اختصهم الله به من إذهاب الرجز عنهم وتطهير الله إياهم، وقد سمعتم ما قلت في أفضل أهل بيتي وخيرهم مما خصه الله به وأكرمه وفضله من سبقه في الإسلام وبلاؤه فيه وقرابته مني وأنه بمنزلة هارون من موسى، ثم تزعمون أن مثلي في أهل بيتي كمثل نخلة نبتت في كناسة؟

He^{saww} said: 'What is the problem with the people that they taunt me^{saww} by my^{asws} near relatives? And you have heard what I^{saww} have said regarding their^{asws} virtues and what virtues Allah^{azwj} has Preferred them^{asws} with and what Allah^{azwj} has Specialised them^{asws} with from keeping away the uncleanness from them^{asws}, and that Allah^{azwj} has indeed Purified them^{asws}. And you have heard what I^{saww} have said regarding the preferences of the People^{asws} of my^{saww} Household, and their goodness which Allah^{azwj} has Specialised him^{asws} with, and Honoured him^{asws}, and his^{asws} merits of being foremost in Islam, and the afflictions that he^{asws} had to bear with regards to it, and his^{asws} nearness to me^{saww}, and that he^{asws} is unto me^{saww} at the status which Haroun^{as} had with Musa^{as}, then you are alleging that my^{saww} example among the People^{asws} of my^{saww} Household is like the example of a date tree growing in a rubbish dump?

ألا إن الله خلق خلقه ففرقهم ففرقتين، فجعلني في خير الفريقين. ثم فرق الفرقة ثلاث فرق، شعوبا وقبائل وبيوتا وجعلني في خيرها شعبا وخيرها قبيلة. ثم جعلهم بيوتا فجعلني في خيرها بيتا، فذلك قوله: (إنما يريد الله ليذهب عنكم الرجز أهل البيت ويطهركم تطهيرا)، فحصلت في أهل بيتي وعترتي وأنا وأخي علي بن أبي طالب.

Nay! Allah^{azwj} Created His^{azwj} creation and divided it into two sections. He^{azwj} Made me^{saww} to be in the better of the two sects. Then He^{azwj} Separated the sect into three sections – nations, and tribes, and households, and Made me^{saww} to be in the best of the nations, and the best of the tribes. Then He^{azwj} Made them to be households, so He^{azwj} Made me^{saww} to be in the best of the Households, so that is His^{azwj} Statement **“[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”** So He^{azwj} Revealed this with regards to the People^{asws} of my^{saww} Household, and my^{saww} Family, and myself^{saww} and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

ألا وإن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر نظرة فاختار أخي عليا ووزيرِي ووصيِي وخليفتي في أمتي وولي كل مؤمن بعدي. فبعثني رسولا ونبييا ودليلا، فأوحى إلي أن أتكلم عليا أخا ووليا ووصيا وخليفة في أمتي بعدي. ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله ومن أحبه أحبه الله ومن أبغضه أبغضه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر.

Nay! And Allah^{azwj} Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). So He^{azwj} Chose me^{saww} from among them. Then He^{azwj} Looked (Considered) again, so He^{azwj} Chose my^{saww} brother Ali^{asws}, as my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph in my^{saww} community, and the guardian of every believer after me^{saww}. He^{azwj} Sent me^{saww} as a Messenger^{saww}, and as a Prophet^{saww}, and as evidence. So He^{azwj} Revealed unto me^{saww} that I^{saww} should take my^{saww} brother Ali^{asws} to be a guardian, and a Caliph for my^{saww} community after me^{saww}. Nay!

He^{asws} is the guardian of every believer after me^{saww}. The one who befriends him^{asws}, Allah^{saww} will Befriend him, and the one who is inimical to him^{asws}, Allah^{azwj} will be Inimical to him, the one who

loves him^{asws}, Allah^{azwj} will Love him, and the one who angers him^{asws}, Allah^{azwj} will be Angry with him. None will love him^{asws} except for a believer, and none will hate him except for an infidel.

رب الأرض بعدي وسكنها وهو كلمة الله التقوى وعروة الله الوثقى. أتريدون أن تطفئوا نور الله بأفواهكم؟ والله متم نوره ولو كره المشركون. ويريد أعداء الله أن يطفئوا نور أخي، ويأبى الله إلا أن يتم نوره. يا أيها الناس، ليبلغ مقالتى شاهدكم غائبكم. اللهم اشهد عليهم.

He^{asws} is the 'Raab ul Arz' (Lord of the earth and its inhabitants), after me^{saww}, and he^{asws} is the pious Word of Allah^{azwj} and the strong Rope of Allah^{azwj}. Do you want to extinguish the 'Noor Allah^{azwj}' (The Light of Allah^{azwj}) with your mouths? And Allah^{azwj} will Complete His^{azwj} Light even though the Polytheists may not like it. **[9:32]**. The enemies of Allah^{azwj} want to extinguish the Noor of my^{saww} brother, and Allah^{azwj} Refused that, except that He^{azwj} will Ensure the Completion of His^{azwj} Noor. O you people! Those who are witnesses to this should make my^{saww} words reach to those who are absent from among you. Our Allah^{azwj}, be a Witness to them!

يا أيها الناس، إن الله نظر نظرة ثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم. مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, Twelve Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other. Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}). The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they^{asws} are the ‘Hujjat Allah’ (Proofs of Allah^{azwj}) in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asw} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws}. Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبيين، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبيين وابنائي سيدا شباب أهل

الجنة.

Nay! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقي الله موحدا لا يشرك به شيئا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{as} who will meet Allah^{azwj} as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj} will Permit me^{saww} for the

intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى نضرب عنقه وليبر عترته. فقال: انسبوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{asws} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws}' – until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said – 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.

تحدي الرسول صلى الله عليه وآله لهم في أنسابهم وآخرتهم

فسألوني، فوالله لا يسألني رجل عن أبيه وعن أمه وعن نسبه إلا أخبرته به. فقام إليه رجل فقال: من أبي؟ فقال صلى الله عليه وآله: أبوك فلان الذي تدعى إليه. فحمد الله وأثنى عليه وقال: لو نسبتني إلى غيره لرضيت وسلمت. ثم قام إليه رجل آخر فقال له: من أبي؟ فقال: أبوك فلان - لغير أبيه الذي يدعى إليه - فارتد عن الإسلام. ثم قام إليه رجل آخر فقال: أمن أهل الجنة أنا أم من أهل النار؟ فقال: من أهل الجنة. ثم قام رجل آخر فقال: أمن أهل الجنة أنا أم من أهل النار؟ فقال: من أهل النار.

The Messenger of Allah^{saww} challenged them with regards to their lineages and (their fate) in the hereafter

So, ask me^{saww}, for by Allah^{azwj}, no man will ask me^{saww} about his father, and about his mother, and about his lineage, but I^{saww} will inform him about it' So a man stood up and said, 'Who is my father?' The Messenger of Allah^{saww} said: 'Your father is so and so, whom you are claiming him to be'. So he Praised Allah^{azwj} and Extolled Him^{azwj} and said, 'Had you^{saww} related me to someone else, I would have been pleased with it and would have accepted it'.

Then another man stood up to him^{saww} and said to him^{saww}, 'Who is my father?' So he^{saww} said: 'Your father is so and so' – someone other than whom he had been claiming him to be – so he reverted back from Islam (became an apostate). Then another man stood up to him^{saww} and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{saww} said: 'From the inhabitants of the Paradise'. Then another man stood up and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{saww} said: 'From the inhabitants of the Fire'.

اعتراض عمر بإهانتة لساحة رسول الله صلى الله عليه وآله القدسية

ثم قال رسول الله صلى الله عليه وآله - وهو مغضب - : ما يمنع الذي غير أفضل أهل بيتي وأخي ووزيري ووارثي ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي أن يقوم فيسألني من أبوه وأين هو، أفي الجنة أم في النار؟ فقام إليه عمر بن الخطاب فقال: أعوذ بالله من سخط الله وسخط رسوله، أعف عنا يا رسول الله عفا الله عنك، أقلنا أقالك الله، استرنا سترك الله، اصفح عنا صلى الله عليك. فاستحى رسول الله صلى الله عليه وآله فكف.

Umar's interception with his insult of the Holiness of the Messenger of Allah^{saww}

Then the Messenger of Allah^{saww} said – and he^{saww} was angry - : ‘What has prevented the one who taunted the preference of the People^{asws} of my^{saww} Household, and my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph in my^{saww} community, and my^{saww} Guardian of every believer after me^{saww}, to stand up so that he would question me^{saww} about his father and where he is to be, in the Paradise or in the Fire?’ So Umar Bin Al-Khattab stood up to him^{saww} saying, ‘I seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj} and the wrath of His^{azwj} Messenger^{saww}. Excuse us, O Messenger of Allah^{saww}, may Allah^{azwj} Excuse you^{saww}. Discharge us, may Allah^{azwj} Discharge you^{saww}. Veil us, may Allah^{azwj} Veil you^{saww}. Forgive us, may Allah^{azwj} Bless you^{saww}. The Messenger of Allah^{saww} did not want to embarrass him anymore, so he^{saww} stopped.

اعتراض عمر على رسول الله صلى الله عليه وآله في زكاة أموال العباس
قال علي عليه السلام: وهو صاحب العباس الذي بعثه رسول الله صلى الله عليه وآله ساعيا فرجع وقال: إن العباس قد منع صدقة ماله. فغضب رسول الله صلى الله عليه وآله وقال: (الحمد لله الذي عافانا أهل البيت من شر ما يلطخونا به. إن العباس لم يمنع صدقة ماله ولكنك عجلت عليه وقد عجل زكاة سنين. ثم أتاني بعد ذلك يطلب أن أمشي معه إلى رسول الله صلى الله عليه وآله شافعا ليرضى عنه، ففعلت.

Objection of Umar against the Messenger of Allah^{saww} regarding Zakaat of the wealth of Al-Abbas

Ali^{asws} said: 'And he (Umar) was with Al-Abbas when the Messenger of Allah^{saww} sent him to seek him. So he came back and said, 'Al-Abbas has refused to give charity from his wealth'. So the Messenger of Allah^{saww} was angered and said: 'Praise be to Allah^{azwj} Who has Excused us^{asws}, the People^{asws} of the Household from the evil of what they are mixing us up with. Al-Abbas never refused to give charity from his wealth, but you made haste towards him and wanted the Zakaat for two years'. Then he (Umar) came to me^{asws}, seeking that I^{asws} should walk with him to the Messenger of Allah^{saww} to intercede so that he^{saww} may be pleased with him. So I^{asws} did it'.

اعتراض عمر على رسول الله صلى الله عليه وآله في الصلاة على جنازة المنافق وهو صاحب عبد الله بن أبي سؤل

حين تقدم رسول الله صلى الله عليه وآله ليصلي عليه فأخذ بثوبه من ورائه فمده إليه من خلفه وقال: (قد نهاك الله أن تصلي عليه ولا يحل لك أن تصلي عليه) فقال له رسول الله صلى الله عليه وآله: ويلك، قد آذيتني إنما صليت عليه كرامة لابنه، وإني لأرجو أن يسلم به سبعون رجلاً من بني أبيه وأهل بيته. وما يدريك ما قلت، إنما دعوت الله عليه.

Objection of Umar against the Messenger of Allah^{saww} regarding the Prayer at the funeral of a hypocrite, and he was the companion Abdullah Bin Abu Salool

When the Messenger of Allah^{saww} stepped forward to Pray for him (Abdullah Bin Salool), he (Umar) grabbed his^{saww} garment from behind so it got extended from behind him^{saww}, and said, 'Allah^{azwj} has Prohibited you^{saww} that you^{saww} should Pray for him, and it is not Permissible for you^{saww} to Pray for him'. The Messenger

of Allah^{saww} said to him: 'Woe be unto you, for you have hurt me^{saww}. But, I^{saww} Pray for him for the honour of his son, and I^{saww} hope that seventy men from the children of his father and his family would embrace Islam. And what do you know what I^{saww} said, but I^{saww} called upon Allah^{azwj} for him'.

اعتراض عمر على رسول الله صلى الله عليه وآله في صلح الحديبية

وهو صاحب رسول الله صلى الله عليه وآله يوم الحديبية - حين كتب القضية - إذ قال له: أنعطي الدنيا في ديننا؟ ثم جعل يطوف في عسكر رسول الله صلى الله عليه وآله يشككهم ويحضضهم ويقول: (أنعطي الدنيا في ديننا؟ فقال رسول الله صلى الله عليه وآله: (افرجوا عني، أتريدون أن أغدر بذمتي؟ ولأفي لهم بما كتبت لهم، خذ يا سهيل بيد أبي جندل). فأخذه فشده وثاقا في الحديد. ثم جعل الله عاقبة أمر رسول الله صلى الله عليه وآله إلى الخير والرشد والهدى والعزة والفضل

Objection of Umar against the Messenger of Allah^{saww} regarding the Reconciliation of Al-Hudaybiyya

And he (Umar) was with Messenger of Allah^{saww} on the day of Al-Hudaybiyya – when he^{saww} wrote the decision – then he (Umar) said to him^{saww}, 'You^{saww} are giving us disgrace in our religion?' Then he went around the soldiers of the Messenger of Allah^{saww}, causing in them doubt and stirring them and saying, 'He^{saww} is disgracing us in our religion?' So the Messenger of Allah^{saww} said: 'Go away from me^{saww}, do you desire that I^{saww} should betray my^{saww} responsibility? In order for me^{saww} to be faithful to them with what I^{saww} write to them, O Suhail, grab the hand of Abu Jandal (Umar)'. So he grabbed his hands and held them in chains. Then, Allah^{azwj} Made the end result of the matter of the Messenger of Allah^{saww} to be good, and correct, and Guided, and honourable, and virtuous.

اعتراض عمر يوم غدير خم

وهو صاحب يوم غدیر خم إذ قال هو وصاحبه - حين نصبني رسول الله صلى الله عليه وآله لولائتي - فقال: (ما يألو أن يرفع خسيسته) وقال الآخر: (ما يألو رفعا بضبع ابن عمه) وقال لصاحبه - وأنا منصوب -: (إن هذه لهي الكرامة). فقطب صاحبه في وجهه وقال: لا والله لا أسمع له ولا أطيع أبدا ثم اتكأ عليه ثم تمطى وانصرفا، فأنزل الله فيه: (فلا صدق ولا صلى ولكن كذب وتولى ثم ذهب إلى أهله يتمطى، أولى لك فأولى، ثم أولى لك فأولى) ، وعيدا من الله له وانتهارا.

Objection of Umar on the Day of Ghadeer Khum

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when the Messenger of Allah^{saww} established my^{asws} Wilayah – so he said, ‘He^{saww} never misses an opportunity to elevate (the status of) his^{saww} relative’. So the other one said, ‘He^{saww} never misses an opportunity to elevate the son^{asws} of his^{saww} uncle^{asws}’. So he said to his companion – and he^{asws} had already been appointed -, ‘This is a prestige for him^{asws}’. So his companion had a frown on his face and said, ‘No, by Allah^{azwj}, I will not listen to him^{asws}, nor will I obey him^{asws} ever’. Then he leaned upon him, stretched out and left. So Allah^{azwj} Revealed with regards to it **“[75:31] So he did not accept the truth, nor did he pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness. [75:34] Nearer to you (is destruction) and nearer, [75:35] Again (consider how) nearer to you and nearer.”**

اعتراض عمر في مرض علي عليه السلام واستهزاءه

وهو الذي دخل علي مع رسول الله صلى الله عليه وآله يعودني في رهط من أصحابه، حين غمزه صاحبه فقام وقال: يا رسول الله، إنك قد كنت عهدت إلينا في علي عهدا وإنني لأراه لما به فإن هلك فإلى من؟ فقال رسول الله صلى الله عليه وآله: إجلس، فأعادها ثلاث مرات، فأقبل عليهما رسول الله صلى الله عليه وآله فقال: إيه، والله إنه لا يموت في مرضه هذا. والله لا يموت حتى تمليه غيظا وتوسعاه غدرا وظلما، ثم تجداه صابرا قواما. ولا يموت حتى يلقي منكما هنات وهنات، ولا يموت إلا شهيدا مقتولا.

Objection of Umar during the illness of Ali^{asws} and his mockery

And he is the one who came along with the Messenger of Allah^{saww}, hurting me in the group of his companions, when he winked at his companion, so he stood up and said, 'O Messenger of Allah^{saww}, you^{saww} have made an oath to us about Ali^{asws}, and I cannot see who it will be if he^{asws} were to perish in this?' So the Messenger of Allah^{saww} said: 'Sit down'. He^{saww} called this out three times. The Messenger of Allah^{saww} addressed them both saying: 'By Allah^{azwj}, he^{asws} will not pass away in this illness of his^{asws}. By Allah^{azwj}, he^{asws} will not pass away until you two fill him^{asws} with rage, and heap upon him^{asws} treacheries and injustices, then you will find him to be patient and consistent. And he^{asws} will not pass away until he^{asws} receives from you both errors upon errors, and he^{asws} will not pass away except as a martyr, an assassinated one'.

*** 3 * إتمام الحجة على أبي بكر وعمر وعثمان في خلافة علي عليه السلام**

وأعظم من ذلك كله أن رسول الله صلى الله عليه وآله جمع ثمانين رجلاً، أربعين من العرب وأربعين من العجم - وهما فيهم - فسلموا علي بإمرة المؤمنين. ثم قال: (إني أشهدكم أن علياً أخي ووزيرى ووارثى وخليفتى فى أمتى ووصيى فى أهلى وولى كل مؤمن بعدى، فاسمعوا له وأطيعوا)، وفيهم أبو بكر وعمر وعثمان وطلحة والزبير وسعد وعبد الرحمن بن عوف وأبو عبيدة وسالم ومعاذ بن جبل ورهط من الأنصار. ثم قال: (إني أشهد الله عليكم).

3 – Completion of argument on Abu Bakr, and Umar, and Usman during the Caliphate of Ali^{asws}

And greater than all of that is that the Messenger of Allah^{saww} gathered eighty men, forty from the Arabs and forty from

the non-Arabs – and they were both among them – so they greeted me^{asws} as *Amir-ul-Momineen*^{asws}. Then he^{saww} said: ‘I^{saww} hold you all as witnesses that Ali^{asws} is my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} caliph in my^{saww} community, and my^{saww} successor^{asws} in my^{saww} Family, and my^{saww} guardian on every believer after me^{saww}. So listen to him^{asws} and obey him^{asws}’. And among them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Sa’d, and Abdul Rahmaan Bin Awf, and Abu Ubeyda, and Saalim, and Ma’az Bin Jabal, and a group from the ‘al-Ansar’ (the Helpers)^[26]. Then he^{saww} said: ‘I^{saww} keep Allah^{azwj} as a Witness on you all’.

الانتخاب أو الانتصاب أو الشورى

ثم أقبل علي عليه السلام على القوم فقال: سبحان الله، مما أشربت قلوب هذه الأمة من بليتهما وفتنتهما، من عجلها وسامريها. إنهم أقرؤا وادعوا أن رسول الله صلى الله عليه وآله لم يستخلف أحدا وأنه أمر بالشورى وقال من قال: (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإن نبي الله قال: (إن الله لم يكن ليجمع لنا أهل البيت بين النبوة والخلافة)، وقد قال لأولئك الثمانين رجلا: (سلموا على علي عليه السلام بإمرة المؤمنين) وأشهدهم على ما أشهدهم عليه.

The election, or the selection, or the consultation

Then Ali^{asws} turned towards the people and said: ‘Glory be to Allah^{azwj}! What the hearts of the people have drunk from the afflictions and the discords of these two, from the calf and the Samiri of the people. They all accepted, and then claimed that the Messenger of Allah^{saww} never left behind anyone (as Caliph), and he ordered for the consultation, and so said the one who said that the Messenger of Allah^{saww} never left behind anyone (as Caliph) and that the Prophet^{saww} of Allah^{azwj} said that: ‘Allah^{azwj} never Gathers together for us^{asws} the People^{asws} of the Household, the Prophet-hood and the Caliphate’. And he^{saww} said to eighty of those people:

‘Greet Ali^{asws} as ‘Amir-ul-Momineen’, and made them witnesses over it, along with others who also witnessed it.

والعجب أنهم أقرّوا ثم ادعوا أن رسول الله صلى الله عليه وآله لم يستخلف أحدا وأنهم أمروا بالشورى، ثم أقرّوا أنهم لم يشاوروا في أبي بكر وأن بيعته كانت فلتة. وأي ذنب أعظم من الفلتة.

And it is strange that they accepted, and then claimed that the Messenger of Allah^{saww} never left behind anyone (as Caliph), and so they ordered for the consultation. Then they accepted that they themselves never had a consultation with regards to Abu Bakr (becoming caliph), and that the allegiance to him happened as a slip. And which sin is greater than the slip.

ثم استخلف أبو بكر عمر ولم يقتد برسول الله صلى الله عليه وآله فيدعهم بغير استخلاف فقليل له في ذلك، فقال: (أدع أمة محمد كالنعل الخلق، أدعهم بغير أحد أستخلف عليهم)؟ طعنا منه على رسول الله صلى الله عليه وآله ورغبة عن رأيه

Then Abu Bakr made Umar to be the Caliph, while not adhering to the way of the Messenger of Allah^{saww} that he had alleged not to have left behind a Caliph. When people reminded him of that. He (Abu Bakr) said, ‘Shall I leave the community of Muhammad^{saww} like a broken slipper, leaving them without anyone as Caliph over them?’ This was his taunt on the Messenger of Allah^{saww}, and he was away from his^{saww} opinion.

ثم صنع عمر شيئا ثالثا. لم يدعهم على ما ادعى أن رسول الله صلى الله عليه وآله لم يستخلف ولا استخلف كما استخلف أبو بكر، وجاء بشيء ثالث وجعلها شورى بين ستة نفر وأخرج منها جميع العرب. ثم حظى بذلك عند العامة، فجعلهم مع ما أشربت قلوبهم من الفتنة والضلالة أقراني ثم بايع ابن عوف عثمان فبايعوه، وقد سمعوا من رسول الله صلى الله عليه وآله في عثمان ما قد سمعوا من لعنه إياه في غير موطن.

Then Umar came up a third thing (for the selection of a caliph). He did not leave them on what he had claimed that the Messenger of Allah^{saww} never left behind a Caliph, nor did he appoint a Caliph as Abu Bakr had appointed, and came up with a third scenario. He made it a consultation between six people and excluded from it all

the Arabs. Then he gained the support for that among the general public. He made them to be with those whose hearts drank from the afflictions and the errors. Ibn Awf accepted me^{asws}, then paid allegiance to Usman, so they all paid allegiance to him, and they had heard from the Messenger of Allah^{saww} with regards to Usman what they had heard from him^{saww} having cursed him in other places.

أبو بكر وعمر أسوء حالا من عثمان

فعثمان على ما كان عليه خير منهما. ولقد قال منذ أيام قولا رقت له وأعجبتني مقالته. بينما أنا قاعد عنده في بيته إذ أتته عائشة وحفصة تطلبان ميراثهما من ضياع رسول الله صلى الله عليه وآله وأمواله التي بيده، فقال: (لا والله ولا كرامة لكما ولا نعمت عنه ولكن أجز شهدتكما على أنفسكما. فإنكما شهدتما عند أبيكما أنكما سمعتما من رسول الله صلى الله عليه وآله يقول: (النبي لا يورث، ما ترك فهو صدقة). ثم لقنتما أعرابيا جلفا يبول على عقبه ويتطهر ببوله (مالك بن أوس بن الحدثان) فشهد معكما، ولم يكن في أصحاب رسول الله صلى الله عليه وآله من المهاجرين ولا من الأنصار أحد شهد بذلك غيركما وغير أعرابي.

Abu Bakr and Umar were worse than Usman

As for Usman, he was better than the two of them. He said some words, days ago, that I^{asws} sympathised with and his speech pleased me^{asws}. I^{asws} was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of the Messenger of Allah^{saww}, and their wealth which was in his hands. He said, 'No, by Allah^{azwj}, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two bore against yourselves. The two of you bore testified to your own two fathers that you two had heard the Messenger of Allah^{saww} saying: 'The Prophet^{saww} does not bequeath, whatsoever that he^{saww} leaves behind is charity'. Then the two of you teamed-up an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the

companions of the Messenger of Allah^{saww} neither from the Emigrants nor from the Helpers who testified to that apart from the two of you and that Bedouin.

أما والله، ما أشك أنه قد كذب على رسول الله صلى الله عليه وآله وكذبتما عليه معه. ولكني أجزى شهادتكما على أنفسكما فاذهبا فلا حق لكما. فانصرفتا من عنده تلعنانه وتشتمانه. فقال: أرجعا، أليس قد شهدتما بذلك عند أبي بكر؟ قالتا: نعم. قال: فإن شهدتما بحق فلا حق لكما، وإن كنتما شهدتما بباطل فعليكما وعلى من أجاز شهادتكما على أهل هذا البيت لعنة الله والملائكة والناس أجمعين.

But, by Allah^{azwj}, there is no doubt that he lied against the Messenger of Allah^{saww}, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. So, the two of them left from his presence cursing and insulting him.

So he said, 'Come back, did not the two of you testify that in the presence of Abu Bakr?' They said, 'Yes'. He said, 'So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah^{azwj} and His^{azwj} Angels, and all of the people'.

قال عليه السلام: ثم نظر إلي فتبسم ثم قال: يا أبا الحسن، أشفيتك منهما؟ قلت: نعم، والله وأبلغت وقلت حقا، فلا يرغم الله إلا أناقهما. فرققت لعثمان وعلمت أنه إنما أراد بذلك رضائي وأنه أقرب منهما رحما وأكف عنا منهما، ح وإن كان لا عذر له ولا حجة بتأثيره علينا وادعائه حقا.

He^{asws} said: 'Then he (Usman) looked at me^{asws}, smiled, then said, 'O Abu Al-Hassan^{asws}, was I just with two of them?' I said, 'Yes, by Allah^{azwj}, you have conveyed and spoken the truth. Allah^{azwj} will not but humiliate the two of them'. I^{asws} sympathised with Usman, and I^{asws} knew that he only intended to please me^{asws} by that, and he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from us^{asws} (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us^{asws} and his claim over our^{asws} rights'.

HADEETH 15

(15) من احتجاجات أمير المؤمنين عليه السلام حول أبي بكر وعمر وعثمان

FROM THE ARGUMENTS OF AMIR- UL-MOMINEEN^{asws} AROUND ABU BAKR AND UMAR AND USMAN

وصف رجال الحرب

أبان عن سليم، قال: سمعت علي بن أبي طالب عليه السلام يقول قبل وقعة صفين: إن هؤلاء القوم لن ينيبوا إلى الحق ولا إلى كلمة سواء بيننا وبينهم حتى يرموا بالعساكر تتبعها العساكر، وحتى يردفوا بالكتائب تتبعها الكتائب، وحتى يجر ببلادهم الخميس تتبعها الخميس، وحتى تشن الغارات عليهم من كل فج عميق، وحتى يلقاهم قوم صدق صبر لا يزيدهم هلاك من هلك من قتلهم وموتاهم في سبيل الله إلا جدا في طاعة الله.

Description of the men of war

Abaan from Sulaym who said, 'I heard Ali^{asws} Bin Abu Talib^{asws} saying, before the event of Siffeen: 'These people will never come to the truth, nor to an equitable word between us and them until they are hit by an army followed by an army, and until this is added on by a battalion followed by a battalion, and until there come to their cities horses after horses, and until raids are launched upon them from every direction, and until they are met with a people who are truthful, patient, who do not get increased except in their efforts for their obedience to Allah^{azwj}, from the death from their battles and their deaths in the Way of Allah^{azwj}.

الصحبة الصادقون مع رسول الله صلى الله عليه وآله

والله لقد رأيتنا مع رسول الله صلى الله عليه وآله نقتل آبائنا وأبنائنا وأخوانا وأعمامنا وأهل بيوتاتنا، ثم لا يزيدنا ذلك إلا إيماناً وتسليماً وجداً في طاعة الله واستقلالاً بمبارزة الأقران. وإن كان الرجل منا والرجل من عدونا ليتصاولان تصاول الفحلين، يتخالسان أنفسهما أيهما يسقي صاحبه كأس الموت. فمرة لنا من عدونا ومرة لعدونا منا. فلما رآنا الله صدقاً وصبراً أنزل الكتاب بحسن الثناء علينا والرضا عنا وأنزل علينا النصر.

Companionship of the sincere ones with the Messenger of Allah^{saww}

By Allah^{azwj}, we have seen with the Messenger of Allah^{saww}, our fathers got killed, and our sons, and our brothers, and our paternal uncles and our maternal uncles, and the people of our households, then that did not increase us except for our faith, and our submission, and our efforts in obedience to Allah^{azwj} and the enthusiasm in fighting against the enemies. When the man from us and the man from our enemies fought in a duel, both of them were sincerely determined to get the other one to drink from the cup of death. So sometimes it was for us from our enemies, and at times it was for our enemies from us. When Allah^{azwj} Saw us as sincere and patient, He^{azwj} Sent down the Book with good Praises for us, and was Pleased with us, and Sent down Help upon us.

فرار أبي بكر وعمر في الحروب وسوء أدبيهما عند الصلح

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالاً. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر).

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation

And I^{asws} am not saying that all those that were with the Messenger of Allah^{saww} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah^{azwj} Mighty and Majestic has Said **“[3:118] vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still”**.

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتوارى واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لأمس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah^{azwj} has Said **“[33:19] but when the fear is past, they will smite you with sharp tongues, covetous of the goods”**.

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكنيه -: (أبا فلان، اليوم يومك) فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

So he (Umar) never ceased to seek permission from the Messenger of Allah^{saww} to strike the neck of the men whom the Messenger of Allah^{saww} did not want to kill, so he^{saww} would refuse (him). And one day the Messenger of Allah^{saww} saw him with the weapon (put on him without being in the state of war), so the

Messenger of Allah^{saww} smiled, then said: ‘O father of so and so, today is your day’.

Al-Ash’as said, ‘You^{asws} have not made it known to me as to who is meant by that, from whom even the Satan^{la} would flee’. He^{asws} said: ‘O Ibn Qays, there is no safety with Allah^{azwj} from the sight of the Satan^{la} when he said it’.

إخبار أمير المؤمنين عليه السلام عن عاقبة أمر أصحابه

ثم قال: ولو كنا - حين كنا مع رسول الله صلى الله عليه وآله وتصيينا الشدائد والأذى والبأس - فعلنا كما تفعلون اليوم لما قام لله دين ولا أعز الله الإسلام. وأيم الله لتحتلبنها دما وندما وحسرة، فاحفظوا ما أقول لكم واذكروه. فليسلمن عليكم شراركم والأدعياء منكم والطلقاء والطرءاء والمنافقون، فليقتلنكم ثم لتدعن الله فلا يستجيب لكم ولا يرفع البلاء عنكم حتى تتوبوا وترجعوا فإن تتوبوا وترجعوا يستغفركم الله من فتنهم وضلالتهم كما استغفركم من شركم وجهالتكم.

Amir-ul-Momineen^{asws} informs his companion about the consequence of the matter

Then he^{asws} said: ‘And had we, when we were with the Messenger of Allah^{saww} and faced with hardship and extremities and evil, acted as you are acting today, the Religion of Allah^{azwj} would not have been established, nor would Allah^{azwj} have Honoured the Islam. And I^{asws} swear by Allah^{azwj} that this creates blood and shame and regret, so memorise what I^{asws} am saying to you all and mention it. Very soon you will be governed by the evil ones from among you, and the impostors from among you, and the freed captives, and the castaways and the hypocrites. So you will be slain and plead to Allah^{azwj} (for a refuge). (But) He^{azwj} will not Answer you, nor will He^{azwj} Lift the affliction from you until you repent and revert (back to just). If you were to repent and to return, Allah^{azwj} will Save you from your trials and your straying just as He^{azwj} Saved you from your evil and your ignorance.

التعجب من استخلاف أبي بكر وعمر وعثمان على الأمة

ألا إن العجب كل العجب من جهال هذه الأمة وضلالها وقادتها وساقطها إلى النار لأنهم قد سمعوا رسول الله صلى الله عليه وآله يقول عودا وبدءا: (ما ولت أمة رجلا قط أمرها وفيهم أعلم منه إلا لم يزل أمرهم يذهب سفلا حتى يرجعوا إلى ما تركوا)، فولوا أمرهم قبلي ثلاثة رهط ما منهم رجل جمع القرآن ولا يدعي أن له علما بكتاب الله ولا سنة نبيه. وقد علموا يقينا أنني أعلمهم بكتاب الله وسنة نبيه وأفقههم وأقرأهم لكتاب الله، وأقضاهم بحكم الله.

The strangeness of the Caliphate of Abu Bakr, and Umar and Usman on the community

Nay! The strangeness of all strange things is the ignorance of this community, and its straying, and its leaders driving it to the Fire, because they have heard the Messenger of Allah^{saww} saying, promising at the beginning: 'No community will hand over any of its commands to any man when there is a more knowledgeable one among them, except that it will not cease going lower in its affairs, until they return to what they had avoided'. So they gave the command to a group of three before me^{asws}, and there was no man among them who had collected the Quran nor made a claim to know the Book of Allah^{azwj}, nor the Sunnah of His^{azwj} Prophet^{saww}. And they had firm conviction that I^{asws} was more knowledgeable than them of the Book of Allah^{azwj}, and the Sunnah of His^{azwj} Prophet^{saww}, and more contemplative than them, and better read than them of the Book of Allah^{azwj}, and a better judge than them of the Judgements of Allah^{azwj}.

وأنه ليس رجل من الثلاثة له سابقة مع رسول الله صلى الله عليه وآله ولا عناء معه في جميع مشاهدته، فلا رمى بسهم ولا طعن برمح ولا ضرب بسيف جبنًا ولؤما ورغبة في البقاء. وقد علموا أن رسول الله صلى الله عليه وآله قاتل بنفسه فقتل أبي بن خلف وقتل مسجع بن عوف. وكان من أشجع الناس وأشدّهم لقاء وأحقهم بذلك.

And there was no man from the three of them who had offered any help to the Messenger of Allah^{saww}, nor shared any of his^{saww} problems in all that which had been witnessed. **Neither did they shoot an arrow, nor stabbed with a spear, nor struck with a sword. They were cowards, and fearful and desired to remain alive.** And they knew that the Messenger of Allah^{saww} fought himself^{saww} personally, so he^{saww} killed Ubay Bin Khalaf and killed Masja'a Bin Awf who was one of the bravest of the people and severest in duels, and was the most deserving of that (to be killed).

وقد علموا يقيناً أنه لم يكن فيهم أحد يقوم مقامى، ولا يبارز الأبطال ولا يفتح الحصون غيرى، ولا نزلت برسول الله صلى الله عليه وآله شديدة قط ولا كربة أمر ولا ضيق ومستصعب من الأمر إلا قال: (أين أخى على، أين سيفى، أين رمحى، أين المفرج غمى عن وجهى)، فيقدمنى، فأقدم فأفديه بنفسى ويكشف الله بيدي الكرب عن وجهه. والله عز وجل ولى رسوله بذلك المن والطول حيث خصنى بذلك ووفقنى له.

And they convincingly knew that there was no one from among them who could stand in my^{asws} place, or strive against the falsehood, or conquer the forts apart from myself, and there did not come down upon the Messenger of Allah^{saww} any severity whatsoever, nor any unfavourable situation, nor any narrowness and difficulty from the affairs except that he^{saww} said: 'Where is my^{saww} brother Ali^{asws}, where is my^{saww} sword, where is my^{saww} spear, where is the one who^{asws} takes away my^{saww} grief from my^{saww} face?'

So he^{saww} would place me^{asws} forward, and I^{asws} would go forth sacrificing myself^{asws} for him^{saww}, and Allah^{azwj} Removed the grief from his^{saww} face by my^{asws} hand. And Allah^{azwj} Mighty and Majestic and His^{azwj} Messenger^{saww} Favoured me^{asws} by that and Guided me^{asws} to it.

لم يكن لأبى بكر وعمر أى سابقة فى الدين

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع يجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

Abu Bakr and Umar never went forward in the Religion

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رأى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that the Messenger of Allah^{saww} smiled when he^{saww} saw him to be so horrified and he^{saww} said: ‘Where is my^{saww} beloved Ali^{asws}? Go forth O my^{saww} beloved, O Ali^{asws}’.

عبادتهما الأصنام بعد الإسلام

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي -: (والله إن ندفع محمدا إليهم برمته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزالا شديدا)، (وظنوا بالله الظنونا)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غرورا).

They both worshipped the idols after Al-Islam

And he was the one who told his four companions – his writers and his advisors, ‘By Allah^{azwj}, if we hand over Muhammad^{saww} to them outright, we will be safe from that’, and this was when we had enemies from the top of us and from underneath us, as Allah^{azwj} Said **“[33:11] and they were shaken with a severe shaking”, “[33:10] and you began to think diverse thoughts of Allah”, “[33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive”.**

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأننا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أننا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عبادة هذا الصنم سرا).

So his companion (Abu Bakr) said to him (Umar), ‘No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. So if the Qureish are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret’.

فنزل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاها فقال: (كم صنم عبدتما في الجاهلية؟) فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا؟) فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So Jibraeel, may Peace be upon him, descended and informed the Prophet^{saww} of that, then the Messenger of Allah^{saww} informed about it after I^{asws} had killed Ibn Abd Wad. So he^{saww} called both of

them over. He^{saww} said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad^{saww}, do not embarrass us of what has passed in the era of ignorance'. He^{saww} said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who^{azwj} Sent you^{saww} with the truth as a Prophet^{saww}, we have not worshipped any except Allah^{azwj} since appeared to us from your^{saww} Religion what appeared to us'.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله. فقلت أنا لهما: (اضمنا لله ولرسوله أن لا تعبدا إلا الله ولا تشركا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجليه، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا

He^{saww} said: 'O Ali^{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you^{asws} and it, strike his neck'. They both fell down in front of the Messenger of Allah^{saww} and said, 'Veil us, Allah^{azwj} will Veil you^{saww}'. So I^{asws} said to both of them: 'Do you two give the guarantee to Allah^{azwj} and to His^{azwj} Messenger^{saww} that you will not worship any except for Allah^{azwj} and will not associate anything with Him^{azwj}?'. They made an oath to the Messenger of Allah^{saww} for that. And I^{asws} went until I^{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I^{asws} went to the Messenger of Allah^{saww}. By Allah^{azwj}, I^{asws} saw that (embarrassment) in both of their faces to the day they died.

مخاصمة أبي بكر وعمر للأنصار بحجة علي عليه السلام

ثم انطلق هو وأصحابه - حين قبض رسول الله صلى الله عليه وآله - فخاصموا الأنصار بحقي. فإن كانوا صدقوا واحتجوا بحق (أنهم أولى من الأنصار لأنهم من قريش ورسول الله صلى الله عليه وآله من قريش)، فمن كان أولى برسول الله صلى الله عليه وآله كان أولى بالأمر، وإنما

ظلموني حقي، وإن كانوا احتجوا بباطل فقد ظلموا الأنصار حقهم، والله يحكم بيننا وبين من ظلمنا حقنا وحمل الناس على رقابنا.

Quarrelling of Abu Bakr and Umar with the Helpers by the argument of Ali^{asws}

Then he and his companions went – when the Messenger of Allah^{saww} passed away – so they quarrelled with the Helpers by my^{asws} right. So if they were speaking the truth, and arguing by my^{asws} right that, ‘they were higher than the Helpers because they were from the Qureish and that the Messenger of Allah^{saww} was from the Qureish’, so the one who was higher due to the Messenger of Allah^{saww} was higher (to have) the command. But rather, they wronged me^{asws} by my^{asws} right. And if they were arguing wrongly, so they had wronged the Helpers of their right, and Allah^{azwj} will Judge between us^{asws} and the one who wronged us of our^{asws} rights, and burdened us^{asws} by placing the people upon our^{asws} necks.

ابتلاء الأمة بحب مضليها وقصورها عن لغتهم

والعجب لما قد أشربت قلوب هذه الأمة من حبهم وحب من صدهم عن سبيل ربهم وردهم عن دينهم والله، لو أن هذه الأمة قامت على أرجلها على التراب ووضعت الرماد على رؤوسها وتضرعت إلى الله ودعت إلى يوم القيامة على من أضلهم وصدهم عن سبيل الله ودعاهم إلى النار وعرضهم لسخط ربهم وأوجب عليهم عذابه - بما أجرموا إليهم - لكانوا مقصرين في ذلك.

The affliction of the community by the love of those that misled it and its shortcoming about cursing them

And the strange thing is what the hearts of this community have drunk from its love for them and the love for the ones who repulsed them from the Way of their Lord^{azwj}, and turned them back from their Religion. By Allah^{azwj}, even if this community stands upon its feet on the dust, and puts ashes upon its heads and laments to Allah^{azwj} and supplicates up to the Day of Judgement against the ones who misled them from the Way of Allah^{azwj} and called them to the Fire, they will still be exposed to the Wrath of their Lord^{azwj}, and His^{azwj} Punishment would be more than Obligated upon them – for the crimes that were committed – they would still fall short with regards to that.

ما منع أمير المؤمنين عليه السلام عن إعلان الحقائق

وذلك أن المحق الصادق والعالم بالله ورسوله يتخوف إن غير شيئاً من بدعهم وسننهم وأحداثهم، وعادته العامة، ومتى فعل شاقوه وخالفوه وتبرؤا منه وخذلوه وتفرقوا عن حقه، وإن أخذ ببدعهم وأقر بها وزينها ودان بها أحبته وشرفته وفضلته.

What prevented Amir-ul-Momineen^{asws} from announcing the facts

And this is due to the fact that the righteous^{asws}, the sincere^{asws} and the knowledgeable one^{asws} and the inheritor of the Knowledge of Allah and His^{azwj} Messenger^{saww}, is fearful to alter anything from their innovations, and their ways and their traditions and their general habits. And when he^{asws} does that, they will doubt him^{asws}, and oppose him^{asws} and keep away from him^{asws} and abandon him^{asws} and separate from his^{asws} rights. And if he^{asws} were to take to their innovations, they will accept him^{asws} and adorn him^{asws}, and if he^{asws} makes this to be the Religion, they will love him^{asws}, and honour him^{asws} and prefer him^{asws}.

والله لو ناديت في عسكري هذا بالحق الذي أنزل الله على نبيه وأظهرته ودعوت إليه وشرحته وفسرته - على ما سمعت من نبي الله صلى الله عليه وآله فيه - ما بقي فيه إلا أقله وأذله وأرذله ولاستوحشوا منه ولتفرقوا عني.

By Allah^{azwj}, if I^{asws} were to make this call, within my^{asws} army, of the truth which Allah^{azwj} has Sent down upon His^{azwj} Prophet^{saww} and displayed it and called towards Him^{azwj} and explained it and interpreted it – on all that what I^{asws} heard from the Prophet^{saww} of Allah^{azwj} with regards to it – there will not remain any but a few of them, and they will humiliate it as a trivial matter and disperse from me^{asws}.

ولولا ما عاهد رسول الله صلى الله عليه وآله إلي وسمعت منه وتقدم إلي فيه لفعلت، ولكن رسول الله صلى الله عليه وآله قد قال: (يا أخي، كل ما اضطر إليه العبد فقد أحله الله له وأباحه إياه)، وسمعت يقول: (إن التقية من دين الله، ولا دين لمن لا تقية له).

And had not the Messenger of Allah^{saww} given an oath to me^{asws}, and I^{asws} heard it from him^{saww} before, I^{asws} would have done so (announced the facts). But, the Messenger of Allah^{saww} had said: ‘O my^{saww} brother^{asws}, all that which is forced upon the servant, so Allah^{azwj} has Permitted it for him and neutralised it for him’. And I^{asws} have heard him^{saww} say that: ‘The ‘Taqeeya’ (dissimulation) is from the religion of Allah^{azwj}, and the one who does not observe Taqeeya has no religion’.

ثم أقبل عليه السلام علي فقال: أدفعهم بالراح دفعا عني * ثلثان من حي وثلث مني فإن عوضني ربي فأعذرني

Then he^{asws} turned towards me and said (a poem): ‘They pushed the claim away from me^{asws}, two thirds from the district and a third from me^{asws}, for my^{asws} Lord^{azwj} will Compensate me^{asws} and Excuse me^{asws}’.

ابتلاء أمير المؤمنين عليه السلام بأخايب الناس

وقال علي عليه السلام للحكمين - حين بعثهما -: (أحكما بكتاب الله وسنة نبيه وإن كان فيهما حز حلقي، فإنه من قادها إلى هؤلاء فإن نيتهم أخبثت). فقال له رجل من الأنصار: ما هذا الانتشار

الذي بلغني عنك؟ ما كان أحد من الأمة أضبط للأمر منك، فما هذا الاختلاف والانتشار؟ فقال علي بن أبي طالب عليه السلام: أنا صاحبك الذي تعرف، إلا أنني قد بليت بأخابث من خلق الله، أريدهم على الأمر فيأبون، فإن تابعتهم على ما يريدون تفرقوا عني

Affliction of Amir-ul-Momineen^{asws} by the bad people

And Ali^{asws} sent judges, he^{asws} said to them: ‘Judge by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww} even though my^{asws} throat is cut due to it, so whoever inclined you toward them (Mouwiya’ group) his intention is surely bad’.

A man from the Helpers said to him^{asws}, ‘What is this being circulated which had reached to me related to you^{asws}? There is no one from the community who is more appropriate for the command than you^{asws} are. So why is this opposition, and the disorder?’

Ali^{asws} said: ‘I^{asws} am your companion whom you recognise, however I^{asws} have been involved with some bad (people) from the creatures of Allah^{azwj}. I^{asws} want them to come to the just, but they have refused, but if I^{asws} were to follow them on what they want, even then they will disperse from me^{asws}.

HADEETH 16

(16) نبوءات نبي الله عيسى عليه السلام عن الرسول والأئمة عليهم السلام والأئمة
المضلين

PROPHECIES OF THE PROPHET OF ALLAH^{azwj} ISA^{as} REGARDING THE MESSENGER^{saww} AND THE IMAMS^{asws} AND THE MISLEADING IMAMS

أبان عن سليم: قال: أقبلنا من صفين مع أمير المؤمنين عليه السلام، فنزل العسكر قريبا من دير نصراني. فخرج إلينا من الدير شيخ كبير جميل حسن الوجه حسن الهيئة والسمت ومعه كتاب في يده، حتى أتى أمير المؤمنين عليه السلام فسلم عليه بالخلافة. فقال له علي عليه السلام: مرحبا يا أخي شمعون بن حمون، كيف حالك رحمك الله؟ فقال: بخير يا أمير المؤمنين وسيد المسلمين ووصي رسول رب العالمين. إني من نسل رجل من حوارى أخيك عيسى بن مريم عليه السلام، وأنا من نسل شمعون بن يوحنا وصي عيسى بن مريم. وكان من أفضل حوارى عيسى بن مريم عليه السلام الاثني عشر وأحبهم إليه وآثرهم عنده وإليه أوصى عيسى بن مريم عليه السلام وإليه دفع كتبه وعلمه وحكمته، فلم يزل أهل بيته على دينه متمسكين بملته فلم يكفروا ولم يبدلوا ولم يغيروا.

Aban from Sulaym, who said, 'We came back from Siffeen along with Amir-ul-Momineen^{asws}. The army camped near to a Christian Monastery. A very old man, of beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He came over to Amir-ul-Momineen^{asws}. He greeted him^{asws} as 'Caliph'. Ali^{asws} said to him: 'Welcome, O my^{asws} brother Shamoon Bin Hamoon. May Allah^{azwj} have Mercy on you, how are you?'

He said, 'I am well, O Amir-ul-Momineen^{asws}, and O the Chief of the Muslims, and O the Successor of the Messenger^{saww} of the Lord^{azwj} of the Worlds. I am from the lineage of men from the disciples of your^{asws} brother Isa Bin Maryam may Peace be upon him^{as}, and I am from the lineage of Shamoon Bin Yohanna^{as}, the successor of Isa Bin Maryam^{as}. And he was the best of the twelve disciples of Isa Bin Maryam^{as} and the most beloved to him^{as}, and it is to him^{as} that Isa Bin Maryam^{as} bequeathed to, and it is to him^{as} that he^{as} hand over his^{as} Book, and his^{as} knowledge, and his^{as} wisdom. The people of his^{as} household never ceased to be on his^{as} Religion, having attached themselves to his^{as} nation. They never denied it, nor did they alter it, nor did they replace it.

النبي والأئمة الاثني عشر عليهم السلام في كتب عيسى عليه السلام

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلاً من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تهامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العينين، المقرون الحاجبين، صاحب الناقة والحمار والقضيب والتاج - يعني العمامة - له اثنا عشر اسماً.

The Prophet^{saww} and the twelve Imams^{asws} in the Books of Isa Bin Maryam^{as}

And those Books are in my possession as dictated by Isa Bin Maryam^{as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{as}, the Friend of the Beneficent^{azwj}, from the land called Tahaamat from a village called Mecca.

His^{saww} name will be Ahmad^{saww}. He^{saww} will have two wide eyes with connected eyebrows. He^{saww} will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He^{saww} will have twelve names for him^{saww}.

ثم ذكر مبعثه ومولده وهجرته ومن يقاتله ومن ينصره ومن يعاديه وكم يعيش وما تلقى أمته من بعده من الفرقة والاختلاف. وفيه تسمية كل إمام هدى وإمام ضلالة إلى أن ينزل الله عيسى بن مريم من السماء. فذكر في الكتاب ثلاثة عشر رجلاً من ولد إسماعيل بن إبراهيم خليل الله، هم خير من خلق الله وأحب من خلق الله إلى الله. وإن الله ولي من والاهم وعدو من عاداهم. من أطاعهم اهتدى ومن عصاهم ضل. طاعتهم لله طاعة ومعصيتهم لله معصية.

Then, in it is the mention of the declaration of his^{saww} Prophet-hood, and his^{saww} coming (to earth), and his^{saww} migration, and the ones who will fight against him^{saww}, and the ones who will help him^{saww}, and the ones who will be inimical to him^{saww}, and for how long he^{saww} will live, and what the community will undergo after him^{saww} regarding the sects and the differences. And in it are the names of every Imam^{asws} of guidance and the Imam of misguidance, until such time as Allah^{azwj} Sends down Isa Bin Maryam^{as} from the sky.

In the Book there is a mention of thirteen men from the Children of Ismail Bin Ibrahim^{as} the Friend of Allah^{azwj}, who are the best of the Creation of Allah^{azwj} and the most Beloved to Allah^{azwj} from the Creation of Allah^{azwj}. And Allah^{azwj} will Befriend the one who befriends them^{asws}, and be Inimical to the one who is inimical to them^{asws}.

The one who obeys them^{asws} will be guided, and the one who disobeys them will go astray. In their^{asws} obedience, Allah^{azwj} is obeyed, and in their^{asws} disobedience, Allah^{azwj} is disobeyed.

مكتوبة فيه أسمائهم وأنسابهم وبعثهم وكم يعيش كل رجل منهم واحداً بعد واحد، وكم رجل منهم يستسر بدينه ويكتمه من قومه، ومن يظهر منهم ومن يملك وينقاد له الناس حتى ينزل الله عيسى بن مريم عليه السلام على آخرهم. فيصلي عيسى خلفه ويقول: (إنكم أئمة لا ينبغي لأحد أن

يتقدمكم)، فيتقدم فيصلني بالناس وعيسى خلفه في الصف الأول. أولهم أفضلهم، وآخرهم له مثل أجورهم وأجور من أطاعهم واهتدى بهداهم.

Written in it are their^{asws} names, and their^{asws} lineages, and their^{asws} 'Kunya' (teknonyms), and for how long each of these men^{asws} will live, one after the other, and how many men from them^{asws} will veil the Religion and conceal it from his^{asws} people, and one^{asws} who will make it to be apparent, and the one^{asws} who will rule, and the one^{asws} to whom the people will submit to, until such time as Allah^{azwj} Sends down Isa Bin Maryam^{as} from the sky to the last one^{asws} of them^{asws}.

So Isa^{as} will Pray behind him^{asws} and he^{as} will say: 'You^{asws} are the Imams^{asws}, it does not befit anyone to be in front of you^{asws}'. So he^{asws} will move forward and Pray with the people, and Isa^{as} will be behind him^{asws} in the first row. The first of them^{asws} will be the highest of them^{asws}, and the last of them^{asws}, for him^{asws} will be the recompense of all the ones who obeyed them^{asws} and were guided by their^{asws} guidance.

نص ما في كتب عيسى عليه السلام

بسم الله الرحمن الرحيم، أحمد رسول الله واسمه محمد وياسين وطه ون والفتاح والخاتم والهاشر والعاقب والمحي، وهو نبي الله وخلي الله وحبيب الله وصفيه وأمينه وخيرته. يرى قلبه في الساجدين - يعني في أصلاب النبيين - ويكلمه برحمته فيذكر إذا ذكر. وهو أكرم خلق الله على الله وأحبهم إلى الله، لم يخلق الله خلقا - ملكا مقربا ولا نبيا مرسلًا، من آدم فمن سواه - خيرا عند الله ولا أحب إلى الله منه، يقعده الله يوم القيامة على عرشه ويشفعه في كل من شفع فيه. وباسمه جرى القلم في اللوح المحفوظ في أم الكتاب وبذكره، محمد رسول الله.

Text of what is in the Books of Isa^{as}

In the Name of Allah^{azwj}, the Beneficent, the Merciful. Ahmad^{saww} is the Messenger of Allah^{saww}, and his^{saww} name is Muhammad^{saww},

and Yaseen, and Taha, and Noon, and Al-Fateh, and Al-Khatam, and Al-Haashar, and Al-Aaqab, and Al-Maahy, and he^{saww} is the Prophet^{saww} of Allah^{azwj}, and the Friend of Allah^{azwj}, and the Beloved of Allah^{azwj}, and of His^{azwj} Qualities, and His^{azwj} Trustee, and His^{azwj}, the best one. He^{saww} will have been transferred within the worshippers – meaning in the foreheads of the Prophets^{as} – and Allah^{azwj} will Speak to him^{saww} by His^{azwj} Mercy. So He^{azwj} will Mention, when He^{azwj} will Mention. And he^{saww} is the most prestigious to Allah^{azwj} of the Creatures of Allah^{azwj}, and the most Beloved of them to Allah^{azwj}. Never has Allah^{azwj} Created a creature – neither an Angel of Proximity nor a Messenger Prophet^{as}, from Adam^{as} and others – better than him^{saww} and more Beloved to Allah^{azwj} than him^{saww}.

Allah^{azwj} will Make him^{saww} to sit upon His^{azwj} Throne, and He^{azwj} will Accept the intercession of every one that he^{saww} intercedes for. And it is by his^{saww} name that the Pen flows on the Guarded Tablet in the Mother of the Book, and by his^{saww} name, Muhammad^{saww} the Messenger of Allah^{saww}.

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزيره، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماماً من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحداً بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل من يملك منهم ومن يستسر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطاً وعدلاً، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his^{saww} brother^{asws} will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, and his^{saww} Vizier, and the Caliph in his^{saww} community, and the most Beloved of the creatures of Allah^{azwj} after him^{saww} is the Guardian of every believer after him^{saww}. Then eleven Imam^{asws} from the Children of the first of the twelve, two of his^{asws} sons will be named

after the sons of Haroon^{as}, Shabbar and Shabbir, and nine from the children of the younger of the two, and he^{asws} is Al-Husayn^{asws}, one after the other, the last one^{asws} of them^{asws} being the one^{asws} behind whom^{asws} Isa^{as} Bin Maryam^{as} will Pray.

In it are the names of everyone who will rule from among them^{asws}, and the one^{asws} who will veil his^{asws} Religion and conceal it, and the one^{asws} who will make it to be apparent. So the first one^{asws} from among them who^{asws} will manifest the Religion, Allah^{azwj} Will Fill up all the countries with equity and justice, and he^{asws} will rule over what is between the East and the West, until Allah^{azwj} will Manifest it (Islam) over all the religions.

فلما بعث النبي - وأبي حي - صدق به وآمن به وشهد أنه رسول الله، وكان شيخا كبيرا ولم يكن به شخوص. فمات أبي وقال لي: (إن وصي محمد وخليفته - الذي اسمه في هذا الكتاب ونعته - سيمر بك إذا مضى ثلاثة أئمة من أئمة الضلالة والدعاة إلى النار المسمين بأسمائهم وقبائلهم فلان وفلان وفلان ونعتهم وكم يملك كل واحد منهم، فإذا مر بك فاخرج إليه وبايعه وقاتل معه عدوه فإن الجهاد معه كالجهاد مع محمد، والموالي له كالموالي لمحمد والمعادى له كالمعادى لمحمد).

(Shamoon Bin Hamoon said) When the Prophet^{saww} declared his^{saww} Prophet-hood – and my father was alive – he ratified it and believed by it and testified that he^{saww} is the Messenger of Allah^{saww}, and he was a very old man and he was not able to walk. My father died and said to me, ‘The successor^{asws} of Muhammad^{saww} and his^{saww} Caliph – whose name is in this Book along with his^{asws} ‘Kuniya’ (teknonym) – will pass by you after the passing away of three Imams from the Imams of misguidance who will call to the Fire who have been named with their names, and their tribes, so and so, and so and so, and so and so, and their ‘Kuniya’ (teknonyms), and how long they will rule for, each one of them. So when he^{asws} passes by you, come out to him^{asws} and pay allegiance to him^{asws}, and fight alongside him^{asws} against his^{asws} enemies, for the struggling (Jihad) with him^{asws} is like struggling (Jihad) with

Muhammad^{saww}, and befriending him^{asws} is like befriending Muhammad^{saww} and being inimical to him^{asws} is like being inimical to Muhammad^{saww}.

الأخبار عن أبي بكر وعمر وعثمان وسائر الغاصبين في كتب عيسى عليه السلام
وفي هذا الكتاب - يا أمير المؤمنين - إن اثني عشر إماماً من قريش من قومه يعادون أهل بيته ويمنعونهم حقهم ويقتلونهم ويطردونهم ويحرمونهم ويتبرؤون منهم ويخيفونهم، مسمون واحداً بعد واحد بأسمائهم ونعوتهم، وكم يملك كل رجل منهم وما يملك، وما يلقي منهم ولدك وأنصارك وشيعتك من القتل والخوف والبلاء. وكيف يدلّكم الله منهم ومن أوليائهم وأنصارهم وما يلقون من الذل والحرب والبلاء والخزي والقتل والخوف منكم أهل البيت.

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa^{as}

And in this Book – O Amir-ul-Momineen^{asws} – are twelve Imams from the Qureish from his^{saww} nation who will be the enemies of the People^{asws} of his^{saww} Household, and they will prevent them^{asws} from their^{asws} rights, and will fight against them^{asws} and will expel them^{asws}, and deprive them^{asws} and distance them^{asws}, and frighten them^{asws}. They have been named, one after the other by their names and their ‘Kuniya’ (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your^{asws} children, and your^{asws} helpers, and your^{asws} Shiites, regarding the killings and the fear and the afflictions. And how Allah^{azwj} will Protect you^{asws} People^{asws} of the Household, from them, and the ones who befriend them, and their helpers, from their disgrace, and their battles, and their afflictions, and the disgrace, and the killings, and the fear.

الراهب يبايع أمير المؤمنين عليه السلام

ثم قال: يا أمير المؤمنين، ابسط يدك أبايحك، فإنني أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله وأشهد أنك خليفة رسول الله في أمته ووصيه وشاهده على خلقه وحجته في أرضه، وإن الإسلام دين الله وإني أبرء من كل دين خالف دين الإسلام، فإنه دين الله الذي اصطفاه لنفسه ورضيه لأوليائه، وإنه دين عيسى بن مريم ومن كان قبله من أنبياء الله ورسله، وهو الذي دان به من مضى من آبائي. وإني أتولاك وأتولى أوليائك، وأبرء من عدوك وأتولى الأحد عشر الأئمة من ولدك وأبرء من عدوهم وممن خالفهم وبرء منهم وادعى حقهم وظلمهم من الأولين والآخرين. ثم تناول يده وبايعه.

The Monk pays allegiance to Amir-ul-Momineen^{asws}

Then he said, 'O Amir-ul-Momineen^{asws}, extend your^{asws} hand so I can give allegiance to you, for I testify that there is no god except Allah^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Messenger^{saww}, and I testify that you^{asws} are the Caliph of the Messenger of Allah^{saww} in his^{saww} community, and are his^{saww} successor^{asws}, and his^{saww} witness over His^{azwj} earth and Proof in His^{azwj} earth, and that Islam is the religion of Allah^{azwj} and I distance myself from every religion that is different to the Religion of Islam, for it is the Religion that Allah^{azwj} has Chosen Himself^{fazwj} and is Pleased with it for His^{azwj} Guardians, and it is the Religion of Isa^{as} Bin Maryam^{as} and the ones before him^{as} from the Prophets^{as} and the Messengers^{as}. And this is what the ones who have passed from my forefathers had made it to be their Religion. And I hereby befriend you^{asws} and your^{asws} friends, and distance myself from your^{asws} enemies and befriend the eleven Imams^{asws} from your^{asws} children, and distance myself from their^{asws} enemies and from the ones who oppose them^{asws}, and distance myself from those who claimed their^{asws} rights, and oppressed them, be they from the former ones or the later ones. Then he took his^{asws} hand and gave allegiance to him^{asws}.

ثم قال له أمير المؤمنين عليه السلام: ناولني كتابك، فناوله إياه. فقال علي عليه السلام لرجل من أصحابه: قم مع هذا الرجل فانظر ترجمانا يفهم كلامه، فلينسخه لك بالعربية مفسرا. فأتاه مكتوبا بالعربية. فلما أتاه به قال لابنه الحسن عليه السلام: يا بني، انتني بالكتاب الذي دفعته إليك. فأتاه به، فقال: أنت يا بني اقرأه، وانظر أنت يا فلان - الذي تستجهل - في نسخة هذا الكتاب، فإنه خطي بيدي وإملاء رسول الله صلى الله عليه وآله علي. فقرأه فما خالف حرفا واحدا ليس فيه تقديم ولا تأخير، كأنه إملاء رجل واحد على رجلين

Then Amir-ul-Momineen^{asws} said to him: 'Hand over to me^{asws} your Book'. So he handed it over to him^{asws}. Ali^{asws} said to a man from his^{asws} companions: 'Arise and go with this man and look at the translation, and understand its words, and make a copy of it explaining it in Arabic. So he gave it to him^{asws} in Arabic. When he came with it, he^{asws} said to his^{asws} son Al-Hassan^{asws}: 'O my^{asws} son, give me^{asws} the Book that I^{asws} had handed it over to you^{asws}'. So he^{asws} came with it.

He^{asws} said: 'O my^{asws} son^{asws}, read it out – and look, O so and so which you are ignorant of – in the copy of this Book, for it has been written by my^{asws} hand as dictated to me^{asws} by the Messenger of Allah^{saww}. So he^{asws} read it out and there was no difference of even a single letter, between the first one and the other one, as if they both had been dictated by the same man to two men.

فحمد الله أمير المؤمنين عليه السلام وأنتى عليه وقال: (الحمد لله الذي لو شاء لم تختلف الأمة ولم تفترق، والحمد لله الذي لم ينسني ولم يضع أمري ولم يخمل ذكري عنده وعند أوليائه إذ صغر وخمل ذكر أولياء الشيطان وحزبه).

So, Amir-ul-Momineen^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and said: 'Praise be to the One^{azwj} Who, had He^{azwj} Desired as such, there would have been no differences in the community nor would it have been separated (into sects), and Praise be to Allah^{azwj} Who did not Forget me^{asws} or let my^{asws} affairs go to waste, and did not Hide my^{asws} remembrance with Him^{azwj} or His^{azwj} Friends, even a little, and Hid the remembrance of the friends of the Satan^{la} and his^{la} group.

ففرح بذلك من حضر عند أمير المؤمنين عليه السلام من شيعته وشكر، وساء ذلك كثيرا ممن حوله حتى عرفنا ذلك في وجوههم وألوانهم.

So, those Shiites who were present with Amir-ul-Momineen^{asws} were happy with that and were thankful, and that displeased many who were around him^{asws} to the extent that we recognised that in their faces and their colours (expressions).

HADEETH 17

(17) خطبة أمير المؤمنين عليه السلام محذرا من الفتن

SERMON OF AMIR-UL-MOMINEEN^{asws} WARNING OF 'FITNA' STRIFE

أبان عن سليم بن قيس قال: صعد أمير المؤمنين عليه السلام المنبر، فحمد الله وأثنى عليه وقال: أيها الناس، أنا الذي فقأت عين الفتنة ولم يكن ليجتري عليها غيري. وأيم الله لو لم أكن فيكم لما قوتل أهل الجمل ولا أهل صفين ولا أهل النهروان. وأيم الله لولا أن تتكلموا وتدعوا العمل لحدثتكم بما قضى الله على لسان نبيه صلى الله عليه وآله لمن قاتلهم مستبصرا في ضلالتهم عارفا بالهدى الذي نحن عليه.

Aban from Sulaym Bin Qays, who said, 'Amir-ul-Momineen^{asws} ascended the pulpit, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj} and said: 'O you people! I^{asws} am the one who gouged out the eye of the 'Fitna' (strife) and it was not for anyone apart from me^{asws} to be able to do that. And I^{asws} say by Allah^{azwj}, had I^{asws} not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrwaan. And I^{asws} say by Allah^{azwj}, if you had spoken and claimed what Allah^{azwj} has Decreed upon the tongue of His^{azwj} Prophet^{saww} you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثم قال عليه السلام: سلوني عما شئتم قبل أن تفقدوني، فوالله إني بطرق السماء أعلم مني بطرق الأرض. أنا يعسوب المؤمنين وأول السابقين وإمام المتقين وخاتم الوصيين ووارث النبيين وخليفة رب العالمين. أنا ديان الناس يوم القيامة وقسيم الله بين أهل الجنة والنار، وأنا الصديق الأكبر والفاروق الذي أفرق بين الحق والباطل، وإن عندي علم المنايا والبلايا وفصل الخطاب،

وما من آية نزلت إلا وقد علمت فيما نزلت وأين نزلت وعلى من نزلت. أيها الناس، إنه وشيك أن تفقدوني، إني مفاركم وإني ميت أو مقتول. ما ينتظر أشقاها أن يخضبها من فوقها؟ يعني لحيته من دم رأسه.

Then he^{asws} said: 'Ask me whatsoever that you like before you miss me^{asws}, for by Allah^{azwj} I^{asws} am more aware of the pathways of the sky than I^{asws} am of the roads of the earth. I^{asws} am the 'Yasoob' (King) of the believers, and the first of the preceding ones, and the Imam^{asws} of the pious, and the seal-(ultimate) of the successors, and the inheritor of the Prophets^{as}, and the Caliph of the Lord^{azwj} of the worlds. I^{asws} am the examiner of the people on the Day of Judgement and Allah^{azwj}'s (Appointed) Divider of people between the Paradise and the Fire.

And I^{asws} am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me^{asws} is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I^{asws} know with regards to what was Descended, and where it Descended, and about whom it was Descended. O you people! It is imminent that you will miss me^{asws}. I^{asws} will separate from you all, and I^{asws} will soon leave, being assassinated. What is he waiting for (my killer) to dye it (with my blood) from above it (from head)?' Meaning his^{asws} beard from the blood of his^{asws} head.

والذي فلق الحبة وبرأ النسمة، لا تسألوني من فئة تبلغ ثلاثمائة فما فوقها فيما بينكم وبين قيام الساعة إلا أنبأتكم بسائقها وقائدها وناعقها، وبخراب العرصات متى تخرب ومتى تعمر بعد خرابها إلى يوم القيامة.

'By the One^{azwj} Who Split the seed and Freed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I^{asws} will give you the news of its ushers, and its guides and its callers, and the spoiling of the

ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Judgement’.

فقام رجل فقال: يا أمير المؤمنين، أخبرنا عن البلاء. فقال عليه السلام: إذا سأل سائل فليعقل وإذا سئل مسئول فليلبث. إن من ورائكم أمورا ملتجة مججلة وبلاء مكلحا مبلحا. والذي فلق الحبة وبرأ النسمة، لو قد فقدتموني ونزلت عزائم الأمور وحقائق البلاء لقد أطرق كثير من السائلين واشتغل كثير من المسؤولين. وذلك إذا ظهرت حربكم ونصلت عن ناب وقامت عن ساق وصارت الدنيا بلاء عليكم حتى يفتح الله لبقية الأبرار.

So a man stood up and said, ‘O Amir-ul-Momineen^{asws}, inform us about the ‘Fitna’ (afflictions)’. He^{asws} said: ‘When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One^{azwj} Who Split the seed and Freed the person, if you were to lose me^{asws}, and the great matters descend upon you and the reality of the afflictions dawn upon you, many of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah^{azwj} will Grant a victory through the ‘لبقية الأبرار’ (Imam e Zaman^{ajfi}).

فقام رجل فقال: يا أمير المؤمنين، حدثنا عن الفتن. فقال عليه السلام: إن الفتن إذا أقبلت شبهت وإذا أدبرت أسفرت. وإن الفتن لها موج كموج البحر وإعصار كإعصار الريح، تصيب بلدا وتخطئ الآخر. فانظروا أقواما كانوا أصحاب الرايات يوم بدر فانصروهم تنتصروا وتؤجروا وتعذروا.

A man stood up and said, ‘O Amir-ul-Momineen^{asws}, narrated to us about the ‘Fitna’ (strife).

He^{asws} said: ‘The ‘Fitna’ when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the ‘Fitna’ has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country

and leaving another. So look at the people^{asws} who were the standard bearers on the Day of Badr. Help them^{asws} and you will be helped and rewarded and be excused.

فتنة بني أمية

أخوف الفتن ألا إن أخوف الفتن عليكم من بعدي فتنة بني أمية. إنها فتنة عمياء صماء مطبقة مظلمة، عمت فتنتها وخصت بليتها. أصاب البلاء من أبصر فيها وأخطأ البلاء من عمي عنها. أهل باطلها ظاهرون على أهل حقها، يملؤون الأرض بدعا وظلما وجورا. وأول من يضع جبروتها ويكسر عمودها وينزع أوتادها الله رب العالمين وقاصم الجبارين.

‘Fitna’ (Strife) of the Clan of Umayyad

I^{asws} fear the ‘Fitna’. Nay! I^{asws} fear for you all the ‘Fitna’ of the Clan of ‘Umayyad’ (Umayyad) . It will be blind, deaf, and have levels of darkness. Its ‘Fitna’ will be general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it.

Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah^{azwj} the Lord^{azwj} of the Worlds, the Crusher of the tyrants.

ألا إنكم ستجدون بني أمية أرباب سوء بعدي كالناب الضروس تعض بفيها وتخبط بيديها وتضرب برجليها وتمنع درها. وأيم الله، لا تزال فتنتهم حتى لا تكون نصرة أحدكم لنفسه إلا كنصرة العبد السوء لسيده، إذا غاب سبه وإذا حضر أطاعه. وأيم الله لو شردوكم تحت كل كوكب لجمعكم الله لشراً يوم لهم.

Nay! You will find the Clan of Umayyad to be evil lords after me^{asws}, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I^{asws} swear by Allah^{azwj}, their ‘Fitna’ will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And

asws swear by Allah^{azwj}, even if you disperse to be underneath each of the stars, Allah^{azwj} will Gather you all for their evil days.

فتن ما بعد بني أمية

فقال الرجل: فهل من جماعة - يا أمير المؤمنين - بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة. قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا - وشبك بين أصابعه - ثم قال: يقتل هذا وهذا هذا، هرجا هرجا ويبقى طغام جاهلية ليس فيها منار هدى ولا علم يرى. نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

‘Fitna’ after the Clan of Umayyad

The man said, ‘Will there be a community after that, O Amir-ul-Momineen?’ He^{asws} said: ‘There will be a diverse community. Your charities and your Pilgrimages and your travels will be one, but your hearts will be different’. One of them said, ‘How will their hearts be different?’ He^{asws} said: ‘Like this’ – and tangled his^{asws} fingers – then said: ‘This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a Minaret of guidance or a flag to be seen. We^{asws}, the People^{asws} of the Household will be rescued from it, and we^{asws} will not be preaching ‘calling’ (that will be the time of Taqueeya) during that time.

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبدوا فالبدوا وإن استتصروكم فانصروهم تتصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصرعكم البلاء وتشمت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

One asked, ‘So what shall I do in that era, O Amir-ul-Momineen^{asws}?’ He^{asws} said: ‘Look at the People^{asws} of the Household of your Prophet^{saww}. If they^{asws} remain at their^{asws} homes, you remain at your homes, and if they^{asws} ask you

for your help, help them so that you will be helped and be excused, for they^{asws} will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them^{asws} or else you will be killed by the afflictions and your enemies will rejoice over you. Allah^{azwj} will Release you from the 'Fitna' by the Imam Al-Mahdi^{ajfj}.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كأنفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصيرة ولا يعطيهم ولا يقبل منهم إلا السيف، هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وأخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا) يغريه الله ببني أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحي. (ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلا، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا).

He said, 'So what will happen after that, O Amir-ul-Momineen^{asws}?' He^{asws} said: 'Allah^{azwj} will Effect the Release from the affliction by a man^{asws} from my^{asws} Household, but many will turn against him^{ajfj}. Then He^{azwj} will Raise them to the one^{asws} who will swallow up their afflictions and quench them with a consoling cup, and he^{asws} will neither give them nor will he^{asws} accept from them anything except with the sword.

There will be (at that time) troubles after troubles, he^{asws} will carry the sword for eight months, to the extent that the Qureish would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me^{asws} at least once. So that they can give me back whatever they had taken from me. But he (Imam e Zaman^{ajfj}) will be very severe on them (without giving them any allowances) until they will say, 'This man is not from the Qureish. Had he^{asws} been from the Qureish and from the children of Fatima^{asws}, he^{asws} would be merciful to us'.

Thus Allah^{azwj} will Give him^{asws} victory over the Clan of Umayyad, so he^{ajfj} will place them under his^{ajfj} feet, and he^{asws} will

grind them like the grinding of the mill. [33:61] ***They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). [33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.***

أهل البيت عليهم السلام هم الملجأ في الفتن

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا. معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قيلنا، ومن قول الصادق سمعنا. فإن تتبعونا تهتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطل والمبطل يرجع التائب.

The People^{asws} of the Household, they^{asws} are the shelter in the ‘Fitna’ (Strife)

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Nay! When it is grinding, it has a limit to it, and upon Allah^{azwj} there is not. Nay! Myself^{asws} and my^{asws} good Family^{asws} and the good ones from my^{asws} relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

With us is the banner of the truth and guidance, the one who wants to over take it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth.

Us, the People^{asws} of the Household, we teach from the Knowledge of Allah^{azwj}, and it is from the Wisdom of Allah^{azwj} that we

speak truthfully, and it is from the truthful speech that we^{asws} hear. So, if you all were to follow us^{asws}, you will be guided by our^{asws} vision, and if you turn away from us^{asws} you will be Punished by Allah^{azwj} by our^{asws} hands or in whatever manner that He^{azwj} so Desires. We are the zenith (source) of Islam. It is by us^{asws} that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنباتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إيانهم، ولا تسألوهم المال على العسر فتبخلوهم، فإنه ليس منهم البخل. وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه. فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النضرة في وجهه في دار الأمن والخلد الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

By Allah^{azwj}, if you do not make haste and truth is not delayed, I^{asws} would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People^{asws} of the Household of Muhammad^{saww} about the knowledge before its time, and do not ask them^{asws} for the wealth during hardship, lest you consider them^{asws} to be miserly, for miserliness is not from them^{asws}.

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah^{azwj} Created the creatures by His^{azwj} Power and Made preferences to be between them by His^{azwj} Knowledge, and Made servants^{asws} from among them Chosen by Himself^{azwj} in order to establish arguments over His^{azwj} creatures by them^{asws}.

So He^{azwj} Made them^{asws} to be the 'Signs'. The one who honours them^{asws} will be in obedience, and the one who disregards them^{asws} will be disobedient. And He^{azwj} Made the Reward for the

obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His^{azwj} Wrath. **[16:33] and Allah was not unjust to them, but they were unjust to themselves.**

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ريق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله. فاعتبروا بنا وبعثونا وبهدانا وبهداهم وبسيرتنا وسيرتهم وميتتنا وميتتهم، يموتون بالعدل والفرح والدبيلة، ونموت بالبطن والقتل والشهادة.

O you people! It is through us^{asws}, the People^{asws} of the Household, that Allah^{azwj} Exposed the lies, and it is by us^{asws} that Allah^{azwj} Removes the hardships from the dogs (aggressors), and it is by us^{asws} that Allah^{azwj} Removes the rope of humiliation from your necks, and it is by us^{asws} that Allah^{azwj} Begins and it is by us^{asws} that Allah^{azwj} Ends. So, take lessons by us^{asws} and by our^{asws} enemies, and by our^{asws} guidance and by their guidance, and by our^{asws} ways and by their ways, and by our departed ones^{asws} and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we^{asws} die from abdominal pain and murder and martyrdom.

بلاء آل محمد عليهم السلام في الفتن

ثم التفت عليه السلام إلى بنيه فقال: يا بني، ليبر صغاركم كباركم، وليرحم كباركم صغاركم، ولا تكونوا أمثال السفهاء الجفاة الجهال الذين لا يعطون في الله اليقين، كبيض بيض في داح. ألا ويح للفراخ فراخ آل محمد من خليفة يستخلف، جبار عتريف مترف يقتل خلفي وخلف الخلف بعدي.

Affliction of the Progeny^{asws} of Muhammad^{saww} in the ‘Fitna’

Then he^{asws} turned towards his^{asws} sons^{asws} and said: ‘O my^{asws} sons^{asws}! Your^{asws} younger ones should be good to

your^{asws} elder ones, and your^{asws} elder ones should be good to your^{asws} younger ones, and do not become like the ignorant fools who never achieve certainty in Allah^{azwj}, like the eggs with which children play (example of useless game for life of an ignorant).

Be aware, destruction is for that who after gaining power suppressed the children of the Progeny^{asws} of Muhammad^{saww}, a wealthy tyrant who will kill the ones after me^{asws} and the ones after them.

أما والله، لقد علمت تبليغ الرسالات وتجزير العادات وتمام الكلمات وفتحت لي الأسباب وعلمت الأنساب وأجري لي السحاب، ونظرت في الملكوت فلم يعزب عني شيء فات ولم يفتني ما سبقني ولم يشركني أحد فيما أشهدني ربي يوم يقوم الأشهاد.

But, by Allah^{azwj}, I^{asws} know the preaching of the (Divine) Messages, and the fulfilling of the promises, and the completion of the words, and reasons have been opened up for me^{asws}, and I^{asws} know the lineages and the clouds have been made to flow for me^{asws} (to carry me) so that I^{asws} look at the kingdom. There is nothing in the past that is hidden from me^{asws} and nor I have missed from what would take place either, and there is no one associated with me^{asws} in what my^{asws} Lord^{azwj} will Make me^{asws} to witness on the Day when the witnesses are established.

وبي يتم الله مواعده ويكمل كلماته، وأنا النعمة التي أنعمها الله على خلقه، وأنا الإسلام الذي ارتضاه لنفسه، كل ذلك من من الله به علي وأذل به منكبي.

And it is by me^{asws} that Allah^{azwj} will Fulfil His^{azwj} Promises and Complete His^{azwj} Words, and I^{asws} am the 'Blessing' through which Allah^{azwj} Awards His^{azwj} (pious) creatures, and I^{asws} am the Islam which He^{azwj} has Chosen for Himself^{azwj}. And all these are the bounties of Allah^{azwj} extended towards me^{asws} and have Made easier for me the grand atrocities.

وليس إمام إلا وهو عارف بأهل ولايته، وذلك قول الله عز وجل: (إنما أنت منذر ولكل قوم هاد).

And there is no (true) Imam^{asws} but he^{asws} recognises the people of Wilayah (who submit to our mastership), and that is the Statement of Allah^{azwj} Mighty and Majestic **[13:7] *You are only a warner and (there is) a guide for every people.***

ثم نزل، صلى الله عليه وآله الطاهرين الأخيار وسلم تسليما كثيرا.

Ali^{asws}, then descended (from the pulpit). Blessing of Allah^{azwj} as well as numerous Greetings be upon him^{asws} and his^{asws} purified Progeny^{asws}, the righteous (among them^{asws}).

HADEETH 18

(18) تأثير الميل إلى الدنيا في علم الإنسان ودينه

THE EFFECTS OF THE TENDENCIES TO THE WORLD IN THE KNOWLEDGE OF THE HUMAN AND HIS RELIGION

* 1 * - قال سليم بن قيس: سمعت أبا الحسن عليه السلام يحدثني ويقول: إن النبي صلى الله عليه وآله قال: منهومان لا يشبعان: منهوم في الدنيا لا يشبع منها، ومنهوم في العلم لا يشبع منه. فمن اقتصر من الدنيا على ما أحل الله له سلم، ومن تناولها من غير حلها هلك إلا أن يتوب ويرجع. ومن أخذ العلم من أهله وعمل به نجا، ومن أراد به الدنيا هلك وهو حظه.

1 - Sulaym Bin Qays said, 'I heard Abu Al-Hassan^{asws} narrate to me and he^{asws} said: 'The Prophet^{saww} said: 'Two hungry ones do not get satisfied – one who is hungry for the world, his hunger will not be satisfied from it, and one who hungers for the knowledge, his hunger will not be satisfied from it.

Therefore, the one who limits himself from the world to what Allah^{azwj} has Permitted for him will be safe, and the one who will take it from other than what has been Permitted for him will perish unless he repents and returns. And the one who takes the knowledge from its rightful people will be saved, and one who intends by it (to benefit from) the world will perish^[27], and it will be his share. (Making religion as an earning vehicle is forbidden).

والعلماء عالمان: عالم عمل بعلمه فهو ناج، وعالم تارك لعلمه فهو هالك. إن أهل النار ليتأذون من نتن ريح العالم التارك لعلمه. وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله فاستجاب له، فأطاع الله فدخل الجنة وعصى الله الداعي فأدخل النار بتركه علمه واتباعه هواه

وعصيانه لله. إنما هما اثنان: اتباع الهوى وطول الأمل، فأما اتباع الهوى فيصد عن الحق وأما طول الأمل فينسي الآخرة.

And the scholars are of two types – A scholar who acts in accordance with his knowledge, so he will be saved; and a scholar who ignores his knowledge, so he will perish.

The inhabitants of the Fire will be adversely affected from the pungent smell of the scholar who did not act on his knowledge. And the most remorseful of the inhabitants of the Fire and regretful man will be the man who called the servants to Allah^{azwj} so they answered his call, so they obeyed Allah^{azwj} and entered the Paradise, but the caller (himself) disobeyed Allah^{azwj}, so he entered the Fire by not acting on his knowledge and following his desires and disobeying Allah^{azwj}.

And (destroyed ones) are of two types, following desires (cravings) and having long hopes. As for following ambitions, these will turn him away from the truth, and as for long hopes, these will make him forget the Hereafter.

إن الدنيا قد ترحلت مدبرة وإن الآخرة قد ترحلت مقبلة، ولكل منهما بنون، فكونوا من أبناء الآخرة إن استطعتم ولا تكونوا من أبناء الدنيا، فإنما اليوم عمل ولا حساب وغدا حساب ولا عمل.

(Be aware!) the world is turning away and the Hereafter is approaching from the front, and for each one of them have the followers (sons). So be the sons of the Hereafter and as much as you can and do not be of the sons of the world, for today is the day of action and not of questioning, and tomorrow is for reckoning and not for action.

كيف تبدأ الفتن

وإنما ابتداء وقوع الفتن من أهواء تتبع وأحكام تبتدع، يخالف فيها حكم الله، يتولى فيها رجال رجالا ويتبرء رجال من رجال. ألا إن الحق لو خلص لم يكن فيه اختلاف وإن الباطل لو خلص لم يخف على ذي حجي، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيحسبان معا، فهناك استولى الشيطان على أوليائه ونجا الذين سبقت لهم منا الحسنی.

How 'Fitna' starts

But rather, the 'Fitna' starts occurring from the following of desires and innovated rules thereby opposing the Judgements of Allah^{azwj}. It makes a man befriend a man and a man to keep away from a man (divisions and disgust). Nay! If the truth (is presented) in its pure form there will be no differences, and if falsehood (is presented) in its pure form, it would not remain hidden to the one with proofs, but they take a fistful from this and a fistful from that and they blend them and counted together. So that is where the Satan^{la} gets control (and wins) his friends, but only those to whom our^{asws} good (Ahadith) [28] reach are saved.

إني سمعت رسول الله صلى الله عليه وآله يقول: كيف بكم إذا لبستكم فتنة يربو فيها الوليد ويزيد فيها الكبير، يجري الناس عليها فيتخذونها سنة، فإذا غير منها شيء قيل: (إن الناس قد أتوا منكرا) ثم يشتد البلاء وتسبى الذرية وتدقهم الفتنة كما تدق النار الحطب وكما تدق الرحي بثقالها، يتفقه الناس لغير الدين ويتعلمون لغير العمل ويطلبون الدنيا بعمل الآخرة.

I^{asws} heard from the Messenger of Allah^{saww} say: 'What will be your state when you are clothed with 'Fitna' in which the new born and the young will go beyond (the age of) the elders. The people will flow to them (the misguided) taking to their ways, if someone will try to revert back (to Sunnah). It will be said that, 'The people have become deniers'.

Then the afflictions will intensify and the offspring (of Ahl Al-Bayt^{asws}) will be targeted and the 'Fitna' would crush the believers as the fire consumes the wood, and like the upper stone of the hand mill grinds the lower stone of it. The people will ponder over matters other than Religion and will learn for other than acting upon it, and will be seeking the world instead of seeking the Hereafter.

* 2 * كلام أمير المؤمنين عليه السلام عن أبي بكر وعمر وعثمان

ثم أقبل عليه السلام بوجهه على ناس من أهل بيته وشيعته فقال: والله لقد عملت الأئمة قبلي بأمور عظيمة خالفت فيها رسول الله صلى الله عليه وآله متعمدين، لو حملت الناس على تركها وتحويلها عن موضعها إلى ما كانت تجري عليه على عهد رسول الله صلى الله عليه وآله لتفرق عني جندي، حتى لا يبقى في عسكري غيري وقليل من شيعتي الذين إنما عرفوا فضلي وإمامتي من كتاب الله وسنة نبيه لا من غيرهما

2 – Speech of Amir-ul-Momineen^{asws} about the innovations of Abu Bakr and Umar and Usman

Then he^{asws} turned his face towards the people of his^{asws} Household and his^{asws} Shiites and said: ‘By Allah^{azwj}, The leaders before me^{asws} performed great matters in which they opposed the Messenger of Allah^{saww} deliberately. If I^{asws} were to get the people to leave these and convert these back to what they used to be in the era of the Messenger of Allah^{saww}, my army would disperse from me^{asws} to the extent that there will not remain in my soldiers anyone apart from myself^{asws} and a few from my^{asws} Shiites who have recognised my^{asws} status and my^{asws} Imamate (Divine Authority) from the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, not from other than these two.

أرأيتم لو أمرت بمقام إبراهيم عليه السلام فرددته إلى المكان الذي وضعه فيه رسول الله صلى الله عليه وآله، ورددت فدك إلى ورثة فاطمة عليها السلام، ورددت صاع رسول الله صلى الله عليه وآله ومدته إلى ما كان، وأمضيت قطائع أقطعها رسول الله صلى الله عليه وآله لأهلها ورددت دار جعفر بن أبي طالب إلى ورثته وهدمتها من المسجد، ورددت قضايا من قضى من كان قبلي بجور، ورددت ما قسم من أرض خيبر، ومحوت ديوان الأعطية وأعطيت كما كان يعطي رسول الله (ص). (صلى الله عليه وآله ولم أجعله دولة بين الأغنياء، وسبيت ذراري بني تغلب، وأمرت الناس أن لا يجمعوا في شهر رمضان إلا في فريضة، لنأدى بعض الناس من أهل العسكر - ممن يقاتل معي - : (يا أهل الإسلام) وقالوا: (غيرت سنة عمر، نهيتنا أن نصلي في شهر رمضان تطوعاً) حتى خفت أن يثوروا في ناحية عسكري.

Do you all see that if I^{asws} ordered to have the Maqaam-e-Ibrahim^{as} returned back to the place where the Messenger of Allah^{saww} had placed it before (after conquering Mecca), and returned the Fadak to the inheritors of Fatima^{asws}, and returned to the 'Sa'a' of the Messenger of Allah^{saww} and his^{saww} 'Mudd' to what it was, and cut-off (the benefits) from those that the Messenger of Allah^{saww} had cut-it off from, and return the house of Ja'far^{as} Bin Abu Talib^{as} to his^{as} inheritors while removing it from the Masjid^[29], and reject the judgements for the ones who were judged unfairly, and return what was wrongly taken the land of Khyber, and erase the register of gifts and gift it in accordance with what was gifted by the Messenger of Allah^{saww}.

And I^{asws} do not make it to be between the rich, and captivate the children of the Clan of Taghlub, and order the people to not gather in the Month of Ramadhan except for the obligatory Prayers^[30], some of the people from the army – from those that fought alongside me^{asws} - will call out, 'O people of Islam, he^{asws} has altered the Sunnah of Umar and is preventing us from 'voluntary' Praying in the Month of Ramadhan' to the extent that I^{asws} fear that there will be a revolt in my^{asws} army.

بؤسي لما لقيت من هذه الأمة بعد نبيها من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذى القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيباً وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أو ساخ أيدي الناس.

I^{asws} am at despair (feeling sad) from what had been met by this community after its Prophet^{saww} from its sects and its obedience to the imams (leaders) of misguidance and the callers to the Fire. And I^{asws} will not give to those near relatives from among them except for the ones whom Allah^{azwj} has Ordered to be given for whom He^{azwj} has Said ***“[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all***

things”, for we^{asws} are the ones whom Allah^{azwj} has Meant by ‘the near relatives and the orphans and the poor and the travellers’, all those are for us^{asws} exclusively, because He^{azwj} has not Made for us^{asws} a share in the charity, and Allah^{azwj} has Honoured His^{azwj} Prophet^{saww} and Honoured us^{asws} by not Feeding us^{asws} from the dirt of the hands of the people’.[31]

HADEETH 19

(19) أحاديث عن فتنة أبي بكر وعمر

NARRATIONS ABOUT THE 'FITNA' OF ABU BAKR AND UMAR

أبان عن سليم قال: شهدت أبا ذر مرضا مرضا على عهد عمر في إمارته، فدخل عليه عمر يعوده وعنده أمير المؤمنين عليه السلام وسلمان والمقداد، وقد أوصى أبو ذر إلى علي عليه السلام وكتب وأشهد.

Aban from Sulaym, who said, 'I saw Abu Dharr^{ar} when he^{ar} was ill during the era of Umar, at his^{ar} house. Umar came up to him^{ar} and in his^{ar} presence were Amir-ul-Momineen^{asws}, and Salman^{ar}, and Al-Miqdad^{ar}, and Abu Dharr^{ar} had made a bequest to Ali^{asws} and it was written and witnessed.

فلما خرج عمر قال رجل من أهل أبي ذر من بني عمه بني غفار: ما منعك أن توصي إلى أمير المؤمنين عمر؟ قال: قد أوصيت إلى أمير المؤمنين حقا حقا. أمرنا رسول الله صلى الله عليه وآله ونحن أربعون رجلا من العرب وأربعون رجلا من العجم، فسلمنا على علي عليه السلام بإمرة المؤمنين، فينا هذا القائم الذي سميت (أمير المؤمنين). ولا أحد من العرب ولا من الموالي العجم راجع رسول الله صلى الله عليه وآله إلا هذا وصويحيه الذي استخلفه، فإنهما قالوا: (أحق من الله ورسوله)؟ فغضب رسول الله صلى الله عليه وآله وقال: اللهم نعم، حق من الله ورسوله، أمرني الله بذلك فأمرتكم به.

When Umar went out, a man from the people of Abu Dharr^{ar} from the sons of his^{ar} uncle of the Clan of Ghaffar said, 'What prevented you^{ar} from bequeathing it to the 'Amir-ul-Momineen' Umar?' He^{ar} said: 'I^{ar} have bequeathed to the truly true Amir-ul-Momineen^{asws}. The Messenger of Allah^{saww} had ordered us, and we were forty men from the Arabs and forty men from the non-Arabs. So

we greeted to Ali^{asws} as 'Amir-ul-Momineen'. Amongst us was this one whom you have referred to as 'Amir-ul-Momineen'. And there was none from the Arabs or from the friends of the non-Arabs who rebuked the Messenger of Allah^{saww} except for this one and his companion who made him to be the Caliph.

So the two of them said, 'Is this the truth from Allah^{azwj} and His^{azwj} Messenger^{saww}?' So the Messenger of Allah^{saww} got angry and said: 'Our Allah^{azwj}, yes, it is the truth from Allah^{azwj} and His^{azwj} Messenger. Allah^{azwj} Ordered me^{saww} for that and I^{asws} have ordered you all for it'.

قال سليم: فقلت: يا أبا الحسن وأنت يا سلمان وأنت يا مقداد، أتقولون كما قال أبو ذر؟ قالوا: نعم، صدق. قلت: أربعة عدول، ولو لم يحدثني غير واحد ما شككت في صدقه ولكن أربعتكم أشد لنفسي وبصيرتي. قلت: أصلحك الله، أتسمون الثمانين من العرب والموالي؟ فسماهم سلمان رجلا رجلا. فقال علي عليه السلام وأبو ذر والمقداد: (صدق سلمان) رحمة الله ومغفرته عليه وعليهم.

Sulaym narrated that 'I said, 'O Abu Al-Hassan^{asws}, and you O Salman^{ar}, and you O Miqdad^{ar}, are you all saying what Abu Dharr^{ar} has said?' They said, 'Yes, it is true'. I said, 'There are four just ones, and had only one of them narrated to me I would not have doubted its truth, but the four of you have strengthened myself and my vision. May Allah^{azwj} Keep you well, can you name these eighty from the Arabs and the friends?' Salman^{ar} named them man by man. Ali^{asws} and Abu Dharr^{ar} and Al-Miqdad^{ar} said: 'Salman^{ar} has spoken the truth, may Allah^{azwj} have Mercy upon him and upon them'.

فكان ممن سمى: أبو بكر وعمر وأبو عبيدة ومعاذ وسالم والخمسة من أصحاب الشورى، وعمار بن ياسر وسعد بن عباد والباقي من أصحاب العقبة وأبي بن كعب وأبو ذر والمقداد، وبقية جلهم وأعظمهم من أهل بدر وأعظمهم من الأنصار، فيهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب وأسيد بن حضير وبشير بن سعيد.

From those that he^{ar} (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 Dharr^{ar}, and Al-Miqdad^{ar}, 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.

قال سليم: فأظن أني قد لقيت عامتهم فسألتهم وخلوت بهم رجلا رجلا، فمنهم من سكت عني فلم يجبني بشيء وكتمني، ومنهم من حدثني ثم قال: أصابتنا فتنة أخذت بقلوبنا وأسماعنا وأبصارنا وذلك لما ادعى أبو بكر أنه سمع رسول الله صلى الله عليه وآله يقول بعد ذلك: (إنا أهل بيت أكرمنا الله واختار لنا الآخرة على الدنيا وإن الله أبى أن يجمع لنا أهل البيت النبوة والخلافة).

Sulaym said, 'I think I did meet most of them, so I questioned them and was alone with them man by man. From them were those who remained silent from me and did not answer me anything and concealed from me, and from them were one who narrated to me and said, 'We were afflicted by 'Fitna' which grabbed our hearts, and our ears, and our eyes, and that was when Abu Bakr claimed that he heard from the Messenger of Allah^{saww} say after that: 'Allah^{azwj} has Honoured us^{asws}, the People^{asws} of the Household and Chosen for us^{asws} the Hereafter instead of the world, and that Allah^{azwj} has Refused to gather for us^{asws} the People^{asws} of the Household, the Prophet-hood and the Caliphate together'.

فاحتج بذلك أبو بكر على علي عليه السلام حين جئى به للبيعة، وصدقه وشهد له أربعة كانوا عندنا خيارا غير متهمين: أبو عبيدة وسالم وعمر ومعاذ، وظننا أنهم قد صدقوا.

So, Abu Bakr used that as an argument against Ali^{asws} when he came to him^{asws} for the allegiance. This was ratified and testified by four who were considered to be good amongst us, not suspect – Abu Ubeyda, and Saalim, and Umar, and Ma'az, and we thought that they had spoken the truth.

الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاقدوا في ظل الكعبة: (إن مات محمد أو قتل أن

يتظاهروا على علي عليه السلام فيزوروا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير، وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

The accursed agreement and the treaty in the Kaaba

When allegiance was taken from Ali^{asws} (by force) we were informed by Ali^{asws} that the Messenger of Allah^{saww} had said what he^{asws} had said, and we got the news that those five had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad^{saww} were to pass away or be killed they would overpower Ali^{asws} and keep the matter (Caliphate) away from him^{asws}, and four of them testified to this (statement of Ali^{asws})— Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} and Al-Zubayr.

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali^{asws} would never report from the Messenger of Allah^{saww} any falsehood, and testified to him^{asws} as being the best of the companions of Muhammad^{saww}.

ندامة الصحابة لتقصيرهم في حق أمير المؤمنين عليه السلام

فقال جل من قال هذه المقالة: إنا تدبرنا الأمر بعد ذلك فذكرنا قول النبي صلى الله عليه وآله - ونحن نسمع -: (إن الله يحب أربعة من أصحابي وأمرني بحبهم وإن الجنة تشتاق إليهم). فقلنا: من هم يا رسول الله؟ فقال صلى الله عليه وآله: (أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب، وسلمان الفارسي وأبو ذر والمقداد بن الأسود). وإنا نستغفر الله ونتوب إليه مما ركبناه ومما أتينا.

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HADEETH 20

(20) أصحاب الصحيفة وأصحاب العقبة

COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA

سليم بن قيس قال: شهدت أبا ذر بالربذة حين سيره عثمان وأوصى إلى علي عليه السلام في أهله وماله، فقال له قائل: لو كنت أوصيت إلى أمير المؤمنين عثمان. فقال: قد أوصيت إلى أمير المؤمنين حقا أمير المؤمنين علي بن أبي طالب عليه السلام، سلمنا عليه بإمرة المؤمنين على عهد رسول الله صلى الله عليه وآله بأمر الله. قال لنا: (سلموا على أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي بإمرة المؤمنين، فإنه زر الأرض الذي تسكن إليه ولو فقدتموه أنكرتم الأرض وأهلها).

Sulaym Bin Qays said, 'I saw Abu Dharr^{ar} at Al-Rabza when Usman exiled him^{ar}, and he^{ar} bequeathed to Ali^{asws} with regards to his^{ar} family and his^{ar} belongings. Someone said to him, 'If only you had bequeathed to Amir-ul-Momineen Usman'. He^{ar} said, 'I^{ar} have bequeathed to the Amir-ul-Momineen^{asws} who is the true Amir-ul-Momineen, Ali^{asws} Bin Abu Talib^{asws}. We had greeted him^{asws} as Amir-ul-Momineen in the era of the Messenger of Allah^{saww} by the Order of Allah^{azwj}. He^{saww} said to us: 'Greet my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and my^{saww} guardian of every believer after me^{saww}, as Amir-ul-Momineen, for he^{asws} is reason by which the earth is in a tranquil state, if you were to lose him^{asws} the earth would refuse to carry its inhabitants.

فرأيت عجل هذه الأمة وسامريها راجعا رسول الله صلى الله عليه وآله ثم قال: حق من الله ورسوله؟ فغضب رسول الله صلى الله عليه وآله ثم قال: (حق من الله ورسوله، أمرني الله بذلك). فلما سلمنا عليه أقبلنا على أصحابهما معاذ وسالم وأبي عبيدة - حين خرجا من بيت علي عليه

السلام من بعد ما سلمنا عليه - فقالا لهم: ما بال هذا الرجل، ما زال يرفع خسيصة ابن عمه وقال أحدهما: إنه ليحسن أمر ابن عمه وقال الجميع: ما لنا عنده خير ما بقي علي

So I saw the calf of this community and its Samiri rebuking the Messenger of Allah^{saww} saying, 'Is this truth from Allah^{azwj} and His^{azwj} Messenger^{saww}?' So the Messenger of Allah^{saww} got angered by it and said: 'It is truth from Allah^{azwj} and His^{azwj} Messenger^{saww}. Allah^{azwj} Ordered me^{saww} for that'. When we had greeted him^{asws}, the two of them went to their companions Ma'az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali^{asws} after having greeted him^{asws} – so the two of them said to them, 'What is it with this man^{saww}, he^{saww} does not cease to elevate his^{asws} cousin^{asws}'. And one of them said, 'He^{saww} always makes good the affair of his^{saww} cousin^{asws}'. And all of them said, 'There is no good for us if Ali^{asws} remains (Amir-ul-Momineen)'.

قال: فقلت: يا أبا ذر، هذا التسليم بعد حجة الوداع أو قبلها؟ فقال: أما التسليمة الأولى فقبل حجة الوداع، وأما التسليمة الأخرى فبعد حجة الوداع. قلت: فمعاقدة هؤلاء الخمسة متى كانت؟ قال: في حجة الوداع.

Sulaym said, 'I said, 'O Abu Dharr^{ar}, was this greeting before or after the Farewell Pilgrimage?' He^{ar} said, 'As for the first greeting, it was before the Farewell Pilgrimage, and as for the other one, it was after the Farewell Pilgrimage'. I said, 'When was the contract of those five made?' He^{ar} said, 'During the Farewell Pilgrimage'.

قلت: أخبرني - أصلحك الله عن الاثني عشر أصحاب العقبة المتلثمين الذين أرادوا أن ينفروا برسول الله صلى الله عليه وآله الناقة، ومتى كان ذلك؟ قال: بغدير خم مقبل رسول الله صلى الله عليه وآله من حجة الوداع. قلت: أصلحك الله، تعرفهم؟ قال: أي والله، كلهم. قلت: من أين تعرفهم وقد أسرهم رسول الله صلى الله عليه وآله إلى حذيفة؟ قال: عمار بن ياسر كان قائدا وحذيفة كان سائقا، فأمر حذيفة بالكتمان ولم يأمر بذلك عمارا. قلت: تسميهم لي؟ قال: خمسة أصحاب الصحيفة، وخمسة أصحاب الشورى وعمرو بن العاص ومعاوية.

I said, 'May Allah^{azwj} Keep you well, inform me about the twelve (12) companions of Al-Uqba, who had covered their faces and

intended to frighten the camel of the Messenger of Allah^{saww}, when did that happen?’ He^{ar} said, ‘At Ghadeer Khumm, when the Messenger of Allah^{saww} was returning from the Farewell Pilgrimage’. I said, ‘May Allah^{azwj} Keep you well, do you know them?’ He^{ar}, said, ‘Yes, by Allah^{azwj}, all of them’. I said, ‘From where did you^{ar} come to know them and the Messenger of Allah^{saww} had told Huzayfa to keep it a secret?’ He^{ar} 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’. I said, ‘Can you name them for me?’ He^{ar} said, ‘Five (5) companions of the agreement, and five (5) companions of the consultative council, and Amr Bin Al-Aas and Muowiya’.

عمار وحذيفة في فتنة السقيفة

قلت: أصلحك الله، كيف تردد عمار وحذيفة في أمرهم بعد رسول الله صلى الله عليه وآله حين رأياهم؟ قال: إنهم أظهروا التوبة والندامة بعد ذلك، وادعى عجلهم منزلة وشهد لهم سامريهم والثلاثة معهم بأنهم سمعوا رسول الله صلى الله عليه وآله يقول ذلك، فقالوا: لعل هذا أمر حدث بعد الأول، فشكا فيمن شك منهم إلا أنهما تابا وعرفا وسلموا.

Ammar and Huzayfa during the ‘Fitna’ of Al-Saqifa

I said, ‘May Allah^{azwj} Keep you well, how come Ammar and Huzayfa hesitated in their affairs after the Messenger of Allah^{saww}, when they had both seen them (companions of Al-Uqba)?’ He^{ar} 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 the Messenger of Allah^{saww} saying that. So they said, ‘Perhaps this matter happened after the first one. So they doubted with the doubters, except that these two repented and understood, and were safe’.

قال سليم بن قيس: فلقيت عمارا في خلافة عثمان بعد ما مات أبو ذر، فأخبرته بما قال أبو ذر. فقال: صدق أخي أبو ذر، إنه لأبر وأصدق من أن يحدث عن عمار بما لا يسمع منه. فقلت: أصلحك الله، بما تصدق أبا ذر؟ قال: أشهد لقد سمعت رسول الله صلى الله عليه وآله يقول: (ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر ولا أبر). قلت: يا نبي الله، ولا أهل بيتك؟ قال: إنما أعني غيرهم من الناس.

Sulaym Bin Qays said, 'I met Ammar during the Caliphate of Usman after Abu Dharr^{ar} had passed away and informed him of what Abu Dharr^{ar} had said. He said, 'My brother Abu Dharr^{ar} spoke the truth. He^{ar} is more righteous and truthful than to narrate from Ammar what he^{ar} had not heard from him'. I said, 'May Allah^{azwj} Keep you well, you are ratifying Abu Dharr^{ar}?'. He said, 'I hereby testify that I have heard the Messenger of Allah^{saww} say: 'The sky has not cast a shadow, nor has the dust (ground) carried anyone who is more truthful in his words than Abu Dharr^{ar}, nor anyone more righteous'. So I (Ammar) said, 'O Prophet^{saww} of Allah^{azwj}, not even the People^{asws} of your^{saww} Household?' He^{saww} said: 'What I^{saww} mean is apart from them^{asws}, from the (other) people'.

ثم لقيت حذيفة بالمداين - رحلت إليه من الكوفة - فذكرت له ما قال أبو ذر. فقال: سبحان الله، أبو ذر أصدق وأبر من أن يحدث عن رسول الله صلى الله عليه وآله بغير ما قال.

Then I met Huzayfa at Mada'in – I travelled to him from Al-Kufa – so I mentioned to him what Abu Dharr^{ar} had said. He said, 'Glory be to Allah^{azwj}, Abu Dharr^{ar} is more truthful and righteous than to narrate something from the Messenger of Allah^{saww} than anyone else'.

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