

Part 5

The Book of
Sulaym Bin Qays
Al Hilali

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Qays said – and he was the Chief of the Helpers and a son of their Chief: ‘We are sitting (no animals to ride on), O Commander of the Faithful – we do not have livestock’. Muawiya said, ‘Where are the water carriers (camels)?’ Qays said, ‘They were killed on the Day of Badr and the Day of Ohad, and after these two (battles) in the presence of the Rasool Allah^{saww} when we struck you and your father for the sake of Islam until the Command of Allah^{azwj} was Manifested, and you were unwillingly (embraced Islam)’.

Muawiya said, ‘Our Allah^{azwj} will Forgive you’. Qays said, ‘But, the Rasool Allah^{saww} said: ‘After me^{saww}, you all will see it’s effects’. Muawiya said, ‘So what did he^{saww} order you to do?’ He said, ‘He^{saww} ordered us that we should be patient until we meet him^{ajfj}’. He (Muawiya) said, ‘So be patient until you see him^{ajfj}’.

ثم قال قيس: يا معاوية، تعيرنا بنواضحنا؟ والله لقد لقيناكم عليها يوم بدر وأنتم جاهدون على إطفاء نور الله وأن تكون كلمة الشيطان هي العليا. ثم دخلت أنت وأبوك كرها في الإسلام الذي ضربناكم عليه. فقال له معاوية: كأنك تمن علينا بنصرتك إيانا، والله لقريش بذلك المن والطول. ألستم تمنون علينا - يا معشر الأنصار - بنصرتكم رسول الله وهو من قريش وهو ابن عمنا ومنا؟ فلنا المن والطول إذ جعلكم الله أنصارنا وأتباعنا فهداكم بنا.

Then Qays said, ‘O Muawiya, you are taunting us about our water carriers?’ By Allah^{azwj}, we met (confronted) you (riding) upon those on the Day of Badr and you were fighting to extinguish the ‘Al-Noor’ (Light) of Allah^{azwj} in order to make the words of Satan^{la} to have supremacy. Then you and your father entered unwillingly into Islam which you were fighting against’.

Muawiya said to him, ‘If you are placing us under obligation for your help to us, by Allah^{azwj} the credit for that goes to the Qureish. O group of Helpers, are you not placing the Rasool Allah^{saww} under obligation by your helping him^{saww}, and he^{saww} was from the Qureish, and he^{saww} was the son^{saww} of our uncle and from us? So

the credit goes to us when Allah^{azwj} Sent Help to us, and you followed us and attained guidance through us’.

سوابق أبي طالب عليه السلام في نصرته الإسلام

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

Precedent of Abu Talib^{asws} in helping Al-Islam

Qays said, ‘Surely Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} as a Mercy to the Worlds. So He^{azwj} Sent him^{saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{saww} for Prophet-hood, and Honoured him^{saww} by His^{azwj} Message.

فكان أول من صدقه وأمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him^{saww}, and believe in him^{saww} was the son^{asws} of his^{saww} uncle^{asws} Ali^{asws} bin Abu Talib^{asws}, and his^{saww} uncle Abu Talib^{asws} used to defend him^{saww} and prevent (the enemies) from him^{saww} and he^{asws} was a shield between the infidels of Qureish and him^{saww}, so that they do not frightened him^{saww} or hurt him^{saww}, and ordered him^{saww} to preach the Message of his^{saww} Lord^{azwj}.

فلم يزل ممنوعا من الضيم والأذى حتى مات عمه أبو طالب وأمر ابنه عليا بموازرتة ونصرتة فوازره علي ونصره وجعل نفسه دونه في كل شديدة وكل ضيق وكل خوف، واختص الله بذلك عليا من بين قريش وأكرمه من بين جميع العرب والعجم.

So the grievances and harm did not cease to be barred from him^{saww} until his^{saww} uncle Abu Talib^{asws} passed away, and he^{asws} ordered his^{asws} son^{asws} Ali^{asws} to support him^{saww} and help him^{saww}. So Ali^{asws} supported him^{saww} and helped him^{saww}, and made his^{asws} own self to be sacrificed in every extremity, and every difficulty, and every fear, and Allah^{azwj} Chose Ali^{asws} due to that from between the Qureish, and Honoured him^{asws} from between all the Arabs and the non-Arabs.

فجمع رسول الله صلى الله عليه وآله جميع بني عبد المطلب فيهم أبو طالب وأبو لهب، وهم يومئذ أربعون رجلاً فدعاهم رسول الله صلى الله عليه وآله وخادمه يومئذ علي عليه السلام، ورسول الله يومئذ في حجر عمه أبي طالب،

So the Rasool Allah^{saww} gathered the sons of Abdul Muttalib^{as}. Among them were Abu Talib^{asws} and Abu Lahab^{la}, and on that day they were forty men. So the Rasool Allah^{saww} invited them, and on that day Ali^{asws} attended to them, and on that day the Rasool Allah^{saww} was in the chamber of his^{saww} uncle^{as} Abu Talib^{asws}.

فقال: (أيكم ينتدب أن يكون أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي)؟ فسكت القوم حتى أعادها رسول الله صلى الله عليه وآله ثلاث مرات. فقال علي عليه السلام: (أنا يا رسول الله، صلى الله عليك). فوضع رسول الله رأس علي في حجره وتقل في فيه وقال: (اللهم املاً جوفه علماً وفهماً وحكماً).

He^{saww} said: 'Which one of you would like to be assigned to be my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every 'Momin' (believer) after me^{saww}?' The people were silent, to the extent that the Rasool Allah^{saww} made the call three times. Ali^{asws} said: 'I^{asws}, O Rasool Allah^{saww}, may Allah^{azwj} Bless you^{saww}'. So the Rasool Allah^{saww} placed his^{asws} head onto his^{saww} chest (out of kindness), and applied his^{saww} saliva to his^{asws} (forehead) and said: 'Our Allah^{azwj}, Fill his^{asws} heart with Knowledge, and understanding, and Wisdom'.

ثم قال لأبي طالب: (يا أبا طالب، اسمع الآن لابنك علي وأطع، فقد جعله الله من نبيه بمنزلة هارون من موسى). وأخى بين الناس وأخى بين علي وبين نفسه.

Then he^{saww} said to Abu Talib^{asws}: ‘O Abu Talib^{asws}, from now on listen to your^{asws} son^{asws} Ali^{asws} and obey him^{asws}, for Allah^{azwj} has Made him^{asws}, from His^{azwj} Prophet^{saww} to be of the status which Haroun^{as} had with Musa^{as}. And he^{saww} established brotherhood between the people, and established brotherhood between Ali^{asws} and himself^{saww}’.

فلم يدع قيس بن سعد شيئاً من مناقبه إلا ذكرها واحتج بها وقال: منهم أهل البيت جعفر بن أبي طالب الطيار في الجنة بجناحين، اختصه الله بذلك من بين الناس، ومنهم حمزة سيد الشهداء، ومنهم فاطمة سيدة نساء العالمين. فإذا وضعت من قریش رسول الله وأهل بيته وعترته الطيبين، فنحن والله خير منكم - يا معشر قریش - وأحب إلى الله ورسوله وإلى أهل بيته منكم.

Qays did not leave out anything from his^{asws} merits except that he mentioned it and argued by it, and said, ‘Among the People^{asws} of the Household is Ja’far^{asws} Bin Abu Talib^{asws}, the flyer in the Paradise by two wings. Allah^{azwj} Specialised him^{as} by that from between the people. And among them is Hamza^{as}, chief of the martyrs, and among them is Fatima^{asws} Chieftess of the women of the Worlds. So there is a difference between the Qureish, and the Rasool Allah^{saww} and the People^{asws} of his^{saww} Household, and his^{saww} Family, the goodly ones.

By Allah^{azwj}, we are better than you are – O community of Qureish – and more beloved to Allah^{azwj} and His^{azwj} Messenger^{saww}, and to the People^{asws} of the Household than you are.

لقد قبض رسول الله صلى الله عليه وآله فاجتمعت الأنصار إلى والدي سعد ثم قالوا: (لا نبايع غير سعد). فجاءت قریش بحجة علي وأهل بيته وخاصموننا بحقه وقرابته من رسول الله صلى الله عليه وآله. فما يعدو قریش أن يكونوا ظلموا الأنصار أو ظلموا آل محمد عليهم السلام. ولعمري ما لأحد من الأنصار ولا لقریش ولا لأحد من العرب والعجم في الخلافة حق ولا نصيب مع علي بن أبي طالب وولده من بعده.

When the Rasool Allah^{saww} passed away, the Helpers gathered around my father Sa'ad, then said, 'We will not pay allegiance to anyone other than Sa'ad'. So the Qureish came by the argument of being from people close to his^{saww} Household, and disputed with us through this right, and through close relationship to the Rasool Allah^{saww}.

The Qureish are nothing more than oppressors to the Helpers or oppressors to the Progeny^{asws} of Muhammad^{saww}. By my life, there is nothing for anyone neither from the Helpers, nor for the Qureish, nor for any one from the Arabs and the non-Arabs in the Caliphate, any share or right is only for Ali Bin Abu Talib^{asws} and his^{asws} sons^{asws} from after him^{asws}.

فغضب معاوية وقال: يا بن سعد، عمن أخذت هذا وعمن رويته وعمن سمعته؟ أبوك أخبرك بذلك وعنه أخذته؟ فقال قيس: سمعته وأخذته ممن هو خير من أبي وأعظم علي حقا من أبي. قال: ومن هو؟ قال: ذاك أمير المؤمنين علي بن أبي طالب، عالم هذه الأمة وديانها وصديقها وفاروقها الذي أنزل الله فيه ما أنزل وهو قوله عز وجل: (قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب). فلم يدع قيس آية نزلت في علي عليه السلام إلا ذكرها.

Muawiya got angry and said, 'O Ibne Sa'ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?' Qays said, 'I heard it and took it from the one who is better than my father, and has a greater right over me than my father'. He said, 'And who is that?' He said, 'That is Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}, the most knowledgeable one of this community, and it's religious one, and it's 'Al-Seddiq' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah^{azwj} Revealed what He^{azwj} Revealed, and it is the Statement of the Mighty and Majestic **"[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."** Qays did not leave out a verse which had Come down regarding Ali^{asws}, except that he mentioned it.

فقال معاوية: فإن صديقها أبو بكر وفاروقها عمر، والذي عنده علم الكتاب عبد الله بن سلام قال قيس: أحق بهذه الأسماء وأولى بها الذي أنزل الله فيه: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، والذي أنزل الله جل اسمه فيه: (إنما أنت منذر ولكل قوم هاد)، والله لقد نزلت: (وعلي لكل قوم هاد)، فأسقطتم ذلك، والذي نصبه رسول الله صلى الله عليه وآله بغدير خم فقال: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، وقال له رسول الله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي).

Muawiya said, 'It's 'Al-Seddiq' (truthful) one is Abu Bakr, and its Differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salaam'.

Qays said, 'The one deserving of these names (titles) and the one who is the first for it is the one^{asws} for whom Allah^{azwj} Revealed **“[11:17] Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it,”** and Allah^{azwj} Majestic is His^{azwj} Name Revealed regarding him **“[13:7] You are only a warner and (there is) a guide for every people”**. And Allah^{azwj} had Revealed**“[13:7] and Ali^{asws} is a guide for every people”**, so you dropped that (from the compilation of the Holy Quran, Ali^{asws}'s name).

And the one whom the Rasool Allah^{saww} nominated at Ghadeer Khumm saying: 'The one to whom I^{saww} was higher to than his own self, so Ali^{asws} is higher to him than his own self', and the Rasool Allah^{saww} said to him^{asws} during the (military) expedition of Tabuk: 'You^{asws} are from me^{saww} of the status which Haroun^{ash} had with Musa^{as} except that there is no Prophet^{as} after me^{saww}'.

*** 2 * بداية خطة معاوية في لعن علي عليه السلام**

وكان معاوية يومئذ بالمدينة، فعند ذلك نادى مناديه وكتب بذلك نسخة إلى جميع البلدان إلى عماله: (ألا برئت الذمة ممن روى حديثا في مناقب علي بن أبي طالب أو فضائل أهل بيته وقد أحل بنفسه العقوبة). وقامت الخطباء في كل كورة ومكان وعلى كل المنابر بلعن علي بن أبي طالب عليه السلام والبراءة منه والوقية فيه وفي أهل بيته عليهم السلام بما ليس فيهم، واللعنة لهم.

2 – Beginning of the plan of Muawiya with regards to cursing Ali^{asws}

And in those days Muawiya was in Al-Medina. So he called upon a caller to proclaim, and that was written and copied to all the cities to his office bearers, 'I am not responsible for the one who reports ahadith regarding the merits of Ali^{asws} bin Abu Talib^{asws}, or the 'Fazail' preferences of the Ahl Al-Bayt^{asws} (People^{asws} of his^{asws} Household), for he would have brought down the punishment upon himself'. And the preachers in every town and place, and upon every Pulpit stood up to curse Ali^{asws} Bin Abu Talib^{asws}, and distanced themselves from him^{asws}, and narrated (derogatory) stories about him^{asws} and the Ahl Al-Bayt^{asws} which was not regarding them^{asws}, and cursed them^{asws}.

* 3 * احتجاجات ابن عباس على معاوية

ثم إن معاوية مر بحلقة من قريش، فلما رأوه قاموا له غير عبد الله بن عباس. فقال له: يا بن عباس، ما منعك من القيام كما قام أصحابك إلا موجدة في نفسك علي بقتالي إياكم يوم صفين. يا بن عباس، إن ابن عمي أمير المؤمنين عثمان قتل مظلوما. قال له ابن عباس: فعمر بن الخطاب قد قتل مظلوما، أفسلمتم الأمر إلى ولده، وهذا ابنه؟ قال: إن عمر قتلته مشرك. قال ابن عباس: فمن قتل عثمان؟ قال: قتله المسلمون قال: فذلك أدهس لحجتك وأحل لدمه إن كان المسلمون قتلوه وخذلوه فليس إلا بحق.

3 – Argumentation of Ibn Abbas against Muawiya

Then Muawiya passed by a group of Qureish. When they saw him they stood up apart from Abdullah Bin Abbas. So he said to him, 'O Ibn Abbas, what prevented you from standing like your companions did, except for the effects in yourself against me due to my fighting

against you on the Day of Siffeen? O Ibn Abbas, the son of my uncle-the commander of the faithful Usman was killed unjustly’.

Ibn Abbas said to him, ‘Umar Bin Al-Khattab was (also) killed unjustly, so we should submit the affair to his son, and this (here) is his son?’ He said, ‘Umar was killed by a ‘Mushrik’ Polytheist’. Ibn Abbas said, ‘So who killed Usman?’ He said, ‘The Muslims killed him’. He said, ‘Then it refutes your argument, if Muslims killed him, then his blood was permissible (to be shed), and abandoned him. It was not except by the truth’.[35]

قال معاوية: فإننا قد كتبنا في الآفاق ننهي عن ذكر مناقب علي وأهل بيته، فكف لسائك - يا ابن عباس - واربع على نفسك. فقال له ابن عباس: أفتنهانا عن قراءة القرآن؟ قال: لا. قال: أفتنهانا عن تأويله؟ قال: نعم. قال: فنقرأه ولا نسأل عما عنى الله به؟ قال: نعم. قال: فأيما أوجب علينا، قرأته أو العمل به؟ قال معاوية: العمل به. قال: فكيف نعمل به حتى نعلم ما عنى الله بما أنزل علينا؟ قال: سل عن ذلك من يتأوله على غير ما تتأوله أنت وأهل بيتك. قال: إنما أنزل القرآن على أهل بيتي فأسأل عنه آل أبي سفيان أو أسأل عنه آل أبي معيط أو اليهود والنصارى والمجوس؟

Muawiya said, ‘We have written to the far horizons prohibiting the mentioning of the merits of Ali^{asws} and the Ahl Al-Bayt^{asws}, so restrain your tongue – O Ibn Abbas – and do yourself a favour’. Ibn Abbas said to him, ‘So are you prohibiting us from reciting the Quran?’

He (Muawiya) said, ‘No’.

He (Ibn Abbas) said, ‘So are you preventing us from its meanings?’

He (Muawiya) said, ‘Yes’.

He (Ibn Abbas) said, ‘So we should recite it and not ask what Allah^{azwj} has Meant by it?’

He (Muawiya) said, ‘Yes’.

He (Ibn Abbas) said, ‘So what is more obligatory upon us, it’s recitation or to act by it?’

Muawiya said, ‘The acting in accordance with it’.

He (Ibn Abbas) said, ‘So how can we act by it until we know what Allah^{azwj} has Meant by what He^{azwj} Sent down to us?’

He (Muawiya) said, 'Ask the one who will explain it differently to what you and the People^{asws} of your household explain it'.

He (Ibn Abbas) said, 'But, the Quran Descended upon the People^{asws} of my Household, and I should ask about it from the progeny of Abu Sufyan, or ask about it from the progeny of Ma'eet, or the Jews and the Christians and the Magians?'

قال له معاوية: فقد عدلتنا بهم وصيرتتا منهم. قال له ابن عباس: لعمرى ما أعدلك بهم، غير أنك نهيتنا أن نعبد الله بالقرآن وبما فيه من أمر ونهي أو حلال أو حرام أو ناسخ أو منسوخ أو عام أو خاص أو محكم أو متشابه، وإن لم تسأل الأمة عن ذلك هلكوا واختلفوا وتاهوا. قال معاوية: فاقروا القرآن وتأولوه ولا ترووا شيئاً مما أنزل الله فيكم من تفسيره وما قاله رسول الله فيكم، وارووا ما سوى ذلك. قال ابن عباس: قال الله في القرآن: (يريدون أن يطفؤوا نور الله بأفواههم ويأبى الله إلا أن يتم نوره ولو كره الكافرون).

Muawiya said to him, 'You have equated us with them and included us to be among them'.

Ibn Abbas said to him, 'By my life, I have not equated you with them, apart from the fact that you are prohibiting us that we should worship Allah^{azwj} by the Quran and by what is in it from the Orders, and Preventions, or Permissibles, or Prohibitions, or Abrogation, or Abrogated, or General, or Special, or Decisive, or Allegorical, and if the community does not ask about that it will perish and differ and follow desires.

Muawiya said, 'So recite the Quran and its explanation, and do not narrate anything from what Allah^{azwj} has Revealed about you all, from its interpretation, and what the Rasool Allah^{saww} has said regarding you all, and narrate whatsoever except for that', Ibn Abbas said, 'Allah^{azwj} has said in the Quran **“[9:32] They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.”**

قال معاوية: يا بن عباس، اكفني نفسك وكف عني لسانك، وإن كنت لا بد فاعلا فليكن ذلك سرا ولا يسمعه أحد منك علانية. ثم رجع إلى منزله، فبعث إليه بخمسين ألف درهم.

Mauwiya said, 'O Ibn Abbas, restrain yourself and restrain your tongue from me, and if you cannot do that then do that secretly, and do not let anyone hear it from you in the open'. Then he (Muawiya) returned to his house and sent over to him fifty thousand Dirhams.

*** 4 * اشتداد البلاء على الشيعة في عهد معاوية**

ثم اشتد البلاء بالأمصار كلها على شيعة علي وأهل بيته عليهم السلام، وكان أشد الناس بلية أهل الكوفة لكثرة من بها من الشيعة. واستعمل عليهم زيادا أخاه وضم إليه البصرة والكوفة وجميع العراقيين. وكان يتتبع الشيعة وهو بهم عالم لأنه كان منهم فقد عرفهم وسمع كلامهم أول شيء. فقتلهم تحت كل كوكب وحجر ومدر، وأجلأهم وأخافهم وقطع الأيدي والأرجل منهم وصلبهم على جذوع النخل وسمل أعينهم وطردهم وشردهم حتى انتزعوا عن العراق. فلم يبق بالعراقيين أحد مشهور إلا مقتول أو مصلوب أو طريد أو هارب.

4 – Intensification of the affliction upon the Shiites during the era of Muawiya

Then the afflictions intensified upon the Shiites of Ali^{asws} and the Ahl Al-Bayt^{asws} in every city, and the most extreme affliction was upon the inhabitants of Al-Kufa, for the most of them were from Shiites. And Ziyad, his (Muawiya's illegitimate) brother was the governor upon them, and he had the responsibility of Al-Basra, and Al-Kufa, and all the Iraqis. And he followed the Shiites (before being solomonised as being his brother), and he knew them because he used to be one of them before. So he recognised them and had heard their speech from the very first. So he killed them under every star, and stone and pebble, and limited them, and frightened them, and cut off their hands and their feet from them, and crucified them upon the trunk of the palm trees, and poked their eyes, and expelled them and displaced them until they were all grabbed from Al-Iraq.

There did not remain anyone well-known from among the Iraqis except that he was either killed or crucified, or expelled, or he fled.

وكتب معاوية إلى قضاته وولاته في جميع الأرضين والأمصار: (أن لا تجيزوا لأحد من شيعة علي بن أبي طالب ولا من أهل بيته ولا من أهل ولايته الذين يرون فضله ويتحدثون بمناقبه شهادة).

And Muawiya wrote to his judges, and his governors in all of the lands and the cities that, 'It is not permitted for anyone who narrates any merits of the Shiites of Ali^{asws} Bin Abu Talib^{asws}, or any from the Ahl Al-Bayt^{asws}, or of his^{asws} friends, to be accepted as a witness'.

تقريب معاوية جماعة عثمان واختلاق المناقب له

وكتب إلى عماله: (انظروا من قبلكم من شيعة عثمان ومحبيه وأهل بيته وأهل ولايته والذين يرون فضله ويتحدثون بمناقبه، فأدنوا مجالسهم وأكرمواهم وقربوهم وشرفوهم، واكتبوا إلي بكل ما يروي كل رجل منهم فيه واسم الرجل واسم أبيه وممن هو).

Focus of Muawiya on Usman's group and fabrication of the virtues for him

And he wrote to his office bearers, 'Look at the ones in front of you from the Shiites (adherents) of Usman and those that love him, and the people of his household, and his friends, and the one who are reporting his virtues and narrating his merits, so encourage their gatherings and bring them closer, and honour them, and consider them to be near to you and give them prestige, and write to me about everyone of them, each one of them with his name and the name of his father, and from (which family) he comes'.

ففعّلوا ذلك حتى أكثروا في عثمان الحديث وبعث إليهم بالصلوات والكسي وأكثر لهم القطن من العرب والموالي. فكثروا في كل مصر وتنافسوا في المنازل والضياع واتسعت عليهم الدنيا. فلم يكن أحد يأتي عامل مصر من الأمصار ولا قرية فيروي في عثمان منقبة أو يذكر له فضيلة إلا كتب اسمه وقرب وشفع. فلبثوا بذلك ما شاء الله.

So they did that to the extent that the Hadith of Usman became numerous, and he sent to them (the narrators) gifts, and garments, and gave them plenty of land, regardless to them being Arabs or non-Arabs. Soon there were too many of them in every city, and they constructed (big) houses, and the world became luxurious for them.

There was no city worker who came from the cities, or a town who reported merits regarding Usman, or mentioned preferences for him except that his name was noted, and he was considered as a near one and was recommended. So it remained like that for as long as Allah^{azwj} Desired it to.

سعي معاوية في إحياء اسم أبي بكر وعمر

ثم كتب بعد ذلك إلى عماله: (أن الحديث قد كثر في عثمان وفشا في كل قرية ومصر ومن كل ناحية، فإذا جاءكم كتابي هذا فادعوا الناس إلى الرواية في أبي بكر وعمر، فإن فضلها وسوابقهما أحب إلي وأقر لعيني وأدحض لحجة أهل هذا البيت وأشد عليهم من مناقب عثمان وفضائله). فقرأ كل قاض وأمير من ولاته كتابه على الناس، وأخذ الناس في الروايات في أبي بكر وعمر وفي مناقبهم.

The quest of Muawiya to revive the names of Abu Bakr and Umar

Then, after that, he wrote to his office bearers that, 'The narrations (Ahadith) regarding Usman have become plentiful, and have been spread in every town and city and from every area, so when this letter of mine gets to you, call the people to the reporting with regards to Abu Bakr and Umar, for their virtues, and their precedence is beloved to me, and refreshing to my eyes and refutes the arguments of the People^{asws} of the House, and is harsher to them^{asws} than the merits of Usman and his virtues'. Every judge and Emir (leader) appointed by him read his letter out to the people, and the people took to the reporting with regards to Abu Bakr and Umar and their merits.

أمر معاوية بتعليم المناقب الكاذبة للأطفال والنساء

ثم كتب نسخة جمع فيها جميع ما روي فيهم من المناقب والفضائل، وأنفذها إلى عماله وأمرهم بقرائتها على المنابر وفي كل كورة وفي كل مسجد. وأمرهم أن ينفذوا إلى معلمي الكتاتيب أن يعلموها صبيانهم حتى يرووها ويتعلموها كما يتعلمون القرآن وحتى علموها بناتهم ونسائهم وخدمهم وحشمهم. فلبثوا بذلك ما شاء الله.

The order of Muawiya to teach the false merits to the children and the women

Then he gathered all these reports regarding them, from their virtues and their merits, in the form of a book, and enforced it upon his office bearers and ordered them to recite these upon the Pulpits and in every town and in every Masjid. And he ordered them to enforce the teachers of the Quran to teach it to their boys until they report it and learn it just as they had learnt the Quran, and until they had taught it to their daughters, and their women, and their older servants, and their younger servants. So it remained like that for as long as Allah^{azwj} Desired it to.

برنامج معاوية لإبادة الشيعة

ثم كتب معاوية إلى عماله نسخة واحدة إلى جميع البلدان: (انظروا من قامت عليه البيعة أنه يحب عليا وأهل بيته، فامحوه من الديوان ولا تجيزوا له شهادة). ثم كتب كتابا آخر: (من اتهمتموه ولم تقم عليه بيعة أنه منهم فاقتلوه).

The program of Muawiya to exterminate the Shiites

Then Muawiya wrote to his office bearers and copied it to all of the countries, 'Look at the one who establishes the proof whether he loves Ali^{asws} and the Ahl Al-Bayt^{asws} (People^{asws} of his^{asws} Household), so remove him from the register and do not permit him to be a witness'. Then he wrote another letter, 'The one who is accused of it (loving Ahl Al-Bayt^{asws}), and even though there is no clear proof for it even then consider him to be one from them, kill him'.

فقتلهم على التهم والظن والشبه تحت كل كوكب، حتى لقد كان الرجل يغلط بكلمة فيضرب عنقه. ولم يكن ذلك البلاء في بلد أكبر ولا أشد منه بالعراق ولا سيما بالكوفة، حتى أنه كان الرجل من شيعة علي عليه السلام - وممن بقي من أصحابه بالمدينة وغيرها - ليأتيه من يثق به فيدخل بيته، ثم يلقي إليه سره فيخاف من خادمه ومملوكه، فلا يحدثه حتى يأخذ عليه الأيمان المغلظة ليكنمه عليه.

So they killed them (Shiites) under every star, based upon accusations, and the assumption, and the doubts, to the extent that if there was a man who spoke out of turn, his neck was struck off. This was not the affliction in large cities, or mostly in Iraq, particularly in Al-Kufa, to the extent that if there was a man from the Shiites of Ali^{asws} – from the remaining of his^{asws} companions in Al-Medina and other places – if a reliable person would come to him and enter his house, then he would speak to him in secret, fearing from his servants and his slaves, so he would not narrate to him until he had taken a binding oath from him to keep it secret.

وجعل الأمر لا يزداد إلا شدة وكثر عندهم عدوهم وأظهروا أحاديثهم الكاذبة في أصحابهم من الزور والبهتان، فنشأ الناس على ذلك ولم يتعلموا إلا منهم ومضى على ذلك قضائهم وولاتهم وفقهائهم.

And the matter did not increase except for its intensity, and most of the ones in his (Muawiya) presence were their^{asws} enemies, and they manifested false Hadith and attributed to them^{asws} and to their companions fabrications and slanderous. So the people grew up on that and did not know except from them, and their judges and their governors and their jurists and died upon that.

وكان أعظم الناس في ذلك بلاء وفتنه القراء المرءون المتصنعون، الذين يظهرون لهم الحزن والخشوع والنسك، ويكذبون ويفتعلون الأحاديث ليحفظوا بذلك عند وولاتهم ويدنوا بذلك مجالسهم ويصيبيوا بذلك الأموال والقطائع والمنازل.

And the people who were the greatest (accusers) during that affliction and strife were the reciters, and the hypocrites and the fabricators, who displayed their grief, and their reverence, and their ascetism. They used to lie and fabricate Ahadith in order to benefit

by that in the presence of their governors, and get closer to them in their gatherings, and acquire by that a share of the wealth, and the pieces of land, and mansions.

حتى صارت أحاديثهم تلك ورواياتهم في أيدي من يحسب أنها حق وأنها صدق، فرووها وقبلوها وتعلموها وعلموها وأحبوا عليها وأبغضوا، حتى جمعت على ذلك مجالسهم وصارت في أيدي الناس المتدينين الذين لا يستحلون الكذب ويبغضون عليه أهله. فقبلوها وهم يرون أنها حق، ولو علموا أنها باطل لم يرووها ولم يتدينوا بها ولا تنقصوا من خالفهم. فصار الحق في ذلك الزمان باطلاً والباطل حقا والصدق كذبا والكذب صدقا.

This went on to the extent that their (false) Ahadith and reports ended up in the hands of the ones who concluded that these are right and that these are the truth. So they narrated these, and accepted these, and learnt these, and taught these, and loved and hated on the basis of these, to the extent that they gathered upon these in their gatherings, and these ended up in the hands of the religious people who did not consider it permissible to lie or hatred towards its 'Ahl' (Abu Bakr and Umar and Usman).

So they accepted these and they were narrating these as truth, and had they known that these are false, they would not have narrated these nor would they have made these to be their Religion, nor would they have reduced the ones who disagreed with them. In that era the truth became falsehood and the falsehood became the truth, and what was true became the lies and the lies became the true.

وقد قال رسول الله صلى الله عليه وآله: (لتشملنكم فتنة يربو فيها الوليد وينشأ فيها الكبير، يجري الناس عليها ويتخذونها سنة. فإذا غير منها شيء قالوا: أتى الناس منكرا، غيرت السنة)

And the Rasool Allah^{saww} had said: 'You will be engulfed by strife during which the young will be nourished by it and the adults will grow old in, and the people will flow towards it and will take (the innovations) as the Sunnah. If anything is altered in it they will say, 'The people have become deniers and have changed the Sunnah'.

فلما مات الحسن بن علي عليه السلام لم يزل الفتنة والبلاء يعظمان ويشتدان، فلم يبق ولي لله إلا خائفا على دمه أو مقتولا أو طريدا أو شريدا، ولم يبق عدو لله إلا مظهرا حجته غير مستتر

When Al-Hassan Bin Ali^{asws} left the world (after being martyred), the strife and the afflictions did not decline, but they got magnified and intensified. There did not remain a friend of Allah^{azwj} except that he was in fear for his life or had been killed, or expelled, or became a fugitive, and there did not remain an enemy of Allah^{azwj} except that he displayed his arguments without hiding its innovation and misguidance.

*** 5 * مناقشات واحتجاجات الإمام الحسين عليه السلام بمكة**

فلما كان قبل موت معاوية بسنة حج الحسين بن علي عليه السلام وعبد الله بن عباس وعبد الله بن جعفر معه. فجمع الحسين عليه السلام بني هاشم، رجالهم ونسائهم ومواليهم وشيعتهم من حج منهم، ومن الأنصار ممن يعرفه الحسين عليه السلام وأهل بيته. ثم أرسل رسلاً: (لا تدعوا أحداً ممن حج العام من أصحاب رسول الله صلى الله عليه وآله المعروفين بالصلاح والنسك إلا أجمعوهم لي). فاجتمع إليه بمنى أكثر من سبعمائة رجل وهم في سرادقه، عامتهم من التابعين ونحو من مائتي رجل من أصحاب النبي صلى الله عليه وآله وغيرهم.

5 – Appeal and representations of Imam Al-Husayn^{asws} in Mecca

When it was a year before the death of Muawiyah, Al-Husayn Bin Ali^{asws} performed the Pilgrimage, and Abdullah Bin Abbas and Abdullah Bin Ja'far were with him^{asws}. Al-Husayn^{asws} gathered the Clan of Hashim, their men, and their women, and their friends, and their Shiites from the Pilgrims who were among them, and from the Helpers who recognised Al-Husayn^{asws} and the Ahl Al-Bayt^{asws}. Then he^{asws} sent a message, 'Do not leave anyone from the general Pilgrims from the companions of the Rasool Allah^{saww} who are well known for their righteousness and their ascetism, but gather them for me^{asws}'. So more than seven hundred men gathered for him^{asws} in Mina and they were in his^{asws} tent. Most of them were from the

‘Tabi’een’^[36], and there were approximately two hundred companions of the Rasool Allah^{saww}, and others.

فقام فيهم الحسين عليه السلام خطيباً فحمد الله وأثنى عليه، ثم قال: أما بعد، فإن هذا الطاغية قد فعل بنا وبشييعتنا ما قد رأيتم وعلمتم وشهدتم، وإني أريد أن أسألكم عن شيء، فإن صدقت فصدقوني وإن كذبت فكذبوني. أسألكم بحق الله عليكم وبحق رسول الله وحق قرابتي من نبيكم، لما سيرتم مقامي هذا ووصفتهم مقالتي ودعوتهم أجمعين في أنصاركم من قبائلكم من آمنتم من الناس ووثقتهم به، فادعوهم إلى ما تعلمون من حقنا، فإني أتخوف أن يدرس هذا الأمر ويذهب الحق ويغلب، والله متم نوره ولو كره الكافرون.

So Al-Husayn^{asws} stood up among them. He^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: ‘After that, you have seen what this tyrant (Muawiya) has done to us^{asws} and to our^{asws} Shiites, and you know it and have witnessed it, and I^{asws} want to ask you all about something, so if I^{asws} speak the truth, ratify me^{asws}, and if I^{asws} lie, deny me^{asws}. I^{asws} ask you by the Right of Allah^{azwj} upon you all, and the right of the Rasool Allah^{saww}, and by the right of my^{asws} relationship with your Prophet^{saww}, when you travel from this place of mine^{asws}, you should keep it secret and only relate my^{asws} speech and invite all those who are your helpers from your tribes, the ones who are trustworthy and reliable from the people, and call them to what you know from our^{asws} rights, for I^{asws} am afraid that this matter (falsifying and fabrication of the Hadith) will obliterate the truth and will overcome it, **“[61:8] and Allah will perfect His light, though the unbelievers may be averse.”**

مناقب أمير المؤمنين عليه السلام على لسان الإمام الحسين عليه السلام

وما ترك شيئاً مما أنزل الله فيهم من القرآن إلا تلاه وفسره، ولا شيئاً مما قاله رسول الله صلى الله عليه وآله في أبيه وأخيه وأمه وفي نفسه وأهل بيته إلا رواه، وكل ذلك يقول الصحابة: (اللهم نعم، قد سمعنا وشهدنا)، ويقول التابعي: (اللهم قد حدثني به من أصدقته وأتتمنه من الصحابة). فقال: أنشدكم الله إلا حدثتم به من تتقون به وبدينه.

Virtues of Amir-ul-Momineen^{asws} by the tongue of Imam Al-Husayn^{asws}

And he^{asws} did not leave out anything from what Allah^{azwj} had Revealed regarding them^{asws} from the Quran except that he^{asws} recited it and explained it, nor anything from what the Rasool Allah^{saww} had said regarding his^{asws} father^{asws}, and his^{asws} brother^{asws}, and his^{asws} mother^{asws}, and regarding himself^{asws} and the Ahl Al-Bayt^{asws}, and for all that the companions said, 'Our Allah^{azwj}, yes! We have heard that and testify to that'. And the Tabi'een said, 'Our Allah^{azwj}, it has been narrated to us by the ones who are truthful, and reliable ones from the companions'.

He^{asws} said: 'I^{asws} adjure you all to Allah^{azwj}, only narrate this to the one whom you trust with it and trust his Religion'.

قال سليم: فكان فيما ناشدهم الحسين عليه السلام وذكرهم أن قال: أنشدكم الله أتعلمون أن علي بن أبي طالب كان أبا رسول الله صلى الله عليه وآله حين آخى بين أصحابه، فأخى بينه وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ قالوا: اللهم نعم.

Sulaym said, 'From the representations made by Al-Husayn^{asws} and reminding them of was that he^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you all know that Ali^{asws} Bin Abu Talib^{asws} was established as a brother of the Rasool Allah^{saww} when he^{saww} established brotherhood between his^{saww} companions, so he^{saww} established brotherhood between him^{asws} and himself^{saww}, and said: 'You^{asws} are my^{saww} brother and I^{saww} am your^{asws} brother in the world and in the Hereafter?' They said, 'Our Allah^{azwj}, yes!'

قال: أنشدكم الله، هل تعلمون أن رسول الله صلى الله عليه وآله اشترى موضع مسجده ومنازله فابنتاه، ثم ابنتى فيه عشرة منازل، تسعة له وجعل عاشرها في وسطها لأبي. ثم سد كل باب شارع إلى المسجد غير بابه، فتكلم في ذلك من تكلم، فقال صلى الله عليه وآله: (ما أنا سددت أبوابكم وفتحت بابه، ولكن الله أمرني بسد أبوابكم وفتح بابه).

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you all know that the Rasool Allah^{saww} acquired a place for his^{saww} Masjid and his^{saww} house so he^{saww} constructed it, then built within it ten houses, nine for himself^{saww}, and made the tenth one to be for my^{asws} father^{asws}. Then he^{asws} closed all the doors which led to the Masjid apart from his^{asws} door. The 'one' who spoke about it spoke. So he^{saww} said: 'It was not me^{saww} who closed all your doors and kept his^{asws} door open, but it was Allah^{azwj} Who Ordered me^{asws} to close your doors and keep his^{asws} door open'.

ثم نهى الناس أن يناموا في المسجد غيره، وكان يجنب في المسجد ومنزله في منزل رسول الله صلى الله عليه وآله، فولد لرسول الله صلى الله عليه وآله وله فيه أولاد؟ قالوا: اللهم نعم.

Then he^{saww} prevented the people to sleep in the Masjid apart from him^{asws}, and Ali^{asws} became others are in requirement of Major ablution. Also in the Masjid Ali^{asws} 's house was in the house of the Rasool Allah^{saww}, where the births for the (grand) sons of Rasool Allah^{saww} and the sons of Ali^{asws} took place (Imam Hassan and Hussain)?' They said, 'Our Allah^{azwj}, yes!'

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

He^{asws} said: 'Do you all know that Umar Bin Al-Khattab was keen to have a niche the size of his eye to be left from his house to the Masjid, but he^{saww} refused him. Then he^{saww} preached saying: 'Allah^{azwj} Ordered Musa^{as} that he^{as} build a pure Masjid in which no one apart from himself^{as} and Haroun^{as} and his^{as} children could live in, and that Allah^{azwj} has Ordered me^{as} that I^{saww} should build a pure Masjid in which apart from myself^{saww} and apart from

my^{saww} brother^{asws} and his^{asws} children (are allowed to live in)?’
They said, ‘Our Allah^{azwj}, yes!’

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله نصبه يوم غدیر خم فنادى له بالولاية وقال: (ليبلغ الشاهد الغائب)؟ قالوا: اللهم نعم.

He^{asws} said: ‘I^{asws} adjure you to Allah^{azwj}, do you know that the Rasool Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, so he^{saww} called for his^{asws} Wilayah and said: ‘Those who are present should make it reach to those who are absent?’ They said, ‘Our Allah^{azwj}, yes!’

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

He^{asws} said: ‘I^{asws} adjure you to Allah^{azwj}, do you know that the Rasool Allah^{saww} said to him^{asws} during the (military) expedition of Tabuk: ‘You^{asws} are from me^{saww} of the status which Haroun^{as} had to Musa^{as} and you^{asws} are the Guardian of every believer after me^{saww}?’ They said, ‘Our Allah^{azwj}, yes!’

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله حين دعا النصارى من أهل نجران إلى المباهلة لم يأت إلا به وبصاحبته وابنيه؟ قالوا: اللهم نعم.

He^{asws} said: ‘I^{asws} adjure you to Allah^{azwj}, do you know that when the Rasool Allah^{saww} called the Christians from the inhabitants of Najraan to the imprecation (*Al-Mubahila*), he^{saww} did not come accompanied with any but by him^{asws}, his^{asws} wife ^{asws} and his^{asws} two sons?’ (they all said) Our Allah^{azwj}, yes!’

قال: أنشدكم الله، أتعلمون أنه دفع إليه اللواء يوم خيبر، ثم قال: (لأدفعه إلى رجل يحبه الله ورسوله ويحب الله ورسوله، كرار غير فرار يفتحها الله على يديه)؟ قالوا: اللهم نعم.

He^{asws} said: ‘I^{asws} adjure you to Allah^{azwj}, do you know that he^{saww} handed the flag over to him^{asws} on the Day of Khyber, then

said: 'I^{asws} am handing it to a man^{asws} who is the beloved of Allah^{azwj} and His^{azwj} Messenger and he^{asws} loves Allah^{azwj} and His^{azwj} Messenger^{saww}, a persistent attacker (*Karraar*), not a fleer (*Ghar e Farraar*), by whose hands Allah^{azwj} will Grant victory?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله بعثه ببراءة وقال: (لا يبلغ عني إلا أنا أو رجل مني)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that the Rasool Allah^{saww} sent him^{asws} with (Surah) Al-Bara'at and said: 'None can preach it except for myself^{saww} or a man^{asws} from myself^{saww}?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله لم تنزل به شدة قط إلا قدمه لها ثقة به، وأنه لم يدعه باسمه قط إلا أن يقول: (يا أخي) و(ادعوا لي أخي)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that no difficulty came down upon the Rasool Allah^{saww} at all except that he^{saww} put him^{asws} forward for it, relying upon him^{asws}, and he^{saww} never called him^{asws} by his^{asws} name at all except that he^{saww} said: 'O my^{saww} brother^{asws}', and 'Call my^{saww} brother^{asws} for me^{saww}?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قضى بينه وبين جعفر وزيد، فقال له: (يا علي، أنت مني وأنا منك، وأنت ولي كل مؤمن ومؤمنة بعدي)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that the Rasool Allah^{saww} judged between him^{asws} and Ja'far and Zayd, so he^{saww} said to him^{asws}: 'O Ali^{asws}, you^{asws} are from me^{saww}, and I^{saww} am from you^{asws}, and you^{asws} are the Guardian of every 'Momin' believing man and 'Momina' every believing woman after me^{saww}?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أنه كانت له من رسول الله صلى الله عليه وآله كل يوم خلوة وكل ليلة دخلة، إذا سأله أعطاه وإذا سكت أبداه؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that he^{asws} used to meet up with the Rasool Allah^{saww} every day in private and he^{asws} went to him^{saww} every evening. If he^{asws} asked, he gave him^{asws} the answer, and if he^{asws} was silent, he^{saww} would initiate (conversation)?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله فضله على جعفر وحزمة حين قال لفاطمة عليها السلام: (زوجتك خير أهل بيتي، أقدمهم سلما وأعظمهم حلما وأكثرهم علما)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that the Rasool Allah^{saww} preferred him^{asws} over Ja'far^{as} and Hamza^{as} when he^{saww} said to Fatima^{asws}: 'I^{saww} have got you^{asws} married to the best of the People^{asws} of my^{saww} Household, the first one of them to submit and the greatest of them in forbearance, and the most knowledgeable of them?' They said, 'Our Allah^{azwj}, yes!'

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

He^{asws} said: 'Do you know that the Rasool Allah^{saww} said: 'I^{asws} am the Chief of the Children of Adam^{as}, and my^{saww} brother Ali^{asws} is the Chief of the Arabs, and Fatima^{asws} is the Chieftess of the women of the Paradise, and my^{saww} two sons Al-Hassan^{asws} and Al-Husayn^{asws} are the Chiefs of the youths of the Paradise?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله أمره بغسله وأخبره أن جبرئيل يعينه عليه؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that the Rasool Allah^{saww} ordered him^{asws} to wash him^{asws} (for burial), and informed him^{asws} that

Jibraeel would be assisting him^{asws}?' They said, 'Our Allah^{azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قال في آخر خطبة خطبها: (أيها الناس، إني تركت فيكم الثقلين كتاب الله وأهل بيتي، فتمسكوا بهما لن تضلوا)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you know that the Rasool Allah^{saww} said in his^{saww} last sermon of his^{saww} sermons: 'O you people! I^{saww} am leaving behind among you two weighty things (Al-Saqalayn), the Book of Allah^{azwj} and the People^{asws} of my^{saww} Household. So, attach yourselves to these two and you will never go astray?' They said, 'Our Allah^{azwj}, yes!'

فلم يدع شيئا أنزله الله في علي بن أبي طالب عليه السلام خاصة وفي أهل بيته من القرآن ولا على لسان نبيه صلى الله عليه وآله إلا ناشدهم فيه، فيقول الصحابة: (اللهم نعم، قد سمعنا)، ويقول التابعي: (اللهم قد حدثني من أثق به، فلان وفلان).

(Sulaym said), 'He^{asws} did not leave out anything which had been Revealed regarding Ali^{asws} Bin Abu Talib^{asws} especially, and regarding the Ahl Al-Bayt^{asws}, neither from the Quran nor from the tongue of His^{azwj} Prophet^{saww} except that he^{asws} adjured them to it. So the companions said, 'Our Allah^{azwj}, yes!', and the Tabi'een said, 'Our Allah^{azwj}, it has been narrated by the ones who are reliable, so and so, and so and so'.

ثم ناشدهم أنهم قد سمعوه صلى الله عليه وآله يقول: (من زعم أنه يحبني ويبغض عليا فقد كذب، ليس يحبني وهو يبغض عليا) فقال له قائل: يا رسول الله، وكيف ذلك؟ قال: لأنه مني وأنا منه، من أحبه فقد أحبني ومن أحبني فقد أحب الله، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله؟ فقالوا: (اللهم نعم، قد سمعنا).

Then he^{asws} adjured them that they had heard from the Rasool Allah^{saww} saying: 'The one who thinks that he loves me^{saww} and hates Ali^{asws} has in fact lied, for he is not the one who loves me^{saww} but he hates Ali^{asws}'. So someone said to him^{saww}, 'O Rasool Allah^{saww}, and how can that be?' He^{saww} said to him: 'Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}'.

The one who loves him^{asws}, so he has loved me^{saww}, and the one who loves me^{saww}, so he has loved Allah^{azwj}, and the one who hates him^{asws}, so he has hated me^{saww}, and the one who hates me^{saww} he has hated Allah^{azwj}? They said, 'Our Allah^{azwj}, yes, we have heard'.

وتفرقوا على ذلك.

And they dispersed upon that.

HADITH 27

(27) ابن عباس يحكي قضية الكتف

IBN ABBAS RELATES THE ISSUE OF THE SHOULDER (BONE)

أبان بن أبي عياش عن سليم، قال: إني كنت عند عبد الله بن عباس في بيته وعنده رهط من الشيعة. قال: فذكروا رسول الله صلى الله عليه وآله وموته، فبكى ابن عباس، وقال: قال رسول الله صلى الله عليه وآله يوم الاثنين - وهو اليوم الذي قبض فيه - وحوله أهل بيته وثلاثون رجلا من أصحابه: إيتوني بكتف أكتب لكم فيه كتابا لن تضلوا بعدي ولن تختلفوا بعدي. فمنعهم فرعون هذه الأمة فقال: (إن رسول الله يهجر) فغضب رسول الله صلى الله عليه وآله وقال: (إني أراكم تخالفوني وأنا حي، فكيف بعد موتي)؟ فترك الكتف.

Abaan Bin Abu Ayyash, from Sulaym who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shiites. He said, 'He mentioned the Rasool Allah^{saww} and his^{saww} passing away (martyrdom), so Ibn Abbas wept and said, 'The Rasool Allah^{saww} said on the Day of Monday – and it was the day in which he^{saww} passed away –and around him^{asws} were the People^{asws} of his^{saww} Household and thirty men from his^{saww} companions: 'Bring to me^{saww} a 'paper' so that I^{saww} may write for you all in it, a writing so that you will never go astray after me^{saww} and will never disagree (between yourselves) after me^{saww}'.

But the Pharaoh of the community (Umar) prevented it. He said, 'Surely the Rasool Allah^{saww} is out of his^{saww} mind (delirious)' So the Rasool Allah^{saww} got angry and said: 'I^{saww} am looking at you opposing me^{saww} whilst I^{saww} am still alive, so how will it be after my^{saww} passing away?' So he^{saww} left it without'.

قال سليمان: ثم أقبل علي ابن عباس فقال: يا سليمان، لولا ما قال ذلك الرجل لكتب لنا كتابا لا يضل أحد ولا يختلف. فقال رجل من القوم: ومن ذلك الرجل؟ فقال: ليس إلى ذلك سبيل.

Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he^{aww} would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him)'.

فخلوت بابن عباس بعد ما قام القوم، فقال: هو عمر. فقلت: صدقت، قد سمعت عليا عليه السلام وسلمان وأبا ذر والمقداد يقولون: (إنه عمر). فقال: يا سليمان، اكنم إلا ممن تثق بهم من إخوانك، فإن قلوب هذه الأمة أشربت حب هذين الرجلين كما أشربت قلوب بني إسرائيل حب العجل والسامري.

So I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoke the truth, I have heard Ali^{asws}, and Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the Children of Israel had drunk the love of the calf and Al-Samiri'.

HADITH 28

(28) أحاديث عن حرب الجمل

NARRATIONS ABOUT THE BATTLE OF THE CAMEL

قال أبان: سمعت سليم بن قيس يقول: شهدت يوم الجمل عليا عليه السلام، وكنا اثني عشر ألفا وكان أصحاب الجمل زيادة على عشرين ومائة ألف. وكان مع علي عليه السلام من المهاجرين والأنصار نحو من أربعة آلاف ممن شهد مع رسول الله صلى الله عليه وآله بدرًا والحديبية ومشاهده، وسائر الناس من أهل الكوفة إلا من تبعه من أهل البصرة والحجاز ليست له هجرة ممن أسلم بعد الفتح. وجل الأربعة آلاف من الأنصار.

Abaan said, 'I heard Sulaym Bin Qays saying, 'I battled alongside Ali^{asws} on the Day of the Camel (Al-Jamal), and we were twelve thousand men, and the companions of the Camel were more than one hundred and twenty thousand men. And with Ali^{asws} were approximately four thousand from the Emigrants and the Helpers from the ones who had battled alongside with the Rasool Allah^{saww} at Badr, and Al-Hudaybiyya, and his^{saww} other battles, and the rest of the men were the inhabitants of Al-Kufa except for the ones who followed him^{asws} from the inhabitants of Al-Basra, and Al-Hijaz, for whom there was no emigration after having embraced Islam after the victory (of Mecca). Most of those four thousand were from the Helpers.

ولم يكره أحدا من الناس على البيعة ولا على القتال، إنما ندبهم فانتدب من أهل بدر سبعون ومائة رجل، وجلهم من الأنصار ممن شاهد أحدا والحديبية، ولم يتخلف عنه أحد. وليس أحد من المهاجرين والأنصار إلا وهواه معه، يتولونه ويدعون له بالظفر والنصر ويحبون ظهوره على من ناواه، ولم يجرهم ولم يضيق عليهم وقد بايعوه، وليس كل الناس يقاتل في سبيل الله.

No one from the people had been unwilling in pledging allegiance or unwilling to fight, but rather, they had been called, so one hundred

and seventy men from the people of Badr responded, and most of them were from the Helpers from the ones who had battled at Ohad and Al-Hudaybiyya, and no one had opposed him^{asws}. And there was no one from the Emigrants and the Helpers except that he was with him^{asws}, befriending him^{asws} and supplicating for him^{asws} for the winning and the victory, and they loved for him^{asws} to be successful against the ones who were against him. And neither did he^{asws} request them nor did he^{asws} try to convince them, and they had paid the allegiance, and it is not for every human being that he should fight in the Way of Allah^{azwj}.

والطاعن عليه والمتبرء منه قليل مستتر عنه، مظهر له الطاعة غير ثلاثة رهط، بايعوه ثم شكوا في القتال معه وقعدوا في بيوتهم: محمد بن مسلمة وسعد بن أبي وقاص وابن عمر. وأسامة بن زيد سلم بعد ذلك ورضي، ودعا لعلي عليه السلام واستغفر له وبرئ من عدوه وشهد أنه على الحق، ومن خالفه ملعون حلال الدم.

And only a few contested with him^{asws} and kept away from him^{asws} hiding themselves and displaying to him^{asws} the obedience, apart from a group of three. They paid allegiance to him^{asws}, then doubted with regards to fighting alongside him^{asws}, and they sat in their houses – Muhammad Bin Muslama, and Sa'd Bin Abu Waqqas, and Ibn Umar. And Usama Bin Zayd submitted after that and was happy, and supplicated for Ali^{asws}, and repented to him^{asws}, and renounced his^{asws} enemies, and testified that he^{asws} was on the truth, and the ones opposed to him^{asws} were accursed and those whose blood is permissible to be shed.

HADITH 29

(29) احتجاجات أمير المؤمنين عليه السلام على طلحة والزبير

ARGUMENTATION OF AMIR-UL-MOMINEEN^{asws} AGAINST TALHA AND ZUBAYR

قال أباان: قال سليم: لما التقى أمير المؤمنين عليه السلام، وأهل البصرة يوم الجمل نادى علي عليه السلام الزبير: يا أبا عبد الله، اخرج إلي. فقال له أصحابه: يا أمير المؤمنين، تخرج إلى الزبير الناكث بيعته وهو على فرس شاك في السلاح وأنت على بغلة بلا سلاح؟ فقال علي عليه السلام: إن علي من الله جنة واقية. لن يستطيع أحد فرارا من أجله. وإني لا أموت ولا أقتل إلا على يدي أشقاها كما عقر ناقة الله أشقى ثمود. فخرج إليه الزبير. فقال: أين طلحة؟ ليخرج. فخرج طلحة.

Abaan said, 'When Amir-ul-Momineen^{asws} met the people of Al-Basra (Battle of the Camel), Ali^{asws} called out to Al-Zubayr: 'O Abu Abdullah, come out to me^{asws}'. So his companions said to him^{asws}, 'O Amir-ul-Momineen^{asws}, you^{asws} are going out to Al-Zubayr, the breaker of the allegiance, and he is on the horse and clad in armour, and you^{asws} are upon a mule without weapons?' Ali^{asws} said: 'A protective shield from Allah^{azwj} is covering me^{asws}. There is no leeway for anyone to flee from his time (death). And I^{asws} will not pass away, nor killed except by the hands of the most miserable one just like the slaying of the she-camel of Allah^{azwj} by the miserable one of Thamud. So Al-Zubayr came out to him^{asws}. He^{asws} said: 'Where is Talha? Let him come out'. So Talha came out.

أصحاب الجمل ملعونون على لسان رسول الله صلى الله عليه وآله

فقال عليه السلام: نشدتكما بالله، أتعلمان وأولوا العلم من آل محمد وعائشة بنت أبي بكر (أن أصحاب الجمل وأهل النهروان ملعونون على لسان محمد صلى الله عليه وآله) وقد خاب من افتري؟ فقال الزبير: كيف نكون ملعونين ونحن من أهل الجنة؟ فقال علي عليه السلام: لو علمت أنكم من أهل الجنة لما استحللت قتالكم. فقال الزبير: أما سمعت رسول الله يقول يوم أحد: (أوجب طلحة الجنة، ومن أراد أن ينظر إلى شهيد يمشي على الأرض حيا فلينظر إلى طلحة)؟ أو ما سمعت رسول الله يقول: (عشرة من قریش في الجنة)؟

Companions of the Camel are the accursed ones by the tongue of the Rasool Allah^{saww}

He^{asws} said: 'I^{asws} adjure you both to Allah^{azwj}. Do you two not know (differentiate between) the one possessing the knowledge from the Progeny^{asws} of Muhammad^{saww}, and Ayesha the daughter of Abu Bakr, and that the companions of the Camel and that the people of Al-Nahrwaan are accursed ones by the tongue of Muhammad^{saww}, and that the one who fabricates will be disappointed?'

Al-Zubayr said, 'How can we be the accursed ones whilst we are from the people of the Paradise?' Ali^{asws} said: 'Had I^{asws} known that you are all from the people of the Paradise, would I^{asws} considered it permissible to fight against you?' Al-Zubayr said, 'But have you^{asws} not heard the Rasool Allah^{saww} saying on the Day of Ohad: 'The Paradise has been obligated upon Talha, and the one who intends to look at a live martyr walking upon the earth, he should look at Talha? Or, have you^{asws} not heard the Rasool Allah^{saww} say: 'Ten from the Qureish are in the Paradise?'

رد أمير المؤمنين عليه السلام حديث العشرة المبشرة

فقال علي عليه السلام: فسمهم. قال: فلان وفلان وفلان، حتى عد تسعة، فيهم أبو عبيدة بن الجراح وسعيد بن زيد بن عمرو بن نفيل. فقال علي عليه السلام: عددت تسعة، فمن العاشر؟ قال الزبير: أنت فقال علي عليه السلام: أما أنت فقد أقررت أنني من أهل الجنة، وأما ما ادعيت لنفسك وأصحابك فأني به لمن الجاحدين. والله إن بعض من سميت لفي تابوت في جب في أسفل درك من

جهنم، على ذلك الجب صخرة إذا أراد الله أن يسعر جهنم رفع تلك الصخرة فأسعرت جهنم. سمعت ذلك من رسول الله صلى الله عليه وآله، وإلا فأظفرك الله بي وسفك دمي بيدك، وإلا فأظفرتني الله بك وبأصحابك فرجع الزبير إلى أصحابه وهو يبكي.

Refutation by Amir-ul-Momineen^{asws} of the Hadith of the Ten Promised Ones (Al-Ashra Mubashira)

Ali^{asws} said: 'So name them for me^{asws}'. He (Al-Zubayr) said, 'So and so, and so and so, and so and so', until he had counted nine of them. Among them were Abu Ubeyda Bin Al-Jarra, and Saeed Bin Zayd Bin Amro Bin Nufayl. Ali^{asws} said: 'You have counted nine, so who is the tenth one?' Al-Zubayr said: 'You^{asws} are'.

Ali^{asws} said: 'But if you are accepting that I^{asws} of the people of the Paradise, but as for what you have claimed to yourself and your companions, so I^{asws} of the ones who are denying it (that you are not among those ones). By Allah^{azwj}, some of the ones you have named will be in a coffin in a well at the very bottom of the levels of Hell, upon that well is a rock. Whenever Allah^{azwj} Intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed. I^{asws} heard that from the Rasool Allah^{saww}, and either Allah^{azwj} will Make you to be victorious over me^{asws} and shed my^{asws} blood by your hands, or else Allah^{azwj} will Make me^{asws} to be victorious over you and your companion'. Al-Zubayr returned to his companion, and he was weeping'.

إخراج زوجة رسول الله صلى الله عليه وآله بيد طلحة والزبير

ثم أقبل على طلحة فقال: يا طلحة، معكما نسائكم؟ قال: لا. قال: عمدتني إلى امرأة موضعها في كتاب الله القعود في بيتها فأبرزتماها وصننتما حلائكما في الخيام والحجال؟ ما أنصفتما رسول

الله صلى الله عليه وآله من أنفسكم حيث أجلستما نساءكما في البيوت وأخرجتما زوجة رسول الله صلى الله عليه وآله وقد أمر الله أن لا يكلمن إلا من وراء حجاب.

Coming out of the wife of the Rasool Allah^{saww} by the hands of Talha and Al-Zubayr

Then he^{asws} turn towards Talha, so he^{asws} said: 'Have you both brought your wives with you?' He said, 'No'. He^{asws} said: 'You have deliberately brought one woman to me^{asws} whose place, in the Book of Allah^{azwj}, is to stay at her home. So you two have highlighted her and kept your own wives in the tents and the houses? You two have not done justice to the Rasool Allah^{saww} from yourselves when you have made both your wives to sit in the houses, and brought out the wife of the Rasool Allah^{saww}, and Allah^{azwj} has Ordered that you will not talk to them except from behind a veil?

أخبرني عن صلاة عبد الله بن الزبير بكما، أما يرضى أحدكما بصاحبه؟ أخبرني عن دعائكما الأعراب إلى قتالي، ما يحملكما على ذلك؟ فقال طلحة: يا هذا، كنا في الشورى ستة مات منا واحد وقتل آخر، فنحن اليوم أربعة كلنا لك كاره.

(And) Inform me^{asws} about the Prayer led by Abdullah Bin Al-Zubayr which two of you, did not agree on? Inform me about the two of you calling the Bedouins to fight against me^{asws}, what made you to do that?' Talha said, 'O this, there were six of us in the consultative council (Al-Shura), one of us died and the other one got killed, so today we are four, and all of us abhor you^{asws}'.

فقال له علي عليه السلام: ليس ذلك علي، قد كنا في الشورى والأمر في يد غيرنا وهو اليوم في يدي. أرأيت لو أردت - بعد ما بايعت عثمان - أن أرد هذا الأمر شورى، أكان ذلك لي؟ قال: لا. قال: ولم؟ قال: لأنك بايعت طائعا. فقال علي عليه السلام: وكيف ذلك، والأنصار معهم السيوف مخترطة يقولون: (لئن فرغتم وبايعتم واحدا منكم، وإلا ضربنا أعناقكم أجمعين) فهل قال لك ولأصحابك أحد شيئا من هذا حيث بايعتماني؟ وحجتي في الاستكراه في البيعة أوضح من حجبتك

وقد بايعتني أنت وصاحبك طائعين غير مكرهين، وكنتما أول من فعل ذلك، ولم يقل أحد: لتبايعان أو لنقتلكما!

Ali^{asws} said to him: 'That is not to me^{asws} (to be just) as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my^{asws} hands. Do you see that if I^{asws} intended – after the killing of Usman – to have this matter go into 'Shura' (consultation), which people have given to me^{asws} (after pledging allegiance to me^{asws})?'

He said, 'No'.

He^{asws} said: 'And why not?'

He said, 'Because your^{asws} 'Bayat' (allegiance) was carried out without any opposition'.

Ali^{asws} said: 'And how can that be, and the Helpers had their swords drawn and they were saying, 'If you are free (from the consultation) and have not paid allegiance to one from among you, we will strike all of your necks'.

So did I^{asws} say anything to you and to your companion anything like this when the two of you paid allegiance to me^{asws}? And my^{asws} argument in the abhorrence in the allegiance is clearer than your argument, and you and your companion had paid allegiance to me^{asws} willingly, not with abhorrence, and the two of you were the first ones to do that, and no one said that the two of you should pay allegiance or else he will kill both of you'.

فانصرف طلحة ونشب القتال، فقتل طلحة وانهزم الزبير.

So Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubayr was defeated.

HADITH 30

(30) مفتاح العلوم عند أمير المؤمنين عليه السلام

KEYS OF THE KNOWLEDGE IN THE POSSESSION OF AMIR-UL- MOMINEEN^{asws}

قال أباان: قال سليم: سمعت ابن عباس يقول: سمعت من علي عليه السلام حديثاً لم أدر ما وجهه ولم أنكره. سمعته يقول: (إن رسول الله صلى الله عليه وآله أسر إلي في مرضه، فعلمني مفتاح ألف باب من العلم يفتح كل باب ألف باب).

Abaan said that Sulaym said, 'I heard Ibn Abbas say, 'I hear from Ali^{asws} a Hadith, I don't know what its perspective is, and did not deny it. I heard him^{asws} say that: 'The Rasool Allah^{saww} confided a secret to me^{asws} during his^{saww} illness. So he^{saww} made known to me^{asws} a key to a thousand doors of knowledge, each of the doors opening to a thousand doors'.

وإني لجالس بذي قار في فسطاط علي عليه السلام وقد بعث الحسن عليه السلام وعماراً إلى أهل الكوفة يستنفران الناس، إذ أقبل علي علي عليه السلام فقال: يا ابن عباس، يقدم عليك الحسن ومعه أحد عشر ألف رجل غير رجل أو رجلين. فقلت في نفسي: إن كان كما قال فهو من تلك الألف باب.

And I was seated at Zeeqar in the Marquee of Ali^{asws}, and he^{asws} had sent Al-Hassan^{asws} and Ammar to the inhabitants of Al-Kufa to mobilise the people. When I was in front of Ali^{asws}, he^{asws} said: 'O Ibn Abbas, Al-Hassan^{asws} will come to you, and with him^{asws} will be eleven thousand men apart from one or two men'. So

I said to myself, 'If it happens as he^{asws} has said that it will, so it is from those thousand doors'.

فلما أظننا الحسن عليه السلام بذلك الجند استقبلتهم، فقلت لكاتب الجيش الذي معه أسمائهم: كم رجل معكم؟ فقال: أحد عشر ألف رجل غير رجل أو رجلين.

When Al-Hassan^{asws} came with that army, I welcomed him^{asws}. I said to the writer of the army who was with him^{asws} for their names, 'How many men are with you?' He said, 'Eleven thousand men, apart from one or two men'.

HADITH 31

(31) سلوني قبل أن تفقدوني

ASK ME^{asws} BEFORE YOU ALL LOSE ME^{asws}

قال أبان عن سليمان، قال: جلست إلى علي عليه السلام بالكوفة في المسجد والناس حوله. فقال: سلوني قبل أن تفقدوني. سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها.

Abaan said from Sulaym who said, 'I was seated with Ali^{asws} at Al-Kufa in the Masjid, and the people were around him^{asws}. So he^{asws} said: 'Ask me^{asws} before you all lose me^{asws}. Ask me^{asws} about the Book of Allah^{azwj}, for by Allah^{azwj} there is no Verse Revealed from the Book of Allah^{azwj} except that it has been recited to me^{asws} by the Rasool Allah^{saww}, and its explanation made known to me^{asws}'.

فقال ابن الكواء: فما كان ينزل عليه وأنت غائب؟ فقال عليه السلام: بلى، يحفظ علي ما غبت عنه، فإذا قدمت عليه قال لي: (يا علي، أنزل الله بعدك كذا وكذا) فيقرأنيها، (وتأويله كذا وكذا) فيعلمنيها.

Ibn Al-Kawa said, 'So what about that which Came down upon him^{saww} and you^{asws} were absent?' He^{asws} said: 'Yes, he^{saww} memorised it for me^{asws} when I^{asws} was absent from him^{saww}. So when I^{asws} went to him^{saww}, he^{saww} said to me^{asws}: 'O Ali^{asws}, Allah^{azwj} Sent down such and such, after you^{asws}'. So he^{saww} recited it to me^{asws}, 'And it's explanation is such and such', so he^{saww} made it known to me^{asws}'.

HADITH 32

(32) افتراق الأمم

SEPARATION OF THE COMMUNITY (INTO SECTS)

قال أبان: قال سليمان: سمعت عليا عليه السلام وهو يقول لرأس اليهود: كم افترقتم؟ فقال: على كذا وكذا فرقة. فقال علي عليه السلام: كذبت ثم أقبل على الناس فقال: والله لو ثنيت لي الوسادة لقضيت بين أهل التوراة بتوراتهم وبين أهل الإنجيل بإنجيلهم وبين أهل القرآن بقرآنهم.

Abaan said that Sulaym said, 'I heard Ali^{asws} and he^{asws} was saying to the head (leader) of the Jews: 'How many sects are there among you?' He said, 'There are such and such sects'. Ali^{asws} said: 'You have lied'. Then he^{asws} addressed the people, so he^{asws} said: 'By Allah^{azwj}, If the platform is set up for me^{asws}, I^{asws} would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Quran by their Quran'.

افترقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي اتبعت يوشع بن نون وصي موسى.

The Jews will be divided into seventy one sects, seventy from these will be in the Fire and one will be in the Paradise, and this is the one which followed Yoshua Bin Noon^{as} the successor^{as} of Musa^{as}.

وافترقت النصارى على اثنتين وسبعين فرقة، إحدى وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت شمعون وصي عيسى عليه السلام.

And the Christians will be divided into seventy two sects, seventy one from these will be in the Fire and one will be in the Paradise, and this is the one which followed Sham'oun^{as} and successor^{as} of Isa^{as}.

وتفترق هذه الأمة على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت وصي محمد صلى الله عليه وآله - وضرب بيده على صدره -.

And this community will be divided into seventy three sects, seventy two of these will be in the Fire, and one will be in the Paradise, and this is the one who follow the successor^{asws} of Muhammad^{saww} – and he^{asws} struck his^{asws} hand on his^{asws} own chest.

ثم قال: ثلاث عشرة فرقة من الثلاث والسبعين كلها تتحل مودتي وحبتي، واحدة منها في الجنة واثنى عشرة منها في النار.

Then he^{asws} said: 'Thirteen from the seventy three will all impersonate their cordiality and their love for me^{asws}, one of these will be in the Paradise and twelve of these will be in the Fire'.

HADITH 33

(33) أسماء أهل السعادة والشقاوة

NAMES OF THE PEOPLE OF HAPPINESS AND THE MISERY

قال أبان: قال سليم: قلت لابن عباس: أخبرني بأعظم ما سمعتم من علي بن أبي طالب عليه السلام، ما هو؟

Abaan said that Sulaym said, 'I said to Ibn Abbas, 'Inform me of the greatest of what you have heard from Ali^{asws} Bin Abu Talib^{asws}, what is it?'

قال سليم: فأتاني بشيء قد كنت سمعته أنا من علي عليه السلام. قال عليه السلام: دعاني رسول الله صلى الله عليه وآله وفي يده كتاب، فقال: يا علي، دونك هذا الكتاب. فقلت: يا نبي الله، وما هذا الكتاب؟ قال: كتاب كتبه الله، فيه تسمية أهل السعادة وأهل الشقاوة من أمتي إلى يوم القيامة، أمرني ربي أن أدفعه إليك.

Sulaym said, 'So he told me a Hadith which I had already heard before from Ali^{asws}. Ali^{asws} said: 'The Rasool Allah^{saww} called me^{asws} and in his^{saww} hand was a Book. So he^{saww} said: 'O Ali^{asws}, do not be without this Book'. So I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and what is this Book?' He^{saww} said: 'A Book which Allah^{azwj} has Written. In it are the names of the people of the happiness and the people of the misery from my^{saww} community, up to the Day of Judgement. My^{saww} Lord^{azwj} Ordered me that I^{saww} should hand it over to you^{asws}'.

HADITH 34

(34) أخبار ليلة الهرير أشد مراحل حرب صفين

NEWS OF THE NIGHT OF AL-HAREER, THE MOST INTENSE PHASES OF THE BATTLE OF SIFFEEN

قال أبان: سمعت سليم بن قيس يقول - وسألته: هل شهدت صفين؟ فقال: نعم. قلت: هل شهدت يوم الهرير؟ قال: نعم. قلت: كم كان أتي عليك من السن؟ قال: أربعون سنة. قلت: فحدثني رحمك الله. قال: مهما نسيت من شيء من الأشياء فلا أنسى هذا الحديث.

Abaan said, 'I heard Sulaym say – and I asked him, 'Did you witness Siffeen?' He said, 'Yes'. I asked, 'You witnessed the night of Al-Hareer?' He replied, 'Yes'.

I asked, 'How old were you then?' He said, 'Forty years'. I said, 'So narrate to me, may Allah^{azwj} have Mercy on you'. He said, 'Whatever thing I have forgotten from the things, I cannot forget this event'.

ثم بكى وقال: صفوا وصففنا، فخرج مالك الأشتار على فرس له أدهم مجنب وسلاحه معلق على فرسه وببده الرمح وهو يقرع به رؤوسنا ويقول: (أقيموا صفوفكم). فلما كتب الكتاب وأقام الصفوف أقبل على فرسه حتى قام بين الصفين فولى أهل الشام ظهره وأقبل علينا بوجهه،

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar came out on his horse which was very tall, and his weapons were attached to his horse, and in his hand was the spear and he was knocking our heads with it and saying, 'Establish your rows'. When the writer had written and our rows had been

established, he came over on his horse until he stood between the two rows, in such a way that his back was towards the people of Syria, and he was turned towards us by his face.

فحمد الله وأثنى عليه وصلى على النبي صلى الله عليه وآله، ثم قال: (أما بعد، فإنه كان من قضاء الله وقدره اجتماعنا في هذه البقعة من الأرض لآجال قد اقتربت وأمور تصرمت، يسوسنا فيها سيد المسلمين وأمير المؤمنين وخير الوصيين وابن عم نبينا وأخوه ووارثه، وسيوفنا سيوف الله، ورئيسهم ابن أكلة الأكباد وكهف النفاق وبقية الأحزاب يسوقهم إلى الشقاء والنار. ونحن نرجو بقتالهم من الله الثواب، وهم ينتظرون العقاب.

So he Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greetings upon the Prophet^{saww}, then said, 'After that, it is from the Judgements of Allah^{azwj} and His^{azwj} Power that He^{azwj} has Gathered us in this spot from the earth for the appointed term which has come nearer and the Commands which have been Issued.

We are led in it by the Chief of the Muslims and Amir-ul-Momineen^{asws} and the best of the successors^{as}, and the son^{asws} of the uncle^{as} of our Prophet^{saww}, and his^{saww} brother^{asws}, and his^{saww} inheritor, and our swords are the swords of Allah^{azwj}, and their leader is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy and the rest of the parties, leading them to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah^{azwj} whilst they are awaiting the Punishment.

فإذا حمى الوطيس وثار القتال وجالت الخيل بقتلانا وقتلاهم رجونا بقتالهم النصر من الله، فلا أسمعنا إلا غمغمة أو همهمة. أيها الناس، غضوا الأبصار وعضوا على النواجذ من الأضراس فإنها أشد لضرب الرأس، واستقبلوا القوم بوجوهكم وخذوا قوائم سيوفكم بأيمانكم، فاضربوا الهام وأطعنوا بالرماح مما يلي الشرسوف (موتورين بأبائهم وبدماء إخوانهم حنقين على عدوهم، قد وطنوا أنفسهم على الموت، لكيلا تذلووا ولا يلزمكم في الدنيا عار).

So when the contest heats up, and the fighting erupts and horses wander by our dead and their dead, we will be hopeful of Help from Allah^{azwj}. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense for striking the head, and face the people

by their faces, and take the swords in your right hand and strike the heads, and stab the spear into their hearts, with a fury of a people taking revenge for the blood of their fathers and their brothers against their enemies, having resigned themselves to death, so that you will not be humiliated nor will shame be necessitated for you in the world’.

ثم التقى القوم فكان بينهم أمر عظيم، فتفرقوا عن سبعين ألف قتيل من جحاجة العرب. وكانت الواقعة يوم الخميس من حيث استقلت الشمس حتى ذهب ثلث الليل الأول. ما سجد لله في دينك العسكرين سجدة حتى مرت مواقيت الصلوات الأربع: الظهر والعصر والمغرب والعشاء.

Then the people met (in battle) and between them was a great matter. So when they had dispersed seventy thousand from the well-known Arabs had been killed. And the event started on the day of Thursday from when the sun came out until a third of the night had gone by. No one from the army prostrated to Allah^{azwj} with even one prostration until the time for four Prayers had passed by – Midday (Al-Zohr), and the Mid-afternoon (Al-Asr), and the Evening (Al-Maghrib) and the Night (Al-Isha) Prayers.

خطبة أمير المؤمنين عليه السلام بعد ليلة الهير

قال سليم: ثم إن عليا عليه السلام قام خطيبا فقال: (يا أيها الناس، إنه قد بلغ بكم ما قد رأيتم وبعدوكم كمثل فلم يبق إلا آخر نفس، وإن الأمور إذا أقبلت اعتبر آخرها بأولها، وقد صبر لكم القوم على غير دين حتى بلغوا فيكم ما قد بلغوا. وأنا غاد عليهم بالغداة إن شاء الله ومحاكمهم إلى الله).

Sermon of Amir-ul-Momineen^{asws} after the night of Al-Hareer

Sulaym said, ‘Then Ali^{asws} stood up to give a sermon, so he^{asws} said: ‘O you people! The situation has reached with you and your enemies

as if there does not remain, except for the last breath, and that if the matters are considered from the beginning to their end, and you remain patient against the people who are on another religion until those among them reach to where they will reach. And I^{asws} will be going against them in the morning, Allah^{azwj} Willing, and will be sending them to Allah^{azwj} for Judgement’.

رفع المصاحف

فبلغ ذلك معاوية ففزع فزعا شديدا وانكسر هو وجميع أصحابه وأهل الشام لذلك. فدعا عمرو بن العاص فقال: يا عمرو، إنما هي الليلة حتى يغدو علينا، فما ترى؟ قال: أرى الرجال قد قلوا، وما بقي فلا يقومون لرجاله ولست مثله، وإنما يقاتلك على أمر وأنت تقاتله على غيره: أنت تريد البقاء وهو يريد الفناء. وليس يخاف أهل الشام عليا إن ظفر بهم ما يخاف أهل العراق إن ظفرت بهم. ولكن ألق إليهم أمرا إن ردوه اختلفوا وإن قبلوه اختلفوا دعهم إلى كتاب الله وارفع المصاحف على رؤوس الرماح، فإنك بالغ حاجتك فإنني لم أزل أدخرها لك.

Raising of the Qurans

That reached to Muawiya, so he was overcome with severe panic and he and all of his companions were broken, and the people of Syria as well. So he called Amro Bin Al-A'as and said, 'O Amro, but this is the night before he^{asws} attacks us, so what do you see?' He said, 'I see that the men have decreased, and those that remain will not be able to stand up to his men, and you are also not like him^{asws}, and he^{asws} is fighting you upon the Command and you are fighting him^{asws} over something else, and you intend to remain whereas he^{asws} intends the destruction.

The people of Syria are not as fearful of his^{asws} victory over them as the people of Iraq are of your victory over them. But place to them a matter which, if they refuse it they will differ, and if they accept it they will still differ. Call them to the Book of Allah^{azwj}, and raise the Qurans upon the heads of the spears, so you will achieve your needs. I have never ceased to save this for you’.

كتاب معاوية إلى أمير المؤمنين عليه السلام خديعة

فعرّفها معاوية وقال: صدقت، ولكن قد رأيت رأياً أذع به علياً: (طلبي إليه الشام على المواعدة)، وهو الشيء الأول الذي ردني عنه. فضحك عمرو وقال: أين أنت يا معاوية من خديعة علي؟ وإن شئت أن تكتب فاكتب.

Deceptive letter of Muawiya to Amir-ul-Momineen^{asws}

Muawiya understood it and said, 'You have spoken the truth, but I have opined an opinion with which I can deceive Ali^{asws}. I sought Syria from him on the reconciliation and this was the first that he^{asws} refused to me'. So Amro laughed and said, 'Where are you, O Muawiya, you want to deceive Ali^{asws}? And if you so like then have it written, so I will write it'.

قال: فكتب معاوية إلى علي عليه السلام كتاباً مع رجل من أهل السكاسك يقال له (عبد الله بن عقبة): (أما بعد، فإنك لو علمت أن الحرب تبلغ بنا وبك ما بلغت وعلمناه نحن، لم يجنّها بعضنا على بعض. وإن كنا قد غلبنا على عقولنا فقد بقي منها ما نرم به ما مضى ونصلح ما بقي).

(Sulaym said), 'Muawiya wrote a letter to Ali^{asws} and sent it with a man from the inhabitants of Al-Sakaasak who was called Abdulla Bin Uqba, which said, 'After this, (if only) you^{asws} had known that the battle would reach to this stage that it has reached to between us and between you, and had we also known it, that one of us would not be able to overcome the other, even if the intellect of one of us may overcome the other. So what has passed has passed and we should put right what remains.

وقد كنت سألتك الشام على أن لا تلزمني لك طاعة ولا بيعة، فأبيت ذلك علي فأعطاني الله ما منعت. وأنا أدعوك اليوم إلى ما دعوتك إليه أمس، فإنك لا ترجو من البقاء إلا ما أرجوه ولا تخاف من الفناء إلا ما أخاف، وقد والله رقت الأكباد وذهبت الرجال. ونحن بنو عبد مناف، وليس لبعضنا على بعض فضل يستدل به عزيز ولا يستترق به ذليل، والسلام).

And I had asked you for Syria on the condition that it would not necessitate obedience to you nor allegiance. So you refused that to me, and Allah^{azwj} Gave it to me what you^{asws} had not. And I am calling you^{asws} today to what I called you^{asws} to yesterday, for you^{asws} are not hopeful for remaining but I am hopeful for it, nor do you^{asws} fear the destruction, but I fear for it.

By Allah^{azwj}, the livers have softened and the men have gone. And we are the children of Abd Manaaf, and there is no preference for one of us above the other by which the honourable one is disgraced, nor by which the disgraced one is enslaved. Greetings.

جواب أمير المؤمنين عليه السلام لكتاب معاوية

قال سليم: فلما قرأ علي عليه السلام كتابه ضحك وقال: العجب من معاوية وخديعته لي فدعا كاتبه عبيد الله بن أبي رافع فقال له: أكتب:

The answer of Amir-ul-Momineen^{asws} to the letter of Muawiya

Sulaym said, 'When Ali^{asws} read his letter, he smiled and said, 'I^{asws} wonder at Muawiya and his trying to deceive me^{asws}'. So he^{asws} called his^{asws} writer Ubeydullah Bin Abu Raf'a and said to him: 'Write!'

أما بعد، فقد جائي كتابك تذكر فيه (أنك لو علمت و علمنا أن الحرب تبلغ بنا وبك إلى ما بلغت لم يجننا بعضنا على بعض)، وإنا وإياك - يا معاوية - على غاية منها لم نبلغها بعد.

'Your letter came to me^{asws} in which you mentioned that, 'Had you^{asws} known that the battle would reach to this stage that it has reached to between us and between you, and had we known it, that

one of us would not be able to overcome the other', and I^{asws} and you – O Muawiya – are upon a destination which we will not reach to afterwards.

وأما طلبك الشام، فإنني لم أعطك اليوم ما منعتك أمس. وأما استواؤنا في الخوف والرجاء، فإنك لست بأمضى على الشك مني على اليقين، وليس أهل الشام أحرص على الدنيا من أهل العراق على الآخرة.

As for your seeking Syria, so I^{asws} will not give you today that which I^{asws} did not give you yesterday. And as for us being in fear and the hope, so you have spent (your life) on the doubts as I^{asws} have upon the conviction, and the people of Syria are not more greedy for the world as the people of Iraq are for the Hereafter.

وأما قولك (إنا بنو عبد مناف ليس لبعضنا فضل على بعض)، فكذلك نحن ولكن ليس أمية كهاشم ولا حرب كعبد المطلب ولا أبو سفيان كأبي طالب ولا الطليق كالمهاجر ولا المنافق كالمؤمن والمبطل كالمحق. في أيدينا فضل النبوة التي ملكنا بها العرب واستعبدنا بها العجم، والسلام).

And as for your words, 'And we are the children of Abd Manaaf, and there is no preference for one of us above the other', so that is what we are, but Umayya is not like Hashim^{as}, nor is Harb like Abdul Muttalib^{as}, nor is Abu Sufyan like Abu Talib^{as}, nor is the freed captive like the Emigrant, nor is a hypocrite like a believer and the falsehood like the truth. In our^{asws} hands is the preference of Prophet-hood with which we^{asws} govern the Arabs and enslave the non-Arabs by it'. Greetings'.

شماتة عمرو بن العاص بمعاوية

قال: فلما انتهى كتاب علي عليه السلام إلى معاوية كتبه عن عمرو، ثم دعاه فأقرأه. فشمت به عمرو، وقد كان نهاه. ولم يكن أحد من قريش أشد تعظيما لعلي عليه السلام من عمرو بعد اليوم الذي صرعه عن دابته.

Gloating of Amro Bin Al-A'as at Muawiya

When the letter of Ali^{asws} ended up with Muawiya, he concealed it from Amro, then he called him and read it out to him. Amro humiliated him over it, and he had forbidden it (not to write a letter at first place). And there was no one from the Qureish who had greater respect for Ali^{asws} than Amro after the day in which he^{asws} made him to fall down from his ride.

فقال عمرو: ألا الله درك يا بن هند * ودر المرء ذي الحال المسود أطمع - لا أبا لك - في علي * وقد قرع الحديد على الحديد وترجو أن تخادعه بشك * وترجو أن يهابك بالوعيد وقد كشف القناع وجر حربا * يشيب لهولها رأس الوليد له جاواه مظلمة طحول *

Amro said (in a poem), 'To Allah^{azwj} is the level, O son of Hinda, and it is a dark condition of yours that you covet – it is not for you, with regards to Ali^{asws}, and he^{asws} has struck iron with iron, and you hope to deceive him^{asws} by doubts. And you are hopeful of scaring him^{asws} by uncovering the lid and starting a war. The hair on the heads of children goes grey at the prospect of it.

فوارسها تلهب كالأسود يقول لها إذا رجعت إليه * وقابل بالطعان القوم عودي فإن وردت فأولها ورودا * وإن صدرت فليس بذي ورود وما هي من أبي حسن بنكر * وما هي من مسائك بالبعيد وقلت له مقالة مستكين * ضعيف القلب منقطع الوريد طلبت الشام حسبك يا بن هند * من السوءات والرأي الزهيد ولو أعطاكها ما ازددت عزا * وما لك في استزادك من مزيد فلم تكسر بهذا الرأي عودا * سوى ما كان، لا بل دون عود

He has people who go out like enraged lions, and he^{asws} says to them when they return and receives them with the taunt for they do not return as they went. This is not surprising for Abu Al-Hassan^{asws}, and it is not far from him^{asws}. And you have spoken to him with the words of a beggar, weak of heart with his vein cut off. You sought Syria which would have sufficed for you O son of Hinda. From a meagre opinion, even if he^{asws} were to give it to you, it will not increase your honour, and it would not be for you to increase your

demands. You will not be able to break the promise with this opinion, even if it was anything other than a promise.

فضيحة معاوية وعمرو بن العاص

فقال معاوية: والله لقد علمت ما أردت بهذا. قال عمرو: وما أردت به؟ قال: عيبك رأيي وخلافك علي وإعظامك عليا، لما فضحك يوم بارزته. فضحك عمرو وقال: أما خلافك ومعصيتك فقد كانت، وأما فضيحتي فلم يفتضح رجل بارز عليا، فإن شئت أن تتلوها أنت منه فافعل! فسكت معاوية وفتشا أمرهما في أهل الشام.

Scandal-of Muawiya and Amro Bin Al-A's

Muawiya said, 'By Allah^{azwj}, I know what you intend by this'. Amro said, 'And what do I intend by it?' He said, 'Your faulting of my opinion and your opposition to me and respecting of Ali^{asws}, when you were laughed at when you went against him^{asws}'. Amro laughed and said, 'As for opposing you and being disobedient to you, that was what it was, and as for my being laughed at, so no man has been able to go against Ali^{asws}. So if you would like to recite from it, then do so'. Muawiya was silent, and the matter of these two spread among the people of Syria.

HADITH 35

(35) أخبار مقطّع من حرب صفين

NEWS CLIP FROM THE BATTLE OF SIFFEEN

قال أبان: قال سليم: ومر علي عليه السلام بجماعة من أهل الشام فيهم الوليد بن عقبة بن أبي معيط وهم يشتمونه. فأخبر بذلك. فوقف فيمن يليهم من أصحابه ثم قال لهم: (انهضوا إليهم وعليكم السكينة وسيماء الصالحين ووقار الإسلام. إن أقربنا من الجهل بالله والجرأة عليه والاعتزاز لقوم رئيسهم معاوية وابن النابغة وأبو الأعور السلمي وابن أبي معيط شارب الخمر والمجلود الحد في الإسلام والطريد مروان، وهم هؤلاء يقومون ويشتمون. وقبل اليوم ما قاتلوني وشتموني وأنا إذ ذاك أدعوهم إلى الإسلام وهم يدعونني إلى عبادة الأوثان فالحمد لله قديما وحديثا على ما عاداني الفاسقون المنافقون. إن هذا الخطب لجليل، إن فساقا منافقين كانوا عندنا غير مؤتمنين وعلى الإسلام متخوفين، خدعوا شطر هذه الأمة وأشربوا قلوبهم حب الفتنة واستمالوا أهوائهم إلى الباطل. فقد نصبوا لنا الحرب وجدوا في إطفاء نور الله، والله متم نوره ولو كره الكافرون).

Abaan said that Sulaym said, 'And Ali^{asws} passed by a group of Syrians among whom was Al-Waleed Bin Uqba Bin Abu Mueet and they were using obscenities against him^{asws}. So he^{asws} got to know of that. He^{asws} halted with his^{asws} companions then said to them: 'Go to them in a tranquil state and with righteous countenance and maintain the dignity of Al-Islam.

Indeed, worse than us in the ignorance to Allah^{azwj}, and the audacity of the people and their delusion, is the group whose leader is Muawiiya, and Ibn Nabaga (Amro Bin Al-A'as), and Abu Al-Awr Al-Salamy, and Ibn Abu Mueet who is a drunkard who has been whipped due to it in Al-Islam, and the fugitive Marwaan, and these are the ones who are standing there speaking obscenities.

And before today they did not fight against me^{asws} or verbally abused me^{asws}, and I^{asws} used to call them towards Al-Islam and they were calling me to worship of the idols. So Praise be to Allah^{azwj}, for the mischievous ones and the hypocrites have been inimical towards me^{asws} before and now. This matter is to the Majestic^{azwj} that the mischievous hypocrites were in our presence not satisfied and to Al-Islam they were apprehensive. They deceived this community and made their hearts drink the love of sedition (Al-Fitna) and attracted their desires towards the falsehood. So they established the war against us in order to extinguish the Light of Allah^{azwj}, “[61:8] and Allah will perfect His light, though the unbelievers may be averse.”

ثم حرض عليهم وقال: (إن هؤلاء لا يزالون عن موقفهم هذا دون طعن دراك تطير منه القلوب، وضرب يفلق الهام وتطيح منه الأنوف والعظام وتسقط منه المعاصم، وحتى تقرع جباههم بعمد الحديد وتنتشر حواجبهم على صدورهم والأذقان والنحور. أين أهل الدين، طلاب الأجر)؟

Then he^{asws} incited against them and said: ‘These ones will not stop from this position of theirs unless they are challenged by which the hearts fly out, and they are struck by which the noses are ousted, and bones are broken and wrists fall off, and until their foreheads are knocked by the iron rods and their bones are crushed on their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?’

حملة محمد بن الحنفية بأربعة آلاف على عسكر معاوية

فتارت عليه عصابة نحو أربعة آلاف، فدعا محمد بن الحنفية فقال: (يا بني، امش نحو هذه الراية مشيا وثيدا على هينتك حتى إذا شرعت في صدورهم الأسنة فامسك حتى يأتيتك رأيي)، ففعل.

**Muhammad Al-Hanafiyya goes with
four thousand against the soldiers of
Muawiya**

Approximately four thousand came up to him^{asws}. So he^{asws} called upon Muhammad Bin Al-Hanafiyya and said: 'O my^{asws} son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests, So hold there until my^{asws} flag comes to you'. So he did that.

وأعد علي عليه السلام مثلهم، فلما دنا محمد وأشرع الرماح في صدورهم أمر علي عليه السلام الذين كان أعدهم أن يحملوا معهم. فشدوا عليهم ونهض محمد ومن معه في وجوههم فأزالوهم عن مواقعهم وقتلوا عامتهم.

And Ali^{asws} prepared the like of them. When Muhammad started piercing their chests with the spears, Ali^{asws} ordered the ones whom he^{asws} had prepared, to attack along with them. So they shook them, and Muhammad and those who were with him arose and moved them from their places, and killed most of them.

HADITH 36

(36) دعاء رسول الله صلى الله عليه وآله لعلي عليه السلام

SUPPLICATION OF THE RASOOL ALLAH^{saww} FOR ALI^{asws}

أبان عن سليم، قال: سألت المقداد عن علي عليه السلام، قال: كنا نسافر مع رسول الله صلى الله عليه وآله - وذلك قيل أن يأمر نساءه بالحجاب - وهو يخدم رسول الله صلى الله عليه وآله ليس له خادم غيره، وكان لرسول الله صلى الله عليه وآله لحاف ليس له لحاف غيره، ومعه عائشة.

Abaan from Sulaym who said, 'I asked Al-Miqdad^{ar} about Ali^{asws}, he said, 'We were travelling with the Rasool Allah^{saww} – and that was before he^{saww} had ordered his^{saww} wives for the veiling – and he^{asws} was attending to the Rasool Allah^{saww}, and he^{saww} had no attendant for himself^{saww} apart from him^{asws}, and the Rasool Allah^{saww} had a quilt and he^{saww} had no other quilt apart from it, and with him^{saww} was Ayesha.

فكان رسول الله صلى الله عليه وآله ينام بين علي وعائشة ليس عليهم لحاف غيره، فإذا قام رسول الله صلى الله عليه وآله من الليل يصلي حط بيده اللحاف من وسطه بينه وبين عائشة حتى يمس اللحاف الفراش الذي تحتهم، ويقوم رسول الله صلى الله عليه وآله فيصلي.

The Rasool Allah^{saww} was sleeping in between Ali^{asws} and Ayesha, and there was no other quilt for them apart from it. So when the Rasool Allah^{saww} stood up to Pray at night, he^{saww} moved the quilt by his^{saww} hands from his^{saww} waist and placed it between him^{asws} and Ayesha until the quilt touched the ground which was under them, and the Rasool Allah^{saww} stood up and he^{saww} Prayed.

فأخذت عليا عليه السلام الحمى ليلة فأسهرته، فسهر رسول الله صلى الله عليه وآله لسهره، فبات ليله مرة يصلي ومرة يأتي عليا عليه السلام يسليه وينظر إليه حتى أصبح. فلما صلى بأصحابه الغداة قال: (اللهم اشف عليا وعافه، فإنه قد أسهرني مما به من الوجع). فعوفي، فكأنما أنشط من عقال ما به من علة.

Ali^{asws} was overtaken by fever which kept him^{asws} awake at night. So the Rasool Allah^{saww} stayed awake for his^{asws} vigilance. He^{saww} spent parts of the night such that at times he^{saww} Prayed, and at times he^{saww} came to Ali^{asws} to comfort him^{asws} and look at him^{asws}, until the morning. When he^{saww} Prayed the dawn Prayer with his^{saww} companions he^{saww} said: 'Our Allah^{azwj}, Heal Ali^{asws} and Give him^{asws} good health, for I^{saww} have stayed awake due to his^{asws} pain'. He^{asws} was cured and became more active than before.

ما سأل رسول الله صلى الله عليه وآله ربه لعلي عليه السلام

ثم قال رسول الله صلى الله عليه وآله: أبشر يا أخي قال ذلك وأصحابه حوله يسمعون. فقال علي عليه السلام: بشرك الله بخير يا رسول الله وجعلني فداك. قال: إني لم أسأل الله الليلة شيئا إلا أعطانيه ولم أسأل لنفسي شيئا إلا سألت لك مثله.

What the Rasool Allah^{saww} asked His^{azwj} Lord^{azwj} for Ali^{asws}

Then the Rasool Allah^{saww} said: 'Receive good news, O my^{saww} brother'. He^{saww} said that and his^{saww} companions were around him^{saww} listening. So Ali^{asws} said: 'May Allah^{azwj} Give you^{saww} better news O Rasool Allah^{saww}, and Make me^{asws} to be sacrificed for you^{saww}'. He^{saww} said: 'I^{saww} did not ask Allah^{azwj} for anything last night but He^{azwj} Gave it to me^{saww}, and I^{saww} did not ask anything for myself^{saww} except that I^{saww} asked for you^{asws} the like of it.

إني دعوت الله أن يواخي بيني وبينك ففعل، وسألته أن يجعلك ولي كل مؤمن بعدي ففعل، وسألته إذا ألبسني ثوب النبوة والرسالة أن يلبسك ثوب الوصية والشجاعة ففعل، وسألته أن يجعلك وصيي ووارثي وخازن علمي ففعل، وسألته أن يجعلك مني بمنزلة هارون من موسى وأن يشد بك أزرني ويشركك في أمري ففعل، إلا أنه قال: (لا نبي بعدك) فرضيت، وسألته أن يزوجك ابنتي ويجعلك أبا ولدي ففعل.

I^{saww} supplicated to Allah^{azwj} that He^{azwj} may Establish brotherhood between myself^{saww} and you^{asws}, so He^{azwj} Did that. And I^{saww} asked Him^{azwj} to Make you^{asws} to be the Guardian of every 'Momin' (believer) after me^{saww}, so He^{azwj} Did that. And I^{saww} asked Him^{azwj} that since He^{azwj} had Clothed me^{saww} with Prophet-hood and the Message so He^{azwj} may Clothe you^{asws} with the successorship and bravery, so He^{azwj} Did that.

And I^{asws} asked Him^{azwj} that He^{azwj} may Make you^{asws} to be my^{saww} successor, and my^{saww} inheritor, and the treasurer of my^{saww} knowledge, so He^{azwj} Did that. And I^{saww} asked Him^{azwj} that He^{azwj} may Make you^{asws} to be of the status from me^{saww} which Haroun^{as} had from Musa^{as} and Strengthen my^{saww} back by you^{asws} and include you^{asws} in my^{saww} command, so He^{azwj} Did that, except that He^{azwj} Said: "There will be no Prophet^{as} after you^{saww}".

So I^{saww} was happy, and I^{saww} asked Him^{azwj} that He^{azwj} may Get you^{asws} to be married to my^{saww} daughter, and He^{azwj} should Make you^{asws} the father of my^{saww} children, so He^{azwj} did that.

فقال رجل لصاحبه: رأيت ما سأل؟ فوالله لو سأل ربه أن ينزل عليه ملكا يعينه على عدوه أو يفتح له كنزا ينفقه هو وأصحابه - فإن به حاجة - كان خيرا له مما سأل وقال الآخر: والله لصاع من تمر خير مما سأل

So a man said to his companion, 'Did you see what he^{saww} asked for? By Allah^{azwj}, had he^{saww} asked his^{saww} Lord^{azwj} that He^{azwj} should Send down upon him^{saww} and Angel to help

him^{saww} against his^{saww} enemies, or Open up a treasure for him^{saww} and his^{saww} companions to spend from – for this is what is needed – it would have been better for him^{saww} than what he^{saww} has asked for’, and the other one said, ‘By Allah^{azwj}, a Sa’a of dates is better than what he^{saww} has asked for’.

HADITH 37

(37) * 1 * ما قاله أصحاب الصحيفة الملعونة عند موتهم

WHAT THE COMPANIONS OF THE ACCURSED AGREEMENT SAID AT THE TIME OF THEIR DEATHS

كلام معاذ بن جبل وما رآه عند الموت

عن أبان قال: سمعت سليم بن قيس يقول: سمعت عبد الرحمن بن غنم الأزدي ثم الشمالي ختن معاذ بن جبل - وكانت ابنته تحت معاذ بن جبل - وكان أفقه أهل الشام وأشدّهم اجتهادا. قال: مات معاذ بن جبل بالطاعون، فشهدته يوم مات - وكان الناس متشاغلين بالطاعون

SPEECH OF MA'AZ BIN JABAL-AND WHAT HE SAW AT THE TIME OF DEATH

From Abaan who said, 'I heard Sulaym say, 'I heard Abdul Rahman Bin Ghanam Al-Azdy Al-Thumaly, father-in-law of Ma'az Bin Jabal—and his daughter was under (wife of) Ma'az Bin Jabal – and he was the most learned of the Syrians and the most intense of them in jurisprudence. He said, 'Ma'az Bin Jabal died by the plague. I was present on the day he died' – and the people were busy with (protecting themselves from) the plague.

قال: فسمعته حين احتضر وليس في البيت معه غيري - وذلك في خلافة عمر بن الخطاب - يقول: ويل لي ويل لي ويل لي ويل لي فقلت في نفسي: أصحاب الطاعون يهذون ويتكلمون ويقولون الأعاجيب. فقلت له: تهذي رحمك الله؟ فقال: لا. فقلت: فلم تدعو بالويل؟ قال: لموالاتي عدو الله على ولي الله فقلت له: من هو؟ قال: لموالاتي عدو الله عتيقا وعمر على خليفة رسول الله ووصيه علي بن أبي طالب.

He said, 'I heard him when he was in the agony of death, and there was no one in his house apart from myself – and that was during the Caliphate of Umar Bin Al-Khattab – he said, 'Woe be unto me, woe be unto me, woe be unto me, woe be unto me'. So I said to myself, 'Those who are stuck by plague, they rave and speak and say strange things'. I said to him, 'May Allah^{azwj} have Mercy on you, are you delirious?' He said, 'No'. I said, 'So why are you calling for woe?' He said, 'Due to my befriending the enemies of Allah^{azwj} against the friend^{asws} of Allah^{azwj}'.

So I said to him, 'Who is he^{asws}?' He said, 'I befriended the enemies of Allah^{azwj} Ateeq (Abu Bakr) and Umar against the Caliph of the Rasool Allah^{saww}, and his^{saww} successor^{asws} Ali^{asws} bin Abu Talib^{asws}'.

فقلت: إنك لتهجر؟ فقال: يا بن غنم، والله ما أهرج هذا رسول الله وعلي بن أبي طالب يقولان: يا معاذ بن جبل، أبشر بالنار أنت وأصحابك الذين قلتم: (إن مات رسول الله أو قتل زوينا الخلافة عن علي فلن يصل إليها)، أنت وعتيق وعمر وأبو عبيدة وسالم. فقلت: يا معاذ، متى هذا؟ فقال: في حجة الوداع، قلنا: (ننظاھر علی علی فلا ینال الخلافة ما حیینا).

I said, 'Are you out of your mind?' He said, 'O Ibn Ghanam, By Allah^{azwj}, I am not out of my mind, here are the Rasool Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws} both saying: 'O Ma'az Bin Jabal, receive news of the Fire, you and your companions who said, 'If the Rasool Allah^{saww} passes away or is killed, we will keep away the Caliphate from Ali^{asws}, so we will never let it reach him^{asws}', you and Ateeq (Abu Bakr), and Umar, and Abu Ubeyda, and Saalim'. So I said, 'O Ma'az, when was this?' He said, 'During the Farewell Pilgrimage, we said, 'We will overcome Ali^{asws} and will not let him^{asws} take the Caliphate during our lifetime'.

فلما قبض رسول الله قلت لهم: (أنا أكفيكم قومي الأَنْصار، فاكفوني قريشاً). ثم دعوت على عهد رسول الله إلى الذي تعاهدنا عليه بشير بن سعيد وأسيد بن حضير، فبايعاني على ذلك. فقلت: يا معاذ، إنك لتهجر؟ قال: (ضع خدي بالأرض). فما زال يدعو بالويل والثبور حتى قضى.

When the Rasool Allah^{saww} passed away, I said to them, 'I am sufficient for my community, the Helpers, so suffice me for the Qureish'. Then I invited Basheer Bin Saeed, and Aseed Bin Hazeyr during the era of the Rasool Allah^{saww} to that which we had taken an oath upon against him^{asws}. So they paid allegiance to me over that'. I said, 'O Ma'az, are you out of your mind?' He said, 'Place my cheek on the ground'. He did not cease calling for woe and the destruction (upon himself) until he died'.

كلام أبي عبيدة بن الجراح وسالم مولى أبي حذيفة عند الموت

قال سليم: قال لي ابن غنم: ما حدثت به أحدا قبلك قط - لا والله غير رجلين، فإني فزعت مما سمعت من معاذ. فحججت فلقيت الذي ولى موت أبي عبيدة بن الجراح وسالم مولى أبي حذيفة، فقلت: أو لم يقتل سالم يوم اليمامة؟ قال: بلى، ولكن احتملناه وبه رمق. قال: فحدثني كل واحد منهما بمثله سواء، لم يزد ولم ينقص أنهما قالاً كما قال معاذ.

Speech of Ubeyda Bin Al-Jarraah and Saalim Mawla Abu Huzayfa at the time of death

Sulaym said, 'Ibn Ghanam said to me, 'I have not narrated it to anyone before you, at all – by Allah^{azwj}, not apart from two men, for I was dismayed at what I heard from Ma'az. I went to Pilgrimage, where I met the one who arranged for the funeral of Abu Ubeyda Bin Al-Jaraah and Saalim Mawla Abu Huzeyfa. I said, 'Was not Saalim killed on the Day of Al-Yamama (a battle)?' He said, 'Yes, but we carried him and he still had breath left in him'. He narrated to me that

each one of them said similar to it, neither more nor less, but rather, just like what Ma'az had said'.

كلام أبي بكر عند الموت

قال أبان: قال سليم: فحدثت بحديث ابن غنم هذا كله محمد بن أبي بكر. فقال: اكنم علي، وأشهد أن أبي عند موته قال مثل مقالتهم، فقالت عائشة: إن أبي ليهجر

Speech of Abu Bakr at the time of death

Abaan said that Sulaym said, 'I narrated this narration of Ibn Ghanam, all of it to Muhammad Bin Abu Bakr. He said, 'Conceal it, and I testify that my father, at the time of his death said similar to what they said. So Ayesha said, 'Surely my father is out of his mind'.

كلام عمر عند الموت

قال محمد: فلقبت عبد الله بن عمر في خلافة عثمان فحدثته بما قال أبي عند موته وأخذت عليه العهد والميثاق ليكنن علي. فقال لي ابن عمر: اكنم علي، فوالله لقد قال أبي مثل مقالة أبيك ما زاد ولا نقص. ثم تداركها عبد الله بن عمر وتخوف أن أخبر بذلك علي بن أبي طالب عليه السلام، لما قد علم من حبي له وانقطاعي إليه، فقال: إنما كان أبي يهجر

Speech of Umar at the time of death

Muhammad (Bin Abu Bakr) said, 'I met Abdullah Bin Umar during the Caliphate of Usman, so I narrated to him what my father had said at the time of his death, and I had taken an oath and a covenant that I would keep it concealed. Ibn Umar said to me, 'Keep it concealed, for, by Allah^{azwj} my father had also said similar to what your father said, neither more nor less'. Then Abdullah Ibn Umar rectified it and was fearful that I would inform that to Ali^{asws} Bin Abu Talib^{asws} as he knew that I was one of those who loved him^{asws} and that I cut myself off (from others) to him, so he (Abdullah bin Umar) said, 'My father was out of his mind'.

توثيق أمير المؤمنين عليه السلام لهذا الحديث

فأتيت أمير المؤمنين عليه السلام فحدثته بما سمعت من أبي وبما حدثني ابن عمر عن أبيه، فقال أمير المؤمنين عليه السلام: قد حدثني بذلك عن أبيه وعن أبيك وعن أبي عبيدة وعن سالم وعن معاذ من هو أصدق منك ومن ابن عمر. فقلت: من هو ذلك يا أمير المؤمنين؟ فقال: بعض من يحدثني. قال: فعلمت من عنى. فقلت: صدقت يا أمير المؤمنين، إنما حسبت إنسانا حدثك، وما شهد أبي - وهو يقول هذا - غيري.

Confirmation of Amir-ul-Momineen of this Hadith

I (Muhammad Bin Abu Bakr) came to Amir-ul-Momineen^{asws}. So I narrated to him^{asws} what I had heard from my father and also what Ibn Umar had quoted to me from his father. So Amir-ul-Momineen^{asws} said: 'I^{asws} have been informed by the one who is more truthful than his father, and your father, and Abu Ubeyda, and Saalim, and Ma'az, and you and Ibn Umar'.

I asked, 'Who is that one, O Amir-ul-Momineen^{asws}?' So he^{asws} said: 'Someone who narrated it to me^{asws} (all that which is happening). I understood who he^{asws} meant by that, so I said, 'You^{asws} have spoken the truth, O Amir-ul-Momineen^{asws}, but I thought that a human being had narrated it to you^{asws}, and there was no one present with my father – when he was saying this – apart from myself'.

قال سليم: فقلت لعبد الرحمن بن غنم: مات معاذ بالطاعون، فبمات أبو عبيدة بن الجراح؟ قال: بالدبيلة.

Sulaym said, 'I said to Abdul Rahman Ibn Ghanam, 'Ma'az died by the plague, so what did Abu Ubeyda die of?' He said, 'By

empyema (collection of pus in the lungs).

*** 2 * بعض ما جرى عند موت أبي بكر**

فأقبت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

2 – Some of what happened at the time of Abu Bakr’s death

I met Muhammad Bin Abu Bakr, so I asked, ‘Did anyone witness the death of your father after from your brother Abdul Rahmaan and Ayesha and Umar’? He said, ‘No’. I said, ‘And did they hear what you heard?’ He said, ‘They heard parts of it, so they wept and said, ‘He is out of his mind’. But as for hearing all of what I heard, no’.

أبو بكر يشاهد رسول الله وعلياً عليهما السلام عند الموت

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعه الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمرى لقد وفيت بها فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

Abu Bakr witnessed the Rasool Allah^{saww} and Ali^{asws} at the time of death

I said, ‘And that which you heard from him, what was it?’ He said, ‘He called for the woe and the destruction (upon himself), so Umar

said to him, ‘O Caliph of the Rasool Allah^{saww}, what is it with you that you are calling for the woe and the destruction?’ He said, ‘This here is the Rasool Allah^{saww} and Ali^{asws} is with him^{saww}, giving me the news of the Fire, and with them is the agreement which we had made a pact on in the Kaabah, and he^{saww} is saying: ‘By my^{saww} life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah^{azwj}, so receive news of the Fire in the lowest levels of it’.

فلما سمعها عمر خرج وهو يقول: إنه ليهجر. قال: لا والله ما أهجر، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار. قال: الآن أيضا؟ أو لم أحدثك: أن محمدا - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعوم في البحر). فقلت: أرنيها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحر فذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟ فقال عمر: (يا هؤلاء إن أباكم يهجر فاخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخي وخرجت عائشة ليتوضأوا للصلاة، فأسمعني من قوله ما لم يسمعوا.

When Umar heard it, he went out and he was saying, ‘He is out of his mind’. He (Abu Bakr) said, ‘No, by Allah^{azwj} I am not out of my mind, where are you going?’

Umar said, ‘You were the second of the two in the cave’. He said, ‘Now as well? Or have I not narrated to you that Muhammad^{saww} – and he did not say ‘Rasool Allah^{saww}’ – said to me, and I was with him^{saww} in the cave: ‘I^{saww} can see the ship of Ja’far^{ar} and his^{ar} companions floating in the sea’. So I said, ‘Show it to me’. So he^{saww} wiped my face. So I looked at him^{saww} and was convinced by that, that he^{saww} is was a magician. I mentioned that to you at Al-Medina. So we were both coincidental in our opinions that he was a magician?’

Umar said, ‘O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People^{asws} of the Household gloat over you’. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.

إقرار أبي بكر بدخوله في تابوت جهنم

فقلت له لما خلوت به: يا أبا، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أورد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبي هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في جب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

Acceptance of Abu Bakr of his entry into the coffin of Hell

I said to him when I was alone with him, ‘O father, say, ‘There is no God but Allah^{azwj}’. He said, ‘I will not say it nor do I have the ability to do so until I go to the Fire and enter the coffin’. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, ‘Which coffin?’ He said, ‘A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine’. I said, ‘Umar?’ He said, ‘Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which is a rock. Whenever Allah^{azwj} Intends to Heat the Hell, He^{azwj} Lifts the rock’.

لعن عمر على لسان أبي بكر

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فبئس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

Cursing of Umar by the tongue of Abu Bakr

I said, 'Are you delirious?' he said, 'No, by Allah^{azwj}, I am not delirious. May Allah^{azwj} Curse Ibn Sahaak (Umar). He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So he is an evil companion, May Allah^{azwj} Curse him. Place my cheek on the ground'. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئاً؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، اكتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان فقالت عائشة: صدقت وقالوا لي جميعاً: لا يسمعن أحد منكم من هذا شيئاً فيشمت به ابن أبي طالب وأهل بيته.

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him what he had said. Umar said, 'May Allah^{azwj} have Mercy on the Caliph of the Rasool Allah^{saww}. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

Ayesha said, 'You speak the truth', and all of them said to me, 'Let no one hear anything from this, or else Ali^{asws} Bin Abu Talib^{asws} and the Ahl Al-Bayt will gloat over you.

قال سليم: فقلت لمحمد: من تراه حدث أمير المؤمنين عليه السلام عن هؤلاء الخمسة بما قالوا؟ فقال: رسول الله صلى الله عليه وآله، وإنه يراه في منامه كل ليلة، وحديثه إياه في المنام مثل حديثه إياه في الحياة واليقظة، فإن رسول الله صلى الله عليه وآله قال: (من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي في نوم ولا يقظة ولا بأحد من أوصيائي إلى يوم القيامة).

Sulaym said, 'I said to Muhammad, 'Whom do you see to have narrated to Amir-ul-Momineen^{asws} about these five of what they had said?' So he said, 'The Rasool Allah^{saww}, and he^{asws} sees him^{saww} in his^{asws} dream every night, and him^{saww} narrating it to him^{asws} in the dream is similar to him^{saww} narrating it to him^{asws} during his^{saww} lifetime and the wakefulness, for the Rasool Allah^{saww} has said: 'The one who sees me^{asws} in the dream, so he has seen

me^{saww}, as the Satan^{la} cannot be like me^{saww}, neither in the sleep nor in wakefulness, and not be like any one from my^{saww} successors^{asws}, up to the Day of Judgement’.

قال سليمان: فقلت لمحمد بن أبي بكر: من حدثك بهذا؟ قال: علي عليه السلام. فقلت: وأنا سمعته أيضا منه كما سمعت أنت. فقلت لمحمد: فلعن ملكا من الملائكة حدثه؟ قال: أو ذاك؟ قلت: وهل تحدث الملائكة إلا الأنبياء؟ قال: أما تقرأ القرآن: (وما أرسلنا من قبلك من رسول ولا نبي ولا محدث)؟

Sulaym said, ‘I said to Muhammad Bin Abu Bakr, ‘Who has narrated this to you?’ He said, ‘Ali^{asws}’. I said, ‘And I heard it as well from him^{asws}, just as you heard it’ So I said to Muhammad, ‘Perhaps an Angel from the Angels narrated it to him^{asws}?’ He said, ‘How can that be?’ I said, ‘Do the Angels narrate to any but the prophets^{as}?’ He said, ‘But have you not read the Quran, “[22:52] **And We did not send before you any messenger or prophet, or a Muhaddith**”?’ (Please note that the word ‘Muhaddith’ is missing from this Verse from the current version of the Quran).

قال: قلت له: أمير المؤمنين عليه السلام محدث هو؟ قال: نعم، وكانت فاطمة عليها السلام محدثة ولم تكن نبيه، ومريم كانت محدثة ولم تكن نبيه، وأم موسى ما كانت نبيه وكانت محدثة، وكانت سارة امرأة إبراهيم قد عاينت الملائكة فبشروها بإسحاق ومن وراء إسحاق يعقوب ولم تكن نبيه.

(Sulaym) said, ‘I said to him, ‘Amir-ul-Momineen^{asws}, he^{asws} was a Muhaddith?’ He said, ‘Yes, and so was Fatima^{asws} a Muhadditha and she^{asws} was not a Prophetess, and Maryam^{as} was a Muhadditha and she^{as} was not a Prophetess, and the mother^{as} of Musa^{as}, she^{as} was not a Prophetess and she^{saww} was a Muhadditha, and so was Sarah^{as} the wife of Ibrahim^{as}, she^{as} saw the Angel who gave her^{as} the good news of Is’haaq^{as} and after Is’haaq^{as}, Yaqoub^{as}, and she^{as} was not a Prophetess’.

توثيق أمير المؤمنين عليه السلام لهذا الحديث مرة ثانية

قال سليم: فلما قتل محمد بن أبي بكر بمصر ونعي عزيت به أمير المؤمنين عليه السلام وخلوت به فحدثته بما حدثني به محمد بن أبي بكر وخبرته بما خبرني به عبد الرحمن بن غنم، قال: صدق محمد رحمه الله، أما إنه شهيد حي يرزق.

Confirmation by Amir-ul-Momineen^{asws} for this Hadith for a second time

Sulaym said, 'When Muhammad Bin Abu Bakr was killed in Egypt, I gave my condolences to Amir-ul-Momineen^{asws}, and was alone with him^{asws}, so I narrated to him^{asws} of what Muhammad Bin Abu Bakr had narrated to me, and informed him^{asws} of what Abdul Rahman Bin Ghanam has informed me. He^{asws} said: 'Muhammad spoke the truth, may Allah^{azwj} has Mercy on him, but rather he is a martyr, alive and in receipt of sustenance.

خصائص الأئمة الاثني عشر عليهم السلام

يا سليم، إن أوصيائي أحد عشر رجلا من ولدي أئمة هداة مهديون كلهم محدثون. قلت: يا أمير المؤمنين، ومن هم؟ قال: ابني هذا الحسن، ثم ابني هذا الحسين، ثم ابني هذا - وأخذ بيد ابن ابنه علي بن الحسين وهو رضيع - ثم ثمانية من ولده واحدا بعد واحد. وهم الذين أقسم الله بهم فقال: (ووالد وما ولد)، فالوالد رسول الله صلى الله عليه وآله وأنا، و(ما ولد) يعني هؤلاء الأحد عشر وصيا صلوات الله عليهم.

Specialities of the twelve Imams^{asws}

O Sulaym, the successors^{asws} of mine^{asws}, eleven men from my^{asws} sons^{asws} are guides and guided ones, all of them^{asws} are Muhaddithun'^[37]. I said, 'O Amir-ul-Momineen^{asws}, and who are

they^{asws}?' He^{asws} said: 'This son^{asws} of mine^{asws} Al-Hassan^{asws}, then this son^{asws} of mine Al-Husayn^{asws}, then this son^{asws} of mine' – and took the hand of his^{asws} son^{asws} Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} was a baby – then eight from his^{asws} sons, one^{asws} after the other^{asws}. And they^{asws} are the ones about whom^{asws} Allah^{azwj} has Sworn by: “[90:3] **And parent and what he begot**”, so the parents are the Rasool Allah^{saww} and I^{asws}, and “what he begot” means these eleven successors^{asws}’.

قلت: يا أمير المؤمنين، فيجتمع إمامان؟ قال: نعم، إلا أن واحدا صامت لا ينطق حتى يهلك الأول.

I said, 'O Amir-ul-Momineen^{asws}, can there be two Imams^{asws} together?' He^{asws} said: 'Yes, except that one^{asws} would be silent and will not speak until the first one^{asws} passes away’.

موت أصحاب الصحيفة على الجاهلية

هذا ما خطه بيده أبان عن لسان سليم: (إن القوم - وهم أبو بكر وعمر وعثمان وطلحة والزبير وأنس وسعد وعبد الرحمن بن عوف - شهدوا على أنفسهم عند مماتهم: أنهم ماتوا على ما مات عليه آبائهم في الجاهلية...).

Death of the companions of the agreement upon the ignorance

This is what Abaan wrote by his own hand from the tongue of Sulaym that the group – and they were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Anas, and Sa’ad, and Abdul Rahmaan Bin Awf – testified against themselves at the time of their deaths that they have died upon what their forefathers had died upon in the period of ignorance (Pre-Islamic period)’.

HADITH 38

(38) افتراق الأمة إلى أهل حق وأهل باطل ومذبذبين

SEPARATION OF THE COMMUNITY BETWEEN THE PEOPLE OF TRUTH, AND THE PEOPLE OF FALSEHOOD, AND HESITANT PEOPLE

أبان عن سليم: قال: سمعت سلمان وأبا ذر والمقداد يقولون: إنا لقعود عند رسول الله صلى الله عليه وآله ما معنا غيرنا، إذ أقبل ثلاثة رهط من المهاجرين كلهم بدريون.

Abaan from Sulaym who said, 'I heard Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} saying, 'We^{ar} were seated in the presence of the Rasool Allah^{saww} and there was no one else with us^{ar}, when a group of three from the Emigrants came up, all of them were of the people of Badr.

فقال رسول الله صلى الله عليه وآله: ستفترق أمتي بعدي ثلاث فرق: فرقة حق لا يشوبه شيء من الباطل، مثلهم كمثل الذهب الأحمر كلما سبكته على النار ازداد جودة وطيبا، إمامهم أحد هذه الثلاثة،

The Rasool Allah^{saww} said: 'My^{saww} nation will be dividing into three (main) branches after me^{saww} – a group which will have nothing resembling the falsehood. Their example is like the example of red gold, whenever you proceed it to the fire it increases its quality and goodness. Their Imam^{asws} will be one of these three.

وفرقة أهل باطل لا يشوبه شيء من الحق، مثلهم كمثل خبث الحديد كلما فتنته بالنار ازداد خبثا وفتنا، إمامهم أحد هذه الثلاثة،

And a group of the people of falsehood, which will have nothing, resembling the truth. Their example is like the example of the rust upon the iron, whenever it is touched by the fire it increases in evil and rottenness. Their Imam will be one of these three.

وفرقة أخرى ضلال مذنبون، لا إلى هؤلاء ولا إلى هؤلاء، إمامهم أحد هذه الثلاثة.

And lastly, a group of misguidance, of hesitant ones, neither (going) to these ones nor to those ones. Their Imam will be one of these three’.

فسألتهم عن الثلاثة، فقالوا: إمام الحق والهدى علي بن أبي طالب، وسعد بن أبي وقاص إمام المذبذبين، وحرصت عليهم أن يسموا لي الثالث فأبوا علي وعرضوا لي حتى عرفت من يعنون به.

So I asked them^{ar} about the three (sects), they^{ar} said, ‘The Imam^{asws} of the truth and guidance is Ali^{asws} Bin Abu Talib^{asws}, and Sa’ad Bin Abu Waqaas is the Imam of the hesitant ones’, and I was keen for them to name for me the third one. They refused, but they alluded to me, until I understood the one whom they were meaning by it.

قال سليم: فحدثت أمير المؤمنين عليه السلام بالكوفة بما حدثني به سلمان وأبو ذر والمقداد من قول رسول الله صلى الله عليه وآله حين رأى الثلاثة من أهل بدر من المهاجرين من قريش مقبلين، قال: (تفترق أمتي بعدي ثلاث فرق) فسموك وسموا سعدا، والثالث لم يسموا إلا بالمعاريض حتى علمت من عنوا.

Sulaym said, ‘I narrated to Amir-ul-Momineen^{asws} at Al-Kufa by what Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar} had narrated to me from the words of the Rasool Allah^{saww} when he^{saww} saw the three from the people of Badr, from the Emigrants, from Qureish coming over. He^{saww} said: ‘My^{saww} community will divide into three (main) brances’. So they named you^{asws}, and they named Sa’ad, and they did not name the last one except by allusions until I came to know the one they were meaning by it’.

فقال عليه السلام: لا تلمهم يا سليم، فإن الأمة قد أشربت قلوبهم حبه كما أشربت قلوب بني إسرائيل حب العجل. يا سليم، أفي شك أنت فيه من هو؟ قال: قلت: بلى، ولكن أحب أن تسميه لي وأسمعه منك فأزداد يقينا. قال: هو عتيق. أمر الولاية أشد خبرية من الذهب والفضة

He^{asws} said: 'Do not blame them, O Sulaym, for the hearts of the community have been made to drink their love just as the hearts of the Children of Israel drunk the love of the calf. O Sulaym, are you in any doubt as to who he is?' I said, 'Yes, but I would like you^{asws} to name him for to me and I should hear it from you^{asws}, so it will increased my conviction'. He^{asws} said: 'He is Ateeq (Abu Bakr). The matter of Al-Wilayah is more newsworthy than (the news of receiving) the gold and the silver.

إن هذا الأمر الذي عرفكم الله ومن به عليكم أشد خبرية من الذهب والفضة، وأقل الأمة الذين يعرفونه، ولقد ماتت أم أيمن وإنها لمن أهل الجنة وما كانت تعرف ما عرفك الله، فاحمد الله وخذ ما أعطاك الله وخصك به بشكر.

This matter, which Allah^{azwj} has made you to recognise, is more newsworthy than the gold and the silver, and a few of the community are the ones who understand it. And umm Ayman^{as} had died and she was from the people of the Paradise, and she had not recognised what Allah^{azwj} has Made you to recognise, so Praise Allah^{azwj} and take what Allah^{azwj} has Given to you, and has specialised you by, by Thanking Him^{azwj}.

واعلم أن الله تعالى يعطي الدنيا البر والفاجر، وإن هذا الأمر الذي أنت فيه إنما يعطيه الله صفوته من خلقه. إن أمرنا لا يعرفه إلا ثلاثة من الخلق: ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للإيمان. يا سليم، إن ملاك هذا الأمر الورع لأنه لا ينال ولايتنا إلا بالورع.

And know that Allah^{azwj} the High Gives the world to the evil doers, and that this matter in which you are in (Al-Wilayah), Allah^{azwj} Gives it to the elites of His^{azwj} creatures. Verily our^{asws} matter, none can understand it except for three from the creatures – an Angel of Proximity, or a 'Mursil Nabi'^[38] (Messenger

Prophet^{as}), or a servant whose heart Allah^{azwj} has been Tested for the faith. O Sulyam, the possessors of this matter (Al-Wilyah) are the pious, because our^{asws} Wilayah cannot be achieved except by the piety'.

HADITH 39

(39) غدير خم

GHADEER KHUMM

أبو سعيد الخدري يروي بيعة الغدير

أبان بن أبي عياش عن سليم، قال: سمعت أبا سعيد الخدري يقول: إن رسول الله صلى الله عليه وآله دعا الناس بغير خم، فأمر بما كان تحت الشجرة من الشوك فقم، وكان ذلك يوم الخميس.

Abu Saeed Al-Khudry reports the allegiance of Ghadeer

Abaan Bin Abu Ayyash, from Sulaym who said, 'I heard Abu Saeed Al-Khudry saying that, 'The Rasool Allah^{saww} called the people at Ghadeer Khumm. So he^{saww} ordered to have the thorns cleared from under the tree, and that was on the day of Thursday.

ثم دعا الناس إليه وأخذ بضبع علي بن أبي طالب عليه السلام فرفعها حتى نظرت إلى بياض إبط رسول الله صلى الله عليه وآله فقال: (من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، وانصر من نصره، واخذل من خذله).

Then he^{saww} called the people over to himself^{saww} and took the arms of Ali^{asws} and raised them until I saw the whiteness of the armpit of the Rasool Allah^{saww}. So he^{saww} said: 'The one whose 'Mola' Master I^{saww} was, so Ali^{asws} is his 'Mola' Master. Our Allah^{azwj}, Befriend the one who befriends him^{asws}, and be Inimical towards the

one who is inimical to him^{asws}, and Help the one who helps him^{asws} and Abandon the one who abandons him^{asws}'.

قال أبو سعيد: فلم ينزل عن المنبر حتى نزلت هذه الآية: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فقال رسول الله صلى الله عليه وآله: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسالتي وبولاية علي من بعدي.

Abu Saeed said, 'He did not come down from the Pulpit until this Verse was Revealed: **“[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”**. So the Rasool Allah^{saww} said: 'Allah^{azwj} is Great, for having Perfected the Religion, and Completed the Favour and the Lord^{azwj} is Pleased by my^{saww} Messengership, and by the Wilayah of Ali^{asws} from after me^{saww}'.

شعر حسان في غدير خم بشهادة رسول الله صلى الله عليه وآله

فقال حسان بن ثابت: يا رسول الله، ائذن لي لأقول في علي عليه السلام أبياتا. فقال صلى الله عليه وآله: قل على بركة الله. فقال حسان: يا مشيخة قريش، اسمعوا قولي بشهادة من رسول الله.

Poem of Hasaan regarding Ghadeer Khumm by the testimony of the Rasool Allah^{saww}

So Hasaan Bin Thabit said, 'O Rasool Allah^{saww}, permit me to speak regarding Ali^{asws} some verses. The Rasool Allah^{saww} said: 'Speak, on the Blessing of Allah^{saww}'. Hasaan said, 'O Sheikhdom of Qureish, listen to my words with testimony from the Rasool Allah^{saww}'.

ثم أنشأ يقول: ألم تعلموا أن النبي محمدا * لدى دوح خم حين قام مناديا وقد جاء جبريل من عند ربه * بأنك معصوم فلا تك وانيا وبلغهم ما أنزل الله ربههم وإن * أنت لم تفعل وحاذرت باغيا عليك فما بلغتهم عن إلههم * رسالته إن كنت تخشى الأعدايا

Then he started saying (a poem), 'Do you know that the Prophet Muhammad^{asws} stood up and called the people at Khumm, and Jibraeel^{as} had come from the presence of his^{saww} Lord^{azwj}. You^{saww} are infallible and they are not, so preach to them instantly of what has Descended from Allah^{azwj}, their Lord^{azwj}. (If) you^{saww} do not do it due to danger from those who rebel against you^{saww}, so you^{saww} have not preached anything from their Lord^{azwj}, of His^{azwj} Message if you^{saww} were afraid of the enemies.

فقام به إذ ذاك رافع كفه * بيمنى يديه معلى الصوت عاليا فقال لهم: من كنت مولاه منكم *
وكان لقولي حافظا ليس ناسيا فمولاه من بعدي علي وإني * به لكم دون البرية راضيا فيا رب من
والى عليا فواله * وكن للذي عادى عليا معاديا ويا رب فانصر ناصريه لنصرهم * إمام الهدى
كالبدر يجلو الدياجيا ويا رب فاخذل خاذليه وكن لهم * إذا وقفوا يوم الحساب مكافيا نقل لنا

So he^{saww} stood with it having raised his^{asws} wrist by his^{saww} right hand announcing in a high voice. So he^{saww} said to them: 'The one whose 'Mola' Master I^{saww} was from among you, so remember my^{saww} words and don't forget them, so his 'Mola' Master after me^{saww} is Ali^{asws}, and I^{saww} am, by it, free from it and am pleased.

O Lord^{azwj}, the one who befriends Ali^{asws}, so Befriend him, and the one who is an enemy to Ali^{asws}, so be an Enemy to him. And O Lord^{azwj}, Help the one who is a helper to him^{asws}, the Imam^{asws} who guides like the full moon in the darkness. And O Lord^{azwj}, Abandon the one who abandons him^{asws}, and for them, when they are stopped on the Day of Reckoning, move (away from) us'.

اعتراض أبي بكر وعمر في الغدير

قام رسول الله صلى الله عليه وآله في وقت الظهر وأمر بنصب خيمة وأمر عليا عليه السلام أن يدخل فيها، وأول من أمرهم رسول الله صلى الله عليه وآله هما أبو بكر وعمر.

Objections of Abu Bakr and Umar in Al-Ghadeer

The Rasool Allah^{saww} stood up during the time of midday, and ordered for a tent to be set up, and ordered Ali^{asws} to enter inside it, and the first ones that the Rasool Allah^{saww} ordered were Abu Bakr and Umar.

فلم يقوموا إلا بعد ما سألا رسول الله صلى الله عليه وآله: هل من أمر الله هذه البيعة؟ فأجابهما: نعم، من أمر الله جل وعلا، واعلما أن من نقض هذه البيعة كافر ومن لم يطع عليا كافر، فإن قول علي قولي وأمره أمري. فمن خالف قول علي وأمره فقد خالفني.

Both of them did not stand up until after they asked the Rasool Allah^{saww}, 'Is the Order for this allegiance from Allah^{azwj}'. So he^{saww} replied to them both: 'Yes, from the Orders of Allah^{azwj} Majestic and High, and both of you should know that the one who breaks this allegiance is 'Kafir' (an infidel), for the words of Ali^{asws} are my^{saww} words, and his^{asws} command is my^{saww} command. So the one who opposes the words of Ali^{asws}, he has opposed me^{saww}'.

وبعد ما أكد عليهم هذا الكلام أمرهم بالإسراع في البيعة. فقاما ودخلا على علي عليه السلام وبايعاه بإمرة المؤمنين. وقال عمر عند البيعة: بخ بخ لك يا علي، أصبحت مولاي ومولى كل مؤمن ومؤمنة.

After having emphasised this speech to the two of them, he^{saww} quickly ordered them for the allegiance. So they both stood up and came up to Ali^{asws} and paid allegiance to him^{asws} as 'Amir-ul-Momineen'. And Umar said during the allegiance, 'Congratulations, congratulations to you^{asws} O Ali^{asws}, you^{asws} have become my Master and the Master of every believing man and believing woman'.

ثم أمر رسول الله صلى الله عليه وآله سلمان وأبا ذر بالبيعة، فقاما ولم يقولوا شيئا....

Then the Rasool Allah^{saww} ordered Salman^{ar} and Abu Dharr^{ar} for the allegiance. So they both stood up, and did not say a thing.(but to submit)....

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