

'Saqifa and Beyond'

Table of Contents

‘Saqifa and Beyond’	5
Summary:.....	5
Introduction:	9
2nd Hadith on <i>Saqifa</i>: the happenings at Al-Saqifa by the tongue of Bara’a Bin Aazib	21
The manner of the washing of the Messenger of Allah ^{-saww} -	21
Surprise of the People ^{-asws} of the Household at the deeds of the companions of the Saqifa	21
What transpired between the rightful companions on the night of Al-Saqifa -	22
Attempt of the companions of Al-Saqifa to entice Al-Abbas regarding the Caliphate - ..	23
Abbas's confrontation with the conspiracy of the owners of the <i>Saqifa</i> :.....	24
3rd Hadith on <i>Saqifa</i>: Issues of Al-Saqifa by the tongue of Salman Al-Farsi^{-ra}	26
1 – Argumentation of the ‘Al-Ansaar’ against the people of Al-Saqifa-.....	26
The manner of the washing of the Prophet ^{-saww} and the Prayer over him ^{-saww}	26
A few people paid allegiance to Abu Bakr	27
Iblees ^{-la} avenged the Day of Al-Ghadeer by Al-Saqifa	28
2 – Amir-ul-Momineen^{-asws} established his^{-asws} proof on the generations to come	29
Completion of the argument on the ‘Al-Ansaar’ and seeking their loyalty by their allegiance -	31
3 – The testimony of Fatima Al-Zahra^{-asws} at the attack of the tribe of Quraysh on the House of Revelation and burning of it -	31
Defence of Ali ^{-asws} for the descendant of the Prophet-hood	33
Abu Bakr issues an order to set fire to the house once again.....	33
4 – “Allegiance” of Amir-ul-Momineen^{-asws} by compulsion and abhorrence	34
The entry into the House of (Syeda) Fatima ^{-asws} without permission	34
Amir-ul-Momineen ^{-asws} establishes his ^{-asws} argument on the Quraysh.....	34
Abu Bakr fabricates a Hadith to usurp the Caliphate	36
Amir-ul-Momineen ^{-asws} exposes the accursed document.....	36

The refutation of the fabricated Hadith, by the Book of Allah ^{-azwj} the High	37
Defence of Al-Miqdad ^{-ra} , and Salman ^{-ra} , and Abu Dharr ^{-ra} regarding Ali ^{-asws}	37
Umar threatens to kill Ali ^{-asws}	39
Defence of Umm Ayman and Bureyda about Ali ^{-asws}	39
Manner of the "allegiance" of Amir-ul-Momineen ^{-asws}	40
Allegiance of Al-Zubeyr, and Salman ^{-ra} , and Abu Dharr ^{-ra} and Al-Miqdad ^{-ra}	40
5 – The companions of Amir-ul-Momineen^{-asws} establish the argument against the usurpers: The words of Salman^{-ra} after the allegiance	41
The words of Abu Dharr ^{-ra} after the allegiance	42
Words of Amir-ul-Momineen ^{-asws} after the allegiance	43
The companions of the accursed agreement are in the Fire of Hell	43
Words of the Messenger of Allah ^{-saww} regarding Usman and Al-Zubeyr	44
Apostasy of the people after the Messenger of Allah ^{-saww} , except for four	45
6 – Hadith Iblees^{-la} and the founder of Al-Saqifa on the day of Judgement	46
The Saqifa of Abu Bakr and Umar	46
The consultation of Usman	47
Why Amir-ul-Momineen ^{-asws} did not make a stand with the sword during the issues of Al-Saqifa	47
Steps taken by Amir-ul-Momineen ^{-asws} to fight against Abu Bakr and Umar	49
Usman helped in his own killing	50
Attitude of Amir-ul-Momineen ^{-asws} in the battles	51
The Shiites, the Nasibis, the Weak ones	53
Ammar and Huzayfa during the 'Fitna' of Al-Saqifa	55
Views of Mu'awiya' regarding Al-Saqifa and the evidence on truth	56
7 – Letter of Amir-ul-Momineen^{-asws} in answer to Mu'awiya'	56
Two Verses Descended regarding Mu'awiya'	62
Verse Revealed regarding the Clan of Umayya	63
His ^{-asws} news about the domination of the Clan of Umayya over the community	64
News from Amir-ul-Momineen ^{-asws} about the appearance of the Imam Al-Mahdi ^{-asws}	64
The objective of Amir-ul-Momineen ^{-asws} from the correspondence with Mu'awiya'	66

8 – The final-answer of Mu'awiya' to Amir-ul-Momineen^{-asws}	66
APPENDIX	67
The accursed agreement and the treaty in the Kabah	67
The accursed agreement and the treaty in the Kabah	67
Remorse of the companions for neglecting the right of Amir-ul-Momineen ^{-asws} (Taqseer of Amir-ul-Momineen ^{-asws})	67
COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA.....	68
Ammar and Huzayfa during the 'Fitna' of Al-Saqifa	70
Speech of Ma'az bin Jabal-and what he saw at the time of death	71
Speech of Ubeyda Bin Al-Jarrah and Saalim Mowla Abu Huzayfa at the time of death ..	72
Speech of Abu Bakr at the time of death	72
Speech of Umar at the time of death	72
Confirmation of Amir-ul-Momineen ^{-asws} of this Hadith.....	73

Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - **Az Za Wa** Jalla

asws: - Allay hay **Salawat Wass Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - **Razi Allah**^{-azwj}

La: - **Laan Allah**^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Saqifa and Beyond’

Summary:

The ‘Saqifa’ *Saqifah* (سَقِيفَة) was a shed belonging to the Banu/Bani Sa'ida clan, in which a secret meeting was held (in 11 AH) by a small group of Muslims, soon after the news of the Shahadat of the Holy Prophet^{-saww} was announced. During the meeting, participating Muslims from both Ansaar and Mahajareen tried to appoint a caliph. The Ansaars¹ claimed that they were more entitled to appoint a caliph from amongst them due to their help and assistance, whilst the Mahajareen (Emigrants) insisted a caliph should be from amongst them, as they were first in embracing Islam and had close kinship with Rasool Allah^{-saww}. Their arguments continued for hours, turning into ugly altercations, exposing tribal rivalries and personal grudge, and ending in a stampede-like situation. At this point, Umar Ibn Khattab hurriedly took the hand of Abu Bakr and pledged allegiance to him and some followed suit, while others vigorously opposed it. It took between 1-3 days as per some narrations.

Then they came out compelling and coercing others to pledge allegiance to Abu Bakr, Umar Ibn Khattab being the foremost in doing so². Whilst those Muslims were at Saqifa, Ali^{-asws} Ibn Abi Talib^{-asws}, along with some members of Bani Hashim, was busy in washing, embalming, offering the funeral Salat and burial of Rasool Allah^{-saww}. Here, we present two Ahadith related to the outcome of the *Saqifa* allegiance:

و قَالَ رَضِيَ اللَّهُ عَنْهُ فِي مَوْضِعٍ آخَرَ: قَالُوا: لَمَّا انْتَهَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْبَاءُ السَّقِيفَةِ بَعْدَ وَقَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ عَلَيْهِ السَّلَامُ: مَا قَالَتِ الْأَنْصَارُ؟ قَالُوا: قَالَتْ: مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ.

And he (Ibn Abi Al-Hadeed) said in another place, ‘They said, ‘When it ended to Amir Al-Momineen^{-asws}, news of the Saqifa, after the expiry of Rasool-Allah^{-saww}, he^{-asws} said: ‘What did the Helpers say?’ They said, ‘They said, ‘There should be a ruler from us (Helpers) and a ruler from you (Emigrants)’.

قَالَ عَلَيْهِ السَّلَامُ: فَهَلَا اخْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَصَّى بِأَنْ يُخَسَّنَ إِلَى مُحْسِنِهِمْ وَ يُتَجَاوَزَ عَنْ مُسِيئِهِمْ؟

¹ Helpers (who offered help to Immigrants of Mecca and embraced them as brothers for the sake of Islam)

² See for example, Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 a (Introduction ref. 7)

He^{-asws} said: 'Why did you not argue with them that Rasool-Allah^{-saww} bequeathed that they should be good to their (Helpers) good doers, and they should overlook from their evil ones?'

قَالُوا: وَ مَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ؟ قَالَ عَلَيْهِ السَّلَامُ: لَوْ كَانَتْ الْإِمَارَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ.

They said, 'And what is the argument in this against them?' He^{-asws} said: 'If the government was to be among them, he^{-saww} would not have bequeathed with them'.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: فَمَاذَا قَالَتْ قُرَيْشٌ؟! قَالُوا: اخْتَجَّتْ بِأُتَاهَا شَجَرَةُ الرَّسُولِ (ص). فَقَالَ عَلَيْهِ السَّلَامُ: اخْتَجُّوا بِالشَّجَرَةِ وَ أَضَاعُوا الثَّمَرَةَ!.

Then he^{-asws} said: 'So, what is that which Quraysh said?' They said, 'They argued that they are the tree (lineage) of the Rasool^{-saww}'. He^{-asws} said: 'They argued with the tree and wasted the fruit!'³

When Abu Bakr succeeded in taking allegiance from most of the Muslims, he wrote to his father about him becoming the caliph of the Muslims, his father replied to him:

رُوي أَنَّ أَبَا قُحَافَةَ كَانَ بِالطَّائِفِ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بُويعَ لِأَبِي بَكْرٍ، فَكَتَبَ إِلَى أَبِيهِ كِتَابًا عَنْوَانُهُ: مِنْ خَلِيفَةِ رَسُولِ اللَّهِ إِلَى أَبِي قُحَافَةَ، أَمَّا بَعْدُ، فَإِنَّ النَّاسَ قَدْ تَرَاضَوْا بِي، فَأَنَا الْيَوْمَ خَلِيفَةُ اللَّهِ، فَلَوْ قَدِمْتُ عَلَيْكَ لَكَانَ أَحْسَنَ بِكَ.

(The book) 'Al-Ihtijaj' – Abu Qohafa (Abu Bakr's father) was at Al-Taif when Rasool-Allah^{-saww} passed away, and Abu Bakr was pledged allegiance to. He (Abu Bakr) wrote a letter to him, its content was, 'From caliph of Rasool-Allah^{-saww} to Abu Qohafa. As for after, the people are in agreement with me, so today I am caliph of Allah^{-azwj}. If you would come forward to us, it would be good from you'.

فَلَمَّا قَرَأَ أَبُو قُحَافَةَ الْكِتَابَ قَالَ لِلرَّسُولِ: مَا مَنَعَهُمْ مِنْ عَلَيٍّ؟ قَالَ الرَّسُولُ: هُوَ حَدَّثَ النَّبِيَّ، وَ قَدْ أَكْثَرَ الْقَتْلَ فِي قُرَيْشٍ وَ غَيْرِهَا، وَ أَبُو بَكْرٍ أَسْنُ مِنْهُ.

When Abu Qohafa read the letter he said to the messenger, 'What prevented them from Ali^{-asws}?' The messenger said, 'He^{-asws} is of young age, and he^{-asws} has killed a lot among the Quraysh and others, and Abu Bakr is older than him^{-asws}'.

قَالَ أَبُو قُحَافَةَ: إِنْ كَانَ الْأَمْرُ فِي ذَلِكَ بِالسِّنِّ فَأَنَا أَحَقُّ مِنْ أَبِي بَكْرٍ، لَقَدْ ظَلَمُوا عَلَيًّا حَقَّهُ، وَ لَقَدْ بَايَعَ لَهُ النَّبِيُّ وَ أَمَرْنَا بِبَيْعَتِهِ.

Abu Qohafa said, 'If this command in that was based upon the age, then I am more rightful than Abu Bakr is. They have oppressed Ali^{-asws} of his^{-asws} right, and the Prophet^{-saww} had got the allegiances to be pledged to him^{-asws}, and had ordered us with pledging to him^{-asws}'.

ثُمَّ كَتَبَ إِلَيْهِ: مِنْ أَبِي قُحَافَةَ إِلَى أَبِي بَكْرٍ أَمَّا بَعْدُ، فَقَدْ أَتَانِي كِتَابُكَ، فَوَجَدْتُهُ كِتَابَ أَحْمَقٍ يَنْقُضُ بَعْضُهُ بَعْضًا، مَرَّةً تَقُولُ: خَلِيفَةُ اللَّهِ، وَ مَرَّةً تَقُولُ: خَلِيفَةُ رَسُولِ اللَّهِ، وَ مَرَّةً تَرَاضَى بِي النَّاسُ، وَ هُوَ أَمْرٌ مُلْتَبِسٌ،

Then he (father of Abu Bakr) wrote to him (Abu Bakr), 'From Abu Qohafa to Abu Bakr. As for after, 'Your letter came to me and I find it to be a letter of an idiot, contradicting part of it with a part. At times you are saying, 'Caliph of Allah^{-azwj}', and at time you are saying, 'Caliph

³ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 26

of Rasool-Allah^{-saww}’, and at times, ‘The people are in agreement with me’, and it is a vague matter.

فَلَا تَدْخُلَنَّ فِي أَمْرِ يَصْغُبُ عَلَيْكَ الْخُرُوجُ مِنْهُ غَدًا، وَ يَكُونُ عُقْبَانِكَ مِنْهُ إِلَى النَّدَامَةِ، وَ مَلَامَةِ النَّفْسِ اللَّوَامَةِ، لَدَى الْحِسَابِ يَوْمَ الْقِيَامَةِ، فَإِنَّ لِلْأُمُورِ مَدَاحِلَ وَ مَخَارِجَ، وَ أَنْتَ تَعْرِفُ مَنْ هُوَ أَوْلَى مِنْكَ بِهَا، فَارْقُبِ اللَّهَ كَأَنَّكَ تَرَاهُ، وَ لَا تَدْعَنَّ صَاحِبَهَا، فَإِنَّ تَرْكَهَا الْيَوْمَ أَخَفُّ عَلَيْكَ وَ أَسْلَمُ لَكَ.

Do not enter into a matter it would be difficult for you to exit from it tomorrow, and your posterity would happen to be in regret from it, and the self-accusing soul would blame in front of the Reckoning on the Day of Qiyamah. There are entrances and exits for the matters, and you know one who is foremost with it than you are. Watch out for Allah^{-azwj} as if you can see Him^{-azwj}, and do not leave out its (rightful) owner, for leaving it today is lighter upon you, and peace be to you”.⁴

The Saqifa meeting, however, needs to be analysed as a reaction to the sermon of Rasool Allah^{-saww} at Ghadeer-e-Khum, where Rasool Allah^{-saww} announced: ‘For the ones for whom I^{-saww} am Moula (Master), for them, Ali^{-asws} is Moula’!⁵ A group among Muslims, disliked it so much that they agreed among themselves to stop Bani Hashim (mainly Ali^{-asws} Ibn Abi Talib^{-asws}) from succeeding to Caliphate. The leading hypocrites among them were the twelve (12) companions of Al-Uqba, who hatched their first plan when they covered their faces and intended to frighten the camel of the Messenger of Allah^{-saww}.

When did that happen (Sulaym asked from Abu Dharr^{-ra})? He^{-ra} (Abu Dharr^{-ra}) said, ‘At Ghadeer Khum (or Battle of Tabuk as per some traditions), when the Messenger of Allah^{-saww} was returning from the Farewell Pilgrimage’. I said, ‘May Allah^{-azwj} Keep you well, do you know them?’ He^{-ra} said, ‘Yes, by Allah^{-azwj}, all of them’. I said, ‘From where did you^{-ra} come to know them and the Messenger of Allah^{-saww} had told Huzayfa to keep it a secret?’ He^{-ra} said, ‘Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar’. I said, ‘Can you name them for me?’ He^{-ra} said, ‘Five (5) companions of the agreement⁶, and five (5) companions of the consultative council (to selected the 3rd Muslim Caliph), and Amr Bin Al-Aas and Mu'awiya’. (See Appendix, Hadith 20). See for example: [Battle of Tabuk \(hubeali.com\)](http://hubeali.com): An assassination attempt to trip the she-camel of Rasool-Allah^{-saww} on the night of Al-Aqaba (at Al-Aqaba), and the remaining ones from the renegade hypocrites at Al-Medina wished to kill Ali^{-asws} Bin Abu Talib^{-asws}.

The animosity of hypocrites against Ali^{-asws} Ibn Abi Talib^{-asws} was finally realised at *Saqifa*, conclusion of the most controversial events in early Islam, due to the exclusion of a large number of the Holy Prophet^{-saww}'s companions from the secret council at Saqifa, including Rasool Allah^{-saww}'s immediate family members and notably Ali^{-asws} Ibn Abi Talib^{-asws}, his^{-saww} most trustworthy, knowledgeable, and flag bearer.

With respect to the succession to the first Caliph, Abu Bakr could not find a better leader than Umar Ibn Khattab and nominated him as his successor. Towards the end of 2nd Caliph's rein, a completely new method of choosing the 3rd Muslim Caliph was devised and a council was

⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 3

⁵ See for example: [Ghadeer-e-Khum \(hubeali.com\)](http://hubeali.com)

⁶ See for example, Kitab Sulaym bin Qays Al-Hilali, H 4, Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 3 H 3

formed consisting of six from the companions of Rasool Allah^{-saww} (all of them from the Quraysh -the Mahajareen - Emigrants). Then when the third Caliph was murdered by a delegation from Egypt, after days of siege and bloodshed, Muslims started looking for the fourth caliph and pleaded to Ali^{-asws} Ibn Abi Talib^{-asws} to lead them, who was also martyred, later on, by the cruel strike of Ibn Muljim.

The Islamic history tainted by divisions caused at Saqifa, continued, however leading to several wars among Muslims (mainly involving the companions of Rasool Allah^{-saww}), e.g., the battle of Camel, (battle of Jamal), where companions of Rasool Allah^{-saww} were killed from both warring groups! The Muslim divisions and contention remained so, and lead to the very tragic and shameful killings of the Ahl Al-Bayt^{-asws} in Karbala, their^{-asws} imprisonment in Sham. And Saqifa contention still haunts the Islamic community, as some extreme Muslim factions have declared the followers of Ali^{-asws} Ibn Abi Talib^{-asws} as hereditary and Kafirs and have attempted to kill them whenever an opportunity present to them – and that is all over the world.

So, can that which started at Saqifa be corrected? Only if we were to analyse the circumstances prior to and after *Saqifa* and try to correct our ways and develop tolerance for each Islamic faction's point of view rather than try to eliminate them from the face of the earth – so uprooting the extremism which has been planted by the army of Iblis to divide and disintegrate the Muslim nation.

Introduction:

Shortly, after the last Hajj and the last sermon delivered at the Ghadeer-e-Khum ([Ghadeer-e-Khum \(hubeali.com\)](http://hubeali.com)), Rasool Allah^{-saww} appointed Usama ibn Zayd as the commander of an expeditionary force which was to invade the region of Balqa in the Byzantine Empire. Rasool Allah^{-saww} commanded all companions, except for Ali^{-asws} Ibn Abi Talib^{-asws}, to go with Usama to Syria to avenge the Muslims’ defeat at the Battle of Mu'tah, (see, [Battle of Mota \(hubeali.com\)](http://hubeali.com)) in which several companions of Rasool Allah^{-saww} were martyred, including Jafar-e-Tayyar (cousin of Rasool Allah^{-saww}) and Usama's father Zayd Bin Haris. Initially, Usama's leadership was rejected by the senior companions as him being too young and inexperienced, but Rasool Allah^{-saww} strongly rejected their reservations and insisted on them going to Jihad under the command of Osama Ibn Zayd. However, they kept on coming up with excuses, one after the other, discussing among them that Osama is too green to lead them as they were older and more experienced of Jihad.

With this background, we come to our topic of *Saqifa*, citing the following Hadith, which shows the reluctance of companions to the instructions of Rasool Allah^{-saww}, and connects with what is to follow from Rasool Allah^{-saww}'s illness, passing away and their secret council at *Saqifa*.

الإحتجاج عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ بِإِسْنَادِهِ الصَّحِيحِ عَنْ رِجَالِهِ ثِقَةٍ عَنْ ثِقَةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ إِلَى الصَّلَاةِ مُتَوَكِّئًا عَلَى الْفَضْلِ بْنِ الْعَبَّاسِ وَغُلَامٍ لَهُ يُقَالُ لَهُ ثُوبَانُ وَهِيَ الصَّلَاةُ الَّتِي أَرَادَ التَّحَلُّفَ عَنْهَا لِيُقْلِلَهُ

(The book) ‘Al-Ihtijaj’ – From Abu Al-Mufazzal Muhammad Bin Abdullah Al-Shaybani, by his correct chain from his men, a reliable one from a reliable one –

‘The Prophet^{-saww} came out to the Salat during his^{-saww} illness in which he^{-saww} passed away, relying upon Al-Fazl Bin Al-Abbas, and a slave of his^{-saww} called Sowban, and it is the Salat which he^{-saww} wanted a replacement for it due to his^{-saww} heaviness (of illness).

ثُمَّ حَمَلَ عَلَى نَفْسِهِ صَ وَ خَرَجَ فَلَمَّا صَلَّى عَادَ إِلَى مَنْزِلِهِ فَقَالَ لِغُلَامِهِ اجْلِسْ عَلَى الْبَابِ وَلَا تَحْجُبْ أَحَدًا مِنَ الْأَنْصَارِ وَ تَجَلَّاهُ الْعَشِيِّ وَ جَاءَتِ الْأَنْصَارُ فَأَخَذُوا بِالْبَابِ وَ قَالُوا ائْذَنْ لَنَا عَلَى رَسُولِ اللَّهِ

Then he^{-saww} (took the) load upon himself^{-saww} and went out. When he^{-saww} prayed Salat, he^{-saww} returned to his^{-saww} house. He^{-saww} said to his^{-saww} slave: ‘Sit at the door and do not bar anyone from the Helpers’, and the faintness came to him^{-saww}, and the Helpers came and they knocked on the door and said, ‘Give permission to us upon seeing Rasool-Allah^{-saww}!’

فَقَالَ هُوَ مَعْشِيٌّ عَلَيْهِ وَ عِنْدَهُ نِسَاؤُهُ فَجَعَلُوا يَبْكُونَ فَسَمِعَ رَسُولُ اللَّهِ ص الْبُكَاءَ فَقَالَ مَنْ هَؤُلَاءِ قَالُوا الْأَنْصَارُ فَقَالَ ص مَنْ هَؤُلَاءِ مِنْ أَهْلِ بَيْتِي قَالُوا عَلِيٌّ وَ الْعَبَّاسُ

He said, ‘He^{-saww} is with unconsciousness upon him^{-saww} and with him^{-saww} are his^{-saww} wives. Then went on to wail and Rasool-Allah^{-saww} heard the wailing. He^{-saww} said: ‘Who are they?’ They said, ‘The Helpers’. He^{-saww} said: ‘Who is over here from my^{-saww} family?’ They said: ‘Ali^{-asws} and Al-Abbas’.

فَدَعَاهُمَا وَ خَرَجَ مُتَوَكِّئًا عَلَيْهِمَا فَاسْتَنَدَ إِلَى جَذَعٍ مِنْ أَسَاطِينِ مَسْجِدِهِ وَ كَانَ الْجَذَعُ جَرِيدُ نَخْلَةٍ فَاجْتَمَعَ النَّاسُ وَ حَطَبَ وَ قَالَ فِي كَلَامِهِ إِنَّهُ لَمْ يَمُتْ نَبِيٌّ قَطُّ إِلَّا خَلَفَ تَرَكَةً وَ قَدْ خَلَفْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَمَنْ ضَيَّعَهُمْ ضَيَّعَهُ اللَّهُ

He^{-saww} called them, and went out reclining upon them, and he^{-saww} reclined to a trunk from the pillars of his^{-saww} Masjid, and the trunk was a branch of a palm tree. The people gathered, and he^{-saww} addressed and said in his^{-saww} speech: 'No Prophet^{-saww} dies at all except and a replacement (successor) is left behind, and I^{-saww} am leaving behind among you all the two weighty things – Book of Allah^{-azwj} and People^{-asws} of my^{-saww} Household, so the one who wastes them, Allah^{-azwj} would Waste him.

أَلَا وَ إِنَّ الْأَنْصَارَ كَرَشِيَّ الْأَيِّ آوِي إِلَيْهَا وَ إِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ وَ الْإِحْسَانِ إِلَيْهِمْ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَ تَحَاوَزُوا عَنْ مُسِيئِهِمْ

Indeed! And the Helpers are like my^{-saww} feathers which I^{-saww} can shelter to, and I^{-saww} am bequeathing you with fearing Allah^{-azwj}, and the doing of good to them. Accept from their good deeds and overlook from their evil deeds.

ثُمَّ دَعَا أُسَامَةَ بْنَ زَيْدٍ فَقَالَ سِرْ عَلَى بَرَكََةِ اللَّهِ وَ النَّصْرِ وَ الْعَافِيَةِ حَيْثُ أَمَرْتُكَ بِمَنْ أَمَرْتُكَ عَلَيْهِ وَ كَانَ صَ قَدْ أَمَرُهُ عَلَى جَمَاعَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَ أَمَرَهُ أَنْ يُعِيرُوا عَلَى مُؤْتَةِ وَادٍ فِي فَلَسْطِينَ

Then he^{-saww} called Usama Bin Zayd and said: 'Travel upon Blessings of Allah^{-azwj} and the Help, and the well-being where I^{-saww} order you to, with the ones I^{-saww} make you to be in charge upon'. And he^{-saww} had made him to be a commander upon a group of Emigrants and the Helpers, among them being Abu Bakr, and Umar, and a group of the Emigrants in the beginning, and he^{-saww} instructed him to change (rest) at Mowtat, a valley in Palestine.

فَقَالَ لَهُ أُسَامَةُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي فِي الْمَقَامِ أَيْامًا حَتَّى يَشْفِيكَ اللَّهُ فَإِنِّي مَتَى خَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالَةِ خَرَجْتُ وَ فِي قَلْبِي مِنْكَ قَرْحَةٌ

Usama said to him^{-saww}, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Will you^{-saww} permit me to stay for days until Allah^{-azwj} Heals you^{-saww}, for when I go out and you^{-saww} are upon this state, I would be going out and, in my heart, would be a sore about you^{-saww}'.

فَقَالَ أَنْفِذْ يَا أُسَامَةُ فَإِنَّ الْقُعُودَ عَنِ الْجِهَادِ لَا يَجِبُ فِي حَالٍ مِنَ الْأَحْوَالِ فَبَلَغَ رَسُولُ اللَّهِ ص أَنَّ النَّاسَ طَعَنُوا فِي عَمَلِهِ فَقَالَ رَسُولُ اللَّهِ ص بَلَّغْنِي أَنَّكُمْ طَعَنْتُمْ فِي عَمَلِ أُسَامَةَ وَ فِي عَمَلِ أَبِيهِ مِنْ قَبْلُ وَ أَيْمُ اللَّهِ إِنَّهُ لَخَلِيقٌ بِالْإِمَارَةِ وَ إِنَّ أَبَاهُ كَانَ خَلِيقًا بِهَا وَ إِنَّهُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ فَأَوْصِيكُمْ بِهِ خَيْرًا فَلَمَّا قُلْتُمْ فِي إِمَارَتِهِ فَقَدْ قَالَ قَائِلُكُمْ فِي إِمَارَةِ أَبِيهِ

He^{-saww} said: 'Implement, O Usama, for the sitting back from the Jihad is not obliged in a state from the states'. It reached Rasool-Allah^{-saww} that the people were taunting regarding his (Usama) deed, so Rasool-Allah^{-saww} said: 'It reached me^{-saww} that you are taunting regarding a deed of Usama and regarding a deed of his father of before, and I^{-saww} swear by Allah^{-azwj}, he is creative in his command, and his father was creative with it, and he is from the most beloved of the people to me^{-saww}. I^{-saww} bequeath good with him, so if you were to say (taunts) regarding his command (being chief over you), so your speaker had said regarding the command of his father'.

ثُمَّ دَخَلَ رَسُولُ اللَّهِ ص إِلَى بَيْتِهِ وَ خَرَجَ أُسَامَةُ مِنْ يَوْمِهِ حَتَّى عَسَكَرَ عَلَى رَأْسِ فَرْسَخٍ مِنَ الْمَدِينَةِ وَ نَادَى مُنَادِي رَسُولِ اللَّهِ ص أَنْ لَا يَتَخَلَّفَ عَنْ أُسَامَةَ أَحَدٌ مِمَّنْ أَمَرْتُهُ عَلَيْهِ

Then Rasool-Allah^{-saww} entered into his^{-saww} house, and Usama went out from his day until the army was on top of a cliff, a Farsakh from Al-Medina, and a caller of Rasool-Allah^{-saww} called out: 'No one from the ones I^{-saww} have made him a commander upon should stay behind from Usama!'

فَلَحِقَ النَّاسُ بِهِ وَ كَانَ أَوَّلَ مَنْ سَارَعَ إِلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَتَرَلُّوا فِي رُقَاقٍ وَاحِدٍ مَعَ جُمْلَةِ أَهْلِ الْعَسْكَرِ

The people joined up with him, and the first one to hasten to him were Abu Bakr and Umar and Ubeyda Bin Al-Jarrah. They descended in one lane with the total of the people of the army'.

قَالَ وَ ثَقُلَ رَسُولُ اللَّهِ ص فَجَعَلَ النَّاسُ مِمَّنْ لَمْ يَكُنْ فِي بَعْثِ أُسَامَةَ يَدْخُلُونَ عَلَيْهِ أَرْسَالًا وَ سَعْدُ بْنُ عُبادَةَ شَاكٍ فَكَانَ لَا يَدْخُلُ أَحَدٌ مِنَ الْأَنْصَارِ عَلَى النَّبِيِّ ص إِلَّا انْصَرَفَ إِلَى سَعْدٍ يُعَوِّدُهُ

He (the narrator) said, 'And Rasool-Allah^{-saww} became heavy (with illness), so the people, from the ones who did not happen to be among the sending of Usama, went on to entered to see him^{-saww} in an orderly manner, and Sa'ad Bin Ubada had a complaint (illness). So, no one from the Helpers entered to see the Prophet^{-saww} except he left to see Sa'ad (too) to console him'.

قَالَ وَ قُبِضَ رَسُولُ اللَّهِ ص وَفَتَ الضُّحَى مِنْ يَوْمِ الْاِثْنَيْنِ بَعْدَ خُرُوجِ أُسَامَةَ إِلَى مُعَسَّكَرِهِ بِيَوْمَيْنِ فَرَجَعَ أَهْلُ الْعَسْكَرِ وَ الْمَدِينَةُ قَدْ رَجَعَتْ بِأَهْلِهَا فَأَقْبَلَ أَبُو بَكْرٍ عَلَى نَاقَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْمَسْجِدِ فَقَالَ أَيُّهَا النَّاسُ مَا لَكُمْ تَمُوجُونَ إِنْ كَانَ مُحَمَّدٌ قَدْ مَاتَ قَرُبَ مُحَمَّدٍ ص لَمْ يَمُتْ

He (the narrator) said, 'And Rasool-Allah^{-saww} passed away at morning time of the day of Monday, two days after the exit of Usama to his soldiers. The people of the army returned and Al-Medina trembled with its inhabitants. Abu Bakr came upon a camel of his until he paused at the door of the Masjid and said, 'O you people! What is the matter with you all rippling? If Muhammad^{-saww} has died, so perhaps he^{-saww} did not die:

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144]'

ثُمَّ اجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبادَةَ وَ جَاءُوا بِهِ إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ فَلَمَّا سَمِعَ بِذَلِكَ عُمَرُ أَخْبَرَ بِهِ أَبَا بَكْرٍ وَ مَضَيَا مُسْرِعَيْنِ إِلَى السَّقِيفَةِ وَ مَعَهُمَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ فِي السَّقِيفَةِ خَلْقٌ كَثِيرٌ مِنَ الْأَنْصَارِ وَ سَعْدُ بْنُ عُبادَةَ بَيْنَهُمْ مَرِيضٌ

Then the Helpers gathered to Sa'ad Bin Ubada and they came with him to 'Saqifa Bani Saida' a shed (Saqifa) of the clan of Saida. When Umar heard of that, he informed Abu Bakr with it, and they both went quickly to the Saqifa and with them was Abu Ubeyda Bin Al-Jarrah, and in the shed there was a lot of people from Al-Ansaar (the Helpers), and Sa'ad Bin Ubada was between them, sick.

فَتَنَازَعُوا الْأَمْرَ بَيْنَهُمْ قَالَ الْأَمْرُ إِلَى أَنْ قَالَ أَبُو بَكْرٍ فِي آخِرِ كَلَامِهِ لِلْأَنْصَارِ إِنَّمَا أَدْعُوكُمْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَوْ إِلَى عُمَرَ وَكِلَاهُمَا قَدْ رَضِيَتْ لَهُذَا الْأَمْرُ وَكِلَاهُمَا أَرَاهُ لَهُ أَهْلًا

They contended the command between them, saying the command is to’ – up to Abu Bakr saying at the end of his speech to the Helpers, ‘But rather, I am calling you all to Abu Ubeyda Bin Al-Jarrah, or to Umar, and both of them have agreed to this command, and both of them see themselves to be rightful for it’.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا يَنْبَغِي لَنَا أَنْ نَتَقَدَّمَكَ يَا أَبَا بَكْرٍ أَنْتَ أَقْدَمُنَا إِسْلَامًا وَأَنْتَ صَاحِبُ الْعَارِ وَ ثَانِي اثْنَيْنِ فَأَنْتَ أَحَقُّ بِهَذَا الْأَمْرِ وَأَوْلَانَا بِهِ

Umar and Abu Ubeyda said, ‘It is not befitting for us that we precede you, O Abu Bakr. You are our foremost one in Islam, and you were the companion (of Rasool-Allah^{-saww}) in the cave, and second of the two, so you are more rightful with this command, and first one of us with it’.

فَقَالَتِ الْأَنْصَارُ تَحْذَرُ أَنْ يَغْلِبَ عَلَى هَذَا الْأَمْرِ مَنْ لَيْسَ مِنَّا وَ لَا مِنْكُمْ فَتَجْعَلُ مِنَّا أَمِيرًا وَ مِنْكُمْ أَمِيرًا وَ نَرْضَى بِهِ عَلَى أَنَّهُ إِنْ هَلَكَ اخْتَرْنَا آخَرَ مِنَ الْأَنْصَارِ

The Helpers said, ‘We are cautious that he would overcome upon this command, one who is neither from us nor from you, so we shall make a ruler to be from us and a rule to be from you we shall be pleased with him upon that if he were to die, we shall choose the other one from the Helpers’.

فَقَالَ أَبُو بَكْرٍ بَعْدَ أَنْ مَدَحَ الْمُهَاجِرِينَ وَ أَنْتُمْ مَعَاشِرَ الْأَنْصَارِ مِمَّنْ لَا يُنْكَرُ فَضْلُهُمْ وَ لَا نِعْمَتُهُمُ الْعَظِيمَةُ فِي الْإِسْلَامِ رَضِيَكُمْ اللَّهُ أَنْصَارًا لِدِينِهِ وَ لِرَسُولِهِ وَ جَعَلَ إِلَيْكُمْ مُهَاجِرَتَهُ وَ فِيكُمْ مَحَلَّ أَزْوَاجِهِ فَلَيْسَ أَحَدٌ مِنَ النَّاسِ بَعْدَ الْمُهَاجِرِينَ الْأَوَّلِينَ يَمْتَرِلِكُمْ فَهُمْ الْأَمْرَاءُ وَ أَنْتُمْ الْوُزَرَاءُ

Abu Bakr said after having praised the Emigrants, ‘And you, community of the Helpers, are from the ones whose merits cannot be denied, nor your great favours to Al-Islam. You Helpers have Pleased Allah^{-azwj} for His^{-azwj} Religion and for His^{-azwj} Rasool^{-saww}, and Made His^{-azwj} Emigrants to be to you, and among you is a place of his^{-saww} wives. Thus, there isn’t anyone from the people, after the first Emigrants, being with your status, for they are the rulers and you are the ministers’.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ الْأَنْصَارِيُّ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَفْلِكُوا عَلَى أَيْدِيكُمْ وَ إِنَّمَا النَّاسُ فِي فَيْئِكُمْ وَ ظِلَالِكُمْ وَ لَنْ يَجْتَرِئَ مُجْتَرِئٌ عَلَى خِلَافِكُمْ وَ لَنْ يَصْدُرَ النَّاسُ إِلَّا عَنْ رَأْيِكُمْ وَ أَتَى عَلَى الْأَنْصَارِ

Al-Hubab Bin Al-Munzar Al-Ansari stood up and said, ‘O community of the Helpers! Take control upon your own hands, and rather the people are in your shadow and your shade, and no audacious one will have the audacity upon opposing you, and the people will never implement except you, your view’, and he praised upon the Helpers.

ثُمَّ قَالَ فَإِنْ أَبَى هَؤُلَاءِ تَأْمِيرُكُمْ عَلَيْهِمْ فَلَسْنَا نَرْضَى تَأْمِيرَهُمْ عَلَيْنَا وَ لَا نَقْنَعُ بِدُونِ أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ

Then he said, 'So, if they were to refuse to make you rulers upon them, then we do not agree their being rulers upon us, and we will not be content without there happening to be a ruler from us and a ruler from them'.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ هَيْهَاتَ لَا يَجْتَمِعُ سَيْفَانِ فِي غِمْدٍ وَاحِدٍ إِنَّهُ لَا تَرْضَى الْعَرَبُ أَنْ تُؤَمَّرَكُمْ وَ نَبِيُّهَا مِنْ غَيْرِكُمْ وَ لَكِنَّ الْعَرَبَ لَا تَمْنَعُ أَنْ تُؤَيَّرَ أَمْرُهَا مِنْ كَانَتْ النُّبُوَّةُ فِيهِمْ وَ لَنَا بِذَلِكَ عَلَى مَنْ خَالَفَنَا الْحُجَّةُ الظَّاهِرَةُ وَ السُّلْطَانُ الْبَيِّنُ

Umar Bin Al-Khattab stood up and said, 'Far be it! Two swords cannot be gathered to be in one sheath! The Arabs are not pleased to make you rulers and (although) their Prophet^{-saww} is from other than you (Helpers), but the Arabs will not refuse for their affairs to be ruled by the ones the Prophet-hood was among them (Emigrants), and for us with that is the apparent argument against the ones who oppose us and the clear proof.

فَمَا يُنَازِعُنَا فِي سُلْطَانِ مُحَمَّدٍ ص وَ نَحْنُ أَوْلَاؤُهُ وَ غَشِيرَتُهُ إِلَّا مُدْلٍ بِبَاطِلٍ أَوْ مُتَجَانِفٍ لِإِثْمٍ أَوْ مُتَوَرِّطٍ فِي الْهَلَاكَةِ مُحِبٌّ لِلْفِتْنَةِ

Therefore, do not contend us regarding the authority of Muhammad^{-saww} and we are his^{-saww} friends and his^{-saww} clan, except the one pointing to the falsehood, or deviating to the sins, or entangled in the destruction, loving the Fitna'.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ ثَانِيَةً فَقَالَ يَا مَعْاشِرَ الْأَنْصَارِ أَمْسِكُوا عَلَى أَيْدِيكُمْ وَ لَا تَسْمَعُوا مَقَالََةَ هَذَا الْجَاهِلِ وَ أَصْحَابِهِ فَيَذْهَبُوا بِنَصِيصِكُمْ مِنْ هَذَا الْأَمْرِ وَ إِنْ أَبَوْا أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ فَأَجْلِسُوهُمْ عَنْ بِلَادِكُمْ وَ تَوَلَّوْا هَذَا الْأَمْرَ عَلَيْهِمْ فَأَنْتُمْ وَ اللَّهُ أَحَقُّ بِهِ مِنْهُمْ

Al-Hubab Bin Al-Munzar stood up for a second time and said, 'O community of the Helpers! Withhold (the command) upon your hands and do not listen to the words of the ignoramus and his companions, for they will go away with your share from this command, and if they refuse for a ruler to be from us and a ruler to be from them, then evacuate them from your city (Al-Medina) and take charge of this command upon them, for by Allah^{-azwj}, you are more rightful with it than them.

فَقَدْ دَانَ بِأَسْيَافِكُمْ قَبْلَ هَذَا الْوَقْتِ مَنْ لَمْ يَكُنْ يَدِينُ بِغَيْرِهَا وَ أَنَا جُذِبْتُهَا الْمُحَكَّكُ وَ عُذِيْتُهَا الْمَرْجَبُ وَ اللَّهُ لَئِنْ رَدَّ أَحَدٌ قَوْلِي لَا خَطَمَ أَنْفُهُ بِالسَّيْفِ

So, he has made it a religion with your swords before this time, one who did not happen to make it a religion with other than it, and its charm is worn out and its taste is desired. By Allah^{-azwj}! If anyone were to refute my words, I shall destroy his nose (pride) with the sword'.

قَالَ عُمَرُ بْنُ الْخَطَّابِ فَلَمَّا كَانَ الْحُبَابُ هُوَ الَّذِي يُجِيبُنِي لَمْ يَكُنْ لِي مَعَهُ كَلَامٌ فَإِنَّهُ جَرَتْ بَيْنِي وَ بَيْنَهُ مُنَازَعَةٌ فِي حَيَاةِ رَسُولِ اللَّهِ ص فَتَنَاهَانِي رَسُولُ اللَّهِ ص عَنْ مُهَاتَرَتِهِ فَخَلَفْتُ أَنْ لَا أُكَلِّمَهُ أَبَدًا

Umar Bin Al-Khattab said, 'When Al-Hubab was the one who answers me, there would not happen to be any speech for me with him, for there had flowed a contention between me and him during the lifetime of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} forbade me from battling him, and I vowed that I will not speak to him, ever!'

ثُمَّ قَالَ عُمَرُ لِأَبِي عُبَيْدَةَ يَا أَبَا عُبَيْدَةَ تَكَلَّمْ فَقَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ تَكَلَّمَ بِكَلَامٍ كَثِيرٍ ذَكَرَ فِيهِ فَضَائِلُ الْأَنْصَارِ فَكَانَ بَشِيرُ بْنُ سَعْدٍ سَيِّدًا مِنْ سَادَاتِ الْأَنْصَارِ لَمَّا رَأَى اجْتِمَاعَ الْأَنْصَارِ عَلَى سَعْدِ بْنِ عُبَادَةَ لِتَأْمِيرِهِ حَسَدَهُ وَ سَعَى فِي إِفْسَادِ الْأَمْرِ عَلَيْهِ وَ تَكَلَّمَ فِي ذَلِكَ وَ رَضِيَ بِتَأْمِيرِ قُرَيْشٍ وَ حَثَّ النَّاسَ كُلَّهُمْ لَا سِيَّمًا الْأَنْصَارَ عَلَى الرِّضَا بِمَا يَفْعَلُهُ الْمُهَاجِرُونَ

Then Umar said to Abu Ubeyda, 'O Abu Ubeyda! Speak'. Abu Ubeyda Bin Al-Jarrah stood up and spoke with a lot of things, mentioning in it the merits of the Helpers. Bashir Bin Sa'ad was a chief from the chiefs of the Helpers. When he saw the unity of the Helpers upon Sa'ad Bin Ubada to make him the ruler, so he envied him, and strive in spoiling the matter upon him, and spoke regarding that, and agreed with a ruler of Quraysh and urged the people all of them, in particular the Helpers upon the agreement with what the Emigrants were doing.

فَقَالَ أَبُو بَكْرٍ هَذَا عُمَرُ وَ أَبُو عُبَيْدَةَ شَيْخَا قُرَيْشٍ فَبَايَعُوا أُيُّهُمَا شِئْتُمْ

Abu Bakr said, 'This is Umar and Abu Ubeyda, sheykhs of Quraysh, so pledge allegiance to whichever of the two you desire to'.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا نَتَوَلَّى هَذَا الْأَمْرَ عَلَيْكَ اامدُدْ يَدَكَ تُبَايِعُكَ فَقَالَ بَشِيرُ بْنُ سَعْدٍ وَ أَنَا ثَالِثُكُمَا وَ كَانَ سَيِّدَ الْأَوْسِ وَ سَعْدُ بْنُ عُبَادَةَ سَيِّدَ الْخَزْرَجِ

Umar said and Abu Ubeyda said, 'We will not be in charge of this command upon you. Extend your hand, we shall pledge allegiance to you'. Bashir Bin Sa'd said, 'And I am the third of you', and he was a chief of the Aws (tribe) and Sa'ad Bin Ubada was chief of Al-Khazraj (tribe).

فَلَمَّا رَأَتْ الْأَوْسُ صَنِيعَ بَشِيرٍ وَ مَا دَعَتْ إِلَيْهِ الْخَزْرَجُ مِنْ تَأْمِيرِ سَعْدٍ أَكْبُوا عَلَى أَبِي بَكْرٍ بِالْبَيْعَةِ وَ تَكَاثَرُوا عَلَى ذَلِكَ وَ تَزَاخَمُوا فَجَعَلُوا يَطُؤُونَ سَعْدًا مِنْ شِدَّةِ الرَّحْمَةِ وَ هُوَ بَيْنَهُمْ عَلَى فِرَاشِهِ مَرِيضٌ

When Al-Aws saw the doings of Bashir and what he had called Al-Khazraj to from making Sa'ad a rule, they leapt upon Abu Bakr with the allegiance and augmented upon that, and crowded him and went on to trample Sa'd from the intensity of the crowd, and he was between them upon his bed, sick.

فَقَالَ قَتَلْتُمُونِي قَالَ عُمَرُ افْتُلُوا سَعْدًا قَتَلَهُ اللَّهُ فَوُتِبَ قَيْسُ بْنُ سَعْدٍ فَأَخَذَ بِلَحْيَةِ عُمَرَ وَ قَالَ وَ اللَّهُ يَا ابْنَ صُهَاكِ الْجَبَانَ الْفَرَّارِ فِي الْخُرُوبِ اللَّيْثِ فِي الْمَلَأِ وَ الْأَمْنِ لَوْ حَرَّكَتَ مِنْهُ شَعْرَةً مَا رَجَعْتَ وَ فِي وَجْهِكَ وَاضِحَةٌ فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا عُمَرُ فَإِنَّ الرِّفْقَ أَفْضَلُ

He said, 'You are killing me!' Umar said, 'May Allah^{-azwj} Kill him'. Qays Bin Sa'ad leapt and grabbed the beard of Umar and said, 'By Allah^{-azwj}! By Allah^{-azwj}, O son of Suhaak, the coward, the fleer in the wars, the lion in the assemblies and during the peace time! Even if a hair moves from him, you will not return and in your face would be clearness!' Abu Bakr said, 'No, O Umar, for the kindness is more reaching and better'.

فَقَالَ سَعْدُ يَا ابْنَ صُهَاكِ وَ كَانَتْ جَدَّةُ عُمَرَ حَبَشِيَّةً أُمًّا وَ اللَّهُ لَوْ أَنَّ لِي قُوَّةً عَلَى النُّهُوضِ لَسَمِعْتُمَا مِنِّي فِي سِكَكِهَا زَيْبًا يُزْعِجُكَ وَ أَصْحَابَكَ مِنْهَا وَ لَأَحْفَتُكُمَا بِقَوْمٍ كُنْتُمْ فِيهِمْ أَذْنَابًا أَذْلَاءَ تَابِعِينَ غَيْرَ مَتَّبِعِينَ لَقَدْ اجْتَرَأْتُمَا يَا آلَ الْخَزْرَجِ ااجْمُلُونِي مِنْ مَكَانِ الْفِتْنَةِ

Sa'ad said, 'O son of Suhaak!' – a grandmother of Umar was Ethiopian, 'But, by Allah^{-azwj}, if there was strength for me upon the rising, you would have heard me roaring in the markets, you and your companions would have been distressed from it and I would have joined you

with a people you used to be among them, a disgraceful offspring, followers not being followed. You are being audacious, O family of Al-Khazraj! Carry me away from the place of Fitna!'

فَحَمَلُوهُ فَأَدْخَلُوهُ مَنْزِلَهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَنَّ قَدْ بَايَعَ النَّاسُ فَبَايَعَ

They carried him and entered him into his house. When it was after that, Abu Bakr sent a message to him, 'The people have pledged allegiance, so (you too) pledge allegiance'.

فَقَالَ لَا وَاللَّهِ حَتَّى أَرْمِيَكُمْ بِكُلِّ سَهْمٍ فِي كِنَانِي وَأَخْضِبُ مِنْكُمْ سِنَانَ رُمْحِي وَأَضْرِبُكُمْ بِسَيْفِي مَا أَقَلَّتْ يَدِي فَأَقَاتِلُكُمْ بِمَنْ تَبِعَنِي مِنْ أَهْلِ بَيْتِي وَعَشِيرَتِي ثُمَّ وَائِمَ اللَّهُ لَوْ اجْتَمَعَ الْجِنُّ وَالْإِنْسُ عَلَيَّ مَا بَايَعْتُكُمْمَا أَتَيْهَا الْعَاصِبَانِ حَتَّى أُعْرَضَ عَلَى رَبِّي وَاعْلَمَ مَا حِسَابِي

He said, 'No, by Allah^{-azwj}, until I shoot at you with every arrow in my quiver, and dye the teeth from my spears, and strike you with my sword. I am not short of hands. I will fight you with the ones who follow me, from my family and my clan. Then, I swear by Allah^{-azwj}! Even if the Jinn and the humans were to gather against me, I will not pledge allegiance to you two (Abu Bakr and Umar), O you usurpers, until I am presented unto my Lord^{-azwj} and know what my Reckoning is'.

فَلَمَّا جَاءَهُمْ كَلَامُهُ قَالَ عُمَرُ لَا بُدَّ مِنْ بَيْعَتِهِ فَقَالَ بَشِيرُ بْنُ سَعْدٍ إِنَّهُ قَدْ أَتَى وَجَّحٌ وَ لَيْسَ بِمُبَايَعٍ أَوْ يُقْتَلُ وَ لَيْسَ بِمَقْتُولٍ حَتَّى تُقْتَلَ مَعَهُ الْخَزْرَجُ وَالْأَوْسُ فَاتْرَكُوهُ وَ لَيْسَ تَرَكُوهُ بِضَائِرٍ

When his speech came to them, Umar said, 'There is no escape from his allegiance'. Bashir Bin Sa'ad said, 'He has refused and is vociferous, and will not be pledging allegiance, or he is killed, and he wouldn't be killed until Al-Khazraj and Al-Aws are killed along with him. So, leave him, and leaving him is not harmful'.

فَقَبِلُوا قَوْلَهُ وَ تَرَكُوا سَعْدًا وَ كَانَ سَعْدٌ لَا يُصَلِّي بِضَلَالَتِهِمْ وَ لَا يَقْضِي بِفَضَائِلِهِمْ وَ لَوْ وَجَدَ أَعْوَانًا لَصَالَحَ بِهِمْ وَ لَقَاتَلَهُمْ فَلَمْ يَزَلْ كَذَلِكَ فِي وَلَايَةِ أَبِي بَكْرٍ حَتَّى هَلَكَ أَبُو بَكْرٍ

They accepted his words and left Sa'ad, and Sa'ad did not use to pray Salat with their Salat nor fulfilled any needs with their needs, and had he found any supporters the ones with him (his tribe), he would have fought against them. He did not cease to be like that during the rule of Abu Bakr until Abu Bakr died.

ثُمَّ وُلِّيَ عُمَرُ فَكَانَ كَذَلِكَ فَخَشِي سَعْدٌ غَائِلَةً عُمَرَ فَخَرَجَ إِلَى الشَّامِ فَمَاتَ بِحَوْزَانَ فِي وَلَايَةِ عُمَرَ وَ لَمْ يُبَايِعْ أَحَدًا وَ كَانَ سَبَبُ مَوْتِهِ أَنَّ رُمِي بِسَهْمٍ فِي اللَّيْلِ فَقَتَلَهُ وَ زَعِمَ أَنَّ الْجِنَّ رَمَوْهُ وَ قِيلَ أَيْضًا إِنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ تَوَلَّى قَتْلَهُ بِجُعْلٍ جَعَلَتْ لَهُ عَلَيْهِ وَ رُوِيَ أَنَّهُ تَوَلَّى ذَلِكَ الْمُغِيرَةُ بْنُ شُعْبَةَ

Then Umar (Ibn Khattab) became ruler, and he (Sa'ad) was like that. Sa'ad feared the calamity of Umar, so he went out to Syria and died at Howran during the rule of Umar, and did not pledge allegiance to anyone, and the reason for his death was that he was shot at by an arrow during the night and it killed him, and it is claimed that the Jinn shot at him, and it is said as well that Muhammad Bin Maslama Al-Ansari was in-charge of killing him, and kept on coming against him. And it is reported that Al-Mugheira Bin Shu'ba was in charge of (killing) him.

قَالَ وَ بَايَعَ جَمَاعَةٌ مِنَ الْأَنْصَارِ وَ مَنْ حَضَرَ مِنْ غَيْرِهِمْ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ مَشْغُولٌ بِمَجَهَّازِ رَسُولِ اللَّهِ ص فَلَمَّا فَرَغَ مِنْ ذَلِكَ وَ صَلَّى عَلَى النَّبِيِّ ص وَ النَّاسُ يُصَلُّونَ عَلَيْهِ مِنْ بَايَعَ أَبَا بَكْرٍ وَ مَنْ لَمْ يَبَايِعْ جَلَسَ فِي الْمَسْجِدِ

He (the narrator) said, 'And a group from the Helpers pledged allegiance (to Abu Bakr), and the ones presented from others, and Ali^{-asws} Bin Abu Talib^{-asws} was pre-occupied with the funeral preparations of Rasool-Allah^{-saww}. When he^{-asws} was free from that and had prayed Salat upon the Prophet^{-saww}, and the people prayed Salat upon him^{-saww}, (however) the ones who had pledged allegiance to Abu Bakr, and the ones who did not pledge allegiance sat in the Masjid (did not attend the funeral proceeding).

فَاجْتَمَعَ إِلَيْهِ بَنُو هَاشِمٍ وَ مَعَهُ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ اجْتَمَعَتْ بَنُو أُمَيَّةَ إِلَى عُثْمَانَ بْنِ عَفَّانَ وَ بَنُو زُهْرَةَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَكَانُوا فِي الْمَسْجِدِ مُجْتَمِعِينَ إِذْ أَقْبَلَ أَبُو بَكْرٍ وَ عُمرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقَالُوا مَا لَنَا نَرَاكُمْ حَلَقًا شَتَّى قَوْمُوا فَبَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ الْأَنْصَارُ وَ النَّاسُ

The Clan of Hashim^{-asws} gathered to him^{-asws} (Ali^{-asws} Ibn Abi Talib^{-asws}), and with him^{-asws} was Al-Zubeyr Bin Al-Awwam, and the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra to Abdul Rahman Bin Awf, and they were gathered in the Masjid, when Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and they said, 'What is the matter we see you all (seated) in various circles? Arise and pledge allegiance to Abu Bakr, for the Helpers have already pledged and (so have) the people'.

فَقَامَ عُثْمَانُ وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ وَ مَنْ مَعَهُمَا فَبَايَعُوا وَ انْصَرَفَ عَلِيٌّ عَ وَ بَنُو هَاشِمٍ إِلَى مَنْزِلِ عَلِيٍّ عَ وَ مَعَهُمُ الزُّبَيْرُ

Usman and Abdul Rahman Bin Awf and the ones with them stood up and pledged allegiance, and Ali^{-asws} and the Clan of Hashim^{-asws} left to go to the house of Ali^{-asws}, and Al-Zubeyr was with them.

قَالَ فَذَهَبَ إِلَيْهِمْ عُمرُ فِي جَمَاعَةٍ مِمَّنْ بَايَعَ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ سَلَامَةَ فَأَلْفَوْهُمْ مُجْتَمِعِينَ فَقَالُوا هُمْ بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ فَوَثَبَ الزُّبَيْرُ إِلَى سَيْفِهِ فَقَالَ عُمرُ عَلَيْكُمْ بِالْكَلْبِ فَاتَّخَفُونَا شَرُّهُ فَبَادَرَ سَلَمَةُ بْنُ سَلَامَةَ فَانْتَرَعَ السَّيْفَ مِنْ يَدِهِ فَأَخَذَهُ عُمرُ فَضْرَبَ بِهِ الْأَرْضَ فَكَسَرَهُ وَ أَخَذُوا بِمَنْ كَانَ هُنَاكَ مِنْ بَنِي هَاشِمٍ وَ مَضَوْا بِجَمَاعَتِهِمْ إِلَى أَبِي بَكْرٍ

He (the narrator) said, 'Umar went to them among a group of the one who had pledged allegiance, among them were Aseyd Bin Huzeyr, and Salama Bin Salama, and took them altogether and said to them, 'Pledge allegiance to Abu Bakr, for the people have already pledged!' Al-Zubeyr leapt to his sword. Umar said, 'Upon you is (to deal) with the dog and stop his evil from us'. Salama Bin Salama rushed and snatched the sword from his hand, and Umar took it and struck the ground with it and broke it, and they cordoned off the ones from the Clan of Hashim^{-asws} who were there, and they went with their group to Abu Bakr.

فَلَمَّا خَضَرُوا قَالُوا بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ وَ إِنَّمَا اللَّهُ لَعْنُ أَبِيئْتُمْ ذَلِكَ لَنُحَاكِمَنَّكُمْ بِالسَّيْفِ

When they were presented, (Umar) said, 'Pledge allegiance to Abu Bakr, for the people have pledged, and I swear by Allah^{-azwj}, if you were to refuse that, we shall judge you with the sword!'

فَلَمَّا رَأَى ذَلِكَ بَنُو هَاشِمٍ أَقْبَلَ رَجُلًا رَجُلًا فَجَعَلَ يُبَايِعُ حَتَّى لَمْ يَبْقَ مِنْ حَضَرَ إِلَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ بَايِعْ أَبَا بَكْرٍ فَقَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْهُ وَأَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ اخْتَجَجْتُمْ عَلَيْهِمْ بِالْقَرَابَةِ مِنْ رَسُولِ اللَّهِ وَ تَأْخُذُونَهُ مِنَّا أَهْلَ الْبَيْتِ غَضَبًا

When the Clan of Hashim^{-asws} saw that, man by man came and pledge allegiance until there did not remain anyone from the ones present except Ali^{-asws} Bin Abu Talib^{-asws}. He (Umar) said to him (Ali^{-asws}), 'Pledge allegiance to Abu Bakr!' Ali^{-asws} said: 'I^{-asws} am more rightful with this command than him, and you all are foremost with pledging the allegiance to me^{-asws}. You seized this command from the Helpers and argued against them with the kinship from Rasool-Allah^{-saww} and seized it from us^{-asws}, People^{-asws} of the Household, usurping.

أَلَسْتُمْ زَعَمْتُمْ لِلْأَنْصَارِ أَنْتُمْ أَوْلَى بِهَذَا الْأَمْرِ مِنْهُمْ لِمَكَانِكُمْ مِنْ رَسُولِ اللَّهِ ص فَأَعْطَوَكُمْ الْمَقَادَةَ وَ سَلَّمُوا لَكُمْ الْإِمَارَةَ وَ أَنَا أَخْتَجُّ عَلَيْكُمْ بِمِثْلِ مَا اخْتَجَجْتُمْ عَلَيَّ الْأَنْصَارِ أَنَا أَوْلَى بِرَسُولِ اللَّهِ حَيًّا وَ مَيِّتًا وَ أَنَا وَصِيُّهُ وَ وَزِيرُهُ وَ مُسْتَوْدَعُ سِرِّهِ وَ عِلْمِهِ

Didn't you claim to the Helpers that you (Emigrants) are foremost with this command than them due to your position from Rasool-Allah^{-saww}, so they gave you the leadership and submitted the government to you? And I^{-asws} am arguing against you with the like of what you had argued against the Helpers. I^{-asws} am foremost with Rasool-Allah^{-saww}, living and deceased, and I^{-asws} am his^{-saww} successor^{-asws}, and his^{-saww} Vizier, and a depository of his^{-saww} secrets and his^{-saww} knowledge.

وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ أَحْسَنُكُمْ بِلَاءً فِي جِهَادِ الْمُشْرِكِينَ وَ أَغْرَقَكُمْ بِالْكِتَابِ وَ السُّنَّةِ وَ أَفْقَهُكُمْ فِي الدِّينِ وَ أَعْلَمُكُمْ بِعَوَاقِبِ الْأُمُورِ وَ أَذَرِيكُمْ لِسَانًا وَ أَثْبِتُكُمْ جَنَانًا فَعَلَامَ تُنَازِعُونَا هَذَا الْأَمْرَ

And I^{-asws} am the greatest truthful, the first one to believe in him^{-saww}, and ratify him^{-saww} and the best of you with hardship in fighting the Polytheists, and most recognising of you with the Book and the Sunnah, and most understanding of you in the Religion, and most knowledgeable of you with the results of the matters, and most eloquent of you in speaking, and most proven of you all with the Gardens, so upon what are you contending this command?

أَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ وَ اعْرِفُوا لَنَا مِنَ الْأَمْرِ مِثْلَ مَا عَرَفْتَهُ الْأَنْصَارُ لَكُمْ وَ إِلَّا فَبُوءُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ

Be fair to us, if you are fearing Allah^{-azwj} than yourselves, and recognise to us of the command like what you introduced the Helpers as being for you, or else you are going with the injustice and you are knowing'.

فَقَالَ عُمَرُ أَمَا لَكَ بِأَهْلِ بَيْتِكَ أُسُوءَ فَقَالَ عَلِيٌّ ع سَلُوهُمْ عَنْ ذَلِكَ فَابْتَدَرَ الْقَوْمُ الَّذِينَ بَايَعُوا مِنْ بَنِي هَاشِمٍ فَقَالُوا مَا بَيَعْتُنَا بِحُجَّةٍ عَلَى عَلِيٍّ ع وَ مَعَادَ اللَّهِ أَنَّنْ نَقُولَ إِنَّا نُوَازِيهِ فِي الْهَجْرَةِ وَ حُسْنِ الْجِهَادِ وَ الْمَحَلِّ مِنْ رَسُولِ اللَّهِ ص

Umar said, 'Isn't there an example for you^{-asws} with your family members (having pledged allegiance)?' Ali^{-asws} said: 'Ask them about that'. So, the group, those from the Clan of Hashim^{-asws} who had pledged allegiance, rushed and said, 'Our allegiances are not an argument upon Ali^{-asws}, and Allah^{-azwj} Forbid that we should be saying we are his^{-asws} equals in the Emigration, and the goodly Jihad, and the position from Rasool-Allah^{-saww}'.

فَقَالَ عُمَرُ إِنَّكَ لَسْتَ مَتْرُوكًا حَتَّى تُبَايِعَ طَوْعًا أَوْ كَرْهًا

Umar said, 'You will not be left until you either pledge willingly or unwillingly'. Ali^{-asws} said: '

فَقَالَ عَلِيٌّ ع اخْلُبْ حَلْبًا لَكَ شَطْرُهُ اشْدُدْ لَهُ الْيَوْمَ لِيُرِدَّ عَلَيْكَ غَدًا إِذَا وَ اللَّهُ لَا أَقْبَلُ قَوْلَكَ وَ لَا أَخْفِلُ بِمَقَامِكَ وَ لَا أُبَايِعُ

Ali^{-asws} said: 'You are milking milk for you, being harsh for it today, it will be returned upon you tomorrow when, by Allah^{-azwj} I^{-asws} will neither accept your words, nor will your place be celebrated, and I will not pledge allegiance'.

فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا أَبَا الْحَسَنِ مَا تُشَدِّدُ عَلَيَّكَ وَ لَا تُكْرِهُكَ

Abu Bakr (at this point intervened and) said: Shh no, O Abu Al-Hassan^{-asws}! We are not being harsh upon you^{-asws}, nor forcing you^{-asws}.

فَقَامَ أَبُو عُبَيْدَةَ إِلَى عَلِيٍّ فَقَالَ يَا ابْنَ عَمٍّ لَسْنَا نَدْفَعُ قَرَابَتَكَ وَ لَا سَابِقَتَكَ وَ لَا عَلَمَكَ وَ لَا نُصْرَتَكَ وَ لَكِنَّكَ حَدَّثَ السِّبَّ وَ كَانَ لِعَلِيٍّ ع يَوْمَئِذٍ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً وَ أَبُو بَكْرٍ شَيْخٌ مِنْ مَشَايِخِ قَوْمِكَ وَ هُوَ أَحْمَلُ لِنَقْلِ هَذَا الْأَمْرِ وَ قَدْ مَضَى الْأَمْرُ بِمَا فِيهِ فَسَلِّمْ لَهُ

Abu Ubeyda stood up to Ali^{-asws} and said, 'O cousin! We are not refuting your^{-asws} kinship nor preceding you^{-asws}, nor your^{-asws} knowledge, nor your^{-asws} help, but you are of young age' – and on that day Ali^{-asws} was thirty-three (33) years of age – 'and Abu Bakr is an old man from the old men of your^{-asws} people, and he has more endurance for the weight of this command, and the command has already passed along with whatever is in it, so submit to him.

فَإِنْ عَمَّرَكَ اللَّهُ لَسَلَّمُوا هَذَا الْأَمْرَ إِلَيْكَ وَ لَا يَخْتَلِفُ عَلَيْكَ اثْنَانِ بَعْدَ هَذَا إِلَّا وَ أَنْتَ بِهِ خَلِيقٌ وَ لَهُ حَقِيقٌ وَ لَا تَبْعَثِ الْفِتْنَةَ قَبْلَ أَوَانِ الْفِتْنَةِ قَدْ عَرَفْتَ مَا فِي قُلُوبِ الْعَرَبِ وَ غَيْرِهِمْ عَلَيْكَ

If Allah^{-azwj} were to Make you^{-asws} a ruler, this command would be submitted to you^{-asws}, and no two would differ upon you^{-asws} after this, except and you would be appropriate with it, and competent for it, and do not resurrect the Fitna before the season of the Fitna (for) you^{-asws} do recognise what is in the hearts of the Arabs and other against you^{-asws}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ اللَّهُ اللَّهُ لَا تَنْسُوا عَهْدَ نَبِيِّكُمْ إِلَيْكُمْ فِي أَمْرِي وَ لَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ مِنْ دَارِهِ وَ قَعْرِ بَيْتِهِ إِلَى دُورِكُمْ وَ قَعْرِ بُيُوتِكُمْ وَ تَدْفَعُوا أَهْلَهُ عَنْ حَقِّهِ وَ مَقَامِهِ فِي النَّاسِ

Amir Al-Momineen^{-asws} said: 'O community of the Emigrants and the Helpers! Allah^{-azwj}! Allah^{-azwj}! Do not forget the pact of your Prophet^{-saww} to you all regarding my^{-asws} command, and do not throw out the authority of Muhammad^{-saww} from his^{-saww} house and the bottom of his^{-saww} house, to your houses and bottom of your houses, and push away his^{-saww} family from its right and its position among the people.

يَا مَعْشَرَ الْجُمُعِ إِنَّ اللَّهَ فَضَى وَ حَكَمَ وَ نَبِيُّهُ أَعْلَمُ وَ أَنْتُمْ تَعْلَمُونَ إِنَّا أَهْلَ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ مِنَّا الْقَارِئُ لِكِتَابِ اللَّهِ الْفَقِيهُ فِي دِينِ اللَّهِ الْمُصْطَلِعُ بِأَمْرِ الرَّعِيَّةِ وَ اللَّهُ إِنَّهُ لَغَنِيًّا لَا فَيْكُمُ فَلَا تَتَّبِعُوا الْهَوَى فَنَزَدَادُوا مِنَ الْحَقِّ بُعْدًا وَ تُفْسِدُوا قُلُوبَكُمْ بِشَرِّ مِنْ حَدِيثِكُمْ

O community of gatherers! Surely, Allah^{-azwj} Decreed and Judged, and His^{-azwj} Prophet^{-saww} is more knowing, and you are all knowing that we^{-asws}, People^{-asws} of the Household are more rightful with this command than you are! Wasn't there from us^{-asws} the reader of the Book of Allah^{-azwj}, the jurist in the Religion of Allah^{-azwj}, the expert with the matters of the citizens? By Allah^{-azwj}! It is to be in us^{-asws}, not among you! Therefore, do not pursue the whims for you will renege (default) from the truth far away and spoil your past from the evil of your newly occurring events'.

فَقَالَ بَشِيرُ بْنُ سَعْدٍ الْأَنْصَارِيُّ الَّذِي وَطَّأَ الْأَمْرَ لِأَبِي بَكْرٍ وَ قَالَتْ جَمَاعَةُ الْأَنْصَارِ يَا أَبَا الْحَسَنِ لَوْ كَانَ هَذَا الْكَلَامَ سَمِعْتَهُ الْأَنْصَارُ مِنْكَ قَبْلَ الْإِنْصِمَامِ لِأَبِي بَكْرٍ مَا اخْتَلَفَ فِيكَ اثْنَانِ

Bashir Bin Sa'd Al-Ansari, the one who made it worse for Abu Bakr, and on behalf of the Ansaar group (Helpers) said 'O Abu Al-Hassan^{-asws}! If the Helpers had heard this speech from you^{-asws} before the adherence to Abu Bakr, no two would have differed regarding you^{-asws}'.

فَقَالَ عَلِيُّ ع يَا هَؤُلَاءِ أَكُنْتُ أَدْعُ رَسُولَ اللَّهِ ص مُسَجِّى لَا أُوَارِيهِ وَ أَخْرُجُ أَنَا زَيْغٌ فِي سُلْطَانِهِ وَ اللَّهُ مَا خِفْتُ أَحَدًا يَسْمُو لَهُ وَ يُنَازِعُنَا أَهْلَ الْبَيْتِ فِيهِ وَ يَسْتَحِلُّ مَا اسْتَحَلُّنَاهُ وَ لَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص تَرَكَ يَوْمَ غَدِيرِ حِمٍّ لِأَحَدٍ حُجَّةً وَ لَا لِقَائِلٍ مَقَالًا

Ali^{-asws} said: 'O you all! Was I^{-asws} supposed to leave shrouding Rasool-Allah^{-saww} and not even bury him^{-saww}, and come out to dispute regarding his^{-saww} authority? By Allah^{-azwj}! I^{-asws} do not fear anyone, listening to him, and he would content us^{-asws}, People^{-asws} of the Household regarding it, and he could permit what you all have permitted it, and do you not know that on the day of Ghadeer Khum, Rasool-Allah^{-saww} neither left any argument for anyone nor any words for any speaker?

فَأَنْشَدُ اللَّهُ رَجُلًا سَمِعَ النَّبِيَّ ص يَوْمَ غَدِيرِ حِمٍّ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخذِلْ مَنْ خَذَلَهُ أَنْ يَشْهَدَ بِمَا سَمِعَ

I^{-asws} adjure any man who heard the Prophet^{-saww} saying on the day of Ghadeer Khum saying: 'One whose Master I^{-saww} was, so this Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him, and be Inimical to the one who is inimical to him^{-asws}, and help the one who helps him^{-asws}, and Abandon the one who abandons him^{-asws}', he should testify with what he heard'.

قَالَ زَيْدُ بْنُ أَرْقَمَ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا بِدِرْيَا بِذَلِكَ وَ كُنْتُ بَيْنَ سَمْعِ الْقَوْلِ مِنْ رَسُولِ اللَّهِ ص فَكَتَمْتُ الشَّهَادَةَ يَوْمَئِذٍ فَذَهَبَ بَصَرِي

Zayd Bin Arqam said, 'Twelve men, participants of Badr, testified with that, and I was from the ones who had heard the words from Rasool-Allah^{-saww}, but I concealed the testimony on that day, so my sight was gone' (as a result of concealing the truth).

قَالَ وَ كَثُرَ الْكَلَامُ فِي هَذَا الْمَعْنَى وَ ارْتَفَعَ الصَّوْتُ وَ حَثِيئِي عُمُرُ أَنْ يُصْعَى إِلَى قَوْلِ عَلِيٍّ ع فَفَسَخَ الْمَجْلِسَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُقَلِّبُ الْقُلُوبَ وَ الْأَبْصَارَ وَ لَا يَزَالُ يَا أَبَا الْحَسَنِ تَرْغَبُ عَنْ قَوْلِ الْجَمَاعَةِ فَانصَرَفُوا يَوْمَهُمْ ذَلِكَ.

He (the narrator) said, 'And there were numerous talks in this meaning, and the voice was raised, and Umar feared that they would hearken (accept) to the words of Ali^{-asws}, so he

annulled the gathering and said, ‘Allah^{-azwj} the Exalted Overturns the hearts and the sights, and you^{-asws}, O Abu Al-Hassan^{-asws}, have not cease to be desirous of the words of the group’. They left on that day of theirs”.⁷

⁷ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 1

2nd Hadith on *Saqifa*: the happenings at Al-Saqifa by the tongue of Bara’a Bin Aazib

وعن سليم، قال: سمعت البراء بن عازب يقول: كنت أحب بني هاشم حبا شديدا في حياة رسول الله صلى الله عليه وآله وبعد وفاته.

And from Sulaym who said, ‘I heard Al-Bara’a Bin Aazib say, ‘I loved the Clan of Hashim with extreme love during the lifetime of the Messenger of Allah^{-saww} and after his^{-saww} passing away.

The manner of the washing of the Messenger of Allah^{-saww} -

فلما قبض رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره، وأنه لا ينبغي لأحد أن يرى عورته غيره، وأنه ليس أحد يرى عورة رسول الله صلى الله عليه وآله إلا ذهب بصره. فقال علي عليه السلام: يا رسول الله، فمن يعينني على غسلك؟ قال: جبرائيل في جنود من الملائكة. فكان علي عليه السلام يغسله، والفضل بن العباس مربوط العينين يصب الماء والملائكة يقلبونه له كيف شاء. ولقد أراد علي عليه السلام أن ينزع قميص رسول الله صلى الله عليه وآله، فصاح به صائح: (لا تنزع قميص نبيك، يا علي). فأدخل يده تحت القميص فغسله ثم حنطه وكفنه، ثم نزع القميص عند تكفينه وتحنيطه.

When the Messenger of Allah^{-saww} passed away, he^{-saww} bequeathed to Ali^{-asws} that no one should wash him^{-saww} apart from him^{-asws}, and it does not befit anyone that he should see his^{-saww} body parts other than him^{-asws}, and that there is no one who would look at the body parts of the Messenger of Allah^{-saww} except that his eyesight will be lost. Ali^{-asws} said: ‘O Messenger of Allah^{-saww}, who will be helping me^{-asws} for washing you^{-saww}?’ He^{-saww} said: ‘Jibraeel^{-as} and the armies of the Angels’. Ali^{-asws} washed him^{-saww}, and Fazl Bin Abbas with his eyes covered, poured the water, and the Angels used to turn him^{-saww} however was needed. And Ali^{-asws} has the intention to remove the shirt of the Messenger of Allah^{-saww}. A shout came from a yellor: ‘Do not remover the shirt of your^{-asws} Prophet^{-saww}, O Ali^{-asws}!’ He^{-asws} entered his^{-asws} hand under the shirt, washed him^{-saww}, then embalmed him^{-saww} and shrouded him^{-saww}, then he^{-asws} removed the shirt from within his^{-saww} shroud and his^{-saww} embalming’.

Surprise of the People^{-asws} of the Household at the deeds of the companions of the Saqifa

قال البراء بن عازب: فلما قبض رسول الله صلى الله عليه وآله تخوفت أن تتظاهر قريش على إخراج هذا الأمر من بني هاشم. فلما صنع الناس ما صنعوا من بيعة أبي بكر أخذني ما يأخذ الواله الثكول مع ما بي من الحزن لوفاة رسول الله صلى الله عليه وآله. فجعلت أتردد وأرمق وجوه الناس، وقد خلا الهاشميون برسول الله صلى الله عليه وآله لغسله وتحنيطه.

Bara’a Bin Aazib said, ‘When the Messenger of Allah^{-saww} passed away; I feared that the Quraysh will take this matter (Caliphate) away from the Clan of Hashim. When the people did what they did by pledging allegiance to Abu Bakr, I was overcome by what a mother whose

young son dies gets overcome by, along with the grief of the passing away of the Messenger of Allah^{-saww}. I reluctantly went to look at the faces of the people, and the Hashimites were engrossed with the washing of the Messenger of Allah^{-saww} and his^{-saww} embalming.

وقد بلغني الذي كان من قول سعد بن عبادَة ومن اتبعه من جهلة أصحابه، فلم أحفل بهم وعلمت أنه لا يؤول إلى شيء. فجعلت أتردد بينهم وبين المسجد وأتفقد وجوه قريش. فإني لذلك إذ فقدت أبا بكر وعمر. ثم لم ألبث حتى إذا أنا بأبي بكر وعمر وأبي عبيدة قد أقبلوا في أهل السقيفة وهم محتجزون بالأزر الصنعانية لا يمر بهم أحد إلا خبطوه، فإذا عرفوه مدوا يده فمسحوها على يد أبي بكر، شاء ذلك أم أبي

And it had reached to me that which Sa'd Bin Abada and those that followed him from the ignorant ones of his companions had said. I never participated with them and knew that it will not achieve anything. I reluctantly went to be between them and the Masjid, and I looked at the faces of the Quraysh. I lost track of Abu Bakr and Umar. Then, I did not see them until later. Abu Bakr, and Umar, and Abu Ubeyda came in with the people of Al-Saqifa, and they were wearing the 'San'aniya' shirt, and there was no one that they would pass by, but would get confused. If they recognised someone, they would make him extend his hand and rub it against the hand of Abu Bakr, whether he liked that, or refused'.

فأنكرت عند ذلك عقلي جزعا منه، مع المصيبة برسول الله صلى الله عليه وآله. فخرجت مسرعا حتى أتيت المسجد، ثم أتيت بني هاشم، والباب مغلق دونهم. فضربت الباب ضربا عنيفا وقلت: يا أهل البيت فخرج إلي الفضل بن العباس، فقلت: قد بايع الناس أبا بكر فقال العباس: (قد تربت أيديكم منها إلى آخر الدهر. أما إني قد أمرتكم فعصيتوني).

My mind did not accept that due to the anxiety from it, along with the calamity of the passing away of the Messenger of Allah^{-saww}. I went out quickly until I came to the Masjid, then I came up to the Clan of Hashim, and the door was closed, with no one there. I knocked on the door violently and said, 'O People^{-asws} of the Household!' Fazl Ibn Abbas came out. I said, 'The people have pledged allegiance to Abu Bakr'. Al-Abbas said, 'You have raised your hands from it (Caliphate) till the end of times. But, I had asked you to take it (Caliphate) but you disobeyed me'.

What transpired between the rightful companions on the night of Al-Saqifa -

فكتمت أكابده ما في نفسي. فلما كان الليل خرجت إلى المسجد، فلما صرت فيه تذكرت أني كنت أسمع هممة رسول الله صلى الله عليه وآله بالقرآن. فانبعثت من مكاني فخرجت نحو الفضاء - فضاء بني بياضة -، فوجدت نفرا يتناجون. فلما دنوت منهم سكتوا، فانصرفت عنهم، فعرفوني وما عرفتهم، فدعوني إليهم فأتيتهم فإذا المقداد وأبو ذر وسلمان وعمر بن ياسر وعبادة بن الصامت وحذيفة بن اليمان والزبير بن العوام، وحذيفة يقول: والله ليفعلن ما أخبرتكم به. فوالله ما كذبت ولا كذبت. وإذا القوم يريدون أن يعيدوا الأمر شورى بين المهاجرين والأنصار.

I was remorseful in myself of what had happened. When it was night-time, I went out to the Masjid. When I was inside it, I remembered having heard the humming of the Messenger of Allah^{-saww} reciting the Quran. I got up from my place and went to a place – the place of the Clan of Bayaaza. I found a number of people whispering to each other. When I approached them, they became silent. I went away from them. They had recognised me, and I had not

recognised them. They called me over to them'. I came up to them, and there was Al-Miqdad^{ra}, and Abu Dharr^{ra}, and Salman^{ra}, and Ammar Bin Yasser^{ra}, and Abaadat Bin Al-Saamit, and Huzayfa Bin Al-Yamany^{ra}, and Al- Zubeyr Bin Al-Awaam, and Huzayfa^{ra} was saying, 'By Allah^{azwj}, he will do what I had informed you all that he will do, for by Allah^{azwj}, I have not lied to you, nor have I been lied to. And the people want to have this matter referred to the assembly of the 'al-Mahajir' and the 'Al-Ansaar'.

فقال حذيفة: انطلقوا بنا إلى أبي بن كعب فقد علم مثل ما علمت. فانطلقنا إلى أبي بن كعب ففرضنا عليه بابه، فأتى حتى صار خلف الباب، ثم قال: من أنتم؟ فكلّمه المقداد. فقال: ما جاء بكم؟ فقال: إفتح بابك، فإن الأمر الذي جئنا فيه أعظم من أن يجري وراء الباب. فقال: ما أنا بفتاح بابي، وقد علمت ما جئتم له. وما أنا بفتاح بابي، كأنكم أردتم النظر في هذا العقد. فقلنا: نعم. فقال: أفيكم حذيفة؟ فقلنا: نعم. قال: القول ما قال حذيفة، فأما أنا فلا أفتح بابي حتى يجري على ما هو جار عليه، ولما يكون بعدها شر منها، وإلى الله جل ثنائه المشتكى. قال: فرجعوا. ثم دخل أبي بن كعب بيته.

Huzayfa^{ra} said, 'Come with me to Abay Bin Ka'ab (house), as he knows similar to what I know'. We went to Abay Bin Ka'ab. We knocked on his door. He came but stood behind the door, then said, 'Who are you all?' He^{ra} said, 'Al-Miqdad^{ra}'. He (Abay) said, 'What have you come here for?' He^{ra} said, 'Open your door' for the matter which we have come for (to discuss) is greater than to be discussed from behind the door'. He said, 'I will not open my door, and I know what you have come for, and I will not open my door, it is as if you want this pact (allegiance to Abu Bakr) to be reconsidered'.

We said, 'Yes'. He said, 'Is Huzayfa^{ra} among you?' We said, 'Yes'. He said, 'I say what Huzayfa^{ra} says, but, I will not open my door until that, which has happened to him^{ra}, happens to me, and what will be happening after it (allegiance) is more evil than it. And it is to Allah^{azwj}, Majestic is His^{azwj} Praise, that I complain to'. We returned. Then Abay Bin Ka'ab entered into his house.

Attempt of the companions of Al-Saqifa to entice Al-Abbas regarding the Caliphate -

قال: وبلغ أبا بكر وعمر الخبر، فأرسلا إلى أبي عبيدة بن الجراح والمغيرة بن شعبة فسألهما الرأي. فقال المغيرة بن شعبة: أرى أن تلقوا العباس بن عبد المطلب فتطمعوه في أن يكون له في هذا الأمر نصيب يكون له ولعقبه من بعده فتقطعوا عنكم بذلك ناحية علي بن أبي طالب، فإن العباس بن عبد المطلب لو صار معكم كانت الحجة على الناس وهان عليكم أمر علي بن أبي طالب وحده.

And the news reached Abu Bakr and Umar. They sent for Ubeydullah Ibn Jarrah, and Al-Mugheira Bin Sha'ba. They asked them both for their opinions. Al-Mugheira Bin Sha'ba said, 'My opinion is that you should meet Al-Abbas Bin Abdul Muttalib. You should entice him with regard to this that there will be a share for him in this matter, for him as well as for those after him. By that you will be able to cut him off Ali^{asws} Bin Abu Talib^{asws} and side-line him^{asws}, for if Al-Abbas Bin Abdul Muttalib comes with you, it will be the proof over the people, and the matter will become easier for you, as Ali^{asws} Bin Abu Talib^{asws} would end up being alone'.

قال: فانطلق أبو بكر وعمر وأبو عبيدة بن الجراح والمغيرة بن شعبة حتى دخلوا على العباس بن عبد المطلب في الليلة الثانية من وفاة رسول الله صلى الله عليه وآله. قال: فتكلم أبو بكر فحمد الله جل وعز وأثنى عليه ثم قال: إن الله بعث لكم محمدا نبيا وللمؤمنين وليا، فمن الله عليهم بكونه بين ظهرانيهم، حتى اختار له ما عنده وترك للناس أمرهم ليختاروا لأنفسهم مصلحتهم، متفقين لا مختلفين. فاختروني عليهم واليا ولأمورهم راعيا، فتوليت ذلك. وما أخاف بعون الله وهنأ ولا حيرة ولا جبن، وما توفيقى إلا بالله. غير أني لا أنفك من طاعن يبلغني فيقول بخلاف قول العامة، فيتخذكم لجأ فتكونون حصنه المنيع وخطبه البديع، فإما دخلتم مع الناس فيما اجتمعوا عليه أو صرفتموهم عما مالوا إليه. فقد جئناك ونحن نريد أن نجعل لك في هذا الأمر نصيبا يكون لك ولعقبك من بعدك، إذ كنت عم رسول الله صلى الله عليه وآله، وإن كان الناس أيضا قد رأوا مكانك ومكان صاحبك فعدلوا بهذا الأمر عنكما.

Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Sha'ba went to Al-Abbas Bin Abdul Muttalib on the second night from the passing away of the Messenger of Allah^{-saww}. Abu Bakr spoke. He Thanked Allah^{-azwj} Mighty and Majestic and Praised Him^{-azwj}. Then he said, 'Allah^{-azwj} Sent to you Mohammed^{-saww} as a Prophet^{-saww} and a Guardian for the believers. He^{-saww} was from Allah^{-azwj} to them for what Allah^{-azwj} had Chosen him^{-asws} for what He^{-azwj} had, and left the people to choose for themselves for their own affairs, in a united manner, not disputing with each other. They chose me as a guardian to oversee their affairs. I took over that (responsibility). By the Help of Allah^{-azwj}, I have no fear here, nor am I confused, nor a coward, and there is no Reconciliation except by Allah^{-azwj}. However, the taunts have reached me. They are saying against what the general public has said. They will come to you for shelter and take you as a fortress and magnificent speeches. So, you will either enter along with the people in what they have formed a consensus on, or turn them towards you. We have come to you, and we want you to have a share in this matter (Caliphate) to be for you and those to come after you. This is because you are the uncle of the Messenger of Allah^{-saww}, and the people as well have seen your position, and the position of your companion. They have decided to keep this matter away from both of you (Abbas and Amir-ul-Momineen^{-asws})'.

فقال عمر: أي والله، وأخرى يا بني هاشم على رسلكم، فإن رسول الله صلى الله عليه وآله منا ومنكم، وإننا لم نأتكم لحاجة منا إليكم، ولكن كرهنا أن يكون الطعن فيما اجتمع عليه المسلمون، فيتفاقم الخطب بكم وبهم. فانظروا لأنفسكم وللعامة. ثم سكت.

Umar said, 'Yes, by Allah^{-azwj}, and secondly, O Clan of Hashim, on your Messenger^{-saww}. The Messenger of Allah^{-saww} is from us and from you, and we have not come to you due to our need for you, but we do not like the people taunting us over what the Muslims have formed a consensus on, and the situation gets aggravated between you and them. Look at (the benefits) for yourself and for the people'. Then he became silent'.

Abbas's confrontation with the conspiracy of the owners of the Saqifa:

فتكلم العباس فقال: إن الله تبارك وتعالى ابتعث محمدا صلى الله عليه وآله - كما وصفت - نبيا وللمؤمنين وليا، فإن كنت برسول الله صلى الله عليه وآله طلبت هذا الأمر فحقنا أخذت، وإن كنت بالمؤمنين طلبت فنحن من المؤمنين، ما تقدمنا في أمرك ولا تشاورنا ولا تأمرنا ولا نجب لك ذلك، إذ كنا من المؤمنين وكنا لك من الكاهنين. وأما قولك (أن تجعل لي في هذا الأمر نصيبا)، فإن كان هذا الأمر لك خاصة فأمسك عليك فلسنا محتاجين إليك وإن كان حق المؤمنين فليس لك أن تحكم في حقهم دونهم، وإن كان حقنا فإننا لا نرضى منك ببعضه دون بعض. وأما قولك يا عمر (إن رسول الله صلى

الله عليه وآله منا ومنكم)، فإن رسول الله شجرة نحن أغصانها وأنتم جيرانها، فنحن أولى به منكم. وأما قولك (إننا نخاف تفاقم الخطب بكم وبنا)، فهذا الذي فعلتموه أوائل ذلك، والله المستعان.

Al-Abbas spoke. He said, ‘Allah^{-azwj} Blessed and High Sent Mohammed^{-saww} – as you have described – A Prophet^{-saww} and a Guardian for the believers. If you have sought this matter (Caliphate) by the Messenger of Allah^{-saww}, you have taken our right. And if you have sought this by the believers, we are also from the believers. You did not present to us regarding your matter, and you did not consult with us, nor did you tell us about it, and we do not like you due to that.

We are also from the believers, and we are from those that hate you for this. And as for your words, that you will have a share for me in this matter, if this matter is especially for you, you can keep it, for we are not needy of you. And if this matter is the right of the believers, then it is not for you to pass a Judgement in the rights of others. And if this is our right, we are not happy with a part of it without the other parts. And as for your word, O Umar, that the Messenger of Allah^{-saww} is from us and from you, the Messenger of Allah^{-saww} is a tree and we are its branches, and you are in its vicinity, for we are the first ones for it, rather than you. And as for your words that you are afraid it would aggravate the situation between us and them, this is which you have already done earlier, and Allah^{-azwj} is the Helper’.

فخرجوا من عنده وأنشأ العباس يقول: ما كنت أحسب هذا الأمر منحرفاً * عن هاشم ثم منهم عن أبي حسن أليس أول من صلى لقبيلتكم * وأعلم الناس بالآثار والسنن وأقرب الناس عهداً بالني ومن * جبريل عون له في الغسل والكفن من فيه ما في جميع الناس كلهم * وليس في الناس ما فيه من الحسن من ذا الذي ردكم عنه فنعره * ها إن بيعتكم من أول الفتن

They went out from his presence, and Al-Abbas recited a eulogy. He said, ‘Don’t think that this matter will pass away from Hashim, then from Abu Al-Hassan^{-asws}. Was he^{-asws} not the first one to Pray to your Qiblah? And he^{-asws} is the most knowledgeable one of the people, of the effects and the Sunnah, and the nearest of the people, and he^{-asws} was alone with the Prophet^{-saww} being helped by Jibraeel during the washing and the shrouding, and he^{-asws} has all the merits that all the people have put together, and there is nothing in the people what is within him^{-asws} from the merits. I know that, which you have kept away from him. This allegiance of your is the first of the seditions’.⁸

⁸ Kitab Sulaym bin Qays Al-Hilali, H 3

قضايا السقيفة على لسان سلمان الفارسي**3rd Hadith on *Saqifa*: Issues of Al-Saqifa by the tongue of Salman Al-Farsi^{ra}**(1) احتجاج الأنصار على أهل السقيفة**1 – Argumentation of the ‘Al-Ansaar’ against the people of Al-Saqifa-**

وعن أبان بن أبي عياش عن سليم بن قيس قال: سمعت سلمان الفارسي قال: لما أن قبض النبي صلى الله عليه وآله وصنع الناس ما صنعوا جاءهم أبو بكر وعمر وأبو عبيدة بن الجراح فخاصموا الأنصار فخصمهم بحجة علي عليه السلام فقالوا: يا معاشر الأنصار، قريش أحق بالأمر منكم لأن رسول الله صلى الله عليه وآله من قريش، والمهاجرون خير منكم لأن الله بدأ بهم في كتابه وفضلهم وقد قال رسول الله صلى الله عليه وآله: (الأئمة من قريش).

And from Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, ‘I heard Salman Al-Farsy^{ra} say, ‘When the Messenger of Allah^{-saww} passed away, and the people did what they did, Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah antagonised the ‘Al-Ansaar’⁹. They (the ‘Al-Ansaar’) antagonised them by the proof of Ali^{-asws}. So they said, ‘O group of ‘Al-Ansaar’, the Quraysh are more rightful for this matter (Caliphate) than you because the Messenger of Allah^{-saww} is from the Quraysh, and the ‘al-Mahajir’ are better than you because Allah^{-azwj} Began with them in His^{-azwj} Book, and Extolled their preferences, and the Messenger of Allah^{-saww} has said: ‘The Imams^{-asws} will be from the Quraysh’.

كيفية تغسيل النبي صلى الله عليه وآله والصلاة عليه**The manner of the washing of the Prophet^{-saww} and the Prayer over him^{-saww}**

قال سلمان: فأتيت عليا عليه السلام وهو يغسل رسول الله صلى الله عليه وآله. وقد كان رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره. فقال: يا رسول الله، فمن يعينني على ذلك؟ فقال: (جبرائيل). فكان علي عليه السلام لا يريد عضوا إلا قلب له. فلما غسله وحنطه وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة والحسن والحسين عليهم السلام. فتقدم علي عليه السلام وشفقنا خلفه وصلى عليه، وعائشة في الحجرة لا تعلم قد أخذ الله ببصرها. ثم أدخل عشرة من المهاجرين وعشرة من الأنصار، فكانوا يدخلون ويدعون ويخرجون، حتى لم يبق أحد شهد من المهاجرين والأنصار إلا صلى عليه.

Salman^{-ra} said, ‘I^{-ra} came to Ali^{-asws} and he^{-asws} had washed the Messenger of Allah^{-saww}. And the Messenger of Allah^{-saww} had bequeathed to Ali^{-asws} that no one else should wash him^{-saww}. He^{-asws} had said: ‘O Messenger of Allah^{-saww}, who will help me^{-asws} for that?’ He^{-saww} had said: ‘Jibraeel’. Ali^{-asws} had not wanted anyone except for turning him^{-saww}’.

⁹ The helpers, the inhabitants of Al-Medina were called ‘the Al-Ansaar’ the helpers.

When he^{-asws} has washed him^{-saww}, and shrouded him^{-saww}, I^{-ra} entered, along with Abu Dharr^{-ra}, and Al-Miqdad^{-ra}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Ali^{-asws} came forward, and we formed a row behind him^{-asws} and Prayed for him^{-saww}, and Aisha was in the chamber and was unaware, for as Allah^{-azwj} had Taken her vision. Then ten from the 'al-Mahajir'¹⁰ and ten from the 'Al-Ansaar' at a time were entering, and Praying and leaving, until there did not remain anyone who had witnessed from the 'al-Mahajir' and the 'Al-Ansaar', except that he had Prayed for him^{-saww}.

أفراد قلائل بايعوا أبا بكر

A few people paid allegiance to Abu Bakr

قال سلمان الفارسي: فأخبرت عليا عليه السلام - وهو يغسل رسول الله صلى الله عليه وآله - بما صنع القوم، وقلت: إن أبا بكر الساعة لعلى منبر رسول الله صلى الله عليه وآله، ما يرضون يبائعونه بيد واحدة وإنهم ليبائعونه بيديه جميعا بيمينه وشماله فقال علي عليه السلام: يا سلمان، وهل تدري من أول من بايعه علي منبر رسول الله صلى الله عليه وآله؟ قلت: لا، إلا أني رأيته في ظلة بني ساعدة حين خصمت الأنصار، وكان أول من بايعه المغيرة بن شعبه ثم بشير بن سعيد ثم أبو عبيدة الجراح ثم عمر بن الخطاب ثم سالم مولى أبي حذيفة ومعاذ بن جبل. قال عليه السلام: لست أسألك عن هؤلاء، ولكن هل تدري من أول من بايعه حين صعد المنبر؟ قلت: لا، ولكني رأيته شيخا كبيرا يتوكأ على عصاه، بين عينيه سجادة شديدة التشمير، صعد المنبر أول من صعد وخر وهو يبكي ويقول: (الحمد لله الذي لم يمتني حتى رأيتك في هذا المكان، ابسط يدك). فبسط يده فبايعه، ثم قال: (يوم كيوم آدم) ثم نزل فخرج من المسجد. فقال علي عليه السلام: يا سلمان، أتدري من هو؟ قلت: لا، لقد ساءتني مقاتله كأنه شامت بموت رسول الله صلى الله عليه وآله. قال علي عليه السلام: فإن ذلك إبليس لعنه الله.

Salman^{-ra} said, 'I^{-ra} informed Ali^{-asws} of what the people had done whilst he^{-asws} was washing the Messenger of Allah^{-saww}, and I^{-ra} said that, 'Abu Bakr is at this time on the Pulpit of the Messenger of Allah^{-saww}, and the people are not happy with pledging allegiance with one hand, but are pledging their allegiance with both of their hands, right and left'. Ali^{-asws} said: 'O Salman^{-ra}, do you know who was the first one to pledge allegiance to him on the Pulpit of the Messenger of Allah^{-saww}?' I said, 'No, except that I saw him^{-la} in the shade of the Clan of Sa'ida when the 'Al-Ansaar' were excluded, and that the first one who pledged allegiance to him was Al-Mugheira Bin Sha'ba, then Basheer Bin Saeed, then Abu Ubeyda Al-Jarrah, then Umar Bin Al-Khattab, then Saalim Mowla Abu Huzayfa, and Ma'az Bin Jabal.

Ali^{-asws} said: 'I^{-asws} am not asking you about those ones, but do you know the one who was the first one to pledge allegiance to him when he ascended the Pulpit?' I said, 'No, but I^{-ra} saw an old person leaning on a staff, with a severe mark of prostration between his^{-la} eyes, climbed upon the Pulpit first, and came down and said whilst weeping, 'Praise is due to Allah^{-azwj} who did not Cause me^{-la} to die until I^{-la} saw you in this place. Extend your hand!' He extended his hand, and he^{-la} paid allegiance to him, then said, 'This day is like the day of Adam^{-as}', then came down and went out of the Masjid'. Ali^{-asws} said: 'O Salman^{-ra}, do you know who he^{-la} was?' I^{-ra} said, 'No, but his^{-la} talk displeased me^{-ra}, it was as if he^{-la} was gloating at the passing

¹⁰ The emigrants, those who took refuge in Medina after embracing Islam.

away of the Messenger of Allah^{-saww}. Ali^{-asws} said: 'That was Iblees^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}.

إبليس ينتقم بالسقيفة من يوم الغدير

Iblees^{-la} avenged the Day of Al-Ghadeer by Al-Saqifa

أخبرني رسول الله صلى الله عليه وآله: إن إبليس ورؤساء أصحابه شهدوا نصب رسول الله صلى الله عليه وآله يوم غدير خم بأمر الله، وأخبرهم بأني أولى بهم من أنفسهم وأمرهم أن يبلغ الشاهد الغائب. فأقبل إلى إبليس أبالسته ومردة أصحابه فقالوا: (إن هذه الأمة أمة مرحومة معصومة، فما لك ولا لنا عليهم سبيل، وقد أعلموا مفرعهم وإمامهم بعد نبينهم). فانطلق إبليس كئيبا حزينا.

(Ali^{-asws} said) The Messenger of Allah^{-saww} informed me that Iblees^{-la} and the leaders of his^{-la} companions witnessed the Messenger of Allah^{-saww} establish me^{-asws} on the Day of Ghadeer Khum by the Order of Allah^{-azwj}, and informed them that I^{-asws} was higher than their own selves and ordered them that those who have witnessed it should make this reach to those who are not present. The devils and the castaway of Iblees^{-la} came to him^{-la}. They said, 'This community is now a community which is under Mercy and impeccable, there is no way to them for either you^{-la} or for us, and they have come to know their Imam^{-asws} after their Prophet^{-saww}. Iblees^{-la} turned back gloomy and sad.

قال أمير المؤمنين عليه السلام: أخبرني رسول الله صلى الله عليه وآله بعد ذلك وقال: يبايع الناس أبا بكر في ظلة بني ساعدة بعد تخاصمهم بحقتنا وحجتنا. ثم يأتون المسجد فيكون أول من يبايعه على منبري إبليس في صورة شيخ كبير مشمر يقول كذا وكذا. ثم يخرج فيجمع أصحابه وشياطينه وأبالسته فيخرون سجدا فيقولون: (يا سيدنا، يا كبيرنا، أنت الذي أخرجت آدم من الجنة). فيقول: أي أمة لن تضل بعد نبينا؟ كلا، زعمتم أن ليس لي عليهم سلطان ولا سبيل؟ فكيف رأيتوني صنعت بهم حين تركوا ما أمرهم الله به من طاعته وأمرهم به رسول الله وذلك قوله تعالى: (ولقد صدق عليهم إبليس ظنه فاتبعوه إلا فريقا من المؤمنين).

Amir-ul-Momineen^{-asws} said: 'After that, the Messenger of Allah^{-saww} informed me^{-asws}, and said: 'The people will pay allegiance to Abu Bakr in the shade of the Clan of Sa'ida after having quarrelled against our^{-asws} rights and our^{-asws} proofs. Then they will come to Al-Masjid. The first one who will pledge allegiance to him on my^{-saww} Pulpit will be Iblees^{-la} in the form of an old man who will say such and such.

Then he^{-la} would go out and gather his^{-la} companions, and his^{-la} devils, and his^{-la} satans around him^{-la}, who will prostrate before him^{-la} saying, 'O our chief, O our great one, you^{-la} are the one who got Adam^{-as} taken out from the Paradise'. He^{-la} will say, 'Which community did not go astray after its Prophet^{-as}? Never, you thought that I^{-la} would not have authority over them and no way to them? So, how do you see me^{-la} now of what I^{-la} have made them leave what Allah^{-azwj} had Ordered them to do of the obedience, and the Messenger of Allah^{-saww} had ordered them to do'. And that is the Statement of the High^{-azwj}: **"[34:20] And Satan indeed found his calculation true concerning them, for they follow him, all except for a group of true believers"**.

(2) أمير المؤمنين عليه السلام يقيم الحجة على الأجيال

2 – Amir-ul-Momineen^{-asws} established his^{-asws} proof on the generations to come

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أنه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكرة محلقي رؤوسهم معهم سلاحهم ليبايعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدتهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

Salman^{-ra} said, 'When it was night time, Ali^{-asws} made (Syeda) Fatima^{-asws} ride on a mule, and took both of his^{-asws} sons^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws} by their^{-asws} hands. He^{-asws} did not call upon anyone from the people of Badr from the 'al-Mahajir' as well as the 'Al-Ansaar' but he^{-asws} came up to them in their houses. He^{-asws} reminded them of his^{-asws} rights, and called upon them to his^{-asws} help. No one answered his^{-asws} call for this except for forty-four of them. He^{-asws} ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman^{-ra}, 'Who were the four?' He^{-ra} said, 'I^{-ra}, and Abu Dharr^{-ra}, and Miqdad^{-ra} and Zubeyr Bin Al-Awaam'. Then Ali^{-asws} went back to them on the second night and urged them for help. They said, 'Tomorrow morning'. Not one of them came to him^{-asws} except for us. Then he^{-asws} went to them on the third night. No one came to him^{-asws} apart from us'.

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رأى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظايا والأسفار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أولف القرآن وأجمعه).

Ali^{-asws} started collecting the Quran to present it to the people. When he^{-asws} saw their treachery and their lack of loyalty to him^{-asws}, he^{-asws} turned towards the Quran to collect it. He^{-asws} did not come out from his^{-asws} house until he^{-asws} had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he^{-asws} had collected the whole of it, and (was in the process of) writing it by his^{-asws} own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him^{-asws} to come out and pay allegiance to him. Ali^{-asws} sent a message to him: 'I^{-asws} am busy and have taken it upon myself^{-asws} that I^{-asws} shall not put on a robe except for Prayer until I^{-asws} have compiled the Quran and collected it'.

فسكنوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعتها، وليست منه آية إلا وقد أقرأنها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إننا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعوننا إليه ثم دخل علي عليه السلام بيته.

So, they kept quiet from him^{-asws} for a few days. He^{-asws} collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Messenger of Allah^{-saww}. Ali^{-asws} called out in a loud voice: ‘O you people! I^{-asws} Since the passing away of the Messenger of Allah^{-saww}, I have been preoccupied with his^{-saww} washing, then with the Quran, and did not cease until I^{-asws} have collected all of it in this one cloth. There is no Verse that Allah^{-azwj} the High has Sent down on the Messenger of Allah^{-azwj} but I^{-asws} have collected it, and there is no Verse from it except that I^{-asws} have collected it, and there is no Verse from it except that the Messenger of Allah^{-saww} had read it out to me^{-asws} and made known its explanation to me^{-asws}. Then Ali^{-asws} said to them: ‘Lest you say tomorrow that **“[7:172] Surely we were heedless of this”**. Then Ali^{-asws} said to them: ‘Lest you say on the Day of Judgement that I^{-asws} did not call you to help me^{-asws} and did not remind you of my^{-asws} right, and did not call you to the Book of Allah^{-azwj} from its opening up to its end’. Umar said, ‘What we have from the Quran is sufficient for us, but rather, you^{-asws} are calling us to yourself^{-asws}. Then Ali^{-asws} entered his^{-asws} house’.

وقال عمر لأبي بكر: أرسل إلى علي فليبايع، فإننا لسنا في شيء حتى يبايع، ولو قد بايع أمناه. فأرسل إليه أبو بكر: (أجب خليفة رسول الله) فأتاه الرسول فقال له ذلك. فقال له علي عليه السلام: (سبحان الله ما أسرع ما كذبتكم على رسول الله، إنه ليعلم ويعلم الذين حوله أن الله ورسوله لم يستخلفا غيري). وذهب الرسول فأخبره بما قال له.

And Umar said to Abu Bakr, ‘Send a message to Ali^{-asws} to pay allegiance, for there is nothing in this (Caliphate) until he^{-asws} pays allegiance, and if he^{-asws} were to do so, it will be secure’. Abu Bakr sent a message to him^{-asws}, ‘Answer to the Caliph of the Messenger of Allah^{-saww}’. The messenger came and said that to him^{-asws}. Ali^{-asws} replied to him: ‘Glory be to Allah^{-azwj}, with what haste you have forged a lie to the Messenger of Allah^{-saww}, he knows and those that surround him know that the Allah^{-azwj} and His^{-azwj} Messenger^{-saww} did not appoint a Caliph other than myself^{-asws}. The messenger went and informed him (Abu Bakr) of what he^{-asws} had said to him.

قال: اذهب فقل له: (أجب أمير المؤمنين أبا بكر) فأتاه فأخبره بما قال. فقال له علي عليه السلام: سبحان الله ما والله طال العهد فينسى. فوالله إنه ليعلم أن هذا الاسم لا يصلح إلا لي، ولقد أمره رسول الله وهو سابع سبعة فسلموا علي بإمرة المؤمنين. فاستفهم هو وصاحبه عمر من بين السبعة فقالا: أحق من الله ورسوله؟ فقال لهما رسول الله صلى الله عليه وآله: نعم، حقا حقا من الله ورسوله إنه أمير المؤمنين وسيد المسلمين وصاحب لواء الغر المحجلين، يقعده الله عز وجل يوم القيامة على الصراط، فيدخل أوليائه الجنة وأعداءه النار. فانطلق الرسول فأخبره بما قال. قال: فسكتوا عنه يومهم ذلك.

Abu Bakr said, ‘Say to him^{-asws}, ‘Answer to Amir-ul-Momineen Abu Bakr’. He came to him^{-asws}, and informed him of what Abu Bakr had said. Ali^{-asws} said to him: ‘Glory be to Allah^{-azwj}, by Allah^{-azwj} it has not been long and he has forgotten it. By Allah^{-azwj}, he knows that this is a name, which is not correct except for myself^{-asws}, and the Messenger of Allah^{-saww} has ordered it, and he himself was the seventh one who had saluted me^{-asws} as Amir-ul-Momineen. He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, ‘Is this truth from Allah^{-azwj} and His^{-azwj} Prophet^{-saww}?’ The Messenger of Allah^{-saww} said to them: ‘Yes, truth. Truth from Allah^{-azwj} and from His^{-azwj} Messenger^{-saww} that he^{-asws} is Amir-ul-Momineen and the Chief of the Muslims, and the standard bearer, and the resplendent face.

Allah^{-azwj} Mighty and Majestic will Make him^{-asws} to be seated on the Day of Judgement, on the Path. He^{-asws} will make to enter his^{-asws} friends into the Paradise, and his^{-asws} enemies into

the Fire’. The messenger returned and informed him of what he^{-asws} had said. He kept quiet from him on that day.

إتمام الحجة على الأنصار ومطالبتهم بالوفاء ببيعتهم

Completion of the argument on the ‘Al-Ansaar’ and seeking their loyalty by their allegiance -

فلما كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أصحاب رسول الله صلى الله عليه وآله إلا أتاه في منزله، فناشدهم الله حقه ودعاهم إلى نصرته. فما استجاب منهم رجل غيرنا الأربعة، فإنا حلقنا رؤوسنا وبذلنا له نصرتنا، وكان الزبير أشدنا بصيرة في نصرته.

When it was night time, Ali^{-asws} made Fatima^{-asws} ride on a mule, and took the hand of his^{-asws} sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}. There was not a single one from the companions of the Messenger of Allah^{-saww}, but he^{-asws} visited him in his house. He^{-asws} urged them of Allah^{-azwj} and of his^{-asws} rights, and called upon them for his^{-asws} help. No man answered from them except for us four. So we shaved our heads, and expressed our support to him^{-asws}, and Al-Zubeyr was, among us showing the most fervour and support’.

(3) شهادة فاطمة الزهراء عليها السلام هجوم قبائل قريش على بيت الوحي وإحراقه

3 – The testimony of Fatima Al-Zahra^{-asws} at the attack of the tribe of Quraysh on the House of Revelation and burning of it -

فلما رأى علي عليه السلام خذلان الناس إياه وتركهم نصرته واجتماع كلمتهم مع أبي بكر وطاعتهم له وتعظيمهم إياه لزم بيته. فقال عمر لأبي بكر: ما يمنعك أن تبعث إليه فيبايع، فإنه لم يبق أحد إلا وقد بايع غيره وغير هؤلاء الأربعة. وكان أبو بكر أرق الرجلين وأرفقهما وأدهما وأبعدهما غورا، والآخر أفظهما وأغلظهما وأجفاهما. فقال أبو بكر: من نرسل إليه؟ فقال عمر: نرسل إليه قنفذا، وهو رجل فظ غليظ جاف من الطلقاء أحد بني عدي بن كعب.

When Ali^{-asws} saw the Abandonment of the people, their avoidance of supporting him^{-asws}, and their gathering around Abu Bakr and their obedience to him, and revering him, he^{-asws} resorted to staying at his^{-asws} house.

Umar said to Abu Bakr, ‘What is preventing you to send someone to him for the allegiance, for there is no one remaining except that he has paid allegiance apart from him^{-asws} and those four’. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more benign of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr

said, 'Who shall we sent to him^{-asws}?' Umar said, 'We should send to him^{-asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from the freed ones of the Clan of Uday Bin Ka'ab.¹¹

فأرسله إليه وأرسل معه أعوانا وانطلق فاستأذن علي عليه السلام، فأبى أن يأذن لهم. فرجع أصحاب قنفذ إلى أبي بكر وعمر - وهما جالسان في المسجد والناس حولهما - فقالوا: لم يؤذن لنا. فقال عمر: اذهبوا، فإن أذن لكم وإلا فادخلوا عليه بغير إذن فانطلقوا فاستأذنوا، فقالت فاطمة عليها السلام: (أخرج عليكم أن تدخلوا على بيتي بغير إذن). فرجعوا وثبت قنفذ الملعون. فقالوا: إن فاطمة قالت كذا وكذا فخرجنا أن ندخل بيتها بغير إذن. فغضب عمر وقال: ما لنا وللنساء

He sent him, and sent some 'Al-Ansaar' along with him, and they dashed to him^{-asws}. They sought permission from Ali^{-asws} to enter the house. He^{-asws} did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar - and they were both seated in the Masjid, and the people were around them. They said, 'He^{-asws} is not permitting us'. Umar said, 'Go, if he^{-asws} gives you permission, and if not, enter without permission. They rushed across. They sought permission. Fatima^{-asws} said, 'Get out of here all of you that you cannot entered into my^{-asws} house without my^{-asws} permission!' They returned, and Qunfuz the accursed, remained steadfast. They said (to Abu Bakr and Umar), 'Fatima^{-asws} said such and such. She told us to get out of her^{-asws} house, for we entered without permission'. Umar got angry and said, 'What have we to do with the women?'

ثم أمر أناسا حوله أن يحملوا الحطب فحملوا الحطب وحمل معهم عمر، فجعلوه حول منزل علي وفاطمة وابناهما عليهما السلام. ثم نادى عمر حتى أسمع عليا وفاطمة عليهما السلام: (والله لتخرجن يا علي ولتبايعن خليفة رسول الله وإلا أضرمت عليكم بيتك النار) فقالت فاطمة عليها السلام: يا عمر، ما لنا ولك؟ فقال: افتحي الباب وإلا أحرقنا عليكم بيتكم. فقالت: (يا عمر، أما تتقي الله تدخل على بيتي؟) فأبى أن ينصرف. ودعا عمر بالنار فأضرمها في الباب ثم دفعه فدخل فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع عمر السيف وهو في غمده فوجأ به جنبها فصرخت: (يا أبتاه) فرفع السوط فضرب به ذراعها فنادت: (يا رسول الله، لبئس ما خلفك أبو بكر وعمر).

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Ali^{-asws} and Fatima^{-asws}, and their^{-asws} two sons^{-asws}. Then Umar called out until Ali^{-asws} and Fatima^{-asws} heard, 'By Allah^{-azwj}, Come out to us, O Ali^{-asws}, and pay allegiance to the Caliph of the Messenger of Allah^{-saww}, or else we will burn down your^{-asws} house upon you^{-asws}'. Fatima^{-asws} said: 'O Umar, what have you to do with us^{-asws}?' He said, 'Open the door or else we will burn down your^{-asws} house upon you^{-asws}'.

She^{-asws} said: 'O Umar, do you not fear Allah^{-azwj} that you want to enter into my^{-asws} house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Fatima^{-asws} confronted him and shouted: 'O my^{-asws} father^{-saww}, O Messenger of Allah^{-saww}! Umar raised his sword, and it was in its sheath, and hit her^{-asws} with it on her^{-asws} side. She^{-asws} screamed: 'O my^{-asws} father!' He raised the whip. He struck her^{-asws} with it on her^{-asws} arm. She^{-asws} called out: 'O Messenger of Allah^{-saww}! Evil it is what Abu Bakr and Umar have done after you^{-saww}!'

¹¹ He was freed by the Messenger of Allah^{-saww} after the conquest of Mecca.

دفاع علي عليه السلام عن سلب النبوة**Defence of Ali^{-asws} for the descendant of the Prophet-hood**

فوثب علي عليه السلام فأخذ بتلابيبه ثم نثره فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصاه به، فقال: (والذي كرم محمدا بالنبوة - يا بن صهاك - لولا كتاب من الله سبق وعهد عهده إلي رسول الله صلى الله عليه وآله لعلمت إنك لا تدخل بيتي).

Ali^{-asws} leapt up and grabbed him by the collar and pushed him away. He fell and injured his neck and nose. He^{-asws} resolved to kill him. He^{-asws} remembered the statement of the Messenger of Allah^{-saww} and what he^{-saww} had bequeathed to him^{-asws}. he^{-asws} said: 'By the One Who^{-azwj} has Honoured Mohammed^{-saww} with Prophet-hood – O son of Suhaak – had the Book of Allah^{-azwj} not been in front of me^{-asws}, and the pledge, pledged to me^{-asws} by the Messenger of Allah^{-saww}, you would have known that you could not enter my^{-asws} house'.

أبو بكر يصدر أمره بإحراق البيت مرة أخرى**Abu Bakr issues an order to set fire to the house once again**

فأرسل عمر يستغيث، فأقبل الناس حتى دخلوا الدار وثار علي عليه السلام إلى سيفه. فرجع قنفذ إلى أبي بكر وهو يتخوف أن يخرج علي عليه السلام إليه بسيفه، لما قد عرف من بأسه وشدته. فقال أبو بكر لقنفذ: (إرجع، فإن خرج وإلا فافتحم عليه بيته، فإن امتنع فاضرم عليهم بيتهم النار). فانطلق قنفذ الملعون فافتحم هو وأصحابه بغير إذن، وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلا وحالت بينهم وبينه فاطمة عليها السلام عند باب البيت، فضربها قنفذ الملعون بالسوط فماتت حين ماتت وإن في عضدها كمثل الدمليح من ضربته، لعنه الله ولعن من بعث به.

Umar yelled out for help. The people came over until they entered the house, and Ali^{-asws} reached for his^{-asws} sword. Qunfuz returned to Abu Bakr and he feared that Ali^{-asws} would come out to him with his^{-asws} sword, having known of his^{-asws} bravery and determination. Abu Bakr said to Qunfuz, 'Return, and see if he^{-asws} comes out, or else break down his^{-asws} house, and if he^{-asws} still refuses, burn down his^{-asws} house upon him^{-asws}'. Qunfuz the accursed returned. He and his companions entered without permission, and Ali^{-asws} reached for his^{-asws} sword. They got to him^{-asws} first, and they captured him^{-asws}, and they were many of them. Some of them took their swords out, grabbed him^{-asws} and seized him^{-asws}. They put a rope around his^{-asws} neck. Fatima^{-asws} came in between him^{-asws} and them near the door of the house. Qunfuz the accursed struck her^{-asws} with the whip, she fell unconscious like she^{-asws} had died, and on her^{-asws} shoulder was a mark from the whip when she^{-asws} passed away. May Allah^{-azwj} Curse him and the one who sent him'.

(4) بيعة أمير المؤمنين عليه السلام بالجبر والإكراه

4 – “Allegiance” of Amir-ul-Momineen^{-asws} by compulsion and abhorrence

ثم انطلق بعلي عليه السلام يعتل عتلا حتى انتهى به إلى أبي بكر، وعمر قائم بالسيف على رأسه ، وخالد بن الوليد وأبو عبيدة بن الجراح وسالم مولى أبي حذيفة ومعاذ بن جبل والمغيرة بن شعبة وأسيد بن حضير وبشير بن سعيد وسائر الناس جلوس حول أبي بكر عليهم السلاح

Then they dragged Ali^{-asws} in a cruel manner until they ended him^{-asws} up to Abu Bakr, and Umar was standing ready with his sword, and Khalid Bin Waleed, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mowla Abu Huzayfa, and Ma’az Bin Jabal, and Al-Mugheira Bin Shayba, and Aseyd Bin Hazeyr, and Bashir Bin Saeed, and rest of the people were seated around Abu Bakr, ready with their weapons.

الدخول إلى بيت فاطمة عليها السلام بغير إذن**The entry into the House of (Syeda) Fatima^{-asws} without permission**

قال: قلت لسلمان: أدخلوا على فاطمة عليها السلام بغير إذن؟ قال: إي والله، وما عليها من خمار فنادت: (وا أبتاه، وارسلوا الله يا أبتاه فلبث ما خلفك أبو بكر وعمر عيناك لم تتفقا في قبرك) - تنادي بأعلى صوتها - . فلقد رأيت أبا بكر ومن حوله يبكون ويتحببون ما فيهم إلا باك غير عمر وخالد بن الوليد والمغيرة بن شعبة وعمر يقول: إنا لسنا من النساء ورأيهن في شيء.

I said to Salman^{-ra}, ‘They entered into the House of Fatima^{-asws} without permission?’ He^{-ra} said, ‘Yes, by Allah^{-azwj}, and she^{-asws} did not have a veil on her^{-asws}. She^{-asws} called out: ‘O father^{-saww}! O Messenger of Allah^{-saww}! O father^{-saww}! Evil it is what Abu Bakr and Umar are after you^{-saww}, before your^{-saww} eyes did not even close in your^{-saww} grave’ - She^{-asws} had called out in a loud voice. I saw Abu Bakr and those around him crying, and there was none among them except that he wept apart from Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Shayba; and Umar was saying, ‘We have nothing to do with the women and their opinions’.

أمير المؤمنين عليه السلام يقيم الحجة على قريش**Amir-ul-Momineen^{-asws} establishes his^{-asws} argument on the Quraysh**

قال: فانتهاوا بعلي عليه السلام إلى أبي بكر وهو يقول: أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدا. أما والله ما ألوم نفسي في جهادكم، ولو كنت استمكنت من الأريعين رجلا لفرقت جماعتكم، ولكن لعن الله أقواما بايعوني ثم خذلوني. ولما أن بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: يا أبا بكر، ما أسرع ما توثبت على رسول الله بأي حق وبأي منزلة دعوت الناس إلى بيعتك؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله؟

They ended up with Ali^{-asws} to Abu Bakr, and he^{-asws} was saying, 'But, by Allah^{-azwj}, if my^{-asws} sword was present in my^{-asws} hands, you would have known that you would have never arrived at this stage, ever. But, by Allah^{-azwj}, I^{-asws} do not blame myself^{-asws} in fighting against you. And if there had been forty men (in my support) I^{-asws} would have been able to disperse your group, but may Allah^{-azwj} Curse the people who paid allegiance to me^{-asws} and then abandoned me^{-asws}'. When Abu Bakr saw him^{-asws}, he shouted, 'Release him^{-asws}!' Ali^{-asws} said: 'O Abu Bakr, with what ease you have gone against the Messenger of Allah^{-saww}. With what right, and with which status have you called the people to your allegiance?' Did you not pay allegiance to me^{-asws} yesterday by the order of the Messenger of Allah^{-azwj}?'

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: (إن حالت بينك وبينه فاطمة فاضربها) - فأجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنينا من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة.

And Qunfuz did hit Fatima^{-asws} with the whip when she^{-asws} came between him and her^{-asws} husband^{-asws}, and Umar had sent him with a message, 'If Fatima^{-asws} comes between you and him^{-asws}, hit her^{-asws}'. Qunfuz, may Allah^{-azwj} Curse him, forced her^{-asws} to take refuge behind the door of her^{-asws} house, and he pushed it. The ribs on her^{-asws} side broke, and as a result of which (Mohsin^{-asws}) was martyred. She^{-asws} did not cease being bed-ridden as a result, until she^{-asws} passed away from that as a martyr'.

قال: ولما انتهى بعلي عليه السلام إلى أبي بكر انتهره عمر وقال له: بايع ودع عنك هذه الأباطيل فقال عليه السلام له: فإن لم أفعل فما أنتم صانعون؟ قالوا: نقتلك ذلاً وصغاراً فقال عليه السلام: إذا تقتلون عبد الله وأخا رسوله. فقال أبو بكر: أما عبد الله فنعم، وأما أخو رسول الله فما نقر بهذا قال: أتجحدون أن رسول الله صلى الله عليه وآله أخى بيني وبينه؟ قال: نعم. فأعاد ذلك عليهم ثلاث مرات. ثم أقبل عليهم علي عليه السلام فقال: يا معشر المسلمين والمهاجرين والأنصار، أنشدكم الله، أسمعتم رسول الله صلى الله عليه وآله يقول يوم غدیر خم كذا وكذا وفي غزوة تبوك كذا وكذا؟ فلم يدع عليه السلام شيئاً قاله فيه رسول الله صلى الله عليه وآله علانية للعامة إلا ذكرهم إياه. قالوا: اللهم نعم.

When they ended up with Ali^{-asws} to Abu Bakr, Umar rebuked him^{-asws}, 'Pay allegiance, and stay away from these vanities. Ali^{-asws} said: 'And if I^{-asws} do not do this, what will you do?' He said, 'We will kill you^{-asws} with humiliation and degradation'. He^{-asws} said: 'Will you kill the servant of Allah^{-azwj} and the brother of His^{-azwj} Messenger^{-saww}?' Abu Bakr said, 'As for being a servant of Allah^{-azwj}, it is correct, but as for being a brother of the Messenger of Allah^{-saww}, we do not accept it'.

He^{-asws} said: 'Are you denying that the Messenger of Allah^{-saww} established brotherhood between myself^{-asws} and himself^{-saww}?' He said, 'Yes'. He^{-asws} repeated that thrice to him. Then Ali^{-asws} addressed them by saying: 'O group of Muslims, and the 'al-Mahajir' and the 'Al-Ansaar'. I^{-asws} would like you all to swear to Allah^{-azwj}, did you all not hear the Messenger of Allah^{-saww} say on the Day of Ghadeer Khum such and such, and during the expedition of Tabuk, such and such?' He^{-asws} did not leave out anything that the Messenger of Allah^{-saww} had said in the open, except that he^{-asws} reminded them of it. They said, 'Our Allah^{-azwj}, yes'.

أبو بكر يخلق حديثاً لغصب الخلافة

Abu Bakr fabricates a Hadith to usurp the Caliphate

فلما تخوف أبو بكر أن ينصره الناس وأن يمنعوهم بأدبرهم فقال له: كل ما قلت حق قد سمعناه بأذاننا وعرفناه ووعدته قلوبنا، ولكن قد سمعت رسول الله صلى الله عليه وآله يقول بعد هذا: (إنا أهل بيت اصطفانا الله وأكرمنا واختار لنا الآخرة على الدنيا، وإن الله لم يكن ليجمع لنا أهل البيت النبوة والخلافة). فقال علي عليه السلام: هل أحد من أصحاب رسول الله صلى الله عليه وآله شهد هذا معك؟ فقال عمر: صدق خليفة رسول الله، قد سمعته منه كما قال. وقال أبو عبيدة وسالم مولى أبي حذيفة ومعاذ بن جبل: صدق، قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

When Abu Bakr feared that the people might help him^{-asws}, in order to stop them he surprised them by saying to him^{-asws}, ‘All that which you^{-asws} have said is true. We have heard it with our ears, and understood it, and realised it by our hearts, but, I heard the Messenger of Allah^{-saww} say after this that: ‘The People^{-asws} of the Household, Allah^{-azwj} has Chosen us^{-asws} and Honoured us^{-asws}, and has Chosen for us the Hereafter over the world, and that Allah^{-azwj} does not want to gather for us^{-asws}, the People^{-asws} of the Household, the Prophet-hood and the Caliphate together’.

Ali^{-asws} said: ‘Is there anyone from the companions of the Messenger of Allah^{-saww} of this which is with you?’ Umar said, ‘The Caliph of the Messenger of Allah^{-saww} has spoken the truth, I heard from him^{-saww} as he has said’. And Abu Ubeyda, and Saalim Mowla Abu Huzayfa, and Ma’az Bin Jabal said, ‘It is true, we have heard that from the Messenger of Allah^{-saww}’.

أمير المؤمنين عليه السلام يفصح الصحيفة الملعونة

Amir-ul-Momineen^{-asws} exposes the accursed document

فقال لهم علي عليه السلام: لقد وفيتم بصحيفتكم الملعونة التي تعاقدم عليها في الكعبة: "إن قتل الله محمداً أو مات لتزول هذا الأمر عنا أهل البيت". فقال أبو بكر: فما علمك بذلك؟ ما أطلعناك عليها فقال عليه السلام: أنت يا زبير وأنت يا سلمان وأنت يا أبا ذر وأنت يا مقداد، أسألكم بالله وبالأسلام، أما سمعتم رسول الله صلى الله عليه وآله يقول ذلك وأنتم تسمعون: (إن فلانا وفلانا - حتى عد هؤلاء الخمسة - قد كتبوا بينهم كتاباً وتعاهدوا فيه وتعاهدوا أيماناً على ما صنعوا إن قتلتم أو مت)؟ فقالوا: اللهم نعم، قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك لك: (إنهم قد تعاهدوا وتعاهدوا على ما صنعوا، وكتبوا بينهم كتاباً إن قتلتم أو مت أن يتظاهروا عليكم وأن يزووا عنك هذا يا علي).

Ali^{-asws} said to them: ‘You have been faithful to the accursed document which you contracted to him in the Kabah that stated, “If Allah^{-azwj} Kills Mohammed^{-saww} or he^{-saww} passes away, we will keep away this matter (Caliphate) from us the People^{-asws} of the Household”. Abu Bakr said, ‘What is your^{-asws} knowledge of that? We have not informed you^{-asws} of this’. He^{-asws} said: ‘You, O Zubeyr, and you, O Salman^{-ra}, and you, O Abu Dharr^{-ra}, and you, O Miqdad^{-ra}, I^{-asws} ask you for the sake Allah^{-azwj} and for the sake of the Islam, but did you not hear the Messenger of Allah^{-saww} say that, and you were listening: ‘So and so, and so and so – until he^{-saww} counted these five – have written between them a writing, and they have taken an oath in it, if I^{-saww} am killed or were to pass away?’ They said, ‘Our Allah^{-azwj}, yes. We have indeed heard the Messenger of Allah^{-saww} say that to you^{-asws} that they have made an agreement between them

and have vowed to keep to it, and wrote out an agreement among them that if he^{-saww} were to be killed or passed away, they will make appear against you these happenings, O Ali^{-asws}’.

قلت: بأبي أنت وأمي يا رسول الله، فما تأمرني إذا كان ذلك أن أفعل؟ فقال لك: إن وجدت عليهم أعوانا فجاهدهم ونازلهم، وإن أنت لم تجد أعوانا فبائع واحقن دمك. فقال علي عليه السلام: أما والله، لو أن أولئك الأربعين رجلا الذين بايعوني وفوا لي لجاهدتك في الله، ولكن أما والله لا ينالها أحد من عقبكما إلى يوم القيامة.

I said, ‘May my^{-asws} father^{-as} and my^{-asws} mother^{-sa} be sacrificed for you^{-saww}, O Messenger of Allah^{-saww}, so what do you^{-saww} order me^{-asws} to do if that is what they do?’ They said, ‘He^{-saww} said to you^{-asws}: ‘If you^{-asws} find supporters, fight against them, and reject them, and if you^{-asws} do not find any supporters, then pay allegiance and save your^{-asws} blood’. Ali^{-asws} said: ‘But, by Allah^{-azwj}, if those forty men who had paid allegiance to me^{-asws} had been faithful, I^{-asws} would have fought against you in the Way of Allah^{-azwj}, but, by Allah^{-azwj}, neither one of both your offspring will attain it (Caliphate) until the Day of Judgement.

الرد على الحديث المخلوق بكتاب الله تعالى

The refutation of the fabricated Hadith, by the Book of Allah^{-azwj} the High

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما)، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

And what belies your statements to the Messenger of Allah^{-saww} is the Statement of Allah^{-azwj} the High ***“[4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom”***, for the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we^{-asws} are the Children of Ibrahim^{-as}.

دفاع المقداد وسلمان وأبي ذر عن علي عليه السلام

Defence of Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Dharr^{-ra} regarding Ali^{-asws}

فقام المقداد فقال: يا علي، بما تأمرني؟ والله إن أمرتني لأضربن بسيفي وإن أمرتني كففت. فقال علي عليه السلام: كف يا مقداد، واذكر عهد رسول الله وما أوصاك به.

Al-Miqdad^{-ra} stood up and said, ‘O Ali^{-asws}, what is your order for me^{-ra}? By Allah^{-azwj}, if you^{-asws} were to order me^{-ra} so, I^{-ra} would strike by my sword, and if you^{-asws} were to order me so, I^{-ra}

would hold back my^{-ra} hand'. Ali^{-asws} said: 'Hold back, O Miqdad, and remember the oath of the Messenger of Allah^{-saww}, and what he^{-saww} has bequeathed to you^{-ra}'.

فَقَمْتُ وَقَلْتُ: والذي نفسي بيده، لو أني أعلم أني أدفع ضيماً وأعز الله ديناً لوضعت سيفي على عنقي ثم ضربت به قدماً قدماً. أتثبون على أخي رسول الله ووصيه وخليفته في أمته وأبي ولده؟ فابشروا بالبلاء واقتطوا من الرخاء.

I^{-ra} (Salman^{-ra}) stood up and said, 'By the One in Whose^{-azwj} Hand is my^{-ra} soul, if I^{-ra} knew that I^{-asws} could remove injustice and honour the Religion of Allah^{-azwj}, I^{-asws} would have placed my^{-ra} sword on my^{-ra} neck, then would have struck with it step by step. You are pouncing on the brother^{-asws} of the Messenger of Allah^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} Caliph in his^{-azwj} community, and the father of his^{-asws} sons^{-asws}? I give you the news of the afflictions that will cut you off from prosperity'.

وقام أبو ذر فقال: أيتها الأمة المتحيرة بعد نبيها المخذولة بعصيانها، إن الله يقول: (إن الله اصطفى آدم ونوحاً وآل إبراهيم وآل عمران على العالمين ذرية بعضها من بعض والله سميع عليم). وآل محمد الأخلاف من نوح وآل إبراهيم من إبراهيم والصفوة والسلالة من إسماعيل وعترته النبي محمد، أهل بيت النبوة وموضع الرسالة ومختلف الملائكة، وهم كالسماوات المرفوعة والجبال المنصوبة والكعبة المستورة والعين الصافية والنجوم الهادية والشجرة المباركة، أضواء نورها وبورك زيتها. محمد خاتم الأنبياء وسيد ولد آدم، وعلي وصي الأوصياء وإمام المتقين وقائد الغر المحجلين، وهو الصديق الأكبر والفارق الأعظم ووصي محمد ووارث علمه وأولى الناس بالمؤمنين من أنفسهم كما قال الله: (الذي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم وأولو الأرحام بعضهم أولى ببعض في كتاب الله). فقدموا من قدم الله وأخروا من أخر الله واجعلوا الولاية والوراثة لمن جعل الله.

And Abu Dharr^{-ra} stood up and said, 'O you community you surely have gone astray after the Prophet^{-saww}, you have Abandoned (the religion) adapted the way of sins. Surely Allah^{-azwj} has Said **"[4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom"**. And the Progeny^{-asws} of Mohammed^{-saww} are the successors from Nuh^{-as}, and the Children of Ibrahim^{-as} from Ibrahim^{-as}, and the elite, and the dynasty from Ismail^{-as}, and the Family of the Prophet Mohammed^{-saww}, People^{-asws} of the Household of the Prophet-hood, and the Place of the Message and interchange of the Angels, and they^{-asws} are like the raised sky, and the firm mountain, and the veiled Kabah, and the pure spring, and the guiding stars, and the Blessed Tree, illuminating its light, and its oil is blessed.

Mohammed^{-saww} is the last of the Prophets^{-as} and the chief of the children of Adam^{-as}, and Ali^{-asws} is the successor^{-asws} of the successors^{-as}, and the Imam^{-asws} of the pious, and the guide of the resplendent, and he^{-asws} is the Great True one (Al-Siddique Al-Akbar), and the Great Differentiator (Al-Farooq Al-Azam), and the successor^{-asws} of Mohammed^{-saww}, and the inheritor of his^{-saww} knowledge, and the foremost of the believing people than themselves, as Allah^{-azwj} has Said **"[33:6] The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah"**. So, the one who gives them preference has given preference to Allah^{-azwj}, and the one who has disfavoured them has disfavoured Allah^{-azwj}, and make the Wilayah and the inheritance to be to the one^{-asws} whom Allah^{-azwj} has Made it to be in'.

عمر يهدد عليا بالقتل**Umar threatens to kill Ali^{-asws}**

فقام عمر فقال لأبي بكر - وهو جالس فوق المنبر -: ما يجلسك فوق المنبر وهذا جالس محارب لا يقوم فيبايعك؟ أو تأمر به فنضرب عنقه - والحسين والحسين قائمان - فلما سمعا مقالة عمر بكيا، فضمهما عليه السلام إلى صدره فقال: لا تبكيا، فوالله ما يقدران على قتل أبيكما.

Umar stood up. He said to Abu Bakr – and he was seated on top of the Pulpit – ‘What are you sitting on the Pulpit for, and this (man) is seated to battle against you and is not standing up to pay allegiance to you? Or give an order for his neck to be cut off’ – and Al-Hassan^{-asws} and Al-Husayn^{-asws} were standing there – when they^{-asws} heard the words of Umar, they^{-asws} started crying. He^{-asws} embraced them^{-asws} to his^{-asws} chest and said: ‘Do not cry, for by Allah^{-azwj}, they do not have the ability to kill your^{-asws} father^{-asws}’.

دفاع ام أيمن وبريدة عن علي عليه السلام**Defence of Umm Ayman and Bureyda about Ali^{-asws}**

وأقبلت ام أيمن حاضنة رسول الله صلى الله عليه وآله فقالت: (يا أبا بكر، ما أسرع ما أبديتم حسدكم ونفاقكم) فأمر بها عمر فأخرجت من المسجد وقال: ما لنا وللنساء. وقام بريدة الأسلمي وقال: أئنب - يا عمر - على أخي رسول الله وأبي ولده وأنت الذي نعرفك في قريش بما نعرفك؟ أأستما قال لكما رسول الله صلى الله عليه وآله: (انطلقا إلى علي وسلمنا عليه بإمرة المؤمنين)؟ فقلتما: أعن أمر الله وأمر رسوله؟ قال: نعم. فقال أبو بكر: قد كان ذلك ولكن رسول الله قال بعد ذلك: (لا يجتمع لأهل بيتي النبوة والخلافة). فقال: والله ما قال هذا رسول الله، والله لا سكنت في بلدة أنت فيها أمير. فأمر به عمر فنضرب وطرده.

And Umm Ayman^{-sa}, the nurse maid of the Messenger of Allah^{-saww} came forward. She^{-sa} said, ‘O Abu Bakr, with what ease you have begun your envy and your hypocrisy’. Umar ordered for her^{-sa} to be thrown out of the Masjid and said, ‘What have we to do with women’. Bureyda Al-Aslami stood up and said, ‘O Umar, you are pouncing upon Ali^{-asws}, the brother of the Messenger of Allah^{-saww}, and the father of his^{-saww} children^{-asws}, and you are the one about whom we know among the Quraysh what we know? Are you two to whom the Messenger of Allah^{-saww} said: ‘Go to Ali^{-asws} and salute him^{-asws} as Amir-ul-Momineen?’ You both said, ‘Is this the Order of Allah^{-azwj} and His^{-azwj} Messenger^{-saww}?’ He^{-saww} said: ‘Yes’. Abu Bakr said, ‘That is how it was, but the Messenger of Allah^{-saww} said after that: ‘For the People^{-asws} of my^{-saww} Household, the Prophet-hood and the Caliphate will not be gathered together’. He said, ‘By Allah^{-azwj}, the Messenger of Allah^{-saww} did not say this. By Allah^{-azwj} I will not stay in the city in which you are the Emir’. Umar ordered for him to be beaten up and thrown out’.

كيفية بيعة أمير المؤمنين عليه السلام

Manner of the “allegiance” of Amir-ul-Momineen^{-asws}

ثم قال: قم يا ابن أبي طالب فبايع. فقال: فإن لم أفعل؟ قال: إذا والله نضرب عنقك فاحتج عليهم ثلاث مرات، ثم مد يده من غير أن يفتح كفه، فضرب عليها أبو بكر ورضي بذلك منه. فنادى علي عليه السلام قبل أن يبايع - والحبل في عنقه - (يا ابن أم إن القوم استضعفوني وكادوا يقتلونني).

Then he (Umar) said, ‘Arise, O son^{-asws} of Abu Talib^{-asws}, pay allegiance’. He^{-asws} said: ‘If I^{-asws} don’t do it?’ He said, ‘Then, by Allah^{-azwj}, we will cut off your^{-asws} neck’. He said this to him^{-asws} three times, then another one extended his^{-asws} hand and opened his^{-asws} hand. Abu Bakr struck his^{-asws} hand and he was happy with that regarding it. Ali^{-asws} called out, before the allegiance – and the rope was around his^{-asws} neck -: **“[7:150] Son of my mother! surely the people reckoned me weak and had well-nigh slain me”**.

بيعة الزبير وسلمان وأبي ذر والمقداد

Allegiance of Al-Zubeyr, and Salman^{-ra}, and Abu Dharr^{-ra} and Al-Miqdad^{-ra}

وقبل للزبير: بايع، فأبى، فوثب إليه عمر وخالد بن الوليد والمغيرة بن شعبة في أناس معهم، فانتزعوا سيفه من يده فضربوا به الأرض حتى كسروه ثم لبوه. فقال الزبير - وعمر على صدره -: يا ابن صهاك، أما والله لو أن سيفي في يدي لحدت عني). ثم بايع. قال سلمان: ثم أخذوني فوجئوا عنقي حتى تركوها كالسلة، ثم أخذوا يدي وفتلوا فبايعت مكرها. ثم بايع أبو ذر والمقداد مكرهين، وما بايع أحد من الأمة مكرها غير علي عليه السلام وأربعتنا.

And it was said to Al-Zubeyr, ‘Pay allegiance’. He refused. Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Sha’ba were among the people who rushed towards him. They seized his sword from his hand. They struck it on the ground until they broke it, then they held him in a stranglehold. Al-Zubeyr said – and Umar was on his chest – ‘O son of Suhaak, but by Allah^{-azwj}, if my sword was in my hand I would have buried you’. Then he (was forced to) paid allegiance. Salman^{-ra} said, ‘Then they grabbed me^{-ra} and throttle my^{-ra} neck until it was like a commodity. Then they grabbed my^{-ra} hand and twisted it. I^{-ra} unwillingly paid allegiance. Then Abu Dharr^{-ra} and Al-Miqdad paid allegiance unwillingly. No one from the community was forced to paid allegiance (unwillingly) apart from Ali^{-asws} and four of us’.

ولم يكن منا أحد أشد قولا من الزبير، فإنه لما بايع قال: يا ابن صهاك، أما والله لولا هؤلاء الطغاة الذين أعانوك لما كنت تقدم علي ومعي سيفي لما أعرف من جنبك ولؤمك، ولكن وجدت طاعة تقوي بهم وتصلو. فغضب عمر وقال: أتذكر صهاك؟ فقال: ومن صهاك وما يمنعني من ذكرها؟ وقد كانت صهاك زانية، أو تنكر ذلك؟ أو ليس كانت أمة حبشية لجدي عبد المطلب، فزني بها جدك نفيل، فولدت أباك الخطاب فوهبها عبد المطلب لجدي - بعد ما زني بها - فولدته، وإنه لعبد لجدي ولد زنا؟ فأصلح بينهما أبو بكر وكف كل واحد منهما عن صاحبه.

And there was no one from us who was harsher in his words than Al-Zubeyr, for when he paid allegiance, he said, ‘O son of Suhaak, but, by Allah^{-azwj}, were it not for these tyrants who are your ‘Al-Ansaar’ you would not have been able to overcome me and I would have had my

sword with me since I am aware of your cowardice and wickedness, but you have found strength in the tyrants and are on the attack’. Umar got angry and said, ‘You are mentioning Suhaak?’ He said, ‘And who Suhaak, and what prevents me from mentioning her? And Suhaak was an adulteress, or are you denying that? Or was she not from the people of Ethiopia given to my grandfather Abdul Muttalib^{as}? Your grandfather Nufail committed adultery with her and your father Al-Khattab was born as a result. Abdul Muttalib^{as} gifted her to your grandfather – after him (Nufail) having committed adultery with her – and he was born, and he is therefore the slave of my grandfather having been born from adultery? Abu Bakr made peace between the two, and made each of them withhold his hand from his companion.

(5) أصحاب أمير المؤمنين عليه السلام يقيمون الحجة على الغاصبين – كلمة سلمان بعد البيعة

5 – The companions of Amir-ul-Momineen^{asws} establish the argument against the usurpers: The words of Salman^{ra} after the allegiance

قال سليم بن قيس: فقلت لسلمان: أبايعت أبا بكر – يا سلمان – ولم تقل شيئاً؟ قال: قد قلت – بعد ما بايعت –: تباً لكم سائر الدهر أو تدرون ما صنعتم بأنفسكم؟ أصبتم وأخطأتم أصبتم سنة من كان قبلكم من الفرقة والاختلاف، وأخطأتم سنة نبيكم حتى أخرجتموها من معدننا وأهلها. فقال عمر: يا سلمان، أما إذ بايع صاحبك وبايعت فقل ما شئت وافعل ما بدا لك وليقل صاحبك ما بدا له.

Sulaym Bin Qays said, ‘I said to Salman^{ra}, ‘So, you paid allegiance to Abu Bakr, O Salman^{ra}, and did not say anything?’ He^{ra} said, ‘I^{ra} said, after having paid allegiance, ‘Woe unto you for the rest of eternity. Do you know what you have done to yourselves? You are right, and you have erred as well. You are right in that you have chosen the way of those have been before you for sectarianism and infighting, and you have erred from the Sunnah of your Prophet^{saww}, to the extent that you have taken it out from is mine, and its deserving ones^{asws}’. Umar said, ‘O Salman^{ra}, now that your companion^{asws} has paid allegiance and so have you, you can say what you like and do what you like, and your companion^{asws} can say what he^{asws} wants’.

قال سلمان: فقلت: سمعت رسول الله صلى الله عليه وآله يقول: (إن عليك وعلى صاحبك الذي بايعته مثل ذنوب جميع أمته إلى يوم القيامة ومثل عذابهم جميعاً). فقال: قل ما شئت، أليس قد بايعت ولم يقر الله عينيك بأن يليها صاحبك؟ فقلت: أشهد أني قد قرأت في بعض كتب الله المنزل: (إنك – باسمك ونسبك وصفتك – باب من أبواب جهنم) فقالوا لي: قل ما شئت، أليس قد أزالها الله عن أهل هذا البيت الذين اتخذتهم أرباباً من دون الله؟

Salman^{ra} said, ‘I^{ra} said, ‘I^{ra} have heard the Messenger of Allah^{saww} say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, will be the like (carrying) sins of the entire community up to the Day of Judgement, and the like of their entire Punishment’. He said, ‘Say what you like. Have you not paid allegiance, and Allah^{azwj} did not Accept that your^{ra} eyes see it go to your^{ra} companion^{asws}?’ I^{ra} said, ‘I^{ra} testify that I^{ra} have read in some Books of Allah^{azwj} Sent down that you, by your name and your lineage and our characteristics on a door from the door of Hell’. He said to me^{ra}, ‘Say what you like, has not Allah^{azwj} Taken away from the People^{asws} of this Household whom you^{ra} have taken as lords besides Allah^{azwj}?’

فقلت له: أشهد أني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الآية: (فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت الله نامتك، أيها العبد، يابن اللخناء فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكنت. فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيء نزل فيه، وكل شيء سمعته من رسول الله صلى الله عليه وآله فيه وفي صاحبه. فلما رأي عمر قد سكنت قال لي: إنك له لمطيع مسلم.

I^{ra} said to him, ‘I^{ra} bear witness that I^{ra} have heard the Messenger of Allah^{-saww} say, and I^{ra} asked him^{-saww} about this Verse “[89:25] But on that day shall no one chastise with (anything like) His chastisement, [89:26] And no one shall bind with (anything like) His binding”, he^{-saww} informed me^{-ra} that it means you’. Umar said, ‘Silence, silence, may Allah^{-azwj} Make you sleep (die), O slave, O son of the evil-tongued’.

Ali^{-asws} said: ‘I^{-asws} give you^{-ra} a vow, O Salman^{-ra}, keep quiet’. Salman^{-ra} said, ‘By Allah^{-azwj}, had Ali^{-asws} not ordered me^{-ra} to keep quiet, I^{ra} would have informed him of everything that had Come down regarding him, and everything that I^{ra} have heard from the Messenger of Allah^{-saww} regarding him and his companion’. When Umar saw me^{-ra} that I^{ra} have observed silence, he said to me^{-ra}, ‘You^{-ra} are an obedient submitter to him^{-asws}’.

كلمة أبي ذر بعد البيعة

The words of Abu Dharr^{-ra} after the allegiance

فلما أن بايع أبو ذر والمقداد ولم يقولوا شيئاً قال عمر: يا سلمان، ألا تكف كما كف صاحبك؟ والله ما أنت بأشد حبا لأهل هذا البيت منهما ولا أشد تعظيماً لحقهم منهما، وقد كفا كما ترى وبايعا. فقال أبو ذر: يا عمر، أفتعيرنا بحب آل محمد وتعظيمهم؟ لعن الله - وقد فعل - من أبغضهم واقترب عليهم وظلمهم حقهم وحمل الناس على رقابهم ورد هذه الأمة القهقري على أدبارها. فقال عمر: آمين لعن الله من ظلمهم حقهم لا والله ما لهم فيها من حق وما هم فيها وعرض الناس إلا سواء. قال أبو ذر: فلم خاصمتهم الأنصار بحقهم وحجتهم؟

When Abu Dharr^{-ra} and Al-Miqdad^{-ra} paid allegiance without having said a word, Umar said, ‘O Salman^{-ra}, why did you not leave off like these two companions of yours? By Allah^{-azwj}, you^{-ra} are not stronger in your^{-ra} love of the People^{-asws} of this Household that these two^{-ra}, nor stronger in respecting them^{-asws} that these two^{-ra}, and they^{-ra} held back as you^{-ra} have seen, and paid allegiance. Abu Dharr^{-ra} said, ‘Are you taunting us^{-ra} with the love of the Progeny^{-asws} of Mohammed^{-saww}?’

May Allah^{-azwj} Curse (you) – and He^{-azwj} did Curse – the one who harbours hatred towards them^{-asws}, and fabricates to them^{-asws}, and does injustice on their^{-asws} rights, and make the people to attack their^{-asws} necks, and revert this community back on its prior beliefs’. Umar said, ‘Amen, may Allah^{-azwj} Curse the one who is unjust on their^{-asws} rights. No, by Allah^{-azwj}, there is nothing in this for them^{-asws} of their^{-asws} rights, and they^{-asws} do not have in this but except for equality with the people’. Abu Dharr^{-ra} said, ‘Why did you then antagonise the ‘Al-Ansaar’ by their rights and their arguments?’

كلمة أمير المؤمنين عليه السلام بعد البيعة

Words of Amir-ul-Momineen^{-asws} after the allegiance

فقال علي عليه السلام لعمر: يابن صهاك، فليس لنا فيها حق وهي لك ولا بن آكلة الذبان؟ فقال عمر: كف الان يا أبا الحسن إذ بايعت، فإن العامة رضوا بصاحبي ولم يرضوا بك فما ذنبي؟ فقال علي عليه السلام: ولكن الله عز وجل ورسوله لم يرضيا إلا بي، فابشر أنت وصاحبك ومن اتبعكما ووازركما بسخط من الله وعذابه وخزيه. ويلك يابن الخطاب، لو ترى ماذا جنيت على نفسك لو تدري ما منه خرجت وفيما دخلت وما ذا جنيت على نفسك وعلى صاحبك؟ فقال أبو بكر: يا عمر، أما إذ قد بايعنا وآمنا شره وفتكه وغائلته فدعه يقول ما شاء.

Ali^{-asws} said to Umar: ‘O son of Suhaak, there is no right for us^{-asws} in this (Caliphate), and it is for you, and the son of the one who used to eat swarms of flies? Umar said, ‘Be silent now, O Abu Al-Hassan^{-asws} since you^{-asws} have now paid allegiance. Since the general public are happy with my companion and are not happy with you^{-asws}, so what is my fault?’ Ali^{-asws} said: ‘But, Allah^{-azwj} Mighty and Majestic, and His^{-azwj} Messenger^{-saww} were never happy except with me^{-asws}. Receive news that you, and your companion, and the one who followed the two of you, and strengthened you two, of the Wrath of Allah^{-azwj} and His^{-azwj} Punishment, and shame. Woe be unto you, O son of Al-Khattab, can you not see what you have gained for yourself, and what you have come out of and into what you have entered, and what you have done for yourself and your companion?’ Abu Bakr said, ‘O Umar, but he^{-asws} has paid allegiance to us, and we are safe from its evil, and its calamity. Let him^{-asws} say what he^{-asws} wants to’.

أصحاب الصحيفة الملعونة في تابوت جهنم

The companions of the accursed agreement are in the Fire of Hell

فقال علي عليه السلام: لست بقاتل غير شيعة واحد. أذكركم بالله أيها الأربعة – يعنيني وأبا ذر والزيبر والمقداد –: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الآخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

Ali^{-asws} said: ‘I^{-asws} am not going to say apart from one thing. I^{-asws} remind you four’ – meaning myself (Salman^{-ra}), and Abu Dharr^{-ra}, and Al-Zubeyr and Al-Miqdad^{-ra} – ‘I^{-asws} heard the Messenger of Allah^{-saww} say that: ‘There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah^{-azwj} Intends to increase the heat of Hell, He^{-azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat’.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم – وأنتم شهود به – عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والآخر نصر النصارى، وإبليس سادسهم. وفي الآخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاهدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

Ali^{-asws} said: ‘I^{-asws} asked the Messenger of Allah^{-saww} about them – and you four are witness to it – about the former ones, he^{-saww} said: ‘But as for the former ones, it is the son^{-as} of Adam^{-as} who killed his brother^{-as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{-as} about his^{-as} Lord^{-azwj}, and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{-la} is the sixth of them.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you^{-asws} O my^{-saww} brother, and they will make appear to you^{-asws} after me^{-saww}, this one and this one, until he^{-saww} named them and counted them for us. Salman^{-ra} said, ‘We said, ‘You^{-asws} have spoken the truth, we testify that we have heard that from the Messenger of Allah^{-saww}’.

كلمة رسول الله صلى الله عليه وآله في عثمان والزبير

Words of the Messenger of Allah^{-saww} regarding Usman and Al-Zubeyr

فقال عثمان: يا أبا الحسن، أما عندك وعند أصحابك هؤلاء حديث في؟ فقال علي عليه السلام: بلى، سمعت رسول الله يلعنك مرتين ثم لم يستغفر الله لك بعد ما لعنك. فغضب عثمان ثم قال: ما لي وما لك ولا تدعني على حال، عهد النبي ولا بعده. فقال علي عليه السلام: نعم، فأرغم الله أنفك. فقال عثمان: فوالله لقد سمعت من رسول الله صلى الله عليه وآله يقول: (إن الزبير يقتل مرتدا عن الإسلام) قال سلمان: فقال علي عليه السلام لي – فيما بيني وبينه –: صدق عثمان، وذلك أنه يباعدني بعد قتل عثمان وينكث بيعتي فيقتل مرتدا.

Usman said, ‘O Abu Al-Hassan^{-asws}, but is there with you^{-asws} and with these companions of yours^{-asws} a Hadith regarding myself?’ Ali^{-asws} said: ‘Yes, I^{-asws} heard the Messenger of Allah^{-saww} curse you twice, then did not seek Forgiveness from Allah^{-azwj} for you after having cursed you’. Usman got angry, then said, ‘What is it to me and what is it to you^{-asws} that you^{-asws} do not leave me to myself, neither in the era of the Prophet^{-saww}, nor after him^{-saww}’.

Ali^{-asws} said: ‘Yes, may Allah^{-azwj} Grind your nose’ (Humiliate you). Usman said, ‘By Allah^{-azwj}, I have heard from the Messenger of Allah^{-saww}, he^{-saww} said that: ‘Al-Zubeyr will be killed as an apostate from Islam’. Salman^{-ra} said, ‘Ali^{-asws} said to me^{-ra} – just between me^{-ra} and him^{-asws} – Usman spoke the truth, and that he will pay allegiance to me^{-asws} after the killing of Usman, and will break the allegiance and will be killed as an apostate.

إرتد الناس بعد الرسول صلى الله عليه وآله إلا أربعة

Apostasy of the people after the Messenger of Allah^{-saww}, except for four

قال سلمان: فقال علي عليه السلام: (إن الناس كلهم ارتدوا بعد رسول الله صلى الله عليه وآله غير أربعة). إن الناس صاروا بعد رسول الله صلى الله عليه وآله بمنزلة هارون ومن تبعه ومنزلة العجل ومن تبعه. فعلي في شبه هارون وعتيق في شبه العجل وعمر في شبه السامري.

Salman^{-ra} said, ‘Ali^{-asws} said that: ‘The whole of the people turned apostate, after the Messenger of Allah^{-saww}, except for four’. After the Messenger of Allah^{-saww}, the people became at the position of Haroun^{-as} and the ones who followed him^{-as}, and the position of the calf and the ones who followed it. As for Ali^{-asws}, he^{-asws} was in the position of Haroun^{-as}, and Ateeq (Abu Bakr) was in the position of the calf, and Umar was in the position of Al-Samiri¹².

وسمعت رسول الله صلى الله عليه وآله يقول: ليجيئن قوم من أصحابي من أهل العلية والمكانة مني ليمروا على الصراط. فإذا رأيتهم ورأوني وعرفتهم وعرفوني اختلجوا دوني. فأقول: أي رب، أصحابي أصحابي فيقال: ما تدري ما أحدثوا بعدك، إنهم ارتدوا على أدبارهم حيث فارقتهم. فأقول: بعدا وسحقا.

And I^{-ra} heard the Messenger of Allah^{-saww} say: ‘There will come a group of my^{-saww} companions from the people who used to be held in high regard and position with me^{-saww}, to cross over the Bridge. They will see me^{-saww}, and I^{-saww} will see them, and I^{-saww} will recognise them and they will recognise me^{-saww}. They will be taken away from me^{-saww}. I^{-saww} will say: ‘O Lord^{-azwj}, my^{-saww} companions, my^{-saww} companions!’ He^{-azwj} will Say: ‘Don’t you^{-saww} know what they did after you^{-saww}, they turned back on their backs as soon as you^{-saww} parted from them’. I^{-saww} will say: ‘Be distant and get crushed’.

وسمعت رسول الله صلى الله عليه وآله يقول: لتتركبن أمتي سنة بني إسرائيل حذو النعل بالنعل وحذو القذة بالقذة، شبرا بشبر وذراعا بذراع وباعا بباع، حتى لو دخلوا جحرا لدخلوا فيه معهم. إن التوراة والقرآن كتبه ملك واحد في رق واحد بقلم واحد، وجرت الأمثال والسنن سواء.

And I^{-ra} heard the Messenger of Allah^{-saww} say: ‘My^{-saww} community will adopt the way of the Children of Israel, like the slipper follows the slipper, step by step, inch by inch, and cubit by cubit, to the extent that if they entered into a hole, so will they along with them. The Torah and the Quran were written by one Angel, in one Parchment, with one Pen, and the Parables and the Sunnah became the same’.

¹² The one who incited children of Israel to worship the calf which he created by his own hands

(6) إبليس ومؤسس السقيفة يوم القيامة

6 – Hadith Iblees^{-la} and the founder of Al-Saqifa on the day of Judgement

عن أبان بن أبي عياش عن سليم بن قيس الهلالي، قال: سمعت سلمان الفارسي يقول: إذا كان يوم القيامة يؤتى إبليس مزموما بزمام من نار، ويؤتى بزفر مزموما بزمامين من نار فينطلق إليه إبليس فيصرخ ويقول: ثكلتك أمك، من أنت؟ أنا الذي فتن الأولين والآخرين وأنا مزموم بزمام واحد وأنت مزموم بزمامين فيقول: أنا الذي أمرت فأطعت، وأمر الله فعصي.

From Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali who said, ‘I heard Salman Al-Farsy^{-ra} say: ‘When it will be the Day of Judgement, Iblees^{-la} will be brought chained with a rein of Fire, and they will come with Zafar (Umar) chained with two reins of Fire.

Iblees^{-la} will rush towards him. He^{-la} will scream at him saying, ‘May your mother be bereft of you, who are you? I^{-la} am the one who corrupted the former ones and the later ones, and I^{-la} have been chained with one rein of Fire while you have been chained with two reins of Fire’.

He will say, ‘I am the one who issued the orders and was obeyed, and I disobeyed the Order of Allah^{-azwj}’.

السقيفة لأبي بكر وعمر**The Saqifa of Abu Bakr and Umar**

فتظاهروا على علي عليه السلام، فاحتج عليهم بما قال رسول الله صلى الله عليه وآله فيه وما سمعته العامة. فقالوا: صدقت، قد قال ذلك رسول الله صلى الله عليه وآله ولكن قد نسخه فقال: (إنا أهل بيت أكرمنا الله عز وجل واصطفانا ولم يرض لنا بالدنيا، وإن الله لا يجمع لنا النبوة والخلافة) فشهد بذلك أربعة نفر: عمر وأبو عبيدة ومعاذ بن جبل وسالم مولى أبي حذيفة، فشبهوا على العامة وصدقوهم وردوهم على أدبارهم وأخرجوها من معدنهما من حيث جعلها الله. واحتجوا على الأنصار بحقنا وحجتنا فعدوها لأبي بكر. ثم ردها أبو بكر إلى عمر يكافيه بها.

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

الشورى لعثمان**The consultation of Usman**

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

Then Umar established a 'Shura'¹³ consisting of six persons (in the matter of Caliphate). They collared it on Abdul Rahman. Then Ibn Awf (Abdul Rahman) made it (Caliphate) to go to Usman on the condition that he would return it back to him. Usman betrayed him, and Ibn Awf (Abdul Rahman) slandered him as an infidel and an ignorant one during his lifetime. His children (Abdul Rahman's) thought that Usman had poisoned him, which (led to his) death.

لما ذا لم يقيم أمير المؤمنين عليه السلام بالسيف في قضايا السقيفة**Why Amir-ul-Momineen^{-asws} did not make a stand with the sword during the issues of Al-Saqifa**

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

Ash'as Bin Qays said that he was angered from his^{-asws} words - : 'So, what prevented you^{-asws}, O Ibn Abu Talib^{-asws}, when allegiances were given to the brother of Taym Bin Marat (Abu Bakr), and the brother of the Clan of Udayy Bin Ka'ab (Umar), and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you^{-asws} have never preached us with a sermon - since you^{-asws} came to Al-Iraq - except that you^{-asws} have said in it, before you^{-asws} came down from your^{-asws} Pulpit: 'By Allah^{-azwj}, I^{-asws} am the highest of the people than the people themselves, and I^{-asws} have not ceased to be an oppressed one since Allah^{-azwj} Captured Muhammad^{-saww}. So what prevented you^{-asws} to strike by your^{-asws} sword to do away with being oppressed?'

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

¹³ Nomination

Page 48 of 73

إقدام أمير المؤمنين عليه السلام لمحاربة أبي بكر وعمر

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

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

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

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

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

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

Al-Ash'as said, 'That is what Usman did. He sought help of the people and called them to his help. So when he could not find helpers, he held back his hand until he was killed as an oppressed person. Ali^{-asws} said; 'Woe be unto you O Ibn Qays, the people – when they overpowered me^{-asws} and considered me^{-asws} to be weak, and almost killed me^{-asws} – had they said to me^{-asws}, 'We will kill you^{-asws} regardless', I^{-asws} would have stopped them from killing me^{-asws} even though I^{-asws} would not have found anyone (for help) apart from myself^{-asws}, but they said to me, 'If you^{-asws} give allegiance, we will hold back our hands from you^{-asws}, and will honour you^{-asws}, and consider you^{-asws} as a near one, and will give you^{-asws} preference, and if you^{-asws} do not do it, we will kill you^{-asws}'. So when I^{-asws} did not find anyone (for help) I^{-asws} was forced for allegiance, and my^{-asws} allegiance to him (that way when he forcefully touched my^{-asws} hand) does not make his falsehood to be true nor does it obligate any of his rights (upon me^{-asws}). When the people said to Usman, 'Leave it (Caliphate) and we will hold back from you', had he left it he would not have been killed, but he said, 'I will not leave it'.

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

عثمان أعان على قتل نفسه

Usman helped in his own killing

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

Woe be unto you, O Ibn Qays, Usman's position cannot be void of two situations; either he called upon the people for his help but they did not help him, or the people called upon him to offer their help but he prevented them from helping him. So it was not permissible for him to prevent the Muslims to help a guiding Imam^{-asws}, who is guided one, and who did neither innovate nor did he ever help an innovator. And it was evil what he did when he prevented them, and evil was what they did (to kill him) after having obeyed him, but it was his oppression and his bad personality that made them judge that he was not deserving of help due to his cruelty and rulings against the Book and the Sunnah.

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

And there were with Usman – from his family and friends and companions – more than four thousand men. And had he so desired, he could have refrained by them to do it (killing him).

So why did he prevent them from helping him? And had I found, on the day that the allegiance was paid to the brother of Taym (Abu Bakr), forty men obedient to me^{-asws}, I^{-asws} would have fought them, and on the day of the allegiance to Umar and Usman. Nay, because I^{-asws} was (forced to) pay allegiance, and a person like me^{-asws} does not break his allegiance.

مواقف أمير المؤمنين عليه السلام في الحروب

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

ويلك يا بن قيس، كيف رأيته صنعت حين قتل عثمان إذ وجدت أعواناً؟ هل رأيته مني فشلاً أو تأخراً أو جبناً أو تقصيراً في وقعي يوم البصرة وهم حول جملهم. الملعون من معه، الملعون من قتل حوله، الملعون من رجع بعده لا تائباً ولا مستغفراً، فإنهم قتلوا أنصاري وكننوا بيعتي ومثلوا بعاملي وبغوا علي. وسرت إليهم في اثني عشر ألفاً وهم نيف على عشرين ومائة ألف، فنصرني الله عليهم وقتلهم بأيدينا وشفى صدور قوم مؤمنين.

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

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

O Ibn Qays, how did you see me^{-asws} at the occurrence of Siffeen¹⁴, and what Allah^{-azwj} Killed from them by our hands, fifty thousand in one place who proceeded to the Fire. And how did you see me^{-asws} on the day of Nahrwaan¹⁵, when I^{-asws} met the renegades and they were attaching themselves, on that day, to a religion which strayed them in the life of this world and they were reckoning that they were acting in a good way? So, Allah^{-azwj} Killed them by our hands in one place and they proceeded to the Fire. Not even ten of them remained, and they did not even kill ten of the believers.

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

¹⁴ War which took place at the place of Siffeen

¹⁵ War at the place of Nahrwaan

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

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

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

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

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

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

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

Religion of Muhammad^{-saww}, and on the Creed of Ibrahim^{-as} until they met Allah^{-azwj}. May Allah^{-azwj} have Mercy on them^{-ra}.

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

O Ibn Qays, by the One^{-azwj} Who split the grain and Created the species, had those forty of them who had paid allegiance to me^{-asws} been faithful to me^{-asws}, and came up to my^{-asws} door with shaved heads, before the allegiance to Ateeq (Abu Bakr) was forced upon my^{-asws} neck, I^{-asws} would have confronted them, and left their judgement to Allah^{-azwj} Mighty and Majestic. And had I^{-asws} found helpers, before the allegiance to Usman, I^{-asws} would have confronted them and left their judgement to Allah^{-azwj}. So, Ibn Awf made it (Caliphate) to go to Usman, and made a deal with him for it to remain between the two of them, and that he shall return it back to him at the time of his death, and after my^{-asws} (forced) allegiance to them, there was no way of fighting against them’.

الشيعة، النواصب، المستضعفون

The Shiites, the Nasibis, the Weak ones

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

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

He^{-asws} said to him: ‘As for the truth, by Allah^{-azwj}, it is with me^{-asws}, O Ibn Qays, as I^{-asws} have said. And none from the community will perish except for the Nasibis, and the Breakers (of the allegiance), and the stubborn, and the deniers, and the obstinate ones. So, as for the one who adheres to the Oneness (Al-Tawheed), and accepts Muhammad^{-saww}, and the Islam, and does not exit from the nation, and does not perpetrate injustices against us^{-asws}, and does not establish enmity to us^{-asws}, and they have doubts in the Caliphate, and do not recognise its deserving ones^{-asws}, and its governors, and did not recognise our^{-asws} Wilayah, but did not establish enmity against us^{-asws}, so those are the weak Muslims, there is hope for the Mercy of Allah^{-azwj} for them, and there is fear for their sins (whether they will be Forgiven or not)’.

قال أبان: قال سليم بن قيس: فلم يبق يومئذ من شيعة علي عليه السلام أحد إلا تهلل وجهه وفرح بمقاتلته، إذ شرح أمير المؤمنين عليه السلام الأمر وباح به وكشف الغطاء وترك التقية. ولم يبق أحد من القراء ممن كان يشك في الماضين ويكف عنهم ويدع البراءة منهم ورعا وتأثما إلا استيقن واستبصر وحسن

رأيه وترك الشك يومئذ والوقوف. ولم يبق حوله ممن أبى بيعته إلا على وجه ما بويع عليه عثمان والماضون قبله إلا رئي ذلك في وجهه وضاق به أمره وكره مقالته. ثم إنه استبصر عامتهم وذهب شكهم.

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

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

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

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

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

عمار وحذيفة في فتنه السقيفة**Ammar and Huzayfa during the ‘Fitna’ of Al-Saqifa**

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

I said, ‘May Allah^{-azwj} Keep you well, how come Ammar and Huzayfa hesitated in their affairs after the Messenger of Allah^{-saww}, when they had both seen them (companions of Al-Uqba)?’ He^{-ra} said, ‘They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard the Messenger of Allah^{-saww} saying that. So they said, ‘Perhaps this matter happened after the first one. So they doubted with the doubters, except that these two repented and understood, and were safe’.

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

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

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

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

مشاهدات معاوية في السقيفة والدليل على صدق

Views of Mu'awiya' regarding Al-Saqifa and the evidence on truth

ما أتوني به ورقوه إلي: أنا قد رأيته بأعيننا، فلا نحتاج أن نسأل من ذلك غيرنا، رأيته حملت امرأتك فاطمة على حمار وأخذت بيد ابنك الحسن والحسين - إذ بويح أبو بكر - فلم تدع أحدا من أهل بدر وأهل السابقة إلا دعوتهم واستنصرتهم عليه فلم تجد منهم إنسانا غير أربعة: سلمان وأبو ذر والمقداد والزبير.

What they have come with and presented to me, is what I have seen you^{-asws} with my own eyes, so I do not need to ask about that from others. I saw you^{-asws} make your^{-asws} wife Fatima^{-asws} to ride upon a mule, and took the hands of your^{-asws} sons Al-Hassan^{-asws} and Al-Husayn^{-asws} - when they had paid allegiance to Abu Bakr - so you^{-asws} did not leave out anyone from the people of Badr, and the former ones, except that you called upon them for their help. You^{-asws} did not find among them any humans apart from four - Salman^{-ra}, and Abu Dharr^{-ra}, and Al-Miqdad^{-ra}, and Al-Zubeyr.

لعمري لو كنت محقا لأجابوك وساعدوك ونصروك، ولكن ادعيت باطلا وما لا يقرون به. وسمعتك أذناي وأنت تقول لأبي سفيان - حين قال لك: (غلبت يا أبي طالب على سلطان ابن عمك، ومن غلبك عليه أذل أحياء قريش تيم وعدي) ودعاك إلى أن ينصرك - فقلت: (لو وجدت أعوانا أربعين رجلا من المهاجرين والأنصار من أهل السابقة لناهضت هذا الرجل)، فلما لم تجد غير أربعة رهط بايعت مكرها.

By my life, if you^{-asws} were on truth, they would have answered you^{-asws} and supported you^{-asws} and helped you^{-asws}, but your^{-asws} claim was false and they did not accept it. And I heard you^{-asws} with my own ears and you^{-asws} said to Abu Sufyan - when he said to you, 'They have overcome the kingdom of the son^{-saww} of your^{-asws} uncle^{-as}, O son of Abu Talib^{-asws}, and the ones who have overcome you^{-asws} are the disgraced tribes of Quraysh; Taym and Ady', and he claimed that he will help you - so you^{-asws} said: 'If I^{-asws} find as helpers, forty men from the Emigrants and the helpers, from the former ones, I^{-asws} would resist this man'. So, when you^{-asws} did not find any apart from a group of four, you^{-asws} paid allegiance abhorrently'.

* 7 * كتاب أمير المؤمنين عليه السلام جوابا لمعاوية

7 – Letter of Amir-ul-Momineen^{-asws} in answer to Mu'awiya'

قال: فكتب إليه أمير المؤمنين عليه السلام: بسم الله الرحمن الرحيم، أما بعد، فقد قرأت كتابك فكثير تعجبي مما خطت فيه يدك وأطنت فيه من كلامك، ومن البلاء العظيم والخطب الجليل على هذه الأمة أن يكون مثلك يتكلم أو ينظر في عامة أمرهم أو خاصته، وأنت من تعلم وابن من تعلم وأنا من قد علمت وابن من قد علمت وسأجيبك فيما قد كتبت بجواب

(Sulaym) said, 'So Amir-ul-Momineen^{-asws} wrote to him: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Having said that, I^{-asws} have read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you

are whose son you are, and I^{-asws} the one you have known and you know whose son^{-asws} I^{-asws} am, and I^{-asws} am answering you what you have written, with the answer.

لا أظنك تعقله أنت ولا وزيرك ابن النابغة عمرو، الموافق لك كما وافق شن طبقة، فإنه هو الذي أمرك بهذا الكتاب وزينه لك، وحضركما فيه إبليس ومردة أصحابه.

I^{-asws} do not think that you are saying it, nor your Vizier Ibn Naabagat Amro, who is as compatible for you just as the layers are, for he is the one who ordered you to write this letter and has decorated himself to you, and Iblees^{-la} was present with you two along with his^{-la} outcast companions.

والله لقد أخبرني رسول الله صلى الله عليه وآله وعرفني أنه رأى على منبره اثني عشر رجلا، أئمة ضلال من قريش يصعدون منبر رسول الله صلى الله عليه وآله وينزلون على صورة القرد، يردون أمتهم على أدبارهم عن الصراط المستقيم. قد خبرني بأسمائهم رجالا وكم يملك كل واحد منهم واحد بعد واحد. عشرة منهم من بني أمية ورجلان من حيين مختلفين من قريش، عليهما مثل أوزار الأمة جميعا إلى يوم القيامة ومثل جميع عذابهم. فليس من دم يهراق في غير حقه ولا فرج يغشى حراما ولا حكم يغير حق إلا كان عليهما وزره.

By Allah^{-azwj}, the Rasool Allah^{-saww} has informed me, and made it known to me that he^{-saww} saw twelve men upon his^{-saww} Pulpit, being imams of misguidance from the Quraysh, ascending the Pulpit of the Rasool Allah^{-saww} and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He^{-saww} informed me^{-asws} of their names, man after man, and for how long they will be ruling for, each one of them after the other. Ten of them are from the Clan of Umayya, and two men from different tribes of Quraysh. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued but its sin will be upon these two (Abu Bakr and Umar).

وسمعه يقول: (إن بني أبي العاص إذا بلغوا ثلاثين رجلا جعلوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

And I^{-asws} heard him^{-saww} say that: 'When the Clan of Abu Al-Aas reaches to thirty men, they will take the Book of Allah^{-azwj} to deceive by, and the servants of Allah^{-azwj} under their authority, and the wealth of Allah^{-azwj} for their own.

وقال رسول الله صلى الله عليه وآله: يا أخي، إنك لست كمثلني. إن الله أمرني أن أصدع بالحق وأخبرني أنه يعصمني من الناس وأمرني أن أجاهد ولو بنفسي، فقال: (جاهد في سبيل الله لا تكلف إلا نفسك)، وقال: (حرض المؤمنين على القتال)، فكنت أنا وأنت المجاهدين.

And the Rasool Allah^{-saww} said: 'O my^{-saww} brother^{-asws}, your^{-asws} situation is not like mine^{-saww}, in that Allah^{-azwj} has Ordered me^{-asws} that I^{-saww} should declare the truth and Informed me^{-saww} that He^{-azwj} will Protect me^{-saww} from the people, and Ordered me^{-saww} that I^{-saww} should struggle even though I^{-saww} may be alone. So He^{-azwj} Said: **"[4:84] Fight then in Allah's way; this is not imposed on you except In relation to yourself"**, and Said: **"and rouse the believers to fight"**, for I^{-saww} and you^{-asws} are the Holy Warriors.

وقد مكثت بمكة ما مكثت لم أؤمر بقتال، ثم أمرني الله بالقتال لأنه لا يعرف الدين إلا بي ولا الشرائع ولا السنن والأحكام والحدود والحلال والحرام. وإن الناس يدعون بعدي ما أمرهم الله به وما أمرتهم فيك من ولايتك وما أظهرت من حجتك، متعمدين غير جاهلين ولا اشتبه عليهم فيه، ولا سيما لما أتوك قبل مخالفة ما أنزل الله فيك.

And I^{-saww} have stayed at Mecca (for the duration) I^{-saww} stayed, then Allah^{-azwj} Ordered me^{-saww} for the fighting because the Religion could not be recognised except by me^{-saww}, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me^{-saww}, will leave what Allah^{-azwj} has Ordered them for, and what He^{-azwj} Ordered them regarding you^{-asws} from your^{-asws} Wilayah, and what has been made apparent from your^{-asws} arguments, deliberately, not out of ignorance or their doubts with regards to you^{-asws}, in particular their opposition to what Allah^{-azwj} had Sent down regarding you^{-asws} beforehand.

فإن وجدت أعوانا عليهم فجاهدهم وإن لم تجد أعوانا فاكفف يدك واحقن دمك فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق وإلا فدع، وإن استجابوا لك ونابذوك فجاهدهم، وإن لم تجد أعوانا فكف يدك واحقن دمك

So, if you^{-asws} were to find helpers against them, fight them, and if you^{-asws} do not find helpers, restrain your^{-asws} hand, and save your^{-asws} blood, for if you^{-asws} oppose them, they will kill you^{-asws}. And if they follow you^{-asws} and obey you^{-asws}, carry them towards the truth, otherwise let them be. If they respond to you^{-asws} by opposing you^{-asws}, so oppose them and fight them. And if you^{-asws} do not find helpers, so restrain your^{-asws} hand and save your^{-asws} blood.

واعلم أنك إن دعوتهم لم يستجيبوا لك فلا تدعن أن تجعل الحجة عليهم. إنك يا أخي لست مثلي، إني قد أقمت حجتك وأظهرت لهم ما أنزل الله فيك وإنه لم يعلم أي رسول الله وأن حقي وطاعتي واجبان حتى أظهرت لك، فإني كنت قد أظهرت حجتك وقمت بأمرك، فإن سكنت عنهم لم تأثم وإن حكمت ودعوت لم تأثم، غير أنني أحب أن تدعوهم وإن لم يستجيبوا لك ولم يقبلوا منك.

And know that if you^{-asws} call them and they do not answer you^{-asws} do not let them be if you^{-asws} have already established the argument against them. You^{-asws}, O my^{-saww} brother, are not (in a situation) like mine^{-saww}. I^{-saww} have established your^{-asws} argument and manifested to them what Allah^{-azwj} has Sent down regarding you^{-asws}, and they do not know that I^{-saww} am the Rasool Allah^{-saww} and that my^{-saww} rights and obedience to me^{-saww} are both Obligatory until I^{-saww} manifested it to you^{-asws}, for I^{-saww} had already manifested your^{-asws} argument, and established it with your^{-asws} command. So if you^{-asws} are silent from them, you^{-asws} will not be sinning, and that if you^{-asws} were to order them and call them you^{-asws} will (still) not be sinning, but I^{-saww} would love it if you^{-asws} call them even though they do not respond to you^{-asws} and do not accept from you^{-asws}.

ويتظاهر عليك ظلمة قريش، فإني أخاف عليك إن ناهضت القوم ونابذتهم وجاهدتم من غير أن يكون معك فئة أعوان تقوي بهم أن يقتلوك فيطفا نور الله ولا يعبد الله في الأرض، والتقوية من دين الله ولا دين لمن لا تقية له.

And the Quraysh will exhibit injustice to you^{-asws}, so I^{-saww} fear for you^{-asws} that the people will reject you and you^{-asws} should only oppose them and fight against them when you^{-asws} find helpers with you^{-asws} by whom you^{-asws} can strengthen by, otherwise they will try to eliminate you^{-asws}. So they would attempt to extinguish the Light of Allah^{-saww} so that there will be no

one worshipping Allah^{-azwj} in His^{-azwj} earth, and the dissimulation is from the Religion of Allah^{-azwj}, and there is no Religion to the one who has no dissimulation for him.

وإن الله قد قضى الفرقة والاختلاف بين هذه الأمة، ولو شاء لجمعهم على الهدى ولم يختلف اثنان منهم ولا من خلقه ولم يتنازع في شيء من أمره ولم يحدد المفضول ذا الفضل فضله، ولو شاء عجل منهم النعمة وكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره. والله جعل الدنيا دار الأعمال وجعل الآخرة دار الثواب والعقاب، (ليجزى الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى). فقلت: شكرا لله على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

And that Allah^{-azwj} has Judged that there be sects and differences in this community, and had He^{-azwj} so Desired, He^{-azwj} would have Gathered them on Guidance and no two from them would have differed, nor would anyone from His^{-azwj} creatures would have disputed with regards to anything from His^{-azwj} Commands, and the lower ones would not have struggled against the preferred ones for their preferences.

And had He^{-azwj} so Desired, He^{-azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah^{-azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. ***"[53:31] Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best"***. So I^{-saww} said: 'Thanks be to Allah^{-azwj} for His^{-azwj} Favours, and I^{-asws} observe patience on His^{-azwj} afflictions and submit to them, and I^{-saww} am pleased with His^{-azwj} Judgement'.

ثم قال صلى الله عليه وآله: يا أخي، أبشر فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت وزيري وأنت وارثي، وأنت تقاتل على سنتي، وأنت ممي بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه أهله وتظاهروا عليه وكادوا أن يقتلوه.

Then he^{-saww} said: 'O my^{-saww} brother^{-asws}, receive good news for your^{-asws} life and your^{-asws} passing away are with me^{-saww}, and you^{-asws} are my^{-saww} successor^{-asws}, and you^{-asws} are my^{-saww} Vizier, and you^{-asws} are my^{-saww} inheritor, and you^{-asws} will fight upon my^{-saww} Sunnah, and you^{-asws} are from me^{-asws} of the status which Haroun^{-as} had from Musa^{-asws}, and for you^{-asws}, with Haroun^{-as} is the best example when his^{-as} people considered him^{-as} to be weak, and overcame him^{-as} and had plotted to kill him^{-as}.

فصبر لظلم قريش إياك وتظاهروا عليك فإنها ضغائن في صدور قوم، أحقاد بدر وترات أحد. وإن موسى أمر هارون حين استخلفه في قومه إن ضلوا فوجد أعوانا أن يجاهدوهم بهم، وإن لم يجد أعوانا أن يكف يده ويحتم دمه ولا يفرق بينهم. فافعل أنت كذلك، إن وجدت عليهم أعوانا فجاهدوهم وإن لم تجد أعوانا فاكفف يدك واحتم دمك، فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق.

So observe patience to the injustice of the Quraysh towards you^{-asws} and what they will be coming up against you^{-asws}, for there are grudges in the hearts of the people, the malice of Badr and the animosities of Ohad. And that Musa^{-as} had ordered Haroun^{-as} when he^{-as} left him^{-as} behind among his^{-as} people that if they go astray and he^{-as} find helpers he^{-as} should fight against them by these (helpers), but if he^{-as} does not find helpers then he^{-as} should restrain his^{-as} hand and save his^{-as} blood, and not create differences among them. So you^{-asws} should do like that, and if you^{-asws} find helpers against them, so fight against them, and if you^{-asws} do not find helpers, so you^{-asws} should restrain your^{-asws} hand and save your^{-asws} blood, for

if you^{-asws} confront them, they will kill you^{-asws}, and if they follow you^{-asws}, and obey you^{-asws}, carry them to the truth.

واعلم أنك إن لم تكف يدك وتحقق دمك إذا لم تجد أعوانا أتخوف عليك أن يرجع الناس إلى عبادة الأصنام والجحود بأني رسول الله، فاستظهر الحجة عليهم وادعهم ليهلك الناصبون لك والباغون عليك ويسلم العامة والخاصة.

And know that if you^{-asws} do not restrain your^{-asws} hand and save your^{-asws} blood when you^{-asws} do not find helpers for yourself^{-asws}, I^{-saww} fear for you^{-asws} that the people will revert back to worshipping the idols and will dispute that I^{-saww} am the Rasool Allah^{-saww}. So, show the arguments against them and call them, so that those who are *Nasibis* (hate you^{-asws}) and the rebels against you^{-asws} will be destroyed, whilst the general public and certain people will remain safe.

فإذا وجدت يوما أعوانا على إقامة الكتاب والسنة فقاتل على تأويل القرآن كما قاتلت على تنزيله، فإنما يهلك من الأمة من نصب نفسه لك أو لأحد من أوصيائك بالعداوة، وعادى وجحد ودان بخلاف ما أنتم عليه.

So, the day you^{-asws} find helpers for establishing the Book and the Sunnah, fight them over the explanation of the Quran just as I^{-saww} fought over its Revelation. But, the one from the community who harbours hatred towards you^{-asws} (the Nasibis), or towards any one^{-asws} from your^{-asws} successors^{-asws} by being inimical will perish, for they would have made it to be a Religion all that which opposes you^{-asws}.

ولعمري يا معاوية، لو ترحمت عليك وعلى طلحة والزبير ما كان ترحمي عليكم واستغفاري لكم ليحق باطلا، بل يجعل الله ترحمي عليكم واستغفاري لكم لعنة وعذابا.

And by my^{-asws} life, O Mu'awiya', if I^{-asws} were to invoke Mercy upon you and upon Talha and Al-Zubeyr, my^{-asws} invocation towards you and my^{-asws} seeking of Forgiveness for you would not make falsehood to be truth, but Allah^{-azwj} would Make my^{-asws} invocation to you and my seeking of Forgiveness for you to be a Curse and a Punishment.

وما أنت وطلحة والزبير بأحق جرمًا ولا أصغر ذنبًا وأهون بدعة وضلالة ممن استنالك ولصاحبك الذي تطلب بدمه ووطئا لكم ظلمنا أهل البيت وحملاكم على رقابنا، فإن الله يقول: (ألم تر إلى الذين أوتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

And neither are you, or Talha and Al-Zubeyr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us^{-asws}, the People^{-asws} of the Household, and burdened you upon our^{-asws} necks, for Allah^{-azwj} has Said ***"[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. [4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. [4:53] Or have they a share in the kingdom? But then they would not give to people***

even the speck in the date stone. [4:54] Or do they envy the people for what Allah has given them of His grace?', so we^{-asws} are the people and we^{-asws} are the envied ones'.

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا)، فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتكروونه في آل محمد؟

Allah^{-azwj} Mighty and Majestic Says **"[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient to burn"**, so the Great Kingdom is that Allah^{-azwj} Made Imams^{-asws} to be among them, the one who obeys them^{-asws} has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws} has disobeyed Allah^{-azwj}, and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim^{-as}, and are denying it with regards to the Progeny^{-asws} of Muhammad^{-saww}?

يا معاوية: فإن تكفر بما أنت وصاحبك ومن قبلك من طغاة الشام واليمن والأعراب، أعراب ربيعة ومضر جفاة الأمة، فقد وكل الله بها قوما ليسوا بها بكافرين

O Mu'awiya', so if you are denying it along with your companions, and the ones before you from the tyrants of Syria, and Yemen, and the Bedouins, the Bedouins of Rabi'a (a tribe) and Muzar (a tribe), the betrayers of the community, so Allah^{-azwj} has Empowered by it a people who will not be denying it.

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عسى.

O Mu'awiya', the Quran is 'Haq' (a Truth), and 'Noor' (a Light), and a Guidance, and a Mercy, and a Healing for the believers, and the ones who do not believe in their ears and accept, so it is a blindness to them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

O Mu'awiya', Allah^{-azwj} Majestic is His^{-azwj} Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He^{-azwj} has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His^{-azwj} Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I^{-asws} heard from the Rasool Allah^{-saww} say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"**, The ones^{-asws} firmly rooted in knowledge are us^{-asws}, the Progeny^{-asws} of Muhammad^{-saww}.

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah^{-azwj} Ordered the rest of the community that they should say **“[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding.”** And that they should submit to us^{-asws} and refer their knowledge to us^{-asws}, and Allah^{-azwj} has Said **“[4:83] and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it”**, they^{-asws} are the ones who should be asked about it and sought.

آيتان نزلتا في معاوية

Two Verses Descended regarding Mu'awiya'

لعمري لو أن الناس – حين قبض رسول الله صلى الله عليه وآله – سلموا لنا واتبعونا وقلدونا أمورهم لأكلوا من فوقهم ومن تحت أرجلهم، ولما طمعت فيها أنت يا معاوية فما فاتهم منا أكثر مما فاتنا منهم.

By my^{-asws} life, had the people – when the Rasool Allah^{-saww} passed away – submitted to us^{-asws}, and followed us^{-asws}, and emulated us^{-asws} (done our^{-asws} Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Mu'awiya', when you desired for the caliphate, it did not harm us^{-asws} as much as the harm we^{-asws} are going to get from them (referring to what would happen afterwards, shahadat of all Imams^{-asws}).

ولقد أنزل الله في وفيك خاصة آية من القرآن تتلوها أنت ونظراؤك على ظاهرها ولا تعلمون تأويلها وباطنها، وهي في سورة الحاقة: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا) إلى قوله: (وأما من أوتي كتابه بشماله) إلى آخر الآية، وذلك أنه يدعى بكل إمام ضلالة وإمام هدى ومع كل واحد منهما أصحابه الذين يابعهو فيدعى بي ويدعى بك.

And Allah^{-azwj} has Sent down Verses from the Quran regarding myself^{-asws} and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah **“[69:19] Then as to him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning”** (Please note that half of the above Verse is now in Surah Al-Inshiqaaq) up to His^{-azwj} Words **“[69:25] And as for him who is given his book in his left hand”** up to the end of the Verse, and that He^{-azwj} will Call every imam of misguidance and every Imam^{-asws} of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He^{-azwj} will Call them (my^{-asws} companions) with me^{-asws} and He^{-azwj} Call them (your companions) with you.

يا معاوية، وأنت صاحب السلسلة الذي يقول: (يا ليتني لم أوت كتابيه ولم أدر ما حسابيه) إلى آخر القصص، والله لقد سمعت ذلك من رسول الله صلى الله عليه وآله يقول فيك، وكذلك كل إمام ضلالة كان قبلك ويكون بعدك له مثل ذلك من خزي الله وعذابه.

O Mu'awiya', and you are **the companion in the chains (69:32)** who will be saying **“[69:25] O would that my book had never been given me: [69:26] And I had not known what my account was”** up to the end of the story (the Verses following this one). By Allah^{-azwj}, I^{-asws}

have heard that from the Rasool Allah^{-saww} speaking about you, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah^{-azwj} and of His^{-azwj} Punishment.

آية نزلت في بني أمية

Verse Revealed regarding the Clan of Umayya

ونزل فيكم قول الله عز وجل: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن)، وذلك حين رأى رسول الله صلى الله عليه وآله اثني عشر إماماً من أئمة الضلالة على منبره يردون الناس على أدبارهم القهقري، رجالان من حيين مختلفين من قريش وعشيرة من بني أمية، أول العشرة صاحبك الذي تطلب بدمه وأنت وابنك وسبعة من ولد الحكم بن أبي العاص، أولهم مروان، وقد لعنه رسول الله صلى الله عليه وآله وطرده وما ولد حين استمع لنساء رسول الله صلى الله عليه وآله.

And regarding you Descended the Statement of Allah^{-azwj} Mighty and Majestic “[17:60] and **We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well**”, and that was when the Messenger saw (in a dream) twelve imam from the imams of misguidance upon his^{-saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Quraysh, and ten from the Clan of Umayya.

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A’as, the first of them being Marwaan. And the Rasool Allah^{-saww} has cursed him, and expelled him along with his son when they were intently listening in to the (conversations) of the wives of the Rasool Allah^{-saww}.

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثواباً. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصويحبك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلاً اتخذوا كتاب الله دخلاً وعباد الله خولاً ومال الله دولاً).

O Mu'awiya', for us^{-asws}, the People^{-asws} of the Household, Allah^{-azwj} has Chosen the Hereafter instead of the world, and Allah^{-azwj} was not Pleased with the world as a Reward for us^{-asws}. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool Allah^{-saww} say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah^{-azwj} to deceive by, and the servants of Allah^{-azwj} as their followers, and the wealth of Allah^{-azwj} for their own'.

يا معاوية، إن نبي الله زكريا نشر بالمنشار ويحى ذبح وقتله قومه وهو يدعوهم إلى الله عز وجل، وذلك لهوان الدنيا على الله. إن أولياء الشيطان قدما حاربوا أولياء الرحمن، قال الله: (إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين يأمرون بالقسط من الناس فبشرهم بعذاب أليم).

O Mu'awiya', the Prophet^{-as} of Allah^{-azwj} Zakariya^{-as} was sawn by a chainsaw, and Yahya^{-as} was slaughtered, and his^{-as} people killed him^{-as}, and he^{-as} was calling them to Allah^{-azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah^{-azwj}. The friends of Satan^{-la} have always been at war with the friends of the Beneficent^{-azwj}. Allah^{-azwj} Says “[3:21] **Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement**”.

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمتي سيخضبون لحيتي من دم رأسي، وإني مستشهد، وستلي الأمة من بعدي، وأنك ستقتل ابني الحسن غدرا بالسهم، وأن ابنك يزيد لعنه الله سيقول ابني الحسين، يلي ذلك منه ابن الزانية.

O Mu'awiya', the Rasool Allah^{-saww} has informed me^{-asws} that his^{-asws} community will dye my^{-asws} beard with the blood from my^{-asws} head, and I^{-asws} will be martyred, and after me^{-asws} the community will follow you, and you will kill my^{-asws} son Al-Hassan^{-asws} treacherously by poison, and that your son Yazeed, may Allah^{-azwj} Curse him, will kill my^{-asws} son^{-asws} Al-Husayn^{-asws}, that (deed) will be carried out by the son of a whore.

إخباره عليه السلام عن تسلط بني أمية على الأمة

His^{-asws} news about the domination of the Clan of Umayya over the community

وأن الأمة سيليهها من بعدك سبعة من ولد أبي العاص وولد مروان بن الحكم وخمسة من ولده تكملة اثني عشر إماما قد رآهم رسول الله صلى الله عليه وآله يتواثبون على منبره تواتب القردة، يردون أمتي عن دين الله على أدبارهم القهقري، وأنهم أشد الناس عذابا يوم القيامة. وأن الله سيخرج الخلافة منهم برايات سود تقبل من الشرق، يذلهم الله بهم ويقتلهم تحت كل حجر.

And that the community, after you will flow on to seven from the sons of Abu Al-A'as, and five from the sons of Marwan Bin Al-Hakam, thereby completing the twelve Imams that the Rasool Allah^{-saww} had seen jumping upon his^{-saww} Pulpit like the jumping of the monkeys, reverting the community from the Religion of Allah^{-azwj} backwards upon its heels, and upon them will be the severest Punishment on the Day of Judgement. And that Allah^{-azwj} will Take the Caliphate out from them by the black flags coming from the East. Allah^{-azwj} will Humiliate them (Clan of Umayya) by them, and they will kill them under every stone.

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

News from Amir-ul-Momineen^{-asws} about the appearance of the Imam Al-Mahdi^{-asws}

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو النائر بدم أبيه.

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{-azwj} has Removed leniency and mercy, whose maternal

uncles will be from dogs, it is as if I^{-asws} can see him and had I^{-asws} so wished, I^{-asws} would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

So they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{-asws} sons^{-asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{-asws} know his^{-asws} name, and how old he^{-asws} will be on that day, and his^{-asws} signs. And he^{-asws} will be from the sons^{-asws} of my^{-asws} son^{-asws} Al-Husayn^{-asws} who will be killed by your son Yazeed, and he^{-asws} will avenge the blood of his^{-asws} father^{-asws}.

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا بريا عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فرقوا فلا فوت وأخذوا من مكان قريب)

He^{-asws} will go to Mecca, and the commander of the army (opposing him^{-asws}) will kill a pure man from my^{-asws} sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I^{-asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. So when they enter Al-Bayda, the earth will spread out and Allah^{-azwj} will Make it to swallow them up. Allah^{-azwj} Mighty and Majestic has Said ***"[34:51] And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place"***.

- قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقلب الله وجهه من قبل قفاه.

He^{-asws} said: '(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركا بهم. فيدخل المهدي الكعبة ويكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

And Allah^{-azwj} will Send for Al-Mahdi^{-asws} a people. He^{-azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{-azwj}, I^{-asws} know their names, and the name of their Emir (leader), and where their rides will stop. So Al-Mahdi^{-asws} will enter the Kabah, and he^{-asws} will be crying and praying. Allah^{-azwj} Mighty and Majestic has Said: ***'Amma Ya Jeebo isterra Izajaa "[27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth."*** This is exclusively for us^{-asws}, the People^{-asws} of the Household. (This Verse is frequently used for asking for health and recovering from hardships by Muslims)

هدف أمير المؤمنين عليه السلام من مراسلاته لمعاوية

The objective of Amir-ul-Momineen^{-asws} from the correspondence with Mu'awiya'

أما والله يا معاوية، لقد كتبت إليك هذا الكتاب وإني لأعلم أنك لا تنتفع به، وأنت ستفرح إذا أخبرتك أنك ستلي الأمر وابنك بعدك، لأن الآخرة ليست من بالك وأنت بالآخرة لمن الكافرين. وستندم كما ندم من أسس هذا الأمر لك وحملك على رقابنا حين لم تنفعه الندامة.

But, by Allah^{-azwj}, O Mu'awiya', I^{-asws} have written to you this letter, and I^{-asws} know that you will not benefit by it, and you will be happy when I^{-asws} informed you that you will have the command, and your son after you, because the Hereafter is not in your mind, and without (securing) the Hereafter you are from the deniers (Kafir). And you will regret just like the one who gave you the command regretted it, and burdened you upon our^{-asws} necks, but his regret will not benefit him.

ومما دعاني إلى الكتاب إليك بما كتبت به: إني أمرت كاتبني أن ينسخ ذلك لشيعة ورؤوس أصحابي لعل الله أن ينفعهم بذلك، أو يقرأه واحد ممن قبلك فيخرجه الله به وبنا من الضلالة إلى الهدى ومن ظلمك وظلم أصحابك وفتنتهم، وأحببت أن أحتج عليك.

And from what I^{-asws} have been invited to write to you with what I^{-asws} have written, I^{-asws} ordered my scribe to make a copy of that for my^{-asws} Shiites, and the chiefs of my^{-asws} friends, and it is for Allah^{-azwj} to Make them to benefit by that, or if anyone from before you were to read it, so Allah^{-azwj} will Take them by it and by us^{-asws}, out from straying and into the Guidance, and from your injustices and the injustices of your companions and their strife, And I^{-asws} preferred to argue against you'.

* 8 * جواب معاوية الأخير إلى أمير المؤمنين عليه السلام

فكتب إليه معاوية: (هنيئاً لك يا أبا الحسن تملك الآخرة، وهنيئاً لنا تملك الدنيا)

8 – The final-answer of Mu'awiya' to Amir-ul-Momineen^{-asws}

So Mu'awiya' wrote to him^{-asws}, 'Congratulations to you^{-asws}, O Abu Al-Hassan^{-asws} for the Kingdom of the Hereafter, and congratulations to us for our kingdom in the world.¹⁶

¹⁶ Kitab Sulaym Ibn Qais Al-Hilali, H 25

APPENDIX

The accursed agreement and the treaty in the Kabah

الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاهدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزوروا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير، وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

The accursed agreement and the treaty in the Kabah

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

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

ندامة الصحابة لتقصيرهم في حق أمير المؤمنين عليه السلام

Remorse of the companions for neglecting the right of Amir-ul-Momineen^{-asws} (Taqseer of Amir-ul-Momineen^{-asws})

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

So most of them said these words, 'we reconsidered the matter after that and we remembered the words of the Prophet^{-saww} – and we heard: 'Allah^{-azwj} Loves four of my^{-saww} companions and Ordered me^{-saww} for their love and that the Paradise is eagerly awaiting them'. So we said, 'Who are they, O Messenger of Allah^{-saww}?' He^{-saww} said: 'My^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, Ali^{-asws} bin Abu Talib^{-asws}, and Salman Al-Farsy^{-ra}, and

Abu Dharr^{-ra}, and Al-Miqdad Bin Al-Aswad^{-ra}. And we seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj} from what we have done and come up with.

وقد سمعنا رسول الله صلى الله عليه وآله يقول قولاً لم نعلم تأويله ومعناه إلا خيراً. قال صلى الله عليه وآله: ليردن علي الحوض أقوام من صحبني ومن أهل المكانة مني والمنزلة عندي، حتى إذا وقفوا على مراتبهم ورأوني اختلسوا دوني وأخذ بهم ذات الشمال. فأقول: يا رب، أصحابي أصحابي فيقال لي: إنك لا تدري ما أحدثوا بعدك، إنهم لم يزالوا مرتدين على أديبارهم القهقري منذ فارقتهم.

And we have heard from the Messenger of Allah^{-saww} saying certain words that we do not understand its explanation except as good. He^{-saww} said: ‘A group of my^{-saww} companions will come to me^{-saww} at the Fountain, and they will be those who had status with me^{-saww} and a position, until they will pause in accordance with their ranks, and they will see me^{-saww} and come nearer to me^{-saww}. They will be grabbed and sent to the left. I^{-saww} will say: ‘O Lord^{-azwj}, my^{-saww} companions, my^{-saww} companions! It will be said to me^{-saww}: ‘You^{-saww} don’t know what they have done after you^{-saww}. They did not cease to be apostates, turning on their backs, going backwards since you^{-saww} separated from them’.

ولعمرنا، لو أنا - حين قبض رسول الله صلى الله عليه وآله - سلمنا الأمر إلى علي عليه السلام وأطعناه وتابعناه وبايعناه لرشدنا واهتدينا ووقفنا، ولكن الله قضى الاختلاف والفرقة والبلاء، فلا بد من أن يكون ما علم الله وقضى وقدر.

And as for our affairs, had we – since the passing away of the Messenger of Allah^{-saww} – submitted our affairs to Ali^{-asws} and obeyed him^{-asws}, and followed him^{-asws}, and paid allegiance to him^{-asws}, he^{-asws} would keep us on the right path, and guided us, and made us to be successful,

However, Allah^{-azwj} Ordained it (in order to test the righteous ones) that there should be differentiation, and (due to that people are divided into) the sects and the (subjected to) afflictions. Thus it had to take place, as it was in the Knowledge of Allah^{-azwj} and the fate and the destiny (as per actions of the nation).

أصحاب الصحيفة وأصحاب العقبة

COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA

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

Sulaym Bin Qays said, ‘I saw Abu Dharr^{-ra} at Al-Rabza when Usman exiled him^{-ra}, and he^{-ra} bequeathed to Ali^{-asws} with regards to his^{-ra} family and his^{-ra} belongings. Someone said to him, ‘If only you had bequeathed to Amir-ul-Momineen Usman’. He^{-ra} said, ‘I^{-ra} have bequeathed

to the Amir-ul-Momineen^{-asws} who is the true Amir-ul-Momineen, Ali^{-asws} Bin Abu Talib^{-asws}. We had greeted him^{-asws} as Amir-ul-Momineen in the era of the Messenger of Allah^{-saww} by the Order of Allah^{-azwj}. He^{-saww} said to us: 'Greet my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and my^{-saww} guardian of every believer after me^{-saww}, as Amir-ul-Momineen, for he^{-asws} is reason by which the earth is in a tranquil state, if you were to lose him^{-asws} the earth would refuse to carry its inhabitants.

فرأيت عجل هذه الأمة وسامريها راجعا رسول الله صلى الله عليه وآله ثم قال: حق من الله ورسوله؟ فغضب رسول الله صلى الله عليه وآله ثم قال: (حق من الله ورسوله، أمرني الله بذلك). فلما سلمنا عليه أقبلنا على أصحابهما معاذ وسالم وأبي عبيدة - حين خرجا من بيت علي عليه السلام من بعد ما سلمنا عليه - فقالا لهم: ما بال هذا الرجل، ما زال يرفع خسيصة ابن عمه وقال أحدهما: إنه ليحسن أمر ابن عمه وقال الجميع: ما لنا عنده خير ما بقي علي

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

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

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

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

I said, 'May Allah^{-azwj} Keep you well, inform me about the twelve (12) companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger of Allah^{-saww}, when did that happen?' He^{-ra} said, 'At Ghadeer Khum, when the Messenger of Allah^{-saww} was returning from the Farewell Pilgrimage'. I said, 'May Allah^{-azwj} Keep you well, do you know them?' He^{-ra} said, 'Yes, by Allah^{-azwj}, all of them'. I said, 'From where did you^{-ra} come to know them and the Messenger of Allah^{-saww} had told Huzayfa to keep it a secret?' He^{-ra} said, 'Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar'. I said, 'Can you name them for me?' He^{-ra} said, 'Five (5) companions of the agreement, and five (5) companions of the consultative council, and Amr Bin Al-Aas and Mu'awiya'.

عمار وحذيفة في فتنه السقيفة**Ammar and Huzayfa during the 'Fitna' of Al-Saqifa**

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

I said, 'May Allah^{-azwj} Keep you well, how come Ammar and Huzayfa hesitated in their affairs after the Messenger of Allah^{-saww}, when they had both seen them (companions of Al-Uqba)?' He^{-ra} said, 'They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard the Messenger of Allah^{-saww} saying that. So they said, 'Perhaps this matter happened after the first one. So they doubted with the doubters, except that these two repented and understood, and were safe'.

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

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

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

Then I met Huzayfa at Mada'in - I travelled to him from Al-Kufa - so I mentioned to him what Abu Dharr^{-ra} had said. He said, 'Glory be to Allah^{-azwj}, Abu Dharr^{-ra} is more truthful and righteous than to narrate something from the Messenger of Allah^{-saww} than anyone else'.¹⁷

¹⁷ Kitab Sulaym Ibn Qais Al-Hilali, H. 20

كلام معاذ بن جبل وما رآه عند الموت**Speech of Ma'az bin Jabal-and what he saw at the time of death**

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

From Abaan who said, 'I heard Sulaym say, 'I heard Abdul Rahmaan 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: فسمعت حين احتضر وليس في البيت معه غيري - وذلك في خلافة عمر بن الخطاب - يقول: 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: لمؤلائي عدو الله على ولي الله فقلت له: من هو؟ قال: لمؤلائي 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 قلتهم: (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: (تتظاهر على علي فلا ينال الخلافة ما حينئذ).

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 الأنصار، فاكفوني قریشا). 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 Quraysh’. 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

Speech of Ubeyda Bin Al-Jarrah and Saalim Mowla Abu Huzayfa at the time of death

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 ولي موت أبي عبيدة بن الجراح وسالم مولى أبي حذيفة، فقلت: أو لم يقتل سالم يوم البمامة؟ قال: بلى، ولكن احتملناه وبه رمق. قال: فحدثني كل واحد منهما بمثله سواء، لم يزد ولم ينقص أنهما قالا كما قال معاذ.

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-Jarrah and Saalim Mowla Abu Huzayfa. 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

Speech of Abu Bakr at the time of death

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

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

Speech of Umar at the time of death

قال محمد: فلقيت عبد الله بن عمر في خلافة عثمان فحدثته بما قال أبي عند موته وأخذت عليه العهد والميثاق ليكتب علي. فقال لي ابن عمر: اكتب 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 حيي له وانقطاعي إليه، فقال: إنما كان أبي يهجر

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

Confirmation of Amir-ul-Momineen^{-asws} of this Hadith

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 ذاك يا أمير المؤمنين؟ فقال: بعض من يحدثني. قال: فعلمت من عني. فقلت: صدقت يا أمير المؤمنين، إنما حسبت إنسانا حدثك، وما شهد أبي - وهو يقول هذا - غيري.

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، فبم مات أبو عبيدة بن الجراح؟ قال: بالدبيلة.

Sulaym said, ‘I said to Abdul Rahmaan 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). (an extract)¹⁸

¹⁸ Kitab Sulaym Ibn Qais Al-Hilali, H. 37