The first compilation of ideological historical Hadith that has reached to us from the first century

Written by

The great follower Sulaym Bin Qays Al-Hilali
(2 BH to 76 AH)

One of the special companions of the Imam Amir-ul-Momineen\textsuperscript{asws}, and the two Imams Al-Hasanayn\textsuperscript{asws}, and the Imam Zayn Al-Abidieen\textsuperscript{asws}, and the Imam Al-Baqir\textsuperscript{asws}

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The Sheykh Abdul Naby Al Kazmy in Takmalat Al Rijaal said, 'I copied from the writing of Al Majlisi, may Allah aswj have Mercy upon him, who said, 'I say that I found an old copy of Kitab Sulaym by two reports between which were simple differences, and written at the end of one of them was, “This completes Kitab Sulaym Bin Qays Al Hilali – until it said – A report from Al Sadiq asws, that he asws said: ‘The ones from our asws Shiites and those that loves us asws, who does not have Kitab Sulaym Bin Qays Al Hilali, then there is nothing with him from our asws matters, nor does he know anything from our asws reasons, and it is the Alphabet (Abjad) of the Shiites, and a secret from the secrets of the Progeny asws of Mohammed saww. ’

1 AL MUSTADRAK AL WASAAIL – H 21397
Preface

Sulaym ibn Qays Kufi Amari Hilali\(\text{ra}\) is ‘Tabai’\(^2\) and has seen the lifetime of five Masoom Imams\(\text{asws}\), including Imam Ali\(\text{asws}\), Imam Hassan\(\text{asws}\), Imam Hussain\(\text{asws}\), Imam Zainul Abadeen\(\text{asws}\) and Imam Mohammed Baqir\(\text{asws}\). Sulaym has written those accounts in his priceless book, which he has either observed by his own eyes or has directly heard from those who have directly heard from the Divine tongues of the Prophet Mohammed\(\text{saww}\) or Amir-ul-Momineen Ali\(\text{asws}\) ibn abi Talib\(\text{asws}\). The date of birth of Sulaym ibn Qays can be estimated from the history somewhere during the early years after migration of the Holy Prophet\(\text{saww}\) to Medina and his demise is believed to have taken place somewhere between 70 to 90 Hijri\(^3\). Most of the Shia scholars have agreed that his book is the first Shia Ahadith book compiled even before the famous Shia book, consisting of the sermons and Ahadith narrated by Imam Zain-ul-Abadeen\(\text{asws}\) ‘Sahifa-e-Kamila’.

Ibn Nadeem has included in his book when commenting about the scholars and Ahadith contributors that Sulaym ibn Qays Hilali was among the devout companions of Amir-ul-Momineen\(\text{asws}\). He escaped persecution of Hajjaj ibn Yousif and took refuge with Abaan ibn abi Ayash. Hajjaj wanted to arrest and kill Sulaym Ibn Qays, so Abaan offered him shelter in recognition of him being a companion of Amir-ul-Momineen\(\text{asws}\). When Sulaym ibn Qays was inspired about his death, he told Abaan, O the son of my brother, I am about to leave this world, as Prophet\(\text{saww}\) has informed me so. After having said that Sulaym entrusted to Abaan his book (as it is in your hands today). It’s a famous book of Sulaym, which does not give reference to any other book but directly narrates from Amir-ul-Momineen\(\text{asws}\) and his\(\text{asws}\) pious companions.

Dream of Aban\(\text{ra}\):

Ummar ibn Azina says, once Abaan ibn abi Ayash called for me and when I turned up he narrated to me the following: ‘I have been informed in my dream that I will soon be leaving this world, so I am very pleased to see you, last night Sulaym ibn Qays came into my dream, and said, O Abaan! You are about to exit this mortal world, fear Allah about the my work (book) which I have entrusted to you and do not waste it, fulfil your promise of keeping it hidden from the others but passing it onto the shias of Amir-ul-momineen\(\text{asws}\), the shia which you entrust this book with should be pious and from good linage. Abaan then continued telling me about Sulaym ibn Qays, that when Hajjaj came to Iraq, he started enquiring about Sulaym ibn Qays, as he had a burning desire of killing him. Sulaym after finding it out slipped away from there and discreetly came to us in Nobandjan and resided with us at my house. Abaan says I have not seen anyone more devout and knowledgeable, fearing Allah, disliking fame; I was, at that time, only fourteen years of age.

I learnt the Holy Quran from Sulaym and I used to ask him about various religious matters and he would narrate to me the Ahadith from the companions of the warriors of ‘Badr’. He narrated to me Ahadith from Salama ibn Umme Salama\(\text{sa}\) the wife of

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\(^2\) Those who did not see the Holy Prophet\(\text{saww}\) but had met with his\(\text{saww}\) companions

\(^3\) After the Immigration of the Holy Prophet\(\text{saww}\) to Medina City.
the Holy Prophet\textsuperscript{sa\textregistered}, Muaz ibn Jabal, Salman Farasi, Amir-ul-Momineen\textsuperscript{as\textregistered}, Abu Dharr, Miqdad, Ammar and Bara ibn Azab. He then put those Ahadith away without taking any commitment from me but then near his death time, he called me and said: O Abaan! I have stayed with you, and have not seen those things in you, which I really abhor. I have a book containing Ahadith which I have heard from most trustworthy narrators and I have written those down with my own hand, I do not want to reveal those Ahadith to the public as they will find those extremely strange and refute them, although those are just, I have directly heard those from just and pious ones, including Amir-ul-Momineen\textsuperscript{as\textregistered}, Salman Farsi\textsuperscript{ra}, Abu Dharr Ghafari\textsuperscript{ra}, Miqdad ibn Aswad\textsuperscript{ra}. There is not a single Hadith in this compilation, which I after listening from one, has not ratified from the other one. All of them have agreed with those accounts. When I got ill I thought about destroying them but then I abhor that idea and instead will like you to safeguard my work, do not reveal it to anyone but after my death and only to the one whom you find trustworthy, reliable and is a staunch Shia of Ahl Al-Bayt\textsuperscript{as\textregistered}. Upon accepting these conditions of Sulaym, he gave me his book, and read all of it to me, he then passed away. After his death, I read his book again and found it very strange and difficult as it clearly showed destruction, in the Hereafter, of all nation of the Prophet Mohammed\textsuperscript{sa\textregistered} except for the followers of Amir-ul-Momineen, whether they might be among the Mahajr\textsuperscript{4}, Ansaar\textsuperscript{5} or the Tabaie\textsuperscript{6}.

\footnote{4} Those who immigrated to Medina for the sake of embracing Islam
\footnote{5} Who offer help and assistance to the Holy Prophet\textsuperscript{sa\textregistered} of Islam in Madina
\footnote{6} Those who did not see the Holy Prophet\textsuperscript{sa\textregistered} but his companions after him\textsuperscript{sa\textregistered}
How did Ibn Azina come to know Abaan

Umar Bin Azina said, ‘Abaan Bin Ayyash called me approximately one month before he died. He said to me, ‘I saw a dream last night that I will soon die. I saw you this morning and happy with you. I saw Sulaym Bin Qays last night (in the dream), he said to me, ‘O Abaan, You will soon be dead during these days, so fear Allah with regard to my trust (this book) and do not let it go to waste, and be faithful to me with what responsibility I gave you for concealing it. And do not display it except in the presence of a man from the Shiites of Ali Bin Abu Talib who is reputable in his religion’. When I saw you today, I was happy to see you, and I mentioned to you the dream of Sulaym Bin Qays’.

When Al Hajjaj came to Al Iraq, he asked about Sulaym Bin Qays. He fled from him, and came to us at Al Nowbandajaan. He stayed with us at the house. I have never seen a man more intense in his reputation, nor more intense in his diligence, nor lengthier in his grief, nor more intense in being in isolation, nor more intense in abhorring publicity for himself, than him. And I was of fourteen years of age in those days, and had read the Quran, and I used to ask him, so he narrated to me about the people of Badr. I heard numerous Hadith from him, from Umar bin Abu Salma, the son of Umm Salma, the wife of the Prophet, and from Ma’az Bin Jabal, and from Salman Al Farsy, and from Ali Bin Abu Talib, and from Abu Dharr, and Al Miqdad, and Ammar, and Al Bara’a Bin Aazib. Then he told me to conceal these, but did not take an oath from me with my right hand.
Sulaym read his book to Abaan and submitted it to him

It wasn’t long before, that death presented itself to him. He called me and was in seclusion with me, and said, ‘O Abaan, I have come close to you. I have not seen from you except what I like. And in my presence is a book of what I have heard from the reliable ones, and written it by my hand. And this is the truth, which I have taken from the people of the truth, and the understanding, and the goodness – from Ali Bin Abu Talib asws, and Salman Al Farsi ar, and Abu Dharr Al Ghaffary ar, and Al Miqdad Bin Al Aswad ar. And there is no Hadith in it, which I have heard from one of them except that I asked about it to the other one until they all were in agreement with it. So I followed them, and there are things, which I heard afterwards from others, the people of the truth.

And I was considering burning it during my illness. I thought that to be a sin and cut myself off from it. Give me a promise of Allah azwj Mighty and Majestic, and by Him azwj you will not inform about it anyone as long as I am alive, nor will you narrate anything from it after my death except to the one as reliable as yourself. And if an event takes place whereby you have to hand it over, then give it to the reliable one from the Shiites of Ali Bin Abu Talib asws who is reputable in his religion’ So he read it all out to me and handed all of it over to me. It was not long before Sulaym passed away. May Allahazwj have Mercy on him.

Approval of Al Hassan Al Basry of the contents of the Book of Sulaym

I looked into it afterwards, so I cut off by it, and magnified it, and found difficulties with it, because in it is the destruction of the whole of the community of Mohammedsaww, from the Emigrants, and the Helpers, and the Followers (Al Tabioun), apart from Ali Bin Abu Talib asws, and the Peopleasws of hisasws Household, and hisasws Shiites.
فكان أول من قُتِل بعد قومي البصيرة الحسن بن أبي الحسن البصري، وهو يؤمن متوار من الحجاج. والحسن يؤمن من شيعة علي بن أبي طالب صلوات الله عليه ومن مقرضتهم، ندم ملتهم على ما فاته من نصرة على علي عليه السلام والقتل معاً يوم الجمل.

So the first one I met when I proceeded to Basra was Al Hassan Bin Abu Al Hassan Al Basry, and in those days he was one of those fleeing from Al Hajjaj. And Al Hassan in those days was one manifesting himself to be one of the Shiites of Ali Bin Abu Talib asws, and was remorseful and wanted to make up for not having helped Ali asws and fought alongside him asws in the battle of the Camel (Al Jamal).

فخلوته في شرق دار أبي حليفة الحجاج بن أبي عتاب الديلمي، فعرضت عليه، فكفي ثم قال: (ما في أحاديثه شيء إلا حق، قد سمعته من الثلاثة: شيعة علي بن أبي طالب صلوات الله عليه وغيرهم).

So, I secluded myself with him in the eastern part of the house of Abu Khalifa Al Hajjaj Bin Abu Otaab Al Daylam. I presented it (this book) to him. He wept, then said, 'There is no Hadith in it except that it is truth which I have heard from the reliable ones of the Shiites of Ali Bin Abu Talib asws, and others'.

Approval of the Imam Zayn Al-Abideen asws for the book

Abaan said, 'I went for Pilgrimage during that year. I came to Ali asws Bin Al-Husayn asws, and in his asws presence was Abu Tufayl Aamir Bin Waasila, a companion of the Messenger of Allah saww – and he was one of the good companions of Ali asws – and I met in his asws presence Umar Bin Abu Salma, son of Umm Salma ar, wife of the Prophet saww. I presented it (this book) to him, and to Abu Tufayl, and to Ali asws Bin Al-Husayn asws in that gathering for three days – every day until the night – Umar and Aamir came to him asws as well. I read it out to him asws for three days. He asws said to me: 'Sulaym has spoken the truth, may Allah asw have mercy on him. These are our asw Hadith, we asw recognise all of them'.

وقال أبو الطفيل وعمر بن أبي سلمة: (ما فيه حدثي إلا وقد سمعناه من علي صلوات الله عليه، ومن سلمان ومن أبي ذر ومن المقداد).

And so said Abu Al-Tufayl and Umar Bin Abu Salma, 'There is nothing in it except that, which we have heard it from Ali asws, and from Salman ar, and from Abu Dharr ar, and from Al-Miqdad ar.

فقالت لأبي الحسن علي بن الحسين عليه السلام: جعلت فذاك، إنه ليضيقي صدري ببعض ما فيه، لأن فيه هلاك أمة محمد صلى الله عليه وإله ورسام من المجاهرين والأنصار والتابعين، غيركم أهل البيت وشيءكم. قال عليه السلام: يا أبا عبد الله: إنfolded_software
I said to Abu Al-Hassan Ali asws Bin Al-Husayn asws, ‘May I be sacrificed for you, some of this which is in it, has constricted my chest, because in it is the destruction of the community of Mohammed asws, chiefs of the ‘al-Mahajir’7 and the ‘Al-Ansar’8 and the Followers, except for you asws the People asws of the Household and your asws Shiites’. He asws said: ‘O brother of Abdul Qays, has it not reached to you that the Messenger of Allah saww said that: ‘The example of the People asws of my saww Household in my saww community is like the ark of Noah asws among his asws people. The one who embark upon it is rescued, and the one who is left behind will drown. Like the Door of Hitta among the Children of Israel?’ I said, ‘Yes’.


He asws said: ‘Who narrated to you?’ I said, ‘I have heard it from more than one hundred of the Fugaha’. He asws said: ‘From whom?’ I said, ‘I heard it from Hanash Bin Al-Mo’tamar, and he mentioned that he heard it from Abu Dharr asr who was grabbing the ring of the Door of the Kaabah, calling out (loudly), and he asr was reporting from the Messenger of Allah saww. He asws said: ‘And from whom?’ I said, ‘And from Al-Hassan Bin Abu Al-Hassan Al-Basry. He heard it from Abu Dharr asr and from Al-Miqdad Bin Al-Aswad Al-Kindy asr, and from Ali asws Bin Abu Talib asws. He asws said: ‘And from whom?’ I said, ‘And from Saeed Bin Al-Musayyab, and Alqama Bin Qays, and from Abu Zibyaan Al-Janiby, and from Abdul Rahmaan Bin Abu Layli – all of them were Pilgrims – they informed that they heard from Abu Dharr asr.

وقال أبو الطفيل وعمر بن أبي سلمة: (ونحن والله سمعنا من أبي ذر، وسمعناه من علي بن أبي طالب عليه السلام والقدير والسلمان). ثم أقبل عمر بن أبي سلمة فقال: والله، لقد سمعته من هو خير من هؤلاء الكلام، سمحت من رسول الله صلى الله عليه وسلم. ألقى علي بن الحسن عليه السلام فقال: أو ليس هذا الحديث وحده يبسط جميع ما أطعك وعمله في صدرك من تلك الأحاديث؟ انقل يا أبا عبد الله، فإن وضعت لك أمر قلبي وأنا فاستك تسلم ورد عليه إلى الله، فإنا في أوسع مما بين السماء والأرض. قال ابن: فقد فعل ذلك سأله عما يسعني جهله وعلام لا يسعى جهله، فاجفني بما أجابني.

And so said Abu Al-Tufayl and Umar Bin Abu Salma, ‘And we, by Allah aswj, heard from Abu Dharr asr, and we heard it from Ali asws Bin Abu Talib asws, and Al-Miqdad asr, and Salman asr. Then Umar Bin Abu Salma said, ‘By Allah aswj, I have heard it from the one who is better than all of them. I heard it from the Messenger of Allah saww. I heard it by my ears, and remembered it by my heart. Ali asws Bin Al-Husayn asws addressed me. He asws said: ‘Is this not one of the Hadith from all those that constricted you and created (a burden) on your chest? Fear Allah aswj, O brother of Abdul Qays, for if its matter is clear to you, then accept it otherwise observe silence, submit and refer its knowledge to Allah aswj, for you there is leeway with regards to this which is wider than what is between the sky and the earth’. Aabaaan said, ‘At that point, I asked him asws about what I was ignorant of and what I was not ignorant of. He asws answered me what he asws answered me’.

7 Immigrants who came to Medina with Holy Prophet saww mainly from Mecca
8 Local residents of Medina who extended help to Holy Prophet asws during the early days of Islam
أبان وأبو الطفيل

Abaan and Abu Al-Tufayl

Abaan said, ‘Then I met Abu Al-Tufayl after that at his house. He narrated to me regarding the Return (Al-Raj’at) about the people from the combatants of Badr, and from Salman, and Abu Dharr, and Al-Miqdad, and Abu Bin Ka’ab. And Abu Al-Tufayl said, ‘I presented that which I had heard from it, to Ali Bin Abu Talib at Al-Kufa. He said to me: ‘This is a special knowledge, and there is leeway for the general public to be ignorant of it to refer its knowledge to Allah’. Then he ratified to me of all what had been narrated to me regarding it, and read out to me regarding that a lot from the Quran and explained its explanation satisfactorily, to the extent that I ended up being more convince about the Return (Al-Raj’at) than the Day of Judgement’.

And from what I said was, ‘O Amir-ul-Momineen, inform me about the Fountain of the Messenger of Allah, is it in the world or it is in the Hereafter?’ He said: ‘But, it is in the world’. I said, ‘So, who is the one who will defend (turn people back) from it?’ He said: ‘I will, by these hands of mine. So, my friends will come near it, and my enemies will be turned back from it’. I said, ‘O Amir-ul-Momineen, the Statement of Allah, [27:82] And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications’, what is the creature? He said: ‘O Abu Al-Tufayl, refrain from this’.

I said, ‘O Amir-ul-Momineen, inform me about it, may I be sacrificed for you’. He said: ‘It is a creature which eats the food, and walks in the markets, and marries the women’. I said, ‘O Amir-ul-Momineen, who is he?’ He said: ‘He is a necessity for the earth for it to be tranquil’. I said, ‘O Amir-ul-Momineen, who is he?’ He said: ‘He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its ‘Zukarn’’. I said, ‘O Amir-ul-Momineen, who is he?’ He said: ‘The one about whom Allah Mighty and Majestic has Said [11:17] and a witness from Him recites it’, and the one [13:43] and whoever has knowledge of the Book”, and the one [39:33] And he who brings the truth and
(he who) accepts it as the truth”, it is Iasws, and all of the people disbelieved apart from measws, and himasws.

I said, ‘O Amir-ul-Momineenasws, name him for me’. Heasws said; ‘Iasws have named him for you. O Abu Al-Tufayl, by Allahazwj, if the general public of the Shiites who have fought by myasws side come to measws, those that have accepted to be obedient to measws, and call measws Amir-ul-Momineen, and consider it lawful to fight against the one who opposes measws, if Iasws were to narrate to them for months some of what Iasws know from the truth regarding the book which Jibraeelasws descended with upon Mohammedasw, and some of what Iasws heard from the Messenger of Allahasw, they will disperse from measws until there will remain only a few of the truthful ones, you and those like you from myasws Shiites’.

I panicked and said, ‘O Amir-ul-Momineenasws. I and those like me, we will disperse from youasws, or will we remain steadfast with youasws?’ Heasws said: ‘No, but you will remain steadfast’. Then heasws turned towards me and said: ‘Ourasws matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a ‘Mursil Nabi’asws, or a ‘Momin’asws, whose heart was Tested with Emanasws. O Abu Al-Tufayl, when the Messenger of Allahasw passed away, the people turned apostate by straying and ignorance, except for the ones whom Allahazwj Protected by usasws, the Peopleasws of the Household’.

قراءة آبان كتاب سليم على ابن أذينة وتسليميه إياه

قال عمر بن أذينة: ثم دفع إلى آبان (كتاب سليم بن قيس الهلالي العامري)، ولم يلبس آبان بعد ذلك إلا شهرا حتى مات. فهذة نسخة كتاب سليم بن قيس العامري الهلالي، دفعه إلى آبان بن أبي عياب وقرأه على. وذكر آبان أنه قرأه على علي بن الحسين عليه السلام فقال: (صدق سليم، هذا حديثا نعرفه).

Reading of the Book of Sulaym by Abaan to Ibn Azina, and handing it over to him

Umar Bin Azina said, ‘Then Abaan handed the Book of Sulaym Bin Qays Al-Hilali Al-Aamiry over to me, and Abaan did not remain (alive) after that except for a few months, until he died. So this is the copy of the Book of Sulaym Bin Qays Al-Aamiry Al-Hilali, which Abaan Bin Abu Ayyash handed over to me, and read it to me. And Abaan mentioned that he had read it out to Aliasws Bin Al-Husaynasws, heasws said: ‘Sulaym spoke the truth, these are ourasws Hadith. Weasws recognise it’.

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9 Prophetasws who was given the Divine Book
10 A believing servant
11 Faith
HADITH 1

(1) Kalam al-nabi (ص) فی اللحظة الأخيرة من عمره المبارك

THE SPEECH OF THE PROPHETsaww AT THE LAST MOMENT OF HISsaww BLESSED LIFE

Sulaym said: ‘I heard Salman Al-Farsy’ar say, ‘Iar was seated in front of the Messenger of Allahsaww during hissaww illness in which he passed away. Faithsaww entered the chamber. When she sawsaww almost suffocated and tears started flowing from her cheeks. The Messenger of Allahsaww said: ‘O daughterasws, why are youasws crying?’ Sheasws said: ‘O Messenger of Allahasaww, Iasws fear for the destruction of myselfasws and myasws children after yousaww.’

The Progenyasws of Mohammedsaww are the best of the creation of Allahasw in Hisazwj Earth -

The Messenger of Allahasw said, and hesaww had tears in hissaww eyes: ‘O Fatimasaww, don’t youasws know that Allahasw has Chosen for usasws, the Peopleasws of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allahasw Looked at the earth and Chose measws from them, and Made measws to be a Prophetasws. Then Heazwj Looked at the earth for a second time, and Hazelwj Chose yourasws husband and Ordered measws to marry youasws to himasws and Iasws took himasws as a brother, and a Vizierasws, and made himasws to be myasws Caliph in myasws community. Yourasws fatherasws is the best of the Prophetsas of Allahasw and Hisazwj Messengersas, and yourasws husbandasws is the best of the successorsas and the Viziers, and youasws will be the first one to meet measws from myasws Family. Then Hazelwj looked at the earth for a third time. Hazelwj Chose youasws and eleven menasws from yourasws sonsasws and the sonsasws of myasws brotherasws whoasws is yourasws husband’. The Prophetasw thus gave the good news of the twelve Imamsasws.'
فأتمت سيدة نساء أهل الجنة وأبنان الحسن والحسين سيدا شباب أهل الجنة، وأنا وأخي والأخ الحد عشر إماماً أوصاني إلى يوم القيامة، كلهما هادوين مهيبين، أول الأوصياء بعد أختي، الحسن ثم الحسين، ثم تسعة من ولد الحسين في منزل واحد في الجنة. وليس منزل أقرب إلى الله من منزلي ثم منزل إبراهيم وأب إبراهيم.

’So, O Fatimaasws, youasws are the leader of the women of the Paradise, and yourasws two sonsasws Al-Hassanasws and Al-Husaynasws are the leaders of the youths of the Paradise, and sasws and myasws brotherasws and eleven Imamsasws are myasws successors up to the Day of Judgement, all of themasws being guides and guided oneasws. The first successorasws after myasws brotherasws, is Al-Hassanasws, then Al-Husaynasws, then nine from the sons of Al-Husaynasws, will all be of one and the same status in the Paradise. And there is no status nearer to Allahazwj than myasws status, then the status of Ibrahimas and the offspring of Ibrahimaz.

The Honouring by Allahazwj of Fatimaasws –

The Messenger of Allahsaww said: ‘But, do youasws know, O daughter, that from the Honours of Allahazwj to youasws is that yourasws husbandasws is the best of myasws community and the best of myasws Family. Heasws is the first to submit, and the greatest in forbearance, and the most knowledgeable, and the most prestigious, and the most truthful by hisasws tongue, and the most bravest of the hearts, and the most generous of the hands, and the most ascetic in the world, and the severest of the strugglers’. Fatimahasws received the good news by what the Messenger of Allahsaww had said to herasws, and she became happy’.

ميزات أمير المؤمنين عليه السلام

وأما مزايا الله للباذاعة عليها السلام.

ثم قال لها رسول الله صلى الله عليه وسلم: ‘إني لعلى بن أبي طالب ثمانية أضراس ثواب فأولها، ومنفقت ليضحك من العمر من الجنة، فإنهما يحفظان نفيسة. يحب جميع عليه سمع وسمع، ولهما كتاب الله وساعي مكتبة الله وساعي مكتبة الله، وإنما لابنه ملاك ورجاله ورجاله ورجاله، وأميره يحب على أن يحب على من أحب على الدعاء. فما أحب على من أحب على الدعاء، ومن أحب على الدعاء، ومن أحب على الدعاء، ومن أحب على الدعاء. وهذه هي الزوجة، وإن اهبه سبطة الحسن والحسين وهو زوجة أمي. وأمره بالمعروف ومنه من المنكر، وإن الله جل تعاوض علمه الحكم وفصل الخطاب.

Features of Amir-ul-Momineenas –

Then the Messenger of Allahsaww said to herasws: ‘For Aliasws, Bin Abu Talibasws there are eight shining wonders and merits which are not for anyone from the people: - Heasws believed in Allahazwj and Hisazwj Messengerasws before anyone and heasws was not preceded to that by anyone from myasws community. Heasws knew the Book of Allahazwj and myasws Sunnah, and there is none from myasws community who knows the whole of myasws knowledge other than yourasws husbandasws because Allahazwj Taught measws the knowledge. Heasws did not Teach any one apart from measws and himasws, and Heasws did not Teach Hisasws Angels and Hisasws Messengersas, but Heasws Taught it to measws and Ordered measws to make it known to himasws, so Iasws did that.
The special features of the people\textsuperscript{asws} of the Household –

O daughter, we\textsuperscript{asws}, the People\textsuperscript{asws} of the Household have been Given by Allah\textsubscript{azwj}, seven qualities, which no one from the former ones nor from the later ones have been Given apart from us\textsuperscript{asws}. I\textsubscript{saww} am the chief of the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as} and the best of them\textsuperscript{as}, and my\textsubscript{saww} successor\textsuperscript{asws} is the best of the successors\textsuperscript{as}, and my\textsubscript{saww} vizier after me\textsubscript{saww} is the best of the viziers\textsuperscript{as}, and our\textsuperscript{asws} martyrs are the best of the martyrs, meaning my\textsubscript{saww} uncles Hamza'. She\textsuperscript{asws} said: ‘O Messenger of Allah\textsubscript{saww}, the chief of those martyrs who were killed with you\textsubscript{saww}?’ He\textsuperscript{saww} said: ‘No, but the chief of the martyrs from the former ones and the later ones, except for the Prophets\textsuperscript{as} and the successors\textsuperscript{as}.

وجعفر بن أبي طالب ذو البجورتين وذو الجناحين المضريجين يطير بهما مع الملائكة في الجنة. وابن الحسن والحسن سبطا أمتي وسيدي شاب أهل الجنة. وما – والذي نسميه بهذه – مهدي هذه الأمة الذي يقال له: وهل هو من أهل اللطف والعدل؟ لحق ماثيا ووجو. قالت فاطمة عليها السلام: يا رسول الله، فأي هؤلاء الذين سميت أفضل؟ فقال رسول الله صلى الله عليه وسلم: أخى على أفضل أمتي، وهل هو من أعظمكم وأعظمكم من ابن عبد الله وابن وهب والحسن والحسين؟ وأخى علي أفضل أمتي، وهل هو من أعظمكم وأعظمكم من ابن عبد الله وابن وهب والحسن والحسين؟ و viện الأمرباء من ولد أبي هذى وأبي هذى وأبي هذى وأبي هذى وأبي هذى – ويا رسول الله صلى الله عليه وسلم، هل هو من الأئمة أعظمهم في الإسلام من فاطمة؟

And Ja'far\textsuperscript{as}, Bin Abu Talib\textsuperscript{as}, the one who\textsuperscript{as} migrated twice, and the one with two coloured wings with which he\textsuperscript{as} flies with the Angels in the Paradise. And your\textsuperscript{asws} two sons\textsuperscript{asws} are the chosen ones of my\textsubscript{saww} community and the chiefs of the youths of the Paradise. By the One\textsuperscript{azwj} in Whose Hand is my\textsubscript{saww} soul, from us\textsuperscript{asws} is the Guided One (Al-Mahdi\textsuperscript{asws}) of this community by whom\textsuperscript{asws} Allah\textsubscript{azwj} will Fill the earth with fairness and justice just as it had been filled with injustice and oppression’. Fatima\textsuperscript{asws} said: ‘O Messenger of Allah\textsubscript{saww} of all those that you\textsubscript{saww} have named, which one is the best?’ The Messenger of Allah\textsubscript{saww} said: ‘My\textsuperscript{saww} brother Ali\textsuperscript{asws} is the best of my\textsubscript{saww} community, and Hamza\textsuperscript{as} and Ja'far\textsuperscript{as}, these two\textsuperscript{as} are the best of my\textsubscript{saww} community after Ali\textsuperscript{asws}, and after you\textsuperscript{asws}, and after my\textsuperscript{asws} two sons\textsuperscript{asws} and my\textsubscript{saww} two grandsons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} ¹² and after the successors\textsuperscript{asws} from the sons\textsuperscript{asws} of this son\textsuperscript{asws} of mine\textsubscript{saww} – and the Messenger of

¹² Holy Prophet\textsuperscript{saww} refers to Imam Hassan\textsuperscript{asws} and Imam Hussain\textsuperscript{asws} as sons as well as grandsons
Allah saww indicated by his saww hand towards Al-Husayn asws – ‘from them asws is The Guided One (Al-Mahdi asws), and the one asws before him asws is higher than him asws. The former one asws is better than the later one asws because he asws is his asws Imam asws, and the later one asws is his asws successor asws of the former one asws. For us asws the People asws of the Household, Allah azwj has Chosen the Hereafter instead of the world.

The news given by the Prophet saww of what will appear in the nation to Ali asws after him saww -

Then the Messenger of Allah saww looked towards Fatima asws, her asws husband asws and her asws two sons asws. He saww said: ‘O Salman, I saww testify to Allah azwj as my Witness that I saww am at war with the one who is at war with them asws, and at peace with the one who is at peace with them asws. But, they asws will be with me saww in the Paradise. Then the Prophet saww addressed Ali asws. He saww said: ‘O Ali asws, after me saww, you asws will face severities from the Quraish from their revolt against you asws and injustices towards you asws. If you asws find ‘Al-Ansar’ then fight them and kill the one who opposes you asws including the one who agrees with them (your asws enemies). If you asws do not find ‘Al-Ansar’, observe patience, and withhold your asws hand, and do not let your asws hands meet with destruction, for you asws are with me saww of the status of Haroon sa with Musa sa, and for you asws is the best example of Haroon where he as said to his sa brother Musa sa “[7:150] Son of my mother! the people did indeed reckon me as weak, and were close to slaying me!”
HADITH 2

WHAT WILL MANIFEST FROM THE NATION TO ALI asws AFTER THE MESSENGER OF ALLAH saww


Sulaym said: 'And narrated to me Ali asws Bin Abu Talib asws saying: 'I was walking with the Messenger of Allah saww in one of the roads of Al-Medina. We asws came to a garden. I asws said: 'O Messenger of Allah saww, what a beautiful garden it is'. He saww said: 'What a beauty it is, and for you asws in the Paradise is better than it'. Then we asws came to another garden. I asws said: 'O Messenger of Allah saww, what a beautiful garden it is'. He saww said: 'What a beauty it is, and for you asws in the Paradise is better than it'. To the extent that we asws came across seven gardens. I asws kept saying: 'What a beauty it is', and he saww kept saying: 'For you asws, in the Paradise, is better than it'.

علي عليه السلام الشهيد الوحيد الفريق


Ali asws the martyr, the only, the unique –

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

برنامج النبي عليه السلام لعلي صلى الله عليه وسلم

فانظر يا علي، فإن حياتك وموتك معني، وأنت أخ وانت صبي وانت صغير وانت صغير ولد زايد ووارث ونادي وموشي، وأنت تقضي ديونك وتنجز عدائي عني، وأنت تبرء نفسي وترصد أماني وتحلل على سنينك النايتين من أمتي والقاطبين والمارقين، وأنت مني بمنزلة هارون من موسى، ولك بهدوان أسوة حسنة إذ استضعه قومه وكادوا يقتلونه.

The program of the Prophet saww for Ali asws –

He saww gave the good news: 'O Ali asws, your asws life and your asws death is with me saww and you asws are my saww brother, and you asws are my saww successor asws, and my asws choice, and my asws vizier, and my asws inheritor, and my asws caller from me asws, and you asws are the fullfiller of my saww debts, and the fullfiller of my saww promises, and
you asws completer of my saww responsibilities, and the returner of my saww trusts, and the fighter on my saww Sunnah against the breakers (of the covenant) of my saww community, the unjust and the renegades, and you asws are of the status with me saww as Haroon sa had with Musa sa, and for you asws are the best example of Haroon sa when his sa people considered him as to be weak and were very close to killing him asw.

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

The differences, which are in the nation, are a Test of Allahazwj. O Ali asws! Allahazwj did not Send a Messengeras (to a nation) except that a group submitted (to himas) willingly and another group submitted (to himas) reluctantly. Allahazwj Made the reluctant group to overcome the willing group. They killed them and their (the willing group’s) Rewards were magnified. O Aliasws, no community differed after its Prophetas except that the people of falsehood overcame the people of the truth, and Allahazwj has Ordained sects and differences on this community, and had Heazwj so Desired, Heazwj could have Gathered them all on Guidance until no two from Hisazwj creatures would have differed, nor disputed regarding anything from the Commands, nor would the lowers ones fought against the higher ones for their status.

If Heazwj so Desired Heazwj could have accelerated Hisazwj Revenge to change them until the unjust would come to know where the truth lay, but Heazwj has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution’. “[53:31] that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness”. I asws said: ‘Praise be to Allahazwj. I asws thank Allahazwj on Hisazwj Bounties, and am Patient on Hisazwj Afflictions, and have submitted, and am pleased with Hisazwj Judgement’.
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 passing away. When the Messenger of Allah saww passed away, he 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 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 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 yeller: 'Do not remove the shirt of your Prophet saww, O Ali asws! He saww 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'.

The manner of the washing of the Messenger of Allah saww -

محتاجة أهل البيت عليهم السلام يعمل أصحاب السفقة

قال البراء بن عازب: فلما قضى رسول الله صلى الله عليه وآله وسلم ظهرت أن تتظاهر قريش على إخراج هذا الأمر من بني هاشم. فلما صنع الناس ما صنعوا من بيعة أبي بكر أخذت حكمه لولا كله ملكاً، فأتى الكهان برسول الله صلى الله عليه وآله وسلم، وقالوا: 'فخلال الهاشميين هم من أهل البيت عليهم السلام، وقد خلا أنفسهم'.
Surprise of the People asws of the Household at the deeds of the companions of the Saqifa -

Bara’a Bin Aazib said, ‘When the Messenger of Allah saww passed away; I feared that the Quraish 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 calamity 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.

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 Quraish. I lost track of 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 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.

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 -

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 ﷺ reciting the Quran. I got up from my place and went to a place – the place of the Clan of Bayaaaza. 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, and Abu Dharr, and Salman, and Ammar Bin Yaaser, and Abaadat Bin Al-Saamit, and Huzayfa Bin Al-Yamany, and Al-Zubayr Bin Al-Awaam, and Huzayfa 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-Ansar’.

We said, ‘Yes’. He said, ‘Is Huzayfa among you?’ We said, ‘Yes’. He said, ‘I say what Huzayfa says, but, I will not open my door until that, which has happened to him, 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 Praise, that I complain to’. We returned. Then Abay Bin Ka’ab entered into his house.

**طمع العيساء في الخلافة**

**محاولة أصحاب السفقة**

We said, ‘Who are you all?’ He [Ar] said, ‘Al-Miqdad’. He (Abay) said, ‘What have you come here for?’ He [Ar] 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 among you?’ We said, ‘Yes’. He said, ‘I say what Huzayfa says, but, I will not open my door until that, which has happened to him, 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 Praise, that I complain to’. We returned. Then Abay Bin Ka’ab entered into his house.

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 sideline him [asws], for if Al-Abbas Bin Abdul Muttalib comes with you, it will be the proof over the people, and the matter will becomes easier for you, as Ali [asws] Bin Abu Talib [asws] would end up being alone’.

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

قائل: وبلغ أبي نكر وعمر الخير، فأرسل إلى أبي عبيد بن الجراح والمغيرة بن شعبة فسألهما الرأي. فقال المغيرة بن شعبة: أرى أن تلقوا العباس بن عبيد المطلب قطعهم في أن يكون له في هذا الأمر نصيب يكون له وعده من بعد فقطعوا عنكم بذلك ناحية على أبي بن أبي طالب، فإن العباس بن عبيد المطلب لو صار معهم كانت الحجة على الناس وهان علىكم أمر على أبي بن أبي طالب وحده.

**محاولة أصحاب السفقة**

**محاولة أصحاب السفقة**

**طمع العيساء في الخلافة**

**محاولة أصحاب السفقة**

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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 وسلamat. قال: فلكلم أبو بكر محمد الله جل وعز و安宁 عليها ثم قال: إن الله أخبر لكم مهما نبا للمؤمنين ولنا من الله علما بـ: طهريه فيهم حتى يتالت له وترك الناس آمره ليختاروا لأنفسهم صلحهم، فتقتلم لا مختلفين. فاختارت فيهم الله ولا آمره راعيه راعيه. فقامت ذلك وما أخفى بينونه وما ولا إخوة ولا جيرة ولا جد، وما توقيع إلا بغيض. غير أن لا أاتك من معاذ. بلغني فيقول يدخل خلاف قول العامة، فتكلم، فأنا نتكون نحن النعمة وخطيب التدبي، فإنا دخلتم بالناس فيما اجتمعوا عليه أو صرموه عما نالو إليه. فقلت جننا، ونحن نريد أن نجعل ك: هذا الأمر نصيحا يكون للطيب من بك، إذ كنت عم رسول الله صلى الله عليه و安宁، وإن كان الناس أيضا قد رأوا ماكنا ومكان صاحبنا فعملوا بهذا الأمر ماكنا.

Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Sha’ba went to Al-Abbas Bin Abdul Mustalib on the second night from the passing away of the Messenger of Allah ﷺ. 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 Saww for what He azwj had, and left the people to chose 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 aswsw).’

قال عمر: أي وآله، وأخرى يا بني هاشم على رسولك، فإن رسول الله صلى الله عليه و安宁 منا ومنكم، وإننا لم نأتكم حاجة منا إلاكم، ولكن كرهنا أن يكون الطعن فيما اجتمع عليه المسلمين، فتقاتل الخطيب بكم وبهم. فانظروا لأنفسكم للمعاصي. 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’.

واجهة العباس لمؤامرة أصحاب السقيفة

فكلم العباس فقال: إن الله تبارك وتعالى ابتعد مهما صلى الله عليه و安宁 - كما وصفت - نبيا وللمؤمنين ولنا، فإن كنت برسل الله صلى الله عليه و安宁 طلب هذا الأمر فحقنا أختنا، وإن كنت بالمؤمنين طلب رد شرح الرسول، فإن نحن من المؤمنين ما نتقدمنا في أمرك ولا تشتررن ولا أتمارنا ولا نحب ك ذلك إذ نكا الفاء المؤمنين وكنا لك من الكاربين. وأنا وقلك أن تجعل لي في هذا الأمر نصيحا، فإن كان هذا الأمر لك خاصة فاملك على فلسنا محتاجا إلىك وإن كان حق المؤمنين فليس لك أن تحكم في حكم ندونه، وإن كان حقنا فانا لئد نرضي منك ببعضه دون معين. وأنا وقلك يا عمر (إن رسول الله صلى الله عليه و安宁 منا ومنكم)، فإن رسول الله صلى الله عليه و安宁 أمت جهانها، فنحن أولى به منكم. وأنا وقلك (إنا نأخذ نفسا في نفس، فمن الذي فعلته 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’.

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’.
HADITH 4

(4) قضايا السقيفة على لسان سلمان الفارسي

ISSUES OF AL-SAQIFA BY THE TONGUE OF SALMAN AL-FARSI\textsuperscript{ar}

(1) احتجاج الأنصار على أهل السقيفة

And from Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I heard Salman Al-Farsy\textsuperscript{ar} say, 'When the Messenger of Allah\textsuperscript{saww} passed away, and the people did what they did, Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah antagonised the ‘Al-Ansar’\textsuperscript{13}. They (the ‘Al-Ansar’) antagonised them by the proof of Ali\textsuperscript{asws}. So they said, ‘O group of Al-Ansar’, the Qureysh are more rightful for this matter (Caliphate) than you because the Messenger of Allah\textsuperscript{saww} is from the Qu reysh, and the ‘al-Mahajir’ are better than you because Allah\textsuperscript{azwj} Began with them in His\textsuperscript{azwj} Book, and Extolled their preferences, and the Messenger of Allah\textsuperscript{saww} has said: ‘The Imams\textsuperscript{asws} will be from the Qureish’.

1 – Argumentation of the ‘Al-Ansar’ against the people of Al-Saqifa -

The manner of the washing of the Prophet\textsuperscript{saww} and the Prayer over him\textsuperscript{saww}

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

When he\textsuperscript{asws} has washed him\textsuperscript{saww}, and shrouded him\textsuperscript{saww}, I\textsuperscript{ar} entered, along with Abu Dharr\textsuperscript{r}, and Al-Miqdad\textsuperscript{\textit{ar}}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} Al\textsuperscript{asws} came forward, and we formed a row behind him\textsuperscript{asws} and Prayed for him\textsuperscript{saww}, and Aisha was in the chamber and was unaware, for as Allah\textsuperscript{azwj} had Taken her

\textsuperscript{13} The helpers, the inhabitants of Al-Medina were called ‘the Al-Ansar’ the helpers.
A few people paid allegiance to Abu Bakr

Salman\textsuperscript{ar} said, ‘I\textsuperscript{ar} informed Ali\textsuperscript{asws} of what the people had done whilst he\textsuperscript{asws} was washing the Messenger of Allah\textsuperscript{asws}, and I\textsuperscript{ar} said that, ‘Abu Bakr is at this time on the Pulpit of the Messenger of Allah\textsuperscript{asws}, 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\textsuperscript{asws} said: ‘O Salman\textsuperscript{ar}, do you know who was the first one to pledge allegiance to him on the Pulpit of the Messenger of Allah\textsuperscript{asws}?’ I\textsuperscript{ar} said, ‘No, except that I saw him\textsuperscript{la} in the shade of the Clan of Sa’da when the ‘Al-Ansar’ 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\textsuperscript{asws} said: ‘I\textsuperscript{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\textsuperscript{ar} said, ‘No, but I\textsuperscript{ar} saw an old person leaning on a staff, with a severe mark of prostration between his\textsuperscript{la} eyes, climbed upon the Pulpit first, and came down and said whilst weeping, ‘Praise is due to Allah\textsuperscript{azwj} who did not Cause me\textsuperscript{la} to die until I\textsuperscript{la} saw you in this place. Extend your hand!’ He extended his hand, and he\textsuperscript{la} paid allegiance to him, then said, ‘This day is like the day of Adam\textsuperscript{sa}, then came down and went out of the Masjid’. Ali\textsuperscript{asws} said: ‘O Salman\textsuperscript{ar}, do you know who he\textsuperscript{la} was?’ I\textsuperscript{ar} said, ‘No, but his\textsuperscript{la} talk displeased me\textsuperscript{ar}, it was as if he\textsuperscript{la} was gloating at the passing away of the Messenger of Allah\textsuperscript{asws}. Ali\textsuperscript{asws} said: ‘That was Iblees\textsuperscript{la}, may the Curse of Allah\textsuperscript{azwj} be upon him\textsuperscript{la}.’

\textsuperscript{14} The emigrants, those who took refuge in Medina after embracing Islam.
Iblees\textsuperscript{la} avenged the Day of Al-Ghadeer by Al-Saqifa

(Ali\textsuperscript{asws} said) The Messenger of Allah\textsuperscript{saww} informed me that Iblees\textsuperscript{la} and the leaders of his\textsuperscript{la} companions witnessed the Messenger of Allah\textsuperscript{saww} establish me\textsuperscript{asws} on the Day of Ghadeer Khumm by the Order of Allah\textsuperscript{azwj}, and informed them that I\textsuperscript{saww} 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\textsuperscript{la} came to him\textsuperscript{la}. They said, ‘This community is now a community which is under Mercy and impeccable, there is no way to them for either you\textsuperscript{asws} or for us, and they have come to know their Imam\textsuperscript{saww} after their Prophet\textsuperscript{saww}. Iblees\textsuperscript{la} turned back gloomy and sad.

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

Then he\textsuperscript{la} would go out and gather his\textsuperscript{la} companions, and his\textsuperscript{la} devils, and his\textsuperscript{la} satans around him\textsuperscript{la}, who will prostrate before him\textsuperscript{la} saying, ‘O our chief, O our great one, you\textsuperscript{la} are the one who got Adam\textsuperscript{as} taken out from the Paradise’. He\textsuperscript{al} will say, ‘Which community did not go astray after its Prophet\textsuperscript{as}? Never, you thought that I\textsuperscript{la} would not have authority over them and no way to them? So, how do you see me\textsuperscript{la} now of what I\textsuperscript{la} have made them leave what Allah\textsuperscript{azwj} had Ordered them to do of the obedience, and the Messenger of Allah\textsuperscript{saww} had ordered them to do’. And that is the Statement of the High\textsuperscript{al}: “[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

قال سلمان: فلما أن كان الليل حمل على عليه السلام فاطمة عليه السلام على حمار وأخذ بيد أبيه الحسن والحسين عليه السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أناه في منزله فتركهم حاصل دعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكره محملين رؤوسهم مع مسلمهم ليبابوا على الموت. فأصبحوا فلم يفوه منهم أحد إلا أربعة. قالت سلمان: من الأربعة؟ قال: أنا وأبو لذر والمغافر والزبير بن العوام. ثم أتاه على عليه السلام من الليلة المقبلة فاشتدوا، فقالوا: (تصبحك بكرة) فما منهم أحد آتاه غيران. ثم أتاه الليلة الثالثة فما آتاه غيران.
2 – Amir-ul-Momineen asws established his asws proof on the generations to come

Salman asws said, ‘When it was night time, Ali asws made Fatima asws ride on a mule, and took both of his asws sons, 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-Ansar’ 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, ‘Who were the four?’ He asws said, “I asws, and Abu Dharr asws, and Miqdad asws and Zubayr 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’.

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’.

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 saww 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 saws 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 aszw 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’.

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 asws. 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 asww, he knows and those that surround him know that the Allah azwj and His azwj Messenger asww 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.

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 asww has ordered it, and he himself was the seventh one who had saluted me asws as Amir-ul-Mominene. 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 asww?’ The Messenger of Allah asww said to them: ‘Yes, truth. Truth from Allah azwj and from His azwj Messenger asww 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 ببعتهم

فلمما كان النبي جعل على عليه السلام فاطمة عليها السلام على حمار وأخذ بيد أبيه الحسن والحسين عليهما السلام، فلم يدع أحدها من أصحاب رسول الله صلى الله عليه وسلم إلا أن يكون في منزله، فأطلق الله حقه ودعاه إلى نصرته. فما استجاب منهم رجل غيرنا الأربعة، فإنا حلقنا رؤوسنا وبدنا له نصرتنا، وكان الزبير أشننا بصبرة في نصرته.
Completion of the argument on the ‘Al-Ansar’ and seeking their loyalty by their allegiance -

When it was night time, Ali asws made Fatima asws ride on a mule, and took the hand of his 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-Zubayr was, among us showing the most fervour and support’.

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

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. 15

فأرسله إليه وأرسل معه أعوانا وانطلق فاستأذن على علي عليه السلام، فأقبل أن يأخذ نهم، فرجع أصحاب قنفظ إلى أبي بكر عمر - وهما جالسان في المسجد والناس حولهما - فقالا: لم يؤذن لنا. فقال عمر: اذهبوا، فإن أنك لكي ولا فإنهما عليه يبغير إن فأنتان فاستأذنا، فقالت فاطمة عليه السلام: (أخرج عليكم أن تدخلوا على بني بغير إذن). فرجعوا وتبث قنفظ الملمعون. فقالا: إن فاطمة قالت كذا وكذا فتحرجنا أن ندخل بيتها غير إذن. فغضب عمر وقال: ما لنا ولنساء

He sent him, and sent some ‘Al-Ansar’ 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 accused, remained steadfast. They said

15 He was freed by the Messenger of Allah saww after the conquest of Mecca.
(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?’

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. 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!’

Defence of Ali

asws for the descendant of the Prophet-hood

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 Sahhaak – 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’.

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saww, you would have known that you could not enter my

asws house’.
Abu Bakr issues an order to set fire to the house once again

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

\textbf{4} (\textit{Babi’ah Amīr al-Mumīnīn}\textsuperscript{asws} \textit{al-Masa’in}\textsuperscript{al-Maliki} \textit{al-Makki} \textit{al-Ansārī} \textit{al-Muhaddithīn} \textit{al-Masa’in}\textsuperscript{al-Muhammadi} \textit{al-Masa’in}\textsuperscript{al-Muhammadī} \textit{al-Masa’in}\textsuperscript{al-Muhammadī} \textit{al-Masa’in}\textsuperscript{al-Muhammadī} \textit{al-Masa’in}\textsuperscript{al-Muhammadī} \textit{al-Masa’in}\textsuperscript{al-Muhammadī})

Then they dragged Ali\textsuperscript{asws} in a cruel manner until they ended him\textsuperscript{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 Mawla Abu Huzeyfa, 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.

The entry into the House of Fatima\textsuperscript{asws} without permission

I said to Salman\textsuperscript{ar}, ‘They entered into the House of Fatima\textsuperscript{asws} without permission?’ He\textsuperscript{ar} said, ‘Yes, by Allah\textsuperscript{azwj}, and she\textsuperscript{asws} did not have a veil on her\textsuperscript{asws}. She\textsuperscript{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 saww 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 Shaya; and Umar was saying, ‘We have nothing to do with the women and their opinions’.

Amir-ul-Momineen asws establishes his asws argument on the Qureysh

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! All 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?’

And Qunfuz did hit Fatima asws with the whip when she asws came between him and her 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 aswj 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.

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 aswj Messenger saww?’ Abu
Bakr said, ‘As for being a servant of Allahazwj, it is correct, but as for being a brother of the Messenger of Allahsaww, we do not accept it’.

Heasws said: ‘Are you denying that the Messenger of Allahsaww established brotherhood between myselfasws and himselfasws?’ He said, ‘Yes’. Heasws repeated that thrice to him. Then Aliasws addressed them by saying: ‘O group of Muslims, and the ‘al-Mahajir’ and the ‘Al-Ansar’. Iasws would like you all to swear to Allahazwj, did you all not hear the Messenger of Allahsaww say on the Day of Ghadeer Khumm such and such, and during the expedition of Tabuk, such and such?’ Heasws did not leave out anything that the Messenger of Allahsaww had said in the open, except that heasws reminded them of it. They said, ‘Our Allahazwj, yes’.

أبو بكر يختلق حديثًا لغصب الخلافة

After this, Abu Bakr feared that the people might help himasws, in order to stop them he surprised them by saying to himasws, ‘All that which youasws 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 Allahsaww say after this that: ‘The Peopleasws of the Householder, Allahazwj has Chosen usasws and Honoured usasws, and has Chosen for us the Hereafter over the world, and that Allahazwj does not want to gather for usasws, the Peopleasws of the Householder, the Prophet-hood and the Caliphate together’.

Aliasws said: ‘Is there anyone from the companions of the Messenger of Allahsaww of this which is with you?’ Umar said, ‘The Caliph of the Messenger of Allahsaww has spoken the truth, I heard from himasws as he has said’. And Abu Ubeida, and Saalim Mawla Abu Huzayfa, and Ma’az Bin Jabal said, ‘It is true, we have heard that from the Messenger of Allahsaww’.

Amir-ul-Momineen asws exposes the accursed document

Alasws said to them: ‘You have been faithful to the accursed document which you contracted to him in the Kaabah that stated, “If Allahazwj Kills Mohammedasws or heasws 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 Salmanar, and you, O Miqdadar, I asws ask you for the sake of 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’.

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.

The refutation of the fabricated Hadith, by the Book of Allah azwj the High

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.

Defence of Al-Miqdadar, and Salmanar, and Abu Dharrar regarding Ali asws

Al-Miqdadar stood up and said, ‘O Ali asws, what is your order for me ar? By Allah azwj, if you asws were to order me ar so, I ar would strike by my sword, and if you asws were to order me so, I ar would hold back my ar hand’. Ali asws said: ‘Hold back, O Miqdad, and
remember the oath of the Messenger of Allah\textsuperscript{saww}, and what he\textsuperscript{saww} has bequeathed to you\textsuperscript{ar}.

SFQ asked, ‘By the One in Whose\textsuperscript{azwj} Hand is my\textsuperscript{ar} soul, if I\textsuperscript{ar} knew that I\textsuperscript{asws} could remove injustice and honour the Religion of Allah\textsuperscript{saww}, I\textsuperscript{asws} would have placed my\textsuperscript{ar} sword on my\textsuperscript{ar} neck, then would have struck with it step by step. You are pouncing on the brother\textsuperscript{asws} of the Messenger of Allah\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} Caliph in his\textsuperscript{asws} community, and the father of his\textsuperscript{saww} sons\textsuperscript{asws}? I give you the news of the afflictions that will cut you off from prosperity’.

And Abu Dhar\textsuperscript{ar} stood up and said, ‘O you community you surely have gone astray after the Prophet\textsuperscript{saww}, you have Abandoned (the religion) adapted the way of sins. Surely Allah\textsuperscript{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 raised sky, and the firm mountain, and the veiled Kaabah, and the pure spring, and the Place of the Message and interchange of the Angels, and they\textsuperscript{asws} are like the raised sky, and the firm mountain, and the veiled Kaabah, and the pure spring, and the guiding stars, and the Blessed Tree, illuminating its light, and its oil is blessed.

Mohammed\textsuperscript{saww} is the last of the Prophets\textsuperscript{as} and the chief of the children of Adam\textsuperscript{as}, and Ali\textsuperscript{asws} is the successor\textsuperscript{asws} of the successors\textsuperscript{as}, and the Imam\textsuperscript{asws} of the pious, and the guide of the resplendent, and he\textsuperscript{asws} is the Great True one (Al-Siddique Al-Akbar), and the Great Differentiator (Al-Farouq Al-Aazam), and the successor\textsuperscript{asws} of Mohammed\textsuperscript{saww}, and the inheritor of his\textsuperscript{saww} knowledge, and the foremost of the believing people than themselves, as Allah\textsuperscript{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\textsuperscript{azwj}, and the one who has disfavoured them has disfavoured Allah\textsuperscript{azwj}, and make the Wilayah and the inheritance to be to the one\textsuperscript{asws} whom Allah\textsuperscript{azwj} has Made it to be in’.
Umar threatens to kill Ali

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 and Al-Husayn were standing there – when they heard the words of Umar, they started crying. He embraced them to his chest and said: ‘Do not cry, for by Allah, they do not have the ability to kill your father’.

Defence of Umm Ayman and Bureyda about Ali

And Umm Ayman, the nurse maid of the Messenger of Allah saww came forward. She said, ‘O Abu Bakr, with what ease you have begun your envy and your hypocrisy’. Umar ordered for her to be thrown out of the Masjid and said, ‘What have we to do with women’. Bureyda Al-Aslamy stood up and said, ‘O Umar, you are hypocrisy’. Umar ordered for her to be thrown out of the Masjid and said, ‘Do not cry, for by Allah, you are not the Messenger of Allah, and you do not have the ability to kill your father’.

Kifayat Biha Amir al-Momineen Uzne saline

Then he said: ‘I will not stay in the city in which you are the Emir’. Umar ordered for him to be beaten up and thrown out’. 
Manner of the “allegiance” of Amir-ul-Momineen

Then he (Umar) said, ‘Arise, O son of Abu Talib, pay allegiance’. He said: ‘If I don’t do it?’ He said, ‘Then, by Allah, we will cut off your neck’. He said this to him three times, then another one extended his hand and opened his hand. Abu Bakr struck his hand and he was happy with that regarding it. Ali called out, before the allegiance – and the rope was around his 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

وقيل للزبير: بابع، فأتي فوسب إليه عمر وخالد بن الوليد والمغيرة بن شعبة في آن آنهم، فانتزعوا سيفه من يده فضربوا به الأرض حتى كبروه ثم لبوا. فقال الزبير - وعمر على صدره - يابين صهاك، أما والله أن سيفي في يدي لحدث عنني. ثم بابع. قال سلمان: ثم أخذوني فوجئوني عنقي حتى تركوها كالسلعة، ثم أخذوا يدي وفلتوها فيبالتها. ثم بابع أبو ذر والمقداد مكرهين، وما بابع أحد من الأمة مكرها غير علي عليه السلام وأربعتنا.

Allegiance of Al-Zubeyr, and Salman, and Abu Dharr and Al-Miqdad

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 Sahhaak, but, by Allah.

And it was said to Al-Zubeyr, and Salman, and Abu Dharr and Al-Miqdad paid allegiance unwillingly. No one from the community was forced to pay allegiance (unwillingly) apart from Ali and four of us’.


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 Sahhaak, but, by Allah, were it not for these tyrants who are your Al-Ansar 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 Sahhaak?’ He said, ‘And who Sahhaak, and what prevents me from mentioning her? And Sahhaak was an adulteress, or are you denying that? Or was she not from the people of Ethiopia given to my grandfather Abdul Muttalib? Your grandfather Nufail committed adultery with her and your father Al-Khattaab was born as a result. Abdul Muttalib 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 with whom he desisted from his hand from his companion.
5 - The companions of Amir-ul-Momineen asws establish the argument against the usurpers: The words of Salmanar after the allegiance

Sulaym Bin Qays said, ‘I said to Salmanas, ‘So, you paid allegiance to Abu Bakr, O Salmanas, and did not say anything?’ Heas said, ‘Ias 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 yourselves? You are right, and you have erred as well. You are right in that you have taken it out from is mine, and its deserving ones

Salmanas said, ‘Ias heard the Messenger of Allahsaww say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, will be the like (carring) 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 Allahazwj did not Accept that yourar eyes see it go to yourar companionasws?’. Ias said, ‘Ias testify that Ias have read in some Books of Allahazwj Sent down that you, by your name and your lineage and our characteristics on a door and the like of their entire community up to the Day of Judgement, and the like of their entire Punishment’. He said, ‘Say what you like. Have not you paid allegiance, and Allahazwj did not Accept that yourar eyes see it go to yourar companionasws?’. Ias said, ‘Ias have heard the Messenger of Allahsaww say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, will be the like (carring) 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 Allahazwj did not Accept that yourar eyes see it go to yourar companionasws?’. Ias said, ‘Ias have heard the Messenger of Allahsaww say, and Ias asked himsaww 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”’. Umarasw informed meas that it means you’. Umar said, ‘Silence, silence, may Allahazwj Make you sleep (die), O slave, O son of the evil-tongued’.
Ali asws said: ‘I asws give you a vow, O Salman, keep quiet’. Salman asr said, ‘By Allah aszw, had Ali asws not ordered me to keep quiet, I asr would have informed him of everything that had Come down regarding him, and everything that I have heard from the Messenger of Allah asws regarding him and his companion’. When Umar saw me that I have observed silence, he said to me, ‘You are an obedient submitter to him asws.

The words of Abu Dharr after the allegiance

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

May Allah aszw Curse (you) – and He aszw 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 aszw Curse the one who is unjust on their asws rights. No, by Allah aszw, 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 asr said, ‘Why did you then antagonise the ‘Al-Ansar’ by their rights and their arguments?’

Words of Amir-ul-Momineen asws after the allegiance

Ali asws said to Umar: ‘O son of Sahhaak, 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 aszw Mighty and Majestic, and His aszw Messenger assw 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 Allahazwj and Hisazwj Punishment, and shame. Woe be unto you, O son of Al-Khattaab, 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 heasws has paid allegiance to us, and we are safe from its evil, and its calamity. Let himasws say what heasws wants to’.

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

Aliasws said: ‘Iasws am not going to say apart from one thing. Iasws remind you four’ – meaning myself (Salmanas), and Abu Dharras, and Al-Zubeyrais, and Al-Miqdadas – ‘Iasws heard the Messenger of Allahsaww 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 Allahazwj Intends to increase the heat of Hell, Heazwj will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat’.

Aliasws said: ‘Iasws asked the Messenger of Allahsaww about them – and you four are witness to it – about the former ones, hesaww said: ‘But as for the former ones, it is the sonas of Adamas who killed his brotheras, and Pharaoh of the Pharaohs, and the one who argued with Ibrahimas about hisas Lordazwj, 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 Ibleesla 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 youasws O mysaww brother, and they will make appear to youasws after mesaww, this one and this one, until hesaww named them and counted them for us. Salmanas said, ‘We said, ‘Youasws have spoken the truth, we testify that we have heard that from the Messenger of Allahsaww’.
Words of the Messenger of Allah\textsuperscript{saww} regarding Usman and Al-Zubeyr

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

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

Apostasy of the people after the Messenger of Allah\textsuperscript{saww}, except for four

Salman\textsuperscript{ar} said, ‘Ali\textsuperscript{asws} said that: ‘The whole of the people turned apostate, after the Messenger of Allah\textsuperscript{saww}, except for four’. After the Messenger of Allah\textsuperscript{saww}, the people became at the position of Al-Samiri\textsuperscript{as} and the ones who followed him\textsuperscript{as}, and the position of the calf and the ones who followed it. As for Ali\textsuperscript{asws}, he\textsuperscript{asws} was in the position of Haroun\textsuperscript{as}, and Ateeq (Abu Bakr) was in the position of the calf, and Umar was in the position of Al-Samiri\textsuperscript{16}.

And I\textsuperscript{ar} heard the Messenger of Allah\textsuperscript{saww} say: ‘There will come a group of my\textsuperscript{saww} companions from the people who used to be held in high regard and position with me\textsuperscript{saww}, to cross over the Bridge. They will see me\textsuperscript{saww}, and I\textsuperscript{saww} will see them, and I\textsuperscript{saww} will recognise them and they will recognise me\textsuperscript{saww}. They will be taken away

\textsuperscript{16} The one who incited children of Israel to worship the calf which he created by his own hands
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’.

And I**ar** 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’.
HADITH 5

(5) إبليس ومؤسس السقيفة يوم القيامة

IBLEES\textsuperscript{\textit{la}} AND THE FOUNDER OF AL-SAQIFA ON THE DAY OF JUDGEMENT

From Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali who said, ‘I heard Salman Al-Farsy\textsuperscript{ar} say: ‘When it will be the Day of Judgement, Iblees\textsuperscript{\textit{la}} will be brought chained with a rein of Fire, and they will come with Zafar (Umar) chained with two reins of Fire.
Iblees\textsuperscript{\textit{la}} will rush towards him. He\textsuperscript{\textit{la}} will scream at him saying, ‘May your mother be bereft of you, who are you? I\textsuperscript{\textit{la}} am the one who corrupted the former ones and the later ones, and I\textsuperscript{\textit{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\textsuperscript{azwj}’.
And Sulaym said, ‘It was narrated to me by Abu Dharr and Salman, and Al-Miqdad, then I heard it from Ali that, ‘A man prided himself over Ali Bin Abu Talib. The Messenger of Allah said to Ali: ‘Yes, my brother, the Arabs pride themselves, but you are more prestigious than them as a cousin, and more prestigious than them as a father, and more prestigious than them as a brother, and more prestigious than them as yourself, and more prestigious than them by lineage, and more prestigious than them as a husband, and more prestigious than them as a son, and more prestigious than them as an uncle, and greater than them for having tolerated more hardship on yourself and your wealth, and more complete in forbearance than them, and foremost in submission than them, and more knowledgeable than them, and you are more literate than them of the Book of Allah, and more knowledgeable than them of the Sunnah of Allah, and braver than them in heart when meeting the enemy, and more generous than them by your hand, and more ascetic of them in the world, and more harsher in your struggles, and better than them in morals, and more truthful than them by the tongue, and more beloved by Allah and to me.

The news given by the Prophet of the injustices of the community towards Amir-ul-Momineen

He said: ‘You will remain after me for thirty years. You will worship Allah and observe patience on the injustices of the Qureish, then you should fight against them in the way of Allah if you were to find ‘Al-Ansar. You will fight against them on the explanation of the Quran just as I have fought against them in the hatred towards Allah and the renegades of this community. Then you will be killed and your beard will be dyed by the blood of your head. Your killer will be like the one who cut the legs of the she-camel (of Prophet Saleh) in the hatred towards Allah, and is remote
So, I said to him, ‘O Abu Saeed, do say for anyone, apart from the Prophet asaws, “May the Blessings of Allah aswj be upon him”, when you mention him?’ He said, ‘I ask for Mercy to be upon the Muslims when I mention them, and Blessings upon Mohammed saww and the progeny asws of Mohammed saww, and Ali asws is the best of the Progeny asws of Mohammed saww. I said, ‘O Abu Saeed, better than Hamza as, Ja’far as, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws?’ He said, ‘Yes, by Allah aswj, he asws is better than them, and who will doubt that he asws is better than them?’ I asked him, ‘Why is that?’ He said, ‘He asws never uttered a name of Polytheism (Shirk) nor of disbelief, nor did he asws ever worship idols, nor ever drunk intoxicants. And Ali asws is better than them by being foremost in Islam, and by the knowledge of the Book of Allah and the Sunnah of His Prophet saww.

The Messenger of Allah saww said to Fatima asws: ‘I asww got you asws married to the best of my asww community’. Had there been anyone better in the community he asww would have made an exception for it. And the Messenger of Allah asww established brotherhood between his companions, and brotherhood between Ali asws and
himself\textsuperscript{asw}. The Messenger of Allah\textsuperscript{asw} is better than them and better than them as a brother. And he\textsuperscript{asw} established him\textsuperscript{asw} on the Day of Ghadeer Khumm, and more than obligated the Wilayah on the people, just like what he\textsuperscript{asw} more than obligated it upon himself\textsuperscript{asw}. He\textsuperscript{asw} said: ‘The one who’s Master I\textsuperscript{asw} was, Ali\textsuperscript{asw} is his Master’. And he\textsuperscript{asw} said to him\textsuperscript{asw}: ‘You\textsuperscript{asw} are unto me of the status of Haroun\textsuperscript{asw} had with Musa\textsuperscript{asw}, and he\textsuperscript{asw} never said that to anyone from his\textsuperscript{asw} Household, nor to anyone from the community apart from him\textsuperscript{asw}. For him\textsuperscript{asw} there are numerous precedence, and merits which are not for anyone from the people, the like of these’.

I said to him, ‘Who is the best of this community after Ali\textsuperscript{asw}?’ He said, ‘His\textsuperscript{asw} wife\textsuperscript{asw} and his\textsuperscript{asw} sons\textsuperscript{asws}. I said, ‘Then who?’ He said, ‘Then Ja’far\textsuperscript{asw}, and Hamza\textsuperscript{asw}. The best of the people are the Companions of the Blanket (As’haab Al-Kisaa) regarding whom the Verse of the Purification was revealed. Included in it was the Messenger of Allah\textsuperscript{asw} himself\textsuperscript{asw}, and Ali\textsuperscript{asw}, and Fatima\textsuperscript{asw}, and Al-Hassan\textsuperscript{asw} and Al-Husayn\textsuperscript{asw}. Then he\textsuperscript{asw} said: ‘These\textsuperscript{asw} are my\textsuperscript{asw} trusted ones, and my\textsuperscript{asw} Family among the People\textsuperscript{asws} of my\textsuperscript{asw} Household. Allah\textsuperscript{azwj} has Kept away from them\textsuperscript{asws} the impurity, and Purified them a thorough purifying’. Umm Salma\textsuperscript{ar} said, ‘Include me\textsuperscript{ar} along with you\textsuperscript{asw} and with them\textsuperscript{asws} in the Blanket’. He\textsuperscript{asw} said to her\textsuperscript{ar}: ‘O Umm Salma\textsuperscript{ar}, you\textsuperscript{ar} are with good and upon good, but this Verse has come down especially regarding myself\textsuperscript{asw} and them\textsuperscript{asws}.

محاولة الحسن البصري تبرير نفاقه

فقلت: الله يا أبا سعد ما تزويه في علي عليه السلام وما سمعك تقول فيه؟ قال: يا أخي، أحق أن تذكر ذلك دمي من هؤلاء الجابرة الضالة لنعم الله. يا أخي، إنما يا أبا سعد ما تزويه فهو يذكرني إلا أنما أعني بعض علي على أبي طالب عليه السلام، فيحسون أي له ولي. قال الله عز وجل: (إدفع بالتي هي أحسن السيناء) يعني التقوى.

Hassan Al-Basry’s attempt to justify his own hypocrisy

I said, ‘Allah\textsuperscript{azwj} O Abu Saeed, what are you reporting regarding Ali\textsuperscript{asws} and what has been heard from you saying regarding him\textsuperscript{asw}?’ He said, ‘O brother, I am trying to save my blood from these oppressive tyrants, may the Curse of Allah\textsuperscript{azwj} be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali\textsuperscript{asws} is hatred towards other than Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asw}, so that they will count me as a friend to them. Allah\textsuperscript{azwj} has Said “[23:96] Repel evil by what is best”, it means the ‘Taqqiya’ (dissimulation)’. 
HADITH 7

DIFFERENCES IN THE COMMUNITY AND ITS SECTS

Division of the community into seventy three sects

Abaan said that Sulaym said, ‘I heard Ali Bin Abu Talib asws say that: ‘The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us asws the People asws of the Household, one of these will be in the Paradise and twelve will be in the Fire.

Specifications of the rescued sect

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the guide asws. This sect is the trusted one to follow the orders that asws issue, and it keeps away from my asws enemies, and loves me asws and harbours hatred towards my asws enemies. It has recognised my asws rights, and my asws Imamate, and the obligation to obey me asws from the Book of Allah azwj and the Sunnah of His asw Prophet saww, and has not turned apostate nor does it have any doubts, for Allah azwj has Enlightened its hearts by the recognition of our asws rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our asws Shiites until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt’.

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Imams of the rescued sect

I asws am, and the successors asws after me asws, are Guides and the Guided ones up to the Day of Judgement, whom Allah azwj has Joined them asws to Himself azwj, and with His aswj Prophet saww in numerous Verses from the Book, and has Purified us asws and Made us asws to be infallible and as witnesses over His azwj creation, and His azwj Proof in his earth, and the trustees on His azwj Knowledge, and the mine of His azwj Wisdom, and the Interpreters of His azwj Revelation, and Made us asws to be with the Quran, and the Quran to be with us asws, it will not separate from us asws nor will we separate from it until we asws return to the Messenger of Allah saww to his Fountain as he saww has said’.

The seventy third sect on the Day of Judgement

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan, taking it from Iblees la and his friends. They are the enemies of Allah azwj and His azwj Messenger saww, and the enemies of the believers, and will be entering the Fire without reckoning. They are remote from Allah azwj and from His azwj Messenger saww having forgotten Allah azwj and His azwj Messenger saww and have associated with Allah azwj, and denied Him azwj, and have worshipped others apart from Allah azwj without having realised it, and they count themselves as having done something good.

They will say on the Day of Judgement “[6:23] By Allah, our Lord, we were not polytheists”; “[58:18] then they will swear to Him as they swear to you, and they think that they have something; no surely they are the liars”.

The weak religious ones

I said, ‘O Amir-ul-Momineen asws, do you asws see that the one who has paused, and was never completely with you asws, and was never inimical to you asws, and never placed emphasis on you asws, and was never prejudicial against you, and never
befriended you asws, and never kept away from your asws enemies, and said, ‘I don’t know’, and he is right?’ He asws said: ‘Those are not from the seventy three sects, but what the Messenger of Allah saww meant by the seventy three sects are the rebels, the oppressors who publicised themselves and called towards their own religion’.

One sect will make it a religion to be on the Religion of the beneficents, and the seventy two will make it a religion to be on the religion of the Satan, and befriend those that have accepted it and keep away from those that have opposed it. As for the one who believes in Oneness of Allah azwj and believes in the Messenger of Allah saww, and never understood our asws Wilayah, nor the straying of our asws enemies, and never established anything, and did not make anything to be permissible or prohibited, and took all that is not among the differences in the community, in case they end up going against the Order of Allah azwj Mighty and Majestic, with regards to it, and paused at what is among the differences in the community, in case they oppose what Allah azwj has Ordered with regards to it or Prohibited it, and never established anything, and never made anything permissible or prohibited, and do not know who to refer to when they come across what is difficult for them, their case will be left to (the Mercy) of Allah azwj, so these will be rescued.

أهل الجنة وأهل النار وأصحاب الأعراfaq

وهذه الطبقة بين المؤمنين وبين المشركين، هم أعظم الناس وجلهم، وهم أصحاب الحساب والموازين والأعراfaq، والجهنميين الذين يشفع لهم الأئمة والملائكة والمؤمنون، ويخرجون من النار فيسمون (الجهنميين).

People of the Paradise, and the Fire of the People and the Fire of the Heights (A’raaf)

And this is the class of people who are in between the Believers and the Polytheists, they will be the greatest number of people and most of them, and they are the people of the reckoning, and the Scale and the Heights, and the Hell-dwellers for whom shall intercede the Prophets as, and the Angels, and the Believers, and will take them out of the Fire. They have been named ‘The Hell-dwellers’.

فأما المؤمنون فيتجرون ويدخلون الجنة بغير حساب، أما المشركون فيدخلون النار بغير حساب. وإنما الحساب على أهل هذه الصفات بين المؤمنين والشركين، والمؤلفة قلوهم والمترفعة والذين خلطوا عمل صالحا وأخر سينا والمستضعفين الذين لا يستطيعون حيلة الكفر والشرك ولا يحسنون أن ينصروا ولا يهتدون سبيلًا إلى أن يكونوا مؤمنين عارفين، فهم أصحاب الأعراfaq، وهؤلاء هم فيهم المكينة. إن الله عز وجل أن يدخل أحدا منهم النار فلبيته وإن تجاوز عنه فرحجمه.

As for the Believers, they will be entering the Paradise without reckoning. As for the Polytheists, they will be entering the Fire without reckoning. But rather, the reckoning is on the people of these characteristics of being in between the Believers and the Polytheists, and those whose hearts can be attracted and those who have committed good deeds, and delayed the bad ones, and the weak ones who do not have the ability against the tricks of the disbelief and the Polytheism, nor improve upon what
they have established, nor choose the path which will make them to be a Believer or knowledgeable, so they are the people of the Heights, and they will be there at Allah’s Desire. If Allah Mighty and Majestic Makes one of them to enter the Fire it will be due to his sins, and if He Elevates him from it, it will be due to His Mercy’. The Believer, and the Infidel, and the weak one

I said, ‘May Allah Keep you well, will the believer who recognises his Imam, enter the Fire?’ He said: ‘No’. I said, ‘Will the one who does not recognise his Imam, enter the Paradise?’ He said: ‘No, except if Allah so Desires’. I said, ‘Will the infidel or the Polytheist enter the Paradise?’ He said, ‘None shall enter the Fire except for the infidel, except for what Allah so Desires’. I said, ‘May Allah Keep you well, the one who meets Allah as a believer, having recognised his Imam and having been obedient to him, is one of the people of the Paradise?’ He said: ‘Yes, if he meets Allah, and he is a believer for whom Allah has Said “[2:82] And (as for) those who believe and do good deeds”, “[10:63] Those who believe and guarded”, “[6:82] “It is those who believe and confuse not their beliefs with wrong”. I said, ‘If one of them meets Allah having committed major sins?’ He said: ‘He will be at Allah’s Desire. If He Punishes him, it will be due to his sins, and if He Elevates him, it would be due to His Mercy’. I said, ‘He will enter the Fire, and he is a believer?’ He said: ‘Yes, due to his sins, because he is not from those believers about whom Allah has Said “[3:68] Allah is the guardian of the believers”, because Allah Means “[10:62] Now surely the friends of Allah - they shall have no fear nor shall they grieve”, they are the believers “[6:82] “It is those who believe and confuse not their beliefs with wrong”.
Difference between faith and Islam

I said, ‘O Amir-ul-Momineen asws, what is the ‘Eman’ (faith) and what is Islam?’ He asws said: ‘As for the Eman, it is acceptance with understanding, whereas the Islam is to accept it and submit with obedience’. I said, ‘The Eman is the acceptance after having the understanding of it?’ He asws said: ‘The one whom Allah azwj Makes to recognise Himself azwj, and his Prophet saww, and his Imam asws, then accepts by obedience, he is a Momin’. I said, ‘The recognition is from Allah azwj, and the acceptance is from the servant?’ He asws said: ‘The recognition from Allah azwj is the Call, and the Proof, and Favour and Blessing, and the acceptance from Allah azwj is to Accept the servant He azwj will Bless whomsoever He azwj Desires to, and the recognition is what Allah azwj Makes in the heart, and the acceptance is the deed of the heart from Allah azwj, His azwj Protection and His azwj Mercy’.

The efforts of the ignorant by the truth

The one who Allah azwj has not Made to be an ‘A’arif (understanding one), there is no Proof to him, and for him it is to pause where he does not know. Allah azwj will not Punish him on his ignorance. But rather, He azwj will Praise him on his deeds of obedience, and Punish him on his deeds of disobedience. And he has the ability that he should obey, and he has the ability that he should not obey, and does he have the ability that he can understand, and does he have the ability to remain ignorant? This is impossible. There is nothing that can be from that without Decree of Allah azwj and His azwj Power, and His azwj Knowledge, and His azwj Book without compulsion, because if they were to be under compulsion, they would be in a state of helplessness and not praiseworthy. And the one who is ignorant, he has the leniency that he can refer to us asws in what is difficult for him, and the one who Praises Allah azwj for His azwj Favours, and seeks Forgiveness for his acts of disobedience, and loves the obedient and praises them on their obedience, and abhors the disobedient ones and condemns them, that would be sufficient for him if he were to refer his knowledge to us asws.

لهذا الحديث زيادة في (ج) وهي تطبق على أواسطه هكذا:

This Hadith goes further, and it is applicable in the middle of it, like this –
Aصحاب الحساب والشفاعة

People of the reckoning and the intercession

They will be reckoned with. Among them will be the one for whom will be Forgiveness and he will be Made to enter the Paradise, due to their acceptance and the Oneness of Allahazwj, and among them will be the one who will be Punished in the Fire, then there will be intercession for him from the Angels, and the Prophetsas and the Believers. They will be taken out from the Fire and will be made to enter the Paradise. Therein they will be called Hell-dwellers, among whom will be people who recognised Allahazwj, the ones who accepted themasws and obeyed themasws, will be entering the Paradise without reckoning. And the obstinate to whom the Warners warned, and the arrogant and the enemies of Allahazwj will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and they are the people of the Scale, and the Reckoning, and the Intercession’.

دعاء أمير المؤمنين عليه السلام لتسليم بالولاية

Supplication of the Wilyaha of Amir-ul-Momineenasws

Sulaym said, ‘Youasws have turned away (problems) from me, and clarified for me, and healed my chest. Supplicate to Allahazwj that Heazwj should Make me a friend to youasws in the world and the Hereafter’. Heasws said: ‘Ourasws Allahazwj! Make him to be among them’. Then Aliasws addressed me by saying: ‘Shall Iasws teach you what Iasws heard from the Messenger of Allahsaww, that asws have taught Salmanar and Abu Dharrar and Al-Miqdadar?’ I said, ‘Yes, O Amir-ul-Momineenasws’.

Heasws said: ‘Recite every morning and evening “Our Allahazwj, Resurrect me on the Eman, and the ratification of Mohammedsaww, Yourazwj Messenger,saww, and the Wilayah of Allasws Bin Abu Talibasws, and all the Imamsasws of the Progenyasws of Mohammedsaww, for I am pleased with that, O Lordazwj, ten times’. I said, ‘O Amir-ul-Momineenasws, that has been narrated to me by Salmanar, and Abu Dharrar and Al-

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Miqdad\textsuperscript{ar}. I have never let go of it since I heard it from them\textsuperscript{ar}. He\textsuperscript{asws} said: ‘Do not let go of it for what remains of your life’.
HADITH 8

MEANING OF ISLAM AND THE FAITH

1 – And from Abaan Bin Abu Ayyah, from Sulaym Bin Qays who said, ‘I heard Ali asws Bin Abu Talib asws – and a man asked him asws about the Eman (faith) – he said, ‘O Amir-ul-Momineen asws, inform me about the faith, I have not asked about it apart from you asws, nor will I ask anyone after you asws’. Ali asws said: ‘A man went to the Prophet saww and asked him saww similar to what you have asked me asws. His saww reply to him was similar to what I am going to tell you, so take what he saww narrated to him’. Then he asws said to him: ‘Be seated’. He said to him asws, ‘I act as you asws command’.

Then Ali asws faced the man and said: ‘But, get to know that Jibraeel came to the Messenger of Allah saww in the human form and said to him saww: ‘What is Islam?’ He saww said: ‘Testifying that there is no God but Allah azwj and that Mohammed saww is the Messenger of Allah saww, and the establishing of Prayers and the giving of the Zakaat, and the Pilgrimage of the House, and the Fasting of the Month of Ramadhan, and the Major Ablution’.

He said: ‘What is the Eman?’ He saww said: ‘Believing in Allah azwj, and the Angels, and His azwj Books, and His azwj Messengers as, and of life after death, and Fate (Al-Qadr), all of it, be it good or bad, sweet or sour’.

When the man stood up, the Messenger of Allah saww said: ‘This was Jibraeel. He came to you to teach you about your Religion’. Whatever the Messenger of Allah saww said to him of anything, he (Jibraeel) said to him saww, ‘You saww have spoken the truth’. He (Jibraeel) said: ‘So, when is the Hour?’ He saww said: ‘There is no knowledge of it with the questioned one than there is with the questioner’. He said, ‘You saww have spoken the truth’.
2 – The Pillars of Faith

Then Ali asws said, after having related the words of Jibraeel where he said, ‘You saww have spoken the truth’, ‘But, the Faith is built on four pillars – on the conviction, and the patience, and the justice, and the struggle. As for the conviction from it, is on four branches – on the desire, and the fear, and the asceticism, and the anticipation. The one who desires for the Paradise will withdraw from the desires, and the one who has fear from the Fire will keep away from the Prohibitions, and the one who is ascetic in the world, his troubles will become easy for him, and the one who anticipates the death, will make haste in doing the good deeds’.

And the patience is on four branches – on intelligent observation, and the explanation of the wisdom, and learning a lesson, and the ways of the former ones. The one who observes intelligently, the wisdom will become clear for him, and the one for who the wisdom becomes clear, will take a lesson from it, and the one who takes a lesson will interpret the wisdom, and the one who interprets the wisdom will take the lesson, and the one who takes the lesson, will be as if he is among the former ones.

From it, Justice is on four branches – On mysteries of the understanding, and the immersion in the knowledge, and the flower of the wisdom, and the garden of the tolerance. The one, who understands, will explain all the knowledge, and the one who has knowledge, the laws of wisdom will present them to him, and the one who is tolerant, will not waste his affairs, and will live such a life that the people will be pleased with him.

And the Struggle (Jihad) is on four branches – on the enjoining of the good, and the forbidding of the evil, and the honesty in the matters, and the anger for the Sake of Allahazwj and abhorrence of the evil-doers. The one who enjoins the good will strengthen the back of the believer, and the one who forbids the evil will grind the nose of the evil-doer, and the one who is sincere in the matters will fulfil that which is for him, and the one who abhors the evil-doers, and has anger for the Sake of
The minimum levels of the Eman, and the Kufr (disbelief), and the straying

He said to him asws, ‘O Amir-ul-Momineen asws, what is the minimum by which a man becomes a Momin, and the minimum by which he becomes a kafir (an infidel), and the minimum by which he strays?’ He asws said: ‘Now that you have asked me, listen to the answer. The minimum by which one becomes a Momin is that Allah azwj Makes him to recognise Himself azwj. He accepts to Him azwj of His Lordship, and the Oneness, and he recognises His saww Prophet, and His saww preaching. And that he recognises the Proof asws of Allah azwj in His earth, and the witness on His azwj creatures. He accepts to him asws by obedience’. I said, ‘O Amir-ul-Momineen asws, if he is ignorant of all the other things which you asws have not described?’ He asws said: ‘Yes, if he is Ordered to do something, he obeys, and if he is prohibited from something, he refrains.

And the minimum, by which one becomes a Kafir, is when he makes something to be his religion thinking that Allah azwj has Ordered it to be so – from what Allah azwj has Prohibited from it – then establishes it as his religion. So he keeps away and befriends on the basis of that and thinks that he is worshipping Allah azwj, the Orders which He azwj has Commanded for.

And the minimum by which he strays is that he does not recognise the Proof asws of Allah azwj in His azwj earth, and the witness on His azwj creatures whose asws obedience Allah azwj has Commanded, and Obligated his asws Wilayah.

Link of the Messenger of Allah saww to the twelve Imams asws


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He said, ‘Clarify them asws for me’. He asws said: ‘The Messenger of Allah saww said in the last sermon of his saww sermons, then he saww passed away on that day: ‘I saww have left behind among you two matters, the one who holds on to both of them will not stray – Book of Allah azwj and the People asws of my saww Household. The Kind, the Knower has Promised me saww that these two will not separate until returning to me saww at the Fountain, just like these two’, - he saww indicated by joining two of his saww fingers – ‘I saww do not say like these two, - and he saww indicated by the two joint fingers – ‘because one of them precedes the other. Attach yourselves to these two and you will not stray, and do not precede them asws for you will be destroyed, and do not stay behind from them asws for you will be separated, and do not (try to) teach them for they asws are more knowledgeable than you all’.

He said, ‘O Amir-ul-Momineen asws, name them asws for me’. He asws said: ‘The one asws whom the Messenger of Allah saww established at Ghadeer Khumm. He saww informed them that he asws is higher to them than their own selves. Then he saww ordered them that those present from among them should make it known to those who are absent’. I (Sulaym) said, ‘You asws are he asws. O Amir-ul-Momineen asws?’ he asws said: ‘I asws am the first of them asws and the best of them asws, then my asws son Al-Hassan asws from after me asws is higher to the believers than their own selves. Then my asws son Al-Husayn asws from after him asws is higher to the believers than their own selves. Then the successors asws of the Messenger of Allah saww, until they asws return to him saww at his saww Fountain, one after the other’.

The man stood up in front of Ali asws and kissed his asws forehead, then said, ‘You asws have clarified for me, and thrown out from me (my issues), and everything that was in my heart’.
From Abaan Bin Abu Ayash, from Sulaym who said, ‘A man came to Amir-ul-Momineen\textsuperscript{asws}. He asked him\textsuperscript{asws} about Islam. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and High Commenced Made Islam (a religion) and made its Laws easy for the one who came to it, and fortified its Pillars for the one who fought against it, and Honoured the one who befriended it, and a Sanctuary for the one who entered into it, and an Imam for the one who followed it, and a bounty for the one who adopted it, and an outfit for the one who impersonates for it, and a handle for the one who holds on to it, and a rope for the one who attaches to it, and a proof for the one who learns it, and a light for the one who wants to be illuminated with it, and a witness against the one who is antagonised by it, and a resource for the one who judges by it, and a knowledge for the one who realises it, and a narration for the one who reports it, and a verdict for the one who judges by it, and a tolerance for the one who tries it out, and a healing for the one who ponders over it, and an understanding for the one who discerned it, and a conviction for the one is intelligent, and a vision for the one who is determined, and a sign for the one who has expectation, and a lesson for the one paid attention to it, and a salvation for the one who is sincere, and an affection for the one who correct themselves, and a closeness for the one who came near it, and trustworthy for the one who relied upon it, and a hope for those who delegate to it, and a precedent for the one who is good at it, and a good for the one who hurried to it, and a shield for the one who is patient, and a clothing for the one who fears, and a helper for the one who want to be guided, and a cave for the one who wants security, and a shelter for the one who submits, and a happiness for the truthful, and an admonition for the pious, and salvation for the successful ones.

That is the truth, its way is the guidance, and its attribute is the goodness, and its effect is glorious, shiny is the method, bright is the minaret, pure is the lamp, high is the purpose, easy is the track, complete is the arena, strivers compete to get ahead, painful is the revenge, old is the blessing, old is the preparation, generous are the riders.
Eman is its approach, and the goodness is its minaret, and the understanding is its light, and the death is its aim, and the world is its track, and the Day of Judgement is its arena, and the Paradise is what the strivers strive for, and the Fire is its revenge, and the piety is its luggage, and the good doers are its riders.

Eman is evidence by the good deeds, and by the good deeds the understanding lives long, and by the understanding death becomes terrifying, and by the death the world reaches its end, and by the world, the Day of Judgement is raised, and by the Day of Judgement, the Paradise is brought near, and the Paradise is the regret of the inhabitants of the Fire, and the Fire is the admonition of the pious, and the piety is branch of the faith.

So that is Islam'.

فذلك الإسلام.