

HADITH 21

(21) شدة حب رسول الله (ص) للإمامين الحسنين عليهما السلام

INTENSE LOVE OF THE RASOOL ALLAH^{saww} FOR THE TWO IMAMS AL-HASANAYN MAY PEACE BE UPON THEM BOTH

استسقى رسول الله صلى الله عليه وآله

أبان عن سليم قال: حدثني علي بن أبي طالب صلوات الله عليه وسلمان وأبو ذر والمقداد، وحدث أبو الحجاج داود بن أبي عوف العوفي يروي عن أبي سعيد الخدري قال: دخل رسول الله صلى الله عليه وآله على ابنته فاطمة عليها السلام وهي توفد تحت قدر لها تطبخ طعاما لأهلها، وعلي عليه السلام في ناحية البيت نائم والحسن والحسين عليهما السلام نائمان إلى جنبه.

The Rasool Allah^{saww} is asked for a drink

Abaan from Sulaym who said (it has been) narrated to me from Ali^{asws} Bin Abu Talib^{asws}, and Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar}, and narrated by Abu Al-Hajaaf Dawood Bin Abu Awf Al-Awfy (from another chain) being reported from Abu Saeed Al-Khuzry who said, 'The Rasool Allah^{saww} came up to his^{saww} daughter Fatima^{asws}, while she^{asws} was seated, igniting a fire under her^{asws} saucepan in order to cook a((meal for)) her^{asws} Family^{asws},

and Ali^{asws} was sleeping in an area of the house with Al-Hassan^{asws} and Al-Husayn^{asws} sleeping besides him^{asws}.

فقعد رسول الله صلى الله عليه وآله مع ابنته يحدثها وهي توفد تحت قدرها ليس لها خادم، إذ استيقظ الحسن عليه السلام فأقبل على رسول الله صلى الله عليه وآله فقال: (يا أبت، اسقني). فأخذه رسول الله صلى الله عليه وآله ثم قام إلى لقحة كانت، فاحتلبها بيده، ثم جاء بالعلبة - وعلى اللبن رغوّة - ليناوله الحسن عليه السلام.

So the Rasool Allah^{saww} sat down next to his^{saww} daughter and she^{asws} was igniting the fire under her^{asws} saucepan, not having a servant for her^{asws}, when Al-Hassan^{asws} woke up. He^{asws} came up to the Rasool Allah^{saww} and said: 'O father^{saww}, quench my^{asws} thirst'. So the Rasool Allah^{saww} took him^{asws} and went to the goat, milked it and came with its milk – and on the milk was some froth – Al-Hassan^{asws} started drinking it.

فاستيقظ الحسين عليه السلام فقال: (يا أبت اسقني). فقال النبي صلى الله عليه وآله: يا بني، أخوك، وهو أكبر منك وقد استسقاني قبلك. فقال الحسين عليه السلام: (اسقني قبله) فجعل رسول الله صلى الله عليه وآله يرقبه ويلين له ويطلب إليه أن يدع أخاه يشرب قبله، والحسين عليه السلام يأبى.

Al-Husayn^{asws} woke up and said, 'O father^{saww}, quench my^{asws} thirst'. The Prophet^{saww} said: 'O my^{saww} son^{asws}, your^{asws} brother^{asws}, and he^{asws} is older than you, has asked me^{saww} to quench his^{asws}, before you^{asws} did'. Al-Husayn^{asws} said: 'Quench my^{asws} thirst before his^{asws}'. The Rasool Allah^{saww} tried to appease him^{asws} to let his^{asws} brother drink before him^{asws}, and Al-Husayn^{asws} would not agree.

فقال فاطمة عليها السلام: يا أبت، كأن الحسن أحب إليك من الحسين؟ قال صلى الله عليه وآله: ما هو بأحبهما إلي وإنهما عندي لسواء، غير أن الحسن استسقاني أول مرة، وإني وإياك وإياهما وهذا الرقاد في الجنة لفي منزل واحد ودرجة واحدة. قال: وعلي عليه السلام نائم لا يدري بشيء من ذلك.

Fatima^{asws} said: 'O father^{saww}, it is as if Al-Hassan^{asws} is more beloved to you^{saww} than Al-Husayn^{asws}?' He^{saww} said: 'It's not like that, I^{saww} love them^{asws} both, and both of them^{asws} are equal to me^{saww}, it's just that Al-Hassan^{asws} asked to be quenched first, and I^{saww}, and you^{asws}, and these two^{asws}, and this, the one^{asws} lying on the bed (Al-Raaqid) will be in the Paradise at one place and of one (same) status'. (Sulaym) said, 'And Ali^{asws} was sleeping, uninvolved of anything from that'.

على منكب رسول الله صلى الله عليه وآله

قال: ومر بهما رسول الله صلى الله عليه وآله ذات يوم وهما يلعبان، فأخذهما رسول الله صلى الله عليه وآله فاحتملهما ووضع كل واحد منهما على عاتقه. فاستقبله رجل فقال: لنعم الراحلة أنت فقال رسول الله صلى الله عليه وآله: ونعم الراكبان هما إن هذين الغلامين ريحانتاي من الدنيا.

Upon the shoulders of the Rasool Allah^{saww}

(Sulaym) said, 'One day the Rasool Allah^{saww} passed by the two of them^{asws} whilst they^{asws} were both playing. So the Rasool Allah^{saww} grabbed both of them^{asws} and carried them both^{asws} and placed each one of them^{asws} upon his^{saww} shoulders. A man said, 'You^{saww} are a blessed ride'. So the Rasool Allah^{saww} said: 'And blessed are the two riders, both of these boys^{asws} are my^{saww} two flowers in the world'.

اصطرعا عند رسول الله صلى الله عليه وآله

قال: فلما أتى بهما منزل فاطمة عليها السلام قال: (اصطرعا). فأقبلا يصرعان، فجعل رسول الله صلى الله عليه وآله يقول: (هي يا حسن) فقالت فاطمة عليها السلام: يا رسول الله، أتقول (هي يا حسن) وهو أكبر منه؟ فقال رسول الله صلى الله عليه وآله: هذا جبرئيل يقول: (هي يا حسين). فصرع الحسين الحسن

Wrestling in the presence of the Rasool Allah^{saww}

(Sulaym) said, 'When the Rasool Allah^{saww} came to both of them^{asws} at the House of Fatima^{asws}, he^{saww} said: 'Wrestle!' the two of them^{asws} started showing their strength in wrestling. The Rasool Allah^{saww} went on (to encourage) and said: 'Hayya O Hassan^{asws}!' So Fatima^{asws} said: 'O Rasool Allah^{saww}, you^{saww} are saying, 'Hayya O Hassan^{asws}, when he^{asws} is older than him^{asws}?' So the Rasool Allah^{saww} said: 'This is Jibraeel here saying: 'Hayya O Husayn^{asws}!' Al-Husayn^{asws} wrestled Al-Hassan^{asws}'.

الرسول صلى الله عليه وآله يخاطبهما بالإمامة

قال: ونظر رسول الله صلى الله عليه وآله إليهما يوما وقد أقبلتا، فقال: هذان والله سيديا شباب أهل الجنة وأبوهما خير منهما. إن خير الناس عندي وأحبهم إلي وأكرمهم علي أبوكما ثم أمكما، وليس عند الله أحد أفضل مني وأخي ووزيرني وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب.

The Rasool Allah^{saww} addressed them^{asws} both as Imams^{asws}

(Sulaym) said, 'And the Rasool Allah^{saww} looked at them^{asws} both, one day when they^{asws} had come, so he^{saww} said: 'By Allah^{azwj}, these two^{asws} are the Chiefs of the youths of the Paradise, and their^{asws} father^{asws} is better than both of them^{asws}. They^{asws} are the best of the people to me^{saww}, and the most beloved to me^{saww}, and the most prestigious is their^{asws} father^{asws}, then the mother^{asws} of the both of them, and there isn't anyone with Allah^{azwj} who is more preferable than myself^{saww}, and my^{saww} brother, and my^{saww} Vizier,

and my^{saww} Caliph in my^{saww} community, and the guardian of every believer after me^{saww}, Ali^{asws} Bin Abu Talib^{asws}.

ألا إن أخي وخليلي ووزيرى وصفي وخليفتي من بعدي وولي كل مؤمن ومؤمنة بعدي علي بن أبي طالب، فإذا هلك فابني الحسن من بعده، فإذا هلك فابني الحسين من بعده ثم الأئمة التسعة من عقب الحسين.

Nay! My^{saww} brother, and my^{saww} friend, and my^{saww} Vizier, and one^{asws} who has my^{saww} Qualities, and my^{saww} Caliph from after me^{saww}, and the guardian of every 'Momin' (believing man) and 'Momina' (believing woman) after me^{saww}, is Ali^{asws} Bin Abu Talib^{asws}. So, he has perished, the one who does not accept Al-Hassan^{asws} from after him^{asws}. So, he has perished, the one who does not accept Al-Husayn^{asws} from after him^{asws}, then the nine Imams^{asws} from the descendants of Al-Husayn^{asws}.

هم الهداة المهتدون، هم مع الحق والحق معهم، لا يفارقونه ولا يفارقهم إلى يوم القيامة. هم زر الأرض الذين تسكن إليهم الأرض، وهم حبل الله المتين، وهم عروة الله الوثقى التي لا انفصام لها، وهم حجج الله في أرضه وشهداءه على خلقه وخزنة علمه ومعادن حكمته. وهم بمنزلة سفينة نوح، من ركبها نجا ومن تركها غرق، وهم بمنزلة باب حطة في بني إسرائيل، من دخله كان مؤمنا ومن خرج منه كان كافرا. فرض الله في الكتاب طاعتهم وأمر فيه بولايتهم، من أطاعهم أطاع الله ومن عصاهم عصى الله.

They^{asws} are the guides of those who want to be rightly guided, they^{asws} are with the 'Haq' (truth) and the 'Haq' (truth) is with them^{asws}; neither will it separate from them^{asws} nor will they separate from it up to the Day of Judgement. They^{asws} are the (Divine) Axis of the earth due to which the earth is in a tranquil state, and they^{asws} are the strong Rope of Allah^{azwj}, and they^{asws} are the firmest Handle of Allah^{azwj} which will never break, and they^{asws} are the Proofs of Allah^{azwj} in His^{azwj} earth, and His^{azwj} witnesses over His^{azwj} creatures, and the treasurers of His^{azwj} Knowledge, and the mines of His^{azwj} Wisdom. And they^{asws} are of the status of the Ark of Noah^{as}, the one who sails in it will be saved, and the one who leaves

it will drown. And they^{asws} are of the status of the Door of Servitude (Hitta) of the Children of Israel, the one who enters it is a believer, and the one who exits from it is an infidel. Allah^{azwj} has Obligated the obedience to them^{asws} in His^{azwj} Book, and Ordered for their^{asws} 'Wilayah' (master ship) in it. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}.

الحسين عليه السلام يعلو ظهر ظهر رسول الله صلى الله عليه وآله في السجدة

قال: وكان الحسين عليه السلام يجيئ إلى رسول الله صلى الله عليه وآله وهو ساجد، فيتخطى الصفوف حتى يأتي النبي صلى الله عليه وآله فيركب ظهره، فيقوم رسول الله صلى الله عليه وآله وقد وضع يده على ظهر الحسين عليه السلام ويده الأخرى على ركبته حتى يفرغ من صلاته.

Al-Husayn^{asws} ascends upon the back of the Rasool Allah^{saww} during the Prostration

(Sulaym) said, 'And Al-Husayn^{asws} came to the Rasool Allah^{saww} whilst he^{saww} was in Prostration. So he^{asws} surpassed all the rows until he^{asws} came up to the Prophet^{saww} and ascended upon his^{saww} back. So the Rasool Allah^{saww} arose and he^{saww} had placed one of his^{saww} hand on Al-Husayn^{asws}'s back (to hold him^{asws}) and the other hand on his^{asws} knee, until he^{saww} was free from his^{saww} Prayer'.

الحسن عليه السلام على عاتق رسول الله صلى الله عليه وآله في المنبر

وكان الحسن عليه السلام يأتيه وهو على المنبر يخطب، فيصعد إليه فيركب على عاتق النبي صلى الله عليه وآله ويدلي رجله على صدر النبي صلى الله عليه وآله حتى يرى بريق خلخاله، ورسول الله صلى الله عليه وآله يخطب، فيمسكه كذلك حتى يفرغ من خطبته.

Al-Hassan^{asws} upon the shoulder of the Rasool Allah^{saww} on the Pulpit

And Al-Hassan^{asws} came up to him^{saww} whilst he^{saww} was preaching on the Pulpit. So he^{asws} climbed up to him^{saww}, and (sat) upon the shoulder of the Prophet^{saww} and dangled his^{asws} legs on the chest of the Prophet^{saww}, to the extent that the sparkles from his^{asws} anklets could be seen, and the Rasool Allah^{saww} continued preaching. So he^{saww} held him^{asws} like that until he^{saww} was free from his^{saww} sermon.

HADITH 22

(22)* 1 * خطبة عمرو بن العاص في الشام ضد أمير المؤمنين عليه السلام

SERMON OF AMRO BIN AL-AAS IN SYRIA AGAINST AMIR-UL- MOMINEEN^{asws}

أبان عن سليم قال: بلغ أمير المؤمنين عليه السلام أن عمرو بن العاص خطب الناس بالشام فقال: بعثني رسول الله صلى الله عليه وآله على جيشه فيه أبو بكر وعمر، فظننت أنه إنما بعثني لكرامتي عليه. فلما قدمت قلت: يا رسول الله، أي الناس أحب إليك؟ فقال: (عائشة). قلت: ومن الرجال؟ قال: (أبوها).

1 - Abaan from Sulaym who said, 'It reached Amir-ul-Momineen^{asws} that Amro Bin Al-Aas preached to the people in Syria saying, 'The Rasool Allah^{saww} sent me to his^{saww} army in which were Abu Bakr and Umar, so I thought that he^{saww} had not sent me but to honour them. When I went to him^{saww}, I said, 'O Rasool Allah^{saww}, who is the most beloved of the people to you^{saww}?' He^{saww} said, 'Ayesha'. I said, 'And who from the men?' He^{saww} said, 'Her father'.

أيها الناس، وهذا علي يطعن على أبي بكر وعمر وعثمان، وقد سمعت رسول الله صلى الله عليه وآله يقول: (إن الله ضرب بالحق على لسان عمر وقلبه) وقال في عثمان: (إن الملائكة لتستحي من عثمان) وقد سمعت عليا وإلا فصمتا - يعني أذنيه - يروي على عهد عمر: إن نبي الله نظر إلى أبي بكر وعمر مقبلين، فقال: (يا علي، هذان سيذا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين منهم والمرسلين، ولا تحدثهما بذلك فيهلكا)

O you people! And this Ali^{asws} who is denouncing Abu Bakr and Umar and Usman, and I have heard the Rasool Allah^{saww} say that: 'Allah^{azwj} had Struck the heart and tongue of Umar with the truth', and he^{saww} said with regards to Usman that: 'The Angels are

embarrassed by Usman'. And I have heard Ali^{asws}, and except for my silence' – meaning his deafness – 'narrated (to me) during the era of Umar that the Prophet^{saww} looked at Abu Bakr and Umar coming over, so he^{saww} said: 'O Ali^{asws}, These two are the Chiefs of the elderly inhabitants of Paradise, from the Former ones and the Later ones, except for the Prophets^{as} among them and the Messengers^{as}, and do not narrate that to both of them (Abu Bakr and Umar), until they pass away'.

*** 2 * خطبة أمير المؤمنين عليه السلام في البصرة بتكذيب ابن العاص**

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب على رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا رسول الله صلى الله عليه وآله بقصيدة سبعين بيتاً، فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فالعنه أنت وملائكتك بكل بيت لعنة تترى على عقبه إلى يوم القيامة).

2 – Sermon of Amir-ul-Momineen^{asws} in Al-Basra in refutation of Ibn Al-Aas

Ali^{asws} arose and said: 'The strangeness of the tyrants of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I^{asws} say that he is forging lies against the Rasool Allah^{saww} who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed the Rasool Allah^{saww} by poems in seventy verses. So the Rasool Allah^{saww} said: 'Our Allah^{azwj}, I^{saww} do not speak poetry nor do I^{saww} consider it to be permissible, so You^{azwj} and Your^{azwj} Angels, Send Curses for each of those verses (he fabricated) and upon his descendents up to the Day of Judgement.

ثم لما مات إبراهيم بن رسول الله صلى الله عليه وآله قام فقال: إن محمدا قد صار أبترا لا عقب له، وإنني لأتسأ الناس له وأقولهم فيه سوء فأنزل الله فيه: (إن شأنك هو الأبترا)، يعني أبترا من الإيمان ومن كل خير.

Then, when Ibrahim^{asws}, the son^{asws} of the Rasool Allah^{saww} passed away, he stood up and said that, 'Muhammad^{saww} has become 'Abter' (tailless- without heir), there is no posterity to him^{saww}, and I establish the people against him^{saww} and say evil regarding him^{saww}. So Allah^{azwj} Sent down regarding him [108:3] **Surely, your enemy is the one who shall be without posterity**, meaning cut-off from the faith and from every good'.

ما لقيت من هذه الأمة من كذابينها ومنافقيها

لكأني بالقراء الضعفة المجتهدين قد رواوا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه. إنا نقول: خير هذه الأمة أبو بكر وعمر؟ ولو شئت لسميت الثالث. والله ما أراد بقوله في عائشة وأبيها إلا رضا معاوية ولقد استرضاه بسخط الله. وأما حديثه الذي يزعم أنه سمعه مني، فلا والذي فلق الحبة وبرأ النسمة ليعلم أنه كذب علي يقينا وأن الله لم يسمعه مني سرا ولا جهرا.

What the community encountered from its liars and its hypocrites

But, weak preachers and the 'Mujtahids' have reported his Hadith and have ratified him with regards to it, and are using these to argue against us^{asws} - the People^{asws} of the Household with his lies. Have I^{asws} said that Abu Bakr and Umar are the best ones of this community?' If I^{asws} had done so I^{asws} would have also named the third one. By Allah^{azwj}, what are they intending by his words with regards to Ayesha and her father except to please Muawiya, and their pleasing him is (at the expense of the) annoying Allah^{azwj}. But rather, the Hadith which they are alleging that he has heard from me^{asws}, it is not so. By the One^{azwj} Who Split the seed and Initiated

plantation from it, he knows with conviction that he is lying about me^{asws}, and that Allah^{azwj} has never Heard it from me^{asws}, neither secretly nor openly.

اللهم العن عمرا والعن معاوية بصددهما عن سبيلك وكذبهما على كتابك ونبيك واستخفافهما
بنبيك وكذبهما عليه وعلي.

Our Allah^{azwj}! Curse Amro and Curse Muawiya for straying from Your^{azwj} Way, and their lying against Your^{azwj} Book, and Your^{azwj} Prophet^{saww}, and their contempt of him^{saww} and lying against him^{saww} and me^{asws}.

3 * كيف جمع معاوية أهل الشام على الأخذ بثار عثمان

قال سليم: ثم دعا معاوية قراء أهل الشام وقضاتهم فأعطاهم الأموال وبثهم في نواحي الشام ومدائنها، يروون الروايات الكاذبة ويضعون لهم الأصول الباطلة، ويخبرونهم بأن علياً عليه السلام قتل عثمان ويتبرأ من أبي بكر وعمر، وإن معاوية يطلب بدم عثمان ومعه أبان بن عثمان وولد عثمان، حتى استمالوا أهل الشام واجتمعت كلمتهم.

3 – How Muawiya gathered the people of Syria on taking the revenge for Usman

Sulaym said, ‘Then Muawiya called the reciters of Syria and its judges. So he gave them wealth and sent them in areas of Syria and its cities. They reported false reports and placed false principles for them. They informed them that Ali^{asws} killed Usman and disassociates (Tabarra) from Abu Bakr and Umar^[32], and that Muawiya is seeking the blood (revenge) of Usman, and with him were Abaan Bin Usman, and the children of Usman, until they used the people of Syria and gathered them on their words.

ولم يزل معاوية على ذلك عشرين سنة، ذلك عمله في جميع أعماله حتى قدم عليه طعام الشام وأعوان الباطل المنزلون له بالطعام والشراب، يعطيهم الأموال ويقطعهم القنائع ويطعمهم الطعام والشراب، حتى نشأ عليه الصغير وهرم عليه الكبير وهاجر عليه الأعرابي، وترك أهل الشام لعن الشيطان وقالوا: لعن علي وقاتل عثمان. فاستقر على ذلك جهلة الأمة وأتباع أئمة الضلالة والدعاة إلى النار.

Muawiya did not cease doing that for twenty years. That was his deed amongst all his deeds until the oppressors of Syria came up to him, and he gave the agents of falsehood food and drinks, giving them the wealth and pieces of land and the food and the drink, to the extent that the young grew up, and the grown ones became elderly, and the Bedouins migrated to him. And the people of Syria left cursing Satan^{la} and started cursing Ali^{asws}, and they were saying, 'Curse be upon Ali^{asws} the murderer of Usman'. The ignorant ones of the community accepted that and followed the imams of misguidance who called them to the Fire.

فحسبنا الله ونعم الوكيل، ولو شاء الله لجمعهم على الهدى ولكن الله يفعل ما يشاء.

So, sufficient for us is Allah^{azwj} and is the best Disposer, and had He^{azwj} so Wished, He^{azwj} would have Gathered them on the guidance, but Allah^{azwj} Does whatsoever that He^{azwj} so Desires.

HADITH 23

(23) الرسالة السرية من معاوية إلى زياد

THE SECRET MESSAGE FROM MUAWIYA TO ZIYAD

أبان عن سليم قال: كان لزياد بن سمية كاتب يتشيع وكان لي صديقا، فأقراني كتابا كتبه معاوية إلى زياد جواب كتابه إليه:

Abaan from Sulaym who said, 'Ziyad Bin Samiya was a writer who was a Shiite and a friend of mine. He read out to me a letter that Muawiya had written to Ziyad in reply to his letter.

سيرة معاوية في قبائل العرب

أما بعد، فإنك كتبت إلي تسألني عن العرب، من أكرم منهم ومن أهين ومن أقرب ومن أبعد، ومن آمن منهم ومن أحذر؟ وأنا - يا أخي - أعلم الناس بالعرب.

Dealings of Muawiya with regards to the Arab tribes

Having said that, you had written to me asking me about the Arabs – whom to honour among them, and whom to humiliate, and whom to bring closer, and whom to keep away, and from whom to feel safe, and from whom to beware? And I – my brother – am the most knowledgeable one about the Arabs.

انظر إلى هذا الحي من اليمن، فأكرمهم في العلانية وأهينهم في الخلاء فإني كذلك أصنع بهم، أقرب مجالسهم وأريهم أنهم آثر عندي من غيرهم ويكون عطائي وفضلي على غيرهم سرا منهم

لكثرة من يقاتلني منهم مع هذا الرجل.

Keep an eye on the tribes from Al-Yemen. So honour them in public, and humiliate them when you are alone with them, for that is what I do with them. I keep them close in the gatherings and they are seen as having more prestige with me than the others, and when it comes to conveying the gifts, I give preference to others, secretly from them, for a lot of them have fought against me along with this man Ali^{asws}.

وانظر (ربيعة بن نزار)، فأكرم أشرفهم وأهن عامتهم، فإن عامتهم تبع لأشرفهم وساداتهم.

And keep an eye on (the tribe of) Rabi'a Bin Nazaar. So honour their noteables and humiliate their ordinary ones and ask their general public to follows their important ones and their administrators.

وانظر إلى (مضر) فاضرب بعضها ببعض فإن فيهم غلظة وكبرا وأبهة ونخوة شديدة، وإنك إذا فعلت ذلك وضربت بعضهم ببعض كفاك بعضهم بعضا، ولا ترض بالقول منهم دون الفعل ولا بالظن دون اليقين.

And keep an eye on the (tribe of Muzar). Make some of them fight against the others. For among them are those with ruggedness, and arrogance, and pomp, and severe chivalry. And in you were to do that, and strike some of them against the others, some of them would suffice for you against the others, and do not be pleased with their words without actions, and do not go by good will without having proof.

سيرة معاوية في إهانة العجم والموالي

وانظر إلى الموالي ومن أسلم من الأعاجم، فخذهم بسنة عمر بن الخطاب فإن في ذلك خزيهم وذلك، أن تتكح العرب فيهم ولا ينكحوهم وأن ترثهم العرب ولا يرثوهم وأن تقصر بهم في عطائهم وأرزاقهم، وأن يقدموا في المغازي يصلحون الطريق ويقطعون الشجر، ولا يؤم أحد منهم العرب في صلاة ولا يتقدم أحد منهم في الصف الأول إذا حضرت العرب إلا أن يتموا الصف.

Dealings of Muawyaia regarding the non-Arabs and the slaves

And keep an eye on the slaves and those who have become Muslims from the non-Arabs, so deal with them by the way of Umar Bin Al-Khattab, for he with regards to that, disgraced them and humiliated them. Let the Arabs marry them (their women) and do not let them marry (Arab women), and that the Arabs should inherit from them but they cannot inherit from the Arabs, and be short in giving them their gifts and their sustenance, and let them go forward in the battles, and repair the roads, and cut the trees, and do not let any one of them lead the Arabs in the Prayer, nor let any of them be in the front row when the Arabs are present, except when it is required to complete the row.

ولا تول أحدا منهم ثغرا من ثغور المسلمين ولا مصرا من أمصارهم، ولا يلي أحد منهم قضاء المسلمين ولا أحكامهم فإن هذه سنة عمر فيهم وسيرته، جزاه الله عن أمة محمد وعن بني أمية خاصة أفضل الجزاء

Do not let any one of them rule any area from the areas of the Muslims, nor any city from their cities, and do not let any one of them be a judge upon the Muslims or make a decision for their regulations, for this is the way of Umar with regard to them and his dealing. May he be Rewarded by Allah^{azwj}, and from the community of the Clan of Umayya especially, the best of the Rewards.

كيف طمع معاوية في الخلافة وكيف نالها؟

فلعمري لولا ما صنع هو وصاحبه وقوتهما وصلابتهما في دين الله لكنا وجميع هذه الأمة لبني هاشم الموالي، ولتوارثوا الخلافة واحدا بعد واحد كما يتوارث أهل كسرى وقيصر، ولكن الله أخرجها بأيديهما من بني هاشم وصيرها إلى بني تيم بن مرة، ثم خرجت إلى بني عدي بن كعب، وليس في قريش حيان أقل وأذل منهما ولا أنذل، فأطمعانا فيها وكنا أحق منهما ومن عقبهما، لأن فينا الثروة والعز ونحن أقرب إلى رسول الله في الرحم منهما.

How was the greed of Muawiya regarding the Caliphate and how he obtained it

By my life, had not him (Abu Bakr) and his companion (Umar) done what they did, with their strength and their solidity in the Religion of Allah^{azwj}, we and the whole of this community would have ended up being the slaves of the Clan of Hashim, and they would have inherited the Caliphate, one after the other like the inheriting of the people of Kosroe (Persia) and Caesar (Rome). But, Allah^{azwj} took it out by their hands from the Clan of Hashim, and made it to come to the Clan of Taym Bin Murra (Abu Bakr's tribe), then Exited it to the Clan of Udayy Bin Ka'ab (Umar's tribe), and there was no tribe in the Quresih which more abased, and more insignificant and more disgraceful than these two, nor any which was lower. So they tempted us into it, and we were more deserving of it than these two and the descendants of these two, because with us there is wealth and splendour, and we are nearer to the Rasool Allah^{saww} than these two.

ثم نالها قبلنا صاحبنا عثمان بشورى ورضا من العامة بعد شورى ثلاثة أيام بين الستة، ونالها من نالها قبله بغير شورى. فلما قتل صاحبنا عثمان مظلوما نلناها به لأن من قتل مظلوما فقد جعل الله لوليه سلطانا

Then our companion Usman grabbed it by a 'Shura' (consultative council), and the satisfaction of the general public after three days of consultation between the six of them, although it was grabbed by the one it beforehand (Umar) without the consultation. So when our companion Usman was killed as an oppressed one, we grabbed it because when someone is killed as an oppressed one, Allah^{azwj} has makes his inheritor to be guardian.

أمر معاوية بإهانة الأعاجم

ولعمري يا أخي، لو أن عمر سن دية المولى نصف دية العربي لكان أقرب إلى التقوى، ولو وجدت السبيل إلى ذلك ورجوت أن تقبله العامة لفعلت ولكني قريب عهد بحرب فأتخوف فرقة الناس واختلافهم علي. وبحسبك ما سنه عمر فيهم فهو خزي لهم وذل. فإذا جاءك كتابي هذا فأذل العجم وأهنهم وأقصهم ولا تستعن بأحد منهم ولا تقض لهم حاجة.

The command of Muawiya of insulting the non-Arabs

By my life, o my brother, If Umar has enacted that the blood-money compensation of a slave is to be half of that of the Arab, it was closer to piety. If I could have found a way to that, I would have begged the general public to accept it, but I am close to the era of war, so I fear the sectarianism of the people and their opposition to me. And it should suffice for you, the way of Umar regarding them, for it is a disgrace for them and humiliation. So, when this letter gets to you, humiliate the non-Arabs, and insult them, distance them, and do not ask for any help from them, and do not fulfil any of their needs.

معاوية يستلحق زيادا بأبي سفيان

فوالله إنك لابن أبي سفيان خرجت من صلبه، وما تناسب عبيدا نسبا دون آدم وقد كنت حدثتني - وأنت يا أخي عندي صدوق - : أنك قرأت كتاب عمر إلى أبي موسى الأشعري بالبصرة وكنت يومئذ كاتبه وهو عامل بالبصرة وأنت أنذل الناس عنده، وأنت يومئذ ذليل النفس تحسب أنك مولى لثقيف، ولو كنت تعلم يومئذ يقينا - كيقينك اليوم - أنك ابن أبي سفيان لأعظمت نفسك وأنفت أن تكون كاتباً لدعي الأشعريين. وأنت تعلم ونحن يقينا أن أبا سفيان خرج معه جده أمية بن عبد شمس في بعض تجارته إلى الشام فمر بصفورية فاشتري قينا وابنه عبد الله وأن أبا سفيان كان يحذو حذو أمية عبد شمس.

Muawiya associates Ziyad with Abu Sufyan

By Allah^{azwj}, you are a son of Abu Sufyan coming out from his loins, and what is more suitable as a lineage for Ubeyda apart from

Adam^{as} and you have narrated to me – and you, O my brother you are truthful in my eyes – that you had read a letter from Umar to Abu Musa Al-Ash'ary in Al-Basra, and in those days you were his writer and he was the office bearer in Al-Basra, and you were the lowest of the people in his eyes, and in those days you used to consider yourself humiliated, counting yourself as a slave of the Saqeef (a tribe). And had you known in those days with conviction – as you are convinced now – that you are a son of Abu Sufyan, you would have considered yourself to be among honourables, you would have disdained to be a writer at the beck at the call of the Ashariites. And you know, and we are convinced that Abu Sufyan went along with your grandfather Umayya Bin Abd Shams for some business to Syria, so he passed by Safuriyya. He bought a slave whose son was Abdullah, and that Abu Sufyan followed the footsteps of Umayya Abd Shams.

سيرة عمر في إهانة الأعاجم وسبب ذلك

وحدثني ابن أبي معيط أنك أخبرته: إنك قرأت كتاب عمر إلى أبي موسى الأشعري وبعث إليه بحبل طوله خمسة أشبار، وقال له: (أعرض من قبلك من أهل البصرة. فمن وجدته من الموالي ومن أسلم من الأعاجم قد بلغ خمسة أشبار، فقدمه فاضرب عنقه) فشاورك أبو موسى في ذلك، فنهيته وأمرته أن يراجع عمر. فراجع عمر، فراجعته وأمرته أن يراجع عمر، وإنما صنعت ما صنعت تعصبا للموالي وأنت يومئذ تحسب أنك منهم وأنك ابن عبيد. فلم تزل بعمر حتى رددته عن رأيه وخوفته فرقة الناس فرجع. وقلت له: (ما يؤمنك - وقد عاديت أهل هذا البيت - أن يثوروا إلى علي فينهض بهم فيزيل ملكك)، فكف عن ذلك.

Dealings of Umar regarding the insult of the non-Arabs and the reason for that

Ibn Abu Maeet has narrated to me that you had informed him that you had read a letter of Umar to Abu Musa Al-Ash'ary having sent to him a rope which was of five spans in length saying to him, 'Present

the people of Al-Basra in front of you. The ones from the slaves and those who have become Muslim from the non-Arabs who are of five spans in length, go to them and strike their necks’.

Abu Musa consulted with you regarding that, and you prevented it and ordered that he should refer back to Umar. So he referred back and sent you to Umar with a letter, but you had only done what you did for being prejudicial to the slaves (Shiites), and in those days you used to count yourself to be among them, but you were the son of Ubayd. You did not cease (arguing) with Umar until you repulsed him from his opinion and scared him of sectarianism within the people, so he turned back (on his decision), and you said to him, ‘What will keep you secure – and you have enmity to the People^{asws} of the Household – that there will be a revolt, and they will go to Ali^{asws} taking to him^{asws}, so your kingdom will decline’. So he (Umar) held back from that.

وما أعلم يا أخي إنه ولد مولود من آل أبي سفيان أعظم شؤماً عليهم منك حين رددت عمر عن رأيه ونهيته عنه وخبرني أن الذي صرفت به عن رأيه في قتلهم أنك قلت: إنك سمعت علي بن أبي طالب يقول: (لتضربنكم الأعاجم على هذا الدين عوداً كما ضربتموهم عليه بدءاً)، وقال: (ليملأن الله أيديكم من الأعاجم ثم ليصيرن أشداء لا يفرون، فليضربن أعناقكم وليغلبنكم على فيئكم).

O my brother! I do not know, of a son born from the children of Abu Sufyan, who is more sinister to him than you when you repulsed Umar from his opinion and prevented him from it. He (Umar) informed me that, you influenced him to change his opinion with regards to killing them. You quoted (to Umar) from what you had heard from Ali^{asws} Bin Abu Talib^{asws} say: ‘You will be struck by the non-Arabs in this religion later on just as you are striking them in the beginning’, and he^{asws} said: ‘Allah^{azwj} will Fill your hands from the non-Arabs, then they will become severe, not running away. So they will strike your necks and will overpower your armies’.

فقال لك عمر: (قد سمعت ذلك عن رسول الله، فذاك الذي حملني على الكتاب إلى صاحبك في قتلهم، وقد كنت عزمتم علي أن أكتب إلى عمالي في سائر الأمصار بذلك). فقلت لعمر: (لا تفعل يا أمير المؤمنين، فإنك لن تأمنهم أن يدعوهم علي إلى نصرته وهم كثير وقد علمت شجاعة علي وأهل بيته وعداوته لك ولصاحبك)، فرددته عن ذلك.

So Umar said to you, 'I have heard that from the Rasool Allah^{saww}, and that is why I wrote the letter to your companion for killing them, and it is a great thing to me, and that I have written to my office bearers in the rest of the cities for that'. You said to Umar, 'Do not do it, O Amir-ul-Momineen, for you will not be secure that they will call upon Ali^{asws} for his^{asws} help, and they are many, and you are well aware of the bravery of Ali^{asws} and the People^{asws} of his^{asws} Household and their^{asws} enmity towards you and your companion', so you repulsed him from that.

فأخبرتني أنك لم ترده عن ذلك إلا عصبية وأنت لم ترجع عن رواية جينا. وحدثتني أنك ذكرت ذلك لعلي بن أبي طالب في إمارة عثمان فأخبرك (أن أصحاب الرايات السود التي تقبل من خراسان هم الأعاجم، وأنهم الذين يغلبون بني أمية على ملكهم ويقتلونهم تحت كل حجر وكوكب).

So you informed me that you did not repulse him from that except for nervousness and you did not turn back due to cowardice. And you informed me that you mentioned that to Ali^{asws} Bin Abu Talib^{asws} during the era of Usman, so he informed you that: 'The companions of the black banners will come to you from Khorasaan, who are the non-Arabs, and they are the ones who will overcome the Clan of Umayya on their kingdom, and they will kill them under every stone and blade of grass.

فلو كنت - يا أخي - لم ترد عمر عن رأيه لجرت سنة ولاستأصلهم الله وقطع أصلهم وإذا لاستنتت به الخلفاء من بعده حتى لا يبقى منهم شعر ولا ظفر ولا نافخ نار، فإنهم آفة الدين

Had you not – O my brother – stopped Umar from his opinion, his way would have flowed, Allah^{azwj} would have Eradicated them and Cut off their origins, and the Caliphs to come after him would have made it to be their policy until not a single heir of them would have remained, not even a finger nail, and no one to inflame the fire, for they are a scourge for the religion.

بدع عمر على لسان معاوية

فما أكثر ما قد سن عمر في هذه الأمة بخلاف سنة رسول الله، فتابعه الناس عليها وأخذوا بها، فتكون هذه مثل واحدة منهن. فمنهن تحويله المقام من الموضع الذي وضعه فيه رسول الله، وصاح رسول الله ومده حين غيره وزاد فيه، ونهيه الجنب عن التيمم، وأشياء كثيرة سنها أكثر من ألف باب، أعظمها وأحبها إلينا وأقرها لأعيننا زيلة الخلافة عن بني هاشم وهم أهلها ومعدنها، لأنها لا تصلح إلا لهم ولا تصلح الأرض إلا بهم.

Innovations of Umar by the tongue of Muawiya

I have (no count) of the numerous things Umar has enacted in this community in opposition to the Sunnah of the Rasool Allah^{saww}, so the people followed these and took (as a religion). So, this one would also have become one of these. From these is the transference of Al-Maqaam (E Ibrahim^{as}) from the place where the Rasool Allah^{saww} had placed it, and the Sa'a of the Rasool Allah^{saww} and his^{saww} Mudda, altering it and increasing it, and the prevention of Al-Junub (one in requirement of major ablution) from performing the Tayammum.

There are many things of his ways which have more than a thousand chapter (of innovations). The greatest and the most beloved to us, and the coolness for our eyes is the snatching of the Caliphate from the Clan of Hashim, and they were its deserving ones and its mines, because it is not suitable except for them^{asws}, and the earth is not suitable except by them^{asws}.

سليم يستنسخ الرسالة السرية
فإذا قرأت كتابي هذا فاكتب ما فيه ومزقه.

Sulaym copies the secret letter

So when you read this letter of mine, conceal its contents and tear it up’.

قال: فلما قرأ زياد الكتاب ضرب به الأرض، ثم أقبل علي فقال: (ويلي مما خرجت وفيما دخلت كنت والله من شيعة آل محمد وحزبه، فخرجت منها ودخلت في شيعة الشيطان وحزبه وفي شيعة من يكتب إلي مثل هذا الكتاب. إنما والله مثلي كمثل إبليس أبي أن يسجد لآدم كبرا وكفرا وحسدا.

(Ziyad Bin Samiya) said, ‘When Ziyad read the letter, he threw it on the ground, then turned towards me and said, ‘Woe be to me from what I have come out of and what I have entered into. By Allah^{azwj}, I used to be from the Shiites of the Progeny^{asws} of Muhammad^{saww} and its party. So I came out from it, and entered to be a Shiite (adherent) of Satan^{la} and his^{la} party, and a Shiite (adherent) of the one who has written this letter (Muawiya). But rather, my example is like the example of Iblees^{la} who refused to prostrate to Adam^{as} due to arrogance and infidelity and envy’.

قال سليم: فلم أمس حتى نسخت كتابه. فلما كان الليل دعا زياد بالكتاب فمزقه وقال: (لا يطلعن أحد من الناس على ما في هذا الكتاب)، ولم يعلم أني قد نسخته.

Sulaym said, ‘I did not wait even for a day until I copied his (Muawiya’s) letter. When it was night time, Ziyad called for the letter. So he tore it up and said, ‘Do not notify anyone from the people of what is in this letter’, and he did not know that I had copied it’.

HADITH 24

(24) النبي (ص) يقيم الحجة على عائشة في حق علي عليه السلام

THE PROPHET^{saww} ESTABLISHES THE PROOF ON AYESHA REGARDING THE RIGHT OF ALI^{asws}

أبان عن سليم، قال: سمعت سلمان وأبا ذر والمقداد، وسألت علي بن أبي طالب عليه السلام عن ذلك فقال: صدقوا.

Abaan from Sulaym who said, 'I heard Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad, and I asked Ali^{asws} Bin Abu Talib^{asws} about that'. So he^{asws} said: 'They spoke the truth'.

قالوا: دخل علي بن أبي طالب عليه السلام على رسول الله صلى الله عليه وآله وعائشة قاعدة خلفه وعليها كساء والبيت غاص بأهله فيهم الخمسة أصحاب الكتاب والخمسة أصحاب الشورى.

They said, 'Ali^{asws} Bin Abu Talib^{asws} came up to the Rasool Allah^{saww} and Ayesha was seated behind him^{saww}, and she had a blanket on her, and the house was full of its family members. Among them were five companions of the agreement, and five companions of the consultative council (Al-Shura).

فلم يجد مكانا فأشار إليه رسول الله صلى الله عليه وآله: (هاهنا)، يعني خلفه. فجاء علي عليه السلام ففقد بين رسول الله صلى الله عليه وآله وبين عائشة، وأقعى كما يقعى الأعرابي. فدفعته عائشة وغضبت وقالت: أما وجدت لأستك موضعا غير حجري؟

He^{asws} could not find any space, so the Rasool Allah^{saww} gestured to him saying: 'Over here!' Meaning, behind

him^{saww}. Ali^{asws} went, and seated himself^{asws} behind Rasool Allah^{saww} and before Ayesha, and sat keeping his body folded (like the sitting of the Bedouins). So Ayesha got angry and pushed him^{asws} away by saying, 'you have landed yourself^{asws} onto my nose?'

فغضب رسول الله صلى الله عليه وآله وقال: مه يا حميراء، لا تؤذيني في أخي علي، فإنه أمير المؤمنين وسيد المسلمين وصاحب لواء الحمد، وقائد الغر المحجلين يوم القيامة. يجعله الله على الصراط فيقاسم النار، فيدخل أوليائه الجنة ويدخل أعدائه النار.

So the Rasool Allah^{saww} got angry and said: 'Silence, O 'Humeyra' (she-ass). Do not hurt me^{saww} with regards to my^{saww} brother Ali^{asws}, for he^{asws} is the Amir-ul-Momineen^{asws}, and the Chief of the Muslims, and the Master of the Banner of Praise, and the Guide of the honourables on the Day of Judgement. Allah^{azwj} will Make him^{asws} to be on the Path, so he^{asws} will divide the (allocations in) the Fire. He^{asws} will make his^{asws} friends to enter the Paradise and he^{asws} will make his^{asws} enemies to enter the Fire'

HADITH 25

(25) رسائل بين أمير المؤمنين عليه السلام ومعاوية أثناء حرب بصفين

MESSAGES BETWEEN AMIR-UL-MOMINEEN^{asws} AND MUAWIYA DURING THE BATTLE OF SIFFEEN

أبان عن سليم، وزعم أبو هارون العبدي أنه سمعه من عمر بن أبي سلمة:

Abaan from Sulaym, and says that Haroun Al-Abady heard it from Umar Bin Abu Salma: -

* 1 * رسالة من معاوية إلى أمير المؤمنين عليه السلام

إن معاوية دعا أبا الدرداء ونحن مع أمير المؤمنين عليه السلام بصفين ودعا أبا هريرة فقال لهما: انطلقا إلى علي فاقرأه مني السلام وقولا له: والله إني لأعلم أنك أولى الناس بالخلافة وأحق بها مني، لأنك من المهاجرين الأولين وأنا من الطلقاء وليس لي مثل سابقتك في الإسلام وقرابتك من رسول الله وعلمك بكتاب الله وسنة نبيه.

1 – Message from Muawiya to Amir-ul-Momineen^{asws}

Muawiya called for Abu Al-Darda, and we were with Amir-ul-Momineen^{asws} at Siffeen, and called Abu Hureira, so he said to the both of them, 'Go to Ali^{asws} and convey my greetings to him^{asws}, and say to him^{asws}, 'By Allah^{azwj}, I am well aware that you^{asws} are first of the people for the Caliphate and more deserving of it than me,

because you^{asws} are from the earlier Emigrants whilst I am from the *Tulaqa* (freed captives), and there is nothing for me like your precedence in Al-Islam, and your^{asws} closeness to the Rasool Allah^{saww}, and your^{asws} knowledge of the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}.

ولقد بايعك المهاجرون والأنصار بعد ما تشاوروا فيك قبل ثلاثة أيام. ثم أتوك فبايعوك طائعين غير مكرهين. وكان أول من بايعك طلحة والزبير، ثم نكثا بيعتك وظلماك وطلبنا ما ليس لهما، وأنا ابن عم عثمان والطالب بدمه.

And the Emigrants and the Helpers have paid allegiance to you^{asws} after having consulted for three days. Then they gave it to you. So they have paid allegiance to you willingly, not with abhorrence. And the first ones of those that paid allegiance to you^{asws} were Talha and Al-Zubayr, then they broke their allegiance to you^{asws}, and oppressed you^{asws}, and they had both sought that which was not for them, and I am the son of the uncle of Usman and seeking (to avenge) his blood.

وبلغني أنك تعتذر من قتل عثمان وتبترأ من دمه، وتزعم أنه قتل وأنت قاعد في بيتك، وأنت قلت حين قتل - واسترجعت -: (اللهم لم أرض ولم أمالي)، وقلت يوم الجمل حين نادوا (يا لثارات عثمان) - حين ثار من حول الجمل - قلت: (كذب قتل عثمان اليوم لوجوههم إلى النار، نحن قتلناه؟ وإنما قتله هما وصاحبتهما وأمرؤا بقتله وأنا قاعد في بيتي).

And it has reached me that you^{asws} excused yourself^{asws} from the killing of Usman and distanced yourself^{asws} from his blood, and are claiming that when he was killed, you^{asws} were seated in your^{asws} house. And when he was killed – and you^{asws} recalled (We are from Allah^{azwj} and to Him^{azwj} we return) you^{asws} said: ‘Our Allah^{azwj}, I^{asws} am not pleased, and it is not of my^{asws} deeds’. And you^{asws} said on the Day of the Camel (Al-Jamal) when it was announced, ‘O avengers of Usman!’ – when the rebels were around the camel – you^{asws} said: ‘Those who killed Usman have been flung with their faces into the Fire, have we^{asws} killed him?’ But rather he

was killed by the two of them and their female companion, who ordered for his killing, whilst I^{asws} was seated in my^{asws} house’.

وأنا ابن عم عثمان ووليه والطالب بدمه، فإن كان الأمر كما قلت فأمكننا من قتلة عثمان وادفعهم إلينا نقتلهم بآبنا عمنا، ونبايعك ونسلم إليك الأمر.

And I am the son of the uncle of Usman, and his guardian and am the seeker of his blood. So if the matter was as you^{asws} say it to be, if it is possible, hand over to us the ones who killed Usman so that we call kill them for the son of our uncle, and we will pay allegiance to you^{asws} and submit the matter (Caliphate) to you^{asws}.

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأنتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وتترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلعنه.

The cursing of Amir-ul-Momineen^{asws} and showing Affaction to Abu Bakr, and Umar, and Usman and distancing from them

This is one thing, and as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you^{asws}, and you^{asws} are counting them to be on your^{asws} side and being pleased with (them being submitted to) your^{asws} command, but they fancy us and their hearts are with us whilst their bodies are with you^{asws} – You^{asws} apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you^{asws} curse him.

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you^{asws} that, when you^{asws} are alone with your^{asws} malicious associates, and your^{asws} Shiites, and your^{asws} special ones, the misguided thieves and liars, you^{asws} distance yourself^{asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{asws} are claiming that you^{asws} are the Caliph of the Rasool Allah^{saww} in his^{saww} community, and his^{saww} successor among them, and that Allah^{azwj} has Obligated obedience to you^{asws} upon the believers and Ordered for your^{asws} 'Wilayah' in His^{azwj} Book and the Sunnah of His^{azwj} Prophet^{saww}, and the Allah^{azwj} Ordered Muhammad^{saww} that he^{saww} should establish that in his^{saww} community, and it was Sent down upon him^{saww} **“[5:67] O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people”**.

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنت منه بمنزلة هارون من موسى.

So he^{saww} gathered his^{saww} community at Ghadeer Khumm and preached what he^{saww} had been Ordered to with regards to it from Allah^{azwj}, and ordered that those who were present should make it reach to those who were absent, and informed them that you^{asws} are higher to them than their own selves, and you^{asws} are from him^{saww} of the status which Haroun^{as} had from Musa^{as}.

غصب الخلافة على لسان معاوية

وبلغني عنك: أنك لا تخطب الناس خطبة إلا قلت قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس، وما زلت مظلوما منذ قبض رسول الله). لئن كان ما بلغني عنك من ذلك حقا فلظلم أبي بكر وعمر إياك أعظم من ظلم عثمان.

Usurpation of the Caliphate by the tongue (words) of Muawiya

And it has reached me about you^{asws}, that you^{asws} never preach to the people except that you^{asws} say before descending from your^{asws} Pulpit: 'By Allah^{azwj}, I^{asws} am higher to the people than their own selves, and I^{asws} have never ceased to be oppressed since the Rasool Allah^{saww} passed away'. If it was as it has reached me from you^{asws} from that as truth, so the injustice of Abu Bakr and Umar towards you^{asws} is greater than the injustice of Usman.

لقد قبض رسول الله صلى الله عليه وآله ونحن شهود، فانطلق عمر وبإيعاب أبي بكر وما استأمرك ولا شاورك، ولقد خاصم الرجلان بحقك وحجتك وقرابتك من رسول الله، ولو سلما لك وبإيعاك لكان عثمان أسرع الناس إلى ذلك لقرابتك منه وحقك عليه لأنه ابن عمك وابن عمك.

The Rasool Allah^{saww} had passed away and we were witnesses, so Umar paid allegiance to Abu Bakr and did not ask you^{asws}, nor did he consult with you^{asws}. And the two men argued by your^{asws} rights, and your^{asws} proofs, and your^{asws} closeness to the Rasool Allah^{saww}. Had they submitted to you^{asws}, and paid allegiance to you, Usman would have been the easiest of the people to come to that due to the closeness of his relation to you^{asws} than them, and your^{asws} right to him, because he is the son of your^{asws} uncle and your^{asws} aunt.

ثم عمد أبو بكر فردها إلى عمر عند موته ما شاورك ولا استأمرك حين استخلفه وبإيعاب له. ثم جعلك عمر في الشورى بين ستة منكم وأخرج منها جميع المهاجرين والأنصار وغيرهم، فوليتم ابن عوف أمركم في اليوم الثالث حين رأيتم الناس قد اجتمعوا واخترطوا سيوفهم وحلفوا بالله (لئن

غابت الشمس ولم تختاروا أحدكم ليضربن أعناقكم ولينفذن فيكم أمر عمر ووصيته)، فوليتم أمركم ابن عوف، فبايع عثمان فبايعتموه.

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you^{asws} nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you^{asws} to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others. So Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah^{azwj} that if the sun sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you, the condition of Umar. The one in charge of your affair, Ibn Awf, paid allegiance to Usman. So you^{asws} (all) had to surrender your rights and (had to give) allegiance to him.

ثم حوصر عثمان فاستتصركم فلم تنصروه ودعاكم فلم تجيبوه، وبيعته في أعناقكم وأنتم يا معاشر المهاجرين والأنصار حضور شهود. فخليتم عن أهل مصر حتى قتلوه وأعانهم طوائف منكم على قتله وخذله عامتكم، فصرتم في أمره بين قاتل وأمر وخاذل.

Then Usman was besieged, so he asked for your^{asws} help. But you^{asws} did not help him, and he called out to you^{asws}, and you^{asws} did not answer his call, and he had a right (due to being caliph) upon your^{asws} neck, and upon yours, O group of Emigrants and the Helpers who were present and witnessed it.

You^{asws} left him along with the people of Egypt until they killed him, and your sects from among you helped them on his killing, and most of you abandoned him. So you^{asws} became, with regards to his matter, between a murderer and a deserter.

ثم بايعك الناس وأنت أحق بهذا الأمر مني، فأمكنني من قتلة عثمان حتى أقتلهم، وأسلم الأمر لك وأبايعك أنا وجميع من قبلي من أهل الشام.

Then the people paid allegiance to you^{asws} and you^{asws} are more deserving of this matter than me. So hand over the ones who killed

Usman so that I can kill them, and submit the command (Caliphate) to you^{asws}, and I will pay allegiance to you^{asws}, and so will all those who are confronting you, from the people of Syria.

* 2 * رسالة من أمير المؤمنين عليه السلام إلى معاوية

فلما قرأ علي عليه السلام كتاب معاوية وأبلغه أبو الدرداء وأبو هريرة رسالته ومقالته، قال علي عليه السلام لأبي الدرداء: قد أبلغتاني ما أرسلكما به معاوية، فاسمعا مني ثم أبلغاه عني كما أبلغتاني عنه وقولا له: إن عثمان بن عفان لا يعدو أن يكون أحد رجلين: إما إمام هدى حرام الدم واجب النصر لا تحل معصيته ولا يسع الأمة خذلانه، أو إمام ضلالة حلال الدم لا تحل ولايته ولا نصرته. فلا يخلو من إحدى الخصلتين.

2 – Letter from Amir-ul-Momineen^{asws} to Muawiya

When Ali^{asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali^{asws} said to Abu Al-Darda: ‘The two of you have brought to me what Muawiya had sent you two with, so hear from me^{asws}, then take it from me^{asws} to him just as you two brought it to me, and say to him that: ‘Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So he was not devoid of one of the two characteristics.

والواجب في حكم الله وحكم الإسلام على المسلمين بعد ما يموت إمامهم أو يقتل - ضالا كان أو مهتديا، مظلوما كان أو ظالما، حلال الدم أو حرام الدم - أن لا يعملوا عملا ولا يحدثوا حدثا ولا يقدموا يدا ولا رجلا ولا يبدعوا بشيئا قبل أن يختاروا لأنفسهم إماما عفيفا عالما ورعا عارفا بالقضاء والسنة، يجمع أمرهم ويحكم بينهم ويأخذ للمظلوم من الظالم حقه ويحفظ أطرافهم ويجبي فيئهم ويقيم حجهم وجمعتهم ويجبي صدقاتهم.

And the Obligation in the Judgement of Allah^{azwj} and the judgement upon the Muslims, after the death of their imam or his murder – be he upon error or on guidance, an oppressed one or an oppressor, (shedding of) whose blood was permissible or prohibited – is that they should neither take any action, nor make any event to happen, nor proceed with their hands or their feet, nor initiate anything before choosing for themselves an imam who is a chaste, devout, scholar and has the understanding of the judgements and the Sunnah. He will gather for them their affairs and he judges between them and takes the rights of the oppressed one from the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

ثم يحتكمون إليه في إمامهم المقتول ظلما ويحاكمون قتلته إليه ليحكم بينهم بالحق: فإن كان إمامهم قتل مظلوما حكم لأوليائه بدمه، وإن كان قتل ظالما نظر كيف الحكم في ذلك.

Then he will be judging with regards to their imam who had been killed unjustly, and he will pass a judgement against the killer, judging between them with the truth. So if their Imam was killed as an oppressed one, the judgement will be for his guardians for his blood, and if he was killed whilst being an oppressor, he will consider how the judgement will be with regards to that.

هذا أول ما ينبغي أن يفعلوه: أن يختاروا إماما يجمع أمرهم - إن كانت الخيرة لهم - ويتابعوه ويطيعوه. وإن كانت الخيرة إلى الله عز وجل وإلى رسوله فإن الله قد كفاهم النظر في ذلك والاختيار، ورسول الله صلى الله عليه وآله قد رضي لهم إماما وأمرهم بطاعته واتباعه وقد بايعني الناس بعد قتل عثمان، بايعني المهاجرون والأنصار بعد ما تشاوروا في ثلاثة أيام، وهم الذين بايعوا أبا بكر وعمر وعثمان وعقدوا إمامتهم، ولى ذلك أهل بدر والسابقة من المهاجرين والأنصار، غير أنهم بايعوهم قبلي على غير مشورة من العامة وإن بيعتي كانت بمشورة من العامة.

This is first (issue) that they should try to resolve by agreeing on an Imam who would gather their affairs, and he is their kind care taker and they should follow him and obey him. However, the choice of an Imam is from Allah^{azwj} Mighty and Majestic, and for His^{azwj} Messenger, so Allah^{azwj} is Sufficient for Considering with

regards to that Choice, and the Rasool Allah^{saww} had chosen for them an Imam^{asws} and ordered them for being obedient to him^{asws} and to follow him^{asws}.

And the people had paid allegiance to me^{asws} after the killing of Usman. So did the Emigrants and the Helpers after having consulted for three days, and they are the ones who had paid allegiance to Abu Bakr, and Umar, and Usman and held on to their imamate. And that was for me^{asws} from the people of Badr and the former ones from the Emigrants and the Helpers, except that they had paid allegiance before me without consulting the general public, and that their allegiance to me was after having consulted the general public.

فإن كان الله جل اسمه قد جعل الاختيار إلى الأمة وهم الذين يختارون وينظرون لأنفسهم، واختيارهم لأنفسهم ونظرهم لها خير لهم من اختيار الله ورسوله لهم، وكان من اختاروه وبايعوه بيعته بيعة هدى وكان إماما واجبا على الناس طاعته ونصرته، فقد تشاوروا في واختاروني بإجماع منهم،

So if Allah^{azwj}, Majestic is His^{azwj} Name, had Made the choice to be for the community to make, and they are the ones who will be choosing, and considering for themselves, and that their choosing and considering for themselves for it is better for them than the Choice of Allah^{azwj} and His^{azwj} Messenger^{saww} for them, and that the one whom they had chosen, and paid allegiance to with an allegiance of guidance, and he would be an Imam the obedience to whom would be obligatory upon the people, and to help him. So they have consulted with regards to me^{asws} and chosen me^{asws} by consensus among them.

وإن كان الله عز وجل هو الذي يختار، له الخيرة فقد اختارني للأمة واستخلفني عليهم وأمرهم بطاعتي ونصرتي في كتابه المنزل وسنة نبيه صلى الله عليه وآله فذلك أقوى لحجتي وأوجب لحقي.

And if it was Allah^{azwj} Mighty and Majestic Who would be the One to Choose, and the choice was for Him^{azwj} to Make, so He^{azwj} has Chosen me^{asws} for the community, and Made me^{asws} to be the

Caliph over them and Ordered them to be obedient to me^{asws} and to help me^{asws}, in His^{azwj} Revealed Book, and the Sunnah of His^{azwj} Prophet^{saww}. So that is a stronger argument for me^{asws} and more than Obligates my^{asws} right.

ولو أن عثمان قتل على عهد أبي بكر وعمر كان لمعاوية قتالهما والخروج عليهما للطلب؟ قال أبو هريرة وأبو الدرداء: لا. قال علي عليه السلام: فكذاك أنا فإن قال معاوية: (نعم)، فقولاً: إذا يجوز لكل من ظلم بمظلمة أو قتل له قتيلاً أن يشق عصى المسلمين ويفرق جماعتهم ويدعو إلى نفسه، مع أن ولد عثمان أولى بطلب دم أبيهم من معاوية.

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?' Abu Hureira and Abu Al-Darda said, 'No'. Ali^{asws} said: 'So my^{asws} (position) is similar to that. If Muawiya says, 'Yes', say to him, 'It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims, and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya'.

قال: فسكت أبو الدرداء وأبو هريرة وقالوا: لقد أنصفت من نفسك. قال علي عليه السلام: ولعمري لقد أنصفتي معاوية إن تم على قوله وصدق ما أعطاني، فهؤلاء بنو عثمان رجال قد أدركوا ليسوا بأطفال ولا مولى عليهم، فليأتوا أجمع بينهم وبين قتلة أبيهم، فإن عجزوا عن حجتهم فليشهدوا لمعاوية بأنه وليهم ووكيلهم وحر بهم في خصومتهم.

(Sulaym) said, 'Abu Al-Darda and Abu Hureira were silent for a while and said, 'You^{asws} have been equitable from yourself^{asws}'. Ali^{asws} said: 'By my^{asws} life, Muawiya would have done justice to me if he would have kept to his words and been truthful to what he gives to me^{asws}. Here are the sons of Usman, men who have understanding, and there are no children among them nor is there a guardian over them. So come, I^{asws} will gather them along with the killers of their father, so if they get tired from arguing against them, let them testify that Muawiya is a guardian for them, and their representative, and fight against them for their disagreements.

وليقعدوا هم وخصمائهم بين يدي مقعد الخصوم إلى الإمام والوالي الذي يقرون بحكمه وينفذون قضائه، وأنظر في حجتهم وحجة خصمائهم. فإن كان أبوهم قتل ظالما وكان حلال الدم أبطلت دمه، وإن كان مظلوما حرام الدم أقدمت من قاتل أبيهم، فإن شاءوا قتلوه وإن شاءوا عفوا وإن شاءوا قبلوا الدية.

And let them and the defendants sit in front of me^{asws}, like the sitting of a litigant to the Imam^{asws} and the governor, whose judgement they accept and carry out his^{asws} judgement, and I^{asws} will consider their arguments and the arguments of their opponents. So if their father was killed whilst being an oppressor and it was lawful for his blood to be shed, (seeking revenge for) his blood is invalidated, and if he was an oppressed one, (the shedding of) whose blood was unlawful, I^{asws} will punish the one who killed their father, so if they want they can kill him, and if they want they can forgive him, and if they want they can accept the blood-money (as compensation).

وهؤلاء قتلة عثمان في عسكري يقرون بقتله ويرضون بحكمي عليهم ولهم، فليأتني ولد عثمان أو معاوية - إن كان وليهم ووكيلهم - فليخاصموا قتلته وليحاكموهم حتى أحكم بينهم وبينهم بكتاب الله وسنة نبيه صلى الله عليه وآله. وإن كان معاوية إنما يتجني ويطلب الأعاليل والأباطيل فليتجن ما بدا له فسوف يعين الله عليه.

And here are the killers of Usman in my^{asws} army, accepting that they killed him, and are happy with my^{asws} judgement, be it against them or for them. So let the sons of Usman come to me, or Muawiya – if he was their guardian or their representative – So let them present their arguments for his killing; and I^{asws} will judge between the two of them until I^{asws} judge by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}. But Muawiya is coming to me^{asws} and he is seeking by the invalid reasons, so he can do whatever appears to him, for Allah^{azwj} will Help against him’.

قال أبو الدرداء وأبو هريرة: قد والله أنصفت من نفسك وزدت على النصفة، وأزحت علتة وقطعت حجته، وجئت بحجة قوية صادقة ما عليها لوم.

Abu Al-Darda and Abu Hureira said, 'By Allah^{azwj}, you^{asws} have established the truth, and have done more than the justice, and you^{asws} have removed his reasons, and cut-off his arguments, and have come with strong arguments which are true and there can be no reproach against them'.

ثم خرج أبو هريرة وأبو الدرداء، فإذا نحو من عشرين ألف رجل مقنعين بالحديد فقالوا: (نحن قتلة عثمان ونحن مقرون راضون بحكم علي عليه السلام علينا ولنا، فليأتنا أولياء عثمان فليحاكمونا إلى أمير المؤمنين عليه السلام في دم أبيهم، فإن وجب علينا القود أو الدية اصطبرنا لحكمه وسلمنا).

Then Abu Hureira and Abu Al-Darda went out, and there were nearly twenty thousand men covered with the iron (armaments). They (Abu Al-No'man Bin Zamaan) said, 'We killed Usman, and we are accepting it, and are happy with the judgement of Ali^{asws}, be it against us or for us. So let the guardian of Usman come to us, so that Amir-ul-Momineen^{asws} can judge us with regard to the blood of their father. So if punishment is obligated upon us or the blood-money (compensation), we will bear his^{asws} judgement patiently, and submit to it'.

فقالا: قد أنصفتم، ولا يحل لعلي عليه السلام دفعكم ولا قتلكم حتى يحاكمكم إليه فيحكم بينكم وبين صاحبكم بكتاب الله وسنة نبيه صلى الله عليه وآله.

So the two of them said, 'You^{asws} are being fair, and it is not permissible for Ali^{asws} to defend you or to kill you until he^{asws} passes a judgement upon you. So he^{asws} will judge between you and your companion by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}'.

*** 3 * رد فعل معاوية على رسالة أمير المؤمنين عليه السلام**

فانطلق أبو الدرداء وأبو هريرة حتى قدما على معاوية فأخبراه بما قال علي عليه السلام وما قال قتلة عثمان وما قال أبو النعمان بن ضمان.

3 – Reaction of Muawiya to the message of Amir-ul-Momineen^{asws}

Abu Al-Darda and Abu Hureira went until they were in front of Muawiya. So they informed him of what Ali^{asws} had said, and what the killers of Usman had said, and what Abu Al-No'man Bin Zamaan had said.

فقال لهما معاوية: فما رد عليكما في ترحمه على أبي بكر وعمر وكفه عن الترحم على عثمان وبرائته منه في السر وما يدعي من استخلاف رسول الله صلى الله عليه وآله إياه وأنه لم يزل مظلوما منذ قبض رسول الله صلى الله عليه وآله؟ قالوا: بلى، قد ترحم على أبي بكر وعمر وعثمان عندنا ونحن نسمع.

Muawiya said to both of them, 'So what was his^{asws} response to you two with regard to invoking Mercy for Abu Bakr and Umar, and pausing from (the invocation of Mercy) for Usman, and distancing himself^{asws} for them in secret, and what he^{asws} is claiming that the Rasool Allah^{saww} appointed him^{asws} as Caliph, and that he^{asws} has never ceased to be an oppressed one since the passing away of the Rasool Allah^{saww}?' They said, 'Yes, he^{asws} had Invoked for Mercy for Abu Bakr, and Umar, and Usman in our presence, and we heard it'.

ثم قال لنا فيما يقول: إن كان الله جعل الخيار إلى الأمة فكانوا هم الذين يختارون وينظرون لأنفسهم - وكان اختيارهم لأنفسهم ونظرهم لها خيرا لهم وأرشد من اختيار الله واختيار رسول الله صلى الله عليه وآله - فقد اختاروني وبايعوني، فبيعتي بيعة هدى وأنا إمام واجب على الناس طاعتي ونصرتي، لأنهم قد تشاوروا في واختاروني.

Then he^{asws} said to us, from what he^{asws} said: 'If Allah^{azwj} has Given them (the community) choice of agreeing to a leader, so they are the ones who will be choosing and considering for themselves – and their choosing for themselves and their consideration is more correct since it in accordance with the Choice of Allah^{azwj} and the choice of the Rasool Allah^{saww} – so they have chosen me^{asws} and have paid allegiance to me^{asws}. So the allegiance to me^{asws} is the

allegiance of guidance, and I^{asws} am the Imam^{asws} the obedience to me^{asws} and helping me^{asws} has been Obligated upon the people, because they had consulted with regard to this and chose me^{asws}.

وإن كان اختيار الله واختيار رسول الله صلى الله عليه وآله خيرا لهم وأرشد من اختيارهم لأنفسهم ونظرهم لها، فقد اختارني الله ورسوله للأمة واستخلفاني عليهم وأمرهم بنصرتي وطاعتي في كتاب الله المنزل على لسان نبيه المرسل، وذلك أقوى لحجتي وأوجب لحقي.

And if the Choice of Allah^{azwj} and the choice of the Rasool Allah^{saww} is better for them and more correct than their choice for themselves and their consideration of it, so Allah^{azwj} and His^{azwj} Messenger^{saww} have Chosen me^{asws} for the community, and have Appointed me^{asws} to be the Caliph over them, and Ordered them to help me^{asws} and obey me^{asws}, in the Revealed Book of Allah^{azwj} upon the tongue of His^{azwj} Messenger Prophet^{saww}. And that is stronger for my^{asws} argument and more than Obligates my^{asws} rights’.

*** 4 * مناقشات أمير المؤمنين عليه السلام للمسلمين في صفين**

ثم صعد عليه السلام المنبر في عسكره وجمع الناس ومن بحضرته من النواحي والمهاجرين والأنصار،

4 – Appeal of Amir-ul-Momineen^{asws} to the Muslims in Siffeen

Then he^{asws} ascended the Pulpit within his^{asws} army, and gathered the people, and from those who were present from nearby, and the Emigrants and the Helpers.

مناقب علي عليه السلام لا تحصى

ثم حمد الله وأثنى عليه ثم قال: يا معاشر الناس، إن مناقبي أكثر من أن تحصى أو تعد، ما أنزل الله في كتابه من ذلك وما قال في رسول الله صلى الله عليه وآله، أكتفي بها عن جميع مناقبي وفضلي. أتعلمون أن الله فضل في كتابه الناطق، السابق إلى الإسلام - في غير آية من كتابه - على المسبوق وإنه لم يسبقني إلى الله ورسوله أحد من الأمة؟ قالوا: اللهم نعم.

Virtues of Ali^{asws} are countless

Then he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: ‘O group of people! My^{asws} virtues are more than what can be counted or numbered. What Allah^{azwj} has Sent down in His^{azwj} Book from that, and what the Rasool Allah^{saww} has said regarding me^{asws} should suffice for you to recognise all my^{asws} virtues and my^{asws} preferences. You should know that Allah^{azwj} Preferred to Speak in His^{azwj} Book, being the foremost in Al-Islam – in another Verse from His^{azwj} Book **(56:10) And those Foremost (in Faith) will be Foremost (in the Hereafter).** And there is no one from the community who preceded me^{asws} to Allah^{azwj} and His^{azwj} Messenger?’ They said, ‘Our Allah^{azwj}, yes’.

علي عليه السلام أفضل الأوصياء

قال: أنشدكم الله، سئل رسول الله صلى الله عليه وآله عن قوله: (والسابقون السابقون أولئك المقربون) فقال رسول الله صلى الله عليه وآله: أنزلها الله في الأنبياء وأوصيائهم، وأنا أفضل أنبياء الله وأخي ووصيي علي بن أبي طالب أفضل الأوصياء؟ فقام نحو من سبعين بدرية جلهم من الأنصار وبقيتهم من المهاجرين، منهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب الأنصاري، ومن المهاجرين عمار بن ياسر وغيره، فقالوا: نشهد أنا قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك.

Ali^{asws} is the best of the successors

He^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, I^{asws} asked the Rasool Allah^{saww} about His^{azwj} Words **“[56:10] And the foremost are the foremost, [56:11] These will be those Nearest to Allah”**. The Rasool Allah^{saww} said: ‘Allah^{azwj} has Sent These down regarding the Prophets^{as} and their^{as} successors^{as}, and I^{saww} am the best of the Prophets^{as} of Allah^{azwj}, and my^{saww} brother, and my^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws} is the best of the successors^{as}?’ About seventy from the people of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaary, and from the Emigrants were Ammar Bin Yaaser and others, so they said, ‘We hereby testify that we have heard the Rasool Allah^{saww} say that’.

إعلان الولاية في غدير خم

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟! فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

Declaration of Al-Wilayah in Ghadeer Khumm

He^{asws} said: ‘I^{asws} adjure you to Allah^{azwj} regarding the Statement of Allah^{azwj} **“[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you”**, and His^{azwj} Statement **“[5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow”**, then Said **“[5:55] Only Allah is your Guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while**

they bow”. So the people said, ‘O Rasool Allah^{saww}, is this especially for some of the believers or general for all of them?’ Allah^{azwj} Mighty and Majestic Ordered His^{azwj} Messenger^{saww} that he^{saww} should teach them as to the ones^{asws} for whom the Verse Came down, and that he^{saww} should explain about the ‘Wilayah’^[33] just as he^{saww} had explained to them their Prayers, and their Fasts, and their Zakaat, and their Pilgrimage.^[34]

فنصبني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he^{saww} nominated me^{asws} at Ghadeer Khumm and said that: ‘Allah^{azwj} Sent me^{saww} with a Message which constricted my^{saww} chest and I^{saww} saw that the people would not believe me^{saww}. He^{azwj} Promised me^{saww} that I^{saww} should preach it or else He^{azwj} would Punish me^{saww}. Arise! O Ali^{asws}’.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he^{saww} called for the congregational Prayer, so we all Prayed with him^{asws} Al-Zohr (Midday Prayer), then said: ‘O you people! Surely Allah^{azwj} is my^{saww} Master (Mawla), and I^{saww} am the Master of the believers and higher to them than their own selves. Beware! The one to whom I^{saww} am the ‘Mola’ (Master of), Ali^{asws} is his ‘Mola’ (Master). Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws} and Abandon the one who abandons him^{asws}’.

فقام إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فقال سلمان الفارسي: يا رسول الله، أنزلت هذه

الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So Salman Al-Farsy^{ar} stood up in front of him^{saww} and said, ‘O Rasool Allah^{saww}, be submissive to him^{asws} like what?’ He^{saww} said: ‘Be submissive to him^{asws} like you^{ar} are submissive to me^{saww}. The one to whom I^{saww} am higher than his own self, so Ali^{asws} is higher to him than his own self’, and Allah^{azwj} Blessed and High Sent down **“[5:3] This day have I perfected for you your religion and completed My Favour on you and chosen for you Islam as a religion”**. So Salman Al-Farsy^{ar} said, ‘O Rasool Allah^{saww}, this Verse has Descended regarding Ali^{asws} especially?’ The Rasool Allah^{saww} said: ‘Indeed, it is regarding him^{asws}, and regarding my^{saww} successors up to the Day of Judgement’.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليبلغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا. فقال: (علي أخي ووزيرِي ووصيي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي، وأحد عشر إماما من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحدا بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

Then the Rasool Allah^{saww} said: ‘O Salman^{ar}, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent’. Salman Al-Farsy^{ar} said, ‘O Rasool Allah^{saww}, explain it for us’. So he^{saww} said: ‘Ali^{asws}, who is my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} inheritor, and my^{saww} Calliph in my^{saww} community, and the Guardian of every believer after me^{saww}, and eleven Imams^{asws} from his sons^{asws}. The first of them^{asws} is my^{saww} son Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}, one after the other. The Quran is with them^{asws} and they^{asws} are with the Quran. Neither will it separate from them^{asws} nor will they separate from it until they^{asws} return to the Fountain’.

فقام اثنا عشر رجلا من البدريين فقالوا: نشهد أننا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفا، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah^{saww} as you^{asws} have said it exactly, neither have you^{asws} added nor you^{asws} have been deficient by a single letter, and the Rasool Allah^{saww} made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he^{asws} said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أننا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه. ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماما ووصيا يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعتم ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{azwj} have Mercy of them – so they said, 'We testify that we have heard the words of the Rasool Allah^{saww} and we have preserved it that he^{saww} said, one day, and he^{saww} was standing, and Ali^{asws} was standing beside him^{saww}. Then the Rasool Allah^{saww} said: 'O you people! Allah^{azwj} has Ordered me^{saww} that I^{saww} should nominate for you an Imam^{asws} and a successor^{asws} who will be the successor^{asws} of your Prophet^{saww} among you, and my^{saww} Caliph in my^{saww} community, and among the People^{asws} of my^{saww} Household after me^{saww}, and the one^{asws} for whom Allah^{azwj} has Obligated upon the believers, in His^{azwj} book, obedience to him^{asws}, and has

Ordered to you all in it for his^{asws} 'Wilayah'. So I^{saww} referred it back to my^{saww} Lord out of fear of the hypocrites and their belying it, so He^{azwj} Promised me^{saww} that (He^{azwj} will Protect me^{saww}) but if I^{saww} do not preach it, he^{azwj} would Punish me^{saww}.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسننتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإني أشهدكم أيها الناس أنها خاصة لعلي بن أبي طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض.

Then the Rasool Allah^{saww} said: 'O you people! Surely Allah^{azwj} – Majestic is His^{azwj} Name – has Ordered you all in His^{azwj} Book for the Prayer and I^{saww} have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). So I^{saww} explained these to you and interpreted them for you all, and He^{azwj} Ordered you all in His^{azwj} Book for the 'Wilayah', and I^{saww} adjure you, O you people, that it is especially for Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from my^{saww} sons^{asws} and the sons^{asws} of my^{saww} brother and my^{saww} successor^{asws}. Ali^{asws} is the first of them^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws} - my^{saww} son^{asws}. Neither will the Book be separated from them^{asws} nor will they^{asws} separate from it until they^{asws} return to the Fountain.

يا أيها الناس، إني قد أعلمتكم مفر عكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلتي فيكم، فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزايلوه ولا يزايلهم).

O you people! I^{saww} have made known to you your 'Maraja'and your Imam^{asws} after me^{saww}, and your evidence and your guide, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is among you at the status that I^{saww} have among you.

So emulate him^{asws} (do his^{asws} Taqleed), and obey him^{asws} in all of your affairs, for in his^{asws} possession is what Allah^{azwj} has Taught me^{saww}, and Ordered me^{saww} for, and I^{saww} have made it known to him^{asws}, and I^{saww} am letting you know that it is with him^{asws}. So ask him^{asws} and learn from him^{asws} and from the successors^{asws} after him^{asws}, and do not try to teach them^{asws} nor precede them^{asws} not be left behind them^{asws}, for they^{asws} are with the truth and the truth is with them^{asws}, neither will they^{asws} leave it nor will it leave them^{asws}.

حديث الكساء وآية التطهير

ثم قال علي عليه السلام لأبي الدرداء وأبي هريرة ومن حوله: أيها الناس، أتعلمون أن الله تبارك وتعالى أنزل في كتابه (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا).

HADITH OF THE 'KISA' (BLANKET) AND THE VERSE OF THE 'TAT'HEER' (PURIFICATION)

Then Ali^{asws} said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah^{azwj} Blessed and High Sent down in His^{azwj} Book "[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."

فجمعني رسول الله صلى الله عليه وآله وفاطمة والحسن والحسين معه في كسائه وقال: (اللهم هؤلاء عترتي وخاصتي وأهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (إنك على خير، وإنما أنزلت في وفي أخي علي وابنتي فاطمة وفي ابني الحسن والحسين وفي تسعة أئمة من ولد الحسين ابني - صلوات الله عليهم - خاصة ليس معنا غيرنا). فقام كلهم فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسألنا عن ذلك رسول الله صلى الله عليه وآله فحدثنا به كما حدثتنا أم سلمة به.

So the Rasool Allah^{saww} gathered me^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} along with himself^{saww} in his^{saww} Blanket (Kisaa), and said: 'Our Allah^{azwj}! These^{asws} are my^{saww} Family, and my^{saww} special ones, and the People^{asws} of my^{saww} Household, never let uncleanness come near them^{asws} and Keep them^{asws} Purified with a thorough Purifying. Umm Salma^{ar} said: 'And I^{ar}, O Rasool Allah^{saww}?' So he^{saww} said: 'You^{ar} are upon good, but this has Descended regarding myself^{saww}, and regarding my^{saww} brother Ali^{asws}, and my^{saww} daughter Fatima^{asws}, and regarding my^{saww} sons Al-Hassan^{asws} and Al-Husayn^{asws}, and regarding nine Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} - my^{saww} son^{asws} - Peace be upon them^{asws} all - especially. There is none with us^{asws}, apart from us^{asws}. All of them stood up and said, 'We bear witness that Umm Salma^{ar} narrated that

to us, so we asked the Rasool Allah^{saww}, and he^{saww} narrated to us just as Umm Salma^{ar} had narrated it’.

الصادقون في القرآن هم الأئمة عليهم السلام

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعمامة هي أم خاصة؟ فقال: (أما المأمورون فعمامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

The ‘Truthful’ in the Quran, they^{asws} are the Imams^{asws}

Then Ali^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj}, Majestic is His^{azwj} Name, Sent down in His^{azwj} Book “[9:119] O you who believe! Be careful of your duty to Allah, and be with the truthful”, so Salman^{ar} said, ‘O Rasool Allah^{saww}, is this general or special?’ He^{saww} said: ‘But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the ‘Truthful’, so it is specially for my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and my^{saww} successors^{asws} from after him^{asws} up to the Day of Judgement’.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

Ali^{asws} said: ‘And I^{asws} said to the Rasool Allah^{saww} during the (military) expedition of Tabuk: ‘O Rasool Allah^{saww}, why did you^{saww} leave me^{asws} behind?’ He^{saww} said: ‘O Ali^{asws}, Al-Medina cannot be in a correct state except by me^{saww} and by you^{asws}, and

you^{asws} are from me^{saww} of the status which Haroun^{as} had from Musa^{as} except for the Prophet-hood, that there will be no Prophet^{as} after me^{saww}'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah^{saww} during the (military) expedition of Tabuk'.

الشهداء على الناس في القرآن هم الأئمة عليهم السلام

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون. وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير)، فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟ قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترقون حتى يردوا علي الحوض. قالوا: اللهم نعم.

The Witnesses upon the people, in the Quran, they^{asws} are the Imams^{asws}

He^{asws} said: 'I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj} Mighty and Majestic Revealed in Surah Al-Hajj "[22:77] **O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. [22:78] And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!**", so Salman^{ar} stood up and said, 'O Rasool Allah^{saww}, who are these^{asws} over whom you^{saww} are a

witness and they^{asws} are witnesses over the people, whom Allah^{azwj} has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their^{asws} father Ibrahim^{asws}?’

The Rasool Allah^{saww} said: ‘But it means by that thirteen humans – I^{asws}, and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and eleven from his^{asws} sons^{asws}, one after the other, all of them being Imams^{asws}. The Quran being with them^{asws} and they^{asws} being with the Quran, not separating (from each other) until they^{asws} return to the ‘Al-Hoose’ (the Divine Fountain). They said, ‘Our Allah^{azwj}, yes’.

حديث الثقلين والنص على أسماء الأئمة الاثني عشر عليهم السلام

قال علي عليه السلام: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قام خطيباً - ولم يخطب بعدها - وقال: (يا أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وعترتي أهل بيتي، فإنه قد عهد إلي اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض)؟ فقالوا: اللهم نعم، قد شهدنا ذلك كله من رسول الله صلى الله عليه وآله.

Hadith Al-Saqalayn (The Two Weighty Things) and the text of the names of the twelve Imams^{asws}

Ali^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, do you know that the Rasool Allah^{saww} stood up to preach – and he^{saww} never preached after it – and said: ‘O you people! I^{asws} am leaving among you all two commands, you will not stray if you attach yourselves to these two – the Book of Allah^{azwj} and my^{saww} Family, the People^{asws} of my^{saww} Household, for it has been Promised to me^{saww} by the Kind^{azwj}, the Aware^{azwj}, that these two will never separate until they return to me^{saww} at the Fountain?’ They said, ‘Our Allah^{azwj}, yes, we have heard all of that from the Rasool Allah^{saww}’.

فقال عليه السلام: حسبي الله. فقام الاثنا عشر من الجماعة البدريين فقالوا: نشهد أن رسول الله صلى الله عليه وآله حين خطب في اليوم الذي قبض فيه قام عمر بن الخطاب شبه المغضب فقال: يا رسول الله، أكل أهل بيتك؟ فقال: لا ولكن أوصيائي، أخي منهم ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي وأحد عشر من ولده،

Ali^{asws} said: 'Allah^{azwj} is Sufficient for me^{asws}'. Twelve from the group of the people of Badr stood up and said, 'We testify that when the Rasool Allah^{saww} preached on the day in which he^{saww} passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool Allah^{saww}, all the People^{asws} of your^{saww} Household?' He^{saww} said: 'No, but my^{saww} successors^{asws}. My^{saww} brother among them^{asws}, who is my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every believer after me^{asws}, and eleven from his^{asws} sons^{asws}.

هذا أولهم وخيرهم ثم ابناي هذان - وأشار بيده إلى الحسن والحسين - ثم وصي ابني يسمى باسم أخي علي وهو ابن الحسين، ثم وصي علي وهو ولده واسمه محمد، ثم جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم محمد بن الحسن مهدي الأمة. اسمه كاسمي وطينته كطينتي، يأمر بأمري وينهى بنهْيي، يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً. يتلو بعضهم بعضاً، واحداً بعد واحد حتى يردوا علي الحوض، شهداء الله في أرضه وحججه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله.

This (Ali^{asws}) is the first of them^{asws} and the best of them^{asws}, then two of my^{saww} sons^{asws}, these two' – and indicated by his^{saww} hand to Al-Hassan^{asws} and Al-Husayn^{asws} – 'then the successor^{asws} of my^{saww} son^{asws} who will be named with the name of my^{saww} brother Ali^{asws}, and he^{asws} will be the son^{asws} of Al-Husayn^{asws}, then the successor^{asws} of Ali^{asws} and he^{asws} is his^{asws} son^{asws} and his^{asws} name is Muhammad^{asws}, then Ja'far^{asws} Bin Muhammad^{asws}, then Musa^{asws} Bin Ja'far^{asws}, then Ali^{asws} Bin Musa^{asws}, then Muhammad^{asws} Bin Ali^{asws}, then Ali^{asws} Bin Muhammad^{asws}, then Al-Hassan^{asws} Bin Ali^{asws}, then Muhammad^{asws} Bin Al-Hassan^{asws} Mahdi of the community. His^{asws} name is like my^{saww} name and his^{asws} clay (Teenat) is like

my^{saww} Teenat. He^{asws} will order what I^{saww} ordered, and prevent what I^{saww} prevented. He^{asws} will fill the earth with fairness and justice just as it had been filled with inequity and injustice. One of them^{asws} will rise after the other, one after another until they^{asws} return to me^{saww} at the Fountain. They are the witnesses of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Proofs over His^{azwj} creatures. The one who obeys them has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}.

فقام باقي السبعين البدرين ومثلهم من الآخرين فقالوا: ذكرتنا ما كنا نسينا، نشهد أنا قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

So the remainder of the seventy people of Badr, and like of them from the later ones stood up and said, ‘You^{asws} have reminded us of what we had forgotten. We testify that we have heard that from the Rasool Allah^{saww}’.

ثم عاد عليه السلام إلى السؤال فلم يدع شيئاً مما سأل عنه في مسجد رسول الله صلى الله عليه وآله في خلافة عثمان إلا نأشدهم فيه حتى أتى عليه السلام على آخر مناقبه وما قال رسول الله صلى الله عليه وآله فيه، كل ذلك يصدقونه ويشهدون أنه حق سمعوه من رسول الله صلى الله عليه وآله.

Then he^{asws} returned to the questions, so he did not leave out anything what he^{asws} had asked from it in the Masjid of the Rasool Allah^{saww} during the Caliphate of Usman (see Hadith 11) except that he^{asws} adjured them with regards to it until he^{asws} came to the last of those merits of his^{asws} and what the Rasool Allah^{saww} had said with regards to it. All that was ratified by them and they testified that it was the truth which they had heard from the Rasool Allah^{saww}.

*** 5 * كتاب معاوية جواباً لأمير المؤمنين عليه السلام**

فلما حدث أبو الدرداء وأبو هريرة معاوية بكل ذلك وبما رد عليه الناس وجم من ذلك وقال: يا أبا الدرداء ويا أبا هريرة، لئن كان ما تحدثاني عنه حقاً لقد هلك المهاجرون والأنصار غيره وغير أهل بيته وشيعته.

5 – Letter of Muawiya in answer to Amir-ul-Momineen^{asws}

When Abu Al-Darda and Abu Hureira narrated to Muawiya of all that and with what the people had responded, he got annoyed from that and said, ‘O Abu Al-Darda, and O Abu Hureira, if what you two have narrated to me from him^{asws} is true, the Emigrants and the Helpers have perished, apart from himself^{asws}, and the People^{asws} of his^{asws} Household, and his^{asws} Shiites’.

أمير المؤمنين عليه السلام تقيّة أبو بكر وعمر وعثمان
ثم كتب معاوية إلى أمير المؤمنين عليه السلام: لئن كان ما قلت وادعيت واستشهدت عليه أصحابك حقا لقد هلك أبو بكر وعمر وعثمان وجميع المهاجرين والأنصار غيرك وغير أهل بيتك وشيعتك.

Dissimulation of Amir-ul-Momineen^{asws} (regarding) Abu Bakr, and Umar and Usman

Then Muawiya wrote to Amir-ul-Momineen^{asws}: ‘If what your companions have said, and claimed, and testified to is true, Abu Bakr, and Umar and Usman have perished, and all of the Emigrants and the Helpers apart from yourself^{asws}, and the People^{asws} of your^{asws} Household, and your^{asws} Shiites.

وقد بلغني ترحمك عليهم واستغفارك لهم، وإنه لعلى وجهين ما لهما ثالث: إما تقيّة إن أنت تبرأت منهم خفت أن يتفرق عنك أهل عسكرك الذين تقاتلني بهم، أو أن الذي ادعيت باطل وكذب.

And it has reached me that you^{asws} supplicate for them and seek Forgiveness for them, and it has for it two angles and there is no third angle to it. As for dissimulation, you^{asws} distance yourself^{asws} from them fearing that the people in your^{asws} army

would disperse from you^{asws}, by whom you are fighting, or that which you^{asws} are claiming is false and a lie.

وقد بلغني وجائني بذلك بعض من تثق به من خاصتك بأنك تقول لشيعتك الضلالة وبطانتك بطانة السوء: (إني قد سميت ثلاثة بنين لي أبا بكر وعمر وعثمان، فإذا سمعتموني أترحم على أحد من أئمة الضلالة فإني أعني بذلك بني).

And it has reached me, and it was one of your^{asws} reliable and special ones who came with it, and you^{asws} are saying to your^{asws} Shiites who have strayed, and your^{asws} devotees which is an evil entourage, that: 'I^{asws} have named three of my^{asws} sons as Abu Bakr, and Umar, and Usman. So if you hear from me^{asws} supplicating for Mercy for any one of the Imams of misguidance, then I^{asws} mean by that to be my^{asws} son'.

مشاهدات معاوية في السقيفة والدليل على صدق

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

Views of Muawiya regarding Al-Saqifa and the evidence on truth

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

You^{asws} did not find among them any humans apart from four – Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Al-Zubayr.

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

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

*** 6 * كتاب أمير المؤمنين عليه السلام جوابا لمعاوية**

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

6 – Letter of Amir-ul-Momineen^{asws} in answer to Muawiya

(Sulaym) said, ‘So Amir-ul-Momineen^{asws} wrote to him: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. Having said that, I^{asws} have

read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you are whose son you are, and I^{asws} the one you have known and you know whose son^{asws} I^{asws} am, and I^{asws} am answering you what you have written, with the answer.

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

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

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

By Allah^{azwj}, the Rasool Allah^{saww} has informed me, and made it known to me that he^{saww} saw twelve men upon his^{saww} Pulpit, being imams of misguidance from the Qureish, ascending the Pulpit of the Rasool Allah^{saww} and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He^{saww} informed me^{asws} of their names, man after man, and for how long they will be ruling for, each one of them after the other. Ten of them are from the Clan of Umayya, and two men from different tribes of Qureish. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed

unjustifiably, nor a woman violated, nor an unlawful command issued but its sin will be upon these two (Abu Bakr and Umar).

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

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

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

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

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

And I^{saww} have stayed at Mecca (for the duration) I^{saww} stayed, then Allah^{azwj} Ordered me^{saww} for the fighting because the Religion could not be recognised except by me^{saww}, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me^{saww}, will leave what Allah^{azwj} has Ordered them for, and what He^{azwj} Ordered them

regarding you^{asws} from your^{asws} Wilayah, and what has been made apparent from your^{asws} arguments, deliberately, not out of ignorance or their doubts with regards to you^{asws}, in particular their opposition to what Allah^{azwj} had Sent down regarding you^{asws} beforehand.

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

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

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

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

them even though they do not respond to you^{asws} and do not accept from you^{asws}.

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

And the Qureish will exhibit injustice to you^{asws}, so I^{saww} fear for you^{asws} that the people will reject you and you^{asws} should only oppose them and fight against them when you^{asws} find helpers with you^{asws} by whom you^{asws} can strengthen by, otherwise they will try to eliminate you^{asws}. So they would attempt to extinguish the Light of Allah^{saww} so that there will be no one worshipping Allah^{azwj} in His^{azwj} earth, and the dissimulation is from the Religion of Allah^{azwj}, and there is no Religion to the one who has no dissimulation for him.

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

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

And had He^{azwj} so Desired, He^{azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah^{azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. **“[53:31] Yea, to Allah belongs**

all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best". So I^{saww} said: 'Thanks be to Allah^{azwj} for His^{azwj} Favours, and I^{asws} observe patience on His^{azwj} afflictions and submit to them, and I^{saww} am pleased with His^{azwj} Judgement'.

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

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

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

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

so fight against them, and if you^{asws} do not find helpers, so you^{asws} should restrain your^{asws} hand and save your^{asws} blood, for if you^{asws} confront them, they will kill you^{asws}, and if they follow you^{asws}, and obey you^{asws}, carry them to the truth.

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

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

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

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

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

And by my^{asws} life, O Muawiya, if I^{asws} were to invoke Mercy upon you and upon Talha and Al-Zubayr, my^{asws} invocation towards

you and my^{asws} seeking of Forgiveness for you would not make falsehood to be truth, but Allah^{azwj} would Make my^{asws} invocation to you and my seeking of Forgiveness for you to be a Curse and a Punishment.

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

And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us^{asws}, the People^{asws} of the Household, and burdened you upon our^{asws} necks, for Allah^{azwj} has Said “[4:51] **Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. [4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. [4:54] Or do they envy the people for what Allah has given them of His grace?**”, so we^{asws} are the people and we^{asws} are the envied ones’.

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

Allah^{azwj} Mighty and Majestic Says “[4:54] **But indeed We have given to Ibrahim's children the Book and the wisdom, and We**

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

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

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

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

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

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

O Muawiya, Allah^{azwj} Majestic is His^{azwj} Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He^{azwj} has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His^{azwj} Book to follow them, and has Sent down regarding them a Quran which cut

them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

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

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

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

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

آيتان نزلتا في معاوية

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

Two Verses Descended regarding Muawiya

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

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

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

يا معاوية، وأنت صاحب السلسلة الذي يقول: (يا ليتني لم أوت كتابيه ولم أدر ما حسابيه) إلى آخر القصص، والله لقد سمعت ذلك من رسول الله صلى الله عليه وآله يقوله فيك، وكذلك كل إمام

ضلالة كان قبلك ويكون بعدك له مثل ذلك من خزي الله وعذابه.

O Muawiya, and you are **the companion in the chains (69:32)** who will be saying “[69:25] **O would that my book had never been given me: [69:26] And I had not known what my account was**” up to the end of the story (the Verses following this one). By Allah^{azwj}, I^{asws} have heard that from the Rasool Allah^{saww} speaking about you, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah^{azwj} and of His^{azwj} Punishment.

آية نزلت في بني أمية

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

Verse Revealed regarding the Clan of Umayya

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

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons

of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And the Rasool Allah^{saww} has cursed him, and expelled him along with his son when they were intently listening in to the (conversations) of the wives of the Rasool Allah^{saww}.

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثوابا. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصويحك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلا اتخذوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

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

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

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

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمته سيخضبون لحيتي من دم رأسي، وإني مستشهد، وستلي الأمة من بعدي، وأنت ستقتل ابني الحسن غدرا بالسهم، وأن ابنك

يزيد لعنه الله سيقتل ابني الحسين، يلي ذلك منه ابن الزانية.

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

إخباره عليه السلام عن تسلط بني أمية على الأمة

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

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

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

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

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

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

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

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

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

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

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

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

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

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

هدف أمير المؤمنين عليه السلام من مراسلاته لمعاوية

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

The objective of Amir-ul-Momineen^{asws} from the correspondence with Muawiya

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

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

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

*** 7 * جواب معاوية الأخير إلى أمير المؤمنين عليه السلام**
فكتب إليه معاوية: (هنئنا لك يا أبا الحسن تملك الآخرة، وهنئنا لنا نملك الدنيا)

7 – The fin Al-answer of Muawiya to Amir-ul-Momineen^{asws}

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

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