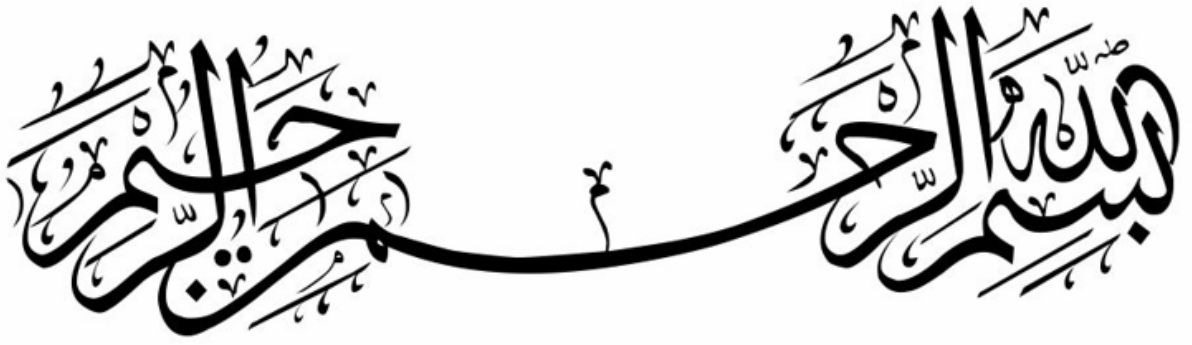


Treasures of the Family of Mohammad (PBUH&HF)

Translation of
Asrar Ale-Mohammad
the book of Sulaym ibn Qays Hilali

The first hadith and historical book from the first century of Hijri
calendar

A research about the book and the author



DEDICATION

*To the first victim of Saqīfa,
And the martyr who, before his mother, embraced martyrdom,
To the one whose grave remains hidden from both friends and foes,
Like the grave of his mother.
To the forerunner of the martyrs of the family of Muḥammad (pbuh&hf),
Who, without wielding a sword, shattered the cowardly enemy.
To the oppressed one who was denied even the chance to sigh,
Yet, with the silence of his suffering, forever shamed his dark-hearted killer.
To the last unbloomed flower of ‘Alī and Zahrā’,
And the fifth fruit of Wilāya, whom the Prophet named “Muḥsin.”*

*We present this fourteen-century-old testament
Of your oppressed, heartbroken father
And your side-broken mother, to you.*

Contents

1	Preface	1
1.1	A concise depiction of Sulaym and his book	3
1.2	Sulaym, the renowned figure, and his acclaimed book	3
1.3	The influence of publishing Sulaym's book on Islamic society and the cultural heritage of Islam	4
1.4	A review of Arabic research and the Persian and Urdu translations of Sulaym's book	4
1.5	The driving force behind the current translation efforts and the detailed work plan	5
1.6	A brief overview of the present book	6
1.6.1	Chapter I: Introduction	6
1.6.2	Chapter II: the text of the book	6
1.6.3	Chapter III: Lists	6
2	Introduction	9
2.1	A summary of Sulaym's life and the history of the book	13
2.1.1	Sulaym's birth, lineage, and early life	13
2.1.2	Sulaym in the ruling atmosphere after the Prophet (p)	13
2.1.3	Sulaym's scholarly endeavors during ʿUmar's time	14
2.1.4	Sulaym during the time of ʿUthmān	14
2.1.5	Sulaym during the time of Amīr al-Muʾminīn (p)	15
2.1.6	Sulaym in the Battle of Jamal	15
2.1.7	Sulaym in the Battle of Şifḥīn	15
2.1.8	Sulaym in the Battle of Nahrawān until the martyrdom of Amīr al-Muʾminīn (p)	16
2.1.9	Sulaym during the time of Imam Ḥasan al-Mujtabā (p)	16
2.1.10	Sulaym during the time of Imam Ḥusayn (p)	16
2.1.11	Sulaym during the time of Imam Zayn al-ʿĀbidīn and Imam al-Bāqir (p)	17
2.1.12	The Authorship and Scholarly Life of Sulaym	17

2.1.13	Sulaym's Character and Virtues	18
2.1.14	Sulaym during the Era of al-Ḥajjāj	19
2.1.15	Sulaym's Relationship with Abān ibn Abi ʿAyyāsh in Persia	19
2.1.16	Sulaym's Decision Regarding the Book	20
2.1.17	Sulaym's will and delivery of the book to Abān	21
2.1.18	The demise of Sulaym ibn Qays	22
2.1.19	Sulaym's book in Nobandejān and Baṣrah	22
2.1.20	Sulaym's book in Mecca and Medina	22
2.1.21	Sulaym's book in the presence of Imam Zayn al-ʿĀbidīn (p)	22
2.1.22	Abān's Scholarly Efforts	24
2.1.23	Abān's Conflict with Anti-Shīʿa Scholars	24
2.1.24	Abān's Research on Sulaym's book	25
2.1.25	Abān During the Time of Imam al-Bāqir and Imam al-Ṣādiq (p)	25
2.1.26	Transmission of the Book from Abān to Ibn Udhayna	25
2.1.27	Demise of Abān ibn Abī ʿAyyāsh	26
2.1.28	Sulaym's Book in the Hands of Great Scholars	26
2.1.29	A Connected Chain of Scholars in Copying Sulaym's Book	27
2.2	Research and review about Sulaym's book	33
2.2.1	The Title of the Book	34
2.2.2	Sulaym's Book as the First Book	37
2.2.3	The validity of the book and its ḥadīths confirmed by the Imams (p)	42
2.2.4	The words of scholars regarding the validity of Sulaym's book	48
2.2.5	Scholars' utilization of Sulaym's book as reliable evidence	55
2.2.6	Sulaym's book in the view of non-Shīʿah	67
2.2.7	Examining and answering controversies regarding Sulaym's book	71
2.2.8	The documents of Sulaym's book	92
2.2.9	The Handwritten Manuscripts of Sulaym's Book	104
2.2.10	Versions of Sulaym's book; Arabic text, Selected version, Urdu, and Persian translation	117
2.2.11	Photographic Samples of Sulaym's book	122
2.2.12	The Method of Research and Translation of Sulaym's Book	143
2.3	Beginning the Book of Sulaym	147
3	The Text of Sulaym's Book	149
3.1	The References of the Book	151
3.1.1	Four Chains up to Shaykh al-Ṭūsī	151

3.1.2	Four Chains of Transmission from Shaykh al-Ṭūsī to Sulaym	151
3.2	The History of Sulaym's Book	152
3.2.1	The Relationship Between Abān ibn Abī ʿAyyāsh and Ibn Udhaynah Regarding Sulaym's Book	152
3.2.2	The Relationship Between Sulaym and Abān	152
3.2.3	Recitation and Transfer of the Book Between Sulaym and Abān	153
3.2.4	Confirmation of the Book by al-Ḥasan al-Baṣrī	153
3.2.5	Confirmation of the Book by Imam Zayn al-ʿĀbidīn (p) and Two Companions	154
3.2.6	Imam Zayn al-ʿĀbidīn's Defense of Sulaym's Book	154
3.2.7	Abān's Meeting with Abū al-Ṭufayl	155
3.2.8	Companions of Amīr al-Muʾminīn (p)	157
3.2.9	Wilāyah of Ahl al-Bayt	157
3.2.10	The Recitation and Transfer of the Book Between Abān and ibn Udhaynah	158
3.3	Ḥadīth 1: The Words of the Prophet (pbuh&hf) in His Last Moments . . .	159
3.3.1	The Weeping of Lady Fāṭimah (p) at the Time of the Prophet's Passing	160
3.3.2	Āl-e Muḥammad (p) as the Chosen Ones of God on Earth	160
3.3.3	Introducing the Twelve Imams (p)	160
3.3.4	The Honor and Grace Bestowed by God upon Lady Fāṭimah (p)	161
3.3.5	The Exclusive Virtues of Amīr al-Muʾminīn (p)	161
3.3.6	The Exclusive Virtues of Ahl al-Bayt (p)	161
3.3.7	The Ranks and Degrees of Each One of the Ahl al-Bayt (p)	162
3.3.8	The Prophet's Prophecy of the Oppression and Injustice That Would Befall Amīr al-Muʾminīn (p)	162
3.4	Ḥadīth 2: The Garden of <i>Amīr al-Muʾminīn (p)</i> in Heaven . . .	164
3.4.1	The Garden of <i>Amīr al-Muʾminīn (p)</i> in Heaven	165
3.4.2	The Lonely Martyr	165
3.4.3	The Program of <i>Amīr al-Muʾminīn (p)</i> After the Prophet (pbuh&hf)	165
3.4.4	The Disagreement of the Nation as a Divine Test	165
3.5	Ḥadīth 3: The Events of Saqīfah from the Words of al-Barāʾ ibn ʿĀzib	167
3.5.1	The Ritual Washing of the Prophet's (pbuh&hf) Body . . .	168

3.5.2	The Emergence of the Saqīfah Sedition and the Oath of Allegiance	168
3.5.3	Banū Hāshim During the Events of Saqīfah	169
3.5.4	The Nighttime Discussions of Certain Companions During the Events of Saqīfah	169
3.5.5	The Saqīfah Conspirators' Attempt to Win Over ʿAbbās ibn ʿAbd al-Muṭṭalib	170
3.5.6	ʿAbbās's Reaction to the Plan of the Saqīfah Companions	171
3.5.7	ʿAbbās' Poetry on the Usurpation of the Caliphate	171
3.6	Ḥadīth 4: The Events of Saqīfah from the Words of Salmān . .	173
3.6.1	The Argument of Quraysh Against the Anṣār While ʿAlī (p) Held the Right	174
3.6.2	The Ritual Washing and Funeral Prayer for the Prophet (pbuh&hf)	174
3.6.3	The Process of the People's Allegiance to Abū Bakr . . .	175
3.6.4	The First Person to Pledge Allegiance to Abū Bakr . . .	175
3.6.5	Iblīs from Ghadīr to Saqīfah	175
3.6.6	Three Instances of the People of the Cloak Seeking Help at the Doors of the Muhājirīn and Anṣār	176
3.6.7	The Collection of the Qurʾān and the Invitation Toward It	177
3.6.8	His Argument Against Abū Bakr Regarding His Claimed Titles	178
3.6.9	A Fourth Call for Support from the People of the Cloak to the Companions	179
3.6.10	The Plot to Attack Her House	179
3.6.11	The Burning of the House and Ḥaḍrat Zahrāʾ's (p) Injury at the Hands of ʿUmar	180
3.6.12	The Defense of Ḥaḍrat Zahrāʾ (p) by Amīr al-Muʾminīn (p)	180
3.6.13	Abū Bakr's Command to Attack and Burn the House . .	180
3.6.14	Injury of Ḥaḍrat Zahrāʾ (p) Caused by Qunfudh	181
3.6.15	ʿAlī (p), from His House to the Mosque	181
3.6.16	The Forced Entry into Amīr al-Muʾminīn's (p) Home . .	181
3.6.17	Amīr al-Muʾminīn's (p) Statements Upon Entering the Mosque	182
3.6.18	The Martyrdom of Ḥaḍrat Zahrāʾ (p) and Ḥaḍrat Muḥsin (p)	182
3.6.19	The Completion of Proof by <i>Amīr al-Muʾminīn (p)</i> Through His Virtues	182

3.6.20	Abū Bakr's Fabrication of <i>Ḥadīths</i>	183
3.6.21	The Exposure of the Conspirators of the Cursed Document	183
3.6.22	Response to Abū Bakr's Fabricated <i>Ḥadīth</i>	184
3.6.23	Defense of <i>Amīr al-Mu'minīn (p)</i> by Miqdād, Salmān, and Abū Dharr	185
3.6.24	ʿUmar's Death Threat to Force Allegiance	186
3.6.25	Defense by Umm Ayman and Buraydah al-Aslamī	186
3.6.26	The Forced Pledge of Allegiance by Amīr al-Mu'minīn (p)	186
3.6.27	The Allegiance of Zubayr, Salmān, Abū Dharr, and Miqdād	187
3.6.28	Salmān's Speech After the Allegiance	187
3.6.29	Abū Dharr's Speech After the Allegiance	188
3.6.30	Amīr al-Mu'minīn (p) Words Following the Allegiance . .	189
3.6.31	Conspirators of the Cursed Document in the Coffin of Hell	189
3.6.32	The Prophet's (pbuh&hf) Curse Upon ʿUthmān	190
3.6.33	The prophecy of Zubayr's apostasy	190
3.6.34	The mass apostasy of the people after the Prophet (p), except four individuals	190
3.6.35	The resemblance of the Muslim Ummah to Banī Isrāʾīl .	191
3.7	Ḥadīth 5: Iblīs and the founder of Saqīfah on the Day of Judgment	193
3.8	Ḥadīth 6: Virtues of Amīr al-Mu'minīn (p)	195
3.8.1	The Virtues of Amīr al-Mu'minīn (p)	196
3.8.2	Prophecy Regarding the Treatment of the Ummah Toward Amīr al-Mu'minīn (p)	196
3.8.3	The Statements of Ḥasan al-Baṣrī on the Virtues of Amīr al-Mu'minīn (p)	196
3.8.4	Ḥasan al-Baṣrī and His Hypocrisy Explained	198
3.9	Ḥadīth 7: The Division of the Ummah into Seventy-Three Sects	199
3.9.1	The Division of the Ummah into Seventy-Three Sects . .	200
3.9.2	The Identification of the Saved Sect	200
3.9.3	The Imams of the Saved Sect	200
3.9.4	The Seventy-Three Sects on the Day of Judgment	200
3.9.5	The Religiously Weak and Oppressed	201
3.9.6	The People of Paradise, the People of Hell, and the Com- panions of Aʿrāf	201
3.9.7	The Believer, the Disbeliever, and the Weak	202
3.9.8	The Difference Between Faith and Islam	203
3.9.9	The Duty of One Ignorant of the Truth	203
3.9.10	The People of Reckoning and Intercession	204

3.9.11	The Supplication of <i>Amīr al-Muʿminīn (p)</i> for Sulaym bin Qays	204
3.10	Hadith 8: The Meaning of Islam and Faith	206
3.10.1	The Meaning of Islam and Faith	207
3.10.2	The Pillars of Faith	207
3.10.3	The Lowest Degree of Faith, Disbelief, and Misguidance	208
3.10.4	The Twelve Imams: Divine Proofs	209
3.11	Hadith 9: Description of Islam in Relation to Religious People	211
3.11.1	Description of Islam in Relation to Religious People	212
3.11.2	The Characteristics and Fruits of Islam	212
3.11.3	The Results of Faith	213
3.12	Hadith 10: The Reason for the Disagreement Between Shīʿa Narrations and Those of the Opponents	214
3.12.1	Sulaym’s Question Regarding the Differences in <i>Ḥadīths</i>	215
3.12.2	Fabricating Lies Against the Prophet (pbuh&hf)	215
3.12.3	The Four Types of <i>Ḥadīth</i> Narrators	215
3.12.4	The Prophet’s (pbuh&hf) Speech Being Like the Qur’ān, Encompassing General and Specific	217
3.12.5	The Relationship of <i>Amīr al-Muʿminīn (p)</i> with the Prophet (pbuh&hf) in Knowledge	218
3.12.6	The Eleven Imams as Partners of Amīr al-Muʿminīn (p)	219
3.12.7	The Names of the Twelve Imams (p)	219
3.12.8	The Confirmation by Imam Ḥasan and Imam Ḥusayn (p)	220
3.12.9	The Confirmation by Imam Zayn al-ʿĀbidīn and Imam Bāqir (p) During Sulaym’s Lifetime	220
3.12.10	The Confirmation by Imam Zayn al-ʿĀbidīn (p) After Sulaym’s Passing	220
3.12.11	The Confirmation by Imam Bāqir (p) After Sulaym’s Passing	221
3.12.12	The Confirmation by Imam Ṣādiq (p)	221
3.12.13	Indication	221
3.12.14	The Saqīfa for Abū Bakr and ʿUmar	221
3.12.15	The Shūrā (Council) for ʿUthmān	222
3.12.16	The Battles of Jamal, Ṣiffin, and Nahrawān	222
3.12.17	The Breaking of the Allegiance with Imam Ḥasan and Imam Ḥusayn (p)	223
3.12.18	The Oppression of the Shīʿa During the Time of Ziyād, Ibn Ziyād, and Ḥajjāj	223
3.12.19	An Overview of the Fabrication of <i>Ḥadīths</i>	224

3.12.20	Examples of Fabricated <i>Ḥadīths</i>	224
3.12.21	An explanation of how ḥadīths were fabricated and distorted	224
3.13	Ḥadīth 11: The Final Argument of Amīr al-Muʿminīn (p)	227
3.13.1	The Boasting of Muhājirīn and Anṣār	229
3.13.2	Names of Those Present at the <i>Munāshada</i> Assembly of Amīr al-Muʿminīn (p)	230
3.13.3	Scene of the <i>Munāshada</i> Assembly	230
3.13.4	The Creation of Muḥammad and ʿAlī (p) from a Single Clay	231
3.13.5	The Luminous Creation of the Ahl al-Bayt (p) and Their Purity of Lineage	231
3.13.6	ʿAlī (p) the Brother of the Prophet (pbuh&hf)	231
3.13.7	The Closing of All Doors Except the Door of ʿAlī (p)	231
3.13.8	Declaration of <i>Wilāya</i> at Ghadīr Khumm	232
3.13.9	ʿAlī (p) the <i>Walī</i> of Every Believer	232
3.13.10	ʿAlī (p) in <i>Mubāhala</i>	232
3.13.11	ʿAlī (p) at Khaybar	232
3.13.12	ʿAlī (p) in Conveying Sūrat al-Barāʾa	233
3.13.13	ʿAlī (p) in the Hardships of the Prophet (pbuh&hf)	233
3.13.14	ʿAlī from the Prophet, and the Prophet from ʿAlī (p)	233
3.13.15	Private Meetings Between the Prophet and Amīr al-Muʿminīn (p)	233
3.13.16	ʿAlī (p) the Best of the Nation	234
3.13.17	ʿAlī (p) the Leader of the Arabs	234
3.13.18	ʿAlī (p) the One Who Washed the Prophet’s Body	234
3.13.19	ʿAlī (p) in the <i>Ḥadīth al-Thaqalayn</i>	234
3.13.20	ʿAlī (p) the Foremost in Devotion to God	234
3.13.21	ʿAlī (p) in the Foremost of the Foremost	235
3.13.22	An Overview of the Ghadir Khumm Event	235
3.13.23	ʿAlī (p) in the <i>Ḥadīth al-Kisāʾ</i>	237
3.13.24	ʿAlī (p) Among the Truthful Ones	237
3.13.25	ʿAlī (p) as the Equivalent of Hārūn	237
3.13.26	ʿAlī (p) the Witness Over the People	238
3.13.27	ʿAlī (p) Among the Successors of the Prophet (pbuh&hf)	238
3.13.28	The Description of the <i>Munāshadah</i> Assembly	239
3.13.29	Seven Responses to the Fabricated <i>Ḥadīth</i> of Abū Bakr and ʿUmar on Caliphate	240
3.13.30	The First Response: The Pact on the Accursed Scroll	240
3.13.31	The Second Response: <i>Ḥadīth</i> of Ghadīr	240

3.13.32	The Third Response: <i>Ḥadīth</i> of Manzilah	241
3.13.33	The Fourth Response: <i>Ḥadīth</i> of Thaḡalayn	241
3.13.34	The Fifth Response: <i>Ḥadīth</i> of Submission to the Com- mand of Amīr al-Muʿminīn	241
3.13.35	The Sixth Response: The Six-Member Council of ʿUmar	242
3.13.36	The Seventh Response: ʿUmar’s Words at His Death	242
3.13.37	No One Besides the Twelve Imams Has the Right to Caliphate and Imamate	243
3.13.38	Who Is Worthier of Succession to the Prophet?!	244
3.13.39	The Command to Preach the <i>Wilāyah</i> of the Imams (p)	244
3.13.40	The Imams (p) as Conveyors of Divine Commands to the People	245
3.13.41	The Qurʾān of Amīr al-Muʿminīn (p)	246
3.13.42	The Qurʾān of ʿUmar	246
3.13.43	The Qurʾān of ʿUthmān	246
3.13.44	The Qurʾān Written Under the Dictation of the Prophet (pbuh&hf)	247
3.13.45	What Was Written on a <i>Kitf</i> (Shoulder Blade)?	247
3.13.46	Strong Evidence for the Existing Qurʾān	248
3.13.47	Who Holds the Qurʾān of Amīr al-Muʿminīn (p)?	248
3.13.48	The Twelve Leaders of Misguidance from Banū Taym, Banū ʿAdī, and Banū Umayyah	248
3.14	Ḥadīth 12: The sermon of <i>Amīr al-Muʿminīn (p)</i> in the last year of his blessed life	250
3.14.1	The complaint of <i>Amīr al-Muʿminīn (p)</i> about his com- panions	250
3.14.2	Worldliness and negligence of the Hereafter	250
3.14.3	Fatigue from war and disorder	251
3.14.4	Why did <i>Amīr al-Muʿminīn (p)</i> not remain silent like ʿUthmān?	251
3.14.5	The punishment of one who yields to his enemy!	252
3.14.6	(Samarra) Those who believed in (Lā Qiṭāl)	252
3.14.7	Why did <i>Amīr al-Muʿminīn (p)</i> not unsheathe his sword against Abū Bakr and ʿUmar?	252
3.14.8	Amīr al-Muʿminīn’s (p) attempt to wage war against Abū Bakr and ʿUmar	253
3.14.9	The difference between the silence of <i>Amīr al-Muʿminīn</i> (p) and that of ʿUthmān	254
3.14.10	ʿUthmān’s own culpability in his assassination	254

3.14.11	The history of Amīr al-Muʿminīn’s (p) wars and truces	255
3.14.12	The Shia, the Nāṣibī, and the Mustaqʿaf	257
3.14.13	The impact of this sermon on the hearts of the people	257
3.14.14	The martyrdom of Amīr al-Muʿminīn (p)	258
3.15	Ḥadīth 13: The Public Treasury During the Time of ʿUmar	259
3.15.1	Abū al-Mukhtār’s Letter to ʿUmar Regarding the Mismanagement of the Public Treasury	260
3.15.2	Ibn Ghullāb’s Objection to Abū al-Mukhtār	261
3.15.3	ʿUmar’s Confiscation of Half the Wealth of His Officials	261
3.15.4	The Reason for Exempting Qunfudh from Paying Compensation	261
3.16	Ḥadīth 14: Innovations and Objections of Abū Bakr and ʿUmar in Religion	263
3.16.1	ʿUmar’s collection of compensation from his officials	264
3.16.2	Amīr al-Muʿminīn’s (p) astonishment at the people’s inclination towards innovation	264
3.16.3	The relocation of the <i>Maqām Ibrāhīm</i> to its place in the <i>jāhiliyyah</i> period	265
3.16.4	The alteration of the Prophet’s (pbuh&hf) measures of <i>ṣāʿ</i> and <i>mudd</i>	265
3.16.5	The usurpation of Fadak	265
3.16.6	The plot to assassinate Amīr al-Muʿminīn (p)	267
3.16.7	The withholding of <i>Khums</i>	267
3.16.8	The inclusion of Jaʿfar’s house into the mosque	268
3.16.9	Innovation in the <i>Ghusl</i> of <i>Janāba</i>	268
3.16.10	Innovation in the inheritance of the grandfather	268
3.16.11	The freeing of maids with children	269
3.16.12	Invalid rulings regarding Naṣr, Jaʿdah, and Ibn Wabra	269
3.16.13	Innovation regarding divorce	269
3.16.14	The omission of <i>Ḥayya ʿalā khayr al-ʿamal</i> from the <i>Adhān</i>	270
3.16.15	Innovation in the ruling for missing spouses	270
3.16.16	Innovations regarding <i>Ajam</i>	270
3.16.17	Innovation in the ruling for theft	270
3.16.18	False justification for ʿUmar’s innovations	270
3.16.19	Innovation related to the freeing of maids in Yemen	271
3.16.20	Return from the army of Usāma	271
3.16.21	Prohibition of writing (<i>Kitf</i>)	271
3.16.22	ʿUmar’s insult toward Ṣafīyya regarding intercession	271

3.16.23	Abū Bakr and ʿUmar’s opposition to killing the leader of the Khawārij	272
3.16.24	Abū Bakr and ʿUmar’s opposition in conveying the message	272
3.16.25	The countless misdeeds and oppositions of Abū Bakr and ʿUmar	272
3.16.26	ʿUmar’s insult to the Prophet (pbuh&hf) and the Prophet’s reaction	273
3.16.27	The beginning of the light creation of the <i>Ahlul Bayt</i> (p)	273
3.16.28	The lineage of the Prophet (pbuh&hf)	275
3.16.29	People questioning their lineage and ultimate fate	275
3.16.30	ʿUmar’s own admission of insulting the Prophet (pbuh&hf)	275
3.16.31	ʿUmar’s objection to the Prophet (pbuh&hf) regarding the <i>zakāt</i> of ʿAbbās	276
3.16.32	ʿUmar’s objection to the Prophet (pbuh&hf) praying over the hypocrite’s corpse	276
3.16.33	ʿUmar’s objection to the Prophet (pbuh&hf) during the treaty of Ḥudaybiyyah	277
3.16.34	ʿUmar’s rejection and denial at Ghadīr Khumm	277
3.16.35	ʿUmar’s objection and mockery during the illness of ʿAlī (p)	278
3.16.36	The completion of the divine argument through greetings with the title <i>Amīr al-Muʾminīn</i>	278
3.16.37	The election, appointment, or consultation?	278
3.16.38	Abū Bakr and ʿUmar were worse than ʿUthmān	279
3.17	Ḥadīth 15: The discourses of <i>Amīr al-Muʾminīn</i> (p) concerning Abū Bakr, ʿUmar, and ʿUthmān	282
3.17.1	The sermon of <i>Amīr al-Muʾminīn</i> (p) at Ṣiffīn describing the man of war	282
3.17.2	The companions of the Prophet (pbuh&hf) in the battlefields	283
3.17.3	The displays of ʿUmar’s bravery during times of peace	283
3.17.4	The foretelling of <i>Amīr al-Muʾminīn</i> (p) regarding the fate of His companions	284
3.17.5	Why Abu Bakr, ʿUmar, and ʿUthmān should become caliphs?!!	285
3.17.6	The past record of ʿUmar’s fleeing and fear in battle	286
3.17.7	Documented evidence of the idolatry of Abū Bakr and ʿUmar	286

3.17.8	The injustice of Abū Bakr and ʿUmar in arguing against the right of Amīr al-Muʾminīn (p)	287
3.17.9	The neglect of the nation in cursing the misguiders	287
3.17.10	The reason that prevented <i>Amīr al-Muʾminīn (p)</i> from exposing the truths	288
3.17.11	The tribulations of <i>Amīr al-Muʾminīn (p)</i> with the people	288
3.18	Hadith 16: Prophecies of Jesus (p) about the Prophet and the Imāms (p)	290
3.18.1	The monk's meeting with <i>Amīr al-Muʾminīn (p)</i> on the way to Şifḥīn	290
3.18.2	The books of Prophet Jesus (p) in the handwriting of Shamʿūn	291
3.18.3	The Prophet and the <i>Ahl al-Bayt (p)</i> in the books of Jesus (p)	291
3.18.4	The text of the writings from the book of Jesus (p)	292
3.18.5	The prophecy of the monk's father about the Prophet and Amīr al-Muʾminīn (p)	292
3.18.6	The prophecy of Jesus (p) about Abū Bakr, ʿUmar, and other usurpers	293
3.18.7	Allegiance of the monk to Amīr al-Muʾminīn (p)	293
3.18.8	Identical book to the book of the monk with Amīr al-Muʾminīn (p)	294
3.18.9	The reaction to the monk's incident in Amīr al-Muʾminīn's (p) army	294
3.19	Hadith 17: Sermons of Amīr al-Muʾminīn (p) about seditions	296
3.19.1	ʿAlī (p) the uprooter of seditions	297
3.19.2	The extent of the knowledge of Amīr al-Muʾminīn (p)	297
3.19.3	The prophecy of Amīr al-Muʾminīn (p) regarding calamities	297
3.19.4	The prophecy of Amīr al-Muʾminīn (p) regarding seditions	298
3.19.5	The sedition of Banī Umayya	298
3.19.6	Seditions after Banī Umayya	299
3.19.7	Imām Mahdī (p) the finisher of seditions, Ahl al-Bayt (p) as a refuge in seditions	299
3.19.8	Ahl al-Bayt (p) as a refuge in seditions	300
3.19.9	The family of Muḥammad (pbuh&hf) caught in seditions	301
3.19.10	Amīr al-Muʾminīn (p) is the manifestation of divine religion	301
3.20	Hadith 18: The words of Amīr al-Muʾminīn (p) about the influence of materialism in science and religion	303
3.20.1	The greedy for the world and the greedy for knowledge	304

3.20.2	The scholar and action	304
3.20.3	Desires and long-felt hopes	304
3.20.4	The origins of sedition	304
3.20.5	The problem of fighting heresies	305
3.20.6	Examples of innovations of Abū Bakr, ʿUmar and ʿUthmān	305
3.20.7	<i>Khums</i> and Dhawī al-Qurbā	307
3.21	Hadith 19: Abū Dharr’s will to the true Amīr al-Muʾminīn! . .	311
3.21.1	Abū Dharr’s will to the real Amīr al-Muʾminīn!	311
3.21.2	The greetings of eighty Arabs and non-Arabs as ”Amīr al-Muʾminīn” and the objection of Abū Bakr and ʿUmar	311
3.21.3	How did people get affected by the sedition of Abū Bakr and ʿUmar?	312
3.21.4	The accursed book and the treaty in the Kaaba	312
3.21.5	Regret of the companions for failing to honor Amīr al- Muʾminīn (p)	313
3.21.6	A group of Companions going to Hell on the Day of Judg- ment	313
3.22	Hadith 20: Abū Dharr’s will to the true Amīr al-Muʾminīn! . .	315
3.22.1	Abū Dharr’s will to the true Amīr al-Muʾminīn!	315
3.22.2	The reaction of the companions of the Accursed Book re- garding ”Amīr al-Muʾminīn”	316
3.22.3	Submission to Amīr al-Muʾminīn twice	316
3.22.4	The companions of the Accursed Book and the compan- ions of ʿAqabah	316
3.22.5	ʿAmmār and Ḥudhayfah in the sedition of Saqīfah	317
3.22.6	Sulaym’s question to ʿAmmār and Ḥudhayfah about the sedition of <i>Saqīfah</i>	317
3.23	Hadith 21: A few stories about the love of the Prophet (pbuh&hf) for al-Ḥasan and al-Ḥusayn (p)	319
3.23.1	al-Ḥasan and al-Ḥusayn (p) asking for water	319
3.23.2	al-Ḥasan and al-Ḥusayn (p) sitting on the blessed shoulders	320
3.23.3	al-Ḥasan and al-Ḥusayn (p) wrestling	320
3.23.4	The Prophet (pbuh&hf) addressing al-Ḥasan and al-Ḥusayn (p) about Imamate	320
3.23.5	Imam al-Ḥusayn (p) sitting on the back of the Prophet (pbuh&hf) in prostration	321
3.23.6	Imam al-Ḥasan (p) sitting on his shoulder above the pulpit	321
3.24	Hadith 22: The sermon of ʿAmr ibn al-ʿĀṣ in Shām against Amīr al-Muʾminīn (p)	323

3.24.1	The sermon of ʿAmr ibn al-ʿĀṣ in Shām against Amīr al-Muʾminīn (p)	323
3.24.2	The curse of Muʿāwiyah and ʿAmr ibn al-ʿĀṣ on the tongue of the Prophet (pbuh&hf)	324
3.24.3	The revelation of the verse in condemnation of ʿAmr ibn al-ʿĀṣ	324
3.24.4	The denial of ʿAmr ibn al-ʿĀṣ regarding the false relationship	324
3.24.5	ʿAmr ibn al-ʿĀṣ attributing the lie to Amīr al-Muʾminīn (p)	325
3.24.6	Giving wealth to spread false and invalid narrations . . .	325
3.24.7	Muʿāwiyah’s twenty-year plan against the guardianship (<i>wilāyah</i>) of Amīr al-Muʾminīn (p)	325
3.25	Hadith 23: Secret letter of Muʿāwiyah to Ziyād	326
3.25.1	Muʿāwiyah’s plan regarding the Arab tribes	327
3.25.2	Muʿāwiyah’s plan for the marginalization of the <i>Ajam</i> . .	327
3.25.3	The reason for Muʿāwiyah’s greed in the caliphate	328
3.25.4	<i>Muʿāwiyah</i> ’s order about <i>Ajam</i>	328
3.25.5	Introducing <i>Ziyād</i> as the son of <i>Abū Sufyān</i> and <i>Muʿāwiyah</i> ’s brother	329
3.25.6	ʿUmar’s plan regarding the insult of <i>Ajams</i> and its cause	329
3.25.7	ʿUmar’s heresies from Muʿāwiyah’s tongue	331
3.25.8	Muʿāwiyah’s relationship with Ziyād	331
3.25.9	Sulaym’s copy of Muʿāwiyah’s secret letter	331
3.26	Hadith 24: Āʾisha’s insult to Amīr al-Muʾminīn (p)	332
3.26.1	Āʾisha’s insult to Amīr al-Muʾminīn (p)	333
3.26.2	The reaction of the Prophet (PBUH&HF) to Ayesha’s insult	333
3.27	Hadith 25: Letters and correspondence of <i>Amīr al-Muʾminīn</i> (<i>p</i>) and Muʿāwiyah in <i>Ṣiffīn</i>	335
3.27.1	Muʿāwiyah’s message and letter to Amīr al-Muʾminīn (p)	336
3.27.2	Amīr al-Muʾminīn’s message and letter to Muʿāwiyah . . .	338
3.27.3	The ruling over the killing of ʿUthmān is related to the Imam of the Muslims	338
3.27.4	The proof of the Imamate of <i>Amīr al-Muʾminīn</i> (<i>p</i>) from his tongue	339
3.27.5	The lack of connection between ʿUthmān’s murder and Muʿāwiyah	339
3.27.6	Precedence of ʿUthmān’s children for his blood revenge over Muʿāwiyah	340

3.27.7	Twenty thousand murderers of ʿUthmān satisfied with the ruling of Amīr al-Muʾminīn (p)	340
3.27.8	Delivering the message of <i>Amīr al-Muʾminīn (p)</i> and Muʿāwiya’s reaction	341
3.27.9	The endless virtues of Amīr al-Muʾminīn (p)	342
3.27.10	The precedence of <i>Amīr al-Muʾminīn (p)</i> in Islam	342
3.27.11	ʿAlī (p) the best of guardians	342
3.27.12	The announcement of <i>Wilāya</i> at <i>Ghadīr</i>	342
3.27.13	ʿAlī (p), the Likeness of Aaron (p)	345
3.27.14	Muʿāwiya’s Letter in Response to <i>Amīr al-Muʾminīn (p)</i>	347
3.27.15	<i>Amīr al-Muʾminīn</i> ’s Letter in Reply to Muʿāwiya	348
3.27.16	The Explanation of Imam ʿAlī’s (p) Taqiyya Regarding Sending Mercy on Enemies	351
3.27.17	The Quran as a Proof for People	352
3.27.18	Two Verses from the Quran About Muʿāwiya	353
3.27.19	A Verse from the Quran About the Umayyads	353
3.27.20	Prophecy of the Martyrdom of the Imams	354
3.27.21	Prophecy of the Dark Future of the <i>Ummah</i> Under Umayyads	355
3.27.22	Prophecy of the Abbasid Rule	355
3.27.23	Prophecy of the Sufyānī	355
3.27.24	Prophecy of Imam al-Mahdī (p)	356
3.27.25	The Purpose of the Correspondence of <i>Amīr al-Muʾminīn (p)</i> During Šiffīn	356
3.27.26	Muʿāwiya’s Final Reply to <i>Amīr al-Muʾminīn (p)</i>	356
3.28	Hadith 26: Qays ibn Saʿd’s arguments against Muʿāwiya	358
3.28.1	Qays’s words about Muʿāwiya’s records	360
3.28.2	Appointing of <i>Amīr al-Muʾminīn (p)</i> to the caliphate at the beginning of the Prophethood	361
3.28.3	Other virtues of <i>Amīr al-Muʾminīn (p)</i> from Qays’s words	361
3.28.4	The process of usurping the caliphate from the words of Qays	362
3.28.5	The verses related to <i>Amīr al-Muʾminīn (p)</i> from Qays’s words	362
3.28.6	<i>Amīr al-Muʾminīn (p)</i> , <i>Šiddīq</i> , <i>Fārūq</i> , and the scholar of the Book	362
3.28.7	About the murder of ʿUmar and ʿUthmān	363
3.28.8	About the interpretation of the Quran	363
3.28.9	Muʿāwiya’s crimes against the Shiites in Iraq	365

3.28.10 Mu ^ʿ āwiya's action against the Shias of all cities and countries	365
3.28.11 Mu ^ʿ āwiya's actions regarding Uthman's Shias and forging virtues for him	365
3.28.12 Mu ^ʿ āwiya's action to revive the names of Abū Bakr and ^ʿ Umar	366
3.28.13 Mu ^ʿ āwiya's actions regarding the teaching of fake virtues of Abū Bakr, ^ʿ Umar and ^ʿ Uthmān	366
3.28.14 Erasing the names of Shī ^ʿ as from government offices and rejecting their testimony	366
3.28.15 Mu ^ʿ āwiya's basic action regarding the killing of Shī ^ʿ as	366
3.28.16 The method of disseminating fabricated <i>ḥadīths</i>	367
3.28.17 The height of sedition and calamity after the martyrdom of Imam Ḥasan (p)	367
3.28.18 <i>Ḥajj</i> of Imam Ḥusayn (p) with Shī ^ʿ as and <i>Ahl al-Bayt</i> (p)	368
3.28.19 A gathering of a thousand people in the session of Imam Ḥusayn (p)	368
3.28.20 Imam Ḥusayn's words about Mu ^ʿ āwiya's crimes	368
3.28.21 The virtues of <i>Amīr al-Mu^ʿminīn (p)</i> from the words of Imam Ḥusayn (p)	369
3.28.22 <i>Ḥadīth</i> of <i>Mu^ʿākhāt</i>	369
3.28.23 <i>Ḥadīth</i> of <i>Sadd al-Bāb</i> (Blocking the gates)	369
3.28.24 <i>Ḥadīth</i> of Ghadīr	370
3.28.25 <i>Ḥadīth al-Manzila</i>	370
3.28.26 <i>Ḥadīth al-Mubāhala</i>	370
3.28.27 <i>Ḥadīth</i> of the Flag of Khaybar	370
3.28.28 Delivering <i>Sūra Barāʿa</i>	370
3.28.29 Sacrifice and leadership of <i>Amīr al-Mu^ʿminīn (p)</i>	370
3.28.30 ^ʿ Alī (p) is the authority of every believer	371
3.28.31 Questions and solitude of the Prophet and <i>Amīr al-Mu^ʿminīn (p)</i>	371
3.28.32 ^ʿ Alī (p) is the best of the <i>Ahl al-Bayt</i>	371
3.28.33 <i>Siyāda</i> of the Five (p)	371
3.28.34 <i>Ghusl</i> of the Prophet (pbuh&hf) by the hands of ^ʿ Alī (p)	371
3.28.35 <i>Ḥadīth al-Thaqalayn</i>	371
3.28.36 Verses and <i>ḥadīths</i> related to the <i>Ahl al-Bayt</i> (p)	372
3.28.37 Love and hatred towards the Prophet and ^ʿ Alī (p)	372
3.29 <i>Ḥadīth 27: The Report of Ibn ^ʿAbbās on the Writing on the Parchment</i>	374

3.29.1	The Significance of the Parchment	374
3.29.2	‘Umar’s Prevention of the Writing on the Parchment and the Reaction of the Prophet (pbuh&hf)	374
3.29.3	Confirmation That the Obstruction Came from ‘Umar	374
3.30	<i>Ḥadīth 28: The Number and Composition of the Two Armies in the Battle of Jamāl</i>	376
3.30.1	The Number and Composition of the Two Armies in the Battle of Jamāl	376
3.30.2	The Voluntary Participation of the Army of <i>Amīr al-Muʾminīn (p)</i> in Jamāl	376
3.30.3	The Three Who Abstained from <i>Amīr al-Muʾminīn’s</i> Battles	377
3.31	<i>Ḥadīth 29: Arguments of Amīr al-Muʾminīn (p) against Ṭalḥa and Zubayr</i>	378
3.31.1	Calling Ṭalḥa and Zubayr before the start of the Battle of Jamāl	378
3.31.2	Cursing the Companions of Jamāl through the tongue of the Prophet (pbuh&hf)	378
3.31.3	Rejecting the <i>ḥadīth</i> of the “Promised Ten”	379
3.31.4	Taking out the Prophet’s wife by Ṭalḥa and Zubayr	379
3.31.5	The Disagreement Between Ṭalḥa and Zubayr	379
3.31.6	The Difference Between the Allegiance to ‘Uthmān and the Allegiance to <i>Amīr al-Muʾminīn (p)</i>	380
3.32	<i>Ḥadīth 30: The Thousand Gates of Knowledge of Amīr al- Muʾminīn (p)</i>	381
3.32.1	The Thousand Gates of Knowledge of <i>Amīr al-Muʾminīn (p)</i>	381
3.32.2	An Example of the Knowledge of <i>Amīr al-Muʾminīn (p)</i>	381
3.33	Hadith 31: Ask me before you lose me	383
3.33.1	Ask me before you lose me	383
3.33.2	Knowledge of Qur’an in possession of Prophet and Amir al-Mu’minin, peace be upon them	383
3.34	Hadith 32: Words of Amir al-Mu’minin (PBUH) with the leader of the Jews	384
3.34.1	The words of Amir al-Mu’minin (PBUH) with the leader of the Jews	384
3.34.2	Ali (PBUH) knows the ruling of Torah, Bible and Quran	384
3.34.3	The quality of the division of nations	384
3.34.4	The sects who love Ahlul Bayt, peace be upon them	384

3.35	Hadith 33: The most important narration of Ibn Abbas about Amir al-Mu'minin, peace be upon him	386
3.35.1	The most important narration of Ibn Abbas about Amir al-Mu'minin (PBUH)	386
3.35.2	the names of the blessed and the wretched people in possession Amir al-Mu'minin, peace be upon him	386
3.36	Hadith 34: Day of Harir, the last and most intense day of the battle of Siffin	388
3.36.1	Sulaym's presence in the most intense stage of the battle of Siffin	388
3.36.2	The speech of Malik Ashtar on the Day of Harir	388
3.36.3	The state of war on the Day of Harir	389
3.36.4	Address of Amir al-Mu'minin (PBUH) after the battle of Harir	389
3.36.5	Spearing Qurans after the Harir incident	389
3.36.6	Mu'awiya's letter as a trick to Amir al-Mu'minin (PBUH) at the end of Siffin	390
3.36.7	Amir al-Mu'minin's answer to Mu'awiyah's trick	390
3.36.8	Words of Amr ibn al-As and his poems to blame Mu'awiyah	391
3.36.9	Disgrace of Mu'awiyah and Amr ibn al-As	391
3.37	Hadith 35: A Sensitive sections of the battle of Siffin	393
3.37.1	The Sham army's disrespect to Amir al-Mu'minin (PBUH)	393
3.37.2	Address of Amir al-Mu'minin (PBUH) in introducing the leaders of Muawiyah's army	393
3.37.3	The words of Amir al-Mu'minin (PBUH) in encouraging the army	394
3.37.4	Mohammad ibn Hanafiyyah's attack with a group on Muawiyah's army	394
3.38	Hadith 36: Amir al-Mu'minin (PBUH), the servant of the Prophet (PBUH&HF) during his travels	396
3.38.1	Amir al-Mu'minin (PBUH), the servant of the Prophet (PBUH&HF) during his travels	396
3.38.2	The Prophet's awakening night due to the illness of Amir al-Mu'minin (PBUH)	396
3.38.3	The requests of the Prophet (PBUH&HF) to God for the right of Ali (PBUH)	396
3.38.4	The short-sightedness of some companions	397
3.39	Hadith 37: The words of the Companions of the cursed book at the time of death	398

3.39.1	The words of Mu'adh ibn Jabal when he died	398
3.39.2	Abu Bakr's words at the time of death	400
3.39.3	Umar's words at the time of death	400
3.39.4	Confirmation of this hadith by Amir al-Mu'minin (PBUH)	400
3.39.5	The manifestation of the Prophet and Amir al-Mu'minin (PBUTh) upon the death of Abu Bakr	401
3.39.6	Abu Bakr's words to Umar at the time of death	401
3.39.7	Abu Bakr's confession of entering the coffin of hell	401
3.39.8	Curse of Umar from the tongue of Abu Bakr	402
3.39.9	The relationship between Amir al-Mu'minin (PBUH) and the Prophet (PBUH&HF) after his death	403
3.39.10	The communication of angels with non-prophets (PBUTh)	403
3.39.11	The second confirmation of this hadith by Amir al-Mu'minin (PBUH)	403
3.39.12	Communication of Imams (PBUTh) with angels	404
3.40	Hadith 38: The division of the nation into the people of truth and the people of falsehood and the followers of the truth	406
3.40.1	The division of the Ummah into the people of truth, the people of falsehood, and the heretics	406
3.40.2	The Imams are people of truth and people of falsehood and heretics	406
3.40.3	Introduction of Imam of falsehood by Amir al-Mu'minin (PBUH)	407
3.40.4	To become an expert on the matter of Wilayat	407
3.40.5	To whom will they give the Wilayat?	407
3.41	Hadith 39: Ghadir Khum	409
3.41.1	The event of Ghadir Khum with the narration of Abi Saeed Khudri	409
3.41.2	The revelation of the verse on the completion of religion with Wilayah	409
3.41.3	The poems of Hisan ibn Sabit on the occasion of Ghadir Khum	409
3.41.4	The objection of Abu Bakr and Omar in Ghadir	410
3.42	Hadith 40: Manifestations of the virtues of Amir al-Mu'minin, peace be upon him	412
3.42.1	Ten characteristics of Amir al-Mu'minin (PBUH) in rela- tion to the Prophet (PBUH&HF)	412
3.42.2	The effect of the love of Ahlul Bayt (PBUTh) on the sta- bility of faith	412

3.42.3	Remembering Ali (PBUH) is the most beloved remembrance (Dhikr) near the Prophet (PBUH&HF)	413
3.42.4	Remembering Ali (PBUH) is the most beloved remembrance (Dhikr) near the Prophet (PBUH&HF)	413
3.43	Hadith 41: The last word of the Prophet (PBUH&HF) about the Shiites	414
3.43.1	Ayesha and Hafsa became deaf when the Prophet (PBUH&HF) passed away	414
3.43.2	Two verses of the Quran about the Shiites and the enemies of Ali (PBUH)	414
3.43.3	The order to preserve the book until the emergence of truth	415
3.44	Hadith 42: The reasonings of Abdullah ibn Jafar against Muawiya	416
3.44.1	Majlis of Muawiya with the presence of Imam Hassan and Imam Hussain, peace be upon them	416
3.44.2	Muawiya's fear of the virtues of the Ahlul Bayt, peace be upon them, reaching the people of Damascus	417
3.44.3	Banu Umayyad the accursed tree (genealogy) in the Quran	417
3.44.4	Installation and designation of twelve Imams, peace be upon them	417
3.44.5	The prediction of the Prophet (PBUH&HF) about the martyrdom of himself and the Imams, peace be upon them	418
3.44.6	Annihilation of Abu Bakr, Umar and Uthman by confession of Muawiya	419
3.44.7	Confirmation of these contents by the companions	419
3.44.8	Fourteen lights close to the divine throne	420
3.44.9	Propagation and completion of the proof of the fourteen immaculates, peace be upon them	420
3.44.10	Muawiya's word about the misguidance of the nation and the few numbers of believers	421
3.44.11	The reasoning of ibn Abbas against Muawiya	421
3.44.12	Similarity of the Islamic nation to Bani Israel	422
3.44.13	The directness and repetition of the Prophet (PBUH&HF) regarding the issue of caliphate	423
3.44.14	Lucidity and iteration of the Prophet (PBUH&HF) regarding the issue of the caliphate	423
3.44.15	The Prophet (PBUH&HF) was not satisfied with the choice of the people in the caliphate	423
3.44.16	The matters that Ummah agreed and disagreed upon	424
3.44.17	The way to salvation when the nation is divided	425

3.44.18	All knowledge is with Ahlul Bayt (PBUTh)	425
3.44.19	Collecting and preserving of the Qur'an	425
3.44.20	Umar's order to apply personal opinion in divine religion	426
3.44.21	Three groups of people in front of Ahlul Bayt (PBUTh) .	426
3.44.22	End of Muawiya's Majlis	426
3.45	Hadith 43: Hammam's sermons about attributes of believers . .	428
3.45.1	Hammam's question and Amir al-Mu'minin's refusal to answer	428
3.45.2	God is not in need of people's obedience and disobedience	428
3.45.3	Believers' behavior in the world	429
3.45.4	Believers' view of heaven and hell	429
3.45.5	Believers and the recitation of the Qur'an	429
3.45.6	Remembrance of death in believers	429
3.45.7	Believers' avoidance of praising others	430
3.45.8	Visible signs of a believer	430
3.45.9	The inner unseen signs of a believer	430
3.45.10	The patience and restraint of a believer	431
3.45.11	The quality of a believer's relationship with people	431
3.45.12	The effect of the sermon of the Amir al-Mu'minin (PBUH) on Hammam	432
3.46	Hadith 44: The Unseen knowledge of the Prophet (PBUH&HF)	434
3.46.1	The Unseen knowledge of the Prophet (PBUH&HF) . . .	434
3.46.2	People asking the Prophet (PBUH&HF) about their lin- eage and heaven and hell	434
3.46.3	Umar's apology to the Prophet (PBUH&HF)	435
3.46.4	The lineage and creation of the Prophet and Amir al- Muminin, peace be upon him	435
3.46.5	Ali peace be upon him Mediator between God and people	435
3.46.6	Reckoning and judgment by Ali (PBUH)	436
3.47	Hadith 45: The insult of a man from Quraysh to the Ahlul Bayt, peace be upon them	436
3.47.1	The insult of a man from Quraysh to the Ahlul Bayt, peace be upon them	436
3.47.2	The reaction of the Prophet (PBUH&HF) to the insult to the Ahlul Bayt, peace be upon them	437
3.47.3	The creation and lineage of the Prophet and the Ahlul Bayt, peace be upon them	437
3.47.4	Selection of Ahlul Bayt (PBUH) from among the people of the earth	437

3.47.5	Ali the guardian of all believers, the peace of earth and word of piety	437
3.47.6	Selection of the twelve Imams (PBUH) AS divine proofs	437
3.48	Hadith 46: The highest virtues of Amir al-Mu'minin (PBUH) narrated by Abū Dharr and Miqdād	439
3.48.1	The highest virtues of Amir al-Mu'minin (PBUH) narrated by Abū Dharr and Miqdād	440
3.49	Hadith 47: The guardianship (wilayah) of Ali (PBUH) is the separator between belief and disbelief	443
3.50	Hadith 48: The events of Saqifa narrated by Ibn Abbas	444
3.50.1	The events of Saqifa narrated by Ibn Abbas	445
3.50.2	The apostasy of the majority of the people after the Prophet (PBUH&HF)	445
3.50.3	Amir al-Mu'minin's (PBUH) most necessary plans after the Prophet (PBUH&HF)	445
3.50.4	The usurpers' inviting from Amir al-Mu'minin (PBUH) to take allegiance and the Imam's reaction	445
3.50.5	Beating Hazrat Zahra (PBUH&HF)	446
3.50.6	Amir al-Muminin's (PBUH) reaction to the insolence against Hazrat Zahra (PBUH&HF)	447
3.50.7	The decision to kill Hazrat Zahra (PBUH&HF) and Amir al-Muminin's (PBUH) reaction	447
3.50.8	Getting Amir al-Mu'minin out of the house (by force)	447
3.50.9	Amir al-Muminin's (PBUH) first words during the forcible allegiance	448
3.50.10	The first threat of murder for forcible allegiance	448
3.50.11	Abū Dharr's, Miqdād's, and Ammar's defending (statement) for Amir al-Mu'minin (PBUH)	449
3.50.12	The second threat of murder for forcible allegiance	449
3.50.13	Umme Ayman Nawbiya's and Umme Salmah's defending (statement) for Amir al-Mu'minin (PBUH)	449
3.50.14	The third threat of murder for forcible allegiance	449
3.50.15	The fourth threat of murder for forcible allegiance	450
3.50.16	The fifth threat of murder for forcible allegiance	450
3.50.17	Hazrat Zahra's (PBUH&HF) reasoning to take the Fadak back	450
3.50.18	Umar's forbiddance to write the document (for Fadak) and rejection of (the reasoning for) Fadak	450
3.50.19	Abu Bakr and Umar paying visit to Hazrat Zahra (PBUH&HF)	451

3.50.20	Hazrat Zahra's (PBUH&HF) curse on Abu Bakr and Umar	451
3.50.21	Hazrat Zahra's (PBUH&HF) wills	451
3.50.22	People's reaction about Hazrat Zahra's (PBUH&HF) martyrdom	452
3.50.23	The unpublic prayer and funeral for Hazrat Zahra (PBUH&HF)	452
3.50.24	Umar's intention to eshume Hazrat Zahra (PBUH&HF) grave and Amir al-Muminin's (PBUH) reaction to that .	452
3.50.25	Umar and Khalid's plan to Assassinate Amir al-Mu'minin (PBUH)	453
3.50.26	Abu Bakr's reconsideration during the execution of the murder plan	453
3.50.27	Amir al-Muminin's (PBUH) reaction about the murder plan	454
3.50.28	The reaction of Amir al-Muminin's (PBUH) companion about the murder plan	454
3.50.29	The women of Bani HAsHims' reaction about the murder plan against Amir al-Mu'minin (PBUH)	454
4	The remainder of Sulaym's book context	457
4.1	Hadith 49: Untold Stories of the event of saying (this man says delusion)	458
4.1.1	The Prophet's (PBUH&HF) saying in the absence of Umar	458
4.1.2	Writing down on Kitf and witnessing over it	458
4.1.3	The plan that the Prophet (PBUH&HF) had in mind for writing the Kitf	459
4.1.4	Authenticity of this Hadith	459
4.2	Hadith 50: Prophet's (PBUH&HF) ban to sleep in the mosque	460
4.2.1	Prophet's (PBUH&HF) ban to sleep in the mosque . . .	460
4.2.2	The permission of being in the mosque for Prophet and Ali (PBUH)	460
4.2.3	Ali (PBUH) makes distance between unworthy people and pond of Kawthar	460
4.3	Hadith 51: Prophet's (PBUH&HF) call about legality (state of being halal) of the mosque for his progeny	462
4.3.1	Prophet's (PBUH&HF) call about legality (state of being halal) of the mosque for his progeny	462
4.4	Hadith 52: Guiding of a person to Amir al-Mu'minin (PBUH) by Salman, Abū Dharr, and Miqdād during Umar's caliphate .	463

4.4.1	Abu Bakr and Umar attributed the names and titles of Amir al-Mu'minin (PBUH) to themselves	463
4.5	Hadith 53: The reason for deciding the war option by Amir al-Mu'minin (PBUH) in Jamal and Siffin	465
4.5.1	The reason for deciding the war option by Amir al-Mu'minin (PBUH) in Jamal and Siffin	465
4.5.2	The continual oppression against Amir al-Mu'minin (PBUH) and his defense from himself	465
4.6	Hadith 54: Avoiding three people in religion	467
4.6.1	Avoiding three people in religion	467
4.6.2	Infallibility, the reason and necessity of obedience to the Prophet and the Imams (PBUH)	467
4.6.3	The inviting shredder to misguidance and deviation . . .	468
4.6.4	The way of Ahlul Bayt (PBUH) is the way of God	468
4.6.5	Ahlul Bayt (PBUH) are witnesses to the people	468
4.6.6	Verses from the Quran in the honor of the Ahlul Bayt (PBUH)	468
4.7	Hadith 55: Sa'd b. Abi WaqqAS's confessions about Amir al-Mu'minin (PBUH)	470
4.7.1	Sulaym's last ultimatum to Sa'd about his seclusion . . .	470
4.7.2	The virtues of Amir al-Mu'minin (PBUH) stated by Sa'd	470
4.7.3	Battle of Khaybar stated by Sa'd	471
4.7.4	Event of Ghadir stated by Sa'd	471
4.7.5	Saad's wrong reasoning in his seclusion	471
4.8	Hadith 56: Absence of Muhajirin (Immigrants from Mecca) and Ansar (Helpers from Medinah) in war against Ali (PBUH) in the battles of Jamal, Siffin and Nahrawan	473
4.8.1	The statement of Sa'd Ibn Abi WaqqAS about the leader of Khawarij	473
4.9	Hadith 57: The statement of three persons that did not pay allegiance to Amir al-Mu'minin (PBUH)	474
4.9.1	The statement of three persons that did not pay allegiance to Amir al-Mu'minin (PBUH)	474
4.10	Hadith 58: Take blessings from the dust of Amir al-Muminin's (PBUH) foot	475
4.10.1	Take blessings from the dust of Amir al-Muminin's (PBUH) foot	475
4.10.2	Two virtues of Amir al-Mu'minin (PBUH) stated by Hassan al-Basri	475

4.10.3	Hassan al-Basri's false hadiths to justify his hypocrisy . .	476
4.10.4	Hassan al-Basri's confession to instant caliphate for Amir al-Mu'minin (PBUH)	477
4.10.5	Hassan al-Basri's good opinion about Abu Bakr and Umar	478
4.10.6	Narrations of Taqiyya to justify Hassan al-Basri's hypocrisy	478
4.10.7	Iblis's ruling after the Prophet (PBUH&HF)	479
4.10.8	How the people paid allegiance to Amir al-Mu'minin (PBUH) after killing Uthman	479
4.10.9	Hassan al-Basri's defense for Abu Bakr and Umar	480
4.10.10	Abu Bakr and Umar were the first founders of the mis- guidance of the nation	480
4.10.11	Confession of all the companions of the Prophet (PBUH&HF) to the instant caliphate of Amir al-Mu'minin (PBUH) . .	481
4.10.12	The incident of Abu Bakr's prayer	482
4.10.13	One thousand gates for Amir al-Muminin's (PBUH) knowl- edge	483
4.10.14	Hassan al-Basri's confessions about for Amir al-Muminin's (PBUH) wars	483
4.10.15	Combining hypocrisy with taqiyya in view of Hassan al- Basri	483
4.11	Hadith 59: Amir al-Muminin's (PBUH) Dua in the battles of Jamal, Siffin and Nahrawan	485
4.11.1	Amir al-Muminin's (PBUH) Dua in the battles of Jamal, Siffin and Nahrawan	485
4.12	Hadith 60: The highest virtue of Amir al-Mu'minin (PBUH) from the Qur'an	486
4.12.1	The highest virtue of Amir al-Mu'minin (PBUH) from the Qur'an	486
4.12.2	The highest virtue of Amir al-Mu'minin (PBUH) from the Prophet (PBUH&HF)	486
4.12.3	Illness of Amir al-Mu'minin (PBUH) in the journey and prayers of the Prophet (PBUH&HF)	486
4.12.4	Abu Bakr and Umar's mocking to the prayer of the Prophet (PBUH&HF)	487
4.13	Hadith 61: The orders of the Prophet (PBUH&HF) to his family in the last moments of his life	489
4.13.1	Inviting and gathering of Abd al-Muttalib's offspring in the last moments of the life of the Prophet (PBUH&HF)	489

4.13.2	The Prophet's (PBUH&HF) wives leaving the gathering of Bani Hashim	490
4.13.3	Introducing the owners of the guardianship to Abd al-Muttalib's offspring	490
4.13.4	Foretelling the calamities to Abd al-Muttalib's offspring .	491
4.13.5	Foretelling of the twelve Imams of guidance and the twelve Imams of misguidance	491
4.13.6	Ordering the Abd al- Muttalib's offspring regarding obedience to Ali (PBUH)	491
4.13.7	Foretelling the calamities to Amir al-Mu'minin (PBUH) .	492
4.13.8	Foretelling the calamities to Hazrat Zahra (PBUH)	492
4.13.9	Foretelling the calamities to Imam Hassan (PBUH) . . .	492
4.13.10	Foretelling the ruling of Bani Abbas and the ruling of Ahlul Bayt (PBUT).	492
4.14	Hadith 62: Salman's question about the the Prophet's (PBUH&HF) successor and the divine answer	494
4.14.1	Salman's question about the the Prophet's (PBUH&HF) successor and the divine answer	494
4.14.2	The selection of fourteen infallible (PBUT) from among the people	494
4.14.3	The revelation of the verse of purification and its interpretation	495
4.14.4	The foretelling of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)	495
4.14.5	Participation in the reward and punishment of good and evil	495
4.14.6	Ali, PBUH, the minister of the Prophet on behalf of God	495
4.14.7	Taking blessings from the soil of the feet of Amir al-Mu'minin (PBUH)	496
4.15	Hadith 63: A statement that other than Ali (PBUH) cannot say	497
4.15.1	A statement that other than Ali (PBUH) cannot say . . .	497
4.16	Hadith 64: Infinite knowledge of Amir al-Mu'minin (PBUH) . .	498
4.16.1	Infinite knowledge of Amir al-Mu'minin (PBUH)	498
4.17	Hadith 65: Question of Amir al-Mu'minin (PBUH) from the Jewish leader and the Christian leader	499
4.17.1	Question of Amir al-Mu'minin (PBUH) from the Jewish leader and the Christian leader	499
4.17.2	Ali (PBUH) is a scholar of the Torah, the Bible and the Qur'an	499

4.17.3	The division of the nations after the prophets and the sect of the Najiyeh	499
4.17.4	Sects of devotees of Ali (PBUH)	500
4.18	Hadith 66: The book of the incidents of the world with Amir al-Mu'minin (PBUH)	501
4.18.1	Ibn Abbas's words after the martyrdom of Imam Hussain (PBUH)	501
4.18.2	Foretelling of the sufferings for the Ahlul Bayt (PBUH) in the book of Amir al-Mu'minin (PBUH)	501
4.18.3	Foretelling of the usurpers ruling in the book of Amir al-Mu'minin (PBUH)	502
4.18.4	The reaction of Abu Bakr and Umar while teaching a thousand chapters of Amir al-Muminin's (PBUH) knowledge	502
4.18.5	Foretelling about the number of armies and the ruling of Bani Abbas	502
4.18.6	The importance of the book of Amir al-Mu'minin (PBUH) for Ibn Abbas	503
4.19	Hadith 67: Amir al-Muminin's (PBUH) speech after battle of Jamal	504
4.19.1	Preparation of Mu'awiyah for the battle of Siffin	504
4.19.2	Allegiance to Abu Bakr and Umar before the burial of the Prophet	505
4.19.3	Actions of Amir al-Mu'minin against the usurpation of the Caliphate	505
4.19.4	Silence of Amir al-Mu'minin (PBUH) for the sake of Islam and not wasting his blood	505
4.19.5	How did Umar and Uthman usurp the position of the caliphate?	505
4.19.6	Allegiance of Amir al-Mu'minin after the killing of Uthman	506
4.19.7	Uprising of Ayesha and Talha and Zubayr	506
4.19.8	Ayesha was the test of God for Muslims	506
4.19.9	Contradiction of the usurpers in the matter of appointing a caliph	507
4.19.10	The plan of Amir al-Mu'minin (PBUH) was the plan of Aron (PBUH)	507
4.19.11	Amir al-Muminin's prediction of the battle of Siffin and Nahrwan	508
4.19.12	Amir al-Mu'minin's reasons in doing war and staying silent	508

4.19.13	Foretelling of the killer of Amir al-Mu'minin and his torment	508
4.19.14	knowing and introducing Abu Bakr and Umar in the severity of their torment and curse	509
4.19.15	The general matter about guardianship and dissociation .	509
4.19.16	Introducing and decency of Mohammad Ibn Abi Bakr . .	509
4.19.17	Taking commitment from Abu Bakr and Umar and Uthman not to oppose Amir al-Muminin	510
4.19.18	Introducing the twelve Imams in the presence of Abu Bakr and Umar and Uthman	510
4.19.19	Interpreting the dream of the Prophet about the usurpers	511
4.19.20	The foretelling of Amir al-Mu'minin (PBUH) about the crimes of Ziyad	511
4.20	Hadith 68: The beliefs of Ibrahim Ibn Yazid Nakhai at the time of his death and his confession to the Imams (PBUTH)	512
4.20.1	The beliefs of Ibrahim Ibn Yazid Nakhai at the time of his death and his confession to the Imams (PBUH)	512
4.21	Hadith 69: The last hours of the life of Amir al-Mu'minin (PBUH)	513
4.21.1	The will of Amir al-Mu'minin (PBUH) and the witnesses	513
4.21.2	Introducing the Imams (PBUTH) and trusting the Imamate	513
4.21.3	The words of Amir al-Mu'minin (PBUH) about Ibn Muljam	514
4.21.4	Piety, Islam, unity upon truth, reform	514
4.21.5	Maintaining the bonds of kinship, orphans, the Qur'an, neighbors	515
4.21.6	Hajj and prayer, Zakat, fasting, the poor, jihad	515
4.21.7	The children of the Prophet (PBUH&HF) and his companions	515
4.21.8	Women, commanding the good, doing good to one another	516
4.21.9	Farewell of Amir al-Mu'minin (PBUH)	516
4.22	Hadith 70: The lowest belief of a believer	518
4.22.1	The lowest belief of a believer	518
4.22.2	The brief and detailed (Ijmali and Tafsili) guardianship and disassociation	518
4.22.3	The one who does not recognize the truth	518
4.22.4	Nasibi is polytheist and infidel	519
5	Mustadrak of Sulyam's book	521
5.1	Hadith 71: Not knowing the Imam means the death of ignorance	522
5.1.1	The meaning of not knowing the Imam	522

5.2	Hadith 72: The order of the Prophet (PBUH&HF) to Amir al-Mu'minin (PBUH) to speak to the Sun	522
5.2.1	The order of the Prophet (PBUH&HF) to Amir al-Mu'minin (PBUH) to speak to the Sun	523
5.2.2	The speech of Amir al-Mu'minin (PBUH) with the Sun in the presence of Abu Bakr, Umar and the companions .	523
5.2.3	The surprise and unconsciousness of those present at the speech of the Sun	523
5.2.4	The interpretation of the speech of the Sun with the Amir al-Mu'minin (PBUH)	523
5.3	Hadith 73: Benefits of loving Amir al-Mu'minin (PBUH)	525
5.3.1	Benefits of loving Amir al-Mu'minin (PBUH)	525
5.3.2	The status of the lovers of Ali (PBUH) in the view of God	525
5.4	Hadith 74: Ali (PBUH) is the first of the former and the nearest among those near to God	526
5.4.1	Ali (PBUH) is the first of the former and the nearest among those near to God.	526
5.5	Hadith 75: Abū Dharr's important message during the days of Hajj about Ahlul Bayt (PBUTH)	527
5.5.1	Abū Dharr's important message during the days of Hajj about Ahlul Bayt (PBUTH)	527
5.5.2	The arrest of Abū Dharr by Uthman and Amir al-Mu'minin's (PBUH) and Miqdād's defense	527
5.6	Hadith 76: Imam Hassan Mujtaba's (PBUH) sermon during peace treaty with Muawiyah	529
5.6.1	Peace with Muawiyah is not proof of his righteousness . .	529
5.6.2	If the Ummah had pledged allegiance to Imam of truth .	529
5.6.3	The nation deliberately abandoned Imam of truth	529
5.6.4	The root of Imam Hassan's (PBUH) peace is a divine excuse	530
5.6.5	The people lost the best	530
5.7	Hadith 77: Imam Hussain (PBUH) is the son of the Imam and the brother of the Imam and the father of the Imams	531
5.7.1	Imam Hussain (PBUH) is the son of the Imam and the brother of the Imam and the father of the Imams	531
5.8	Hadith 78: Heaven is longing for the four beloveds of God and His Messenger	533
5.8.1	Heaven is longing for the four beloveds of God and His Messenger	533
5.8.2	The extent of the knowledge of Amir al-Mu'minin (PBUH)	533

5.8.3	The knowledge with the Imams (PBUTh) until the Day of Judgment	534
5.9	Hadith 79: People's inappropriate choice does not harm the people of truth	535
5.9.1	People's inappropriate choice does not harm the people of truth	535
5.9.2	People are of three groups toward Ahlul Bayt (PBUTh) .	535
5.10	Hadith 80: The Imams (PBUTh) are witnesses over the people and the median ummah	536
5.10.1	The Imams (PBUTh) are witnesses to the people and the median ummah	536
5.11	Hadith 81: Imams (PBUTh) are the core of books and wisdom	538
5.11.1	Imams (PBUTh) are the core of books and wisdom	538
5.12	Hadith 82: Interpretation of Yaseen and Al Yaseen	539
5.12.1	Interpretation of Yaseen and Al Yaseen	539
5.13	Hadith 83: God's question to Imams (PBUTh)	540
5.13.1	God's question to Imams (PBUTh)	540
5.14	Hadith 84: Severe punishment awaits the oppressors of the family of Mohammad, peace be upon them	541
5.14.1	Severe punishment awaits the oppressors of the family of Mohammad, peace be upon them	541
5.15	Hadith 85: Interpretation of (the one buried alive) in the Qur'an to the martyrs of Ahlul Bayt (PBUTh)	542
5.15.1	Interpretation of (the one buried alive) in the Qur'an to the martyrs of Ahlul Bayt (PBUTh)	542
5.16	Hadith 86: The foundations of disbelief	544
5.16.1	The four bases of disbelief	544
5.16.2	The branches of debauchery	544
5.16.3	The branches of exaggeration	544
5.16.4	The branches of doubt	545
5.16.5	The branches of suspicion	545
5.16.6	The four bases of hypocrisy	546
5.16.7	Branches of vain desires	546
5.16.8	Branches of compromise	546
5.16.9	Branches of wrath	546
5.16.10	Branches of greed	546
5.16.11	Divine traditions and repentance to Him	547
5.17	Hadith 87: Necessary knowledge and unnecessary knowledge . .	548
5.18	Hadith 88: Verse and prayer for easy delivery	549

5.18.1	Verse and prayer for easy delivery	549
5.19	Hadith 89: Heaven is forbidden to an insulter	550
5.19.1	Heaven is forbidden to an insulter	550
5.19.2	An insulter is the son of adultery or a partner of Satan	550
5.19.3	Sign of debauchery	550
5.20	Hadith 90: Speaking less is a sign of insight	552
5.20.1	Speaking less is a sign of insight	552
5.21	Hadith 91: The good news of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)	553
5.21.1	The good news of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)	553
5.21.2	Living in the government of Hazrat Mahdi (PBUH)	553
5.22	Hadith 92: The status of Ali (PBUH) in the heavens and the earth	554
5.22.1	The status of Ali (PBUH) in the heavens and the earth	554
5.22.2	The similarities of Amir al-Mu'minin (PBUH) to the prophets (PBUTH)	554
5.22.3	The name of Ali (PBUH) in heaven	554
5.23	Hadith 93: The precedence of Ali (PBUH) surpasses all who preceded	555
5.23.1	The precedence of Ali (PBUH) surpasses all who preceded	555
5.23.2	The sacrifice of Amir al-Mu'minin (PBUH) for the Prophet (PBUH&HF)	555
5.23.3	The virtue of kinship and attribution to the Prophet (PBUH&HF)	555
5.23.4	The teaching of Salawat by the Prophet (PBUH&HF)	556
5.23.5	The allowance of Khums and the forbiddance of charity to Ahlul Bayt (PBUTH)	556
5.24	Hadith 94: Martyrdom of Owais, Ammar and Khuzaima in Siffin	558
5.24.1	Martyrdom of Owais, Ammar and Khuzaima in Siffin	558
5.25	Hadith 95: The first person to enter the presence of Prophet's (PBUH&HF) on the Day of Judgment	559
5.25.1	The first person to enter the presence of Prophet's (PBUH&HF) on the Day of Judgment	559
5.26	Hadith 96: Tradition and innovation, assembly and division	560
5.26.1	Tradition and innovation, Assembly and division	560
5.27	Hadith 97: Prophet's prophecy about the future of the Ummah	561
5.27.1	The future of Banu Umayyad and Banu Abbas and the ruling of Ahlul Bayt (PBUTH)	561
5.27.2	The six cursed people in the Qur'an	562

5.28	Hadith 98: The position of Shia among the people	563
5.28.1	The position of Shia among the people	563

Chapter 1

Preface

- A concise depiction of Sulaym and his book.
- Sulaym, the renowned figure, and his acclaimed book.
- The influence of publishing Sulaym's book on Islamic society and Islam's cultural heritage.
- A review of Arabic research and the Persian and Urdu translations of Sulaym's book.
- The driving force behind the current translation efforts and the detailed work plan.
- A brief overview of the present book.

بسم الله الرحمن الرحيم

This book was written by the man of sword and pen, **Abū Ṣādiq Sulaym ibn Qays Hilālī**, may God bless him and grant him peace. With a quick look at the past and present status of Sulaym's book, the importance of his sixty years of scholarly effort becomes clear, and, in turn, our duty to preserve this 1400-year-old religious heritage becomes clear.

1.1 A concise depiction of Sulaym and his book

Sulaym ibn Qays began writing this book in the period following the demise of the Prophet (pbuh&hf), when an atmosphere of terror prevailed within the Muslim community and severe preventive measures were imposed against the compilation of the Prophet's ḥadīth and the recording of Islamic history and religious teachings. Any activity in this field was prohibited, and at the same time the ruling authorities had begun programs to distort and alter Islamic truths while hiding behind the mask of Islam.

In such circumstances, this devoted and sincere man set out to author this book. Over the course of sixty years, he succeeded in compiling significant truths from the narrations and history of Islam. He endured immense hardships to write and preserve his book, undertaking numerous journeys and establishing contact with many individuals in order to prepare such a collection.

Sulaym and his book faced another daunting challenge during the dark reigns of Mu'āwiya, Yazīd, Ziyād, Ibn Ziyād, Ḥajjāj, and others like them, who employed brutal tactics to eradicate Shiism. Sulaym managed to safeguard this invaluable legacy for future generations by passing through these dangerous circumstances—at times by hiding, at times through taqiyya¹, and at times by enduring suffering at the hands of the enemy.

Such opportunities rarely arise for a person like Sulaym to acquire the knowledge of the family of Muḥammad (pbuh&hf) by being in the presence of five Imams—namely, **Amīr al-Mu'minīn, Imam Ḥasan, Imam Ḥusayn, Imam Zayn al-ʿĀbidīn, and Imam Bāqir (p)**—and to remain in contact with their special companions such as Salmān, Abū Dharr, and Miqdād, making the fullest use of even the smallest opportunities in pursuit of this goal.

1.2 Sulaym, the renowned figure, and his acclaimed book

The significance of Sulaym ibn Qays' work is evident from the endorsement of his book by the Imams (p), who bestowed upon him and his work the highest level of honor. Scholars and muḥaddiths¹ have also devoted efforts to preserve and transmit his book, ensuring its lasting impact as the first book in Islamic history for over fourteen centuries.

Sulaym devoted his life to the path of God, the Prophet (pbuh&hf), and the Imams, sacrificing everything in this pursuit. As a result, God has safeguarded his name and book throughout the centuries, cementing its status as one of the greatest pillars of Islam.

¹The act of concealing one's affiliation with a particular faith out of concern for potential harm or danger that may arise from its disclosure.

¹A scholar specialized in the study, collection, and interpretation of hadiths.

We are indebted to Sulaym ibn Qays Hilālī for preserving these religious truths. Likewise, **Abān ibn Abī ʿAyyāsh**, the sole narrator of the book from its author, also we owe him a great debt. Had he not safeguarded Sulaym’s trust so diligently and entrusted it to reliable individuals, no trace of this book would have remained to this day. We also owe a debt of gratitude to the countless scholars who, over the past fourteen centuries, have acted to preserve this book and endured hardships along this path. It is our responsibility to honor their efforts by sharing, preserving, and studying this book.

1.3 The influence of publishing Sulaym’s book on Islamic society and the cultural heritage of Islam

Given what has been stated, the impact of publishing Sulaym’s book on the Muslim community—both in the present and the future—becomes evident. If the foundations of people’s beliefs are built upon authentic history and traditions, many intellectual and practical deviations will not arise, and people will more easily recognize the straight path.

In the realm of religious culture, books that are grounded in original sources serve as strong evidence of the religion’s authenticity and credibility in the eyes of the world and of other religions. Such reliable documents have reinforced Shiism’s standing as an enduring faith, while exposing other false and misguided sects to weakness and disgrace before other nations and religions.

Now that the necessity of researching, introducing, and presenting “**the book of Sulaym ibn Qays Hilālī**” in the best possible manner has become clear, the esteemed reader can readily judge that this recent stage of translating Sulaym’s book was both timely and necessary, and that the stature of the book and its author called for such an effort.

1.4 A review of Arabic research and the Persian and Urdu translations of Sulaym’s book

By reviewing the history of the efforts made to publish this book, we will inform the reader about the plan behind the current translation.

The Arabic text of Sulaym’s book has been critically researched three times and has been published repeatedly in various formats.

The book has been translated into Persian three times and published in various formats and sizes, and its Urdu translation has been published once. Further information about these publications can be found in Sections 10, 11, and 12 of the second part of

this introduction¹.

The first **Persian translation of Sulaym's book** was completed in the year 1400 of the Hijri calendar, based on the first edition of the book of Sulaym. Over the course of twelve years, this translation was reprinted numerous times, and more than one hundred thousand copies were distributed among readers.

In the year 1413 of the Hijri calendar, a new edition of the Arabic text of Sulaym's book was being prepared but had not yet been completed. During this period, a Persian translation was produced based on this new Arabic text, resulting in the latest edition of the Persian translation, comprising 621 pages. In this edition, the introduction of the first edition was removed, and the introduction of the new Arabic text—which was still incomplete—was summarized and translated into Persian. The order and number of ḥadīths were adjusted to correspond to the new Arabic text; however, the translation itself was not fully based on the newly edited text. Only the additions present in the new Arabic text were incorporated into the Persian translation, along with some corrections. At the end of each ḥadīth, a brief reference to the relevant sources was provided, and several indexes were added at the end of the book.

1.5 The driving force behind the current translation efforts and the detailed work plan

In late 1414 of the Hijri calendar, after completing new research on the Arabic text of Sulaym's book in three volumes, it was determined that the translation of the book should be presented in every aspect as perfectly as its original Arabic text. This was to ensure that the firm foundation and enduring basis of this first Shi'a document would be clear and that it would appear in the scholarly and religious arena as it truly deserved.

Therefore, a complete translation was done from the three-volume Arabic edition¹. First, its introduction with a new arrangement was translated. The complete translation of the text of the book was then undertaken from **a copy that had been compared with fourteen handwritten manuscripts**. Duplicate versions and explanations related to historical matters and other relevant information were noted in the footnotes.

In the Persian translation, the references of the hadiths, which in the Arabic text are given separately in the third volume, were included at the end of each hadith. Additionally, lists were added with a new arrangement at the end of the book, utilizing the lists in the Arabic text.

The decision to provide the complete translation of Sulaym's book was made on the night of ʿĪd al-Ghadr in 1414 of the Hijri calendar, and it took two years to complete.

¹Refer to pages 117, 122, and 143 of this book.

¹The details and quality of this translation will be mentioned at the end of the introduction on page 143.

Now, on the occasion of ʿĪd al-Ghadīr in the year 1416 Hijri, the translation is presented in the present book.

1.6 A brief overview of the present book

This book is structured into three main chapters:

1.6.1 Chapter I: Introduction

This chapter consists of two parts:

First part: a summary of Sulaym’s life and the history of the book.

Second part: a research and study on the book of Sulaym, which consists of twelve sections.

1.6.2 Chapter II: the text of the book

This chapter consists of three parts:

First part: The text of Sulaym’s book according to versions (A), (B), (C), and (D).

Second part: The supplementary text of Sulaym’s book according to version (C).

Third part: Supplements of Sulaym’s book, which are extracted from other ḥadīth books.

1.6.3 Chapter III: Lists

This chapter includes nine lists that are presented at the end of this introduction.

It is important to emphasize that the introduction presented in this book provides a condensed overview of the original Arabic introduction. For readers seeking more comprehensive details and direct quotations from the source materials, it is recommended to refer to the three-volume edition of the Arabic text.

We earnestly hope that this translation will have a positive impact on the revival of the knowledge of the family of Muḥammad (p) and serve as a means of remembrance for a great man from the school of the Ahl al-Bayt (p).

May this work increasingly influence the hearts of Shi’a followers, be widely utilized, and guide seekers of truth in both the near and distant future.

With prayers for its acceptance by the custodians of Wilāya, the Infallible Imams (p), we turn our hopeful eyes to the attentions of His Eminence, the Awaited Savior, Ḥaḍrat Baqīyyatullāh al-Aʿẓam, Ḥujjat ibn al-Ḥasan al-Mahdī (may our souls be sacrificed for Him).

Qom, Esmā'il Ansari Zanjani Khoyini
Eid al-Ghadr 1416 Hijri
Ordibehesht 1375 Solar Calendar (May 1996)

Chapter 2

Introduction

Part one: a summary about Sulaym's life and the history of the book

Part two: research and review about Sulaym's book

Part one

A summary about Sulaym's life and the history of the book

The information presented in this section about Sulaym's life and the history of his book is largely drawn from his own work, supplemented by additional sources such as books of Ri-jāl, history, and Ḥadīth. This information is available in the footnotes and Part Two of the introduction.

- *2.1.1: Sulaym's birth, lineage, and early life
- *2.1.2: Sulaym in the ruling atmosphere after the Prophet (p)
- *2.1.3: Sulaym's scholarly endeavors during the time of ʿUmar
- *2.1.4: Sulaym during the time of ʿUthmān
- *2.1.5: Sulaym during the time of Amīr al-Muʾminīn (p)
- *2.1.6: Sulaym in the Battle of Jamal
- *2.1.7: Sulaym in the Battle of Siffin
- *2.1.8: Sulaym in the Battle of Nahrawān until the martyrdom of Amīr al-Muʾminīn (p)
- *2.1.9: Sulaym during the time of Imam Ḥasan Mujtabā (p)
- *2.1.10: Sulaym during the time of Imam Ḥusayn (p)
- *2.1.11: Sulaym during the time of Imam Zayn al-ʿĀbidīn and Imam Baqir (p)
- *2.1.12: The authorship and scholarly life of Sulaym
- *2.1.13: Sulaym's character and morals
- *2.1.14: Sulaym during the time of Ḥajjāj
- *2.1.15: Sulaym's relationship with Abān ibn Abī ʿAyyāsh in Iran
- *2.1.16: Sulaym's decision regarding the book
- *2.1.17: Sulaym's will and the delivery of the book to Abān
- *2.1.18: The demise of Sulaym ibn Qays
- *2.1.19: Sulaym's book in Nobandegān and Basra
- *2.1.20: Sulaym's book in Mecca and Medina
- *2.1.21: Sulaym's book in the presence of Imam Zayn al-ʿĀbidīn (p)
- *2.1.22: Abān's scholarly endeavors
- *2.1.23: Abān's conflict with scholars opposing the Shīʿa
- *2.1.24: Research regarding Sulaym's book by Abān
- *2.1.25: Abān during the time of Imam Baqir and Imam Ṣādiq (p)
- *2.1.26: Transmission of the book from Abān to Ḥammād ibn ʿUthayna
- *2.1.27: The demise of Abān ibn Abī ʿAyyāsh
- *2.1.28: Sulaym's book in the hands of the great scholars
- *2.1.29: A connected chain of scholars in the transmission of Sulaym's book

2.1 A summary of Sulaym's life and the history of the book

Abū Ṣādiq Sulaym ibn Qays Hilālī °Āmirī Kūfī¹ was one of the special companions of Amīr al-Mu'minīn, Ḥasan, Ḥusayn, and Zayn al-°Ābidīn (p), and he had the honor of being in the company of Bāqir (p) as well².

He was one of the earliest Shī'a scholars and great companions of the Imams (p), and He held a special place of trust and popularity among Them.

Sulaym's book is the first book of ḥadīth and history written after the demise of the Prophet (pbuh&hf), and it has been preserved and reached us after fourteen centuries.

2.1.1 Sulaym's birth, lineage, and early life

Sulaym is from the tribe of **Banū Hilāl ibn °Āmir**, whose lineage traces back to the descendants of Ḥaḍrat Ismā'īl ibn Ibrāhīm (p). This tribe resided in the Ḥijāz region and later migrated to Shām and Iraq³.

Sulaym was born in Kūfa **two years before the Hijra**⁴, and he was twelve years old when the Prophet (p) passed away.

Sulaym was not present in Madīna during the lifetime of the Prophet (p) or during the reign of Abū Bakr; therefore, he was not personally present at the events of Saqīfa and the martyrdom of Ḥaḍrat Zahrā (p). He arrived in Madīna when he was about **fifteen years old**, at the beginning of °Umar's reign and before the sixteenth year of the Hijra⁵.

2.1.2 Sulaym in the ruling atmosphere after the Prophet (p)

Upon arriving in Madīna, Sulaym became aware of the prevailing atmosphere and the cultural and scholarly conditions of that particular time. He saw how the people had abandoned their Prophet's family and had forced "the gate to the city of knowledge, Amīr al-Mu'minīn (p)," to stay at home, and were returning to ignorance by following the path of the Jāhiliyya.

On the other hand, the usurping rulers had implemented a strict policy prohibiting the narration, collection, and compilation of the Sunnah of the Prophet (p) in order to completely

¹Sulaym's full name is also mentioned in the following books: Rijāl al-Barqī, p. 4; al-Fihrist by Shaykh al-Ṭūsī, p. 81; Rijāl al-Najāshī, p. 6; Khulāṣat al-Aqwāl, p. 82; °Awā'id al-Ayyām, p. 290; Ḍawābiṭ al-Asmā', p. 39; Rawḍāt al-Jannāt, vol. 4, p. 65.

²Rijāl al-Barqī, pp. 4, 7, 8, and 9; Rijāl Shaykh Ṭūsī, pp. 43, 68, 74, 91, and 124; al-Fihrist by Ibn Nadīm, p. 275; Khulāṣat al-Aqwāl, p. 83.

³Mu'jam Qabā'il al-°Arab, vol. 3, p. 1221; al-Lubāb, vol. 3, p. 396.

⁴The date of Sulaym's birth can be deduced from his own account in ḥadīth 34 of the book, where he mentions being forty years old during the final stages of the Battle of Ṣiffin in 38 Hijrī. Consequently, his birth year predates the Hijra by two years. For the specific date of the Battle of Ṣiffin, refer to the book "Ṣiffin" by Naṣr ibn Muzāḥim (p. 473).

⁵The sixteenth year is established based on historical evidence indicating that in this particular year, Salmān traveled from Madīna to the city of Madā'in as its governor. Considering that Sulaym narrated numerous ḥadīths from Salmān and was present in gatherings where Salmān, Abū Dharr, and Miqdād were also present, it can be inferred that Sulaym's arrival in Madīna occurred a few years prior to Salmān assuming governorship in Madā'in.

alienate the people from the religion and its teachings, leaving only the mere name of Islam to rule over the Muslim community.

This situation, established during the time of Abū Bakr, became even more intense during the reign of ʿUmar. ʿUmar attempted to suppress the dissemination of religious knowledge by imprisoning and disciplining those responsible and burning their writings. Sulaym ibn Qays was exposed to this dark and terrifying atmosphere during his teenage years.

2.1.3 Sulaym’s scholarly endeavors during ʿUmar’s time

Seeing the bleak intellectual climate, Sulaym quietly embarked on the task of collecting and compiling the authentic history and teachings of Islam. His aim was to ensure that future generations of Muslims would be cognizant of the truth about their faith and that the deceit and misguided leadership of the usurping rulers would not lead people to hell, as Imam Ṣādiq (p) says:

عُلَمَاءُ شِيعَتِنَا مُرَابِطُونَ فِي الثَّغْرِ الَّذِي بَيْنَ إِبْلِيسَ وَ عَفَارِيَّتِهِ، يَمْنَعُونَهُمْ عَنِ الْخُرُوجِ
عَلَى ضَعَفَاءِ شِيعَتِنَا وَ عَنْ أَنْ يَتَسَلَّطَ عَلَيْهِمْ إِبْلِيسُ وَ شِيعَتُهُ النَّوَاصِبُ⁶

“The scholars of our Shīʿa are the stationed guards on the border adjacent to Iblīs and his demons. They prevent them from attacking the vulnerable among our Shīʿa and stop Iblīs and his Nāṣibī followers from dominating them.”

In order to achieve this goal, after recognizing the truth, Sulaym strengthened his relationship with *Amīr al-Muʾminīn* (p) and His beloved companions—Salmān, Abū Dharr, Miqdād, and others like them—and was nourished by the fountain of grace of the Ahl al-Bayt (p).

He recorded what he heard from Them while remaining hidden from the eyes of the rulers, and he would ask for specific details regarding historical events. At the same time, he also reached out to other companions to inquire of them as well, so that he could strengthen the historical records from the perspectives of both friends and enemies.

2.1.4 Sulaym during the time of ʿUthmān

In the 23rd year of the Hijra, ʿUthmān assumed power. During this time, Sulaym was considered one of the close companions of Amīr al-Muʾminīn (p), and he continued his secret efforts to document ḥadīth and historical events, despite the ongoing and intensified prohibitions.

During ʿUthmān’s rule, Sulaym maintained a strong connection with Abū Dharr and Miqdād, although he had been separated from Salmān for years. This was because Salmān had moved to Madāʾin in 16 Hijrī and passed away there.

In these years, Sulaym accompanied Abū Dharr on Ḥajj and documented his sermon near the Kaʿba. He then returned to Madīna with him. In the year 34 Hijrī, when Abū Dharr was exiled to Rabadha, Sulaym visited him there.

⁶Bihār al-Anwār, vol. 2, p. 5, no. 8.

2.1.5 Sulaym during the time of Amīr al-Muʿminīn (p)

After twenty-five years of intellectual and social pressure, in 35 Hijrī, *Amīr al-Muʿminīn (p)* assumed the caliphate, which was His divine right. He endeavored as much as possible to eradicate innovations and remove the dark atmosphere of ignorance and obscurity from the Muslim community.

At the onset of the Imam’s rule, those who opposed the way of Amīr al-Muʿminīn (p)—seeking to preserve and renew the innovations of Abū Bakr, ʿUmar, and ʿUthmān, while harboring worldly desires—raised the flag of opposition against the Imam.

At this point, while Sulaym continued to aid the truth with his pen, he completed his struggle by taking up the sword. He personally participated on the battlefields and fought on the front lines as one of the five thousand devotees and defenders of *Amīr al-Muʿminīn (p)* known as the **”Shurṭat al-Khamīs”**. During this time, he documented in his book what he witnessed on the battlefields. Sulaym had now reached the age of thirty-seven.

2.1.6 Sulaym in the Battle of Jamal

Sulaym ibn Qays traveled to Baṣra with *Amīr al-Muʿminīn (p)* from Madīna, and from the beginning to the end of the Battle of Jamal, he fought on the front lines of the battlefield as one of the five thousand devotees of Amīr al-Muʿminīn (p).

In his book, he recorded the number of soldiers in the army during the Battle of Jamal, the characteristics of the participants, the nature of the combat, the events that transpired in Baṣra afterward, and even the sermon of *Amīr al-Muʿminīn (p)* following the war.

2.1.7 Sulaym in the Battle of Ṣiffīn

In the middle of the year 36 Hijrī, Sulaym traveled from Baṣra to Kūfa with Amīr al-Muʿminīn (p). From there, he went to Ṣiffīn at the forefront of the Imam’s army and remained present throughout the conflict until the year 38 Hijrī; the Battle of Ṣiffīn lasted for seventeen months in total. Furthermore, Sulaym was personally present during the **”Yawm al-Harīr”**, the most severe and final stage of the battle, where in a single day and night, more than seventy thousand people were killed. At that time, he was approximately forty years old.

In his book, he carefully recorded the correspondence of *Amīr al-Muʿminīn (p)* with Muʿāwīya and transcribed the Imam’s speeches during the war. He also documented in his book the nature of the Battle of Harīr, the account of the *Ḥakamiyya* (arbitration), and the raising of the Qurʾāns on spears. Upon his return from Ṣiffīn, he was present during the encounter with a monk who converted to Islam and handed over the books of the Prophet Jesus (p) to Amīr al-Muʿminīn (p); he recorded the entire process in his book. At the end of the year 38 Hijrī, Sulaym had the honor of meeting Imam Sajjād (p), who was in the presence of *Amīr al-Muʿminīn (p)* as an infant. During those days, he traveled to Madāʾin, where he met Ḥudhayfa.

2.1.8 Sulaym in the Battle of Nahrawān until the martyrdom of Amīr al-Muʿminīn (p)

In the 40th year of the Hijra, when the Battle of Nahrawān took place, Sulaym participated in the conflict and recorded the events in his book.

Afterward, Sulaym was preparing for a new campaign against Muʿāwiya in Kūfa alongside Amīr al-Muʿminīn (p); however, in the month of Ramaḍān of that same year, the Imam's martyrdom occurred. Such an incident was deeply painful for a person like Sulaym.

Sulaym, as a close companion of Amīr al-Muʿminīn (p), was present during the final three days of His noble life. He recorded His will, transcribing it directly from the blessed lips of the Imam.

2.1.9 Sulaym during the time of Imam Ḥasan al-Mujtabā (p)

After the martyrdom of Amīr al-Muʿminīn (p), Sulaym remained one of the loyal companions of Imam al-Mujtabā (p).

When Muʿāwiya entered Kūfa under the pretense of peace, Sulaym was present and recorded the speech of the Imam delivered in front of Muʿāwiya.

During the reign of Muʿāwiya, Sulaym continued his scholarly activity, carefully documenting in his book the innovations and crimes of Muʿāwiya, as well as his efforts in fabricating and distorting ḥadīths.

2.1.10 Sulaym during the time of Imam Ḥusayn (p)

Following the martyrdom of Imam al-Mujtabā (p), Sulaym remained one of the followers and companions of Ḥaḍrat Sayyid al-Shuhadāʾ (p); he was approximately fifty years old at that time.

From the year 49 Hijrī, when Ziyād was appointed governor of Kūfa by Muʿāwiya, Sulaym managed to protect himself from Ziyād's harm through the practice of complete *taqiyya*. Furthermore, by establishing a secret connection with Ziyād's scribe, he was able to transcribe a confidential letter from Muʿāwiya. He documented it as a vital historical record to which no one else had access.

In the year 50 Hijrī, when Muʿāwiya traveled to Madīna under the pretext of Ḥajj, Sulaym also traveled from Kūfa to Madīna. He documented Muʿāwiya's journeys to Makka and Madīna and his actions against the Shīʿa.

In the year 58 Hijrī (two years before Muʿāwiya's death), Imam Ḥusayn (p) gathered more than seven hundred of the Holy Prophet's companions (*ṣaḥāba*) and successors (*tābiʿūn*) in Minā and delivered a sermon against Muʿāwiya. Sulaym was present at this gathering and recorded the Imam's statements in full in his book. At this time, Sulaym was over sixty years old.

In the year 61 Hijrī, the great calamity of the martyrdom of Imam Ḥusayn (p) occurred. During this time, there are no historical records that mention Sulaym's state. There is a strong

possibility that he was among those imprisoned by Ibn Ziyād and was therefore unable to support the Imam (p).

2.1.11 Sulaym during the time of Imam Zayn al-^ʿĀbidīn and Imam al-Bāqir (p)

Following the tragic martyrdom of Ḥaḍrat Sayyid al-Shuhadā⁹ (p), Sulaym became one of the companions of Imam al-Sajjād (p). He was also privileged to be in the presence of Imam al-Bāqir (p), who at that time was approximately seven years of age or older.

During the years when the movements of Ibn al-Zubayr in the Ḥijāz and al-Mukhtār in Iraq were unfolding, there is no mention of these events in Sulaym's book or his biography. However, it appears that Sulaym remained in hiding in the mountains until the era of al-Ḥajjāj.

During the years when the movement of Ibn al-Zubayr persisted in the Ḥijāz and the movement of al-Mukhtār continued in Iraq, there are no recorded mentions of these events in Sulaym's book or his biography. However, it is believed that Sulaym remained in Kūfa until the era of al-Ḥajjāj.

2.1.12 The Authorship and Scholarly Life of Sulaym

As we approach the final years of Sulaym's life, it is fitting to reflect on his six decades of scholarly pursuits and assess his ethical and moral character from this perspective.

Sulaym ibn Qays, as an author, is particularly noteworthy because, regarding most of the subjects covered in his book, he was either personally present or cited those who were direct witnesses. Moreover, in his narrations, he relied solely on trustworthy individuals.

With regard to this, the compilation of Sulaym's book can be broken down into four distinct periods as follows:

Sulaym's early recognition of the right path enabled him to cultivate a robust bond with *Amīr al-Mu'minīn* (p) and His esteemed companions—including Salmān, Abū Dharr, Miqdād, and other similar individuals. His book includes a significant portion of direct quotations from these figures, which Sulaym accumulated over a span of thirty years, amounting to a quarter of his work.

Throughout ^ʿUmar's reign, Sulaym was a firsthand witness to numerous events, including ^ʿUmar's innovations and Amīr al-Mu'minīn's (p) proofs against the rulers. The second quarter of Sulaym's book is dedicated to this period.

During the five years of Amīr al-Mu'minīn's (p) apparent caliphate, Sulaym witnessed the battles of Jamal, Ṣiffin, and Nahrawān, as well as many of the sermons of the Imam, all of which he documented. This section also constitutes another quarter of his book.

After the martyrdom of Amīr al-Mu'minīn (p), from the year 40 Hijrī until 76 Hijrī, when Sulaym passed away, Sulaym was only able to document fragments of the events of that period due to the horrific atmosphere of fear imposed by Mu^ʿāwīya against the Shī^ʿa. This section constitutes the fourth quarter of his book.

Therefore, Sulaym wrote the majority of his book between the twelfth and fortieth years of the Hijrī, covering the span of time from age fourteen to age forty-two. The remaining quarter of the book was written during the final thirty-four years of his life.

2.1.13 Sulaym's Character and Virtues

In summary of Sulaym's life, his spiritual and moral character can be analyzed as follows:

Very few individuals are capable of excelling on the battlefield while simultaneously mastering the realms of knowledge and authorship. This is because each domain requires a distinct mindset, and harmonizing both is an exceedingly difficult endeavor.

Sulaym ibn Qays is among the rare individuals who embodied both of these dimensions. By participating in the harrowing battles of Jamal, Şiffin, and Nahrawān, he fulfilled his duty in both the ideological and practical spheres. Simultaneously—before, during, and after these conflicts—he never refrained from acquiring, compiling, and recording knowledge and history, thereby leaving behind a precious legacy for future generations to benefit from.

On the other hand, he possessed great determination and unwavering perseverance. The present book is the fruit of his tireless efforts spanning over sixty years.

Beyond all of this, two vital qualities existed within Sulaym, under whose shade he was able to compose and preserve such a work and transmit it to future generations.

First: Hiding and Avoiding Fame

Considering that Sulaym was only free during the five-year rule of Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib (p), and before and after that, he endured severe restrictions, it is evident that he could not have authored such a book openly. During the reigns of ʿUmar and ʿUthmān, compiling *ḥadīth* in any form was strictly prohibited. However, Sulaym not only authored a book, but its contents were also directly opposed to the ruling government of the time. Had the authorities become aware of his work, they would have certainly destroyed both him and his book!

After the martyrdom of Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib (p), another era of severe social repression against the Shīʿa began during the reigns of Muʿāwīya, Yazīd, and the Marwanids. Despite this, Sulaym was so skilled in concealing his work that he not only managed to preserve and continue compiling his book but also uncovered the secrets of Muʿāwīya and recorded them. A primary example of this is the confidential letter from Muʿāwīya to Ziyād.

Second: Accuracy and Rigor in Recording Contents

This ethic, which is essential to authorship, was present in Sulaym to an extraordinary degree—even in an era when formalized guidelines for compiling scholarly works had not yet been established.

During his studies, Sulaym would personally pose the questions that arose in one's mind and document the answers. Additionally, he meticulously recorded the time, place, and circum-

stances of each narration. To ensure the ultimate accuracy and reliability of his work, he would present his findings to the Imams (p) to verify their authenticity once more.

Sulaym, in his pursuit of obtaining more detailed information about events, would interview multiple individuals regarding a single incident and embark on journeys to gain a deeper understanding. He posed significant questions on theological matters to the Imams (p) and recorded their answers. At times, he would even question the adversaries of the Ahl al-Bayt (p) regarding their actions and innovations, obtaining confessions directly from their own mouths.

Whenever Sulaym became aware of an important event occurring in the Islamic lands, he would strive to be present in person to precisely document what took place. His presence during Mu‘āwīya’s journey to Medina is one such example.

After such tireless efforts and relentless work, and under the shadow of extreme secrecy and meticulous precision in documenting events, Sulaym now sees the fruits of his sixty years of hard work before him. However, he now faces a final assault from the enemies of Amīr al-Mu‘minīn (p). Sulaym and his book must now confront the ruthless persecution of al-Ḥajjāj, forcing Sulaym to make a definitive decision.

2.1.14 Sulaym during the Era of al-Ḥajjāj

In the year 75 Hijrī, al-Ḥajjāj ibn Yūsuf al-Thaqafī was appointed as the governor of Iraq by ‘Abd al-Malik ibn Marwān and entered Kūfa. Due to his well-known association with Amīr al-Mu‘minīn (p), Sulaym ibn Qays was among the first individuals whom al-Ḥajjāj sought to apprehend.

As a result of al-Ḥajjāj’s arrival, Sulaym ibn Qays fled from Iraq with his book and sought refuge in Persia. He eventually arrived in the prominent city of Nobandejān⁷ in Fars, located near Shirāz. He spent his seventy-seventh year in this unwanted exile, which was brought about by no reason other than his devotion to the *wilāyah* (guardianship) of Amīr al-Mu‘minīn (p).

2.1.15 Sulaym’s Relationship with Abān ibn Abi ‘Ayyāsh in Persia

In the city of Nobandejān, Sulaym encountered a fourteen-year-old youth named Abān. The nature of the acquaintance between Sulaym and Abān remains unclear—whether they were relatives, shared a prior friendship, or met purely by coincidence. Nevertheless, Sulaym resided at the home of Abān ibn Abi ‘Ayyāsh’s father.

At that age, Abān had learned to recite the Quran but was unaware of the tribulations that had befallen the Ahl al-Bayt (p) after the Prophet (s). This was due to the fact that, for the fifty years following the conquest of Fars and its territories, the ruling authorities had propagated a distorted version of religion.

In this context, Sulaym was a tremendous blessing for Abān. He was able to provide the youth with religious truths and serve as an eyewitness to historical events that Abān had not

⁷During that period, the city was remarkably large and boasted a favorable climate. Presently, only a village named **Nobandegān** exists, nestled between Shirāz and Fasā.

personally witnessed.

Sulaym was also intent on finding a successor who could safeguard his great trust and the fruit of his lifetime's hard work, ensuring it would be passed down intact to future generations. Thus, he decided to provide ideological training to Abān. Gradually, he introduced him to the historical truths of Islam and explained the events that unfolded after the Prophet (pbuh&hf), thereby making him aware of the prevailing circumstances.

Abān says regarding the time he spent with Sulaym:

“He was a devout old man with a radiant countenance. He was exceptionally diligent, possessing a noble soul and a persistent sorrow. He desired to remain anonymous and consistently avoided fame.”

Sulaym also remarked concerning Abān:

“I have spent time with you and found in you nothing but that which is pleasing to me.”

In this manner, the ideological and intellectual foundations between Abān and Sulaym were established, preparing the way for the ultimate entrustment of the book.

2.1.16 Sulaym's Decision Regarding the Book

It was not long before Sulaym felt that, in the land of exile, his life was nearing its end. The most critical concern for him was the preservation of his book—a work that thoroughly documented the oppression against the Ahl al-Bayt (pbuh&hf) and exposed the innovations and crimes of the usurpers of the caliphate. This book could serve as a guiding light for future generations, enabling them to differentiate between friends and enemies.

Sulaym was deeply concerned about the book for which he had sacrificed so much to compile and preserve. He had gathered its contents through oral accounts from the infallible Imams (p) and their noble companions. This book contained highly precise and nuanced aspects of Islamic history, which Sulaym had worked tirelessly to document. At a glance, it was a comprehensive collection of Islamic knowledge and history that meant to serve as a foundation for the principles of *tawallā* (devotion to the friends of God) and *tabarrā* (dissociation from the enemies of God, the Prophet, and the Ahl al-Bayt (pbuh&hf)).

Regarding the topic of *tawallā*, the book covered various matters such as the Imamate of the Imams (p), their names and virtues, the proofs and arguments of Amīr al-Mu'minīn, Imam al-Ḥasan, and Imam al-Ḥusayn (p) and their companions against the usurpers of the caliphate, as well as comprehensive statements from the Imams (p) on the teachings of Islam.

On the other hand, in the aspects of *tabarrā*, it included: the Prophet's (pbuh&hf) prophecies about the divisions within the *ummah* and the tribulations following his passing; the oppression of Quraysh and the usurpation of the rights of the Ahl al-Bayt (p); the actions of the hypocrites during the Prophet's (pbuh&hf) lifetime; detailed accounts of the usurpation of the caliphate and the martyrdom of Fāṭimah and her son, Muḥsin (p); the cursing and actions of the usurpers of

the caliphate, particularly the companions of the accursed Saqīfah; key details about the battles of Jamal, Şiffīn, and Nahrawān; reports about Muʿāwiyah’s seditions after Amīr al-Muʾminīn (p); and his crimes against the Shiites.

While preserving the book would keep Sulaym’s valuable efforts intact, it could also potentially fall into the hands of unscrupulous individuals, which could create problems. On the other hand, destroying it would mean losing such precious scientific capital.

For this reason, Sulaym sometimes would consider destroying his book, but he refrained from doing so because he realized that such a valuable scientific treasure should not be lost. On the other hand, he was searching for someone trustworthy to whom he could entrust this precious legacy.

After all, the person whom Sulaym could trust as the custodian of his book was none other than Sulaym’s own educated one, **Abān ibn Abī ʿAyyāsh**.

educated one

2.1.17 Sulaym’s will and delivery of the book to Abān

After fleeing from the tyranny of Ḥajjāj and arriving in the city of Nobandejān, Sulaym survived for just over a year before falling ill. When he sensed the signs of death approaching, he secretly shared the matter of his book with Abān. He explained his journey in compiling the book and made Abān aware that the content of this book would not be tolerable for a society raised under the influence of the practices of Abū Bakr, ʿUmar, ʿUthmān, and Muʿāwiyah. He emphasized that the book should not fall into the hands of unworthy individuals.

After that, he officially delivered his book to him during a detailed program, the steps of which were as follows:

Firstly: He tested Abān in terms of belief and trustworthiness and became sure of both aspects.

Secondly: he established three fundamental conditions with Abān and secured a divine covenant from him concerning them. These conditions were as follows:

1. As long as Sulaym is alive, he must not inform anyone about the book or its contents.
2. After Sulaym’s passing, he should only share the book and its contents with trustworthy Shiite individuals.
3. Upon Abān’s death, he must entrust the book to a reliable and pious Shiite individual.

Thirdly: Sulaym recited the entire book to Abān, who listened carefully to ensure there was no ambiguity in its content.

Fourthly: with his blessed hand, Sulaym officially handed over the book to Abān, effectively entrusting it to him so that he could fully carry out his responsibility in safeguarding this trust.

2.1.18 The demise of Sulaym ibn Qays

Sulaym passed away at the **age of 78** in the city of Nobandejān in the Fars province at the end of **the year 76 Hijri**, and was reportedly buried in the same city⁸.

Having dedicated over 60 years of his life to reviving the *wilāyah* of the Ahl al-Bayt (p), he left behind a great monument before departing to visit his masters. May his soul rest in peace and be blessed with God’s mercy.

2.1.19 Sulaym’s book in Nobandejān and Baṣrah

After Sulaym, Abān ibn Abī ʿAyyāsh studied Sulaym’s book in Nobandejān and personally comprehended what he had heard about the contents of the book. Therefore, he decided to travel to major Islamic cities to gain more knowledge about his religion.

He departed for Baṣrah, the nearest city to the Fārs region, taking Sulaym’s book along with him. In Baṣrah, he presented the book to Ḥasan Baṣrī, and after reading it, he confirmed its contents, saying: “All the narrations in it are true, and I have heard them from the followers of *Amīr al-Muʾminīn* (p) and others.”

Abān decided to make Baṣrah his second home, and in accordance with the customs of the time, he joined the tribe of **Banī ʿAbd al-Qays**, and his name was duly recorded among its members.

2.1.20 Sulaym’s book in Mecca and Medina

With Sulaym’s book in hand, Abān embarked on a pilgrimage to Mecca. There, he met over a hundred companions (Ṣaḥābah) and secondhand followers (Ṭābiʿūn) of the Prophet (pbuh&hf), from whom he learned some narrations.

However, Abān’s ultimate objective was to reach the presence of Imam Zayn al-ʿĀbidīn (p) — the Imam of his time — in order to seek answers to any questions or problems he had and learn directly from the divine authority. This was to ensure complete confidence for himself and future generations, as well as to address any potential theological questions.

2.1.21 Sulaym’s book in the presence of Imam Zayn al-ʿĀbidīn (p)

Abān, carrying Sulaym’s book with him, arrived in the presence of Imam Zayn al-ʿĀbidīn (p). **Abū al-Ṭufayl** and **ʿUmar ibn Abī Salamah**, two companions of the Prophet (pbuh&hf), were also present with the Imam.

⁸The determination of the year 76 Hijri as the year of Sulaym’s death is obtained from the following evidence: Ḥajjāj entered Kūfah as the ruler of Iraq in 75 Hijri. According to Abān’s statement at the beginning of Sulaym’s book, after entering Iraq, Ḥajjāj immediately sought out Sulaym, and Sulaym ran away without stopping and came to Nobandejān. Also, Abān clarifies that Sulaym passed away not long after entering Nobandejān. Therefore, not much time has passed since year 75 that Sulaym passed away, which, if we calculate the maximum, will be in year 76 Hijri.

He presented Sulaym's book to the Imam, hoping to hear the Imam's words about the book and its author.

Imam Zayn al-ʿĀbidīn (p) ordered that the book be recited to him. For three consecutive days, from dawn until dusk, Abū al-Ṭufayl and ʿUmar ibn Abī Salamah sat in the presence of the Imam, reciting the book while the Imam was listening.

This event is a significant testament to the value and worth of Sulaym's book. The infallible Imam (p) devoted three full days to listening to the book of one of his deceased companions. The reciters themselves were two of the great companions of the Prophet (pbuh&hf) who were still alive at that time.

Another significant aspect is that the Imam (p) could have easily provided his thoughts on the book without reading it. However, he chose to officially sit and listen to the book being recited to him to ensure there would be no room for people's doubt and that people understand his attention to the words contained within.

Following the completion of the book's recitation, the gathered individuals eagerly awaited the words of the Imam. The blessed lips of the Imam parted, and he provided an enlightening statement about Sulaym and his book. The Imam said:

"Sulaym has spoken the truth, may God have mercy on him. All of these are our hadiths that are well-known to us."

The Imam's speech served as the divine seal of approval, which authenticated and validated Sulaym's book and established it as an eternal, firm, and foundational document within Islam.

Abū al-Ṭufayl and ʿUmar ibn Abī Salamah also spoke, stating, **"We have heard all of its hadiths from *Amīr al-Muʾminīn* (p) as well as from Salmān, Abū Dharr, and Miqdād."**

Following this, Abān posed an important question to the Imam regarding the book. He asked, "Now that its contents are correct and verified, what is the fate of the Islamic *ummah*, the majority of whom have deviated from the path of the Ahl al-Bayt (p)? Are all those who have not accepted the religion of you, Ahl al-Bayt (p), truly perishing?"

In response to this query, the Imam (p) referenced two hadiths that are universally recognized among all Muslims. He said: "Have you heard the hadith of the Prophet (pbuh&hf) that states:

"The example of my Ahl al-Bayt (p) is like Noah's Ark: everyone who boarded it was saved, and whoever stayed behind perished; and the example of my Ahl al-Bayt (p) is like Bāb Ḥuṭṭah⁹ in Banī Isrāʾīl?"

Abān acknowledged that he had heard this hadith repeatedly narrated from the Prophet (pbuh&hf). Similarly, Abū al-Ṭufayl and ʿUmar ibn Abī Salamah also acknowledged to have heard the same hadith from the blessed lips of the Prophet (pbuh&hf).

⁹(*Bāb Ḥuṭṭah*) was a door in Banī Isrāʾīl that everyone had to bow before God Almighty when passing through it. The Ahl al-Bayt (p) have been compared to *Bāb Ḥuṭṭah* in that all people should bow before them and accept their words, so that by this means they have bowed and submitted before God. Refer to *Biḥār al-Anwār*: Vol. 13, pp. 180–185.

The Imam (p) then said to him: "Does this hadith not solve your concerns and doubts? That is, if the Ahl al-Bayt (p) are the only path to salvation, and the entire *ummah* should only submit to them, then if the Islamic *ummah* has deviated from this path and submitted to anyone else, would there be any outcome other than destruction? Therefore, it is not surprising that those who have abandoned the Prophet's commandment to follow the Ahl al-Bayt (p) have chosen the path to Hell and have brought destruction upon themselves."

This passage highlights how Sulaym's book, with its Shiite content, can help determine the fate of the rest of the Islamic sects. This fate was already established through frequently transmitted *ḥadīths* from the Prophet (pbuh&hf) prior to Sulaym's book.

After the three days, the assembly concluded with this valuable outcome regarding Sulaym and his book. After a few days, Abān returned to Basra with Sulaym's book.

2.1.22 Abān's Scholarly Efforts

After his return to Baṣra, Abān, while maintaining his Shī'ism in secrecy, established connections with notable narrators and religious scholars of his time. He began to collect hadiths from them and gradually gained recognition as a trusted scholar and narrator. So much so that the tribe of Banū 'Abd al-Qays took pride in having a scholar like him among their ranks.

In the meantime, Abān remained in contact with Imam al-Sajjād (p) and his companions. He would visit them discreetly, away from the prying eyes of the enemy.

At the beginning of the second Hijrī century, when the prohibition on compiling hadith was officially lifted, narrators and historians began to freely publish what they had collected. As a result, dozens of books were authored. But what could be expected from a society that had learned the path of deviation for nearly a century, where everything they had been taught as religion was cursing, insulting, and condemning the Ahl al-Bayt (p)?! Could this newfound freedom to publish hadith have resulted in anything other than the propagation of the legacy of 'Umar and Mu'āwiyah? Were the books authored under such circumstances anything more than collections of falsehoods?

Undoubtedly, the Imams (p) and their companions made the most of such opportunities and, to some extent, revealed the true teachings of Shī'ism to the world. Abān ibn Abī 'Ayyāsh was among those who played a vital role in this regard.

2.1.23 Abān's Conflict with Anti-Shī'a Scholars

In this situation, the rulers and opposing scholars became aware of the spread and acceptance of Shī'a teachings among the people, but it was too late to stop it. Therefore, in order to halt the spread of the teachings of the Ahl al-Bayt (p), they resorted to two fundamental strategies:

Firstly, through their well-known scholars, they attributed baseless accusations to Shī'a scholars, the least of which was the allegation of forgetfulness and lack of precision.

Secondly, they considered Shī'ism itself as a crime, and merely being a Shī'a was enough to discredit a hadith narrator, even if his reliability was acknowledged.

Among those who suffered from these accusations was Abān ibn Abī ʿAyyāsh. He, who until recently had been trusted by prominent scholars of the opposition and from whom they had narrated hundreds of hadiths, and who was highly regarded for his piety and worship, suddenly became a target. The moment his Shīʿa beliefs, which he had concealed for a lifetime, became known, they began to attack and insult his character, spreading baseless accusations about him and distancing themselves from him entirely.

These insults continued even after his death, to the extent that the effects of this betrayal remained in historical records. Many of those who trusted figures like Shuʿbah ibn al-Ḥajjāj and Sufyān al-Thawrī also accepted their criticisms of Abān. Despite this, Shīʿa scholars throughout history have continued to narrate Sulaym’s book with complete trust in Abān.

2.1.24 Abān’s Research on Sulaym’s book

During Abān ibn Abī ʿAyyāsh’s contacts with the Imams (p) and their companions, whether in Baṣra or elsewhere, he would add what he learned regarding Sulaym’s book and its contents in the appropriate places. He recorded the confirmations of the Imams (p) regarding the hadiths of the book, and in some cases, he added new hadiths that were related to the hadiths narrated by Sulaym.

Of course, in all these instances, he clearly indicated which portions of the narration were added by him. As such, the versions of Sulaym’s book currently in our possession include the research conducted by Abān, the first transmitter of the book from Sulaym. These additions were made in the presence of the Imams (p) and appended to the book ¹⁰.

2.1.25 Abān During the Time of Imam al-Bāqir and Imam al-Ṣādiq (p)

During the time of Imam Zayn al-ʿĀbidīn (p), Abān was considered one of the Imam’s companions. After the Imam’s martyrdom, he was among the companions of Imam al-Bāqir (p) and had a strong relationship with the Imam’s companions. After that, he became one of the companions of Imam al-Ṣādiq (p) and was one of the great scholars of the Shīʿa; until that moment, he had managed to preserve Sulaym’s book well.

2.1.26 Transmission of the Book from Abān to Ibn Udhayna

At this point, as Abān’s age exceeded 70, he was contemplating someone to whom he could entrust Sulaym’s book, ensuring that Sulaym’s will was faithfully carried out.

In 138 Hijrī, something strange occurred. Abān, who was 76 years old at the time, had a dream where he saw Sulaym. In this dream, Sulaym informed Abān of his impending death and said:

”O Abān, you are going to pass away in the coming days; be diligent about my trust and do not waste it. Fulfill the promise you made to me about its

¹⁰For example, refer to hadiths 6, 10, 12, 37, and 58

concealment, and do not entrust it to anyone except a man from the Shīʿas of *Amīr al-Muʾminīn (p)* who possesses religion and honor.”

This dream proved to be a true vision, as Abān passed away less than a month later. Subsequent to this dream, Abān encountered the greatest responsibility he had ever faced. He ultimately chose **ʿUmar ibn Udhaynah**, an esteemed Shīʿa scholar in Baṣra, to deliver Sulaym’s book. Ibn Udhaynah was one of the companions of Imam al-Ṣādiq (p) and later became one of the companions of Imam Mūsā al-Kāẓim (p).

It is probable that the kinship shared by Abān and Ibn Udhaynah, as both were from the Banū ʿAbd al-Qays tribe, played a role in their close relationship. However, the main driving force was their shared ideological orientation.

The morning after Abān saw Sulaym in his dream, he met with Ibn Udhaynah and shared both the dream from the previous night and a brief history of the book with him. He then formally entrusted the book to Ibn Udhaynah, and just as Sulaym had done, he recited the entire book to him.

In this way, Abān entrusted Sulaym’s trust to a great Shīʿa of *Amīr al-Muʾminīn (p)* whom he trusted; thus, he acted according to Sulaym’s will. It is worth noting that while Abān had shared the contents of Sulaym’s book with trusted individuals during his lifetime, he only handed the physical book over to Ibn Udhaynah.

2.1.27 Demise of Abān ibn Abī ʿAyyāsh

Barely a month had elapsed since Sulaym’s book had been delivered to Ibn Udhaynah when Abān met his demise in Baṣra during the month of Rajab in the year 138 Hijrī. He truly fulfilled his great responsibility regarding the book. May God’s mercy be upon his pure soul.

2.1.28 Sulaym’s Book in the Hands of Great Scholars

At this point in time, Sulaym’s book had transitioned from the possession of its esteemed author to the hands of the great scholar Abān ibn Abī ʿAyyāsh, and subsequently to a prominent Shīʿa scholar in Baṣra named Ibn Udhaynah. The next phase of preserving the book involved the following steps:

After Abān’s passing, Ibn Udhaynah entrusted Sulaym’s book to seven distinguished scholars: **Ibn Abī ʿUmayr**, **Ḥammād ibn ʿĪsā**, **ʿUthmān ibn ʿĪsā**, **Maʿmar ibn Rāshid al-Baṣrī**, **Ibrāhīm ibn ʿUmar al-Yamānī**, **Hammām ibn Nāfiʿ al-Ṣanʿānī**, and **ʿAbd al-Razzāq ibn Hammām al-Ṣanʿānī**.

This group made copies of the original manuscript of the book. Since they were contemporaries, they sometimes narrated the hadiths from each other and sometimes directly from the original manuscript. These were the primary transmitters of the manuscript of Sulaym’s book. Subsequent copies were transcribed from their versions, eventually reaching us today.

Based on the available evidence, we introduce the scholars who received Sulaym’s book in subsequent stages. The chains of transmission that connect Sulaym’s book to us today end with

seven sources: three of which are attributed to Shaykh al-Ṭūsī, one to Muḥammad ibn Subayḥ ibn Rajāʾ, one to Ibn ʿUqdah, one to Shaykh al-Kashshī, and one to Ḥasan ibn Abī Yaʿqūb al-Dīnawarī.

These seven sources all ultimately trace back to three great scholars mentioned earlier: Ibn Abī ʿUmayr, Ḥammād ibn ʿĪsā, and ʿAbd al-Razzāq ibn Hammām. These three individuals had possession of copies of Sulaym’s book that were later disseminated by them as follows:

First: The version from ʿAbd al-Razzāq has come down to us in four different ways: through Ibn ʿUqdah (passed away in 333 Hijrī), Muḥammad ibn Hammām ibn Suhayl (passed away in 332 Hijrī), Ḥasan ibn Abī Yaʿqūb al-Dīnawarī (passed away in the third century), and Abū Ṭālib Muḥammad ibn Subayḥ ibn Rajāʾ (in Damascus in 334 Hijrī).

The third and fourth versions are still common today and can be found in libraries housing handwritten manuscripts.

Second: The version of Ḥammād ibn ʿĪsā, as conveyed to us by Shaykh al-Ṭūsī and Shaykh al-Najāshī through connected chains.

Third: The version of Ibn Abī ʿUmayr, which has been transmitted through connected chains by Shaykh al-Ṭūsī to Shaykh al-Ḥurr al-ʿĀmilī and ʿAllāmah Majlisī. Presently, copies of this manuscript reside within libraries that house handwritten manuscripts, and the first print editions of Sulaym’s book were based on these copies.

2.1.29 A Connected Chain of Scholars in Copying Sulaym’s Book

As an example, one of the chains of transmission that has conveyed Sulaym’s book to us through a connected sequence of transmitters—each recognized as a distinguished Shīʿa scholar—will be outlined. This will further highlight the significance of the book and the particular attention scholars have given to it. The order of this chain is as follows:

The author of the book, **Sulaym ibn Qays al-Hilālī**, who passed away in 76 Hijrī and was among the companions of Amīr al-Muʾminīn, Imam al-Ḥasan, Imam al-Ḥusayn, Imam Zayn al-ʿĀbidīn, and Imam al-Bāqir (p), entrusted his book to Abān.

Abān ibn Abī ʿAyyāsh, who passed away in 138 Hijrī and was a companion of Imam Zayn al-ʿĀbidīn, Imam al-Bāqir, and Imam al-Ṣādiq (p), entrusted the book to a prominent Shīʿa scholar in Baṣra, ʿUmar ibn Udhaynah.

Ibn Udhaynah, who passed away around 168 Hijrī and was a companion of Imam al-Ṣādiq and Imam Mūsā al-Kāẓim (p), handed the book over to one of the most prominent Shīʿa scholars, Muḥammad ibn Abī ʿUmayr.

Ibn Abī ʿUmayr, who passed away in 217 Hijrī and was a companion of Imam Mūsā al-Kāẓim, Imam al-Riḍā, and Imam al-Jawād (p), transmitted the book to three prominent Shīʿa scholars, namely:

1. The distinguished scholar of Qom, **Aḥmad ibn Muḥammad ibn ʿĪsā**, a third-century scholar and a companion of Imam al-Riḍā, Imam al-Jawād, and Imam al-Hādī (p).
2. The trustworthy Shaykh **Yaʿqūb ibn Yazīd al-Sulamī**, a scholar of the third century,

who was one of the companions of Imam al-Riḍā, Imam al-Jawād, and Imam al-Hādī (p).

3. The great Shaykh **Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb**, who passed away in 262 Hijrī and was one of the companions of Imam al-Jawād, Imam al-Hādī, and Imam al-ʿAskarī (p).

These three individuals were among the most esteemed companions of the Imams (p), and each of them authored numerous works.

The eminent scholar of Qom, **ʿAbdullāh ibn Jaʿfar al-Ḥimyarī**, who was alive in the year 300 Hijrī and was a companion of Imam al-Hādī and Imam al-Ḥasan al-ʿAskarī (p), narrated Sulaym’s book from the aforementioned three scholars.

Abū ʿAlī Muḥammad ibn Hammām ibn Suhayl, a great Shīʿa scholar who passed away in 332 Hijrī, narrated Sulaym’s book from **ʿAbdullāh al-Ḥimyarī** and **ʿAbd al-Razzāq ibn Hammām**, both esteemed scholars of the third century.

The distinguished Shīʿa scholar **Hārūn ibn Mūsā al-Tallʿakbarī**, who passed away in 385 Hijrī, narrated Sulaym’s book from Shaykh Abū ʿAlī Muḥammad ibn Hammām.

The great Muhaddith **al-Ḥusayn ibn ʿUbaydullāh al-Ghaḍāʾirī**, who passed away in 411 Hijrī, narrated the book from **al-Tallʿakbarī**.

Shaykh al-Ṭūsī, who passed away in 460 Hijrī, narrated Sulaym’s book from Ibn al-Ghaḍāʾirī.

Shaykh al-Ṭūsī, to whom most chains of transmission of Shīʿa books trace back, owned a vast library in Baghdad. He was the founder of the scholarly seminary of Najaf al-Ashraf and transmitted the book to three individuals:

1. The great Muhaddith **Shah rāshūb**, grandfather of the author of the book *al-Manāqib*, one of the 5th-century scholars.
2. The righteous Faqīh **Muḥammad ibn Aḥmad ibn Shahriyār**, the treasurer of the shrine of Amīr al-Muʾminīn (p), one of the scholars of the sixth century.
3. The great scholar **Shaykh Abū ʿAlī**, son of **Shaykh al-Ṭūsī**, one of the scholars of the sixth century.

These three individuals have narrated the book as follows:

- Shaykh Shah rāshūb narrated his copy to his grandson, **Ibn Shah rāshūb**, the author of the book *al-Manāqib*; the author of *al-Manāqib* narrated Sulaym’s book in the year 567 Hijrī in the city of al-Ḥillah.
- Shaykh ibn Shahriyār narrated the book to the great scholar **Shaykh Abū al-Ḥasan al-ʿArīḍī**; Shaykh al-ʿArīḍī then narrated the book to **Shaykh Muḥammad ibn Kaʿl** in 597 Hijrī.
- Shaykh Abū ʿAlī, son of Shaykh al-Ṭūsī, narrated the book to two people:
 1. Shaykh Faqīh **Ḥasan ibn Hibatullāh ibn Raṭabah al-Sūrawī**, who also narrated the book in Karbalāʾ in 560 Hijrī.
 2. The trustworthy Shaykh **al-Ḥusayn ibn Aḥmad ibn Ṭahḥāl al-Miqdādī**, to whom Shaykh Abū ʿAlī narrated the book in 490 Hijrī. Shaykh al-Miqdādī also narrated the

book to Shaykh **Hibatullāh ibn Namā** in 520 Hijrī in Najaf. Shaykh ibn Namā then narrated Sulaym's book in the year 565 Hijrī in the city of al-Ḥillah.

These copies of the book, transmitted through this excellent chain of transmission from Shaykh al-Ṭūsī, have been continually passed down and copied by great scholars. They were eventually handed down to two eminent Shī'a scholars: **Shaykh al-Ḥurr al-ʿĀmilī** (d. 1104 Hijrī) and **ʿAllāmah Majlisī** (d. 1111 Hijrī).

ʿAllāmah Majlisī incorporated the entirety of his copy into *Biḥār al-Anwār*, placing each hadith in its appropriate chapter.

Shaykh al-Ḥurr al-ʿĀmilī's copy was transcribed from an ancient manuscript in Isfahan in the year 1085 Hijrī. That copy then passed into the hands of his children, and subsequently into the possession of specific individuals whose names are recorded at the beginning of the manuscript. Ultimately, it reached Shaykh Muḥammad al-Samāwī in Najaf in the year 1370 Hijrī. This manuscript was copied many times, and the Najaf print of Sulaym's book was based on that very copy, which is currently housed in the Āyatullāh Ḥakīm Library in Najaf.

Another copy, transcribed in the year 609 Hijrī, came into the possession of ʿAllāmah Majlisī and Shaykh al-Ḥurr al-ʿĀmilī. A copy made from that manuscript, bearing ʿAllāmah Majlisī's seal, is currently housed in the library of the University of Tehran.

Other copies, dating back to the year 334 Hijrī, were originally in Yemen before being transferred to Damascus. Currently, over ten of these manuscripts are extant and are preserved in libraries in Iran, Iraq, and India.

Another copy, written in Kufic script and over a thousand years old, was previously in Iran but has been lost in recent years.

Today, more than **60 known manuscripts** of Sulaym's book can be identified. Additionally, over 24 of these manuscripts are currently available in public and private libraries. Throughout history, many copies of the book have been in the hands of scholars who mentioned them in their own works.

A glance at the history of Sulaym's book over the past **fourteen centuries** reveals that its manuscripts have been found in various Islamic cities, including: Mecca and Medina in the Hijāz; Sana'a and Mocha in Yemen; Najaf, Karbalā', al-Ḥillah, Baghdad, Baṣra, and Kufa in Iraq; Damascus in Shām; Isfahan, Qom, Mashhad, Tehran, and Yazd in Iran; and Lucknow, Mumbai, and Faizabad in India.

Throughout Islamic history, Sulaym's book has been highly regarded by scholars due to its unique dignity and value. It has been preserved as the earliest and most ancient intellectual and scholarly legacy of Islam, and it has served as a reference work whose contents have been widely used in various fields, including jurisprudence (*fiqh*), principles of Islamic law (*uṣūl*), biographical evaluation (*rijāl*), hadith studies, history, and Quranic interpretations (*tafsīr*).

Since the second half of the 14th Hijrī century, the Arabic text of Sulaym's book has been extensively researched and published under the supervision of prominent scholars. By the end of that century, it was translated and printed in **Urdu**.

At the start of the 15th Hijrī century, it was also translated into **Persian** and widely disseminated.

Praise be to God that the valuable trust of Sulaym—which he composed by gaining the luminous knowledge of the Imams (p) and with the help of their companions—has been preserved by great scholars. Imam al-Hādī (p) has stated about such scholars:

لَوْ لَا مَنْ يَبْقَى بَعْدَ غَيْبَةِ قَائِمِنَا مِنَ الْعُلَمَاءِ الدَّاعِينَ إِلَيْهِ وَالدَّالِّينَ عَلَيْهِ وَالدَّابِّينَ عَنْ
دِينِهِ بِحُجَجِ اللَّهِ وَالْمُنْقِذِينَ لَضَعْفَاءِ عِبَادِ اللَّهِ مِنْ شِبَاكِ إِبْلِيسَ وَمَرَدَّتِهِ وَمِنْ نِفَاحِ
النَّوَاصِبِ لَمَا بَقِيَ أَحَدٌ إِلَّا ارْتَدَّ عَنْ دِينِهِ

”If it were not for the scholars who remain after the occultation of our Qā’im, inviting and guiding towards him, defending the religion with divine proofs, and saving the weak servants of God from the snares of Iblīs and his helpers and the Nāṣibī people, there would be no one left except that they would have turned away from their faith¹¹.”

Here ends a brief period of Sulaym’s life and the history of his book, which is indeed a sketch of scientific striving and religious sacrifice. It creates the necessary preparation in the reader’s mind to study the author’s sixty-year-old manuscript and to appreciate the 1,400 years of effort by scholars to preserve it.

¹¹Bihār al-Anwār: Vol. 2, p. 6, ḥadīth no. 12.

Part two

Research and review about Sulaym's book

In this section, we provide relevant documents and evidence for each topic. As this translation is intended for a general audience, the introduction has been summarized and condensed. For a more detailed analysis, we recommend referring to the Arabic introduction.

The twelve sections of this part will include the following:

- 2.2.1: The title of the book.
- 2.2.2: A discussion regarding the book of Sulaym as the first book in Shīʿah and Islamic history.
- Statements regarding the confirmation and approval of the book of Sulaym:
 - 2.2.3: The words of the Imams (p).
 - 2.2.4: The words of Shīʿī scholars.
 - 2.2.5: Quotations and narrations of scholars from the book of Sulaym.
 - 2.2.6: Non-Shīʿī perspectives on the book of Sulaym.
 - 2.2.7: Examining the controversies regarding the book of Sulaym and their resolutions.
- 2.2.8: The chains of transmission (*asānīd*) of the book of Sulaym and research regarding Abān.
- 2.2.9: The handwritten manuscripts of the book of Sulaym.
- 2.2.10: Selected versions, and the Urdu and Persian translations.
- 2.2.11: Photographic samples of the book of Sulaym.
- 2.2.12: The methodology of research and translation of the book of Sulaym.

2.2 Research and review about Sulaym's book

2.2.1 The Title of the Book

- The naming of the book.
- Alternative titles of the book and the rationale behind them.

The well-known name of the book

The author of the book did not provide a formal title, so it is appropriate to use the name that has been in use for the longest time. Since the time of Imām al-Ṣādiq (p), this book has been known as the **“Book of Sulaym ibn Qays al-Hilālī.”** This title attributes the book to the author; given that Sulaym did not author any other works, it is the most accurate and reliable name, precluding any confusion or error. The first recorded usage of this name was by Imām al-Ṣādiq (p), who stated: “Whoever among our Shī‘ah and lovers does not have the Book of Sulaym ibn Qays al-Hilālī...”¹

‘Umar ibn Udhaynah, who obtained the book from Abān, also refers to it by this name at the beginning of the book, saying: “This is the copy of the Book of Sulaym ibn Qays al-Hilālī al-‘Āmirī, which Abān handed over to me.”²

Over time, the same title has been consistently employed by scholars of both the earlier and later periods. Notable figures such as Shaykh al-Nu‘mānī, Shaykh al-Mufīd, Shaykh al-Najāshī, Shaykh al-Ṭūsī, and Shaykh Ibn Shahrāshūb from the earlier periods, as well as ‘Allāmah al-Ḥillī, al-Shahīd al-Thānī, Mīr Dāmād, Qāḍī Shahīd Tustarī, Shaykh al-Ḥurr al-‘Āmilī, ‘Allāmah al-Majlisī, Shaykh al-Baḥrānī, Mīr Ḥāmid Ḥusayn, Muḥaddith al-Nūrī, Shaykh Āghā Buzurg al-Tihrānī, and ‘Allāmah al-Amīnī from the later periods, all referred to the book by this well-known name when discussing it in their writings.

Alternative titles of the book and the rationale behind them

Occasionally, Sulaym’s book has been referred to by other names that highlight particular aspects of the text. Some of these alternative titles include:

- **Aṣl Sulaym ibn Qays al-Hilālī (The Principle of Sulaym ibn Qays al-Hilālī)**
- **Sahīfat Sulaym (The Scroll of Sulaym)**

¹Refer to page 44 of this book.

²Refer to page 158 of this book.

- Kitāb Ḥadīth Sulaym ibn Qays al-Hilālī (The Book of Hadith of Sulaym ibn Qays al-Hilālī)
- Kitāb al-Saqīfah (The Book of Saqifah)
- Kitāb al-Fitan (The Book of Tribulations)
- Kitāb Wafāt al-Nabī (pbuh&hf) (The Book of the Death of the Prophet)
- Kitāb al-Imāmah (The Book of the Imamate)³

The title “**Aṣl**” (Principle) is used because the book is considered one of the most important texts among the “Four Hundred Principles” (*al-Uṣūl al-Arbaʿumīʿah*) of the Shīʿah.

“**Sahīfah**” refers to the book’s status as a scroll or a collection of primary writings.

“**Kitāb al-Ḥadīth**” is used to emphasize the traditions and narrations (*aḥādīth*) contained within the text.

“**Kitāb al-Saqīfah**” is named for the numerous and detailed accounts regarding the event of Saqīfah recorded within the book.

“**Kitāb al-Fitan**” refers to the historical aspect of the book regarding the tribulations and events within Islam during the seventy-five years following the Prophet’s (pbuh&hf) departure.

“**Kitāb Wafāt al-Nabī (pbuh&hf)**” is named after the first *ḥadīth* in the book, which some have mistakenly believed to be the actual title of the work.

“**Kitāb al-Imāmah**” is used to highlight the book’s central focus on establishing the *Imāmah* (divine leadership) of the Twelve Imams (p).

Despite these alternative titles, the book is commonly known by the name mentioned earlier in this section—**Sulaym’s book** or “**Kitāb Sulaym**”—and has been recognized by this title for over fourteen centuries.

³*al-Ghaybah* by al-Nuʿmānī, p. 61. *al-Dharʿah*, vol. 1, p. 63 and vol. 6, p. 336. *al-Aʿlām* by al-Zirikli, vol. 3, p. 119. *al-Murājaʿāt*, p. 307; *al-Murājaʿah*, p. 101. *Muʿallifū al-Shīʿah fī Ṣadr al-Islām*, p. 16.

2.2.2 Sulaym's Book as the First Book

- The statement of Sulaym's book as the first book
- The statements of scholars regarding Sulaym's book as the first book.
- Examining the controversies concerning Sulaym's book as the first book.

The statement of Sulaym's book as the first book

According to historical records, the first person to compile a book in the history of Islam was **Sulaym ibn Qays**. Upon closer examination of the social conditions in the early years following the death of the Prophet (pbuh&hf), it becomes evident that prior to Sulaym's work, no book had been written on the subjects of *ma'ārif* (divine knowledge) and history during that time.

To further support this claim, it is important to consider the information provided in the first part of Sulaym's book, which sheds light on the exceptional time and place in which he authored this groundbreaking work. It was a unique opportunity for Sulaym to undertake this significant task. Additionally, there are two other aspects that we examine:

- The statements of scholars regarding Sulaym's book as the first book.
- Examining the controversies concerning Sulaym's book as the first book.

The statements of scholars regarding Sulaym's book as the first book

The scholars quoted below are renowned experts in the fields of bibliography, *ʿilm al-rijāl* (the study of biographical evaluation), and history:

- **Ibn al-Nadīm** states: "The Book of Sulaym ibn Qays al-Hilālī was the first book to appear for the Shī'ah."⁴
- **Shaykh al-Nu'mānī** says: "There is a unanimous agreement among all scholars and narrators of *ḥadīth* from the Imams (p) that the Book of Sulaym ibn Qays al-Hilālī is one of the oldest and most significant principle books (*uṣūl*) that scholars and narrators of *ḥadīth* from the Ahl al-Bayt (p) have narrated."⁵

⁴*Fihrist Ibn al-Nadīm*, p. 275.

⁵*al-Ghaybah* by al-Nu'mānī, p. 61.

- **Qāḍī Badr al-Dīn al-Subkī** says: “The first book written for the Shī‘ah is the Book of Sulaym ibn Qays al-Hilālī.”⁶
- **‘Allāmah Mīr Ḥāmid Ḥusayn** says: “The Book of Sulaym ibn Qays deserves to be recognized as the oldest and best of the Shī‘ī books, as ‘Allāmah al-Majlisī admits this as well.”⁷
- **‘Allāmah al-Khwānsārī**, the author of *Rawḍāt*, says: “Sulaym’s book is the first written book and compilation in Islam that collected *ḥadīths*.”⁸
- **Muḥaddith al-Qummī** says: “Sulaym’s book is the first book that appeared for the Shī‘ah, and it is famous among the *muḥaddithīn* (scholars of *ḥadīth*).”⁹
- **‘Allāmah Sayyid Ḥasan al-Ṣadr** named Sulaym in his works as one of the first authors in the fields of *ḥadīth* and history.¹⁰
- The expert historian **Mudarris Khiyābānī** says: “Sulaym’s book is the first book that appeared for the Shī‘ah.”¹¹
- **‘Allāmah al-Mar‘ashī al-Najafī** says: “Sulaym’s book is one of the oldest books among the Shī‘ah.”¹²
- **‘Allāmah Muwaḥḥid al-Abṭāḥī** says: “Sulaym’s book is the first book of the Shī‘ah that appeared and became famous among the public, and it is well-known to everyone.”¹³

Examining the controversies regarding Sulaym’s book as the first book

Regarding the claim that Sulaym’s book is the first book of Islam, two primary issues have been raised. However, these points can be clarified upon closer examination.

The first issue is the argument that the first author in Islam was Amīr al-Mu‘minīn (p), who recorded the teachings of Islam and the interpretation of the Qur’ān as dictated by the Prophet (pbuh&hf). This work is known as the *Kitāb ‘Alī* (p). Additionally, there is the *Muṣḥaf* of Fāṭimah (p), which was recorded after the death of the Prophet (pbuh&hf) through the communion of Ḥaḍrat Zahrā‘ (p) with Gabriel and the angels, as well as *al-Jafr* and *al-Jāmi‘ah*, which were in the possession of Amīr al-Mu‘minīn (p). All three works predate Sulaym’s book and have been passed down through the hands of the Imams (p); they are currently preserved with Ḥaḍrat Baqiyyatullāh (atfs).

However, it should be noted that the priority of Sulaym’s book is established in comparison to the works of ordinary people, which are accessible to the public. The books that were in the

⁶ *al-Dharī‘ah*, vol. 2, p. 153, quoted from the book *Maḥāsīn al-Wasā’il fī Ma‘rifat al-Awā’il* authored by al-Subkī.

⁷ *‘Abaqāt al-Anwār*, vol. 2, p. 61.

⁸ *Rawḍāt al-Jannāt*, vol. 4, p. 67.

⁹ *al-Kunā wa-l-alqāb*, vol. 3, p. 243.

¹⁰ *Ta’āsīs al-Shī‘ah li-funūn al-Islām*, p. 272; *al-Shī‘ah wa-funūn al-Islām*, p. 68.

¹¹ *Rayḥānat al-adab*, vol. 6, p. 369.

¹² *Iḥqāq al-ḥaqq*, vol. 1, p. 55.

¹³ *Tahdhīb al-maqāl*, vol. 1, p. 180.

possession of Amīr al-Mu³minīn and Fāṭimah al-Zahrā³ (p) and subsequently reached the hands of the Imams (p) are the honor of the religion and the “Preserved Tablet” (*al-Lawḥ al-Maḥfūẓ*). They were compiled through intrinsic knowledge and divine teaching—at the head of which is the Qur’an. These works are not considered ordinary books¹⁴, and as such, they cannot be compared to works like Sulaym’s book.

The second issue raised regarding Sulaym’s book being the first book of Islam is the presence of other works written in the early days of Islam. Some of the books mentioned include: the *Kitāb al-Sunan* authored by Abū Rāfi^c; the *Kitāb Ḥadīth al-Jāthalīq* authored by Salmān; the *Kitāb al-Fitan* authored by Abū Dharr; the *Kitāb* containing the command of Amīr al-Mu³minīn (p) to Mālik al-Ashtar authored by Aṣḥab ibn Nubātah; the *Kitāb Maqṭal al-Ḥusayn* (p) authored by Aṣḥab ibn Nubātah; the *Kitāb al-Qaḍāyā* (judgments) of Amīr al-Mu³minīn (p) authored by Abū Rāfi^c; the book of al-Ḥārith al-Hamdānī; the book of Rabi^cah ibn Sumay^c; and the book of ^cUbaydullāh al-Ḥalabī.

In response to these cases, it should be noted that:

First, the authors of these works were either contemporaries of Sulaym or lived after him. Therefore, there is no basis for giving their books precedence over the Book of Sulaym. Furthermore, the fact that some of these authors died before Sulaym does not prove that their books were written earlier than his.

On the other hand, a review of the historical records regarding the authorship of Sulaym’s book reveals that he began writing it in the year 14 AH. Sulaym recorded the events he personally witnessed and sought information from Amīr al-Mu³minīn (p), Salmān, Abū Dharr, al-Miqdād, and others. Consequently, it can be acknowledged that Sulaym was ahead of most, if not all, of the aforementioned individuals in the task of compiling a book.

Secondly, many of the aforementioned books have not survived, and no direct quotations from them are available. Among these works, the only book from the earliest period that has reached us in its entirety is the Book of Sulaym.

Thirdly, regarding the book of ^cUbaydullāh al-Ḥalabī, which Shaykh al-Barqī mentions in his *Rijāl*¹⁵, its author was one of the companions of Imām al-Ṣādiq (p) and certainly wrote it after Sulaym. It is probable that Shaykh al-Barqī meant that al-Ḥalabī’s book was the first among the works based on the author’s own organized thoughts (*taṣnīf*), rather than being a mere collection or compilation. Nonetheless, Sulaym’s precedence over al-Ḥalabī is undeniable.

In summary, it can be stated: **Sulaym’s book is the first work in Islam that has survived to our time following its author’s era, and no other book on this subject preceded it. Even if a book had been written prior to his, the only work remaining from the dawn of Islam is the Book of Sulaym.**

The purpose of discussing the issue of priority is solely to appreciate the value of Sulaym’s book. It is important to note that this appreciation only makes sense when comparing it to books we actually have today. Although there may have been other books written on this subject before Sulaym’s, they are not available for scholars to study and, therefore, have no

¹⁴In this regard, refer to *al-Dharī^cah*, vol. 2, p. 306.

¹⁵*Rijāl al-Barqī*, p. 27.

practical use at present.

2.2.3 The validity of the book and its ḥadīths confirmed by the Imams (p)

- Presenting Sulaym's book and its ḥadīths to the infallible Imam (p)
- The statements of Amir al-Mu'minīn (p) in confirmation of Sulaym's book
- The words of Imam Zayn al-ʿĀbidīn (p) in confirmation of Sulaym's book
- The statement of Imam al-Ṣādiq (p) in confirmation of Sulaym's book
- The words of Imam al-Ḥasan, Imam al-Ḥusayn, Imam Zayn al-ʿĀbidīn, Imam al-Bāqir, and Imam al-Ṣādiq (p) in confirmation of the ḥadīths of Sulaym's book
- The words of Imam Zayn al-ʿĀbidīn and Imam al-Bāqir (p) in confirmation of the hadiths of Sulaym's book

Presenting Sulaym's book and its ḥadīths to the infallible Imam (p)

Regarding Sulaym's book, the signatures of the infallible Imams (p) and their confirmation of the authenticity of the book's content, and even their defense of it, have been carried out in such a way that it is not seen in other books related to the time of the Imams (p).

Sulaym ibn Qays personally presented the ḥadīths of his book to Amīr al-Mu'minīn, Imam al-Ḥasan, and Imam al-Ḥusayn (p). After him, Abān ibn Abī 'Ayyāsh transmitted the book of Sulaym and presented its ḥadīths in the presence of Imam Zayn al-'Ābidīn and Imam al-Bāqir (p). Then, Ḥammād ibn 'Īsā, the fourth transmitter of the book, presented its ḥadīths to Imam al-Ṣādiq (p).

In all these cases, the Imams (p) confirmed and defended Sulaym and his book at a high level. It is clear that the confirmation by the infallible Imams (p), who are divine proofs, indicates the signature of God and the endorsement of the Prophet (pbuh&hf), and this is one of the honors of Sulaym's book.

The statements of *Amīr al-Mu'minīn (p)* in confirmation of Sulaym's book

In Sulaym's book, as a defense of the entire work and its contents, a narration from *Amīr al-Mu'minīn (p)* is quoted in ḥadīth 10, which can be summarized as follows: Sulaym poses a question to Imam 'Alī (p), stating that he has heard ḥadīths from the Imam, as well as from Salmān, Abū Dharr, and Miqdād, but there are ḥadīths circulating among the people that contradict what the Imam has stated. Sulaym asks about the reason for this discrepancy.

In response to Sulaym, the Imam provides a detailed explanation, the summary of which is as follows:

What people possess is a mixture of truth and falsehood, as well as honesty and deceit. People fabricate lies about the Prophet (pbuh&hf), and by doing so, they seek proximity to the misguided leaders. Therefore, their ḥadīths do not correspond to the ḥadīths of the family of the Prophethood. On the other hand, **what has reached you from us is the truth of the religion, and falsehood is not mixed with it.**

The overall meaning of this ḥadīth is a confirmation by *Amīr al-Muʿminīn* (p) regarding the contents written in Sulaym's book.

The words of Imam Zayn al-ʿĀbidīn (p) in confirmation of Sulaym's book

Imam al-Sajjād (p), after three days when Sulaym's book was read in its entirety in the presence of the Imam (p) and the Imam listened to its contents, said: **"Sulaym has spoken the truth, may God have mercy on him. These are our ḥadīths that are known to us."**

After three days of reciting Sulaym's book in its entirety and listening carefully to its contents, Imam al-Sajjād (p) declared, **"Sulaym has spoken the truth, may God have mercy on him. These are our ḥadīths that are known to us."**

The evidences for this ḥadīth are as follows:

- At the beginning of Sulaym's book, ibn Udhayna quoted from Abān. In *Biḥār al-Anwār*: Vol. 1, Page 76, and Vol. 23, Page 124, and also in *Ithbāt al-Hudāt*: Vol. 1, Page 663, it is quoted from Sulaym's book.
- *Ikhtiyār Maʿrifat al-Rijāl (Rijāl al-Kashshī)*: Vol. 2, Page 321. *Wasāʾil al-Shīʿa*: Vol. 18, Page 72, also quoted from that book.
- *Mukhtaṣar al-Baṣāʾir*: Page 40, *Wasāʾil al-Shīʿa*: Vol. 20, Page 12, and *Biḥār al-Anwār*: Vol. 53, Page 66, have also quoted from that book.

Now we will explain the importance of this recitation of the book in the presence of the Imam and the Imam's (p) listening to the book during recitation:

The act of completely reciting and listening to the contents of a book for three consecutive days, from morning till night, at a time when such research methods were not common, considering the execution of this task during the terrifying period of Ḥajjāj, and also with respect to its occurrence during the days of Ḥajj, all convey the importance of this program and the fundamental nature of the Imam's words.

Imam Zayn al-ʿĀbidīn (p) has emphasized three important aspects in this short speech:

On one hand, the Imam introduces Sulaym as a truthful narrator, and on the other hand, by invoking divine mercy upon him, the Imam indicates his popularity in the sight of God and the Imams (p). Finally, the Imam has fully confirmed the authenticity of Sulaym's ḥadīths, stating that he considers them all to be part of the Ahl al-Bayt's (p) narrations and has explicitly stated that they are recognized by the Imams (p) in terms of meaning and content. Following this complete confirmation is the Imam's defense of Sulaym's book, which was explained in the first part of the introduction, and the text of it will be shown at the beginning of Sulaym's book¹⁶.

The statement of Imam al-Ṣādiq (p) in confirmation of Sulaym's book

Imam al-Ṣādiq (p) said:

¹⁶Refer to pages 30 and 196 of this book.

”Anyone among our Shī‘a and lovers who does not have the book of Sulaym ibn Qays al-Hilālī with him, does not have anything about our wilāya (guardianship) and does not know anything about the issues related to us. That book is the alphabet of the Shī‘a and a secret of the secrets of the family of Muḥammad (p).”

This ḥadīth is narrated in the following documents:

- °Allāma Majlisī has seen this ḥadīth in a version of Sulaym’s book that was copied in the year 609 AH, which is the same handwritten manuscript number 30 in the tenth chapter of this book.
- In handwritten manuscript number 35, which was written from the manuscript of the year 609 AH, this ḥadīth is exactly present.
- It is available in handwritten manuscript number 36, which is also copied from the version of the year 609 AH.
- At the end of the handwritten manuscript of Shaykh Ḥurr al-°Āmilī, which was copied in the year 1087 AH, this ḥadīth is present, which is manuscript number 1 in the 10th chapter of this book.
- In the handwritten manuscripts number 15, 19, 32, 37, 38, and 42 of the copies of Sulaym’s book, this same ḥadīth is also available.
- *Takmilat al-Rijāl*: Vol. 1, Page 467, quoted from °Allāma Majlisī’s handwriting in the margin of *Mir‘āt al-°Uqūl*.
- *Mustadrak al-Wasā’il*: Vol. 3, Page 183.
- *Tanqīḥ al-Maqāl*: Vol. 2, Page 54.
- *al-Dharī‘a*: Vol. 2, Page 152.

A brief explanation about this ḥadīth seems necessary here:

During the 250 years of the presence of the Imams (p) in the Muslim community until the minor occultation of Imam al-Mahdī (atfs), the fundamentals of belief and historical truths of Shī‘ism were explained on a wide scale, and many non-Muslims as well as Muslims and even many Shī‘ites who did not have complete beliefs, became aware of the religious principles of the Ahl al-Bayt (p).

Taking into account the suffocating conditions during the reigns of Abū Bakr, °Umar, the Umayyads, and the Abbasids, as well as the intellectual deviation of the majority of people from the historical truths of Islam, the foundations of Shī‘ism were gradually explained. For this reason, during the time of Amīr al-Mu‘minīn, Imam al-Ḥasan, and Imam al-Ḥusayn (p), many profound matters could not be narrated, and except for a handful of people, no one sought or accepted them. However, during the time of Imam al-Ṣādiq, Imam al-Riḍā, and Imam al-Hādī (p), the Shī‘ite beliefs were presented to the people at a higher level, such as the content of the **Ziyārat °Āshūrā’ and Ziyārat al-Jāmi‘a al-Kabīra**.

Considering the atmosphere described above, it should be noted that Imam al-Ṣādiq (p) spoke the aforementioned words at a time when the Shīʿites did not have the possibility to publish and expand their knowledge under the deadly conditions of usurping governments. Especially in ideological matters, they had not compiled any written work to present against their enemies or to their Shīʿa followers. The only shining writing that was rightfully considered to be the honor of Shīʿism and carried very profound truths about the beliefs and history of Shīʿism was the book of Sulaym ibn Qays.

The importance of the book becomes clearer when we look at several books compiled by the enemies of the Ahl al-Bayt (p) during that era. One example was a book full of fake and false virtues for Abū Bakr, ʿUmar, ʿUthmān, and Muʿāwiyah, which was ordered to be compiled by Muʿāwiyah himself; he commanded that it be taught to all of the people in pulpits and schools.

In such circumstances, Imam al-Ṣādiq (p) introduced “the book of Sulaym ibn Qays” as a secret of the secrets of the family of Muḥammad (p) and as the identity card and the alphabet of Shīʿism. One can realize from the words of the Imam that whoever does not accept at least the content of this book—which is nothing but wilāyah and barāʾah (guardianship and disassociation)—should seek to perfect his beliefs in order to be considered one of the true lovers of the Ahl al-Bayt (p).

The words of Imam al-Ḥasan, Imam al-Ḥusayn, Imam Zayn al-ʿĀbidīn, Imam al-Bāqir, and Imam al-Ṣādiq (p) in confirmation of the ḥadīths of Sulaym’s book

At the end of the 10th ḥadīth of Sulaym’s book, some statements are quoted from Imam al-Ḥasan, Imam al-Ḥusayn, Imam al-Sajjād, Imam al-Bāqir, and Imam al-Ṣādiq (p) as confirmation of Sulaym’s ḥadīth. The summary of their statements is as follows:

Firstly, what Sulaym has narrated is correct. **Secondly**, we have also heard it from our fathers, and **thirdly**, Sulaym has narrated it accurately and without any additions or subtractions.

The evidences of this ḥadīth are as follows:

- Ḥadīth 10 of Sulaym’s book.
- *Mukhtaṣar Ithbāt al-Rajʿah*, authored by Faḍl ibn Shādhān: the first ḥadīth.
- *al-Iʿtiqādāt* of Shaykh al-Ṣadūq: the last ḥadīth.
- *Ikhtiyār Maʿrifat al-Rijāl (Rijāl al-Kashshī)*: Vol. 1, Page 321, ḥadīth 167.

The words of Imam Zayn al-ʿĀbidīn and Imam al-Bāqir (p) in confirmation of the ḥadīths of Sulaym’s book

At the end of the will of Amīr al-Muʾminīn (p), which was narrated by Sulaym, there is a quote from Imam al-Bāqir (p), stating that he said:

”This is the will of Amīr al-Muʿminīn (p), and this is the copy of the book of Sulaym ibn Qays al-Hilālī, which he entrusted to Abān and read to him. Abān said: ’I read the book in the presence of Imam Zayn al-ʿĀbidīn (p), and the Imam said: Sulaym has spoken the truth, may God have mercy on him.’”

The evidences of this ḥadīth are as follows:

- **al-Ghayba** by Shaykh al-Ṭūsī: Page 117, *Bihār*: Vol. 42, Page 213.
- **al-Tahdhīb** by Shaykh al-Ṭūsī: Vol. 9, Page 176, Page 714.
- **al-Durr al-Naẓīm** (handwritten version), quoted from the introduction of Sulaym’s book (Najaf Press): Page 15.

This ḥadīth is the confirmation of the entirety of Sulaym’s book. What Abān has quoted from Imam Zayn al-ʿĀbidīn (p) in the beginning of the book has been quoted from Imam al-Bāqir (p) in this ḥadīth; therefore, it can be considered as the confirmation of the words of Abān and Sulaym by Imam al-Bāqir (p). Considering that this statement is at the end of ḥadīth 49 in the book, it also confirms this ḥadīth specifically.

This is what has reached us regarding the confirmation from the Imams (p) about Sulaym’s book and its ḥadīths. The mere fact that Sulaym was recognized and mentioned by our Imams with praise, and that they confirmed what he narrated, is a great honor for him.

2.2.4 The words of scholars regarding the validity of Sulaym's book

- Confirmation of Sulaym's book by scholars over fourteen centuries
- Sulaym's book as one of the "four hundred principles" (*al-Uṣūl al-Arbaʿumiyya*) of the Shīʿa
- Non-Shīʿa acknowledgment of the popularity of Sulaym's book among the Shīʿas
- Sulaym's own statements regarding his book
- The text of the scholars' words in support of Sulaym's book

Confirmation of Sulaym's book by scholars over fourteen centuries¹⁷

The honorable Shī'ā scholars from the first century until today have spoken highly of Sulaym's book and have transmitted its ḥadīths as an authentic source for the past fourteen centuries. The reason for this emphasis is the special endorsement of the Imams (p) regarding this book.

First of all, Sulaym himself presented the narrations of his book to people such as Salmān, Abū Dharr, and Miqdād, who confirmed them. After Sulaym's death, Abān ibn Abī 'Ayyāsh presented the book to Abū al-Ṭufayl and 'Umar ibn Abī Salama, who also confirmed all the ḥadīths of the book.

Attention to the narrators of Sulaym's book reveals that most of them were great Shī'ā scholars who passed on the teachings and beliefs of Shī'ism to later generations. These great scholars have preserved Sulaym's book as the first and most reliable Shī'ā source for fourteen centuries and have referred to its ḥadīths as a source and evidence in their writings. They have emphasized particularly the transmission of the book itself to future generations.

Sulaym's book as one of the four hundred principles (al-Uṣūl al-Arba'umī'a)

Shī'ā scholars authored four hundred books referred to as "principles" (*aṣl*, pl. *uṣūl*) from the time of *Amīr al-Mu'minīn* (p) to the time of Imam al-Ḥasan al-'Askarī (p).

The distinct feature of these four hundred books is that all of them were narrated directly from the infallible Imams (p) or through a single intermediary, rather than by referencing other books.

Thus, the likelihood of error, mistake, or forgetfulness in these books is reduced. Furthermore, the authors of these original books, considering their great responsibility, took the necessary care in recording and preserving the ḥadīths.

Considering these characteristics, the principles (*uṣūl*) have always held a special place among Shī'ā scholars, who have paid special attention to preserving and transmitting their

¹⁷ *al-Ghayba* by al-Nu'mānī: Page 61. *al-Dharī'a*: Vol. 2, Pages 125–128 and Page 152. *Ma'ālim al-'Ulamā'*: Page 3. *al-Rawāshih al-Samāwiyya*: Page 98.

content. Indeed, the Shīʿa "Four Books" (*al-Kutub al-Arbaʿa*) are actually a compilation and organization of the ḥadīths found within the "four hundred principles" (*al-Uṣūl al-Arbaʿumīʿa*)¹⁸.

It should now be noted that the book of Sulaym ibn Qays is considered the first *aṣl* and one of the most significant works among the "four hundred principles" (*al-Uṣūl al-Arbaʿumīʿa*); for this reason, it has been the subject of special attention by scholars and narrators alike.

Non-Shīʿa acknowledgment of the popularity of Sulaym's book among the Shīʿas

One of the characteristics of Sulaym's book is that it has been well-known among the Shīʿa from the very beginning until now, to the extent that even opponents of the Shīʿa are fully aware of it. We refer to three examples of non-Shīʿa scholars' statements regarding the popularity of the book among the Shīʿa, as opposing views in such cases are often more compelling evidence for the point.

1. **Ibn Abī al-Ḥadīd**, who passed away in the 7th century AH, says: "Sulaym's religion is well-known... and his famous book among the Shīʿa is called the Book of Sulaym¹⁹." 2. **Qāḍī al-Subkī**, who passed away in the 8th century AH, says: "The first book written for the Shīʿa is the book of Sulaym ibn Qays al-Hilālī²⁰." 3. **Mullā Ḥaydar ʿAlī Fayḍābādī** says: "The authenticity of this... book is completely accepted by Shīʿa scholars, as it is undoubtedly issued from the tongue of the 'Interpreter of Revelation' (*tarjumān al-waḥy*), because all the knowledge of the Imams (p) goes back to books like these²¹."

Sulaym's speech about his book

When Sulaym ibn Qays handed over his book to Abān ibn Abī ʿAyyāsh, he said to him: "I have some writings with me that I have heard from reliable people and have written myself. There are ḥadīths in them that I do not want to be disclosed to the people [of this time], because they would deny them and consider them strange, while they are the truth and I have received them from the people of truth, jurisprudence, truthfulness, and righteousness: from Amīr al-Muʾminīn (p), Salmān, Abū Dharr, and Miqdād..."²².

Therefore, the author has made it clear that he exercised a great deal of precision and proficiency in penning this book.

The text of the scholars' words in support of Sulaym's book

Here we mention the scholars' confirmations of the book, organized according to the dates of their demise:

¹⁸ *Maʿālim al-ʿUlamāʾ*: Page 3. *al-Rawāshiḥ al-Samāwiyya*: Page 98. *al-Dharīʿa*: Vol. 2, Pages 125–128.

¹⁹ *Sharḥ Nahj al-Balāgha*: Vol. 12, Page 216.

²⁰ *al-Dharīʿa*: Vol. 2, Page 153.

²¹ *Muntahā al-Kalām*: Vol. 3, Page 29. *Istiqṣāʾ al-Afhām*: Vol. 2, Page 350.

²² Refer to page 194 of this book.

- **‘Umar ibn Abī Salama**, one of the scholars of the first century, says: "There is no ḥadīth in this book except that I have heard it from ‘Alī (p), and from Salmān, Abū Dharr, and Miqdād²³."
- **Abū al-Ṭufayl**, one of the scholars of the first century, says: "I have heard every ḥadīth in this book from ‘Alī (p), and from Salmān, Abū Dharr, and Miqdād²⁴."
- **al-Mas‘ūdī**, one of the scholars of the fourth century, says: "The foundational belief of the Shī‘as who follow the twelve Imams was mentioned by Sulaym ibn Qays al-Hilālī in his book²⁵."
- **Ibn al-Nadīm**, one of the scholars of the fourth century, says: "The first book that appeared for the Shī‘a is the famous book of Sulaym ibn Qays²⁶."
- **Shaykh al-Najāshī**, one of the scholars of the fifth century, says: "Now we mention the names of those among our righteous predecessors who have contributed to authorship," and he then mentions Sulaym and his book among the foremost ones²⁷.
- **Shaykh al-Ṭūsī**, one of the scholars of the fifth century, says: "Sulaym ibn Qays, whose nickname is Abū Ṣādiq, has a book that has reached us through these sources...²⁸"
- **Shaykh al-Nu‘mānī**, one of the scholars of the fifth century, says: "There is no disagreement among all Shī‘a scholars and narrators that the book of Sulaym ibn Qays al-Hilālī is one of the most important books of *uṣūl* and the oldest among them... This book is one of the *uṣūl* (principles) that serves as a Shī‘a reference book, and they rely upon it²⁹"
- **Shaykh ibn Shahrāshūb**, among the scholars of the sixth century, says: "Sulaym ibn Qays al-Hilālī is a possessor of ḥadīths and has a book³⁰"
- **Sayyid Jamāl al-Dīn ibn Ṭāwūs**, one of the scholars of the seventh century, says: "There are contents in this book that truly indicate the author’s reliability and the authenticity of his book³¹"
- **‘Allāma Shaykh Muḥammad Taqī al-Majlisī**, one of the scholars of the eleventh century, says: "Shaykh al-Ṭūsī and Shaykh al-Najāshī have confirmed the authenticity of his book, quite apart from the fact that the text of the book itself indicates its authenticity." He further states: "The reliance of Shaykh al-Kulaynī and al-Ṣadūq upon Sulaym’s

²³Refer to page 198 of this book.

²⁴Refer to page 198 of this book.

²⁵Fihrist Ibn Nadim, Page 275.

²⁶Rijal Najashi, Page 6.

²⁷al-Fihrist of Shaykh al-Ṭūsī: Page 81, number 336.

²⁸Al-Ghayba an-Nu‘mani, Page 61.

²⁹Ma‘alim al-Ulama: Page 58, number 390.

³⁰Tahrir Tawusi: Page 136, number 175. Tanqih al-Maqal: Vol. 2, Page 52.

³¹Tahrir Tawusi: Page 136, number 175. Tanqih al-Maqal: Vol. 2, Page 52.

book is sufficient [evidence]. This book is available to me, and its text is evidence of its authenticity³².”

- **°Allāma Sayyid Muṣṭafā al-Tafrishī**, one of the scholars of the eleventh century, says: “Truthfulness and correctness are evident from the beginning to the end of the ḥadīths in this book³³”
- **°Allāma Shaykh al-Ḥurr al-°Āmilī**, one of the scholars of the twelfth century, says: “The trusted books from which I have quoted the ḥadīths of *Wasā’il* [al-Shī’a]—whose authors and others have testified to their authenticity, evidence has been provided for their validity, and they have reached us through a continuous chain from their authors, leaving no doubt about their attribution—[include this work].” He then mentions Sulaym’s book among these trusted sources³⁴.
- **°Allāma Sayyid Hāshim al-Baḥrānī**, one of the scholars of the twelfth century, says: “Sulaym’s book is a famous and trusted book that authors have quoted from in their own works³⁵”
- **°Allāma Shaykh Muḥammad Bāqir al-Majlisī**, one of the scholars of the twelfth century, quoted the entire content of Sulaym’s book throughout the 110 volumes of *Bihār al-Anwār*. He stated in the introduction of *Bihār*: “The book of Sulaym ibn Qays is extremely famous; the truth is that this book is among the most reliable principles (*uṣūl*).” He also noted: “It is a well-known book among the scholars of ḥadīth, which was trusted by al-Kulaynī, al-Ṣadūq, and other early scholars; its narrations are consistent with what has reached us through authentic sources in credible works³⁶.”
- **Mullā Ḥaydar °Alī al-Shirwānī**, one of the scholars of the twelfth century, says: “The authenticity of Sulaym’s book is well-known, as it has been narrated through numerous reliable chains from the trusted companions of the Imams (p) and their prominent scholars; it contains significant material regarding various aspects of religion. How could such a book remain hidden from the sight of the blessed Imams (p), or they not pay attention to it?³⁷”
- **°Allāma Mīr Ḥāmid Ḥusayn al-Hindī**, a scholar of the fourteenth century, says: “Regarding Sulaym’s book, we can say: it is the best of all Shī’a ḥadīth books.” He also states: “Most of its ḥadīths are confirmed by authentic and accepted ḥadīths³⁸”
- **°Allāma Sayyid Muḥammad Bāqir al-Khwānsārī**, one of the fourteenth-century scholars, says: “Sulaym’s book is the first authored and compiled work in Islam that

³²Rawda Al-Muttaqin: Vol 14, Page 372. Tanqih al-Maqal: Vol. 2, Page 53.

³³Naqd al-Rijal, Page 159.

³⁴wasā’il al-Shī’a, Vol. 20, Pages 36 and 42.

³⁵Ghayat Al-Maram: Page 546.

³⁶Bihar al-Anwar: Vol. 1 Page 32 and Vol 8 old print Page 198.

³⁷*Risāla fī Kayfiyyat Istīnbat al-Aḥkām min al-Āthār fī Zamān al-Ghayba* (manuscript): the end of the book.

³⁸*°Abaqāt al-Anwār*: Vol. 2, Page 61. *Luqaṭ al-°Abaqāt*: Vol. 1, Page 579.

collected ḥadīths³⁹”

- **°Allāma Muḥaddith al-Nūrī** says: ”Sulaym’s book is one of the famous principles (*uṣūl*), and our companions have many references to that book.” He also states: ”It is a famous and well-known book that has been quoted by the great scholars of ḥadīth⁴⁰”
- **Ḥājj Mullā Hāshim al-Khurāsānī** says: ”Sulaym’s book, which he handed over to Abān, is a well-known book⁴¹”
- **The great Muḥaddith, Ḥājj Shaykh °Abbās al-Qummī** says: ”Sulaym’s book is the first book that appeared among the Shī‘a and is well-known among famous ḥadīth scholars; Shaykh al-Kulaynī, al-Ṣadūq, and others have trusted it⁴²”
- **°Allāma al-Māmaqānī** says: ”Sulaym’s book is the most reliable [of works]⁴³”
- **Mīrzā Muḥammad °Alī Mudarris Khiyābānī** says: ”Sulaym’s book is a famous work and one of the ‘four hundred principles’ (*al-Uṣūl al-Arba‘umi‘a*), and it is the first book that appeared for the Shī‘a... al-Ṣadūq, al-Kulaynī, and other great scholars of ḥadīth have full confidence in it⁴⁴”
- **°Allāma Ḥājj Āghā Buzurg al-Ṭīhrānī** says: ”The Principle (*Aṣl*) of Sulaym ibn Qays is one of those foundational books written before the time of Imam al-Ṣādiq (p).” He also states: ”Sulaym’s book is one of the books of principles and is famous among both Shī‘as and non-Shī‘as⁴⁵”
- **°Allāma Sayyid Ḥasan al-Ṣadr** says: ”Sulaym authored an important and precious book, having quoted its contents from Imam °Alī (p), and from Salmān, Abū Dharr, Miqdād, °Ammār, and other great companions⁴⁶”
- **°Allāma Sayyid Aḥmad Ṣafā’ī al-Khwānsārī** says: ”Sulaym’s book is one of the greatest ancient principles; it has been scrutinized for its accuracy and was presented to the Imams (p), who confirmed the validity of the ḥadīths contained within the book⁴⁷”
- **°Allāma al-Amīnī** says: ”Sulaym’s book is a well-known and widely accepted principle (*aṣl*) that dates back to ancient times; it is trusted by both Shī‘a and non-Shī‘a commentators and historians⁴⁸”

³⁹ *Rawḍāt al-Jannāt*: Vol. 4, Page 67.

⁴⁰ *Mustadrak al-Wasā’il*: Vol. 3, Page 733. *Nafs al-Raḥmān*: Page 56.

⁴¹ *Muntakhab al-Tawārīkh*: Page 210.

⁴² *al-Kunā wa-l-Alqāb*: Vol. 3, Page 243.

⁴³ *Tanqīḥ al-Maqāl*: Vol. 2, Page 54.

⁴⁴ *Rayḥānat al-Adab*: Vol. 6, Page 369.

⁴⁵ *al-Dharī‘a*: Vol. 2, Page 152.

⁴⁶ *al-Shī‘a wa-Funūn al-Islām*: Page 68.

⁴⁷ *Kashf al-Astār*: Vol. 2, Page 130.

⁴⁸ *al-Ghadīr*: Vol. 1, Page 195.

- **°Allāma Sayyid Ṣādiq Baḥr al-°Ulūm** says: "The book's attribution to Sulaym has been proven by the great scholars, and it is highly authentic, containing sound (*ṣaḥīḥ*) and trustworthy ḥadīths⁴⁹"
- **°Allāma al-Mar°ashī al-Najafī**, from the fifteenth century, says: "Sulaym's book is one of the oldest and most accurate Shī°a works, and certain non-Shī°a scholars have also confirmed its accuracy." He further states: "Sulaym's book is a well-known, printed, and published work that is trusted by us Shī°a and most non-Shī°a scholars. The book has also been approved by the Imams (p)⁵⁰"
- **Shaykh al-Barqī** in *Rijāl*: Page 4.
- **Shaykh al-Kashshī** in *Rijāl*: Vol. 1, Page 221, H. 167.
- **Ibn Qutayba** in *al-Ma°arīf*: Page 341.
- **°Allāma al-Ḥillī** in *Khulāṣat al-Aqwāl*: Pages 83 and 192.
- **Mīr Dāmād** in *al-Ta°hqa °alā Uṣūl al-Kāfi*: Page 145.
- **Mīr Muḥammad Ashraf** in *Faḍā°il al-Sādāt*: Page 284.
- **°Allāma al-Majlisī** in *Biḥār al-Anwār*: Vol. 53, Page 122.
- **Sayyid al-Khwānsārī** in *Rawḍāt al-Jannāt*: Vol. 4, Pages 65 and 73; Vol. 7, Page 129.
- **°Allāma Sayyid Amīn al-°Āmilī** in *A°yān al-Shī°a*: Vol. 35, Page 293.
- **Muḥaqqiq Khayyābānī** in *Rayḥānat al-Adab*: Vol. 6, Page 369.
- **°Allāma al-Amīnī** in *al-Ghadīr*: Vol. 1, Pages 66 and 163; Vol. 2, Page 34.
- **Ayatollah al-Khū°ī** in *Mu°jam Rijāl al-Ḥadīth*: Vol. 9, Page 230.

⁴⁹Book of Sulaym (Najaf Press): Page 15.

⁵⁰*Iḥqāq al-Ḥaqq*: Vol. 1, Page 55; Vol. 2, Page 421.

2.2.5 Scholars' utilization of Sulaym's book as reliable evidence

- Evidence for the transmission of and reliance upon Sulaym's book by early scholars.
- Scholarly discourse regarding the trust placed by early authorities in Sulaym's book and their subsequent narration from it.
- The names of the primary narrators and scribes of Sulaym's book and its ḥadīths.

In this section, the names of all those who have narrated the entirety of Sulaym's book or specific ḥadīths from it will be identified. To support this, we provide the testimony of several eminent scholars demonstrating, firstly, that the narrations cited from Sulaym were quoted directly from his book, and secondly, that these scholars quoted from it because of their foundational trust in Sulaym's work. Furthermore, we shall present the specific evidence that substantiates these points.

Evidence for the narrating and trust of early scholars in Sulaym's book

There are several pieces of evidence that support the fact that what early scholars narrated from Sulaym in their books was indeed from his book:

First: Most early scholars extracted the ḥadīths of their books from the "four hundred principles" (*al-Uṣūl al-Arbaʿumīʿa*). It is highly improbable that they did not come across Sulaym's book, which is one of the greatest and oldest principles in the narrating of ḥadīths.

Second: Shaykh al-Nuʿmānī, who was a student of Shaykh al-Kulaynī and assisted him in compiling the book *al-Kāfī*, mentions Sulaym's book as one of the greatest and oldest Shīʿa works and one of his own trusted reference books. Therefore, it is highly improbable that this book was not common among the great *muḥaddithīn*.

Third: Several early authorities, such as Shaykh al-Nuʿmānī, Shaykh al-Mufīd, Shaykh al-Najāshī, and Shaykh al-Ṭūsī, have explicitly mentioned "Sulaym's Book" (*Kitāb Sulaym*) by name within their own works.

Fourth: The fact that what scholars have quoted from Sulaym's book is highly consistent with the content currently available in its extant editions suggests that they were indeed quoting directly from the book.

Fifth: Shaykh al-Ṭūsī, al-Najāshī, and al-Nuʿmānī, who served as the primary bibliographers of their era, cited references from Sulaym's book and included its ḥadīths in their own works. It is highly improbable that they did not quote directly from their own copies of the book.

Sixth: The documents containing Sulaym's ḥadīths found in ancient works are consistent

with one another, and many of them align perfectly with the chain provided at the beginning of Sulaym's book. This suggests that scholars quoted directly from Sulaym's book itself, rather than from isolated ḥadīths narrated through independent, individual chains. Otherwise, how could such widespread consistency be observed among these diverse documents?

Seventh: Some scholars have cited the introduction of Sulaym's book, which includes the historical account of the book's origin and transmission; this indicates that they have personally examined the book itself and quoted directly from it.

Eighth: The documents that scholars mentioned for Sulaym's ḥadīths in the third, fourth, or fifth level, or all of these levels, are consistent with the documents found at the beginning of the book. This suggests that the versions of the book available to them were consistent with the current versions.

Ninth: In certain books where the references for all their ḥadīths are mentioned, scholars have quoted a ḥadīth from Sulaym and attributed it directly to him while removing the intermediate reference. This suggests that they have quoted directly from his book.

There is additional evidence that can be utilized as follows:

Sulaym's book was transmitted in its entirety directly from his own hand to the *muḥaddithīn*; he was not among those who narrated ḥadīths to people in public gatherings. Therefore, what is quoted from him is quoted directly from his book. The consistency of the documents in the ḥadīths transmitted by Sulaym across different books—coupled with their correspondence to the document found at the beginning of Sulaym's book and the presence of most of these narrated ḥadīths within the book itself—proves that copies of Sulaym's book were in their possession. Consequently, they included the same document from the first edition as the source document for Sulaym's ḥadīths in their own works.

The views of scholars regarding the reliability of Sulaym's book and their reliance on narrations from it

Taking into account the aforementioned evidence, we quote the testimony of a number of great scholars who confirm that what the early scholars quoted from Sulaym was from his book and served as a testament to their trust in him.

1. **ʿAllāmah Majlisī** says: "The trust placed by Shaykh Kulaynī and Ṣadūq in Sulaym's book suffices for us." He also says: "Shaykh Ṣadūq and Kulaynī have both attested to the authenticity of Sulaym's book."⁵¹

2. **ʿAllāmah Majlisī** says: "Sulaym's book has been trusted by Kulaynī, Ṣadūq, and others."⁵²

3. **ʿAllāmah Waḥīd Bihbahānī** says: "The narrations from Sulaym's book included in the works *al-Khiṣāl* and *al-Kāfī* are supported by multiple, accurate, and authentic references. These two books cite Sulaym's book and provide evidence for it.... While this point can be

⁵¹Tanqīḥ al-Maqāl: Vol. 2, Page 53. Rawḍat al-Muttaqīn: Vol. 14, Page 372. Hilālī, Sulaym ibn Qays—Anṣārī Zanjānī Khoʿīnī, Ismāʿīl, Asrār Āl Muḥammad (p) / Translation of the book of Sulaym ibn Qays al-Hilālī, 1 volume, Al-Hadi Publishing - Iran; Qom, printed: first, 1416 A.H. Asrār Āl Muḥammad (p) / translation of Sulaym's book: p. 74.

⁵²Bihār al-Anwār: (Old) Vol. 8, Page 198.

inferred from the narrations of Kashshī, Najāshī, and Shaykh [al-Ṭūsī], especially from the *al-Kāfi* narrations, it is worth stating explicitly that the authenticity of Sulaym’s book can be understood.⁵³”

4. Muḥaqqiq Khwānsārī has quoted from some great scholars as follows: “Shaykh Kulaynī aimed to include the most correct and lucid hadiths at the start of each chapter, and we can observe that he has used Sulaym’s hadiths in the first chapter of all cases. This is the reason that Sulaym’s book was trusted by him.⁵⁴”

5. Muḥaddith Qummī says: “Shaykh Kulaynī and Ṣadūq and others have trusted Sulaym’s book since old times.⁵⁵”

6. Muwarrikh Khiyābānī says: “Shaykh Ṣadūq and Kulaynī and other great Muḥaddithīn have complete trust in Sulaym’s book.⁵⁶”

7. Ḥājj Āghā Buzurg Tehrānī says: “Numerous early Companions have cited Sulaym’s book in their own works with multiple sources, many of which trace back to Abān.⁵⁷”

8. Sayyid Ṣafāʾī Khwānsārī says: “Tabarsī quoted from Sulaym’s book in his work *al-Iḥtijāj*, and yet he stated at the beginning of *al-Iḥtijāj* that he omitted references due to the clarity and popularity of the narrations, deeming it unnecessary to mention the source. Additionally, Kulaynī, who was highly respected and renowned for his accuracy in hadith, also narrated the hadiths of Sulaym.⁵⁸”

9. One indication of the scholars’ trust in Sulaym’s book is that some notable jurists have referenced Sulaym’s hadiths in their fatwas (legal rulings). Considering the extreme care and caution exercised by the scholars in the matter of fatwa, their reliance on Sulaym’s book speaks volumes about its reliability.

The names of the narrators and writers of Sulaym’s book and its hadiths

In this section, we present a list of narrators and authors who have transmitted some or all of the hadiths of Sulaym’s book, either directly or through intermediaries, or who have claimed to possess a copy of the book. For the sake of brevity, the titles and sources of the books are not mentioned in this translation; interested readers may refer to the original Arabic text.

Furthermore, readers can refer to the citations listed at the end of each hadith to learn the sources and locations of the books referenced in this section. The names of the scholars are listed in order of their date of death; the titles and words of praise used to describe them are taken from the works of prominent scholars of the Science of Rijal (*ʿilm al-rijāl*), such as Shaykh Ṭūsī and Najāshī. These titles provide insight into the level of knowledge and social status of each narrator and their proximity to the Imams (p).

⁵³ al-Taʿlīqah ʿalā Minhāj al-Maqāl: Page 171. Tanqīḥ al-Maqāl: Vol. 2, Page 54. Rawḍāt al-Jannāt: Vol. 4, Page 70.

⁵⁴ Rawḍāt al-Jannāt: Vol. 4, Page 68. This likely refers to certain prominent scholars, such as Shaykh Bahāʾī or Mīr Dāmād.

⁵⁵ al-Kunā wa-al-alqāb: Vol. 3, Page 243.

⁵⁶ Rayḥānat al-adab: Vol. 6, Page 369.

⁵⁷ al-Dharīʿah: Vol. 2, Page 154.

⁵⁸ Kashf al-Astār: Vol. 2, Page 130.

Their trustworthiness and transmission of Sulaym's book testify to its elevated status as a reliable religious source.

Listed below are the names of over 130 notable Shī'ī and non-Shī'ī individuals who have narrated the ḥadīths found in Sulaym's book:

1. **Umar ibn Udhaynah**, a great Shī'ī scholar from Baṣrah who passed away in 168 A.H., was among the companions of **Imam Ṣādiq** and **Imam Kāẓim** (p) and authored a book.

2. The trusted **Shaykh Ibrāhīm ibn Umar al-Yamānī**, who was one of the companions of **Imam Bāqir** and **Imam Ṣādiq** (p), authored several books on *uṣūl* which are held in high regard.

3. **Ḥāfiẓ Abū Urwah Ma'amar ibn Rāshid al-Baṣrī**, who passed away in 152 A.H., was among the non-Shī'ī scholars and was considered a trusted one.

4. **Naṣr ibn Muzāḥim al-Minqarī al-Kūfī**, a renowned historian who was one of the companions of **Imam Bāqir** (p) and authored several books.

5. The reliable **Shaykh Abū Khālīd al-Kābulī**, who was one of the companions of **Imam Sajjād**, **Imam Bāqir**, and **Imam Ṣādiq** (p).

6. The reliable **Shaykh Abd Allāh ibn Muskān**, one of the companions of **Imam Bāqir**, **Imam Ṣādiq**, and **Imam Kāẓim** (p), who authored several books.

7. The reliable **Shaykh Abū Muḥammad Abd Allāh ibn al-Mughīrah al-Bajalī**, one of the companions of **Imam Kāẓim** (p), who authored thirty books.

8. The reliable **Shaykh Mufaḍḍal ibn Umar al-Ju'fī**, who was one of the companions of **Imam Ṣādiq** and **Imam Kāẓim** (p).

9. The reliable **Shaykh Muḥammad ibn Ismā'īl al-Za'farānī**, who was one of the companions of **Imam Ṣādiq** (p).

10. The reliable **Shaykh Ḥammād ibn 'Īsā**, who passed away in 209 A.H., was one of the companions of **Imam Ṣādiq**, **Imam Kāẓim**, **Imam Riḍā**, and **Imam Jawād** (p) and authored numerous books.

11. The great **Muḥaddith Abd al-Razzāq ibn Hammām al-Ṣan'ānī**, who passed away in 211 A.H., was one of the companions of **Imam Ṣādiq** (p) and authored many books. He is considered one of the great **Muḥaddithīn** among the non-Shī'ī, and the book *al-Muṣannaf* is of his authorship.

12. The honorable **Shaykh Muḥammad ibn Abī Umayr al-Azdī al-Baghdādī**, who passed away in 217 A.H., was one of the companions of **Imam Kāẓim**, **Imam Riḍā**, and **Imam Jawād** (p). He is one of the prominent Shī'ī scholars, respected by both Shī'ī and non-Shī'ī, and authored 94 books.

13. The trusted **Shaykh Muḥammad ibn Ismā'īl ibn Bazī'**, who was one of the companions of **Imam Kāẓim**, **Imam Riḍā**, and **Imam Jawād** (p), and authored several books.

14. The reliable **Muḥaddith Ḥusayn ibn Sa'īd al-Ahwāzī**, who was one of the companions of **Imam Riḍā**, **Imam Jawād**, and **Imam Hādī** (p), and authored 30 books.

15. The honorable **Shaykh Alī ibn Mahziyār al-Ahwāzī**, who was one of the companions of **Imam Riḍā**, **Imam Jawād**, and **Imam Hādī** (p), and authored 33 books.

16. The trusted **Shaykh ʿAbbās ibn Maʿrūf**, who was one of the companions of **Imam Riḍā** and **Imam Hādī** (p).

17. **Shaykh and great Muḥaddith Muḥammad ibn ʿĪsā**, who was one of the companions of **Imam Riḍā** (p).

18. The trusted **Shaykh ʿAbd al-Raḥmān ibn Abī Najrān al-Tamīmī**, who was one of the companions of **Imam Riḍā** (p) and authored many books.

19. The trusted **Shaykh Ḥasan ibn ʿAlī ibn Faḍḍāl al-Taymulī al-Kūfī**, who was one of the companions of **Imam Riḍā** (p).

20. The trusted **Shaykh Yaʿqūb ibn Yazīd al-Sulamī**, one of the companions of **Imam Riḍā**, **Imam Jawād**, and **Imam Hādī** (p), who was the author of several books.

21. **Shaykh and trusted jurist Aḥmad ibn Muḥammad ibn ʿĪsā**, who was one of the companions of **Imam Riḍā**, **Imam Jawād**, and **Imam Hādī** (p), and authored several books. Due to his extreme caution and accuracy in narrating ḥadīths, he expelled those from Qom who were narrating from weak narrators.

22. **Great Muḥaddith Ibrāhīm ibn Hāshim al-Qummī**, one of the companions of **Imam Riḍā** (p), who authored several books.

23. The prominent theologian, scholar, and **Muḥaddith Faḍl ibn Shādhān al-Nayshābūrī**, who passed away in 260 A.H., was one of the companions of **Imam Hādī** and **Imam ʿAskarī** (p) and authored 180 books.

24. The trusted **Shaykh ʿAlī ibn Ḥasan ibn Faḍḍāl**, who was one of the companions of **Imam Hādī** and **Imam ʿAskarī** (p), was non-Shīʿī and authored 30 books.

25. **Shaykh Ḥasan ibn Mūsā al-Khashshāb**, who was one of the companions of **Imam ʿAskarī** (p), was one of the great Shīʿī scholars and authored several books.

26. The great and trusted **Shaykh Muḥammad ibn Ḥusayn ibn Abī l-Khaṭṭāb**, who passed away in 262 A.H., was one of the companions of **Imam Jawād**, **Imam Hādī**, and **Imam ʿAskarī** (p) and authored several books.

27. The reliable **Shaykh Muḥaddith Aḥmad ibn Muḥammad ibn Khālīd al-Barqī**, who passed away in 274 A.H., was one of the companions of **Imam Riḍā**, **Imam Jawād**, and **Imam Hādī** (p) and authored approximately 100 books.

28. **Shaykh Muḥaddith and historian Ibrāhīm ibn Muḥammad al-Thaqafī**, who passed away in 283 A.H.

29. The trusted **Shaykh Muḥaddith Ḥusayn ibn Ḥakam al-Ḥibarī**, who passed away in 286 A.H.

30. **Shaykh ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī**, who was alive in the year 300 A.H. and was one of the companions of **Imam Hādī** and **Imam ʿAskarī** (p); he authored many works and dedicated significant effort to the collection of books.

31. The trusted **Shaykh Sulaymān ibn Samāʿah al-Ḍabbī al-Kūfī**.

32. **Shaykh and Shīʿī jurist Saʿd ibn ʿAbd Allāh al-Ashʿarī al-Qummī**, who passed away in 299 A.H., was one of the companions of **Imam Ḥasan al-ʿAskarī** (p). He authored many works and dedicated significant effort to the collection of books.

33. **Shīʿī jurist Shaykh Muḥammad ibn Masʿūd al-ʿAyyāshī al-Samarqandī**, who

authored more than 200 books.

34. **Sayyid of Muḥaddithīn Muḥammad ibn Ḥasan al-Ṣaffār**, who passed away in 300 A.H., was one of the companions of **Imam Ḥasan al-ʿAskarī** (p) and authored several books.

35. The great **Muḥaddith Furāt ibn Ibrāhīm al-Kūfī**, who passed away in 307 A.H.

36. The reliable **Muḥaddith ʿAlī ibn Ibrāhīm ibn Hāshim al-Qummī**, who was alive in 307 A.H. and authored several books.

37. The reliable and great **Muḥaddith Muḥammad ibn ʿAbbās ibn Māhyār**, who was alive in the year 328 A.H. and authored many books.

38. The leader of **Muḥaddithīn**, **Thiqat al-Islām Muḥammad ibn Yaʿqūb al-Kulaynī al-Rāzī**, who passed away in 329 A.H.; he was the author of the book *al-Kāfi* and the leader of the Shīʿī scholars in his time.

39. **Shaykh and reliable jurist of Qom**, **ʿAlī ibn Ḥusayn ibn Bābawayh**, who passed away in 329 A.H.; he was the father of **Shaykh al-Ṣadūq** and authored several books.

40. **Shaykh of Baṣrah ʿAbd al-ʿAzīz ibn Yaḥyā al-Jalūdī**, who passed away in 330 A.H. and authored several books.

41. The trusted **Shaykh Muḥaffar ibn Jaʿfar al-ʿAlawī al-Samarqandī**.

42. The Shīʿī **Shaykh Muḥammad ibn Hammām ibn Suhayl**, who passed away in 332 A.H.; he was one of the most accurate narrators and authored several works.

43. **Ḥāfiẓ Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿUqdah**, who passed away in 333 A.H.; he was of the Zaydī school and authored many books.

44. The great theologian **Muḥammad ibn Jarīr al-Ṭabarī al-Āmulī**, a Shīʿī scholar of the fourth century who authored several books.

45. **Shaykh, Muḥaddith, and jurist Muḥammad ibn ʿAlī Mājilawayh al-Qummī**, who was one of the teachers of **Shaykh al-Ṣadūq**.

46. **Shaykh and jurist of Qom**, **Muḥammad ibn Ḥasan ibn Walīd**, who was alive in 343 A.H. and was one of the teachers of **Shaykh al-Ṣadūq**. He specialized in jurisprudence and religious studies and authored some books.

47. The reliable Shīʿī **Shaykh Muḥammad ibn Yaḥyā al-ʿAṭṭār al-Ashʿarī al-Qummī**, who was one of the teachers of **al-Kulaynī** and **al-Ṣadūq**, and authored several books.

48. The reliable **Muḥaddith Muḥammad ibn Mūsā ibn al-Mutawakkil**, from whom **al-Ṣadūq** narrated many ḥadīths.

49. The famous historian **ʿAlī ibn al-Ḥusayn al-Masʿūdī**, who passed away on 346, and authored many books.

50. **Shaykh ʿAlī ibn Muḥammad ibn Zubayr al-Qurashī al-Kūfī**, who passed away on 348.

51. **Ḥāfiẓ Muḥaddith Aḥmad ibn Mūsā ibn Mardawayh al-Iṣfahānī**, who passed away on 352, and was among non-Shīʿī.

52. **Ḥāfiẓ Abū Bakr Muḥammad ibn Aḥmad al-Jarjarāʾī**, who passed away on 378.

53. **Shaykh of Muḥaddithīn Muḥammad ibn ʿAlī ibn Bābawayh, Shaykh al-Ṣadūq**, who passed away on 381, and authored many books.
54. **Shaykh Muḥaddith Ḥasan ibn ʿAlī ibn Shuʿbah al-Ḥarrānī**, the owner of *Tuḥaf al-ʿUqūl*, who was one of the scholars of the fourth century.
55. The reliable jurist **ʿAlī ibn Muḥammad al-Khazzāz al-Qummī**, one of the scholars of the fourth century, who was a distinguished scholar and a famous **Muḥaddith**.
56. The reliable **Muḥaddith Hārūn ibn Mūsā al-Tallaʿukbarī**, who passed away on 385, and narrated all the books of principles and authored books of Shīʿī.
57. **Shaykh, Muḥaddith, and jurist Muḥammad ibn Aḥmad ibn Shādhān al-Qummī**, who was one of the scholars of the 4th century.
58. **Shaykh al-Ḥusayn ibn Bisṭām ibn Sābūr al-Zayyāt al-Naysābūrī**, who passed away in 401.
59. **Shaykh Abū ʿAttāb ʿAbdallāh ibn Bisṭām al-Naysābūrī**, the brother of **Shaykh al-Ḥusayn**; both of them were jointly the authors of the book (*Ṭibb al-Nabī wa-al-Aʿimmah* (p)).
60. The great **muḥaddith Shaykh al-Ḥusayn ibn ʿUbaydallāh al-Ghaḍāʾirī**, who passed away in 411 and authored many books.
61. The tongue of the Shīʿa, **Shaykh al-Mufīd Muḥammad ibn Muḥammad ibn al-Nuʿmān al-Baghdādī**, who passed away in 413, was a *Shaykh al-Ijāza* and authored more than 200 books.
62. The great theologian **al-Sayyid al-Murtaḍā ʿAlī ibn al-Ḥusayn al-Mūsawī**, who passed away in 436 and authored many books.
63. **Shaykh al-Muḥaddith ʿAlī ibn Aḥmad al-Qummī**, known as **Ibn Abī Jayd**, who was one of the scholars of the fifth century and was one of the *Shaykh al-Ijāza*.
64. **Shaykh Aḥmad ibn ʿAbd al-Wāḥid**, known as **Ibn ʿAbdūn**, who was one of the *Shaykh al-Ijāza*.
65. The trusted **Shaykh Jaʿfar ibn Muḥammad al-Dūryastī**, who was one of the students of **Shaykh al-Mufīd** and **al-Sayyid al-Murtaḍā**.
66. The great **ʿAllāma** and famous jurist **Abū al-Faṭḥ Muḥammad ibn ʿAlī al-Karājukī**, who passed away in 449 and was one of the students of **al-Sayyid al-Murtaḍā**.
67. The reliable Rijālī, **Shaykh Abū al-ʿAbbās al-Najāshī**, who passed away in 450 and was one of the pillars of the science of *Rijāl*, and authored several books.
68. The great **muḥaddith Shaykh Abū al-Mufaḍḍal al-Shaybānī**, who authored several books.
69. **Shaykh al-Ṭāʾifa Abū Jaʿfar Muḥammad ibn al-Ḥasan al-Ṭūsī**, who passed away in 460, was the founder of the *Najaf Seminary* and the owner of a huge library in Baghdad, and authored many books.
70. **ʿAllāma al-Muḥaddith Shaykh Abū ʿAbdallāh al-Nuʿmānī**, who passed away in 426 and was one of the great Shīʿa authors.
71. **Shaykh al-Ḥusayn ibn ʿAbd al-Wahhāb**, who was the author of the book *ʿUyūn al-Muʿjizāt*.

72. Scholar and researcher **Shaykh Abū al-Ṣalāḥ al-Ḥalabī**, who was a student of **al-Sayyid al-Murtaḍā** and **Shaykh al-Ṭūsī** and authored several books.

73. The judge and **muḥaddith Abū al-Qāsim al-Naysābūrī**, known as **Ḥākim al-Ḥaskānī**, who passed away in 483 and authored several books.

74. The great **muḥaddith Shaykh Abū ʿAlī**, the son of **Shaykh al-Ṭūsī**, known as the *second Muḥīd*, who passed away in 515 and authored several books.

75. The righteous **faqīh Shaykh Abū ʿAbdallāh ibn Shahriyār**, the treasurer of the shrine of **Amīr al-Muʾminīn** (p), who was alive in 516.

76. The great scholar **Shaykh Abū al-Ḥasan al-ʿArīḍī**, who was one of the scholars of the 6th century.

77. The great jurist **Shaykh Abū ʿAbdallāh ibn Kamāl**, who passed away in 597 and was the author of several books.

78. The great scholar **Shaykh Abū ʿAbdallāh al-Miqdādī**.

79. The great **muḥaddith Shaykh Ibn Shahrāshūb al-Māzandarānī**, the father of the author of *al-Manāqib*, who was one of the scholars of the 6th century.

80. The trustee of Islam **Shaykh al-Ṭabarsī**, who passed away in 548 and authored several books.

81. **al-Khaṭīb al-Khwārizmī**, who passed away in 568 and authored several books.

82. **Shaykh al-Muḥaddith al-Ḥusayn ibn Abī Ṭāhir al-Jawānī**, who was one of the scholars of the 6th century and authored several books.

83. **Shaykh al-Faqīh Jamāl al-Dīn al-Sūrawī**, one of the scholars of the 6th century, who authored several books.

84. The scholar and **faqīh, Abū al-Baqāʾ Hibatallāh ibn Namā al-Ḥillī**, who was one of the great scholars of the 6th century.

85. The great **muḥaddith Abū Manṣūr al-Ṭabarsī**, who passed away in 620 and was one of the teachers of **Ibn Shahrāshūb**.

86. The trusted ḥāfiẓ, **ʿAllāma Shaykh Abū ʿAbdallāh ibn Shahrāshūb**, who passed away in 588; he was an expert in *Rijāl* and *Ḥadīth* and authored several books.

87. The trusted **shaykh and jurist Sadīd al-Dīn Shādān ibn Jabrāʾīl al-Qummī**, who passed away in 660 and authored several books.

88. The great scholar **al-Sayyid Raḍī al-Dīn ʿAlī ibn Ṭāwūs al-Ḥillī**, who passed away in 664; he was one of the great Shīʿa scholars and authored many books.

89. The great scholar **Muḥammad ibn al-Ḥusayn al-Raḍī**, one of the scholars of the 7th century, who was the author of the book *Nuzhat al-Kirām*.

90. The great **muḥaddith al-Sayyid Shams al-Dīn Fikhār ibn Maʿadd al-Mūsawī al-Ḥāʾirī**.

91. The great jurist **Shaykh Jamāl al-Dīn Yūsuf al-Shāmī**, who passed away in 676 and was the author of the book *al-Durr al-Naẓīm*.

92. The great **faqīh Shaykh Najm al-Dīn**, known as *al-Muḥaqqiq al-Ḥillī*, who passed away in 676 and authored many books.

94. The great scholar **Shaykh Raḍī al-Dīn ʿAlī ibn Yūsuf ibn al-Muṭahhar al-Ḥillī**,

the author of the book *al-ʿAdad al-Qawīyya*, who was the brother of ʿAllāma al-Ḥillī.

95. **Shaykh Abū Ishāq al-Ḥammuwayī**, who passed away in 722, was one of the narrators and the author of the book *Farāʿid al-Simṭayn*.

96. The great scholar **Jamāl al-Dīn Abū Manṣūr al-Ḥasan ibn Yūsuf ibn al-Muṭahhar ʿAllāma al-Ḥillī**, who passed away in 726 and authored many books.

97. The scholar and **muḥaddith Abū Muḥammad Daylamī**, one of the 8th-century scholars, who was the author of the book *Irshād al-qulūb*.

98. **Muḥaddith Ḥāfiẓ ʿAlī ibn Shihāb Hamadānī**, who passed away in 786, and was the author of the book *al-Mawaddah al-qurbā*.

99. *Faqīh*, **Shaykh Ḥāfiẓ Rajab Bursī**, who passed away in 773, who was the author of the book *Mashāriq anwār al-yaqīn*.

100. ʿ**Allāmah Faqīh Shaykh ʿIzz al-Dīn Ḥasan ibn Sulaymān al-Ḥillī**, who was alive in 803 and authored several books.

101. The great ʿ**Allāmah Shaykh Nūr al-Dīn Bayāḍī**, who passed away in 877, and authored several books.

102. The great **muḥaddith Sharaf al-Dīn Astarābādī**, who passed away in 940, and was the author of the book *Taʾwīl al-āyāt al-ẓāhirah*.

103. The great **Shaykh ʿAlam ibn Sayf al-Najafī**, who was alive in 937 and was the author of the book *Kanz jāmiʿ al-fawāʿid*.

104. The scholar and *faqīh*, **Shaykh Ibrāhīm al-Qaṭifī al-Baḥrānī**, who was alive in 927 and was the author of the book *Taʿyīn al-firqaḥ al-nājiyah*.

105. The scholar **Faḍl al-Dīn al-Ḥamuwī al-Khurāsānī**, who passed away around 950, and was the author of the book *Minhāj al-fāḍilīn*.

106. The great scholar **Shaykh Aḥmad ibn Muḥammad al-Muqaddas al-Ardabīlī**, who passed away in 993 and authored many books.

107. The great researcher **Shaykh Jamāl al-Dīn al-Ḥasan ibn al-Shahīd al-Thānī**, who passed away in 1011 and was well-versed in *fiqh*, *rijāl*, and *ḥadīth*, and authored several books.

108. The knowledgeable scholar **Sayyid Qāḍī Nūr Allāh Shūshtarī**, martyred in 1019, who was the author of many books, including the book *Iḥqāq al-ḥaqq*.

109. ʿ**Allāmah Shaykh al-Bahāʾī**, who passed away in 1030 and was the author of many books.

110. The **muḥaddith, ʿAllāmah Shaykh Muḥammad Taqī Majlisī**, father of ʿ**Allāmah Majlisī**, who passed away in 1070 and was the author of several books.

111. The *rijālī* ʿ**Allāmah Sayyid Muṣṭafā al-Tafrishī**, who was alive in 1015 and was the author of the book *Naqd al-rijāl*.

112. The great scholar **Sayyid Muḥammad Mīr Lawḥī Sabzawārī**, deceased after 1038, who was the author of the book *Kifāyat al-muhtadī fī maʿrifat al-Mahdī (p)*.

113. The knowledgeable researcher **Shaykh Muḥammad ʿAlī Astarābādī**, who passed away in 1094 and was the author of the book *Minhāj al-maqāl*.

114. ʿ**Allāmah muḥaddith Shaykh al-Ḥurr al-ʿĀmilī**, who passed away in 1104, was

the author of the book *Wasā'il al-shī'ah* and authored many books.

115. **°Allāmah muḥaddith Sayyid Hāshim al-Baḥrānī**, who passed away in 1107 and authored many books.

116. The head of the **muḥaddithīn**, **°Allāmah Majlisī**, who passed away in 1111, was the author of the book *Biḥār al-anwār* and authored many books.

117. **°Allāmah muḥaddith Sayyid Ni°mat Allāh al-Jazā°irī**, who passed away in 1112 and authored many books.

118. **°Allāmah muḥaddith Shaykh °Abd °Alī al-Ḥuwayzī**, who passed away in 1112 and authored many books.

119. The scholar and researcher **Shaykh Bahā° al-Dīn ibn Tāj al-Dīn**, known as **Fāḍil-i Hindī**, who passed away in 1135 and was the author of the book *Kashf al-lithām*.

120. The knowledgeable **muḥaddith Shaykh Yūsuf al-Baḥrānī**, who passed away in 1186 and was the author of the book *al-Durar al-Najafīyyah*.

121. The knowledgeable scholar **Shaykh °Abd Allāh al-Baḥrānī**, who was the author of the book *°Awālīm al-°ulūm*.

122. The scholar **Mīr Muḥammad Ashraf al-°Āmilī**, deceased in 1145, who was the author of the book *Faḍā'il al-sādāt*.

123. The scholar and researcher **Shaykh Abū °Alī al-Ḥā°irī**, who passed away in 1216 and was the author of the book *Muntahā al-maqāl*.

124. The researcher **°Allāmah Shaykh °Abd al-Nabī Nīshābūrī**, who passed away in 1232 and authored many books.

125. The researcher **°Allāmah Shaykh Aḥmad Narāqī Kāshānī**, who passed away in 1244 and authored several books.

126. The researcher **°Allāmah Shaykh Murtaḍā al-Anṣārī**, who passed away in 1281, and was the author of *al-Rasā'il* and *al-Makāsib*.

127. The scholar and researcher **Sayyid Ismā°il Nūrī Ṭabarsī**, who was the author of the book *Kifāyat al-muwaḥḥidīn*.

128. **Ḥāfiẓ Sulaymān ibn Ibrāhīm Qundūzī Balkhī**, who passed away in 1294 and was the author of the book *Yanābī° al-mawaddah*.

129. **°Allāmah Sayyid Mahdī Qazwīnī Najafī**, who passed away in 1300 and was the author of the book *al-°awārīm al-māḍīyah*.

130. **°Allāmah Mīr Ḥāmid Ḥusayn al-Hindī**, who passed away in 1306, was the author of *°Abaqāt al-anwār* and authored many works.

131. The *muḥaddith* and scholar **Sayyid I°jāz Ḥusayn al-Kintūrī**, the brother of **Mīr Ḥāmid Ḥusayn**, who was the author of the book *Kashf al-ḥujub wa-al-astār*.

132. The great scholar **Sayyid Muḥammad Bāqir Khwānsārī**, who passed away in 1313 and was the author of the book *Rawḍāt al-jannāt*.

133. **°Allāmah muḥaddith Shaykh Ḥusayn Nūrī Ṭabarsī**, who passed away in 1320, was the author of the book *Mustadrak al-wasā'il* and many other works.

134. **°Allāmah muḥaqqiq Shaykh °Abd Allāh Māmaqānī**, who passed away in 1353, was the author of the book *Tanqīḥ al-maqāl* and other works.

135. The great researcher °Allāmah Shaykh °Abd al-Ḥusayn al-Amīnī al-Najafī, who passed away in 1390, was the author of the book *al-Ghadīr* and other books.

Based on what has been mentioned, it is evident that Shīʿah scholars and generations have focused on this book for over fourteen centuries. They have diligently strived to preserve and transmit it to subsequent generations.

Prominent scholars of the present era, such as *muḥaddith* Nūrī, Shaykh Āghā Buzurg Tehrānī, °Allāmah al-Amīnī, °Allāmah Sayyid Ṣādiq Baḥr al-°Ulūm, and °Allāmah Shaykh Shīr Muḥammad Hamadānī, have given special attention to Sulaym’s book. In the second half of the 14th century, the book was published for the first time, and it has been published in various forms for over fifty years.

Additionally, it has been translated and published in Persian and Urdu, as will be elaborated in the tenth section.

2.2.6 Sulaym's book in the view of non-Shī'ah

- Free thinking in examining history
- Quotes by non-Shī'ah narrators about Sulaym
- Scholars' words about the validity of Sulaym's book among Shī'ites and non-Shī'ites
- Ḥasan al-Baṣrī's confession regarding Sulaym's book

Free thinking in examining history

Sulaym's book presents the correct history of Islam with concrete evidence from the words of eyewitnesses. In other words, it sheds light on the sensitive parts of Muslim history that caused division and disagreement, while also revealing the saved sect.

For non-fanatical Muslims, it is their responsibility to study all historical and *ḥadīth* books of Islam, rather than relying solely on the writings of their fellow religionists. By putting aside preconceived notions, they may discover untold truths and gain guidance, preparing themselves for the afterlife with confidence.

It is imperative to recognize that history is the account of real events and occurrences that exist beyond the confines of our minds. Therefore, we must focus solely on the truthfulness and accuracy of the historian, while disregarding any bias.

Therefore, it is essential for opponents of the Shī'ah of the twelve Imams to adopt a similar approach and give careful consideration to the narratives presented by the Shī'ah, supported by credible and authentic sources. They should study these accounts without any bias or preconceptions, in a similar way to Shī'ite scholars who have examined the works of their opponents from various religious perspectives and presented the truth by utilizing them.

Thus, the book of Sulaym ibn Qays al-Hilālī, with its rich history spanning 1,400 years, has become a significant reference for Muslim scholars engaged in Islamic research. Even today, it continues to hold a special place among historical documents.

Quotes by non-Shī'ah narrators about Sulaym

Some non-Shī'ah scholars have narrated Sulaym's book and its *ḥadīths*. Even one of the chains of Sulaym's book is entirely from the *ḥadīth* narrators of non-Shī'ah scholars, which is available at the beginning of Version B of the manuscripts of the book, and now there are more than ten handwritten versions available with a similar chain. The text of this document is as follows:

"Muḥammad ibn Ṣubayḥ ibn Rajā' in Damascus in the year 334 AH, from 'Ismah ibn

Abī ʿIṣmah al-Bukhārī, from Aḥmad ibn Mundhir Ṣanʿānī in Sana'a, from ʿAbd al-Razzāq ibn Hammām, from Maʿmar ibn Rāshid from Abān ibn Abī ʿAyyāsh, from Sulaym ibn Qays al-Hilālī⁵⁹”.

In this document, ʿAbd al-Razzāq ibn Hammām is regarded as one of the most prominent non-Shīʿah narrators, who passed away in 211. Many scholars of *ḥadīth* were his disciples, and his famous work, *al-Muṣannaḥ*, comprising eleven volumes, is widely available as a popular non-Shīʿah document. Maʿmar ibn Rāshid, who passed away in 152, is another well-known non-Shīʿah *muḥaddith*, trusted by scholars of *ʿilm al-rijāl*, historians, and their *muḥaddithīn*⁶⁰.

Additionally, there are other non-Shīʿah *muḥaddithīn*, such as Ibn Mardawayh, Ḥākim al-Ḥaskānī, Khaṭīb al-Khwārizmī, al-Ḥamuwī al-Khurāsānī, ibn Shihāb Hamadānī, and al-Qundūzī, who have also narrated the *ḥadīths* of Sulaym. Ibn ʿUqdah and ibn Faḍḍāl, who belong to the Faṭḥiyyah, have also narrated the *ḥadīths* of Sulaym.

On the other hand, several scholars who are trusted by both Shīʿites and non-Shīʿites have narrated the entire book of Sulaym or its *ḥadīths*. Notable among them are Abū al-Ṭufayl, ʿUmar ibn Abī Salamah, Ibrāhīm ibn ʿUmar al-Yamānī, Naṣr ibn Muzāḥim, Ḥusayn ibn Ḥakam al-Ḥibarī, ibn Abī ʿUmayr, ibn al-Nadīm, Ibrāhīm ibn Muḥammad al-Thaqafī, Shaykh al-Mufīd, the historian al-Masʿūdī, and ibn Shādhān⁶¹.

Scholars' words about the validity of Sulaym's book among Shīʿites and non-Shīʿites

Here are the statements of five experts in history and bibliography regarding the consensus of the Shīʿites and non-Shīʿites on the validity of Sulaym's book:

ʿAllāmah Sayyid Sharaf al-Dīn says: "Sulaym has a book about the Imamate that Shīʿah and non-Shīʿah narrate from it⁶²."

Ḥājj Āghā Buzurg Tehrānī says: "Sulaym's book is one of the famous books of reference and principles among the Shīʿites and non-Shīʿites⁶³."

ʿAllāmah al-Amīnī says: "Sulaym is the individual referred to by both Shīʿites and non-Shīʿites⁶⁴." He also says: "Sulaym's book is one of the famous and commonly accepted principles from ancient times, trusted by Shīʿah commentators, non-Shīʿites, and historians. For this reason, many renowned scholars of non-Shīʿah origin, such as al-Ḥaskānī, have referenced and quoted from it⁶⁵."

ʿAllāmah Marʿashī Najafī says: "Sulaym's book is famous and is trusted by us and most of the non-Shīʿites⁶⁶."

⁵⁹Refer to page 140 of this book.

⁶⁰Rijāl al-Najāshī: page 268; Rijāl al-Ṭūsī: pages 267 and 315; Tanqīḥ al-maqāl: vol. 2, page 150 and vol. 3, page 234; al-Ghadīr: vol. 1, page 75; Jāmiʿ al-ruwāt: vol. 2, page 253; Istiqṣāʾ al-afḥām: vol. 1, page 743; al-Dharīʿah: vol. 4, page 250.

⁶¹The names of these narrators from Sulaym were mentioned in detail in the previous section.

⁶²Muʿallifū al-Shīʿah fī ṣadr al-Islām: page 16

⁶³al-Dharīʿah: vol. 2, page 153.

⁶⁴al-Ghadīr: vol. 1, page 66.

⁶⁵al-Ghadīr: vol. 2, page 34.

⁶⁶Iḥqāq al-ḥaqq: vol. 1, page 55; vol. 2, page 421.

‘Allāmah Muwaḥḥid Abṭahī says: "Sulaym’s book is a famous book among Shī‘ites and non-Shī‘ites⁶⁷."

Ḥasan al-Baṣrī’s confession regarding Sulaym’s book

Given that Ḥasan al-Baṣrī, who passed away in 110, is considered one of the great *muḥaddithīn* of the non-Shī‘ah, and many of their narrations are attributed to him, it is fitting to mention his views on Sulaym’s book:

Abān presented Sulaym’s book in its entirety to Ḥasan al-Baṣrī and read it to him. After confirming all the contents, Ḥasan al-Baṣrī stated: "Every *ḥadīth* in the book is true, and I have heard it from reliable sources, including the Shī‘ah of ‘Alī ibn Abī Ṭālib (p) and others⁶⁸."

In conclusion, based on the aforementioned remarks, it is evident that Sulaym’s book is an essential resource for anyone researching Islamic history and *ḥadīth*, and it should be utilized in Islamic research.

⁶⁷Tahdhīb al-maqāl: vol. 1, page 180.

⁶⁸Refer to page 195 of this book.

2.2.7 Examining and answering controversies regarding Sulaym's book

- The method of discussing and answering doubts
- The names of the scholars who answered the misgivings
- Intellectual origins of the raised issues
- Attributing forgery and distortion to the book and the response to it
- A review regarding Ibn al-Ghaḍā'irī
- Issues raised by Ibn al-Ghaḍā'irī and the response to them
- The issue raised regarding thirteen Imams and the response to it
- The issue raised regarding Muḥammad ibn Abī Bakr's conversation with his father and the response to it
- The issue regarding Sulaym presenting the *ḥadīths* in his book to a non-infallible person and the response to it

The method of discussing and answering doubts

This chapter addresses the doubts and issues raised concerning Sulaym's book and attempts to answer any questions that may arise. The opinions of both past and present scholars have been cited to demonstrate that the doubts raised are baseless, and great scholars throughout the ages have recognized this fact. It is worth noting that some of the scholars' statements have been expanded upon, and efforts have been made to identify the intellectual origins of the issues raised in this regard.

To ensure comprehensive coverage of the topic, the following order will be followed in this discussion:

- 1. Examination of the intellectual origins of the issues raised regarding Sulaym's book;**
- 2. The response to the allegations of forgery and distortion attributed to the book as a whole;**
- 3. A discussion regarding Ibn al-Ghaḍā'irī and his book, which is the source of these misgivings;**
- 4. Discussion of two well-known issues: the narration concerning the thirteen Imams and the conversation between Muḥammad ibn Abī Bakr and his father at the time of the latter's death.**

Since this discussion is not a personal debate or argument, but rather a scientific investigation of the book and a response to relevant doubts, only the text of the objections will be presented, without mentioning the speakers' names. As Imam ʿAlī (p) said: "The religion of God is not known by individuals, but rather by the sign of truth. So, know the truth in order to know its people⁶⁹."

⁶⁹Bihār al-anwār: vol. 6, page 178, h. 7.

The names of the scholars who answered the misgivings

Many scholars who have discussed Sulaym's book have also provided answers to the problems and doubts raised about it. Some of these scholars are:

1. °Allāmah Majlisī (the first) in *Rawḍat al-muttaqīn*: vol. 14, page 371.
2. Mīrzā al-Astarābādī in *Minhāj al-maqāl*: pages 15 and 171.
3. Fāḍil al-Tafrishī in his *Naqd al-rijāl*: page 159.
4. Shaykh al-Ḥurr al-°Āmilī in *Wasā'il al-Shī'ah*: vol. 20, page 210.
5. °Allāmah Majlisī in *Biḥār al-anwār*: vol. 8, page 195, and vol. 22, page 150.
6. Waḥīd al-Bihbahānī in his *al-Ta'liqah °alā Minhāj al-maqāl*: page 171.
7. Shaykh Abū °Alī al-Ḥā'irī in *Muntahā al-maqāl*: page 153.
8. °Allāmah Mīr Ḥāmid Ḥusayn in *Istiqṣā' al-afḥām*: vol. 1, pages 464, 466, 514, 554, 581, 855.
9. Sayyid I'jāz Ḥusayn in *Kashf al-ḥujub wa-al-astār*: page 445.
10. Sayyid al-Khwānsārī in *Rawḍāt al-jannāt*: vol. 3, page 30 and vol. 4, page 71.
11. °Allāmah al-Māmaqānī in *Tanqīḥ al-maqāl*: vol. 2, page 52.
12. °Allāmah Sayyid Muḥsin al-Amīn in *A'yan al-Shī'ah*: vol. 5, page 50, and vol. 35, page 293.
13. Ayatollah al-Khoei in *Mu°jam rijāl al-ḥadīth*: vol. 8, page 220.
14. °Allāmah Shaykh Muḥammad Taqī al-Tustarī in *Qāmūs al-rijāl*: vol. 4, page 452.
15. °Allāmah Muwaḥḥid al-Abṭahī in *Tahdhīb al-maqāl*: vol. 1, page 186.
16. *Ḥujjat al-Islām* Sayyid °Alā' al-Dīn al-Mūsawī in the introduction to Sulaym's book.

Intellectual origins of the raised issues

Considering the greatness of Sulaym's book and its prominent academic status from its inception until the present day, coupled with the special attention it has garnered from scholars, there is no doubt that raising issues regarding such a book and displaying inappropriate treatment toward the most significant principle among the "four hundred principles" (*al-uṣūl al-arba°umi°ah*) of the Shī'ah has a specific origin, which we must seek to uncover.

By closely examining the nature of these problems and the manner in which scholars address them, we can propose one of the following five reasons for their existence:

1. Failure to carefully study the book and the disregard for its specific significance in academic aspects concerning beliefs and history.
2. Mistakes in scholarly principles and theories related to exaggeration (*ghuluww*) and similar matters, as well as errors in the comprehension of the technical terms used by the scholars of *rijāl*.
3. Haphazardly raising any problem that comes to mind without delving into it, while disregarding the cultural and social impact—specifically the damage to the author's character, the book's academic standing, and the subsequent harm caused to religion in this area.
4. The root of raising these problems lies with the enemies of the Ahl al-Bayt (p), driven by an ideological motive to oppose anything that leads to an elevation of *wilāyah* (guardianship) or to harm it in some way.

It is natural for enemies to stand against this book, considering its special status in the teachings of the Ahl al-Bayt (p), and this is not surprising. In fact, the problem does not lie with Sulaym's book itself; rather, the revelations regarding the usurpers of the Caliphate have compelled them to raise issues about Sulaym's book in an attempt to remove the disgraceful stains from their own history.

5. There are some detractors who, although not opposed to the content of Sulaym's book from the perspective of belief, have treated it with hostility and raised inappropriate points that are contrary to the book's dignity. There could be several reasons for such behavior:

- Ignoring the basic principles of Shī'ī beliefs and their fundamental content.
- The erroneous habit of accepting only what is agreed upon between Shī'as and non-Shī'as, while rejecting what the Shī'as alone have narrated. This is a flawed approach insidiously introduced by enemies, and some individuals have become unconsciously accustomed to it. Of course, this approach has its place in polemical debates, but it should not infiltrate Shī'as when expressing their own ideological foundations.

- Another possible reason could be taqiyyah (dissimulation) from opponents, who made false statements about their disapproval of the book to protect the original copies or copies of it from enemies. This possibility arises because some of those who have disputed about Sulaym's book have cited its ḥadīth in their religious books or fatwas, which suggests that they may have actually approved of the book's content but kept it hidden due to fear for their lives.

Based on the aforementioned intellectual roots, it becomes clear that detractors have dealt with Sulaym's book in different ways. Some have raised certain problems but have ultimately admitted that these are not significant issues. Others have acknowledged the book's reliability, noting that its *ḥadīths* are found in authentic books. Additionally, some have raised objections to the book while still citing its content in their fatwas and beliefs, essentially demonstrating their trust in Sulaym's book through their actions.

Attributing forgery and distortion to the book and its refutation

One of the suspicions raised regarding Sulaym's book is that it contains distortions and forgeries.

However, this claim has been refuted by prominent scholars, whose collective opinion is that⁷⁰:

“Reading the book from beginning to end is sufficient to confirm its authenticity. Furthermore, there is no specific content within the book that suggests it has been forged or distorted. Even the examples presented as problematic do not indicate any such tampering. In short, no evidence of forgery can be found within the book. Furthermore, the fact that Shī'ī scholars have been transmitting the ḥadīths contained in Sulaym's book for over fourteen centuries is a strong indication that the book is authentic and free from any kind of forgery or distortion; otherwise, it would not have been a point of interest or a primary resource for such scholars.”

Did the Shī'ī scholars, who have authenticated and quoted Sulaym's book for fourteen

⁷⁰Rawḍat al-Muttaqīn: Vol. 14, p. 372. Naqd al-Rijāl: p. 159. Minhāj al-Maqāl: p. 171. Wasā'il al-Shī'a: Vol. 20, p. 210. Mu'jam Rijāl al-Ḥadīth: Vol. 8, p. 225. Tahdhīb al-Maqāl: Vol. 1, p. 186.

centuries, attempt to verify a fabricated book? Is it not true that they aimed to showcase an example of the Shīʿī religious and scientific legacy to the world? Would they present a counterfeit or distorted book for such a purpose? Could this matter have gone unnoticed for fourteen hundred years by everyone?

To provide a complete clarification on the matter at hand, it can be stated that the allegation of forgery and distortion has been made solely to cast doubt on the greatness of Sulaym's book. Such a claim, lacking any supporting evidence, has no scholarly justification other than this.

When we consider all of the narrators of Sulaym's hadiths, along with the book's validity among Shīʿī scholars and its transmission through authentic and reliable chains from Ibn Udhayna, it seems absurd to claim that someone forged Sulaym's book and attributed it to Ibn Udhayna. What is even more notable is that those who make this claim differ in their accusations: one attributes the forgery to Abān, another to Ibn Udhayna, and one even asserts that no man named Sulaym ever existed! This inconsistency indicates a desperate attempt to undermine the book's scholarly quality.

To find the root of the allegations of forgery and distortion, we must ask: Which of the hadiths in Sulaym's book gives an impression of being forged or distorted? Which hadith contradicts Shīʿī beliefs? The content of Sulaym's book is nothing other than the foundation of Shīʿī beliefs. If someone doubts the contents of Sulaym's book, they will undoubtedly have to reject the contents of foundational books like *al-Kāfī*.

Therefore, the root of the problem lies in the flawed premises of the detractor, not in the contents of Sulaym's book. Moreover, Sulaym's book is an authentic historical document that narrates the events of Saqīfa and the subsequent aftermath. The discrepancies between Sulaym's book and the accounts provided by al-Ṭabarī and others like him do not prove forgery or distortion in Sulaym's book.

Rather, they prove the existence of forgeries and distortions in *Tārīkh al-Ṭabarī* and similar works. Sulaym's book and others like it are the means to distinguish truth from falsehood.

What is even stranger is that detractors attribute the labels of *zandīq* (heretic) and *kāfir* (disbeliever) to the supposed forger of the book, unaware that such a claim implies the presence of material related to disbelief (*kufr*) within Sulaym's book. Consequently, the individual making this statement effectively attributes disbelief to all the scholars who have quoted and accepted the contents of Sulaym's book for fourteen centuries!

Would it not be more appropriate to attribute such slanderous labels to the individual who baselessly disparages the great Shīʿī scholars? In the modern era, is an individual who imposes their own opinion while disregarding the perspectives of scholars from the past fourteen centuries not regarded as an adherent of an antiquated and obsolete methodology? It is indeed astounding that an individual inhabiting the world of scholarship, where every statement must be supported by sound reasoning, would pen such a rash and insolent statement without considering the potential consequences of their words.

Now let us consider the words of another group who said:

“What Sulaym has narrated alone should be compared to other documents to distinguish it from the correct ones.”

If the intention behind this statement is to cast doubt on the validity of the book and its *ḥadīths*, then this statement is redundant, as the greatness of the book has been acknowledged for fourteen centuries, which is sufficient to attest to the validity of the entire book.

Moreover, if we say that “we only accept what has been validated in Sulaym’s book,” we are essentially trusting someone other than Sulaym, which would render Sulaym’s own words invalid. As demonstrated in earlier sections, there is no doubt regarding the authenticity and validity of Sulaym’s book; therefore, there is no need to cross-reference it with other sources.

However, if this statement means that if someone has doubts about the content of Sulaym’s book, they can compare it with other valid documents to confirm its accuracy; or if it means that in the case of a conflict between the contents of Sulaym’s book and other books, one should refer to other documents, carefully consider all the evidence, and then declare a final opinion without immediately discarding the content of Sulaym’s book, then it is an accurate statement. This approach is commonly employed with all *ḥadīth* and historical documents.

A Review of Ibn al-Ghaḍāʾirī

Ibn al-Ghaḍāʾirī was the first person to raise objections regarding Sulaym’s book. Those who followed him have merely quoted his words, and we have not encountered any other opinions on the matter.

First, it is important to examine Ibn al-Ghaḍāʾirī himself and the book of *Rijāl* attributed to him. We must determine the origin of the statements and the source from whom they came.

According to scholars of *Rijāl*, Ibn al-Ghaḍāʾirī’s statements in the book of *Rijāl* attributed to him are not considered reliable. This matter can be examined from four aspects:

a. The attribution of the book of *Rijāl*, known as “*al-Duʿafāʾ*,” to Ibn al-Ghaḍāʾirī is not proven. The book was first discovered by Sayyid Jamāl al-Dīn Ibn Ṭāwūs in the seventh century, and no mention of it was found prior to that. Even Shaykh al-Ṭūsī and al-Najāshī, who are well-known for documenting Shīʿī books, have not attributed a book by this name to Ibn al-Ghaḍāʾirī. Shaykh al-Ṭūsī’s statement in the book *al-Fihrist* clearly indicates that the two books of Ibn al-Ghaḍāʾirī on *Rijāl* were lost by his heirs.

What is even more notable is that Ibn Ṭāwūs only included the contents of the book in his work *Ḥall al-Ishkāḥ*, yet there has been no news of the original book *al-Duʿafāʾ* from his time until the present. Furthermore, no one has ever found a manuscript copy of it.

On the other hand, Ibn Ṭāwūs stated that he included the content of the book merely as a quote and did not guarantee its validity or authenticity. He explicitly mentioned that the book is attributed to Ibn al-Ghaḍāʾirī but made no claims regarding the authenticity of the version itself⁷¹.

b. The book *al-Duʿafāʾ* attributed to Ibn al-Ghaḍāʾirī is entirely devoted to undermining the credibility of great Shīʿī scholars who were known for their piety, precision in narration, and sound beliefs. It is evident that this book is a forgery, and the forger attempted to attack Shīʿī personalities and traditions in various ways.

⁷¹Fihrist Shaykh al-Ṭūsī: p. 1. al-Dharīʿa: Vol. 4, pp. 288–289.

If Ibn al-Ghaḍāʾirī is indeed the renowned Shīʿī scholar he is believed to be, then it is highly unlikely that he would be involved in such an action. His reputation should be cleared of any such disrespect toward the scholarly pillars of our religion.

Attributing such a book to him is first and foremost an insult to his character; as a result, no one has been able to establish a definitive connection between him and the work⁷².

c. Ḥājj Āghā Buzurg Tehrānī states: It appears that the actual author of *Rijāl Ibn al-Ghaḍāʾirī* was one of the opponents of Shīʿī scholars, who intended to unfairly discredit them by any means necessary. Hence, he authored this book and incorporated some of Ibn al-Ghaḍāʾirī's actual statements into it to lend credibility to his own inappropriate remarks⁷³.

Thus, it would be more accurate to state that Ibn al-Ghaḍāʾirī's book is a forgery created by opponents and falsely attributed to him as a means to undermine works such as Sulaym's book, along with other documents and scholars associated with Shīʿism⁷⁴.

A closer examination of the writing style employed in *Rijāl Ibn al-Ghaḍāʾirī* reveals striking similarities to the style found in Sunnī *Rijāl* books. Furthermore, its method of composition is notably distinct from that of Shīʿī *Rijāl* books.

d. Assuming that the book *Rijāl Ibn al-Ghaḍāʾirī* actually exists, the ideas presented within it and attributed to Ibn al-Ghaḍāʾirī are not valid. He consistently sought to undermine and discredit the views of Shīʿī scholars and demonstrated a lack of proper understanding of their teachings. His disparaging rhetoric was directed toward a wide range of individuals, leaving few unscathed. Consequently, if we were to give any weight to his words, we would be forced to disregard the majority of well-known *ḥadīth* books.

Ibn al-Ghaḍāʾirī's criticisms often target aspects that are not considered flaws; as such, his principles and perspectives are not considered acceptable from a *Rijāl* perspective. Consequently, the majority of his statements stand in opposition to the views of others, and virtually all who have encountered them have rejected them outright⁷⁵.

Objections Raised by Ibn al-Ghaḍāʾirī and Their Refutation

In this section, we shall cite the specific statements of Ibn al-Ghaḍāʾirī that raise doubts regarding Sulaym's book, addressing them from various scholarly perspectives.

Ibn al-Ghaḍāʾirī states:

“There are indications that Sulaym's book is a forgery. One of these signs is that Muḥammad ibn Abī Bakr is said to have admonished his father at the time of the latter's death; furthermore, thirteen Imams are mentioned in the book, among other issues. Additionally, the transmission chains of the book vary: sometimes it is narrated by ʿUmar ibn Udhayna, from Ibrāhīm ibn ʿUmar al-Ṣanʿānī, from Abān ibn Abī ʿAyyāsh, who heard it from Sulaym. At other times, ʿUmar narrates from Abān without an intermediary⁷⁶.”

⁷²al-Dharīʿa: Vol. 4, p. 290.

⁷³al-Dharīʿa: Vol. 10, p. 89. al-Mashīkha: p. 36.

⁷⁴*Muʿjam Rijāl al-Ḥadīth*: Vol. 1, p. 102.

⁷⁵*al-Rawāshih al-Samāwiyya*: p. 111. *Tanqīḥ al-Maqāl*: Vol. 1, p. 57 and Vol. 2, p. 53. *Farāʾid al-Uṣūl*: p. 334. *ʿayān al-Shīʿa*: Vol. 5, p. 50. *Tahdhīb al-Maqāl*: Vol. 1, p. 86.

⁷⁶*Khulāṣat al-Aqwāl*: p. 83.

The statement regarding the variation in the transmission chains of Sulaym's book does not constitute a valid objection. The critic merely highlights that the book has been transmitted through different routes rather than a single chain of narration. This interpretation is supported by the phrase "and other than these two matters," which precedes the sentence in question; this indicates that the critic did not consider the differing chains to be further evidence of forgery, but rather a separate observation.

Therefore, Ibn al-Ghaḍā'irī's argument can be condensed into two primary objections:

0. Sulaym's book contains a passage that mentions thirteen Imams.
0. There is a recorded conversation between Muḥammad ibn Abī Bakr and his father on the latter's deathbed, occurring when Muḥammad was allegedly too young to have conducted such a dialogue.

The answer to both objections raised by Ibn al-Ghaḍā'irī will be presented in two steps:

The First Step: Defining the Scope of the Issue

Even assuming the two objections raised by Ibn al-Ghaḍā'irī are accepted, they do not necessarily imply that the entire book is a forgery. Ultimately, these issues are confined to only one or two *ḥadīths* within the work. It is instructive to consider the statements of two experts on this matter:

Allāma Majlisī states: "(Such issues do not result in significant problems for the book as a whole, since it is rare for a work to be entirely free of such discrepancies)"⁷⁷.

Āyatullāh al-Khū'ī states: "The existence of incorrect information in one or two instances within a book (assuming such objections are valid) does not necessarily imply that the work is a forgery. This is because most [reliable] books contain the majority of the information mentioned in Sulaym's book..."⁷⁸.

The Second Step: Detailed Refutation of the Objections

The attribution of these two issues to Sulaym's book by Ibn al-Ghaḍā'irī is deemed inaccurate, as the validity of these specific objections has not been verified. Consequently, they cannot be regarded as legitimate grounds for challenging the authenticity of the work. The subsequent sections of this chapter will provide further clarification on each point:

The Objection Concerning the Thirteen Imams and Its Refutation

Sulaym's book does not contain any statement that explicitly mentions the concept of thirteen Imams.

Scholars who have thoroughly examined this matter have affirmed the absence of such a statement throughout the entirety of the work. The assertion regarding the existence of such a claim arises from insufficient scrutiny of the precise wording of the text, an oversight of the

⁷⁷ *Biḥār al-Anwār*: Vol. 22, p. 150.

⁷⁸ *Mu'jam Rijāl al-Ḥadīth*: Vol. 8, p. 225.

contextual nuances of the *ḥadīth*, and a neglect of the overall content of the book. To elucidate this issue, three key aspects necessitate clarification:

Firstly, Sulaym's book is renowned for presenting evidence for the *imāmah* of the twelve Imams (p).

This book contains various hadiths regarding the *imāmah* of the twelve Imams (p), which have been recognized and accepted by prominent scholars and historians from the first century of the Hijri calendar to the present day. Scholars such as al-Mas'ūdī from the 4th century, al-Nu'mānī from the 5th century, Ibn Shahrāshūb from the 6th century, and 'Allāmah Majlisī, among others, have testified to this fact ⁷⁹.

Given the aforementioned facts, it is indeed perplexing to attribute the concept of thirteen Imams to a book that is renowned for providing evidence for the *imāmah* of the twelve Imams (p). Furthermore, the popularity of Sulaym's book as one of the legitimate sources of Shī'ah belief in the twelve Imams (p), and the endorsements by Shī'ah scholars over the past fourteen centuries, are clear evidence that if there were a hadith in this book about the proof of thirteen Imams, the Shī'ah laity would have outrightly rejected it and disregarded the book.

This is in addition to the fact that scholars who rely on this book would not refer to or cite a hadith that contradicts the fundamental Shī'ah belief in the twelve Imams (p).

Second: Twenty-four cases from Sulaym's book are among the famous Shī'ah hadiths that prove the *imāmah* of the twelve Imams (p), which have also been cited in hadith books. These cases are found in the hadiths: 1, 10, 11 (five cases), 14, 16, 21, 25 (five cases), 37, 42 (two cases), 45, 49, 61 (two cases), 67 (one case), and 77 (one case)⁸⁰.

By examining these 24 cases that clearly establish the *imāmah* of the twelve Imams (p) and emphasize the exclusive nature of their number, it becomes evident that attributing thirteen Imams to Sulaym's book is absurd. From both a scientific and common-sense perspective, such an attribution is unreasonable. It is especially unclear to which religion these thirteen Imams would belong—a concept which no school of thought has ever recognized or claimed to follow! Who are these thirteen people, given that neither in Sulaym's book nor anywhere else is there a name or identification of the thirteenth person? The Zaydī sect, for instance, accepts Zayd as the Imam after Imam Zayn al-'Ābidīn (p), and has had more than ten Imams since then, but has never acknowledged the other twelve Imams (p).

Therefore, attributing this issue to a Zaydī individual does not solve the problem, as there is no religion in the world that believes in the *imāmah* of the twelve Imams (p) plus Zayd.

Third: Sulaym's book does not mention thirteen Imams at all. The errors in this regard seem to stem from the spelling and mispronunciation of certain words and pronouns.

Given that Ibn al-Ghaḍā'irī did not mention which *ḥadīth* states the word "thirteen Imams" in Sulaym's book, it is possible that he meant one of the following three cases:

1. In *ḥadīth* 16, he quotes from the book of a monk who met *Amīr al-Mu'minīn* (p) on the way to Ṣiffīn, who says: "In that book, the names of the thirteen descendants of Ḥaḍrat Ismā'īl

⁷⁹Al-Tanbīh wa-l-ishrāf: Page 198. Al-Ghaybah by al-Nu'mānī: Page 61. Manāqib Ibn Shahrāshūb: Vol. 1, Page 294. Biḥār: Vol. 53, Page 122. Rawḍāt al-jannāt: Vol. 7, Page 131.

⁸⁰Refer to pages 203, 273, 294, 296, 298, 299, 311, 346, 368, 400, 428, 429, 430, 432, 433, 506, 523, 526, 550, 576, 611, 612, 634, 657 of this book.

ibn Ibrāhīm are mentioned... Aḥmad, the messenger of God whose name is Muḥammad... then his brother who is the standard-bearer... and then the eleven Imams...⁸¹

2. In *ḥadīth* 25, he quoted the Prophet (pbuh&hf) who said: "This means thirteen people: myself, my brother, and eleven of my descendants⁸²."

3. In *ḥadīth* 45, he quoted the Prophet (pbuh&hf) saying: "Know that God looked at the people of the earth and chose two people from among them: me... and the other, ʿAlī ibn Abī Ṭālib... know God gave a second look and after us chose twelve successors from the Ahl al-Bayt and made them, one after another, the chosen ones of my Ummah⁸³."

The first two phrases in the *ḥadīth* are not problematic, as they indicate that the Prophet himself (pbuh&hf) is considered alongside the twelve Imams (p), resulting in a total of thirteen individuals.

Therefore, the only phrase that needs examination in Sulaym's book as an indication of thirteen Imams is the third sentence. In brief, the issues arise from the pronoun "nā" ,) i.e., "we") in the word "baʿdanā" ,) i.e., "after us"), which refers to the Prophet and Amīr al-Muʾminīn (p). When it states "twelve people after them," it implies thirteen Imams.

Based on the aforementioned analysis, the resolution to these issues can be summarized in one of two ways:

The first direction: The first possibility is to consider the fourteen-hundred-year history of the book and the existence of different copies spread across distant cities. Taking into account that there is no clear indication in this sentence about thirteen Imams and that all the issues stem from the alteration of the phrase from "baʿdī" ,) i.e., "after me") to "baʿdanā" ,) i.e., "after us"), it becomes evident that this mistake could have originated from Sulaym himself, the narrator, or the scribe of a particular copy during the process of listening or writing.

The evidence for this approach is the use of the pronoun , " my" in the sentence sequence in the phrases "my Ahlul Bayt" and "my Ummah", indicating that the pronoun " " should have been used in "after us" instead of . " "

Alternatively, it is also possible that there were spelling and grammatical errors in the phrase "*ithnā ʿashar*" ,) , i.e., "twelve").

This means the phrase "after us" (*baʿdanā*) should be maintained as it is, and the mistake lies in the accidental inclusion of "twelve" individuals instead of "eleven." In this view, the intention of the narrator is understood to refer to the belief of Shīʿah Muslims, who recognize twelve Imams (p) in total.

The second direction: The source of the problem lies in the carelessness of the narrators regarding the wording of the sentence. The narrator clearly intended to use this *ḥadīth* to prove the *imāmah* of the twelve Imams (p), but in the process of delivering the content, he overlooked the phrasing of the sentence and failed to realize that the pronoun "we" contradicts the mention of "twelve individuals."

In other words, the narrator cited this *ḥadīth* solely to prove the *imāmah* of the twelve Imams (p); if there were even the slightest chance of his words being misunderstood, he would have

⁸¹Refer to page 368 of this book.

⁸²Refer to page 432 of this book.

⁸³Refer to page 551 of this book.

paused to clarify. Therefore, he used the sentence with the sole purpose of proving the *imāmah* of the twelve Imams (p), albeit in an imprecise manner that allows for misinterpretation and misuse by some people.

In other words, considering that the author of the book is a specific person, namely Sulaym ibn Qays, and its narrator is also a specific person, namely Abān ibn Abī ʿAyyāsh, and both of them have considered the book from beginning to end, it is not possible for them to prove the existence of thirteen Imams alongside all the relevant narrations related to the twelve Imams (p). It is clear, therefore, that the one who is raising objections has taken an adversarial stance; unable to find any genuine flaws in the book, he has, in his latest hostile attempt, seized upon a single word to create a problem and damage the book's reputation with these pretensions, while the baselessness of these objections is very clear.

Similarly, other reputable books also contain similar statements, yet none have been subjected to objections of this nature, such as claiming the existence of a *ḥadīth* indicating the presence of thirteen Imams. These objections are considered baseless and absurd in authentic and widely recognized Shīʿah texts. Moreover, most of these objections stem from errors in the copying process and are resolved through textual correction by referring to other sources and texts.

Below are some examples:

1. In *al-Kāfī*, it is narrated from the Prophet (pbuh&hf) that he said: "I and twelve of my children and you, O ʿAlī, are the cause of the stability of the earth... and when twelve of my children die, the earth will swallow its people"⁸⁴.

It is possible that either the phrase "of my children" was mistakenly added to the *ḥadīth*, or "twelve people" was erroneously used instead of "eleven people." This discrepancy may have arisen due to a lack of attention in reciting the phrase and was not intended to establish the existence of thirteen Imams. Notably, the same *ḥadīth* is also mentioned in the *Aṣl* of Abū Saʿīd al-ʿUṣfurī without the phrase "from my children"⁸⁵.

2. Another *ḥadīth* from *al-Kāfī* quotes the Prophet (pbuh&hf) as saying: "Among my descendants, there are twelve noble and pure individuals to whom revelation is sent, and the last of them is al-Qāʾim (p)"⁸⁶.

In this *ḥadīth*, the phrase "twelve individuals" appears to be in conflict with the phrase "my descendants" because Imam ʿAlī (p), who is one of the twelve Imams (p), is not a direct descendant of the Prophet (pbuh&hf). This is most likely an error in wording, and the intention of the narrator is evident.

Therefore, the same narration appears in the book of Abū Saʿīd al-ʿUṣfurī with the phrase "eleven individuals"⁸⁷, which resolves the problem.

3. In another *ḥadīth* from Jābir in *al-Kāfī*, it is reported that he entered the presence of Lady Fāṭimah (p) while a tablet was present with the names of the successors among her children,

⁸⁴ *al-Kāfī*: Vol. 1, Page 534, H. 17.

⁸⁵ *Aṣl Abū Saʿīd al-ʿUṣfurī*: Page 1.

⁸⁶ *al-Kāfī*: Vol. 1, Page 534, H. 18.

⁸⁷ *Aṣl Abū Saʿīd al-ʿUṣfurī*: Page 1.

and he counted twelve⁸⁸.

However, the phrase "from among her children" appears to conflict with the phrase "twelve individuals," since Imam ʿAlī (p) is not Lady Fāṭimah's (p) biological child. This is most likely an error in wording, and the intended meaning is clear. Therefore, this same *ḥadīth* has been narrated without the phrase "from among her children" in *Ikmāl al-dīn*, *ʿUyūn al-akhbār*, and *al-Khiṣāl*⁸⁹.

4. In *al-Kāfī*, there is another *ḥadīth* that quotes Imam al-Bāqir (p), who stated that the twelve Imams (p) from the family of Muḥammad (pbuh&hf) have direct contact with angels. They are also descendants of the Prophet (pbuh&hf) and ʿAlī ibn Abī Ṭālib (p)⁹⁰.

In this narration, the phrase "twelve Imams" may seem inconsistent with the phrase "descendants of ʿAlī ibn Abī Ṭālib (p)." However, the source of this discrepancy lies in a mistake in the wording. The same narration appears in the books of *al-Khiṣāl* and *ʿUyūn al-akhbār* with the phrase: "All of them have direct communication with the angels after the Prophet Muḥammad (pbuh&hf), and ʿAlī ibn Abī Ṭālib (p) is one of them⁹¹." This phrasing eliminates any potential confusion or inconsistency in the original wording.

Based on the information provided, it is evident that any claim of a *ḥadīth* in Sulaym's book that proves the *imāmah* of thirteen Imams is entirely baseless. From a scientific standpoint, such an attribution to Sulaym's book—which is one of the essential scholarly references in Shīʿah Islam and serves as valid evidence in proving the twelve Imams (p)—is highly improbable and lacks any scientific value. This claim seems to have been made deliberately to slander and undermine the credibility of the book.

The issue raised about Muḥammad ibn Abī Bakr's conversation with his father and its answer

The problem concerns the age of Muḥammad ibn Abī Bakr and how he could have discussed such detailed matters with his father and received guidance from him when he was just a child, as mentioned in *ḥadīth* 37 of Sulaym's book.

The answer is that *ḥadīth* 37 is entirely authentic and free from any errors, corrections, or confusions. It is one of the most reliable *ḥadīths* in the book and is supported by both internal and external evidence. The age of Muḥammad ibn Abī Bakr, on the other hand, is a contentious matter, with various sources reporting different ages for him.

For the sake of clarity, a summary of *ḥadīth* 37 is presented to highlight Sulaym's meticulousness and care in narrating this *ḥadīth*, which encompasses significant content. The summarized version of the *ḥadīth* is as follows:

Sulaym ibn Qays sought information regarding the condition of the five companions of the accursed *ṣaḥīfah* (document) at the time of their death, as well as the statements they uttered during that pivotal moment when numerous truths were unveiled.

⁸⁸ *al-Kāfī*: Vol. 1, Page 532, H. 9.

⁸⁹ *Ikmāl al-dīn*: Page 311, H. 3. *ʿUyūn al-akhbār*: Vol. 1, Page 37. *al-Khiṣāl*: Vol. 2, Page 42.

⁹⁰ *al-Kāfī*: Vol. 1, Page 533.

⁹¹ *ʿUyūn al-akhbār*: Vol. 1, Page 46. *al-Khiṣāl*: Ch. 12, H. 49.

The companions of the *ṣaḥīfah*, namely Abū Bakr, ʿUmar, Muʿādh ibn Jabal, Abū ʿUbaydah al-Jarrāḥ, and Sālim Mawlā Abī Ḥudhayfah, entered into a solemn agreement during the *Ḥajj al-Widāʿ* in the Kaʿbah. They pledged that, as long as they held power, they would prevent the caliphate from being inherited by the Ahl al-Bayt (p) following the demise of the Prophet (pbuh&hf).

In his pursuit of this objective, Sulaym approached three individuals: ʿAbd al-Raḥmān ibn Ghanm (the father-in-law of Muʿādh ibn Jabal), Muḥammad (the son of Abū Bakr), and Amīr al-Muʾminīn (p).

Ibn Ghanm provided information regarding the condition of three companions of the *ṣaḥīfah*, namely Muʿādh, Abū ʿUbaydah, and Sālim, and recounted their actions and words during their final moments. In summary, Ibn Ghanm’s statement reveals that Muʿādh, in his final moments before death, expressed unease and agitation. He saw the Prophet (pbuh&hf) and Amīr al-Muʾminīn (p), who informed him and the four other companions of the *ṣaḥīfah* that they would be destined for Hell! Ibn Ghanm expressed astonishment and disturbance upon hearing Muʿādh’s words. Furthermore, during his *Ḥajj* journey, he encountered individuals who had been present at the time of Abū ʿUbaydah and Sālim’s deaths. They confirmed that these two individuals had made similar statements to Muʿādh.

Following his conversation with Ibn Ghanm, Sulaym approached Muḥammad ibn Abī Bakr to inquire about the death of Abū Bakr. Muḥammad ibn Abī Bakr provided a detailed account of his father’s passing and revealed that Abū Bakr also uttered the same words as those three individuals before his death.

Muḥammad ibn Abī Bakr further informed Sulaym that he had also spoken to ʿAbd Allāh, the son of ʿUmar. ʿAbd Allāh revealed that his father ʿUmar, before his death, spoke the same words as the four other individuals.

Moreover, Muḥammad ibn Abī Bakr shared with Sulaym that both he and ʿAbd Allāh ibn ʿUmar conveyed what they had heard from Abū Bakr and ʿUmar to Amīr al-Muʾminīn (p). The Imam confirmed that he had received the same news in his dream from the Prophet (pbuh&hf) before his own demise and thereafter.

Following the martyrdom of Muḥammad ibn Abī Bakr in Egypt, Sulaym had a meeting with *Amīr al-Muʾminīn (p)* and relayed to him the information shared by Muḥammad ibn Abī Bakr. In response, *Amīr al-Muʾminīn (p)* said: “Muḥammad has spoken the truth; may God bestow His mercy upon him.”

The summary provided above outlines the incident narrated by Sulaym in *ḥadīth* 37. It is highly recommended for the reader to carefully study the complete *ḥadīth* in the book’s text. Doing so will enable a clearer understanding of the subsequent responses to the issues discussed.

The text of this *ḥadīth* contains numerous evidences of its truth, much like the proofs found in the books of *ḥadīth* and history. These supporting evidences are elaborated upon below:

a. The text of the *ḥadīth* provides several clues that highlight Sulaym’s accuracy in narrating this particular *ḥadīth*, effectively preventing any potential distortion or confusion:

1. The narration of Muḥammad ibn Abī Bakr from his father aligns perfectly with the accounts transmitted by four other individuals.

2. Muḥammad ibn Abī Bakr meticulously recounts every aspect of the case, including the precise words spoken by ʿUmar, ʿĀʾishah, and his brother ʿAbd al-Raḥmān, as well as their actions of leaving for ablution and returning. This comprehensive account highlights the intricate nature of the event, indicating that the issue at hand is not a mere matter of altering a single word to resolve a problem.

3. Muḥammad ibn Abī Bakr affirms that upon his completion of closing Abū Bakr’s eyes, ʿUmar, ʿĀʾishah, and ʿAbd al-Raḥmān returned to the residence and inquired about Abū Bakr’s final words after their departure.

4. Muḥammad ibn Abī Bakr recounts what he heard in solitude, distinct from the information he acquired while in the presence of ʿUmar, ʿĀʾishah, and ʿAbd al-Raḥmān.

5. *Amīr al-Muʾminīn* (p) verifies Muḥammad ibn Abī Bakr’s testimony and substantiates it by recounting what the Imam (p) saw in his dream from the Prophet (pbuh&hf).

6. Muḥammad ibn Abī Bakr expresses astonishment when *Amīr al-Muʾminīn* (p) disclosed the details of his private conversation with his father, recognizing it as a miracle of the Imam (p) and a manifestation of his knowledge of the unseen (*ʿilm al-ghayb*).

7. Following his martyrdom, *Amīr al-Muʾminīn* (p) reaffirms the testimony of Muḥammad ibn Abī Bakr in response to Sulaym’s inquiry.

8. The matter of Muḥammad ibn Abī Bakr’s young age at the time of his father’s death was not raised as a point of contention or objection by *Amīr al-Muʾminīn* (p), ʿUmar’s son, or Sulaym, despite their direct involvement in the case. They were well aware of Muḥammad ibn Abī Bakr’s age, as well as the age of his father, and possessed knowledge of their life circumstances.

Therefore, the absence of any questioning or objections regarding Muḥammad ibn Abī Bakr’s age at the time of his father’s death implies that his narration of the events and conversations holds credibility. In addition, Sulaym—known for his meticulous approach in narrating *ḥadīths*—extensively probes Muḥammad ibn Abī Bakr in this *ḥadīth* regarding the details of the case through various questioning angles, yet he does not raise any concerns about his age. Similarly, Muḥammad ibn Abī Bakr himself does not offer any explanations or allusions regarding his age, indicating that it was not considered a factor that would undermine the authenticity of his account.

b. Evidences and proofs outside the context of this *ḥadīth* that confirm it:

1. This *ḥadīth* is consistently present in all four versions of the book (A, B, C, D), despite variations in the number of *ḥadīths* and other differences between the versions.

2. Shaykh al-Ṣaffār, Shaykh al-Ṣadūq, Shaykh al-Mufīd, and al-Thaqafī have narrated this *ḥadīth* from Sulaym by referring to him⁹². Hence, it becomes evident that this particular *ḥadīth* was transmitted from Sulaym and is not confined solely to his book.

3. In Sulaym’s book, there are additional *ḥadīths* that provide corroboration for the statements made by Muḥammad ibn Abī Bakr. Specifically, we can find two instances in *ḥadīth* 4,

⁹² *Baṣāʾir al-darajāt*: Page 372. *ʿIlal al-sharāyīʿ*: Vol. 1, Page 182. *al-Ikhtisāṣ*: Page 324. *al-Kāfīyah* (Shaykh al-Mufīd) narrated in *Bihār al-anwār*: Vol. 8 (Old), Page 199. *al-Ghārāt* (al-Thaqafī): Vol. 1, Page 326.

two instances in *ḥadīth* 11, and one instance in *ḥadīth* 19 that support his words⁹³.

4. In the books of Shīʿah history and *ḥadīth*, there are various instances where parts of this *ḥadīth* have been corroborated. Here are some examples:

- Abū al-Ṣalāḥ al-Ḥalabī narrated an incident where Abū Luʾluʾ struck ʿUmar. During this encounter, ʿUmar, with his head resting on the chest of his son ʿAbd Allāh, uttered the words, "Woe to you, put my head on the ground," before losing consciousness. ʿAbd Allāh, concerned about his father's condition, recalls how ʿUmar then said, "Woe to you, put my face on the ground." Following his father's instructions, ʿAbd Allāh placed ʿUmar's head on the ground, where he rubbed his face against the soil and lamented, "Woe to ʿUmar, woe to ʿUmar's mother if God does not forgive him"⁹⁴.

Shaykh al-Mufīd narrates an account where ʿUthmān states that he was the last person to be present with ʿUmar at the moment of his death. Upon entering, ʿUthmān observed ʿUmar's head resting on his son ʿAbd Allāh's lap, and ʿUmar was in a state of distress, wailing. ʿUmar requested ʿAbd Allāh to "Put my face on the ground," but ʿAbd Allāh initially refused. ʿUmar then exclaimed, "O motherless, put my face on the ground!" Eventually, ʿAbd Allāh complied and placed ʿUmar's face on the ground.

ʿUmar continued to utter the words, "Woe to my mother! Woe to my mother! If I am not forgiven!" repeatedly until he died⁹⁵.

- Sayyid al-Baḥrānī narrates that ʿAbd Allāh ibn ʿUmar said: When my father's death approached, he would sometimes lose consciousness and then regain it. When he regained consciousness, he said, "My son, bring ʿAlī ibn Abī Ṭālib to me before I die!" I said, "What do you have to do with ʿAlī ibn Abī Ṭālib, while you appointed six people through consultation as successors after yourself and made others his partners?" He said to me: "My son, I heard from the Prophet (pbuh&hf) who said, 'In the Hellfire, there is a coffin in which twelve of my companions will be gathered.' Then he turned towards Abū Bakr and said, 'Beware that you are the first among them.' Then he turned towards Muʿādh and said, 'Do not be the second among them.' Then he turned towards me and said, 'O ʿUmar, do not be the third among them!' My son, now that I was unconscious, I saw that coffin in which Abū Bakr and Muʿādh were, and I have no doubt that I am the third"⁹⁶.

The internal evidences presented, along with the external evidences previously mentioned, firmly establish the inclusion of this *ḥadīth* within Sulaym's book.

Moreover, the weighty statements of the Imams (p) and the supportive words of scholars further reinforce the credibility and authenticity of the book's origin. Therefore, there remains no doubt that Muḥammad ibn Abī Bakr uttered these words; as such, any path to interpreting it as an error, mistake, or distortion is closed—let alone using it as an indication that the book is a fabrication.

⁹³Refer to pages 232, 240, 301, 304, and 392 of the same book.

⁹⁴*Bihār al-anwār*: Vol. 8 (Old), Page 196.

⁹⁵*Bihār al-anwār*: Vol. 8 (Old), Page 197 & 199.

⁹⁶*Madīnat al-maʿājiz*: Page 109.

In order to address the concern regarding the young age of Muḥammad ibn Abī Bakr, it is important to provide additional information for clarification and to dispel any doubts:

The date of birth of Muḥammad ibn Abī Bakr is indeed a subject of variation among historical accounts. Some narrations suggest that he was born in the year of *Ḥajj al-Widāʿ*, which corresponds to the tenth year (AH), while others indicate the eighth year, and there are even accounts that propose a birth date preceding the eighth year.

Below are the available documents:

1. Mīr Ḥāmid Ḥusayn states: "Dehlawī said, 'Muḥammad ibn Abī Bakr was born in the year of *Ḥajj al-Widāʿ*.' Ibn Athīr, on the other hand, mentioned, 'He was born in the eighth year.' The books of *ʿIqd al-thamīn*, *Tahdhīb al-kamāl*, *Ikhtisār tahdhīb al-kamāl*, and *al-Istīʿāb* also highlight this difference." It is important to note that these quotes primarily come from Sunni sources⁹⁷. Note that while all these quotes are from Sunni authors, Shīʿah documents provide a different narration.

2. The issue of Muḥammad ibn Abī Bakr conversing with his father during his final moments is also addressed in other Shīʿah traditions. By referencing these narrations, it becomes evident that Muḥammad ibn Abī Bakr was of an age when he could communicate with his father at the time of his passing. The following three narrations are provided to support this claim:

First: One day *Amīr al-Muʿminīn (p)* asked Muḥammad ibn Abī Bakr: "Did your father not recite this verse before he died?"

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

"and this is what you had been trying to run away from."

During that instance, ʿUmar warned you, saying, "Take care, my son, that ʿAlī ibn Abī Ṭālib does not receive this news from you and hold us responsible!" When *Amīr al-Muʿminīn (p)* conveyed this information to Muḥammad ibn Abī Bakr and posed the question, Muḥammad ibn Abī Bakr smiled.

Muḥammad ibn Abī Bakr replied, saying, "O ʿAlī, you are correct. I heard my father cursing ʿUmar and uttering these words: 'You have thrown me into destruction.' " Hazrat (p) said: "It is true⁹⁸."

Secondly, Muḥammad ibn Abī Bakr approached his father while he was on his deathbed and expressed: "Father, I observe you in a state that I have not witnessed until today." Abū Bakr responded: "My son, I have wronged that individual, and if he pardons me, I anticipate an improvement in my condition." Curiously, I inquired: "Father, to whom are you referring?" He replied: "ʿAlī ibn Abī Ṭālib." I assured him, saying: "I promise to discuss this matter with ʿAlī and seek his forgiveness on your behalf, as he is known for his leniency."

Muḥammad ibn Abī Bakr approached *Amīr al-Muʿminīn (p)* and conveyed: "My father is in a grave state, and he has uttered certain words. I have pledged to him that I would seek your forgiveness on his behalf. Will you forgive him?" The Imam (p) responded: "Yes, for your sake,

⁹⁷ *Istī qṣāʾ al-afhām*: Vol. 1, Page 514.

⁹⁸ *Kāmil-i Bahār*: Vol. 2, Page 129, the fifth chapter

but instruct your father to ascend the pulpit and publicly declare his request for forgiveness. Once he does so, I will grant him forgiveness.”

Muḥammad ibn Abī Bakr returned to his father and conveyed: “God has answered your prayer.” He then recounted the words of Amīr al-Muʾminīn (p). However, Abū Bakr did not accept the offer and expressed: “I do not like that not even two individuals would greet me.” In other words, Abū Bakr was concerned that if he were to express regret for his actions, people would curse him after his death, as he had deprived others of their rights⁹⁹!

Thirdly, in the book *al-Ṣirāṭ al-mustaqīm*, it is narrated that Muḥammad ibn Abī Bakr entered his father’s presence while Abū Bakr was in a state of distress. Muḥammad inquired: “How are you, and what is the cause of this condition?” Abū Bakr responded: “I find myself in such a state due to the cruelty I have committed against ʿAlī ibn Abī Ṭālib¹⁰⁰.”

3. The incident of Muḥammad ibn Abī Bakr speaking during his father’s final moments is also mentioned in Sunni books, providing further confirmation regarding Muḥammad ibn Abī Bakr’s age. Scholars such as al-Ghazālī and Ibn al-Jawzī have narrated this account in their works:

During the illness that ultimately led to Abū Bakr’s death, Muḥammad ibn Abī Bakr approached his father. Abū Bakr requested: “My son, call your uncle ʿUmar so that I may transfer the caliphate to him.” In response, Muḥammad ibn Abī Bakr posed a question, asking: “Father, were you in the right or in the wrong?”

Abū Bakr affirmed: “I was in the right!” Muḥammad ibn Abī Bakr then suggested: “If you believe you were in the right, then pass on the caliphate to your own children. However, if you believe otherwise, then pass it on to someone else...”¹⁰¹”

The aforementioned narrations serve the purpose of establishing that the matter of Muḥammad ibn Abī Bakr conversing with his father during his final moments is not limited to Sulaym’s book alone. Rather, it is found in various Shīʿah and Sunni books, indicating that Muḥammad ibn Abī Bakr was indeed of an age where he could communicate with his father.

During the incident of the murder of Mālīk ibn Nuwayrah and the subsequent capture of his followers by Khālīd ibn al-Walīd—which occurred due to their opposition to Abū Bakr’s caliphate and their support for Amīr al-Muʾminīn (p)—Muḥammad ibn Abī Bakr’s age was mentioned to be at a mature level. He stood up and spoke about the captives in front of the people, affirming his allegiance to Amīr al-Muʾminīn (p). According to this account, Muḥammad ibn Abī Bakr was more than 10 years old during Abū Bakr’s lifetime when he made such statements. The historical summary is as follows:

In the book *Madīnat al-maʿājiz*, in miracle number 361, the miracles of *Amīr al-Muʾminīn (p)* are narrated. Among the captives mentioned is Khawlah al-Ḥanafīyyah, who entered the mosque. Some of the companions expressed interest in her, but she declared that she would only place herself in the hands of a man who could reveal her past and whose name is ʿAlī.

In that instance, *Amīr al-Muʾminīn (p)* approached Khawlah and revealed the hidden details

⁹⁹ *Kāmil-i Bahār*: Vol. 2, Page 129, the fifth chapter

¹⁰⁰ *Ithbāt al-hudāt*: Vol. 2, Page 368.

¹⁰¹ *Istī qṣāʾ al-afḥām*: Vol. 1, Page 514. *Tadhkirat al-khawāṣṣ*: Page 62. *Kashf al-ḥujub*: Page 445. *Sirr al-ʿālamīn*: Page 5.

of her life. Khawlah expressed her willingness to submit herself to Imam ʿAlī (p). However, Abū Bakr and ʿUmar objected, arguing that the value of Khawlah was greater than the share ʿAlī and his children would receive from the spoils of war, and therefore, ʿAlī had no right to take her. It was at this moment that Muḥammad ibn Abī Bakr stood up and declared: "Let that share be counted from me, and I will give my share to ʿAlī. O ʿUmar, how long will you bear ill feelings towards this man when there is no one among you like him?" The people present also supported Muḥammad ibn Abī Bakr's words.

Amīr al-Muʾminīn (p) declared: "If Khawlah is also regarded as a captive, I hereby free her. The spoils and captives taken from this group should not become part of our possessions, as it goes against the principles of Islam."

He further added: "I take God, the Messenger, and your believers as witnesses that if she consents, I will marry her." Khawlah also said: "I accepted..."¹⁰²

Based on the information provided, the summary of the answer to the raised issue about Muḥammad ibn Abī Bakr is as follows:

The detailed conversation between Muḥammad ibn Abī Bakr and his father during his father's final moments has been documented in Sulaym's book and other Shīʿah books, with a reliable chain of transmission to Sulaym. These narrations have also been quoted by sources other than Sulaym and can even be found in non-Shīʿah books. This diverse collection of sources affirms that Muḥammad ibn Abī Bakr was at an age when he could readily communicate with his father at the time of his father's death.

Taking into account the provided information, if Abū Bakr passed away in the middle of the 13th year of Hijrah (AH), and Muḥammad ibn Abī Bakr was born during the year of *Ḥajj al-Widāʿ*, he would have been approximately three years old at the time of his father's death. However, if his birth occurred in the eighth year of the Islamic calendar, he would have been more than five years old when his father passed away.

It is important to note that these two possibilities are not definitive or consistent, but rather historical narrations that present different accounts.

Nonetheless, the narrations derived from Sulaym's book and other sources indicate that Muḥammad ibn Abī Bakr was indeed at an age where he could articulate such words to his father and retain them in his memory.

Therefore, the occurrence of such a conversation at the age of four or five is possible, especially considering the strong physical and intellectual development that can be observed in Arab lineages, which should not be compared with other cultures. If one argues that a child cannot engage in such a conversation at that age, the presence of these *ḥadīths* that consistently support one another serves as sufficient evidence to establish that Muḥammad ibn Abī Bakr was of an age where he could express such words to his father. Thus, there is no need to specifically prove his age as four or five years old, as the collective weight of these narrations strengthens the case for Muḥammad ibn Abī Bakr being old enough to have the conversation described. Furthermore, the *ḥadīth* from *Madīnat al-maʿājiz* suggests that his age was beyond the teenage years, providing additional context to his level of maturity.

¹⁰² *Madīnat al-maʿājiz*: Page 129

If we approach the three narrations as potentially contradictory, it is reasonable to prioritize the narration from Sulaym's book, considering its support from both Shī'ah and non-Shī'ah traditions.

Considerations

In the margins of the content provided as a response to the doubt regarding Muḥammad ibn Abī Bakr's age, it is necessary to note several points:

1. Taking into account the provided response, there is no necessity to consider auxiliary possibilities, such as the notion that Muḥammad ibn Abī Bakr was a child prodigy, or that his conversation was merely a reflection of the views of Amīr al-Mu'minīn (p), or that his mother, Asmā', had coached him. These alternative scenarios are omitted as the primary response adequately covers the subject matter.

2. If we consider the question regarding the age of Muḥammad ibn Abī Bakr, it can be stated that even if it were to remain an ambiguous point within the overall *ḥadīth* or book, this does not invalidate the source.

This ambiguity implies that age is only a matter of uncertainty and does not possess a definitive form. Such a doubt, however, does not undermine the accuracy of the *ḥadīth*. Even though the age of Muḥammad ibn Abī Bakr may remain unclear, it does not invalidate or diminish the detailed narration, especially given the supporting evidence of its authenticity. Instead, the core essence of the matter remains unchanged, while a minor chronological aspect remains unresolved.

3. There is a strong possibility that the root cause of raising these doubts is simply to attribute innocence to Abū Bakr and 'Umar regarding the statements that were circulated at the time of their deaths, which involved hidden truths and secrets. It is natural for enemies to selectively choose this particular narration—which contains such sensitive content—from among all the material in the book, in order to create doubts and objections.

This is further corroborated by the statement made by the author of *al-Dharī'ah*, who said: "Apparently, the author of the *Rijāl* attributed to Ibn al-Ghaḍā'irī was an adversary of Shī'ah scholars and had an intention to defame them through any means possible¹⁰³." Additionally, Ayatollah Khoei says: "Some individuals believe that the *Rijāl* attributed to Ibn al-Ghaḍā'irī is a fabricated book, created by enemies who falsely attributed it to him¹⁰⁴."

4. Certain issues, like those surrounding Muḥammad ibn Abī Bakr, may arise due to inconsistencies between the contents of Sulaym's book and non-Shī'ah literature. For instance, in al-Ṭabarī's history, it is stated that Mu'ādh ibn Jabal was not present during the events of Saqīfah. However, Sulaym's book includes Mu'ādh ibn Jabal as one of the key figures involved in the establishment of Saqīfah.

The general response to such doubts is that, even if such cases exist, Sulaym's book holds a unique and significant position as an original and ancient source in Islamic documentation. Therefore, it is given preference over other documents. In the absence of a clear preference,

¹⁰³ *al-Dharī'ah*: Vol. 10, Page 89.

¹⁰⁴ *Mu'jam rijāl al-ḥadīth*: Vol. 1, Page 102.

if there is a contradiction between narrations, it becomes a matter of one narration against another. In such cases, there is no compelling reason to prioritize another narration over Sulaym's book.

It is indeed surprising that some individuals would prioritize texts from books written in favor of the non-Shī'ah perspective and the legitimacy of figures such as Abū Bakr, 'Umar, Mu'ādh, and others, over the citations found in Sulaym's book.

This is especially noteworthy considering Imam Mūsā ibn Ja'far's (p) statement, where he says:

"Do not take your religious knowledge from non-Shī'ah; for by disregarding our Shī'ah community and seeking guidance from others, you adopt teachings from those who have betrayed God, His Messenger, and their trusts...¹⁰⁵!"

The issue regarding Sulaym presenting the *ḥadīths* in his book to a non-infallible person and the answer to it

As the last issue regarding Sulaym's book, some opponents have questioned why he presented the *ḥadīths* he heard from the infallible Imams (p) to non-infallible individuals to validate their authenticity. Although this question does not require an answer, some points can be clarified by addressing it. The response to this doubt can be explained in five ways:

1. In Sulaym's book, there is not a single instance where Sulaym presented the *ḥadīths* of the infallible (p) to non-infallible individuals. Instead, what is found is the presentation of *ḥadīths* from non-infallible sources to both the infallible Imams (p) and non-infallible individuals¹⁰⁶. This is a very common and expected practice.

2. The assumption of proof for such content is unproblematic, as this book is widely regarded as a significant document among Muslims. Its content must be robust to counter those who do not recognize the infallible Imams (p) as infallible. Therefore, if we acknowledge this attribution, it serves to strengthen the overall proof¹⁰⁷.

3. Assuming the acceptance of this issue, the intention behind this action is to reproduce narrative documents and, thereby, fortify them with stronger evidence.

4. The act of presenting *ḥadīths* to others should not be perceived as problematic; rather, it demonstrates the narrator's and transmitter's commitment to ensuring the accuracy of their accounts, confirming that no errors were made in their listening and recording. This practice has advanced to such an extent that renowned scholars have even shared their *ḥadīths* and documents with individuals who may have had lesser expertise, as a precaution against any potential errors in audio-visual or written transmission.

5. The confirmation of the aforementioned content and the primary response to the doubt lies in the fact that, even if such cases were present in the book, when Sulaym presented his *ḥadīths* to esteemed individuals like Salmān, Abū Dharr, and Miqdād, they did not attribute any such problems to him. They did not criticize his work. Hence, it becomes evident that

¹⁰⁵ *Bihār al-anwār*: Vol. 2, p. 82, H. 2.

¹⁰⁶ Refer to the first part of the third part of this introduction on page 56.

¹⁰⁷ *Istiqṣā' al-Afhām*: Vol. 1, Page 466.

this issue has been raised as an attempt to create unnecessary problems and engage in fruitless endeavors.

In conclusion, this section has firmly established that Sulaym's book stands as one of the most reliable and robust sources of principles. Its credibility is undeniable, leaving no room for the doubts raised against it.

Indeed, the book is built upon a strong foundation, rendering any flaws inconsequential and incapable of diminishing its greatness.

2.2.8 The documents of Sulaym's book

- Existence of Sulaym's *ḥadīths* in older books
- Genealogy of chains of transmission and narrators of Sulaym's *ḥadīths*
- *Munāwala* and recitation in the process of narrating Sulaym's book
- The number of chains of transmission ending at Sulaym's book
- Research regarding Abān ibn Abī °Ayyāsh
- Biographies of the *rijāl* mentioned in the chains of transmission of Sulaym's book

Existence of Sulaym's hadiths in older books

Extensive research was carried out to gather the *ḥadīths* narrated by Sulaym, encompassing both older and more recent books from Shī'a and non-Shī'a sources. This thorough investigation ensures that approximately ninety-five percent of Sulaym's *ḥadīths* have been identified, leaving only a minimal probability of any remaining undiscovered *ḥadīths*.

Based on the available documents and the presence of repeated names among the narrators, it becomes evident that a significant number of these sources trace back to Sulaym's book. Additionally, some of the narrators mentioned had access to copies of Sulaym's book and transmitted its contents. Notable individuals among them include Sa'd ibn 'Abd Allāh al-Ash'arī, Muḥammad ibn Yaḥyā al-ʿAṭṭār, Ibrāhīm ibn Hāshim al-Qummī, 'Alī ibn Ibrāhīm, al-Ḥusayn ibn Sa'īd, Shaykh al-Kulaynī, Shaykh al-Nu'mānī, Shaykh al-Ṣadūq, and Shaykh al-Ṭūsī.

One of the remarkable features of Sulaym's book is the presence of his *ḥadīths* in older books, accompanied by reliable and interconnected chains of transmission. This aspect adds strength to the authenticity and credibility of Sulaym's book. Furthermore, many of these chains themselves can serve as evidence supporting the existence and content of the original Book of Sulaym.

Genealogy of chains of transmission and narrators of Sulaym's *ḥadīth*

This section presents a visual representation of the chains of transmission leading to Sulaym in the form of a genealogy. This genealogy illustrates the 1,400-year journey that Sulaym's book has traversed, while also highlighting the custodians who have safeguarded this precious trust of the family of Muḥammad (pbuh&hf) throughout this perilous path, ultimately delivering it to us today.

It is indeed crucial for readers of the book to have a clear overview of the 1,400-year journey that this book has undertaken and to understand the connection between the contemporary versions of the book and the original version penned by the esteemed author. This knowledge serves as a constant reminder of the book's historical significance and provides a robust

foundation for its authenticity and credibility.

The genealogy is organized in a manner that begins with Sulaym ibn Qays as the starting point, followed by Abān ibn Abī °Ayyāsh as a narrator of Sulaym. Subsequently, the names of the individuals who transmitted Sulaym's *ḥadīths* from Abān are listed, totaling fourteen individuals. Afterward, the chain continues with the narrators of each of the fourteen individuals, and subsequently, the subsequent tiers of narrators are mentioned until reaching a specific *ḥadīth* or historical source where Sulaym's *ḥadīths* were recorded, accompanied by their respective documentation, and eventually reaching us.

To access the precise documentation related to Sulaym's book, it is recommended to refer to the beginning of the third volume of the Arabic text of the book, and the chains of transmission at the end of each *ḥadīth* in the English translation.

It is important to note that the debates concerning certain narrators, their chronological order, the omission of certain names in the chains of transmission, and the errors made in identifying some narrators are not addressed in this discussion. Instead, what is presented here represents the conclusive outcome of those discussions.

On the following page, you will find a comprehensive genealogy that includes all the chains of transmission tracing back to Sulaym ibn Qays, as well as the names of all the narrators who transmitted his *ḥadīths*.

Genealogy of chains of transmission and narrators of Sulaym's *ḥadīths*

Sulaym ibn Qays / Abān ibn Abī °Ayyāsh / Ibrāhīm ibn °Umar al-Yamānī / Ḥammād ibn °Isā wa °Uthmān ibn °Isā / Ibrāhīm ibn Hāshim / °Alī ibn Ibrāhīm / al-Kulaynī dar *al-Kāfi*
Muḥammad ibn Ismā°il ibn Bazī° / al-Faḍl ibn Shādhān dar *Mukhtaṣar Ithbāt al-Raj°ah*
Muḥammad ibn °Alī al-Ṣayrafī / Mājilawayh / Ibn Walīd / Ibn Abī Jayd / al-Najāshī wa al-Shaykh al-Ṭūsī dar *al-Rijāl*
al-Ḥusayn ibn Sa°id / Aḥmad ibn Muḥammad ibn °Isā / al-Ṣaffār / Ibn Walīd / al-Ṣadūq dar *Kamāl al-Dīn*
Muḥammad ibn °Isā / Aḥmad ibn Ziyād / al-Ṣaffār / Ibn Walīd / al-Ṣadūq dar *Kamāl al-Dīn*
Ma°mar ibn Rāshid / °Abd al-Razzāq ibn Hammām / Abū Bakr Aḥmad ibn Mundhir al-Ṣan°anī / Abū °Amr °Iṣmat ibn Abī °Iṣmat al-Bukhārī / Muḥammad ibn Ṣabīḥ ibn Rajā° dar Dimashq / Nuskha-ye Khaṭṭī (B)
°Abd Allāh ibn al-Mubārak / °Amr ibn Jāmī° al-Kindī / Aḥmad ibn °Ubayd Allāh al-Hamadānī / al-Nu°mānī / Muḥammad ibn °Abd Allāh al-Baladī / al-Karājikī dar *al-Istinṣār fī Naṣṣ al-A°immah*
Ibn °Uqdah / Ibn Jihām dar *Ta°wīl al-Āyāt*
Hārūn ibn Muḥammad / al-Nu°mānī dar *al-Ghaybah*
°Abd al-Wāḥid ibn Yūnus wa °Abd al-°Azīz ibn Yūnus wa Muḥammad ibn Hammām ibn Suhayl / al-Nu°mānī dar *al-Ghaybah*
Hammām ibn Nāfi° al-Ṣan°anī / °Abd al-Razzāq ibn Hammām / Ibrāhīm ibn °Umar al-Yamānī / al-Ḥasan ibn Abī Ya°qūb al-Dīnawarī / Nuskha-ye Khaṭṭī (D) wa al-Ḥamawī dar *Minḥāj al-Fāḍilīn*

Muḥammad ibn Hārūn al-Sindī / Naṣr ibn Muzāḥim wa °Abd Allāh ibn al-Mughīrah wa Ḥafṣ
 ibn °Aṣim / al-Qāsim ibn Ismā'īl al-Anbārī / °Alī ibn Muḥammad ibn Zuhrī / *Tafsīr Furāt
 al-Kūfī*
 al-Ḥasan ibn Muḥammad al-Hāshimī / Muḥammad ibn Aslam / Muḥammad ibn °Alī al-Ṣayrafī
 / al-Khātimī / *Tibb al-A°immah* (p)
 °Abd Allāh ibn Muskān / Ḥammād ibn °Isā / Ya°qūb ibn Yazīd / Sa°d ibn °Abd Allāh / Ibn
 Walīd / al-Ṣadūq
 Ibn Abī Najrān wa al-Ḥasan ibn °Alī ibn Faḍḍāl / al-Faḍl ibn Shādhān
 Abū al-Ḥasan al-Azdī / °Abd Allāh ibn al-Qāsim / Sulaymān ibn Samā°ah / Abū °Alī al-Ṭabarsī
 / Ibn Jihām dar *Ta°wīl al-Āyāt*
 Naṣr ibn Muzāḥim / al-Ḥusayn ibn Naṣr ibn Muzāḥim / al-Ḥusayn ibn al-Ḥakam al-Ḥubārī wa
 °Ubayd ibn Kathīr / Muḥammad ibn al-Qāsim / Ibn Jihām dar *Ta°wīl al-Āyāt* / Muḥammad ibn
 Marwān / °Alī ibn Muḥammad ibn Marwān / Muḥammad ibn al-Qāsim / °Alī ibn Muḥammad
 al-Ju°fī / Muḥammad ibn °Abbās / *al-Lawāmi° al-Nūrāniyyah*
 °Isā ibn Ayyūb al-Hamadānī / *Kitāb al-Tuḥfah fī al-Kalām* / Shaykh al-Ḥurr dar *Ithbāt al-Hudāt*
 Abū al-Ḥasan °Alī ibn Yaḥyā / °Alī ibn Yūsuf / Bishr ibn al-Mufaḍḍal / Aḥmad ibn Muḥammad
 ibn °Umayr / °Abd al-°Azīz ibn Yaḥyā / Muḥammad ibn Aḥmad / Muḥammad ibn °Abd Allāh
 al-Ṣūfī / al-Ḥaskānī dar *Shawāhid al-Tanzīl*
 Abū Aḥmad al-Miṣrī / Abū Bakr al-Jarjarā°ī / al-Ḥaskānī dar *Shawāhid al-Tanzīl*
 °Abd Allāh ibn Sharīk al-°Āmirī / Muḥammad ibn Khālīd al-Ḍabbī / Abū Ma°mar Sa°id ibn
 Khathīm / °Ubādah ibn Ziyād / Ja°far ibn Muḥammad ibn Hāshim / *Tafsīr Furāt al-Kūfī*
 °Umar ibn Udhaynah / Muḥammad ibn Abī °Umayr / Muḥammad ibn al-Ḥusayn ibn Abī
 al-Khaṭṭāb / °Abd Allāh al-Ḥimyarī / Muḥammad ibn Hammām / Hārūn al-Talla°ukbarī /
 al-Ghaḍā°irī / Shaykh al-Ṭūsī / Nuskha-ye Khaṭṭī (Alif)
 Ya°qūb ibn Yazīd / Aḥmad ibn Muḥammad ibn °Isā / Muḥammad ibn Yaḥyā / al-Kulaynī
 Sa°d ibn °Abd Allāh / Ibn Walīd / al-Ṣadūq dar *Kamāl al-Dīn wa °Uyūn Akhbār al-Riḍā*
 °Abd Allāh ibn Ja°far al-Ḥimyarī / Abū al-Mufaḍḍal al-Shaybānī / Jamā°ah / Shaykh al-Ṭūsī
 dar *al-Ghaybah*
 Muḥammad ibn °Isā / al-Ḥusayn ibn Aḥmad al-Mālikī / Ibn Jihām dar *Ta°wīl al-Āyāt*
 Ibrāhīm ibn Hāshim / °Alī ibn Ibrāhīm / al-Kulaynī / al-Nu°mānī dar *al-Ghaybah*
 °Alī ibn °Isā / Sa°d ibn °Abd Allāh / al-Ṣadūq / al-Ṭabarsī dar *I°lām al-Warā*
 Aḥmad ibn Hilāl / °Alī ibn Muḥammad / al-Kulaynī
 °Uthmān ibn °Isā / Aḥmad ibn Muḥammad ibn Khālīd / °Iddah min Aṣḥābinā / al-Kulaynī
 dar *al-Kāfī*
 al-Ḥusayn ibn Sa°id dar *Kitāb al-Zuhd wa Kitāb al-Biḥār* / Aḥmad ibn Muḥammad ibn °Isā /
 Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb / *Mukhtaṣar al-Baṣā°ir*
 °Alī ibn Ismā'īl ibn °Isā / Ḥammād ibn °Isā / Muḥammad ibn °Isā / Aḥmad ibn Muḥammad
 ibn °Isā / Aḥmad ibn °Abd Allāh from his grandfather from his father / al-Ḥasan ibn °Alī
 al-°Alawī / Ibn Shādhān dar *Mi°at Manqabah* wa al-Khwārizmī dar *Maqṭal al-Ḥusayn*
 Muḥammad ibn Yaḥyā / al-Kulaynī / Ya°qūb ibn Yazīd / Sa°d ibn °Abd Allāh / Ibn Walīd /
 al-Ṣadūq

Ibrāhīm ibn Hāshim / °Alī ibn Ibrāhīm / al-Kulaynī dar *al-Kāfi*
 Muḥammad ibn °Alī al-Ṣayrafi / Muḥammad ibn al-Ḥasan ibn Walīd / Ibn Abī Jayd / *Fihrist al-Shaykh al-Ṭūsī*
 Muḥammad ibn Abī al-Qāsim Mājilawayh / Faḍl ibn Mufaḍḍal ibn Qays / °Abd al-Razzāq ibn Sulaymān / Abū al-Mufaḍḍal / Jamā°ah / *Amālī al-Ṭūsī*
 Aḥmad ibn Abī °Abd Allāh / His father / °Alī ibn al-Ḥusayn al-Sa°adābādī / Muḥammad ibn Mūsā ibn al-Mutawakkil / al-Ṣadūq dar *°Ilal al-Sharā°i°*
 Ibrāhīm ibn °Umar al-Yamānī / Muḥammad ibn °Alī al-Ṣayrafi / Muḥammad ibn Zayd al-Tustarī / °Abd Allāh al-Anbārī / Ibn °Ayyāsh al-Jawharī / al-Ḥusayn ibn °Abd al-Wahhāb dar *°Uyūn al-Mu°jizāt*
 Muḥammad ibn Ismā°il al-Za°farānī / °Alī ibn al-Ḥasan ibn Faḍḍāl / Shaykh al-Ṭūsī dar *al-Tahdhīb*
 Muḥammad ibn °Abd Allāh ibn Mihrān / al-Ṭabarī dar *al-Mustarshid*
 al-Ḥasan ibn Muḥammad al-Hāshimī / Muḥammad ibn Aslam / Muḥammad ibn °Alī al-Ṣayrafi / Aḥmad ibn Abī °Abd Allāh / al-Ṣaffār / al-Ṣadūq dar *Ma°ānī al-Akhhbār*
 al-Khātimī / *Ṭibb al-A°immah* (p)
 Abū Muḥammad al-Madanī / °Imrān ibn Qarrah / Ismā°il ibn Hammām / al-Ḥakam ibn Buhlūl / al-Ḥasan al-Khushshāb / Muḥammad ibn Naṣīr / Ja°far ibn Muḥammad ibn Mas°ūd / al-Muẓaffarī al-°Alawī / al-Ṣadūq
 °Alī ibn Hāshim / Ḥammād ibn °Īsā / al-Haytham ibn °Adī al-Ṭā°ī / Ismā°il ibn °Alī ibn Ruzayn al-Wāsiṭī / Ibn Mardawayh dar *al-Manāqib*
 Ismā°il ibn Hammām / al-Ḥakam ibn Buhlūl / °Alī ibn Mahziyār / al-°Abbās ibn Ma°rūf / Aḥmad ibn Muḥammad / Muḥammad ibn Aḥmad / Muḥammad ibn Yaḥyā al-°Aṭṭār / Mājilawayh / al-Ṣadūq dar *al-Khiṣāl*
 Ibrāhīm ibn °Umar al-Yamānī / Ḥammād ibn °Īsā / Ibrāhīm ibn Hāshim / °Alī ibn Ibrāhīm / al-Kulaynī dar *al-Kāfi*
 Ishāq ibn Ibrāhīm ibn °Umar / al-Ḥasan ibn °Alī ibn Kaysān / Muḥammad ibn al-Ḥasan al-Barāthī / *Rijāl al-Kashshī*
 Muḥammad ibn Aslam / Muḥammad ibn al-Ḥusayn / al-Ṣaffār dar *Baṣā°ir al-Darajāt*

Munāwala and recitation in the process of narrating Sulaym's book

One of the methods of narrating *ḥadīth* is known as *Munāwala*, which involves the author or narrator physically handing over the book to the person who wishes to transmit the *ḥadīth* from them.

The value of the chain of transmission is enhanced when the practice of "recitation" (*qirā°a*) is added to *Munāwala*. This entails the author or narrator either reading the book aloud to the person receiving it, or the recipient reading it while the author or narrator listens and verifies its authenticity.

In the transmission of Sulaym's book, both *Munāwala* and the practice of recitation have been frequently mentioned, and the following are specified in the chains of transmission related

to the book¹⁰⁸.

1. In the year 76 AH, Sulaym transmitted the book via *Munāwala* to Abān and recited it to him.
2. In the year 138 AH, Abān passed the book to Ibn Udhaynah and recited it to him.
3. The book was recited to Abū ʿAbd Allāh al-Miqdādī in Najaf in the year 520 AH.
4. In Karbala, the book was recited to al-Ḥasan ibn Hibat Allāh ibn Ruṭbah in the year 560 AH.
5. The book was recited to Hibat Allāh ibn Namā in Hillah in the year 565 AH.
6. Recitation of the book for Ibn Shahrāshūb in Hillah in the year 567 AH.

The provided details pertain to specific instances of *Munāwala* and the recitation of Sulaym's book. It is indeed true that there may have been numerous other cases that were not documented in history. Additionally, the mention of *Munāwala* and the recitation of the book suggests the presence of manuscript copies of the book during the mentioned dates, even though the specific characteristics of those copies have not been preserved for us.

The number of documents ending to Sulaym's book

Sulaym's book contains twenty-one authentic documents, which scholars and experts consider to be a significant feature of the book. Few works possess such distinctive characteristics. The explanation for these twenty-one documents is as follows:

The initial set of documents, categorized as Type (A) versions, consists of sixteen distinct variations.

One document is found in the initial version of type (B), while another document is present in the first version of type (D). Additionally, there is another document mentioned in both *Rijāl al-Najāshī* and *Fihrist al-Shaykh al-Ṭūsī*. Another document is cited in *Rijāl al-Kashshī*, and the final document is referenced in *al-Dharīʿah*. In total, these additions bring the total count to twenty-one documents.

To obtain detailed information about the exact documents, please consult the tenth section of the introduction, which pertains to the handwritten manuscripts of Sulaym's book. Additionally, referring to the beginning of Sulaym's book will provide further insights. Here, we will provide a brief description of the sixteen documents belonging to the Type (A) version:

The documents leading up to al-Shaykh al-Ṭūsī are linked to four specific documents. Similarly, from al-Shaykh al-Ṭūsī to Sulaym, there are four additional documents.

Multiplying the four documents preceding al-Shaykh al-Ṭūsī by the four documents succeeding him yields a total of sixteen documents.

A research about Abān ibn Abī ʿAyyāsh

Given that the first part of this introduction has provided a comprehensive description of Sulaym and Abān's lives, in our present discussion, we will focus on presenting the evidence and highlighting significant aspects pertaining to Abān.

¹⁰⁸Refer to the Introduction of Sulaym's book on page 192 of this book.

The contents pertaining to Abān hold particular significance due to two key reasons:

Firstly, Abān occupies a unique position as the sole individual entrusted with carrying the book directly from the author. Without his trustworthiness and diligent preservation, this invaluable book may not have endured to the present day.

Secondly, it is worth noting that a comprehensive investigation of Abān's circumstances has been lacking, with limited attention given to the unjust accusations leveled against him by his opponents. Although recent scholars have begun to acknowledge this aspect, there is a need to shed light on the truth regarding Abān and dispel any misconceptions.

Abān's name and background

¹⁰⁹ According to the books of *Rijāl* and historical accounts, the full name and titles of Abān ibn Abī ʿAyyāsh are as follows: *Shaykh al-Tābiʿī*, *Faqīh* scholar, *ʿĀbid*, Abū Ismāʿīl Abān ibn Abī ʿAyyāsh Fīrūz al-ʿAbdī al-Baṣrī.

Below, we provide explanations for these titles:

al-Tābiʿī means that he saw the companions of the Prophet (pbuh&hf), but he did not have the opportunity to see the Prophet himself. On the other hand, Abān is regarded as one of the prominent scholars and jurists (*fuqahāʾ*) of his time. The tribe of Banū ʿAbd al-Qays took great pride in having a jurist of his caliber among their ranks. His piety and asceticism (*zuhd*) were so remarkable that he was known as one of the devoted worshipers (*ʿubbād*) who would engage in night prayers and observe fasting during the day in his era.

Due to his son's name being Ismāʿīl, he acquired the kunya "Abū Ismāʿīl." His actual name is Abān, and his father's name is Fīrūz, who is known as "Abū ʿAyyāsh." Consequently, he is occasionally referred to as Abān ibn Fīrūz, highlighting his lineage.

The term *al-ʿAbdī* originates from the circumstance in which Abān migrated from his hometown Nobandegan, located near Shiraz, to the city of Basra. During that time, it was customary for individuals residing in a city to register their names under a specific tribe and become affiliated with them through thick and thin (*al-walāʾ*). Among the various tribes, Abān opted for the tribe of Banū ʿAbd al-Qays, known for their inclination towards Shīʿism. As a shortened version of "Banū ʿAbd al-Qays," Abān came to be referred to as *al-ʿAbdī*.

The title *al-Baṣrī* is attributed to Abān due to his official and permanent residency in the city of Basra.

Birth and death of Abān

¹¹⁰ Abān ibn Abī ʿAyyāsh was born approximately in the year 62 AH and he passed away on the first of Rajab in the year 138 AH. His lifespan spanned around seventy-seven years.

In the introduction of Sulaym's book, Abān mentions that he met Sulaym when he was fourteen years old. Taking into account that Sulaym passed away shortly after their meeting

¹⁰⁹ *Muʿjam Rijāl al-Ḥadīth*: Vol. 1, p. 18; *Aʿyān al-Shīʿah*: Vol. 5, p. 48; *Manāqib Ibn al-Maghāzilī*: p. 212; *ʿUyūn Akhbār al-Riḍā*: Vol. 1, p. 42; *Mizān al-Iʿtidāl*: Vol. 1, pp. 10, 12; *al-Majrūḥīn* (Ibn Ḥibbān): Vol. 1, p. 96; *al-Maʿārif* (Ibn Qutaybah): p. 239; *Amālī al-Shaykh al-Ṭūsī*: Vol. 2, p. 70; Present book: pp. 193–194.

¹¹⁰ *Aʿyān al-Shīʿah*: Vol. 5, p. 48; *Mizān al-Iʿtidāl*: Vol. 1, p. 14; The present book: p. 194.

in the year 76 AH, subtracting fourteen from seventy-six gives the year 62, which aligns with Abān's birth year.

The year of Abān's death, as mentioned in both Shī'ite and non-Shī'ite books, is clearly stated as 138 AH. However, some sources indicate the year 140 AH or a slightly later date as his possible year of death.

Abān as a Companion of the Imams (p)

¹¹¹ Abān was indeed one of the companions of Imam Zayn al-ʿĀbidīn, Imam al-Bāqir, and Imam al-Ṣādiq (p). He had the honor of being in their company and passed away during that period. This information can be found in the narrations transmitted by Abān himself, as well as in the books of *Rijāl*, such as *Rijāl al-Barqī* and *Rijāl al-Shaykh al-Ṭūsī*.

Scholarly opinions regarding Abān

During the challenging era of *taqiyya* (religious dissimulation) under the rule of al-Ḥajjāj, Abān adopted a cautious approach by concealing his true religious affiliation, which was Shī'ism, in his early life. This decision was driven by his desire to safeguard Sulaym's book and the numerous *ḥadīths* he had received from the Ahl al-Bayt (p), and he demonstrated remarkable skill in fulfilling this responsibility.

After the demise of al-Ḥajjāj and during the rule of ʿUmar ibn ʿAbd al-ʿAzīz, a period of relative freedom emerged within the community, and the strict conditions of *taqiyya* began to ease. It was during this time that Abān's true beliefs, which were rooted in Shī'ism, gradually became more apparent. As Abān's true religious affiliation became known, it caused discomfort and unease among many Sunni scholars who had previously narrated numerous *ḥadīths* from him and regarded him as a prominent figure in the scholarly community. Upon learning about Abān's Shī'ism, some of these scholars resorted to taunting him, using disrespectful language; mentioning those words here would be shameful and a breach of politeness.

Of course, these reactions were motivated by their hatred against Amīr al-Muʾminīn ʿAlī (p) and a strong affection for Abū Bakr and ʿUmar. Abān's only "crime" was his unwavering love and devotion to the Ahl al-Bayt (p) and his aversion to those who were considered enemies of the Ahl al-Bayt (p).

The false assertions made by individuals such as Shuʿbah, Sufyān al-Thawrī, Aḥmad ibn Ḥanbal, Wakīʿ ibn al-Jarrāḥ, Yaḥyā ibn Maʿīn, and others have unfortunately persisted in *Rijāl* and historical books. Regrettably, these erroneous accounts have led some individuals to form a distorted perception of Abān.

Simultaneously, numerous contemporary Shī'ite scholars have recognized the immense significance of Abān's great status. They have successfully identified the origins and sources of the disparaging remarks directed at him, meticulously examined Abān's credibility and scholarly standing, and shed light on his true character.

¹¹¹ *Rijāl al-Barqī*: p. 9; *Rijāl al-Shaykh al-Ṭūsī*: pp. 83, 106, 156; The present book: p. 196.

Setting aside the mention of profane language directed at Abān by non-Shīʿa individuals (who, in many instances, have also expressed admiration for him), let us focus solely on the reference:

Mizān al-Iʿtidāl: Vol. 1, pp. 10, 11, 12, 14, 15; *al-Tārīkh al-Kabīr* (al-Bukhārī): Vol. 1, p. 454, no. 1455; *Jāmiʿ al-Masānīd* (al-Khwārizmī): Vol. 2, p. 389; *Tahdhīb al-Tahdhīb*: Vol. 1, p. 97; *Aḥwāl al-Rijāl*: no. 157; *al-Ḍuʿafāʾ wa al-Matrūkūn* (al-Nasāʾī): p. 31, no. 21; *al-Majrūhīn* (Ibn Hibbān): Vol. 1, p. 96; *al-Ṭabaqāt al-Kubrā*: Vol. 7, p. 254; *al-Ḍuʿafāʾ al-Kabīr*: Vol. 1, p. 38; *al-Ḍuʿafāʾ wa al-Matrūkūn* (al-Dāraquṭnī): no. 103; *al-Maʿārīf* (Ibn Qutaybah): p. 239; *al-Ḍuʿafāʾ al-Ṣaghīr* (al-Bukhārī): p. 32; *al-Jarḥ wa al-Taʿdīl* (Ibn Abī Ḥātim): Vol. 2, p. 1087; *al-Kāmil* (Ibn ʿAdī): Vol. 1, no. 134; *al-Ḍuʿafāʾ* (al-ʿUqaylī): no. 6; *Tahdhīb al-Kamāl* (al-Mizzī): no. 25; *Taqrīb al-Tahdhīb*: Vol. 1, p. 31; *al-Dūrī*: nos. 3625, 4350; *Tārīkh Ibn Maʿīn*: Vol. 4, p. 146; *al-ʿIlal* (Ibn Ḥanbal): Vol. 1, p. 135; *al-Jarḥ wa al-Taʿdīl* (Ibn Abī Ḥātim): Vol. 1, p. 2951.

Let us now delve into the discourse of Shīʿa scholars regarding Abān:

al-Shaykh al-Barqī and al-Shaykh al-Ṭūsī have included Abān in the list of companions of Imam Zayn al-ʿĀbidīn, Imam al-Bāqir, and Imam al-Ṣādiq (p). In one instance, al-Shaykh al-Ṭūsī described him as a “weak *Ṭābiʿī*,” while in the other two cases, he did not provide any specific remarks.

Ibn al-Ghaḍāʾirī—whom we previously mentioned regarding the book of *Rijāl* attributed to him—employed the term “weak *Ṭābiʿī*” when referring to Abān. ʿAllāmah al-Ḥillī also remarked, “Due to Ibn al-Ghaḍāʾirī’s remarks, we approach Abān’s narrations with caution¹¹².”

In the elucidation of the narrations attributed to al-Shaykh al-Ṭūsī, Ibn al-Ghaḍāʾirī, and ʿAllāmah al-Ḥillī, certain perspectives from esteemed scholars come to light¹¹³:

1. ʿAllāmah Sayyid Muḥsin al-Amīn states: The source of Abān’s discrediting, as articulated by al-Shaykh al-Ṭūsī and ʿAllāmah al-Ḥillī, can be traced back to the assertions made by Ibn al-Ghaḍāʾirī.

While the beliefs held by Ibn al-Ghaḍāʾirī and his contemporaries are widely recognized (against Shīʿa)!

2. Allāmah Safāʾī Khwānsārī states: Shaykh Ṭūsī attributed weakness to Abān solely within the group of companions of Imam Bāqir (p), refraining from using the term “weak” in the other two instances. The rationale behind this distinction remains unknown. It is possible that Shaykh Ṭūsī’s statement may have been influenced by the assertions of the opponents, despite the fact that casting doubt by opponents should be a point of praise for that person.

It is possible that the term “weak *Ṭābiʿī*” used by Shaykh Ṭūsī could be a mistake, and instead, it might refer to “*Ṭābiʿī Ṣaghīr*” (a junior *Ṭābiʿī*). This speculation is supported by references in Sunnī literature which state that Abān is not counted among the major *Ṭābiʿīn*. Furthermore, even in *Mizān al-Iʿtidāl*, it is mentioned that Abān is classified as a “*Ṭābiʿī Ṣaghīr*.”

Let us now direct our attention to the insights of subsequent scholars who grasped the underlying issue and elucidated the genuine nature of Abān’s character¹¹⁴:

¹¹² *Rijāl al-Barqī*: p. 9; *Rijāl al-Shaykh al-Ṭūsī*: pp. 83, 106, 156; *Khulāṣat al-Aqwāl*: p. 207.

¹¹³ *Aʿyān al-Shīʿah*: Vol. 5, p. 50; *Kashf al-Astār*: Vol. 2, p. 30; *Tahdhīb al-Maḳāl*: Vol. 1, p. 182.

¹¹⁴ *Mīnhaj al-Maḳāl*: Page 15. *Istiqṣāʾ al-Afhām*: Vol. 1, Pages 563, 564, 566. *Aʿyān al-Shīʿah*: Vol. 5,

1. Shaykh Astrābādī says: The primary reason for the weakening of Abān was attributed to his opponents and his steadfast commitment to Shīʿism.

2. Allāmah Mīr Ḥāmid Ḥusayn says: “Abān ibn Abī ʿAyyāsh is regarded as a revered and reliable scholar within the Sunnī community. However, over time, his reputation was diminished, and he was unjustly labeled as a slanderer and a liar.” Then Allāmah Mīr Ḥāmid Ḥusayn proceeds to mention a few explicit remarks made by Sunnī scholars, highlighting their derogatory nature. In summary he states: “Therefore, those Sunnī scholars who have uttered inappropriate words about Abān, despite narrating his narrations throughout their lives, deserve to face similar criticism that they have attributed to those who narrated from Abān.”

3. Allāmah Sayyid Muḥsin Amīn says: The proof of Abān’s affiliation with Shīʿism can be found in the statement of Aḥmad ibn Ḥanbal who explicitly said, “Abān had a special tendency,” meaning that he is a Shīʿah.

Shuʿbah ibn al-Ḥajjāj, the prominent figure known for his disparagement of Abān, is notable for his staunch opposition to Shīʿism.

Furthermore, Shuʿbah himself acknowledges that his statements are based on suspicion rather than certainty, rendering such conjecture inconsequential when compared to the affirmations made by Sunnī scholars regarding Abān’s reliability.

Moreover, Shuʿbah’s remarks concerning Abān do not present any real challenge, as he regards Abān’s narrations as negative and obscure. It becomes evident that Shuʿbah and individuals of his mindset are unaware of the virtues attributed to *Amīr al-Muʾminīn* (p) and the significance of Shīʿah traditions in matters of Sharīʿah.

Interestingly, in their efforts to undermine Abān, some individuals have relied on the interpretation of a few dreams, a method that lacks scientific merit in the view of Rijāl scholars.

4. Allāmah Muwaḥḥid Abṭahī says: A significant portion of the efforts to undermine Abān’s credibility rests upon unwarranted trust placed in the words of Shuʿbah, who has engaged in extensive defamation against Abān. The claims made to weaken Abān’s status are merely manifestations of enmity, as they rely on three factors: dreams purportedly witnessed against Abān, narrations attributed to untrustworthy individuals that they considered untrusted, and Abān’s unknown narrations, which involve the counting of virtues of Ahl al-Bayt (p).

These attempts to weaken Abān are rooted in hostility towards Shīʿism and are driven by religious motivations.

5. Mawlā Ḥaydar ʿAlī Shirwānī says: Abān was known to cite the contents of Sulaym’s book during the eras of Imam Zayn al-ʿĀbidīn, Imam Bāqir, and Imam Ṣādiq (p). As a result, Abān was regarded as one of the companions of those esteemed Imams (p). Notably, prominent scholars have transmitted Abān’s narrations, further solidifying their trust and reliance on him as a reliable source.

6. Allāmah Shaykh Mūsā Zanjānī says: In my opinion, Abān’s narrations are acceptable. This viewpoint is shared by several later Shīʿah scholars who have recognized this aspect. Their judgment is founded on the traditions of their predecessors, including figures like Shaykh Ṣaffār,

Shaykh Ṣadūq, Ibn Walīd, and others, who did not give heed to the criticisms against Abān and continued to transmit his narrations. Moreover, the content of Abān's narrations indicates his affiliation with Shī'ism and reflects a profound level of faith.

Summary of the Discussion Concerning Abān

In summary, the discussions and perspectives regarding Abān can be distilled into the following conclusions:

The quotations from the Imams and scholars regarding the authenticity of Sulaym's book, along with the historical attention given to its citation and *ḥadīths* over the course of fourteen centuries, serve as significant confirmation of Abān's credibility. This is due to the fact that Abān ibn Abī ʿAyyāsh is recognized as the sole transmitter of Sulaym's book, and any endorsement or validation of Sulaym's book and its *ḥadīths* inherently affirms the reliability of Abān himself, as the book passed through his hands and was narrated by him.

It is evident that many scholars did not endeavor to verify a book that relied on a weak document, as stated by Allāmah Khwānsārī: "When all the documents pertaining to Sulaym's book point to Abān, it serves as a testament to the authenticity of Abān's account."

Giving particular attention to the narrations conveyed by Abān provides a valuable means to examine his stature, his associations, and the depth of his belief. The words of Sunnī scholars regarding Abān serve as compelling evidence of both Shī'ism and his credibility within the Shī'ite community, which has disturbed the opponents so much.

The commendable accuracy displayed by Shī'ite scholars in uncovering the truth about Abān deserves praise. Through their diligent efforts, they have successfully unearthed one of the significant historical and Rijālī truths of the Shī'ah, bringing it to light in the realm of truth.

Biographical Profiles of the Narrators Mentioned in the Chains of Sulaym's Book

The fifth part of the introduction to Sulaym's book includes the names of the individuals mentioned in the chains of transmission, along with their scholarly and social positions. Detailed Rijālī discussions about each of these individuals can be found in the Arabic text's introduction, making it accessible to technical experts. However, to avoid excessive length in the English translation and to cater to the general public, this information has been omitted.

It is important to highlight that besides the reliability of the narrators in the chains of Sulaym's book, there are notable individuals featured within its pages, each of whom contributes to the book's trustworthiness. Among these individuals are renowned scholars such as Ibn Udhaynah, who held the position of head of Shī'ite scholars in Baṣrah and was a companion of Imam Kāẓim (p). Ibn Abī ʿUmayr, another distinguished scholar, was not only a companion of Imam Kāẓim and Imam Riḍā (p), but was also considered one of the most reliable Shī'ite scholars, with his narrations widely accepted by scholars even without explicitly referencing the chains. Likewise, figures like Aḥmad ibn Muḥammad ibn ʿĪsā, who served as the leader of scholars in Qom and was a companion of Imam Riḍā, Imam Jawād, and Imam Hādī (p),

contribute to the credibility of the book. ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, the chief scholar of Qom during the time of Imam ʿAskarī (p), and scholars such as Abū ʿAlī ibn Hammām and Tallaʿukbarī, who held esteemed positions in the early fourth century, further enhance the significance of the book within the Shīʿite scholarly tradition.

Additionally, within the chains of Sulaym’s book, one can observe the presence of esteemed authors who have significantly contributed to the scholarly landscape. Noteworthy among them is Ibn Walīd, the teacher of eminent scholars such as Shaykh Ṣadūq, Shaykh Ṭūsī, Shaykh al-Najāshī, Ibn Shahrāshūb, Shaykh Abū ʿAlī (the son of Shaykh Ṭūsī), and others of similar stature. Each of these individuals served as a scholarly pillar during their respective times, and the narrations attributed to them within Sulaym’s book further bolster its trustworthiness and its transmitted *ḥadīths*.

Furthermore, the existence of twenty-one chains of transmission for a single book, even after the passage of fourteen centuries since its creation, holds significant weight. This fact becomes even more remarkable considering the countless books that have been lost and have left no trace over the course of history. The preservation of these chains serves as a clear testament to the divine attention and the meticulous care of the infallible Imams (p) towards Sulaym’s book. Their dedication over this extended period has established a firm foundation for the book, ensuring that it remains a source of pride for Shīʿah Muslims in the Islamic world, and through this book, the original teachings of Islam continue to be presented to the world.

2.2.9 The Handwritten Manuscripts of Sulaym's Book

- The attention of scholars to preserve the copies of Sulaym's book.
- Evidence of the existence of many copies of Sulaym's book.
- Scholarly testimony regarding the popularity of Sulaym's book throughout the centuries.
- Individuals who possessed copies of the book in every century.
- Scholars who maintained several distinct manuscripts of the book.
- Classification of the six types of written manuscripts of Sulaym's book.
- Introduction to the specific written manuscripts of Sulaym's book.
- Examination of the copies of Sulaym's book and their textual variants.
- Currently available manuscripts of Sulaym's book.
- Geographical distribution: The cities where Sulaym's book has been preserved and circulated.

The Attention of Scholars to Preserving the Copies of Sulaym's Book

For fourteen centuries, Shī'ite scholars have made various efforts to preserve the copies of Sulaym's book. They have employed different methods, including the narration and quotation of the book, reading and copying it, as well as transcribing and quoting its *ḥadīths*. Additionally, they have been diligent in preserving its physical copies, and ultimately, they have taken the responsibility of printing and publishing the book to ensure its preservation.

Two significant aspects contribute to the unique circumstances surrounding the copies of Sulaym's book, highlighting the importance of the existing copies. Firstly, throughout history, its adversaries have relentlessly sought to annihilate its copies. Secondly, its advocates have had to conceal the copies out of fear of these adversaries. As a result, numerous copies of the book have been deliberately obliterated, while many others have remained hidden, yielding no information about their contents.

It is worth mentioning that Shaykh Shīr Muḥammad Hamadānī, who passed away in 1381 AH (1961/1962), played a significant role in the revival of the copies of Sulaym's book. Personally, he dedicated considerable attention to this task, meticulously copying four distinct versions of the book and carefully comparing them with one another. With his edited version and the extensive research he conducted as an introduction to Sulaym's book, the first editions of the book were published in Najaf al-Ashraf.

Evidence of the Existence of Many Copies of Sulaym's Book

The narrators of the *ḥadīths* of Sulaym provide compelling evidence regarding the existence of a copy of the book. Many of them either possess a copy themselves or have witnessed its presence. The following is a summary of the evidence:

1. The phrase "Sulaym's book" is observed in the speech of some individuals.
2. Some individuals make statements regarding their narration from Sulaym's book.

3. The existence of what they quoted from Sulaym in the existing versions of Sulaym's book.
4. Several narrators mention the reference to Sulaym's book in their words.
5. The recurrence of similar *asānīd* in their respective books.
6. Many of the *asānīd* mentioned in their books correspond to the existing versions of the book.
7. Some individuals mention the beginning of Sulaym's book in their words.
8. There is a discussion about the book that suggests having access to a copy.

Scholars Testify to the Popularity of Sulaym's Book Throughout the Centuries

One noteworthy aspect of Sulaym's book is its enduring popularity among both supporters and opponents. It has gained recognition as a renowned and widely-known book throughout various periods.

In this regard, the fame of Sulaym's book was specifically noted by scholars of different centuries. Ibn al-Nadīm from the 4th century, Nu'mānī and Ibn al-Ghaḍā'irī from the 5th century, and Ibn Abī l-Ḥadīd from the 7th century all attested to the book's renown during their respective eras¹¹⁵. Moving forward to more recent scholars, Shaykh Ḥurr ʿĀmilī, Sayyid Ḥāshim Baḥrānī, Allāmah Majlisī, Muḥaddith Nūrī, Muḥaddith Qummī, Ḥāj Āghā Buzurg Tehrānī, Allāmah Sayyid Muḥsin Amīn, Allāmah Amīnī, and Allāmah Marʿashī Najafī have confirmed the enduring fame and widespread popularity of this remarkable work¹¹⁶.

The mention of the narrators of Sulaym's *ḥadīths* provides compelling evidence of the book's popularity as one of the oldest Islamic documents.

Those who have had copies of the book in every century

Recognizing that for the past fourteen centuries, the process of copying and preserving Sulaym's book has been ongoing without interruption, it underscores the significance of the present-day editions. The sequence of events unfolds as follows:

First century: The original version of the book was passed from Sulaym to Abān.

Second century: The copy of the book in the esteemed presence of the Imams (p) was reproduced by three individuals: ʿUmar ibn Udhaynah, Maʿmar ibn Rāshid, and Ibrāhīm ibn ʿUmar al-Yamānī.

Third century: The book's replication took place under the direct supervision of the revered Imams (p), entrusted to a group of distinguished scholars. They included Ḥammād ibn ʿĪsā, ʿUthmān ibn ʿĪsā, ʿAbd al-Razzāq ibn Hammām, Ibn Abī ʿUmayr, Yaʿqūb ibn Yazīd,

¹¹⁵ *Fihrist Ibn al-Nadīm*: Page 275. *Ghaybah* by Nu'mānī: Page 61. *Khulāṣat al-Aqwāl*: Page 83. *Commentary on Nahj al-Balāghah*: Vol. 12, Page 216.

¹¹⁶ *Wasāʾil al-Shīʿah*: Vol. 20, Page 36. *Ghāyat al-Marām*: Page 549, Chapter 54. *Biḥār al-Anwār*: Vol. 1, Page 32, and Vol. 8, Old, Page 198. *Mustadrak al-Wasāʾil*: Vol. 3, Page 733. *Nafas al-Raḥmān*: Page 56. *al-Kunā wa l-Alqāb*: Vol. 3, Page 243. *al-Dharīʿah*: Vol. 2, Page 153. *Aʿyān al-Shīʿah*: Vol. 35, Page 293. *al-Ghadīr*: Vol. 1, Page 195. *Iḥqāq al-Ḥaq*: Vol. 2, Page 421.

Aḥmad ibn Muḥammad ibn ʿĪsā, Ibrāhīm ibn Hāshim, Muḥammad ibn Ḥusayn ibn Abī l-Khaṭṭāb, ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, and Saʿd ibn ʿAbd Allāh al-Ashʿarī.

Fourth century: During the period of the Minor Occultation, the publication of the book was undertaken by a group of esteemed scholars. These notable individuals include ʿAlī ibn Ibrāhīm, Shaykh al-Kulaynī, Shaykh ʿAlī ibn Bābawayh (father of Shaykh Ṣadūq), Muḥammad ibn Hammām ibn Suhayl, Ibn ʿUqdah, Mājilawayh, Ibn Walīd (teacher of Shaykh Ṣadūq), Muḥammad ibn Yaḥyā al-ʿAṭṭār, al-Masʿūdī, Shaykh Ṣadūq, Hārūn al-Tallaʿukbarī, Ibn al-Nadīm, and Muḥammad ibn Subayḥ ibn Rajāʾ. Notably, the version by Muḥammad ibn Subayḥ has been extensively copied, with over ten copies presently available.

Fifth century: In this era, Sulaym’s book attained an unprecedented level of scholarly acclaim. It achieved the pinnacle of fame within the scientific community, and its narration was undertaken by renowned scholars such as Shaykh Nuʿmānī, Ibn al-Ghaḍāʾirī, Ibn Abī Jayyid, Shaykh al-Najāshī, Shaykh al-Ṭūsī, and Shaykh al-Mufīd, who acknowledged and emphasized its immense popularity.

Sixth century: During this era, the book gained widespread recognition, with Ibn Abī l-Ḥadīd himself acknowledging its fame. Eminent scholars who played a significant role in narrating various versions of Sulaym’s book include Shaykh Abū ʿAlī (the son of Shaykh Ṭūsī), Ibn Shahriyār Khāzin, Shahrāshūb (the esteemed ancestor of the author of *Manāqib*), Abū l-Ḥasan ʿArīḍī, Muḥammad ibn Hārūn ibn Kamāl, Abū ʿAbd Allāh al-Miqdādī, Ḥasan Hibatullāh al-Sūrawī, Hibatullāh ibn Namā, and the renowned Ibn Shahrāshūb, the author of *Manāqib*. Numerous copies were reproduced based on the manuscripts of these scholars; these copies, containing the same authenticated content, remain available today.

Seventh century: The copies of the book were widely published in this century, as attested by several scholars, including: Shaykh Ṭabarsī (the author of *al-Ihtijāj*), Sayyid Aḥmad ibn Ṭāwūs, Shādān ibn Jibrāʾīl (the author of *al-Faḍāʾil*), and Muḥammad ibn Ḥusayn al-Rāzī (the author of *Nuzhat al-Kirām*). A valuable version dating back to the beginning of the 7th century (609 AH) reached the hands of Allāmah Majlisī, and it was subsequently copied and reproduced by his order.

Eighth century: Several copies of the book were in the possession of notable individuals, including Allāmah al-Ḥillī, al-Daylamī (the author of *Irshād al-Qulūb*), and Ḥāfiẓ Rajab al-Bursī.

Ninth century: Allāmah Bayāḍī and Shaykh Ḥasan ibn Sulaymān al-Ḥillī were among those who possessed copies of the book.

Tenth century: Copies of the book were held by al-Shahīd al-Thānī, Allāmah Qaṭīfī, and Ḥamūʾī Khurāsānī.

Eleventh century: Allāmah Majlisī, Fāḍil al-Tafrishī, and Mīrzā al-Astarābādī were known to possess copies of the book during this century.

Twelfth century: Copies of the book were found in the possession of figures such as Shaykh Ḥurr ʿĀmilī, Sayyid Baḥrānī, Amīr Muḥammad Ashraf, Vaḥīd Bihbahānī, and Fāḍil Hindī.

Thirteenth century: Copies of the book were held by esteemed individuals such as Shaykh Abū ʿAlī al-Ḥāʾirī, Shaykh ʿAbd Allāh al-Baḥrānī, and Sayyid Mahdī Qazwīnī.

Fourteenth century: The book found its way into the hands of Mīr Ḥamid Ḥusayn

Hindī, Sayyid Khwānsārī, Muḥaddith Nūrī, Muḥaddith Qummī, Allāmah Māmaqānī, Allāmah Tehrānī, Allāmah Amīnī, Shaykh Shīr Muḥammad Hamadānī, and Allāmah Sayyid Ṣādiq Baḥr al-ʿUlūm. In the latter half of this century, Sulaym’s book was printed and published, and its translation in Urdu became available.

Fifteenth century: Numerous manuscripts of Sulaym’s book can be found in both public and private libraries. Throughout this century, the book underwent multiple reprints and took various forms, and its Persian translation was published multiple times.

Those who have had several manuscripts of the book

Several scholars have attested to having multiple manuscripts of Sulaym’s book, including Shaykh Ḥurr al-ʿĀmilī, Fāḍil al-Tafrishī, Mīrzā al-Astarābādī, Allāmah Majlisī, Shaykh Abū ʿAlī al-Ḥāʾirī, Ḥāj Āghā Buzurg Tehrānī, and Shaykh Shīr Muḥammad Hamadānī¹¹⁷.

The significance of mentioning these scholars is threefold: it highlights the prevalence of different versions of the book, underscores the efforts made by some to collect and adapt these versions, and provides a comprehensive overview of the available versions in one place.

Six types of written manuscripts of Sulaym’s book

The manuscripts of Sulaym’s book can be classified into six types based on the number of *ḥadīths*, their order, and other characteristics. Each type has several copies.

These six types are referred to as (A), (B), (C), (D), (E), and (F), and are described below:

Type (A)

This type includes versions of Sulaym’s book narrated by Shaykh al-Ṭūsī (d. 460 AH). Six manuscripts have been identified within this type, three of which are currently available.

These copies contain 48 *ḥadīths*, arranged in the same order as the classic editions of Sulaym’s book. The modern three-volume edition preserves this specific sequence. These versions were reproduced during the 5th century in Najaf, Karbala, and Hillah—major Shīʿah seminaries of that era—and have survived to the present day. The primary reference for these manuscripts is included in the introduction of all versions of Sulaym’s book and in the present translation; therefore, it is not repeated here¹¹⁸.

Type (B)

This type includes versions of Sulaym’s book published by Muḥammad ibn Sabīḥ ibn Rajāʾ in Damascus in the year 334 AH, and which were published in Yemen prior to that. Twenty-two manuscripts of this type have been identified, twelve of which are currently available. These versions include 41 *ḥadīths*, corresponding to the 41 *ḥadīths* found in Type (A). However, they differ in order; according to the present translation, the sequence of its *ḥadīths* is as follows: 1,

¹¹⁷ *Wasāʾil al-Shīʿah*: Vol. 20, Page 210. *Naqd al-Rijāl*: Page 159. *Manhaj al-Maqāl*: Page 171. *Muntahā al-Maqāl*: Page 153. *al-Dharīʿah*: Vol. 2, Page 156. *Kitāb Sulaym* (Najaf print): Page 19.

¹¹⁸ Refer to the beginning of Sulaym’s book on page 191 of this book.

4, 6, 42, 7, 9, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 24, 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 3, 48, 37, 38, 39, 40, 36, 41. Thus, seven *ḥadīths* are missing in Type (B) compared to the standard set, namely: 2, 5, 43, 44, 45, 46, and 47. The reference for these versions is as follows:

”Abū Ṭālib Muḥammad ibn Sabīḥ ibn Rajā² in Damascus in 334 AH says: Abū ʿAmr ʿIṣmah ibn Abī ʿIṣmah al-Bukhārī informed me that: Abū Bakr Aḥmad ibn Manẓar al-Ṣanʿānī narrated to me in Sana’a that: Abū Bakr ʿAbd al-Razzāq ibn Hammām ibn Nāfiʿ al-Ṣanʿānī al-Ḥimyarī narrated to me that: Abū ʿUrwah Muʿammar ibn Rāshid al-Baṣrī narrated from Abān ibn Abī ʿAyyāsh from Sulaym ibn Qays...”

At the beginning of some *ḥadīths* of this type, references of Type (D) (which will be mentioned later) are also included. This is likely the result of a collation (*muqābalah*) between the original version and a version of Type (D).

Type (C)

These are the versions narrated from Abū Muḥammad al-Rammānī in 609 AH. Within this type, fifteen manuscripts have been identified, six of which are currently accessible. This type of manuscript bears notable distinctions from the previous two types and contains 22 *ḥadīths* that are absent in Types (A), (B), and (D). These *ḥadīths* are listed separately in the second part of this book. However, it is worth noting that the first and last portions of this manuscript are incomplete, and the initial reference has regrettably been lost. If a complete version of this manuscript is discovered, it is expected that additional *ḥadīths* will be uncovered, along with the missing first reference.

This type is divided into two distinct parts, with each version representing either two copies of Sulaym’s book or a single copy with two narrations. The first part, which begins incompletely from the middle of *ḥadīth* 7, contains a total of 32 *ḥadīths*. According to the current translation, the sequence of these *ḥadīths* is as follows: 7, 27, 49, 38, 11, 16, 50, 51, 6, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 30, 64, 31, 65, 37, 66, 33, 67, 68, 24, and 42. At the conclusion of the first part of these versions, the following is written: “The book of Sulaym ibn Qays al-Hilālī was finished on the first of Rabīʿ al-Ākhar 609 AH, and the copy was written by Abū Muḥammad al-Rammānī.” Following this, the *ḥadīth* of Imam al-Ṣādiq (PBUH) regarding the virtue of the book is presented.

The second part of these copies consists of seven *ḥadīths*, which are numbered as follows: 12, 24, 69, 26, 25, 14, 70; the final portion of this copy remains unfinished.

Type (D)

These copies have been narrated by Ibrāhīm ibn ʿUmar al-Yamānī. Nine manuscripts of this type have been identified, but only one version is currently accessible. This particular version comprises 40 *ḥadīths*, all of which are present in Types (A) and (B). According to the present translation, the sequence of these *ḥadīths* is as follows: 1, 4, 6, 42, 10, 7, 8, 9, 11, 12, 13, 14, 15,

16, 17, 18, 19, 20, 21, 24, 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 3, 48, 37, 38, 39, 40, 36, and 41. Therefore, it is almost entirely similar to Type (B).

The references of this version are as follows:

In the words of Ḥasan ibn Abī Yaʿqūb al-Dīnavarī, Ibrāhīm ibn ʿUmar al-Yamānī narrated the following: “My uncle, ʿAbd al-Razzāq ibn Hammām al-Ṣanʿānī, narrated from his father, Hammām ibn Nāfiʿ, who narrated from Abān ibn Abī ʿAyyāsh, who narrated from Sulaym ibn Qays.”

Type (E)

These are copies of which we are aware of their existence, but their specific characteristics are currently unknown. We only have their bibliographic records, which likely correspond to one of the previous five types. Ten versions of this type have been referenced.

Type (F)

This antique version, written in Kufic script on deerskin and more than twelve centuries old, has unfortunately been lost in recent years.

Introducing the written manuscripts of Sulaym’s book

The manuscripts of Sulaym’s book presented here consist of those documented in the works of past scholars or those whose existence has been personally reported by their owners. Additionally, several of these manuscripts are currently preserved in libraries, while others have been identified through references found within different extant manuscripts.

It is noteworthy that some predecessors confirmed having a copy of the book, but the existence of a copy with Shaykh al-Ṣadūq, Shaykh al-Kulaynī, and other great scholars is beyond doubt. This discussion will only cover those explicitly identified as copies of Sulaym’s book.

All existing manuscripts have been physically inspected to the extent possible, and their characteristics have been described in detail in the introduction of the Arabic edition with appropriate references. In the English translation, it is sufficient to provide a list of these manuscripts:

Type (A)

1. The first copy of Shaykh Ḥurr al-ʿĀmilī, dated 1087 AH, which is preserved in the Library of Ayatollah Ḥakīm in al-Najaf within a collection under the number 316.
2. The antique version from which Shaykh Ḥurr’s version was transcribed by the order of Sayyid Ḥaydarah, as mentioned in copy number 1.
3. The copy against which Shaykh Ḥurr’s version was collated (*muqābalah*), as mentioned at the end of version number 1.
4. The copy of Allāmah Shaykh Muḥammad Taqī al-Majlisī mentioned in *Rawḍat al-Muttaqīn*: Vol. 12, Page 201, and Vol. 14, Page 371.

5. The first copy of Allāmah al-Majlisī, which he cited in the introduction of *Biḥār al-Anwār*: Vol. 1, Pages 15 and 76.
6. The first copy of Shaykh Shīr Muḥammad al-Hamadānī, dated 1353 AH, from which the al-Najaf edition of Sulaym's book was produced. This copy is kept in the Library of Imam *Amīr al-Mu'minīn (p)* in al-Najaf, in a collection under the number 3230.

Type (B)

7. The copy of Shaykh Abū ʿAlī al-Ḥāʾirī, which is mentioned in *Muntahā al-maqāl*: p. 153 and is also mentioned in *al-Dharīʿa*: vol. 2, p. 157.
8. Mīr Ḥāmid Ḥusayn al-Hindī's copy in Lucknow, which is registered in his library catalog as number 7728 and cited in *Istiqṣāʾ al-afḥām*: vol. 1, p. 860 and vol. 2, p. 332 and 361, and is also mentioned in *al-Dharīʿa*: vol. 2, p. 157.
9. Khwāja Kābulī's copy, which is mentioned in *Istiqṣāʾ al-afḥām*: vol. 1, p. 363.
10. Ḥaydar ʿAlī Fayḍābādī's copy, which he mentioned in *Muntahā al-kalām*: vol. 3, p. 12.
11. The copy of the author of *Rawḍāt al-jannāt*, which is mentioned in *Rawḍāt al-jannāt*: vol. 4, p. 67; apparently, this version was transferred to Najaf.
12. The copy of the library of Shaykh Hādī Kāshif al-Ghiṭāʾ, which is mentioned in *al-Dharīʿa*: vol. 2, p. 156.
13. Muḥaddith Nūrī's copy dated 1270, which he mentioned in *Nafas al-Raḥmān*: p. 65; it is also mentioned in the catalog of his personal library in *Āshnāyī bā chand nuskhā-yi khaṭṭī*: vol. 1, p. 147, and in *al-Dharīʿa*: vol. 2, p. 157.
14. The copy of Shaykh ʿAbd al-Ḥamīd Karahrūdī, who selected and published several hadiths from the manuscript before the publication of the original *Kitāb Sulaym* and described the nature of his copy in the introduction to *Muntakhab*.
15. The copy of ʿAllāma Rawḍātī's personal library in Isfahan, dated 1288.
16. The copy of the personal library of Ḥujjat al-Islām Shaykh ʿAlī Ḥaydar in Qom, in a collection numbered 296, dated 1059.
17. The copy of the Mashhad Faculty of Theology library, in a collection numbered 456, dated 1082, which is mentioned in the catalog of the theology library: vol. 1, p. 362.
18. The first copy of the Āstān-i Quds-i Raḍawī library in Mashhad, no. 2035, which is mentioned in the old catalog of the library: vol. 5, p. 150.
19. The second copy of the Āstān-i Quds-i Raḍawī library in Mashhad, in a collection numbered 8130, dated 1346, which is mentioned in the alphabetical index of the library: p. 312.

20. The antique copy from which version number 8130 of the *Āstān-i Quds* was copied; it is mentioned in entry 19.
21. The first copy of the Tehran University Library, in a collection numbered 575, dated 1160, which is mentioned in the catalog of the university library: vol. 5, p. 1485.
22. The second copy of the Tehran University Library, number 669, which is mentioned in the catalog of the university library: vol. 5, p. 1486.
23. The version used as the source for copying number 22, as noted within that same version.
24. The first copy of the Tehran Law School (now in the Tehran University Library), in a collection numbered 178c, which is mentioned in the catalog of the Law School Library: p. 420.
25. The third copy of the Tehran University Library, number 2200, dated 1252, which is mentioned in the university library catalog: vol. 9, p. 883.
26. The fourth copy of the Tehran University Library, number 6808, dated 1282, which is mentioned in the catalog of the university library: vol. 16, p. 365.
27. The second copy of Shaykh Shīr Muḥammad Hamdānī, dated 1346, which is kept in the Library of Imam *Amīr al-Muʾminīn (p)* in Najaf under number 3219.
28. The copy of the Majlis Library No. 2 (former Senate) in Tehran, which is in collection no. 652, dated 1306, and is mentioned in the catalog of that library: vol. 2, p. 5. This is the same copy from Sayyid Muḥammad Mahdī Rājāh's library in Faizabad, India, which was transferred to Tehran and mentioned in *al-Dharīʿa*: vol. 2, p. 159.

Type (C)

29. The copy of Shaykh Rāzī, author of the book *Nuzhat al-kirām*. Shaykh Muḥammad ibn Ḥusayn Rāzī, one of the scholars of the 7th century, in the aforementioned book: pp. 557 and 558, quoted hadiths from Sulaym's book which exist only in Type (C), indicating that his version was Type (C).
30. The second copy of ʿAllāma Majlisī, dated 609, which is mentioned in the book *Takmilat al-rijāl*: vol. 1, p. 467.
31. The copy of the library of Ḥājj ʿAlī Muḥammad Najafābādī in Najaf, dated 1048 in Medina, which is mentioned in *al-Dharīʿa*: vol. 2, p. 157.
32. Sayyid Abū al-Qāsim Khwānsārī's copy in Bombay, India, which is mentioned in *al-Dharīʿa*: vol. 17, p. 276.
33. The copy of Mīr Muḥammad Ashraf, the author of the book *Faḍāʾil al-sādāt*, which is mentioned on page 510 of the aforementioned book. On page 291 of said book, he quoted a hadith that is available only in Type (C), and it turns out that his copy was of this type.

34. The second copy of Shaykh al-Ḥurr al-^ʿĀmilī, which he mentioned in the book *Ithbāt al-hudāt*: vol. 1, p. 29. In the mentioned book, vol. 1, p. 661 and vol. 2, p. 509, he quoted hadiths that are available only in Type (C), and it turns out that this version was Type (C).
35. The second copy of the Faculty of Law in the Tehran University Library, number 29 D, dated 1107, which is mentioned in the catalog of the Faculty of Law Library: p. 420.
36. The copy of the Malik Library in Tehran, number 729, dated 1282, which is mentioned in the catalog of that library in the Arabic section: vol. 1, p. 587.
37. The copy of the brother of the author of *Rawḍāt al-jannāt*, which is mentioned in entry 15.
38. ^ʿAllāma Jalālī's copy, dated 1385, which is mentioned in the *Shīʿa Encyclopedia*: vol. 5, p. 42.
39. Sayyid Mustanbiṭ's copy, mentioned in entry 38.
40. The third copy of Shaykh Shīr Muḥammad Hamdānī, which is kept in a collection dated 1362 in the Library of Imam *Amīr al-Muʿminīn (p)* in Najaf under number 3222.
41. The first copy of the Tehran Old Parliament Library, no. 5366, which is mentioned in the catalog of that library: vol. 16, p. 274.
42. The third copy of the Āstān-i Quds-i Raḍawī library in Mashhad, in a collection numbered 9719, dated 1080.
43. The correct copy from which entry 42 was transcribed, as noted within that same entry.

Type (D)

44. The second copy of the Old Majlis Library of Tehran, number 7699, dated 1310.
45. The copy of Abū ^ʿAbdillāh Muḥammad Mūsawī, from which entry 44 was transcribed, as noted within that same entry.
46. The copy of Ḥamūʿī Khurāsānī, the author of the book *Minhāj al-fāḍilīn*, who lived in the 10th century; in the aforementioned book, pp. 228, 233, 236, 239, 240, 241, 242, and 259, he quoted hadiths from Sulaym's book with Dīnvarī's chains of narration (*isnād*), which are also found in the introduction of entry 44, indicating that his version was Type (D).
47. The copies mentioned under Type (B) in entries 15, 18, 19, 20, 21, 22, 23, 24, and 26 with Dīnvarī's chains of narration; it is evident that the first transcriber, possessing a Type (D) manuscript, compared it with Type (B) manuscripts and only included their chains of narration at the beginning of the hadiths.

48. A copy narrated by Ibrāhīm ibn ʿUmar al-Yamānī, which is mentioned in *al-Dharīʿa*: vol. 2, p. 154.
49. A copy narrated by ʿAbd al-Razzāq from Maʿmar ibn Rāshid, which is mentioned in *al-Dharīʿa*: vol. 2, p. 157.
50. The copy of Shaykh al-Ṭūsī, which is mentioned in *Fihrist al-Ṭūsī*: p. 81.
51. The copy of Shaykh al-Najāshī, mentioned in *Rijāl al-Najāshī*: p. 6.
52. Shaykh al-Kashshī's copy, mentioned in *Rijāl al-Kashshī*: vol. 1, p. 321.

Type (e)

Type (E)

53. The copy of ʿAllāma al-Bayāḍī (d. 877), which he mentioned in the book *al-Ṣirāṭ al-mustaqīm*: vol. 1, p. 4.
54. The copy of Shahīd al-Thānī (d. 965), which is mentioned in the marginalia of the summary and is also mentioned in *Rawḍāt al-jannāt*: vol. 4, p. 69.
55. Fāḍil al-Tafrishī's copy, mentioned in *Naqd al-rijāl*: p. 159.
56. Mīrzā al-Astarābādī's copy, mentioned in *Manhaj al-maqāl*: p. 15.
57. The copy of Muḥaddith al-Baḥrānī, which he mentioned in *Ghāyat al-marām*: p. 549, chapter 54, and *al-Lawāmiʿ al-nūrāniyya*: p. 237.
58. Sayyid Iʿjāz Ḥusayn al-Kuntūrī's copy, mentioned in *Kashf al-ḥujub wa-al-astār*: p. 445 and mentioned in *al-Dharīʿa*: vol. 17, p. 68.
59. The fourth copy of Shaykh Shīr Muḥammad al-Hamadānī, dated 1361, which is kept in collection number 3215 in the Library of Imam *Amīr al-Muʾminīn (p)* in Najaf.
60. ʿAllāma al-Amīnī's copy, written by his own hand, mentioned in the introduction of the book *al-Ghadīr*: vol. 1, p. 79, and also in the text of the book: vol. 1, p. 66.
61. An authentic manuscript used for verifying the first printed edition of the *Book of Sulaym*, mentioned on p. 179 of that edition.
62. The copy in the library of Sayyid Muḥammad Bāqir Ṭabāṭabāʾī in Karbala, listed as the second book in a collection numbered 288, mentioned in the library catalog on p. 170.

Type (F):

63. The manuscript of Shaykh Yaʿqūb Maṣṣūrī, dating back 1,200 years, written on parchment (deer skin). This manuscript, which was kept in Khorramshahr, disappeared during the Iran-Iraq War in 1400 AH and has not been found since.

It is worth noting that in manuscript no. 7624, among the handwritten books in the library of Āyatullāh Marʿashī in Qom—recorded from an unidentified library catalog—the *Book of Sulaym* was listed. However, since the details of that library remain unclear, this manuscript has been excluded from the list of verified copies.

Examining the copies of Sulaym’s book and their differences

The versions of Sulaym’s book differ from each other in four ways:

The mentioned chain of narrations in the first part of the book

The chains of narration mentioned in the first part of the book—which are available in three types: (A), (B), and (D)—are distinct in each one, as mentioned in the introduction of the six types of copies. This variation in the chains of narration strengthens the reliability of the book’s content; in effect, a single book has been transmitted through several independent paths of narration.

The order of *ḥadīths*

As described in the classification of the six types of manuscripts, Types (B) and (D) are nearly identical in the order of *ḥadīths*. However, Type (A) differs in the sequence of a few *ḥadīths* compared to these two. In contrast, Type (C) has a different arrangement of *ḥadīths* compared to the other three types, as previously explained. It should be noted that this difference in the order of *ḥadīths* is due to omissions in some manuscripts or the preferences of the transcribers. However, this does not affect the authenticity of the book, as the focus remains on the original text of the *ḥadīths*; their sequence has no impact on the validity of the content.

The number of *ḥadīths*

As mentioned in the classification of manuscript types, Type (A) contains 48 *ḥadīths*, Type (B) has 41, Type (C) includes 39, and Type (D) has 40. All the *ḥadīths* in Types (B) and (D) are present in Type (A), and these three versions are generally consistent. However, out of the 39 *ḥadīths* in Type (C), only 17 are found in Types (A), (B), and (D), while 22 *ḥadīths* are not present in the other three types. These 22 *ḥadīths* have been presented separately in the second part of the text.

d. The differences in the sentences

Variations in phrases, differences in the order of words and sentences, discrepancies in wording and structure, as well as errors in writing—common issues in handwritten manuscripts—are also present in Sulaym’s book, considering its 1,400-year antiquity.

The causes of these differences include errors in reading or hearing *ḥadīths*, narrating by meaning based on memory, damage to the text caused by termites or moisture, or the loss of some pages in the manuscripts. However, given the large number of existing manuscripts,

their classification into four types, and multiple comparisons, the text of Sulaym's book has been thoroughly refined—especially as the present version is the result of a comparison of 14 handwritten manuscripts.

Available manuscripts of Sulaym's book

Of the manuscripts of Sulaym's book, 24 copies are currently available. According to the order mentioned in this translation, their numbers are as follows:

1, 5, 15, 16, 17, 18, 19, 21, 22, 24, 25, 26, 27, 34, 35, 37, 39, 40, 41, 43, 59.

The cities where Sulaym's book has been located

The owners of the handwritten manuscripts of Sulaym's book lived in various regions across the Islamic world, including Iraq, Shām (Greater Syria), Hijāz, Yemen, Iran, and India. In this section, only the names of cities explicitly mentioned in the history of the manuscripts are listed—whether they previously housed a copy or currently have existing manuscripts.

- Cities in Iraq and Syria: **Najaf al-Ashraf, Karbalāʾ, Ḥilla, Baṣra, Damascus.**
- Cities in Hijāz and Yemen: **Medina, Ṣanʿāʾ, Mokha Port.**
- Cities in Iran: **Nobandejān, Mashhad, Qom, Tehran, Yazd, Isfahan, Zanjān, Khorramshahr.**
- Cities in India: **Lucknow, Faizabad, Mumbai.**

At the end of this section, it becomes clear how the manuscripts of Sulaym's book have traveled over fourteen centuries, the efforts made to preserve them, and how, through the blessings of the Imams (pbuh&hf), they have reached generations of Shīʿa followers.

2.2.10 Versions of Sulaym's book; Arabic text, Selected version, Urdu, and Persian translation

- Prints of Sulaym's book
- The quality of prints of the Arabic text of Sulaym's book
- Statistics of the Arabic editions of Sulaym's book
- Selected edition of Sulaym's book
- Publication of the Urdu translation of Sulaym's book
- Publication of the Persian translation of Sulaym's book

Prints of Sulaym's book

The first Arabic text of Sulaym's book was printed over fifty years ago, and a selection of the book was published even before the original text. The book's Urdu translation was published more than twenty years ago, and its first Persian translation was printed fifteen years ago.

For detailed information regarding the printed editions of Sulaym's book, refer to the following sources:

al-Dharīʿa: vol. 2, p. 159; vol. 12, p. 227. *Iḥqāq al-ḥaqq*: vol. 2, p. 421. *Muʿjam al-maṭbūʿāt al-Najafīyya*: p. 214, no. 830. *Turāthunā* Journal: no. 4, p. 229; no. 14, p. 229; no. 22, p. 147; and no. 38/39, p. 465. *Index of Printed Arabic Books* (Khānbābā Mushār): p. 729. *Authors of Printed Books* (Khānbābā Mushār): vol. 3, p. 360.

The quality of prints of the Arabic text of Sulaym's book

The Arabic text of Sulaym's book was first printed in 1361 AH in Najaf. Since then, tens of thousands of copies of this book have been published in various formats over the past fifty years.

On the other hand, Sulaym's book has been researched and edited for publication four times:

The first edition was printed with an 11-page introduction by ʿAllāma Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm. It was based on the manuscript of Shaykh al-Ḥurr and compared with another manuscript. This edition consisted of 192 pages.

The second edition was published with a more detailed preface than that of ʿAllāma Baḥr al-ʿUlūm, incorporating the research of Shaykh Shīr Muḥammad al-Hamadānī in 60 pages. It was based on a manuscript he prepared after comparing it with several others. This version was published in three formats consisting of 212 pages, 236 pages, and 270 pages.

The third edition was published with a 26-page preface by Ḥujjat al-Islām Sayyid ʿAlāʾ al-Dīn Mūsawī and included the exact text of the Najaf edition. At the end of this edition, several indexes were added, including an alphabetical index of topics.

The fourth edition was published in three volumes, researched by Shaykh Muḥammad Bāqir Anṣārī, totaling 1,472 pages. Volume 1 contains a 550-page introduction; Volume 2 presents

the verified text, compared with 14 manuscripts and including a detailed analysis of historical sections in 400 pages; and Volume 3 provides *ḥadīth* extractions from primary sources along with 12 indexes, including a thematic index, spanning 520 pages. A detailed explanation of the research methodology used in this edition is included at the end of the Arabic text introduction, with a summary provided at the end of this preface.

Statistics of the Arabic editions of Sulaym's book

Below are the statistics for the editions of the Arabic text of Sulaym's book:

- Printed in Najaf, al-Ḥaydarīya School, 192 pages, octavo size, undated.
- Printed in Najaf, al-Ḥaydarīya School, 212 pages, octavo size, 1366 AH.
- Printed in Najaf, al-Ḥaydarīya School, 236 pages, octavo size, undated.
- Printed in Najaf, al-Ḥaydarīya School, 270 pages, octavo size, undated.
- Najaf Edition, Maktabat al-Ḥaydarīya, 270 pages, royal octavo size, undated—this edition has been reprinted multiple times in Najaf.
- Qom Edition, Dār al-Kutub al-Islāmiyya, based on the 270-page royal octavo Najaf edition, around 1395 AH.
- Beirut Edition, Dār al-Funūn and Maktabat al-Īmān, based on the 270-page royal octavo Najaf edition, 1400 AH—this edition has been reprinted several times in Beirut.
- Qom Edition, based on the Dār al-Funūn Beirut edition.
- Beirut Edition, Bi^cthat Institution, 215 pages, royal octavo size, 1407 AH.
- Printed in Tehran, Bi^cthat Institute, 328 pages, royal octavo size, 1408 AH.
- Beirut Edition, A^clamī Institution, based on the 270-page royal octavo Najaf edition, 1412 AH.
- Qom Edition, Nashr al-Hādī Institution, 1,472 pages in three volumes, royal octavo size, 1415 AH.

Selected edition of Sulaym's book

Ḥadīths from Sulaym's book have been compiled and published under the title *Muntakhab Kitāb Sulaym* (Selections from Sulaym's book) by two scholars:

1. Shaykh ^cAbd al-Ḥamīd ibn ^cAbd Allāh Karharūdī.
2. ^cAllāma Sayyid Muḥammad ^cAlī Shāh ^cAbd al-^cAẓīmī (d. 1334 AH).¹¹⁹

¹¹⁹ *al-Dharīʿa*: vol. 2, p. 158; vol. 22, p. 411. *List of Arabic Printed Books*: p. 738. *Authors of Printed Books*: vol. 3, p. 360. *Old Catalog of the Āstān-i Quds Library*: p. 335, no. 944.

The *Muntakhab* (Selections) compiled by Karharūdī was printed around 1360 AH in 78 pages, prior to the publication of the original version of Sulaym’s book. Copies of this edition are available in the Āstān-i Quds Raḍawī Library and the library of Āyatullāh Marʿashī in Qom, with a sample included in the images section. The *Muntakhab* compiled by Sayyid Shāh ʿAbd al-ʿAzīmī was never printed, and no trace of it is currently available.

Publication of the Urdu translation of Sulaym’s book

Sulaym’s book was translated into Urdu by the late Shaykh Malik Muḥammad Sharīf ibn Shīr Muḥammad Shāh Rasūlawī Multānī in 1375 AH. It was later published in 1391 AH by Maktabat Sājīd in Multan, Pakistan.

This edition, consisting of 237 pages in octavo size, includes a 7-page introduction, which is a summary of the 11-page introduction from the first Arabic edition of Sulaym’s book. The text of the book was translated based on the first Arabic edition, and *ḥadīth* 48 was omitted due to its similarity to *ḥadīth* 4.

A copy of this translation is available in the Āstān-i Quds Raḍawī Library, and a sample of it is included in the images section.

Publication of the Persian translation of Sulaym’s book

The Persian translation of Sulaym’s book has undergone several stages, which are outlined in this section.

1. In 1400 AH, the first Persian translation of Sulaym’s book was completed based on the 270-page Najaf edition. In this translation, the 60-page introduction was summarized, and the additional *ḥadīths*—collected from other *ḥadīth* sources and originally placed at the end of the introduction—were moved to the end of the book. Additionally, numbering was assigned to each *ḥadīth*, and descriptive titles were added at the beginning of each section of the text.

The translation was named *Asrār Āl-i Muḥammad* (The Secrets of the Family of Muḥammad) (pbuh&hf), inspired by a *ḥadīth* of Imam al-Ṣādiq (pbuh). Over the span of fifteen years, more than 100,000 copies were published in the cities of Qom, Tehran, and Mashhad, receiving an unprecedented reception from the public.

2. In 1412 AH, a Persian translation of Sulaym’s book along with its Arabic text was completed by the late ʿAllāma Shaykh Muḥammad Bāqir Kamarehʿī (d. 1414 AH) and published by Ahl al-Bayt (pbuh&hf) Publications in 556 pages, octavo size. This translation was also based on the 270-page Najaf edition, with the first half of each page containing the Arabic text and the second half containing its Persian translation.

3. In 1413 AH, while the preparation of the three-volume Arabic text of Sulaym's book was still incomplete, a new introduction for the Persian translation was arranged based on the unfinished Arabic introduction. Afterward, the text of the book—despite its incomplete editing and footnotes—was prepared in a new format for translation. Important additions to the *ḥadīths* from the beginning of the book up to *ḥadīth* 48 were incorporated. Following this, the Type (C) *ḥadīths* were arranged separately as an appendix to Sulaym's book, covering *ḥadīths* 49 to 70. The additional *ḥadīths* extracted from other *ḥadīth* sources were organized as supplements, spanning *ḥadīths* 71 to 90. As a result, the arrangement and numbering of the *ḥadīths* were aligned with the three-volume Arabic text, and revisions were also made in the translated text. At the end of each *ḥadīth*, a brief reference to its sources was provided, and several indexes were arranged at the end of the book. This Persian translation, consisting of 621 pages, including a 143-page introduction, was published under the same title, *Asrār Āl-i Muḥammad* (pbuh&hf), before the three-volume Arabic edition was printed. It was reprinted several times over three years, with revisions made during the process. Samples of these editions will be presented in the images section.
4. At the beginning of 1415 AH, following the publication of the three-volume Arabic edition of Sulaym's book, a complete translation was prepared, which is presented in the current edition. This translation is entirely based on the new Arabic text, and its footnotes include highly important content. Significant revisions were made in the format, the divisions of the introduction and text, and the editing, the details of which are explained in Section 12 of this preface.

2.2.11 Photographic Samples of Sulaym's book

- The value and benefit of photographic samples

The value and benefit of photographic samples

This chapter presents 36 photographic samples related to the manuscripts, Arabic editions, selections, and Urdu and Persian translations of Sulaym's book. These samples offer several important academic benefits:

- **They serve as evidence supporting the descriptions provided about the manuscript copies.**
- **They allow readers to visualize the actual manuscripts by viewing samples.**
- **Readers can personally analyze and draw conclusions from the samples.**
- **In case the manuscript copies become inaccessible in the future, these samples act as a living record for future generations.**

In the Arabic introduction, 90 photographic samples were prepared. However, in this section, only 18 samples of handwritten manuscripts and 18 samples of printed editions are included. Each page contains two horizontal images.

Examples of manuscripts of Sulaym's book

- 9 images from the various Arabic editions of Sulaym's book printed in Najaf, Beirut, and Qom.
- 1 image from the selected version of Sulaym's book.
- 1 image of the Urdu translation of Sulaym's book.
- 8 images of the Persian translations of Sulaym's book.

كتاب سليم بن قيس الهلالي في تزيين العبد
بالحسنات الخيرية

[illegible]

٤. اَوَّلُ نَسْخَةٍ آسْتَانَ قُدْسِ ٢٠٣٥ (شماره: ١٨)

[illegible]

٣. أول نسخة دانشکده الهیات مشهد (شماره ١٧)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة والسلام على سيدنا ونبينا محمد
 اجمعين وعيسى عليه السلام، بعد ان عباس في شبته وعنده
 ربه من الشيعه قال فلذلك رسول الله فذكره فذكره فذكره فذكره
 الاثني عشر مائة مائة مائة مائة مائة مائة مائة مائة مائة
 اهل بيته وانا من اهل بيته اذ قال ابي في بكف انك تكتب
 كتابا لن تفعلوا بهدي ولن تعلموا به فمروا فمروا فمروا
 وقال الله رسول الله يعجز عن نصب رسول الله فقال
 خالعهون وانا حتى فزت الكف ثم اقبل علينا فقال لو
 الرجل حبس اكم كما بالادب قل امدروا يجعلن اثنان فقال
 رجل ابن عباس ومن ذلت الرجل فقال مالي الى فلان

١٣. أول نسخة كتابخانه ملك تهران (شماره ٣٩)

١

بسم الله الرحمن الرحيم

والله اعلم بالصواب، منهم من يفترون الله ويضلل الحق بالقرآن
 والذين يفترون من الله من النار ويضللون الحق فيمنعون
 ودمهم) اهاب الاقرار بولسيت الملائكة والحق بالامم الان
 او لبار الله المرافقة لله ولرسوله والحق بالامم الان
 المشرين لهم الشيعه من اهل البيت المنة بغير حساب ولا عار
 المسكين المالكين للامم من اهل البيت المنة بغير حساب
 ولما بين محمد بن منهل الناس من اهل البيت المنة بغير حساب
 سال عن محمد بن منهل الناس من اهل البيت المنة بغير حساب
 يعلى لك ولما في الدنيا والافرة في رشتت همداء في رشتت
 رشتت في رشتت في رشتت في رشتت في رشتت في رشتت
 علفه سلمان وانا بذر والمعد؟ قلت ملي بالامر الذي
 تال من كل اهاب اجات دلست [ب] / بسا اللهم اقمي على الاركان
 ملك والهدى محمد رسولك والولاية لعل بولي طاب والاشهاد
 بالامم على محمد ما فرضت لولك بآب كبريات، قلت
 بالامم الذين بقدرت لولك سلمان، طوذر ولاضاد علم ان الله
 منسجته شهم. فلا في ذمعه ما بقيت.

١٤. أول نسخة علامة جلالي (شماره ٣٨)

اسرار آل محمد

ترجمہ
اولین کتاب سید در زمان امیرالمومنین

سید بن قیس

مؤلفی ۹ ق ۷

اہم صادر شد:

ہرگز نہ پیروانی در میان کتاب سید بن قیس مٹائی را نہ شد
چیزی از مسائل ما مست لازم نیست از وسایلی ما هیچ
اگاہی ندارد ان کتاب الفہای شدہ فہری از اسرار آل محمد
باصحیح و تجدید نظر کامل مستقیم
چاپ دوازدهم

۳۰. چاپ دوازدهم اسرار آل محمد

اسرار آل محمد

ترجمہ
اولین کتاب سید در زمان امیرالمومنین

سید بن قیس

مؤلفی ۹ ق ۷

اہم صادر شد:

ہرگز نہ پیروانی در میان کتاب سید بن قیس مٹائی را نہ شد
چیزی از مسائل ما مست لازم نیست از وسایلی ما هیچ
اگاہی ندارد ان کتاب الفہای شدہ فہری از اسرار آل محمد

۲۹. چاپ اول اسرار آل محمد

كتاب السقيفة

المعروف بكتاب سليم بن قيس الهلالي الماسري الكوفي

صاحب الاسام امير المؤمنين
عليه السلام

الترقي حدود سنة ٧٠

(من لم يكن عنده من شيئا وعيننا
كتاب سليم بن قيس الهلالي فليس
عنده من امرنا شيء ولا يعلم من
اسبابنا شيئا وهو أبعد الشيعة وهو سر
من اسرار آل محمد صلى الله عليه
والله وسام

الامام الصادق
عليه السلام

١٩. چاپ اول كتاب سليم در نجف

كتاب

سليم بن قيس الكوفي

الهلالي الماسري الكوفي صاحب الاسام امير المؤمنين

عليه السلام

الترقي حدود سنة ٧٠

(من لم يكن عنده من شيئا وعيننا
كتاب سليم بن قيس الهلالي فليس
عنده من امرنا شيء ولا يعلم من
اسبابنا شيئا وهو أبعد الشيعة وهو سر
من اسرار آل محمد صلى الله عليه
والله وسام

الامام الصادق
عليه السلام

الطبعة الجديدة في النجف الاثرية

٢٠. چاپ دوم كتاب سليم در نجف

بسم الله الرحمن الرحيم

قال حدثني ابو طالب محمد بن شيخ بن رجا بدشت
سنه اربع و ثمان و ثمان مائة قال فخر ابو عمر و عبد
ابو عبد الخاوي قال حدثنا ابو بكر احمد بن المنذر له
الصنعان بن شعيب شيخ صالح ما من جاري اخي بن ابراهيم
البرقي قال حدثنا ابو بكر عبد الرزاق بن همام الصنعاني
يحيى قال حدثنا ابو رزق حريش له من الجعفي قال قال
ابن بن عاصم بن خنيس بن جابر بن مالك بن ابي الليث
وزياد بن خليق قال سمعت سريانا بن ابي ذؤيب الغدافي
يقول قال قال ابن ابي الليث بن سليم بن قيس الليثي قال قال ابي
الاسود بن عيسى بن ابي مالك هذا فائق اسدي و قد عني
نصيب ما و قد قال ما صنعت له كذا فها و ان كان قصدا
الا عند رجل من شعير على بن طالب سول شعير عليه
له و بنو حبيب بن عاصم بن ابي ذؤيب الغدافي فرقت به
و ذكرت رؤيا لي ان سليمان بن قيس حنين قد مر في الجاهلي

نزل

١. اول نسخة علامة روضاتي (شماره ١٥)

بسم الله الرحمن الرحيم

قال حدثني ابو طالب محمد بن شيخ بن رجا بدشت
ثمان مائة و ثمان مائة قال فخر ابو عمر و عبد
ابو عبد الخاوي قال حدثنا ابو بكر احمد بن المنذر له
الصنعان بن شعيب شيخ صالح ما من جاري اخي بن ابراهيم
البرقي قال حدثنا ابو بكر عبد الرزاق بن همام الصنعاني
يحيى قال حدثنا ابو رزق حريش له من الجعفي قال قال
ابن بن عاصم بن خنيس بن جابر بن مالك بن ابي الليث
وزياد بن خليق قال سمعت سريانا بن ابي ذؤيب الغدافي
يقول قال قال ابن ابي الليث بن سليم بن قيس الليثي قال قال ابي
الاسود بن عيسى بن ابي مالك هذا فائق اسدي و قد عني
نصيب ما و قد قال ما صنعت له كذا فها و ان كان قصدا
الا عند رجل من شعير على بن طالب سول شعير عليه
له و بنو حبيب بن عاصم بن ابي ذؤيب الغدافي فرقت به
و ذكرت رؤيا لي ان سليمان بن قيس حنين قد مر في الجاهلي

الشيخ في كتابه

٢. اول نسخة حجة الاسلام شيخ علي حيدر (شماره ١٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

کتابت

میں نے اس حدیث سے

2.

مولانا ملک محمد شمس الدین صاحب تجلینا ہندوستانی۔ لکھنؤ

تاریخ

کتاب الساجده فی کلکلیہ فی بستان

پڑھو یہ کتب و کتب خانہ

۲۸. چاپ ترجمہ اردوی کتاب سلیم

۲۷. جاپ منتخب کتاب سلیم

[illegible]

۱۷. اوّل نسخه آستان قدس ۹۷۱۹ (شماره ۴۲)

١٠٠
 ١٠١
 ١٠٢
 ١٠٣
 ١٠٤
 ١٠٥
 ١٠٦
 ١٠٧
 ١٠٨
 ١٠٩
 ١١٠
 ١١١
 ١١٢
 ١١٣
 ١١٤
 ١١٥
 ١١٦
 ١١٧
 ١١٨
 ١١٩
 ١٢٠
 ١٢١
 ١٢٢
 ١٢٣
 ١٢٤
 ١٢٥
 ١٢٦
 ١٢٧
 ١٢٨
 ١٢٩
 ١٣٠
 ١٣١
 ١٣٢
 ١٣٣
 ١٣٤
 ١٣٥
 ١٣٦
 ١٣٧
 ١٣٨
 ١٣٩
 ١٤٠
 ١٤١
 ١٤٢
 ١٤٣
 ١٤٤
 ١٤٥
 ١٤٦
 ١٤٧
 ١٤٨
 ١٤٩
 ١٥٠
 ١٥١
 ١٥٢
 ١٥٣
 ١٥٤
 ١٥٥
 ١٥٦
 ١٥٧
 ١٥٨
 ١٥٩
 ١٦٠
 ١٦١
 ١٦٢
 ١٦٣
 ١٦٤
 ١٦٥
 ١٦٦
 ١٦٧
 ١٦٨
 ١٦٩
 ١٧٠
 ١٧١
 ١٧٢
 ١٧٣
 ١٧٤
 ١٧٥
 ١٧٦
 ١٧٧
 ١٧٨
 ١٧٩
 ١٨٠
 ١٨١
 ١٨٢
 ١٨٣
 ١٨٤
 ١٨٥
 ١٨٦
 ١٨٧
 ١٨٨
 ١٨٩
 ١٩٠
 ١٩١
 ١٩٢
 ١٩٣
 ١٩٤
 ١٩٥
 ١٩٦
 ١٩٧
 ١٩٨
 ١٩٩
 ٢٠٠

کس چنانچه بگوید یا الله نیت خود را حرام
چهار مرتبه بگوید و بگوید یا الله نیت خود را حرام
و اگر نیت خود را حرام بگوید و بگوید یا الله نیت خود را حرام
و اگر نیت خود را حرام بگوید و بگوید یا الله نیت خود را حرام
و اگر نیت خود را حرام بگوید و بگوید یا الله نیت خود را حرام

۱۸. اول نسخه کتابخانه مجلس، ۷۶۹۹ (شماره ۴۴۴)

五

کتاب سلیم بن ابرہہ

مستشفى

اولین کتاب شهید در زمان مسیح الانجیل علیه ایشان

آبِ حیاتِ کائنات کا بیکم

بغل اسماعیل انصاری

اسم این خطا جزو خطای بنیاد

مکتبہ خیریت، لاہور

—

آدمزنت اوق عیالنام

وہ کہیں نہ جھگڑاں اور کہیں نہ کھانچ
 ہم کو جس سے خزانہ ہو نہ شہنشاہ
 جہاں رہاں تو تیرے ہوتے توہ کو تیرے
 وہ کہیں نہ آگاہی نہ ہو۔۔۔

تو کہیں نہ "عجائب" ہو نہ رنگی
 تو کہیں نہ "انوار" ہو نہ شہنشاہ۔۔۔

۳۵. چاپ دوم ترجمہ جدید کتاب سلیم

وَالْحَمْدُ لِلّٰهِ الَّذِي

五

کتابت سید محمد بن علی

سرخسای ۲۶ ص ۲۶

از این کتاب بسیار زمان است که از دست نویسنده گریخته است

انجمن رسد کلات کتاب علم

بہارِ حسینِ انصاری

اسمہ علیہ السلام

بر کشتن فرزندان
من که به دنیا می آید
که به دنیا می آید.

المحاصر والنجاة

کتابخانه ملی ایران
موسسه تحقیقات و نشر
پایه: تاریخ و جغرافیه
با مسئولیت کتابخانه ملی
توسط هیئت مدیره
دفتر نشر و توزیع

۳۶. چاب سَوَم ترجمہ جدید کتاب سلیم

KITAB-E SOLAIM
IBN QAYS AL-HELALI
(The book of Solaim ibn Qays Al-helali)

d 76AH/678AD

VOLUME I

INTRODUCTION

The introduction consists of survey and research about the Book and its author

BY :

Mohammad Baqer Ansari

Printed & published by:

Nashr Alhadi

QOM - IRAN

By: Sheikh Abusadeq Solaim ibn Qays Al-helali Al-ameri Al-kufi

كتاب سليم بن قيس الهلالي

الجزء الأول

تأليف
المؤلف

الطبعة الأولى
الطبعة الأولى

كتاب سليم بن قيس الهلالي

الجزء الأول
الطبعة الأولى

كتاب سليم بن قيس الهلالي

الجزء الأول

الطبعة الأولى

الطبعة الأولى

الطبعة الأولى

الطبعة الأولى

۲۵ و ۲۶. چاپ اول سه جلدی کتاب سلیم در قم ۱۴۱۵

سیرت ائمه بنی هاشم علیهم السلام

التوفی بمهر در سنه ۹۰۰- للهجرة

نقد و تمییز

علاء الدین الموسوی

مکتبۃ المصطفیٰ الیه السلام
تبریز - نورستان

۲۳. چاپ اول کتاب سلیم در بیروت با تحقیق سید موسوی

کتاب

سیرت ائمه بنی هاشم علیهم السلام

المؤلف: محمد بن زین العابدین

تصحیح و نقد

علاء الدین الموسوی

مکتبۃ المصطفیٰ الیه السلام
تبریز - نورستان

۲۴. چاپ دوم کتاب سلیم در تهران با تحقیق سید موسوی

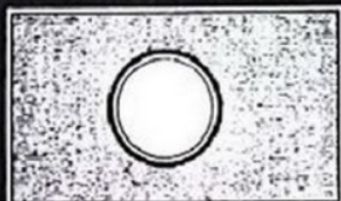
کتاب سلیم ابن قیس باز ترجمہ و اعتراف اشعارات اہل بیت^۴

۱۱م زین العابدین علیہ السلام
سلیم راست گفتہ است بر دنیا
و کتاب ۱۱ عادت است کردارها
خسبر و ایم

۱۱م صادق علیہ السلام
ہرگز از پروان و دوستان ما کتاب
سلیم بن قیس جلی را زانستہ باشد چیزی
از سائل ماست نرزد و نیست از سید
و بیچ و گاہی ندارد و آن کتاب ابجد
و الغیبی شیعہ و تبری را سر آرائی بخود است

۳۳۳. چاپ اول کتاب سلیم با ترجمہ فارسی

۱۱م زین العابدین علیہ السلام
سلیم راست گفتہ است بر دنیا
و کتاب ۱۱ عادت است کردارها
خسبر و ایم



۱۱م صادق علیہ السلام
ہرگز از پروان و دوستان ما کتاب
سلیم بن قیس جلی را زانستہ باشد چیزی
از سائل ماست نرزد و نیست از سید
و بیچ و گاہی ندارد و آن کتاب ابجد
و الغیبی شیعہ و تبری را سر آرائی بخود است

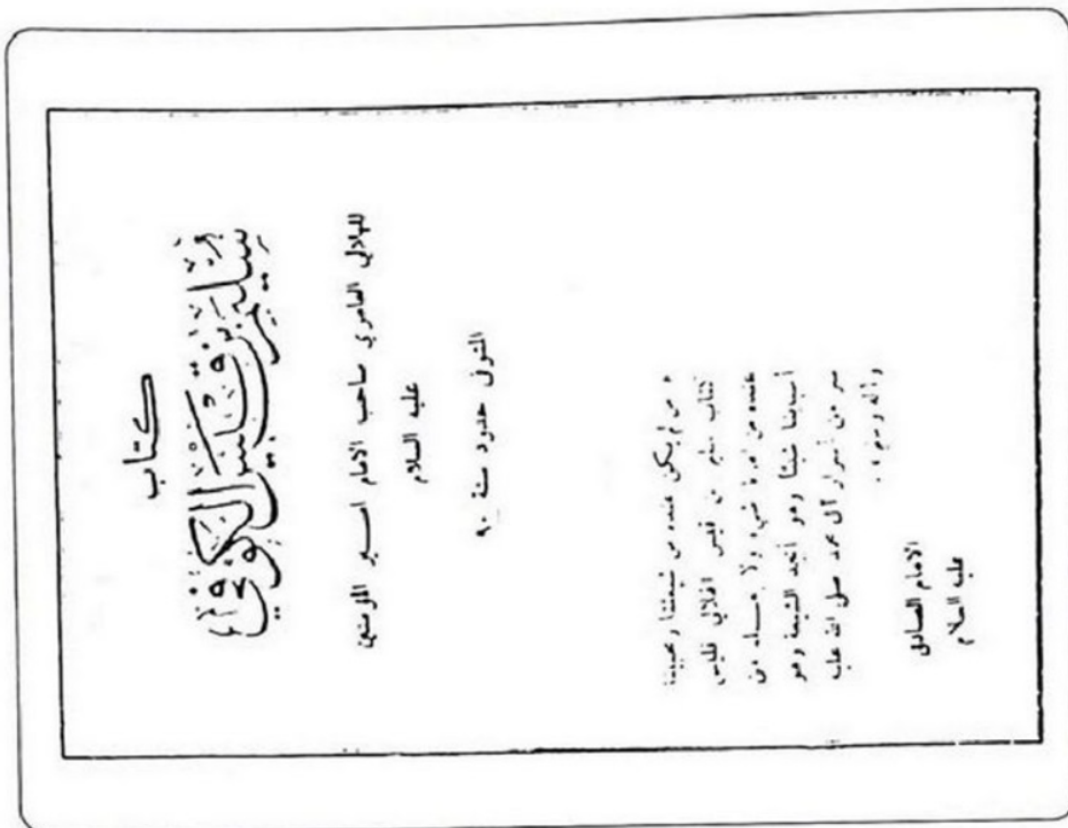
کتاب سلیم بن قیس
ترجمہ
۲۶

کتاب سلیم بن قیس
ترجمہ
۲۶

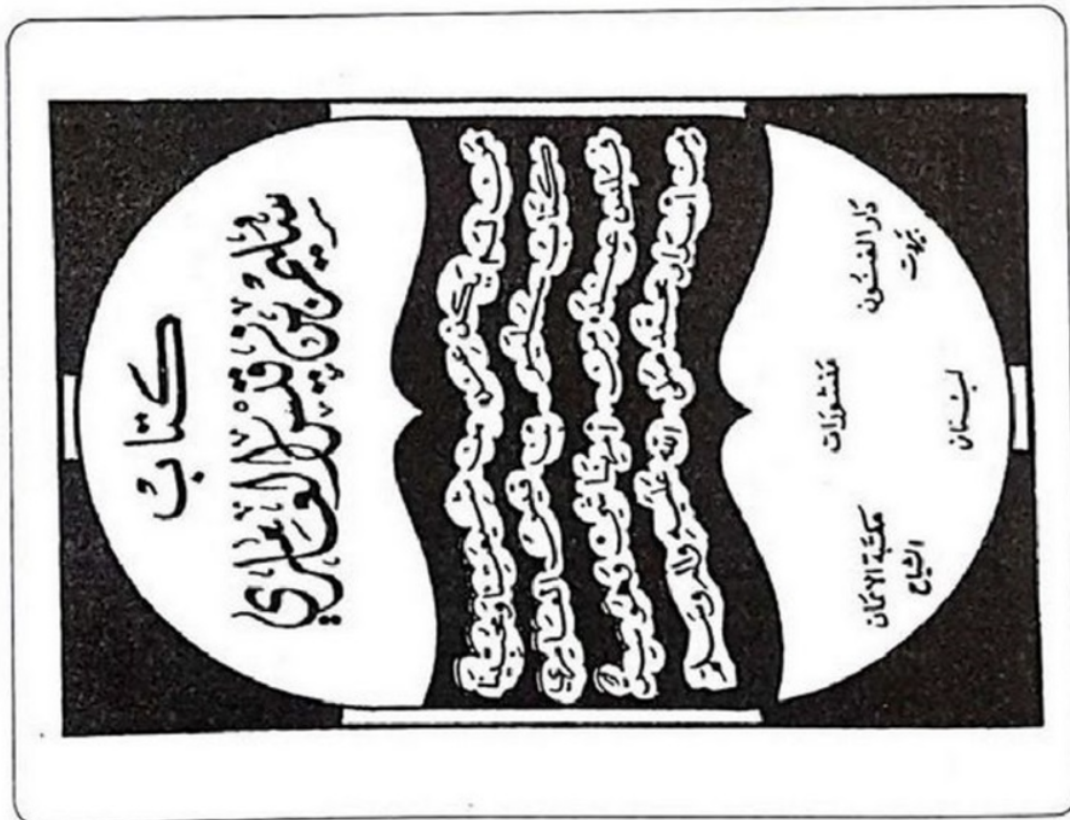
بقلم اسماعیل انصاری

بسمہ مستند کتاب سلیم

۳۴۴. چاپ اول ترجمہ جدید کتاب سلیم

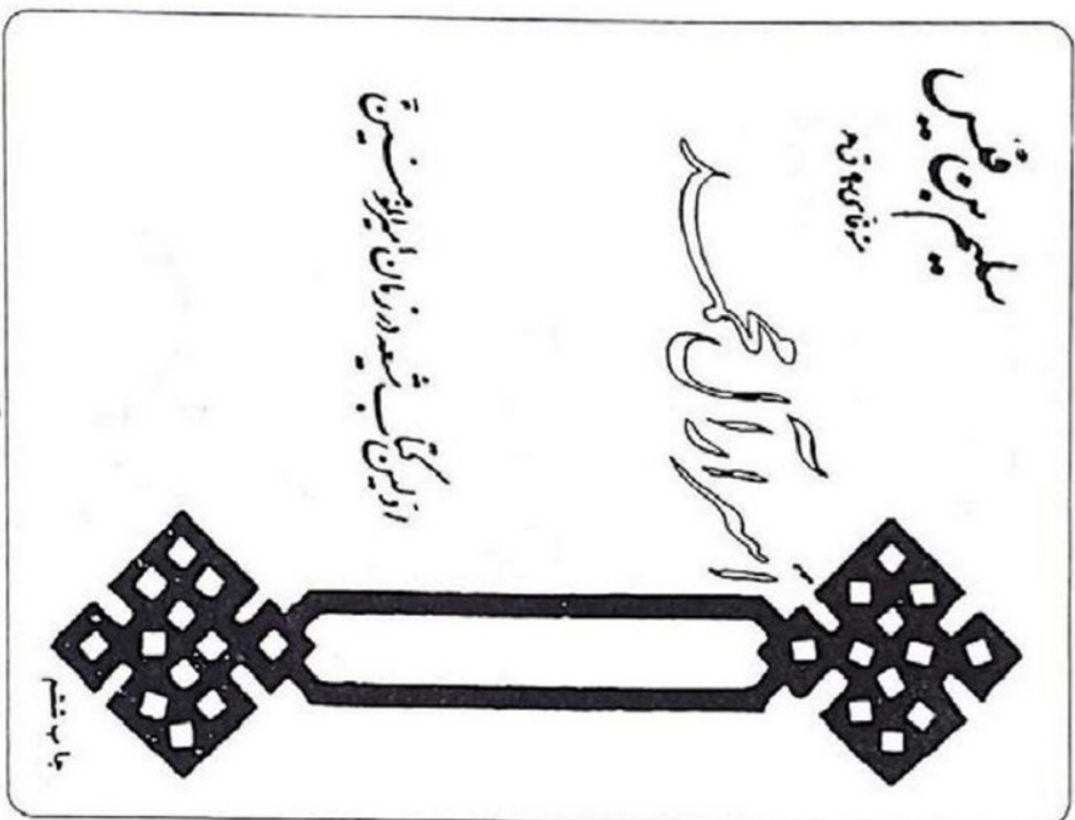


۲۱. چاپ سوم کتاب سلیم در نجف

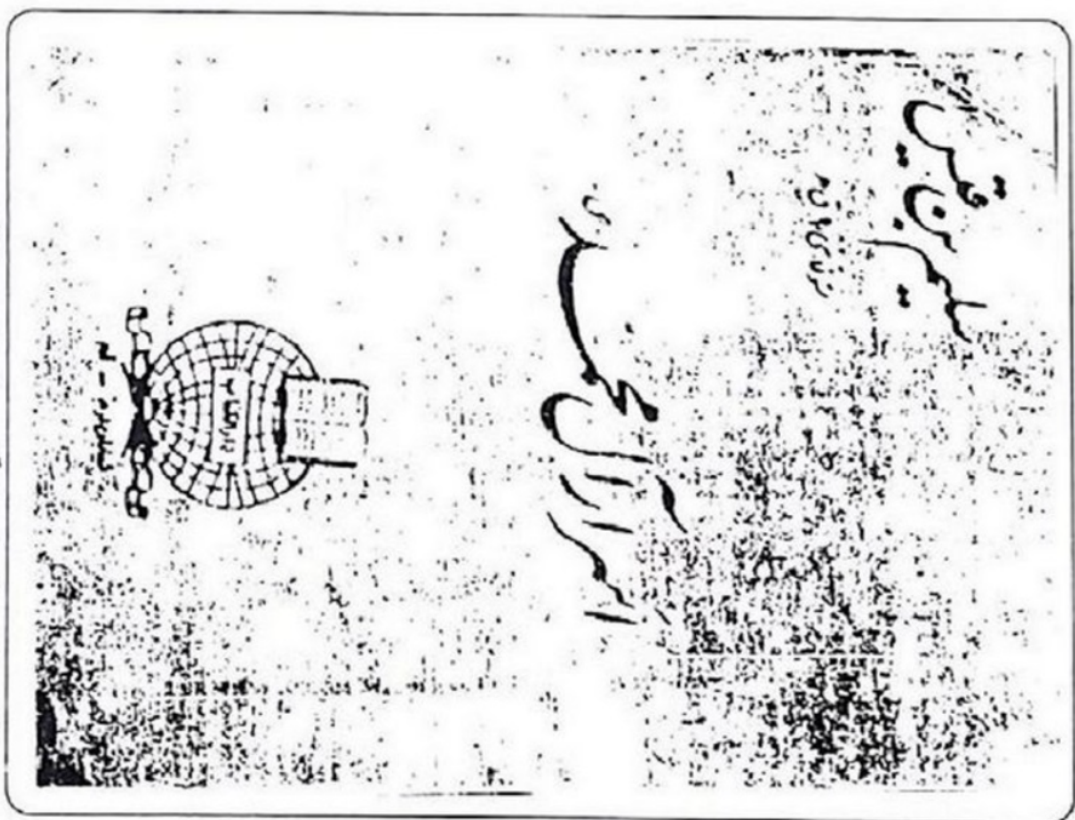


۲۲. چاپ چهارم کتاب سلیم در بیروت

۳۱. چاپ ششم اسرار آل محمد ﷺ در قطع جیبی



۳۲. چاپ هفتم اسرار آل محمد ﷺ در قطع جیبی



2.2.12 The Method of Research and Translation of Sulaym's Book

- Mohammadali fills here.
- Mohammadali fills here.
- Mohammadali fills here.
- Mohammadali fills here.
- Mohammadali fills here.

The preparation of the Arabic text of Sulaym’s book, along with its footnotes, source references for *ḥadīths*, and the compilation of indexes, was completed in several stages. This section explains the process and how these elements are reflected in the current translation.

Collation of Manuscripts and Text Preparation

Of the 24 existing handwritten manuscripts of Sulaym’s book, 14 manuscripts were selected for collation. Each of these selected copies was prioritized based on antiquity, accuracy, and other technical aspects.

The selected copies, according to the numbering in this translation, are as follows:

Of type (A), two copies: 5 and 6.

Of type (B), six copies: 15, 16, 17, 18, 19, and 24.

Of type (C), five copies: 35, 36, 38, 41, and 42.

Of type (D), one copy: 44.

The texts of these fourteen manuscripts were carefully compared, and their variations were recorded in a handwritten master copy. From this comparison, the accurate and complete Arabic text of the book was extracted, with differences among the manuscripts noted in the footnotes. In some cases, additional manuscripts were also consulted to resolve any remaining textual issues. The current translation is based on this collated and verified text.

Footnotes and Their Contents

In the footnotes of the text, the content is categorized into several topics:

- **Explanation of textual variations among the manuscripts, including additions, omissions, and differences in phrases and words. In the translation, only cases where the variations provide a new meaning are included in the footnotes. References to the manuscripts are simplified by indicating the four types—(A), (B), (C), and (D)—instead of specifying each of the 14 individual copies.**

- Exact quotations from sources that have transmitted Sulaym’s *ḥadīths*, especially if they contain additions or changes that provide a new meaning.
- References to Quranic verses mentioned in the text.
- Clarifications and explanations for phrases with ambiguities in wording or meaning.
- Introductions to certain individuals whose names appear in the text, providing necessary biographical details.
- Additional explanations for question-raising passages.
- Since many historical passages in the text of the book are presented in summary form, these instances were researched and their details were provided in the footnotes using reliable sources. In this regard, the works of two prominent scholars, °Allāmah Majlisī in *Bihār al-Anwār* and °Allāmah Amīnī in *al-Ghadīr*, were extensively utilized.

The Titles of *Ḥadīths*

At the beginning of each *ḥadīth*, a title is provided in a narrower format spanning a few lines, which includes two key points:

- The *ḥadīth* number—from 1 to 48, covering the main section of the book, common across all manuscripts; from 49 to 70, covering Type (C) *ḥadīths*; and from 71 to 93, consisting of *ḥadīths* extracted from other *ḥadīth* sources as supplements (*Mustadrak*). Notably, *ḥadīths* 92 and 93 were discovered after the Arabic text was printed and will be added in the next Arabic edition.
- A list of main and subheadings for each *ḥadīth* is provided at the beginning to give readers an overview of its content.

To facilitate easier reading and promote a deeper understanding, the text of each *ḥadīth* is further divided into separate sections, with a descriptive title summarizing the content of each part.

Sources of the *Ḥadīths*

Since Sulaym’s book is regarded as the earliest Islamic source, tracing its *ḥadīths* in other works involves identifying references where authors have cited Sulaym’s book as a reliable source. This process offers several benefits, including:

- Identifying the individuals who have trusted Sulaym and his *ḥadīths*.
- Highlighting the attention given by scholars and *ḥadīth* narrators to Sulaym, his book, and its *ḥadīths*.

- **Strengthening the authenticity of the book by listing those who have referred to its copies.**

In tracing the *ḥadīths* of Sulaym's book from Islamic sources, three stages were carried out, and the results are reflected at the end of each *ḥadīth*:

- **Identifying cases where *ḥadīths* were directly quoted from Sulaym's book.**
- **Identifying cases where *ḥadīths* were transmitted with a connected chain to Sulaym, without explicitly referring to his book.**
- **Identifying *ḥadīths* attributed to sources other than Sulaym, to serve as supporting evidence for the content of the book.**

Table of Contents

The Arabic text of Sulaym's book includes 12 indexes, with the most important and detailed being the thematic index. This index allows readers to easily access all the topics covered in the book.

In this translation, considering the needs of readers, some indexes were omitted, and only the following indexes were compiled:

1. **Index of Quranic verses.**
2. **Index of names.**
3. **Index of tribes, clans, and groups.**
4. **Index of places.**
5. **Index of important events and days.**
6. **Index of supplications.**
7. **Index of poems.**
8. **Index of sources and references used in research.**
9. **Index of contents of the book.**

It is hoped that this translation will serve as another step toward reviving Sulaym's book as the first intellectual heritage of Shī'ā Islam and will provide English speakers with a deeper understanding of Shī'ā history and teachings.

2.3 Beginning the Book of Sulaym

Dear reader, you now have before you the alphabet of *Ithnā ʿAsharī Shīʿa* and a secret from the secrets of the Family of Muḥammad (pbuh&hf).

This is the writing of Sulaym, who dedicated his entire being to its composition. It is a trust that past generations have preserved over fourteen centuries so that it could reach us today.

Now, with deep reflection, we approach a book authored during the time of *Amīr al-Muʾminīn* (p), and a book endorsed by the Imams (p). We examine it as the first book in Islamic history and teachings, with a profound perspective.

This is a book written during an era of complexity and darkness, confronting usurping governments and those who opposed the writing and compilation of knowledge.

This book provides a detailed account of:

The turmoil during the last 24 hours of the Prophet's (p) life.

The foundation of deviation laid in *Saqīfa*—the basis of misguidance and distortion.

Events in the first 75 days after the Prophet's (p) demise, leading to the martyrdom of the Lady of the Women of the Worlds (*Sayyidatu Nisā' al-ʿĀlamīn*, p) and her child Muḥsin (p).

The 25-year history of the usurpation of the caliphate.

The five-year trial faced by the *Ummah* (nation) during the rule of *Amīr al-Muʾminīn* (p).

The hostile actions of Muʿāwiyah during his 15 years of tyrannical rule.

A book that conveys the wills of the Holy Prophet (pbuh&hf) regarding the *Ahl al-Bayt* (p) and provides accounts of the Prophet's (pbuh&hf) interactions with the hypocrites and their opposition to His Holiness.

This book reveals the oppression inflicted upon the *Shīʿa* Imams and illustrates the sacrifices made by the divinely *Shīʿa* religion to preserve the authentic principles of Islam. It also honors the illustrious martyrs and noble victims who dedicated their lives to combating innovations and distortions.

May we, by appreciating the 1,400 years of efforts by the *Shīʿa* custodians, be counted among the guardians of the trusts of *Shīʿism*. Let us study this book to attain sound doctrinal foundations and, through it, fulfill our duty in reviving the cause of the *Ahl al-Bayt* (p).

This translation is based on the Arabic text, which was collated from 14 handwritten manuscripts of Sulaym's book. These 14 manuscripts are classified into four types, as explained on p. 138 of this book. Therefore, in the footnotes, variations among the manuscripts are referenced using the four categories—(A), (B), (C), and (D). The present text contains 93 *ḥadīths*, of which 48 *ḥadīths* are found in Type (C), and 23 *ḥadīths* are included as supplements (*Mustadrakāt*) to Sulaym's book. At the beginning of each *ḥadīth*, a summary of its topics is provided to give readers an overview of its content before reading. At the end of each *ḥadīth*, its sources are listed, including references to its transmission from Sulaym's book in *ḥadīth* collections, as well as its narration through a connected chain to Sulaym or reports attributed to sources other than Sulaym.

Chapter 3

The Text of Sulaym's Book

In this section, the *ḥadīths* that are common among the four types of Sulaym's book manuscripts ((A), (B), (C), and (D)) are listed, numbered from 1 to 48. For more details, refer to p. 181 of the introduction.

The Beginning of Sulaym's Book

- **References of Sulaym's book:** Four references up to Shaykh *al-Ṭūsī*, and four references from Shaykh *al-Ṭūsī* to Sulaym ibn Qays.
- **The history of Sulaym's book:** The connection between Abān ibn Abī ʿAyyāsh and Ibn Udhaynah regarding Sulaym's book; the relationship between Sulaym and Abān; the recitation and transfer of the book between Sulaym and Abān; the endorsement of the book by *Ḥasan al-Baṣrī*; the approval of the book by Imam Zayn al-ʿĀbidīn (p) and two Companions; the defense of Sulaym's book by Imam Zayn al-ʿĀbidīn (p); Abān's meeting with Abū al-Ṭufayl discussing topics like *Rajʿah* (Return), *Ḥawḍ al-Kawthar* (The Pool of Kawthar), *Dābbat al-Ard* (Shaker of the Earth), the companions of *Amīr al-Muʾminīn* (p), and the *Wilāyah* of the *Ahl al-Bayt* (p); and the recitation and transfer of the book between Abān and Ibn Udhaynah.

1

References of the book^{1, 2, 3}

¹In the references of the book, *rijāl* terminology such as “*qarāʾah ʿalayh*” (recited to him), “*akhbaranī*” (he informed me), and “*ḥaddathanī*” (he narrated to me), as well as specific titles of individuals, are briefly explained; for more detailed information, readers should refer to books on *rijāl* and *dirāyah*.

²Sulaym's book contains four chains of transmission leading to Shaykh al-Ṭūsī in the text, which are separated by the symbol *.

³The term “*qarāʾah ʿalayh*” means that the narrator listens while the transmitter reads the *ḥadīth* to him, and the narrator confirms its accuracy.

3.1 The References of the Book

3.1.1 Four Chains up to Shaykh al-Ṭūsī

* *Raʿīs* ʿAfīf Abū al-Baqāʾ Hibat Allāh ibn Namā ibn ʿAlī ibn Ḥamdūn informed me through *qarāʾah ʿalayh* (reading to him) at his home in the city of Ḥillah, in *Jumādā al-Awwal*, 565 AH, and said: Shaykh Amīn ʿĀlim Abū ʿAbd Allāh Ḥusayn ibn Aḥmad ibn Ṭaḥḥāl al-Miqdādī, residing near the shrine of *Amīr al-Muʾminīn* (p) in Karbala, narrated to me through *qarāʾah ʿalayh* in 520 AH, and said: Shaykh al-Mufīd (Thānī),¹ Abū ʿAlī Ḥasan ibn Muḥammad al-Ṭūsī, narrated to me in Rajab, 490 AH.

* Shaykh Faqīh Abū ʿAbd Allāh Ḥasan ibn Hibat Allāh ibn Ruṭbah, from Shaykh Abū ʿAlī Mufīd Thānī, from his father (Shaykh al-Ṭūsī), informed me—while I was listening to what was recited for him in the sanctuary of *Ḥaḍrat* Sibṭ Shahīd Abī ʿAbdillāh al-Ḥusayn ibn ʿAlī (p)—in the month of Muḥarram, in the year 560 AH.

* Shaykh Muqriʾ² Abū ʿAbd Allāh Muḥammad ibn Kāl, narrating from Sharīf Jalīl Nizām al-Sharaf Abū al-Ḥasan al-ʿArīḍī, who narrated from Ibn Shahriyār Khāzin, who narrated from Shaykh Abū Jaʿfar al-Ṭūsī, informed me.

* Shaykh Faqīh Abū ʿAbd Allāh Muḥammad ibn ʿAlī ibn Shahrāshūb—through recitation to him in the city of Ḥillah, during the months of the year 567 AH—narrated to me from his grandfather Shahrāshūb, who narrated from Shaykh Saʿīd Abū Jaʿfar Muḥammad ibn Ḥasan al-Ṭūsī.

3.1.2 Four Chains of Transmission from Shaykh al-Ṭūsī to Sulaym

Shaykh al-Ṭūsī states: Ibn Abī Jayd, narrating from Muḥammad ibn Ḥasan ibn Aḥmad ibn Walīd, from³ Muḥammad ibn Abī al-Qāsim, known as Mājilawayh, from Muḥammad ibn ʿAlī Ṣayrafī, from Ḥammād ibn ʿĪsā, from Abān ibn Abī ʿAyyāsh, from Sulaym ibn Qays al-Hilālī, narrated *ḥadīth* to me.

The narrator also says: Shaykh Abū Jaʿfar al-Ṭūsī said: Abū ʿAbd Allāh Ḥusayn ibn ʿUbayd Allāh al-Ghaḍāʾirī informed us and said: Abū Muḥammad Hārūn ibn Mūsā ibn Aḥmad al-Tallaʿukbarī (may God have mercy on him) informed us and said: Abū ʿAlī ibn Hammām ibn Suhayl informed us and said: ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, narrating from Yaʿqūb ibn Yazīd, Muḥammad ibn Ḥusayn ibn Abī al-Khaṭṭāb, and Aḥmad ibn Muḥammad ibn ʿĪsā, who narrated from Muḥammad ibn Abī ʿUmayr, from ʿUmar ibn Udhaynah, from Abān ibn Abī ʿAyyāsh, from Sulaym ibn Qays al-Hilālī, informed me.⁴

¹Shaykh al-Mufīd mentioned here refers to the son of Shaykh al-Ṭūsī, who is known as “Mufīd al-Thānī” (the Second Mufīd).

²*Muqriʾ* means the one who recites *ḥadīth* (narrations) to the narrator so that the narrator can confirm its accuracy and authenticity.

³In some manuscripts, the conjunction “wa” (and) is used instead of “min” (from).

⁴The chains of transmission mentioned so far appear at the beginning of Type (A) manuscripts. At the beginning of Type (B) manuscripts, there is an additional chain of transmission, which reads as follows: (Abū Ṭālib Muḥammad ibn Ṣabīḥ ibn Rajāʾ informed me in Damascus in the year 334 AH

3.2 The History of Sulaym's Book

3.2.1 The Relationship Between Abān ibn Abī °Ayyāsh and Ibn Udhaynah Regarding Sulaym's Book

°Umar ibn Udhaynah said: Abān ibn Abī °Ayyāsh called me about a month before his death and said: "Last night, I saw in a dream that I will soon leave this world. This morning, I saw you, and I was delighted to meet you. Last night, I saw Sulaym ibn Qays al-Hilālī in a dream, and he said to me: 'O Abān, you will leave this world in these coming days. Fear God concerning my trust¹ and do not neglect it. Fulfill the covenant you made with me about keeping it concealed, and do not entrust it to anyone except a man from the *Shi'a* of °Alī ibn Abī Ṭālib (p)—one who is devoted to faith and honor.' When I met you this morning, I was delighted to see you, and I shared with you my dream about Sulaym ibn Qays."

3.2.2 The Relationship Between Sulaym and Abān

Abān says: When *Ḥajjāj* entered Iraq,² he inquired about Sulaym ibn Qays.

Sulaym fled from his harm and secretly came to us in *Nubandijān*,³ where he stayed at our house.

I had never seen anyone who valued his time and was as serious as he was. Nor had I seen anyone with such prolonged sorrow, deep seclusion, and aversion to fame. At that time, I was fourteen years old and had already completed reading the Qur'an.

I used to ask Sulaym questions, and he would narrate *ḥadīths* to me from the people of Badr. I heard many *ḥadīths* from him, including those narrated from °Umar ibn Abī Salamah, the son of Umm Salamah, the wife of the Prophet (pbuh&hf), Mu°adh ibn Jabal, Salmān al-Fārsī, °Alī ibn Abī Ṭālib (p), Abū Dharr, Miqdād, °Ammār, and Barā° ibn °Āzib. He asked me to conceal those *ḥadīths*,⁴ but did not require an oath or pledge from me regarding this matter.

and said: Abū °Amr °Iṣmah ibn Abī °Iṣmah al-Bukhārī informed me and said: Abū Bakr Aḥmad ibn Mundhir al-Ṣan°anī—who was a righteous, trustworthy Shaykh and a neighbor of Ishāq ibn Ibrāhīm al-Dabarī—informed us in the city of Ṣan°ā° and said: Abū Bakr °Abd al-Razzāq ibn Hammām ibn Nāfi° al-Ṣan°anī al-Ḥimyarī informed us and said: Abū °Urwah Ma°mar ibn Rāshid al-Baṣrī informed us and said: Abān ibn Abī °Ayyāsh called me and... It seems apparent that in this chain, Ibn Udhaynah should be an intermediary between Ma°mar and Abān. At the beginning of Type (D) manuscripts, there is yet another chain of transmission, which reads: Ḥasan ibn Abī Ya°qūb al-Daynawarī informed us and said: Ibrāhīm ibn °Umar al-Yamānī informed us and said: My uncle °Abd al-Razzāq ibn Hammām al-Ṣan°anī narrated from his father, from Abān ibn Abī °Ayyāsh, and informed us.)

¹Trust refers to Sulaym's book entrusted to Abān.

²*Ḥajjāj ibn Yūsuf* was appointed as the governor of Iraq in the year 75 AH by °Abd al-Malik ibn Marwān.

³*Nubandijān* was a large and prosperous city in the region of Fars, also referred to as *Nubanjān*. Today, it has been reduced to a small village located between the cities of Shiraz and Fasa, now known as *Nubandegān*. Refer to *Mu°jam al-Buldān*, vol. 5, p. 302; *Nuzhat al-Qulūb*, p. 128; *Āthār-i °Ajam*, pp. 90 and 304.

⁴(A): I concealed those *ḥadīths* while in this matter...

3.2.3 Recitation and Transfer of the Book Between Sulaym and Abān

Abān says: I spent only a short time with him before his death approached. He called me, secluded himself with me, and said: “O Abān, I have accompanied you, and I have seen nothing from you except what I hoped for. I possess writings that I have heard from trustworthy individuals and written down with my own hands. Within them are *ḥadīths* that I do not wish to be revealed to the people, for they would deny them and consider them extraordinary, even though they are the truth. I have taken these narrations from the people of truth, knowledge, sincerity, and goodness—specifically from ʿAlī ibn Abī Ṭālib (p), Salmān al-Fārsī, Abū Dharr al-Ghaffārī, and Al-Miqdād ibn al-Aswad. I did not ask about any of those *ḥadīths* from one of them without also asking another, so that they all agreed on its authenticity, and I followed them in that *ḥadīth*. Additionally, there are other matters that I later heard from others among the people of truth.”

When I fell ill, I decided to burn these writings, but I refrained from doing so and realized that it would have been a mistake.

If you can, make a covenant and divine pledge with me that as long as I am alive, you will not disclose these writings to anyone, and after my death, you will not narrate them to anyone unless you are as confident in them as you are in yourself. And if something happens to you, entrust them to someone from the Shīʿah of ʿAlī ibn Abī Ṭālib (p)—someone you trust, who is devoted to religion and possesses honor.

Abān says: I committed to these conditions for him. He then entrusted the writings to me and recited all of them for me.

Sulaym did not live long after handing over the book and passed away. May God have mercy on him.

3.2.4 Confirmation of the Book by al-Ḥasan al-Baṣrī

Abān says: After Sulaym, I reviewed those writings and gained confidence in their contents. However, their contents seemed profound and difficult to grasp, as they spoke of the destruction of the entire *ummah* of Muḥammad (p)—including the Muhājirīn, Anṣār, and Tābiʿīn—except for ʿAlī ibn Abī Ṭālib (p), his Ahl al-Bayt, and his Shīʿah.

After arriving in Basrah, the first person I met was al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī, who at that time was hiding from the tyranny of al-Ḥajjāj. al-Ḥasan al-Baṣrī was then regarded as one of the Shīʿah of ʿAlī ibn Abī Ṭālib (p) and even counted among the extreme devotees. He expressed regret and sorrow for having missed the opportunity to support ʿAlī (p) and fight alongside him during the Battle of Jamal (Camel)⁵.

In the eastern part of the house of Abī Khalīfah Ḥajjāj ibn Abī ʿAtāb al-Daylamī⁶ I secluded

⁵al-Ḥasan al-Baṣrī was undoubtedly among the enemies of Amīr al-Muʾminīn (p), and Abān indirectly points to his hypocrisy with phrases like “in those days” and “at that time.” For more details about the character and circumstances of al-Ḥasan al-Baṣrī, refer to: *Bihār al-Anwār*, vol. 2, p. 64; *Bihār al-Anwār*, vol. 42, p. 141

⁶Ḥajjāj al-Daylamī is the same person in whose house al-Ḥasan al-Baṣrī was hiding.

myself with him and showed him the writings of Sulaym⁷. He wept and said: “There is nothing in the *ḥadīths* of this book except the truth, which I have heard from the trustworthy Shī‘ah of ‘Alī ibn Abī Ṭālib (p) and others.”

3.2.5 Confirmation of the Book by Imam Zayn al-‘Ābidīn (p) and Two Companions

Abān says: That same year, I went on the *Ḥajj* and visited Imam Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn (p). Abū al-Ṭufayl ‘Āmir ibn Wāthilah, a companion of the Prophet (p)—and one of the best companions of ‘Alī (p)—was present with him. I also met ‘Umar ibn Abī Salamah, the son of Umm Salamah, the wife of the Prophet (p), with the Imam.

Over the course of three days—each day from morning until night—I presented all the writings of Sulaym to Imam Zayn al-‘Ābidīn (p), as well as to ‘Umar ibn Abī Salamah and Abū al-Ṭufayl. Each morning, the two companions would come to Imam al-Sajjād (p), and during those three days, Sulaym’s book was recited to the Imam⁸.

The Imam said to me: “Sulaym has spoken the truth; may God have mercy on him. These are our *ḥadīths*, and all of them are known to us.”⁹

Both Abū al-Ṭufayl and ‘Umar ibn Abī Salamah also said: “There is nothing in it except what we have heard from ‘Alī (p), Salmān, Abū Dharr, and al-Miqdād.”

3.2.6 Imam Zayn al-‘Ābidīn’s Defense of Sulaym’s Book

Abān says: I said to Imam Zayn al-‘Ābidīn (p): “May I be sacrificed for you, some of the contents of this book trouble my heart¹⁰, as it speaks of the destruction of the entire *ummah* of Muḥammad (p)—including the Muhājirīn, Anṣār, and Ṭābi‘īn—except for you, the Ahl al-Bayt, and your Shī‘ah.”

Imam (p) said: “O brother of ‘Abd al-Qays¹¹, has this *ḥadīth* not reached you, where the Prophet (p) said: ‘The example of my Ahl al-Bayt in my *ummah* is like the Ark of Noah among his people: whoever boards it is saved, and whoever fails to reach it is drowned. And it is like the Gate of Ḥiṭṭah¹² among the Children of Israel?’”

⁷I recited them for him.

⁸I (Abān) recited the book to them. They said to me: ...

⁹Kha La’m: “We are familiar with all of these.” (d): All of them are known to me.

¹⁰It is a way of saying that bearing it is difficult for me.

¹¹The address is directed toward Abān, who presented himself in Basrah as being from the tribe of Banī ‘Abd al-Qays. For more details, refer to page 126 of the same book.

¹²The “Gate of Ḥiṭṭah” among the Children of Israel was a symbol of their humility before divine commands. They were required to pass through it in a state of prostration, demonstrating their submission. Similarly, in this analogy, the Ahl al-Bayt (p) are likened to the Gate of Ḥiṭṭah, as showing humility before them equates to submission to God. In *Ithbāt al-Hudāt*, vol. 1, p. 618, *ḥadīth* 657, the Prophet (p) is quoted as saying: “The example of my Ahl al-Bayt among you is like the Gate of Ḥiṭṭah among the Children of Israel: whoever enters through it will have their sins forgiven and will become deserving of greater blessings from God, as God (Mighty and Exalted) says:

‘Enter the gate in prostration, and say “Ḥiṭṭah,” so that We may forgive your sins and grant more to those who do good.’ ” For more on the Gate of Ḥiṭṭah, refer to *Bihār al-Anwār*, vol. 13, pp. 180–185.

I said: “Yes.” He asked: “Who narrated it to you?” I replied: “I have heard it from more than a hundred scholars.” He asked: “From whom specifically?” I said: “From Ḥanash ibn Muʿtamir, who said that he heard it from Abū Dharr while he was holding the ring of the Kaʿbah, proclaiming it loudly and narrating it from the Prophet (p).”

He asked: “Who else?” I replied: “From al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī, who had heard it from Abū Dharr, al-Miqdād ibn al-Aswad al-Kindī, and ʿAlī ibn Abī Ṭālib (p).”

He asked: “Who else?” I replied: “From Saʿīd ibn al-Musayyib, ʿAlqamah ibn Qays, Abū Ḍabyān al-Janabī, and ʿAbd al-Raḥmān ibn Abī Laylā, all of whom were present during the Ḥajj and reported that they had heard it from Abū Dharr.”¹³

Abū al-Ṭufayl and ibn Abī Salamah said: “By God, we too heard this from Abū Dharr, and we also heard it from ʿAlī ibn Abī Ṭālib (p), al-Miqdād, and Salmān.” Then, ʿUmar ibn Abī Salamah turned and said: “By God, I heard this *ḥadīth* from someone greater than all of them: I heard it from the Prophet (p) himself—my ears heard it, and my heart preserved it.”

Imam Zayn ul-ʿĀbidin (PBUH) turned to me and said: “Does this *ḥadīth* alone not resolve what had worried you from the *ḥadīths* in Sulaym’s book and what had weighed heavily on your heart?”¹⁴ O brother of ʿAbd al-Qays, fear God. If a matter becomes clear to you, accept it, and if not, remain silent to preserve your safety and entrust its knowledge to God, for you are in an expanse greater than the distance between the heavens and the earth.”¹⁵

Abān says: “It was then that I asked the Imam about what I was allowed to remain ignorant of and what I was not allowed to remain ignorant of, and the Imam provided answers to my questions.”

3.2.7 Abān’s Meeting with Abū al-Ṭufayl

Abān says: After that, I met Abū al-Ṭufayl at his home. He narrated to me about *Rajʿah*¹⁶ from several of the people of Badr, as well as from Salmān, Abū Dharr, al-Miqdād, and Ubayy ibn Kaʿb.

Abū al-Ṭufayl said: “The matters I had heard from them, I presented in Kūfah to ʿAlī ibn Abī Ṭālib (p). The Imam said to me: ‘This is a specific knowledge, and the *ummah* has been granted latitude to remain ignorant of it and to entrust its knowledge to God, the Exalted¹⁷.’ Then, the Imam confirmed what they had informed me about and recited numerous verses from

¹³(D): I said: “From Saʿīd ibn al-Musayyib, ʿAlqamah ibn Qays, Abū Ḍabyān al-Janabī, and Abū Wāʾil, who had heard it from Abū Dharr, as well as from ʿAbd al-Raḥmān ibn Abī Laylā, ʿĀṣim ibn Ḍamrah, and Hubayrah ibn Maryam, who narrated it from ʿAlī (p).”

¹⁴The phrase “*ʿaẓuma fī ṣadrik*” can also be interpreted as “it appeared significant in your heart”

¹⁵This means that if a matter is not clear to you, do not reject it outright, as God has granted His servants latitude in such matters. The phrase “*fa-innaka fī awṣāʾa mimma bayna as-samāʾ wa al-ardʾ*” means “you are dealing with something more expansive than the distance between the heavens and the earth”—indicating that the matter is beyond the level of human understanding, and grasping its various dimensions is challenging.

¹⁶The term “*Rajʿah*” generally refers to the belief that the *Maʿṣūmīn* (p) will return to the world once more and carry out specific missions. For a more detailed explanation, refer to *Bihār al-Anwār*, vol. 53, p. 39, chapter 29.

¹⁷This means that the *ummah* has the right to entrust the matter of *Rajʿah* to God and accept it in general terms without delving into its specifics.

the Qur'an, providing me with their complete interpretation. As a result, my certainty in the Day of Resurrection became no stronger than my certainty in the *Raj'ah*."

Abū al-Ṭufayl said: Among the things I asked was: "O Amīr al-Mu'minīn, inform me about the *Ḥawḍ* (Pond) of the Prophet (p). Is it in this world or the Hereafter?" He replied: "It is certainly in this world."¹⁸

I asked: "Who will prevent the unworthy from approaching it?" Imam (p) said: "I will, with this very hand of mine." "My friends will be admitted to it, and my enemies will be turned away."¹⁹

I said: "O Amīr al-Mu'minīn (p), the word of God Almighty²⁰,"

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ ...

And when the word is fulfilled against them, We shall bring forth for them a moving thing from the earth that will speak to them.

"What is meant by 'moving thing'?" He said: "O Abū al-Ṭufayl, move on from this question." I said: "O Amīr al-Mu'minīn (p), may I be sacrificed for you, inform me about it." He said: "He is a lively person who eats food and walks in the markets and marries women." I said: "O Amīr al-Mu'minīn (p), who is he?" He said: "He is the upholder of the earth, by whose existence the earth finds stability." I said: "O Amīr al-Mu'minīn (p), who is he?" He said: "He is the truthful one (*ṣiddīq*) of this *ummah*, its distinguisher (*fārūq*), its leader, and its chief (*dhū qarn*)²¹." I said: "O Amīr al-Mu'minīn (p), who is he?" He said: "The one of whom God Almighty says²²:"

وَيَتْلُوهُ شَاهِدٌ مِّنْهُ ...

...and a witness from him follows him...²³

and

وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ...

...and the one who has knowledge of the Book.²⁴

¹⁸It seems, based on the context of the word "bal" (translated as "certainly"), that the Imam's intention is that the prelude to reaching the *Ḥawḍ al-Kawthar* is established in this world. This involves the love for Muḥammad and the family of Muḥammad (p), allegiance to them, and hatred toward their enemies, as indicated in numerous *ḥadīths*. However, the actual *Ḥawḍ al-Kawthar* is undoubtedly in the Hereafter. For further details, refer to *Biḥār al-Anwār*, vol. 8, p. 16, chapter 20.

¹⁹(A) Kha Laam: "I will admit my friends to it and turn my enemies away from it."

²⁰Sūrah al-Naml, v. 82.

²¹The term "Dhū Qarn" is a metaphor referring to the leader of a group or chief of a community.

²²Sūrah Hūd, v. 17.

²³Sūrah Hūd, v. 17.

²⁴Sūrah al-Ra'd, v. 43.

and

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ...

And the one who brought the truth and confirmed it...²⁵

I was the one who confirmed him while all the people except me and him were disbelievers.” I said: “O Amīr al-Muʾminīn (p), name him for me.” He said: “I named him for you.”²⁶

3.2.8 Companions of Amīr al-Muʾminīn (p)

(Then he said:) “O Abū al-Ṭufayl, by God, if I were to disclose to the majority of my followers—those through whom I wage battles, who acknowledge my authority and call me ‘Amīr al-Muʾminīn,’ and who deem fighting my opponents lawful—just one month’s worth of the truths I know from the Book that Jibrāʾīl revealed to the Prophet (p), or some of what I have heard from the Prophet (p), they would scatter from around me. Only a small group of people of truth, like you and those like you among my Shīʿah, would remain with me.”

(Abū al-Ṭufayl says:) “These words made me fearful, so I asked: ‘O Amīr al-Muʾminīn (p), will I and those like me also abandon you, or will we remain steadfast with you?’ He replied: ‘You will remain steadfast.’ ”

3.2.9 Wilāyah of Ahl al-Bayt

The Imam then turned to me and said: “Our command (of us, the Ahl al-Bayt) is difficult and intricate²⁷. No one will truly comprehend it or acknowledge it except for three types of people: a close angel, a sent prophet, or a noble believing servant²⁸ whose heart God has tested and prepared for faith.”

“O Abū al-Ṭufayl, the Prophet (p) departed from this world, and after him, people either turned away from the religion of God—some out of misguidance and others out of ignorance²⁹—except for those whom God preserved through us, the Ahl al-Bayt (p).”

²⁵Sūrah al-Zumar, v. 33.

²⁶It is evident that the Imam is referring to himself, and from the subsequent statements, it becomes clear that the Imam intended to convey that further explicit clarification was not appropriate.

²⁷The term “ṣaʿb mustaṣab” requires precise interpretation, and here it has been translated as “difficult and intricate.”

²⁸The term “naḥīb” carries meanings such as noble, of integrity and lineage, and also chosen or selected. To fully understand its intended meaning in this context, it is essential to refer to the relevant *ḥadīths* in this regard.

²⁹(D): The people turned away from the religion of God and became disbelievers.

3.2.10 The Recitation and Transfer of the Book Between Abān and ibn Udhaynah

ʿUmar ibn Udhaynah said: “Then Abān entrusted me with the book of Sulaym ibn Qays al-Hilālī al-ʿĀmirī³⁰, and he did not live for more than a month³¹ after that before passing away.

This is the copy of the book of Sulaym ibn Qays al-ʿĀmirī al-Hilālī that Abān ibn Abī ʿAyyāsh entrusted to me and recited for me³². Abān used to say that he had read it to Imam Zayn al-ʿĀbidīn (p), and the Imam had said: ‘Sulaym has spoken the truth. These are our *ḥadīths*, and they are known to us.’ ”

Narrations by the reference to Sulaym’s Book:

1. *Mukhtaṣar al-Baṣāʾir*, p. 40.
2. *Ghāyat al-Marām*, p. 549.
3. *Ithbāt al-Hudāt*, vol. 1, p. 663.
4. *Biḥār al-Anwār*, vol. 1, p. 76.
5. *Biḥār al-Anwār*, vol. 2, p. 211.
6. *Biḥār al-Anwār*, vol. 23, p. 124.
7. *Biḥār al-Anwār*, vol. 8 (old edition), p. 647.
8. *Biḥār al-Anwār*, vol. 53, p. 68.
9. *ʿAwālim al-ʿUlūm*, vol. 2–3, p. 513.

Narrations with a Chain of Transmission to Sulaym:

1. *Baṣāʾir al-Darajāt*, p. 27, *ḥadīth* 6.
2. *Rijāl al-Kashshī*, vol. 1, p. 321, *ḥadīth* 167.

³⁰The term ʿĀmirī is part of Sulaym’s title, indicating that he belonged to the tribe of Banī Hilāl ibn ʿĀmir.

³¹Two months.

³²(D): Then Abān handed over to me the writings that he had transcribed from Sulaym ibn Qays.

3.3 Ḥadīth 1:

The Words of the Prophet (pbuh&hf) in His Last Moments

The Prophet's words in his last moments, the weeping of Lady Fāṭimah (p) at the time of the Prophet's passing, Āl-i Muḥammad (p) as the chosen ones of God on earth, introducing the Twelve Imams (p), the honor and grace bestowed by God upon Lady Fāṭimah (p), the exclusive virtues of Amīr al-Mu'minīn (p), the unique virtues of the Ahl al-Bayt (p), the ranks and degrees of each one of the Ahl al-Bayt (p), and the Prophet's prophecy of the oppression and injustice that would befall Amīr al-Mu'minīn (p).

3.3.1 The Weeping of Lady Fāṭimah (p) at the Time of the Prophet's Passing

Sulaym says: I heard from Salmān al-Fārsī, who said: “During the illness in which the Prophet (pbuh&hf) passed away, I was sitting near him when Lady Fāṭimah (p) entered. Seeing the weakness of the Prophet (pbuh&hf), she was overcome with emotion, and tears flowed down her cheeks.

The Prophet (pbuh&hf) said: ‘My daughter, why are you crying?’ She replied: ‘O Messenger of God, after you, I fear for myself and my children due to the people’s indifference and the loss of our rights.’ ”

3.3.2 Āl-e Muḥammad (p) as the Chosen Ones of God on Earth

The Prophet (pbuh&hf), with tears in his eyes, said: “O Fāṭimah, do you not know that we are a family for whom God has chosen the Hereafter over this world, and he has decreed mortality for all his creations?

God, the Blessed and Exalted, turned his attention to the earth and selected me from among its inhabitants, choosing me as his Prophet. Then, for the second time, he turned his attention to the earth and chose your husband, commanding me to marry you to him. He appointed him as my brother, minister, successor, and inheritor among my *ummah*.”

“So, your father is the best of God’s Prophets and Messengers, your husband is the best of successors and ministers, and you will be the first from my family to join me.

Then, God turned his attention to the earth for the third time and selected you and eleven of your descendants, who are also the descendants of my brother and your husband¹.”

3.3.3 Introducing the Twelve Imams (p)

“So, you are the Lady of the women of Paradise, and your two sons, Ḥasan and Ḥusayn, are the masters of the youths of Paradise. I, my brother, and the eleven Imams—who are my successors until the Day of Judgment—are all guides and guided ones.

The first of my successors after my brother is Ḥasan, followed by Ḥusayn, and then nine from the descendants of Ḥusayn. In Paradise, they will all reside together in a single abode. No abode in Paradise is closer to God than mine², and next to it is the abode of Ibrāhīm and the family of Ibrāhīm.”

¹This means that the chosen ones are specifically those whose father is ʿAlī (p) and whose mother is Fāṭimah (p). Therefore, this does not include the other children of *Amīr al-Muʾminīn (p)* from his other wives.

²The reference here could either be to the spiritual status and rank of the Prophet (pbuh&hf) in Paradise, which is the closest to God, or to the heavenly abode or dwelling that, due to its spiritual qualities and proximity to God, holds greater honor and belovedness in the divine presence compared to others.

3.3.4 The Honor and Grace Bestowed by God upon Lady Fāṭimah (p)

“My daughter, do you not know that among the honors God has bestowed upon you is that he has married you to the best of my *ummah* and the best of my household? He is the one who was the earliest to accept Islam, the most patient and forbearing, the most knowledgeable, the noblest in spirit, the most truthful in speech, the bravest in heart, the most generous in giving, the most ascetic regarding this world, and the most diligent and hardworking.”

Lady Fāṭimah (p) was delighted and overjoyed by what her father had said.

3.3.5 The Exclusive Virtues of Amīr al-Muʾminīn (p)

The Prophet (pbuh&hf) then said to Lady Fāṭimah (p): “ʿAlī ibn Abī Ṭālib has eight sharp and decisive teeth³ and he possesses virtues that no one else among the people has:

His belief in God and his Messenger before anyone else, as no one in my *ummah* preceded him in this regard. His knowledge of the Book of God and my *sunnah*, for no one in my *ummah*, except your husband, knows all of my knowledge. God taught me a knowledge that no one else knows except me and him—neither the angels nor the prophets were taught it. God commanded me to teach it to ʿAlī, and I have done so. Thus, no one from my *ummah* knows my entire knowledge, understanding, and wisdom except for him. Additionally, you, my daughter, are his wife, and his two sons, Ḥasan and Ḥusayn, are my grandsons, the two leaders of my *ummah*. Furthermore, his commanding of good and forbidding of evil, and the fact that God—Exalted is his name—has taught him wisdom and the ability to distinguish between truth and falsehood⁴ are among his unique qualities.”

3.3.6 The Exclusive Virtues of Ahl al-Bayt (p)

“My daughter, we are a family to whom God has granted seven distinctions that he has not given to anyone else, neither among the earlier generations nor the later ones, except for us. I am the master of the Prophets and Messengers and the best of them. My successor is the best of successors. My minister after me is the best of ministers. The martyr among us is the best of martyrs, and this refers to my uncle Ḥamzah.”

Lady Fāṭimah (p) asked: “O Messenger of God, is he the master of the martyrs who were killed alongside you?” The Prophet (pbuh&hf) replied: “No, rather he is the master of martyrs among the earlier and later generations—except for the Prophets and their successors.⁵ And

³The phrase “sharp and decisive teeth” is a metaphor for ʿAlī’s virtues, which are so powerful and compelling that any enemy who hears of them is overwhelmed, brought to their knees, and forced to submit.

⁴The term “Faṣl al-Khiṭāb” has a precise meaning, but in general, it refers to the knowledge by which a definitive judgment is made between truth and falsehood, leaving no room for doubt or uncertainty.

⁵This indicates that the Prophets, their successors, and especially the Fourteen Maʿṣūmīn (p) are incomparable to anyone else. Moreover, there are numerous *ḥadīths* stating that Imam Ḥusayn (p) is the master of martyrs among the first and the last generations.

Jaʿfar ibn Abī Ṭālib⁶⁷ who migrated twice and is honored with two bloodied wings by which he flies in Paradise alongside the angels. And your two sons, Ḥasan and Ḥusayn, are the two leaders of my *ummah* and the masters of the youth of Paradise. By the one in whose hand is my soul, from us is the Mahdi of this *ummah*, through whom God will fill the earth with justice and equity just as it had been filled with oppression and tyranny.”

3.3.7 The Ranks and Degrees of Each One of the Ahl al-Bayt (p)

Lady Fāṭimah (p) asked: “O Messenger of God, which of those you mentioned is the most virtuous?”

The Prophet (pbuh&hf) replied: “My brother ʿAlī is the most virtuous of my *ummah*. After ʿAlī, it is Ḥamzah and Jaʿfar, who are the most virtuous of my *ummah*, followed by you, your two sons, and my grandsons Ḥasan and Ḥusayn, and the successors from the descendants of this son of mine”—and the Prophet (pbuh&hf) pointed to Imam Ḥusayn (p)—“and the Mahdī is among them. The one who comes before the Mahdī is more virtuous than him. The earlier one is more virtuous than the later one, for the earlier is the Imam, and the later is his successor⁸. We are a family for whom God has preferred the Hereafter over this world.”

3.3.8 The Prophet’s Prophecy of the Oppression and Injustice That Would Befall Amīr al-Muʾminīn (p)

Then, the Prophet (pbuh&hf) looked at Fāṭimah (p), her husband, and her two sons, and said: “O Salmān, I call Allah as my witness that I am at war with those who fight against them, and I am at peace with those who are at peace with them. Know that they will be with me in Paradise.”

Then the Prophet (pbuh&hf) turned to ʿAlī (p) and said: “O ʿAlī, soon after me, you will endure hardships from Quraysh, their unity against you, and their oppression toward you. If you find supporters against them, then fight them and confront your opponents with the help of those who stand with you. But if you do not find support, then be patient, restrain your hand, and do not throw yourself into destruction with your own hands. You hold the same position to me as Hārūn did to Mūsā, and you will find a good example in Hārūn, who said to his brother

⁶⁷This part continues the mention of the seven virtues of the Ahl al-Bayt (p), where the Prophet (pbuh&hf) stated: “Our martyr (meaning Ḥamzah) is the best of martyrs.” The mention of Ḥamzah and Jaʿfar before Imam Ḥasan and Imam Ḥusayn (p) is due to their earlier time period, as becomes clear in the continuation of the *ḥadīth*.

⁷Ḥaḍrat Jaʿfar ibn Abī Ṭālib migrated twice: once from Mecca to Abyssinia (Habasha) and then from Abyssinia to Medina upon his return.

⁸Considering that all Fourteen Maʿṣūmīn (p) are of a single light, the virtue of one over the other is related to their unique aspects and individual characteristics. Each of them may possess a distinct virtue in a specific regard. For instance, Imam Mahdī (p) has certain virtues that distinguish him from the other Imams (p), while the preceding Imams have the virtue of precedence in Imamate. All of these virtues, however, pertain to their apparent roles and attributes and do not contradict their unity as a single light.

Mūsā: إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونِي ‘Indeed, the people oppressed me and almost killed me.’⁹”

Narrations by the reference to Sulaym’s Book:

1. *Biḥār al-Anwār*, vol. 28, p. 54, *ḥadīth* 22.

Narrations by the reference to Sulaym:

1. *Kamāl al-Dīn*, vol. 1, p. 262.
2. *Al-Ṣirāṭ al-Mustaqīm* (by al-Bayāḍī), vol. 2, p. 119.

Narrations by the references other than Sulaym:

1. *Kifāyat al-Athar*, P. 62.
2. *Amāli* of Shaikh Ṭūsī, V. 1, P. 154.
3. *Amāli* of Shaikh Ṭūsī, V. 2, P. 219.
4. *Irshād al-Qulūb*, V. 2, P. 419.
5. *Mulḥaqāt Iḥqāq al-Ḥaqq*, V. 9, P. 262.

⁹Sūrah al-Aʿrāf, v. 150.

3.4 Ḥadīth 2: The Garden of *Amīr al-Muʿminīn (p)* in Heaven

The Garden of *Amīr al-Muʿminīn (p)* in Heaven, the Lonely Martyr, the Program of *Amīr al-Muʿminīn (p)* After the Prophet (pbuh&hf), the Disagreement of the Nation as a Divine Test.

3.4.1 The Garden of *Am̄r al-Muʾmin̄n (p)* in Heaven

Sulaym says: *Am̄r al-Muʾmin̄n (p)* narrated to me and said: “One day, I was walking with the Prophet (pbuh&hf) along one of the paths of Medina until we came upon a garden. I said: ‘O Messenger of Allah, what a beautiful garden!’ He replied: ‘How beautiful it is! But for you, there is a garden in Paradise more beautiful than this.’

We then reached another garden. I said: ‘O Messenger of Allah, what a beautiful garden!’ He replied: ‘How beautiful it is! But for you, there is a garden in Paradise more beautiful than this.’

This continued until we passed by seven gardens. Each time I remarked, ‘O Messenger of Allah, what a beautiful garden!’ and each time he responded: ‘For you, there is a garden in Paradise more beautiful than this.’ ”

3.4.2 The Lonely Martyr

When the path became secluded, the Prophet (pbuh&hf) embraced me, and while tears filled his eyes, he said: “May my father be sacrificed for the lonely martyr!” I asked: “O Messenger of Allah, why are you crying?” He replied: “Because of the grudges that certain people hold in their hearts—grudges they will not reveal to you until after me. They are the grudges of Badr and the bloodshed of Uḥud.”

I asked: “Will my faith remain intact at that time?” He replied: “Your faith will remain safe.”

3.4.3 The Program of *Am̄r al-Muʾmin̄n (p)* After the Prophet (pbuh&hf)

“O ʿAlī, rejoice, for your life and death are with me. You are my brother and my successor. You are my chosen one, my minister, my inheritor, and the one who fulfills my duties. You will settle my debts and fulfill my promises on my behalf. You will clear my liability and return my trusts. You will fight, following my *sunnah*, against the Nākithīn, the Qāsiṭīn, and the Māriqīn from my *ummah*. Your position to me is like that of Hārūn to Mūsā, and you will find a good example in Hārūn, who was weakened by his people and nearly killed by them.”

“So be patient against the oppression of Quraysh and their unity against you, for you are like Hārūn in relation to Mūsā and his followers, while they are like the calf and its worshippers. When Mūsā appointed Hārūn as his successor among his people, he instructed him that if they went astray and he found supporters, he should fight them with their help. But if he did not find supporters, he should withhold his hand, preserve his life, and not create division among them.”

3.4.4 The Disagreement of the Nation as a Divine Test

“O ʿAlī, Allah has never sent a prophet except that some people accepted him willingly, while others submitted outwardly without true conviction. Allah then placed those who submitted

unwillingly in power over those who accepted willingly, so that they would persecute and kill them, increasing their reward and elevating their status.”

“O ʿAlī, no *ummah* has ever differed after the passing of its prophet except that the people of falsehood gained dominance over the people of truth.”

“Allah has decreed division and discord for this *ummah*, and if he had willed, he would have united them upon guidance so that no two people from his creation would disagree, nor would they dispute over any matter of his command, and the lesser would not deny the virtue of the one who is truly deserving of excellence.”

“If Allah had willed, he would have hastened his retribution, altered their blessings, and exposed the oppressor as a liar so that the true path would be made clear. However, Allah has made this world a place of deeds and the Hereafter a place of permanence: لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا: ‘وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنِ’, so that he may recompense those who do evil for what they have done, and reward those who do good with the best reward.’¹”

(ʿAlī (p) says:) “I said: All praise is for Allah, as an expression of gratitude for his blessings, patience over his trials, and submission and contentment with his decrees.”

Narrations by Reference to Sulaym’s Book:

1. *Biḥār al-Anwār*, vol. 28, p. 54.

Narrations by Reference to Sulaym:

1. *Kamāl al-Dīn*, vol. 1, p. 262.

Narrations by References Other Than Sulaym:

1. *Tafsīr* of Imam al-ʿAskarī (p), p. 185.
2. *Manāqib* of Ibn Shahrāshūb, vol. 1, p. 323.
3. *Kashf al-Ghummaḥ*, vol. 1, p. 130.
4. *Al-Ṭarāʾif*, p. 129.
5. *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd, vol. 1, p. 323.
6. *Iḥqāq al-Ḥaqq*, vol. 6, p. 180.

¹Sūrah al-Najm, v. 31.

3.5 Ḥadīth 3: The Events of Saqīfah from the Words of al-Barā' ibn 'Āzib

The Washing of the Prophet's (PBUH) Body, How the sedition of the people of Saqifa happened and their allegiance, Bani Hashim during the Saqifa, The Night-time Discussions of Some Companions During the Events of Saqifah, The Saqifah Conspirators' Attempt to Win Over 'Abbās ibn 'Abd al-Muṭṭalib, the reaction of Abbas to the plan of the Companions Saqifa, 'Abbās' Poetry on the Usurpation of the Caliphate.

The Ritual Washing of the Prophet's (pbuh&hf) Body, the Emergence of the Saqīfah Sedition and the Oath of Allegiance, Banū Hāshim During the Events of Saqīfah, the Nighttime Discussions of Certain Companions, the Saqīfah Conspirators' Attempt to Win Over 'Abbās ibn 'Abd al-Muṭṭalib, the Reaction of 'Abbās to the Plan of the Saqīfah Companions, 'Abbās' Poetry on the Usurpation of the Caliphate.

3.5.1 The Ritual Washing of the Prophet's (pbuh&hf) Body

Sulaym said: I heard from al-Barāʾ ibn ʿĀzib, who said: “I deeply loved Banū Hāshim, both during the life of the Prophet (pbuh&hf) and after his passing. When the Prophet (pbuh&hf) departed from this world, he instructed ʿAlī (p) that no one besides him should perform his *ghusl* (ritual washing), and that it was not permissible for anyone other than ʿAlī (p) to see his body. He also said that whoever looked upon his body would lose their sight¹.”

ʿAlī (p) asked: “O Messenger of Allah, who will assist me in washing you?” The Prophet (pbuh&hf) replied: “Jibrāʾīl along with a group of angels.”

And so it happened—ʿAlī (p) performed the *ghusl*, while Faḍl ibn ʿAbbās, with his eyes closed, poured the water. The angels assisted by turning the body of the Prophet (pbuh&hf) as ʿAlī (p) directed.

ʿAlī (p) intended to remove the Prophet's (pbuh&hf) shirt, when suddenly a powerful voice called out to him:

“O ʿAlī, do not remove the shirt of your Prophet!”

So, he placed his hands under the shirt and performed the *ghusl* (ritual washing). Then, he applied *ḥanūṭ* and shrouded him. Only when it was time for the *kafan* (shrouding) and *ḥanūṭ* did he remove the shirt.

3.5.2 The Emergence of the Saqīfah Sedition and the Oath of Allegiance

al-Barāʾ ibn ʿĀzib said: “When the Prophet (pbuh&hf) passed away, I feared that Quraysh would unite to take the matter of the caliphate away from Banū Hāshim.

When the people finalized their allegiance to Abū Bakr, I felt like a lost child—confused and overwhelmed—on top of the grief I already carried from the Prophet's (pbuh&hf) passing.

I moved back and forth, observing the elders of the people while Banū Hāshim remained gathered around the Prophet's (pbuh&hf) body, preparing him for *ghusl* and *ḥanūṭ*. Meanwhile, I also heard about Saʿd ibn ʿUbādah and the ignorant group of his followers who had sided with him². However, I did not join them, knowing that they would not succeed.”

I continued moving between them and the mosque, searching for the elders of Quraysh. During this time, I noticed that Abū Bakr and ʿUmar were also absent. However, before long, I encountered them along with Abū ʿUbaydah, emerging from among the people of Saqīfah, dressed in *Ṣanʿānī* garments³. No one passed by them without being stopped; if they recognized someone, they would seize his hand and forcibly drag it over Abū Bakr's hand in a pledge of allegiance—whether he was willing or not!⁴

¹This likely means that whoever's eyes fall upon the private area of the Prophet (pbuh&hf) will lose their sight, even if it happens unintentionally. Since during *ghusl* there is a possibility—however unintentional—of seeing it, this responsibility was exclusively granted to Amīr al-Muʾminīn (p).

²Saʿd ibn ʿUbādah was the leader of the Anṣār and had been nominated by them as a caliph in opposition to Abū Bakr and ʿUmar. The Anṣār intended to appoint him as their leader.

³The *Ṣanʿānī* garments refer to a type of clothing that was manufactured in Yemen.

⁴Shaykh al-Mufīd, in his book *al-Jamal* (p. 59), narrates: A group of Arabs had arrived in Medina to purchase necessities for their livelihood. However, due to the passing of the Prophet (pbuh&hf), the

3.5.3 Banū Hāshim During the Events of Saqīfah

al-Barāʾ ibn ʿĀzib said: “I was so overwhelmed with grief that I felt as if I had lost my senses, on top of the sorrow I already carried over the Prophet’s (pbuh&hf) passing. In haste, I rushed out until I reached the mosque and came to Banū Hāshim, where the door was closed to all outsiders.

I knocked on the door forcefully and called out: ‘O people of the house!’ Faḍl ibn ʿAbbās came out. I said:

‘The people have pledged allegiance to Abū Bakr!’ ʿAbbās responded: ‘May your hands remain covered in dust until the end of time! I warned you, but you refused to listen.’ I stood there for a while, bearing the weight of what was happening within me.”

3.5.4 The Nighttime Discussions of Certain Companions During the Events of Saqīfah

When night fell, I went to the mosque. As I sat there, I recalled how I used to hear the Prophet (pbuh&hf) reciting the Qurʾān. I stood up and walked toward the open space of Banū Bayāḍah, where I saw a group of men speaking in hushed tones. As I approached, they fell silent, so I turned back. They recognized me, but I did not recognize them. They called out to me, and when I approached, I saw that they were Miqdād, Abū Dharr, Salmān, ʿAmmār ibn Yāsir, ʿUbādah ibn al-Ṣāmit, Ḥudhayfah ibn al-Yamān, and Zubayr ibn al-ʿAwwām. Ḥudhayfah was saying: “By Allah, what I have informed you about will indeed happen. By Allah, I am not lying, nor has a lie been told to me.”

They were discussing how a group had intended to return the matter of leadership to *shūrā* (consultation) between the Muhājirīn and the Anṣār. Ḥudhayfah then said: “Let us go to Ubayy ibn Kaʿb, for he knows what I know.”

We went to Ubayy ibn Kaʿb and knocked on his door. He came to the door and asked, “Who are you?” Miqdād spoke to him. Ubayy asked, “Why have you come?” Miqdād replied, “Open your door; the matter we have come for is too great to discuss from behind it.” Ubayy said, “I will not open my door. I already know why you have come, and I will not open it. It is as if you have come to ask about the contract of the caliphate?” We said, “Yes.” He asked, “Is Ḥudhayfah among you?”

We said, “Yes.” He said, “Then the truth is what Ḥudhayfah says. However, I will not open my door until matters unfold as they are meant to. What comes after this will be worse than what has already happened, and I leave my complaint to Allah.”

al-Barāʾ said: “They turned back, and Ubayy ibn Kaʿb returned inside his house.”

people became preoccupied with matters of allegiance and the caliphate, leaving these newcomers to witness the unfolding events. ʿUmar sent for them, called them in, and said: “Take some money for pledging allegiance to the caliph of the Prophet, then go out among the people and send them in groups to pledge allegiance. And if anyone refuses, strike his head and forehead.” The narrator says: “By Allah, I saw these Arabs tying *Ṣanʿānī* garments around their waists, arming themselves, and taking up clubs. They went out and beat people, forcing them to come and give allegiance.”

3.5.5 The Saqīfah Conspirators' Attempt to Win Over ʿAbbās ibn ʿAbd al-Muṭṭalib

al-Barāʾ said: When this news reached Abū Bakr and ʿUmar, they sent for Abū ʿUbaydah ibn al-Jarrāḥ and Mughīrah ibn Shuʿbah, seeking their opinion. Mughīrah said: “My advice is that you meet with ʿAbbās ibn ʿAbd al-Muṭṭalib and tempt him with the idea that he could have a share in this caliphate, promising that it will remain with him and his descendants after him. This way, you will ease your concerns regarding ʿAlī ibn Abī Ṭālib (p), for if ʿAbbās aligns with you, he will serve as an argument for the people, and dealing with ʿAlī (p) alone will become much easier for you.”

al-Barāʾ continued: Abū Bakr, ʿUmar, Abū ʿUbaydah ibn al-Jarrāḥ, and Mughīrah ibn Shuʿbah went to ʿAbbās ibn ʿAbd al-Muṭṭalib on the second night after the Prophet's (pbuh&hf) passing.

Abū Bakr began speaking, praising and glorifying Allah, and then said:

“Allah sent Muḥammad (pbuh&hf) as a Prophet to you and as a guardian over the believers, blessing them by placing him among them. When Allah chose to take him to himself, he left the matter of governance to the people so they could decide what was best for them through unity rather than division. The people then chose me as their leader and entrusted me with their affairs. I accepted this responsibility⁵, and with Allah's help, I have no fear of weakness, confusion, or distress. My success comes only from Allah.”

“However, I am hearing troubling remarks from someone who speaks against the consensus of the people.⁶ He has taken refuge in you, and you have become his stronghold, his newfound status, and his position of strength. You must either join the people in what they have united upon or turn them away from what they have inclined toward.”

“We have come to you because we wish to grant you a share in this matter of the caliphate, a position that would remain for you and your descendants after you, for you are the Prophet's (pbuh&hf) uncle! Even though the people have seen your rank and the status of your companion⁷, they have nonetheless turned the matter of leadership away from both of you.”

ʿUmar then said: “By Allah⁸, O Banū Hāshim, remain at ease, for the Prophet (pbuh&hf) was from both us and you. We have not come to you because we need your support, but rather because we dislike the idea of disagreement arising in what the Muslims have already united upon, which could lead to conflict between you and them. So, consider what is best for yourselves and for the general public.” Then ʿUmar fell silent.

⁵(A) In another version: “And they put it on me.”

⁶Referring to Amīr al-Muʾminīn (p).

⁷Referring to Amīr al-Muʾminīn (p).

⁸In *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd (vol. 1, p. 156), the wording is as follows: “ʿUmar interrupted Abū Bakr's speech and, following his usual approach of harshness, threats, and forcefulness, said: ...”

3.5.6 ʿAbbās’s Reaction to the Plan of the Saqīfah Companions

ʿAbbās (p) began speaking and said: “Allah, the Blessed and Exalted, sent Muḥammad (pbuh&hf) as a Prophet and appointed him as the guardian over the believers, just as you have stated. If you are claiming this caliphate on the basis of his prophethood, then you have taken away our right. But if you are claiming it as a matter belonging to the believers, then we too are among the believers. Yet, we were neither consulted nor given any say regarding your appointment. We do not desire the caliphate for you, because we were also among the believers, and we held reservations about you.”

ʿAbbās (p) continued: “As for your statement that you wish to grant me a share in this caliphate—if this matter belongs solely to you, then keep it for yourself, for we have no need for it. But if it is the right of the believers, then you have no authority to decide on their behalf alone. And if it is our right, then we will not be satisfied with merely a portion of it⁹! And as for your words, O ʿUmar, that ‘the Prophet was from both us and you’—the Prophet (pbuh&hf) is like a tree, and we are its branches while you are its neighbors. Thus, we are more entitled to him than you.”

“And as for your statement that ‘we fear conflict arising between you and us’—what you have done is the very cause of that conflict. And Allah is the One from whom help is sought.”

Then, they left the presence of ʿAbbās (p).

3.5.7 ʿAbbās’ Poetry on the Usurpation of the Caliphate

ʿAbbās (p) composed the following verses and said:

ما كنت أحسب هذا الامر منحرفا // عن هاشم ثم منهم عن أبي حسن // أليس أول من صلى لقبلكم // واعلم الناس بالآثار و
السّنن // واقرب الناس عهدا بالنبيّ و من // جبريل عون له في الغسل والكفن من فيه ما في جميع الناس كلّهم // وليس في الناس
ما فيه من الحسن // من ذا الذي ردّكم عنه فعرّفه // ها أن بيعتكم من أول الفتن

Which means:

I did not imagine that this matter would be diverted
From the Hāshimites, and then from Abū al-Ḥasan!

Was he not the first to pray towards your *qiblah*,
And the most knowledgeable of people in the traditions and the *Sunan*?

The closest of people in time to the Prophet, and the one
Whom Jibrāʾīl assisted in the washing and the shrouding?

The one who possesses within him all that the people possess,
Yet in all the people, there is not the like of his excellence.

Who ¹⁰ is it that turned you away from him, that we may know him?

Behold! Indeed, your pledge of allegiance is the first of the trials (*fitan*).

⁹In *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd (vol. 1, p. 156), an additional statement is attributed to ʿAbbās, where he said: “I do not say this with the intention of deterring you from what you have entered into, but rather, to establish the proof.”

¹⁰(b): what.

Narrations by Reference to Sulaym's Book:

1. *Bihār al-Anwār*, vol. 28, p. 284.

Narrations via references other than Sulaym:

1. *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, vol. 1, p. 32.
2. *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, vol. 1, p. 73.
3. *Kitāb al-Jamal* by Shaykh al-Mufīd, p. 59.
4. *Farāʿid al-Simṭayn*, vol. 2, p. 82.
5. *Tārīkh al-Yaʿqūbī*, vol. 2, p. 103.
6. *Durar Baḥr al-Manāqib*, p. 74.

3.6 Ḥadīth 4: The Events of Saqīfah from the Words of Salmān

1. **The Allegiance to Abū Bakr:** The argument of Quraysh against the Anṣār while ʿAlī (p) held the right; the ritual washing and funeral prayer for the Prophet (pbuh&hf); the process of the people’s allegiance to Abū Bakr; the first person to pledge allegiance to Abū Bakr; the role of Iblīs from Ghadīr to Saqīfah.
2. **The Completion of the Proof by Amīr al-Muʾminīn (p):** Three instances of the People of the Cloak seeking help at the doors of the Muhājirīn and Anṣār; the collection of the Qurʾān and the invitation toward it; the argument against Abū Bakr regarding his claimed titles; a fourth call for support from the People of the Cloak to the companions.
3. **The Martyrdom of Ḥaḍrat Zahrāʾ (p):** The plot to attack her house; the burning of the house and Ḥaḍrat Zahrāʾ’s (p) injury at the hands of ʿUmar; the defense of Ḥaḍrat Zahrāʾ (p) by Amīr al-Muʾminīn (p); Abū Bakr’s command to attack and burn the house; the injury of Ḥaḍrat Zahrāʾ (p) caused by Qunfudh.
4. **The Forced Allegiance of Amīr al-Muʾminīn (p):** ʿAlī (p) from his house to the mosque; the forced entry into Amīr al-Muʾminīn’s (p) home; Amīr al-Muʾminīn’s (p) statements upon entering the mosque; the martyrdom of Ḥaḍrat Zahrāʾ (p) and Ḥaḍrat Muḥsin (p); the completion of proof by *Amīr al-Muʾminīn (p)* through his virtues; Abū Bakr’s fabrication of *ḥadīths*; the exposure of the conspirators of the cursed document; the response to Abū Bakr’s fabricated *ḥadīth*; the defense of *Amīr al-Muʾminīn (p)* by Miqdād, Salmān, and Abū Dharr; ʿUmar’s death threat to force allegiance; the defense by Umm Ayman and Buraydah al-Aslamī; the forced pledge of allegiance by Amīr al-Muʾminīn (p); the allegiance of Zubayr, Salmān, Abū Dharr, and Miqdād.
5. **The Completion of Proof by the Companions of Amīr al-Muʾminīn (p):** Salmān’s speech after the allegiance; Abū Dharr’s speech after the allegiance; Amīr al-Muʾminīn’s (p) words following the allegiance; the conspirators of the cursed document in the coffin of Hell; the Prophet’s (pbuh&hf) curse upon ʿUthmān; the prophecy of Zubayr’s apostasy; the mass apostasy of the people after the Prophet (pbuh&hf), except for four individuals; the resemblance of the Muslim *ummah* to Banī Isrāʾīl.

The Allegiance to Abū Bakr

3.6.1 The Argument of Quraysh Against the Anṣār While ʿAlī (p) Held the Right

Abān ibn Abī ʿAyyāsh narrates from Sulaym ibn Qays, who said: I heard Salmān al-Fārisī (p) say:

“When the Prophet (pbuh&hf) passed away and the people did what they wished, Abū Bakr, ʿUmar, and Abū ʿUbaydah al-Jarrāḥ approached the people and began disputing with the Anṣār, overpowering them with arguments and countering them with the proofs of ʿAlī (p). They said: ‘O group of Anṣār, Quraysh is more deserving of the caliphate than you because the Prophet (pbuh&hf) was from Quraysh, and the Muhājirīn are superior to you because Allah mentioned them first in His Book and granted them virtue. The Prophet (pbuh&hf) also said: “The leaders (Imāms) are from Quraysh.” ’ ”

3.6.2 The Ritual Washing and Funeral Prayer for the Prophet (pbuh&hf)

Salmān (p) said: “I came to ʿAlī (p) while he was washing the Prophet (pbuh&hf). The Prophet (pbuh&hf) had instructed ʿAlī (p) that no one other than him should undertake his *ghusl*. When ʿAlī (p) asked: ‘O Messenger of Allah, who will assist me in washing you?’ The Prophet (pbuh&hf) replied: ‘Jibrāʾīl.’ ʿAlī (p) did not intend to turn any part of the Prophet’s (pbuh&hf) body except that it was turned for him.”¹

When ʿAlī (p) completed the *ghusl*, *ḥanūṭ*, and *kafan* of the Prophet (pbuh&hf), he brought me, Abū Dharr, Miqdād, Lady Fāṭimah (p), Imam Ḥasan (p), and Imam Ḥusayn (p) into the house. He then stood at the front while we formed rows behind him and performed the funeral prayer for the Prophet (pbuh&hf). ʿĀʾishah was also in the room, but she was unaware, for Allah had veiled her sight.

Then, ʿAlī (p) brought in groups of ten Muhājirīn and ten Anṣār at a time. They would enter, offer *duʿāʾ*, and leave, continuing in this manner until everyone present from the Muhājirīn and Anṣār had performed the funeral prayer for the Prophet (pbuh&hf)².

¹(D) In another version: “And Faḍl ibn ʿAbbās, while keeping his eyes closed, poured the water.”

²(D) In another version: “ʿAlī (p) stood at the front, and we formed rows behind him and performed the funeral prayer for the Prophet (pbuh&hf), while ʿĀʾishah was in the room, unaware of what was happening. No one else prayed over the Prophet’s body except for us. Then, he brought in groups of ten from the Muhājirīn and Anṣār, who entered, greeted the Prophet (pbuh&hf), and left. No one from the Muhājirīn and Anṣār who were present in Medina remained except that they performed the prayer in this manner, which consisted only of greeting and praising the Prophet (pbuh&hf).” It is important to note that the people’s prayer over the Prophet’s body (pbuh&hf) was conducted by standing before his pure body, reciting the verse: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا» They would then offer *salām* and *ṣalawāt* upon him and exit. (Refer to *Bihār al-Anwār*, vol. 22, p. 526, ḥadīth 32.)

3.6.3 The Process of the People's Allegiance to Abū Bakr

Salmān al-Fārisī (p) said: “While ʿAlī (p) was performing the *ghusl* for the Prophet (pbuh&hf), I informed him of what the people were doing. I said: ‘Abū Bakr is now standing upon the *minbar* of the Prophet (pbuh&hf), and the people are not content with pledging allegiance to him with just one hand; rather, they are giving him allegiance with both their right and left hands!’”³

3.6.4 The First Person to Pledge Allegiance to Abū Bakr

ʿAlī (p) said: “O Salmān, do you know who was the first to pledge allegiance to him on the *minbar* of the Prophet (pbuh&hf)?” I replied: “No, but I saw him in Saqīfah Banī Sāʿidah when the Anṣār were overpowered. The first to pledge allegiance to him were Mughīrah ibn Shuʿbah, followed by Bashīr ibn Saʿīd, then Abū ʿUbaydah al-Jarrāḥ, then ʿUmar ibn al-Khaṭṭāb, then Sālīm the freed slave of Abū Ḥudhayfah, and finally, Muʿādh ibn Jabal.”

He (p) said: “I was not asking about them. Did you see who was the very first to pledge allegiance to him when he ascended the *minbar*?” I replied: “No, but I saw an elderly man leaning on his staff. Between his eyes was the mark of prostration, deeply calloused and cracked. He was the first to ascend the *minbar*, bow in reverence, and, while weeping, say:

‘All praise is due to Allah, Who did not cause me to die until I saw you in this position! Extend your hand.’

Abū Bakr extended his hand, and the man pledged allegiance to him, then said: ‘This is a day like the day of Ādam!’⁴ He then descended from the *minbar* and left the mosque.”

ʿAlī (p) said: “O Salmān, do you know who that was?” I replied: “No, but his words disturbed me, as if he was mocking and gloating over the death of the Prophet (pbuh&hf).” He (p) said: “That was Iblīs. May Allah curse him.”

3.6.5 Iblīs from Ghadīr to Saqīfah

Amīr al-Muʾminīn (p) said: “The Prophet (pbuh&hf) informed me that Iblīs and the leaders of his followers were present on the day of Ghadīr Khumm when he appointed me by Allah’s command.”

“On that day, the Prophet (pbuh&hf) declared to the people that I have greater authority over them than they have over themselves, and he commanded that those present convey this message to those absent. At that moment, the devils and the close followers of Iblīs turned to him and said: ‘This *ummah* has been shown mercy and protected. You and we have no more access to them, for their refuge and leader after their Prophet has been made known to them.’ Iblīs, filled with sorrow⁵ and distress, left in despair.”

³(D) In another version: “By Allah, Abū Bakr is not even satisfied that they pledge allegiance to him with just one hand!”

⁴(A) In another version: This refers to Satan’s deception of Prophet Ādam (p) in Paradise, and Iblīs himself compared Abū Bakr’s allegiance to that event.

⁵(D) In another version: disappointed.

Am̄r al-Muʿmin̄n (p) continued: “After this, the Prophet (pbuh&hf) informed me, saying: ‘The people will gather in Saqīfah Banī Sāʿidah and pledge allegiance to Abū Bakr after having argued against our right and proof. Then they will come to the mosque, and the first to pledge allegiance to him on my *minbar* will be Iblīs, appearing in the form of an elderly man with a calloused forehead, saying such and such.’ ”

“Then, Iblīs will leave and gather his followers, devils, and minions. They will prostrate and say: ‘O our master, O our great one! You are the one who expelled Ādam from Paradise!’ Iblīs will reply: ‘Has there ever been a nation that did not go astray after its Prophet? Never! Do you think I have no control or influence over them? How did you see my work when they abandoned what Allah and His Prophet (pbuh&hf) commanded regarding obedience to him?’ ”

“And this is the very meaning of Allah’s words: «وَلَقَدْ صَدَقَ عَلَيْهِمُ ابْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ» ‘And indeed, Iblīs proved true his assumption about them, and they followed him, except for a group of the believers.’ ”⁶

The Completion of the Proof by Am̄r al-Muʿmin̄n (p)

3.6.6 Three Instances of the People of the Cloak Seeking Help at the Doors of the Muhājir̄n and Anṣār

Salmān (p) said: “When night fell, ʿAlī (p) mounted Ḥaḍrat Zahrāʾ (p) on a riding animal, took the hands of his two sons, Imam Ḥasan and Imam Ḥusayn (p), and went to the houses of every Badrī⁷ from among the Muhājir̄n and Anṣār, reminding them of his right and calling them to support him. However, only forty-four people accepted his call. ʿAlī (p) instructed them to come in the morning with shaved heads, armed, and ready to pledge allegiance to him, committing to stand firm until death.”

When morning came, only four of them arrived.⁸ Sulaym said: “I asked Salmān, ‘Who were those four?’ He said: ‘Myself, Abū Dharr, Miqdād, and Zubayr ibn al-ʿAwwām.’ ”

That night, *Am̄r al-Muʿmin̄n* (p) again went to them and made them swear an oath. They said: “We will come to you in the morning.” But when morning arrived, none of them came except for us. On the third night, he went to them again, but once again, no one other than us four responded.

⁶Sūrat Sabaʾ, 34:20.

⁷The people of Badr are those who participated in the Battle of Badr (the first battle of Islam).

⁸From the narration in the book *al-Iḥtijāj*, it appears that they pledged allegiance to *Am̄r al-Muʿmin̄n* (p) in their homes, committing to support him until martyrdom, but when morning arrived, they did not show up.

3.6.7 The Collection of the Qur^ʿān and the Invitation Toward It

When *Amīr al-Mu^ʿminīn* (p) saw their betrayal and lack of loyalty, he chose seclusion, turning to the Qur^ʿān, dedicating himself to compiling and organizing it. He did not leave his house until he had completed its collection, as previously, it had been recorded on scrolls, wooden tablets, animal skins, and papers⁹.

While he was compiling the entire Qur^ʿān, writing it with his own blessed hand according to its *tanzīl*¹⁰ and *ta^ʿwīl*, and its *nāsikh* and *mansūkh*¹¹, Abū Bakr sent for him, demanding that he come out and pledge allegiance.

‘Alī (p) responded: “I am engaged in an important task, and I have sworn that I will not put my cloak over my shoulders except for prayer until I have completed the compilation and arrangement of the Qur^ʿān.” Upon receiving his response, they remained silent for a few days and did not disturb him.

Amīr al-Mu^ʿminīn (p) gathered the Qur^ʿān into a single collection, wrapped it in a cloth, and sealed it. Then he came out while the people were gathered around Abū Bakr in the Prophet’s (pbuh&hf) mosque. Raising his voice, he proclaimed:

“O people, from the day the Prophet (pbuh&hf) passed away, I have been occupied with his washing and then with the Qur^ʿān, until I have now compiled all of it into this collection.¹² There is not a single verse that Allah revealed to the Prophet (pbuh&hf) that I have not collected, nor is there a verse that I have not gathered, nor a verse that I have not recited before the Prophet (pbuh&hf)¹³ and he taught me its interpretation.”

Then he said: “So that tomorrow you do not say: ‘We were unaware of this matter!’ ” And then he added:

“And so that on the Day of Judgment you do not claim: ‘I did not call you to my support, I did not remind you of my right, and I did not invite you to the Book of Allah from its beginning to its end!’ ” ‘Umar then said: “The Qur^ʿān that we have with us suffices us from what you

⁹This indicates that whenever a verse or *sūrah* was revealed, it was immediately written down on wood, animal skin, or paper to prevent it from being lost. As a result, some verses were recorded on skins, others on wooden tablets, and others on paper.

¹⁰*Tanzīl* refers to the order and circumstances in which the verses were revealed.

¹¹(D) In another version: “Its definitive (*muḥkam*) and allegorical (*mutashābih*) verses, its promises and warnings, its outward and inward meanings...” This indicates that the Qur^ʿān compiled by *Amīr al-Mu^ʿminīn* (p) not only contained the original text but also included interpretations, explanations, the distinction between definitive and allegorical verses, abrogating and abrogated rulings, and other intricate aspects of Qur^ʿanic sciences.

¹²(D) In another version: “O people, from the time the Prophet (pbuh&hf) passed away, I have been occupied with his washing, shrouding, perfuming, and burial. Then I turned to the Qur^ʿān until I compiled all of it in this cloth. There is not a single verse that Allah, the Blessed and Exalted, revealed to the Prophet (pbuh&hf) except that I have collected and written it. There is no verse that I have not recited before the Prophet (pbuh&hf), and he has taught me its interpretation, its revelation, its outward and inward meanings, its general and specific aspects, and its abrogating and abrogated rulings!” From the word “this,” it can be inferred that *Amīr al-Mu^ʿminīn* (p) had brought the complete Qur^ʿān with him to the mosque.

¹³The word *agra^ʿanī* () indicates that the Prophet (pbuh&hf) requested that I recite the verses of the Qur^ʿān for him; I recited them, and he confirmed them.

are calling us to!”¹⁴ Then ʿAlī (p) entered his house.

3.6.8 His Argument Against Abū Bakr Regarding His Claimed Titles

ʿUmar said to Abū Bakr: “Send for ʿAlī (p); he must pledge allegiance. Until he does, we have no authority. If he pledges allegiance, we will be at ease concerning him.”

Abū Bakr sent a messenger to ʿAlī (p), saying: “Respond to the caliph of the Prophet!” The messenger came to ʿAlī (p) and conveyed the message. ʿAlī (p) replied: “*Subḥānallāh!* How quickly you have fabricated a lie against the Prophet (pbuh&hf)! He and those around him know that neither Allah nor His Messenger appointed anyone as caliph except me.” The messenger returned and relayed his response.

Abū Bakr then said: “Go back and tell him: ‘Respond to Amīr al-Muʾminīn Abū Bakr!’ ” The messenger returned and conveyed this to ʿAlī (p). ʿAlī (p) responded: “*Subḥānallāh!* By Allah, not much time has passed for this to be forgotten. By Allah, he knows that this title (*Amīr al-Muʾminīn*) is not rightfully for anyone but me. The Prophet (pbuh&hf) commanded seven of us to greet me with this title, and he (Abū Bakr) was the seventh among them. He and his companion ʿUmar both asked: ‘Is this truly from Allah and His Messenger?’ The Prophet (pbuh&hf) said to them: ‘Yes, it is the truth from Allah and His Messenger. He is the *Amīr* of the believers, the leader of the Muslims, and the bearer of the White Banner of the radiant foreheads¹⁵. On the Day of Judgment, Allah, the Almighty, will seat him by the *Ṣirāt*, and he will admit his friends into Paradise and send his enemies into Hell.’ ”

The messenger of Abū Bakr returned and conveyed what ʿAlī (p) had said. Salmān (p) said: “That day, they remained silent regarding him.”

¹⁴(D) In another version: “They said: ‘We have no need for it; we have something similar to it with us.’ ” In version (D), it is added: “ʿAlī (p) entered his house and closed the door.” In *Bihār al-Anwār*, vol. 92, p. 42, ḥadīth 2, Abū Dharr narrates: “When the Prophet (pbuh&hf) passed away, ʿAlī (p) gathered the Qurʾān and presented it to the Muhājirīn and Anṣār, as the Prophet (pbuh&hf) had instructed him to do. When Abū Bakr opened it, the first page he turned to contained their scandals. ʿUmar immediately stood up and said: ‘O ʿAlī, take it back, for we have no need for it!’ So ʿAlī (p) took it and left. When ʿUmar became caliph, he asked *Amīr al-Muʾminīn* (p) to bring that Qurʾān to them and said: ‘O Abū al-Ḥasan, why don’t you bring forth the Qurʾān that you had presented to Abū Bakr, so that we may all unite upon it?’ ʿAlī (p) replied: ‘Far from it! There is no way for that to happen. I presented it to Abū Bakr so that the proof may be established against you, and so that on the Day of Judgment you may not say: “We were unaware of this,” or claim: “You never brought it to us.” The Qurʾān that is with me can only be accessed by the pure ones and the successors from my progeny.’ ʿUmar asked: ‘Is there a known time when it will be revealed?’ ʿAlī (p) replied: ‘Yes, when the Qāʾim (p) from my descendants rises, he will reveal it, enforce its rulings, and establish the *Sunnah* according to it.’ ”

¹⁵(D) In another version: The phrase “*al-ghurr al-muḥajjalīn*” carries a precise meaning but is used here metaphorically. It signifies that the followers of *Amīr al-Muʾminīn* (p) will be so radiant on the Day of Judgment that they will be easily recognized among the people.

3.6.9 A Fourth Call for Support from the People of the Cloak to the Companions

At night, ʿAlī (p) mounted Ḥaḍrat Zahrāʾ (p) on a riding animal, took the hands of his two sons, Imam Ḥasan and Imam Ḥusayn (p), and went to the house of every companion of the Prophet (pbuh&hf), leaving no one out. He reminded them of his right and called them to support him. However, no one answered him except for us four. We shaved our heads and offered our support, and Zubayr was the most intense among us in his commitment to aiding him¹⁶.

The Martyrdom of Ḥaḍrat Zahrāʾ (p)

3.6.10 The Plot to Attack Her House

When ʿAlī (p) saw how the people humiliated him, abandoned his support, united around Abū Bakr, and obeyed and revered him, he chose to remain in seclusion.

ʿUmar then said to Abū Bakr: “What prevents you from sending for ʿAlī so that he may pledge allegiance? For none remain unpledged except him and these four.”¹⁷

Abū Bakr was softer, more compromising, shrewder, and more calculating, whereas ʿUmar was harsher, more aggressive, and more severe. Abū Bakr asked: “Whom should we send to summon him?”

ʿUmar replied: “We will send Qunfudh. He is a harsh, severe, and ruthless man, one of the freed captives (*ṭulaqāʾ*), and from the Banū ʿAdī ibn Kaʿb tribe.”¹⁸

Abū Bakr sent Qunfudh to *Amīr al-Muʾminīn* (p) along with a group of men to assist him.

They arrived at the house of ʿAlī (p) and requested permission to enter, but he did not grant them entry.

Qunfudh’s men returned to Abū Bakr and ʿUmar, who were sitting in the mosque surrounded by people, and said: “We were not given permission.” ʿUmar said: “Go back! If they grant you permission, enter. If not, enter without permission!”

They returned and requested permission again. Ḥaḍrat Zahrāʾ (p) said: “I do not permit you to enter my house without permission!” The men with Qunfudh retreated, but the accursed Qunfudh remained.

They returned to Abū Bakr and ʿUmar and said: “Fāṭimah (p) said this, and we refrained from entering her house without permission.” ʿUmar became enraged and said: “What business do we have with women!”

Then he ordered the people around him to bring firewood. They gathered firewood¹⁹ and ʿUmar himself also carried firewood along with them, placing it around the house of ʿAlī, Ḥaḍrat

¹⁶(D) In another version: Since the speaker of this statement is Salmān, who knew Zubayr well—as explicitly mentioned later in the same narration—it is likely that Salmān was referring to Zubayr’s extreme intensity and fervor in this matter, an example of which will be mentioned later in the narration.

¹⁷(D) In another version: “Except the people of this house and these four people.”

¹⁸It is important to note that ʿUmar also belonged to the same tribe.

¹⁹(D) In another version: They carried bundles of firewood!!

Zahrāʾ, and their children (p). Then ʿUmar called out loudly so that ʿAlī (p) and Ḥaḍrat Zahrāʾ (p) could hear:

“By Allah, O ʿAlī, you must come out and pledge allegiance to the caliph of the Prophet, or else I will set your house on fire with you inside it!” Ḥaḍrat Zahrāʾ (p) responded: “O ʿUmar, what concern do you have with us?” He replied: “Open the door, or I will burn down your house!” She said: “O ʿUmar, do you not fear Allah that you are entering my house?”²⁰ ʿUmar refused to turn back.²¹

3.6.11 The Burning of the House and Ḥaḍrat Zahrāʾ’s (p) Injury at the Hands of ʿUmar

ʿUmar called for fire, set it ablaze at the door of the house, then pushed against the door, forcing it open and entering²²! Ḥaḍrat Zahrāʾ (p) confronted him and cried out: “O my father! O Messenger of Allah!” ʿUmar raised his sword—while still in its sheath—and struck her on the side. She groaned in pain: “O my father!” Then ʿUmar lifted his whip and struck her on the arm. She cried out: “O Messenger of Allah! Look at what Abū Bakr and ʿUmar are doing to your family!”

3.6.12 The Defense of Ḥaḍrat Zahrāʾ (p) by Amīr al-Muʾminīn (p)

ʿAlī (p) suddenly rose, grabbed ʿUmar by the collar, forcefully pulled him, threw him to the ground, struck his nose and neck, and was about to kill him. But then, he remembered the words of the Prophet (pbuh&hf) and the command he had given him, so he said: “O son of Ṣuhāk,²³ by the One Who sent Muḥammad as a Prophet, if it were not for what has already been decreed by Allah and the covenant that the Prophet made with me, you would have known that you could never enter my house.”

3.6.13 Abū Bakr’s Command to Attack and Burn the House

ʿUmar called for reinforcements, and people came rushing in, storming the house. *Amīr al-Muʾminīn* (p) moved toward his sword.

Qunfudh returned to Abū Bakr, fearful that ʿAlī (p) would come after him with his sword, knowing well his courage and strength.

Abū Bakr said to Qunfudh: “Go back! If he comes out of the house, hold back. But if he refuses, storm his house, and if he resists, set it on fire over them!” The accursed Qunfudh

²⁰The phrase *tadkhulu ʿalā bayti* () (can also be understood as “Are you attacking my house?”

²¹(D) In another version: But Her Holiness did not answer ʿUmar.

²²(D) In another version: ʿUmar placed the fire near the door of the house, all the while fearing that ʿAlī (p) might come out with his sword, as he was well aware of his courage and strength. The door eventually caught fire.

²³Ṣuhāk is the name of ʿUmar’s mother; this lineage is discussed in detail in the footnote of the 51st *ḥadīth*.

returned with his men and forcefully entered the house without permission. ʿAlī (p) reached for his sword, but they rushed toward it first. With their overwhelming numbers, they attacked him.

Some drew their swords, charging at him, while others seized him and threw a rope around his neck.²⁴

3.6.14 Injury of Ḥaḍrat Zahrāʾ (p) Caused by Qunfudh

Ḥaḍrat Zahrāʾ (p) stood at the door, blocking the people from reaching Amīr al-Muʾminīn (p). The accursed Qunfudh struck her with a whip, leaving a mark on her arm that remained like a bracelet until the day she passed away.²⁵ May Allah curse Qunfudh and the one who sent him.

The Forced Allegiance of Amīr al-Muʾminīn (p)

3.6.15 ʿAlī (p), from His House to the Mosque

Then ʿAlī (p) was dragged forcefully until they brought him before Abū Bakr, while ʿUmar stood over Abū Bakr with his sword drawn. Khālīd ibn al-Walīd, Abū ʿUbaydah ibn al-Jarrāḥ, Sālīm the freed slave of Abū Ḥudhayfah, Muʿādh ibn Jabal, Mughīrah ibn Shuʿbah, Usayd ibn Ḥudayr, Bashīr ibn Saʿīd, and other people sat around Abū Bakr, all of them armed²⁶.

3.6.16 The Forced Entry into Amīr al-Muʾminīn's (p) Home

Sulaym says: "I asked Salmān²⁷: "Did they enter the house of Ḥaḍrat Zahrāʾ (p) without permission²⁸?" He replied: "By Allah, yes! And this was while she was without her veil."²⁹

²⁴In the book *al-Iḥtijāj*, it is stated: "They threw a black rope around his neck!!" In version (D), the order to attack the house is mentioned after setting the door on fire, where ʿUmar commanded Qunfudh: "Attack him and bring him out!"

²⁵(D) In another version: Ḥaḍrat Zahrāʾ (p) came forward to shield *Amīr al-Muʾminīn (p)* from the attackers. Qunfudh struck her with his whip, pressing her between the door and the wall. She cried out: "O my father! O Messenger of Allah!" and miscarried her unborn child. The whip of Qunfudh left a mark on her arm like a bracelet. In the book *al-Iḥtijāj*, it is recorded: "He struck her arm with a whip, leaving a mark—due to the strikes of Qunfudh—that remained like a bracelet." Abū Bakr then sent for Qunfudh, commanding: "Strike Fāṭimah!" Qunfudh dragged her toward the doorframe and forcefully pressed the door against her, breaking a bone in her side and causing her to miscarry her child. As a result, she remained bedridden until she was martyred due to these injuries.

²⁶(D) In another version: And they had drawn their swords.

²⁷This passage from the *ḥadīth* of Sulaym has been incorporated into the Arabic poetry of ʿAllāmah Sayyid Muḥammad ibn Mahdī Qazwīnī, which is frequently recited in mourning assemblies:

يا عجباً يستأذن الامين* عليهم ويهجم الخوون قال سليم: قلت: يا سلمان* هل هجموا ولم يك استيذان فقال: اى وعرة الجبار* وما على الزهراء
من نهار لكتها لاذت وراء الباب* رعاية للستر والحجاب فذ رأوها عصروها عصرة* كادت بنفسى أن تموت حسرة تصيح يا فضة سندى* فقد
وربى قتلوا جنى فاسقطت بنت الهدى وا حزنا* جنىها ذاك المسمى محسنا ولم يرعها كلها قد فعلوا* لكتها قد خرجت تولول فانبعثت تصيح
بين الناس* خلوه او لا كشفن راسي

For reference, see: *Wafāt al-Ṣiddīqah al-Tāhirah* by Sayyid ʿAbd al-Razzāq al-Muqarram, p. 49; *Riyāḍ al-Madḥ wa al-Thanāʾ* by Shaykh Ḥusayn ibn ʿAlī Bilādī, p. 3.

²⁸(D) In another version: Did they set fire to the house of Ḥaḍrat Zahrāʾ (p) and enter without permission?!

²⁹The word *khimār* refers to a covering that fully covers the head or a veil that covers the face.

Ḥaḍrat Zahrāʾ (p) cried out: “O my father! O Messenger of Allah! O my father, Abū Bakr and ʿUmar have wronged your family after you, while your eyes have not yet even closed in your grave!”³⁰ She called out these words in the loudest voice.

Salmān (p) said: “I saw Abū Bakr and his companions weeping, their cries growing louder. There was no one among them who was not crying—except ʿUmar, Khālīd ibn al-Walīd, and Muḡhīrah ibn Shuʿbah. Meanwhile, ʿUmar was saying: ‘We have nothing to do with women and their opinions!’ ”

3.6.17 Amīr al-Muʾminīn’s (p) Statements Upon Entering the Mosque

Salmān (p) said: “They brought ʿAlī (p) before Abū Bakr while he was saying: ‘By Allah, if my sword were in my hand, you would have never achieved this. By Allah, I do not blame myself for not fighting you, and if I had forty supporters, I would have scattered your gathering. But may Allah curse the people who pledged allegiance to me and then abandoned me.’ ”

When Abū Bakr saw ʿAlī (p), he immediately shouted: “Release him!”

ʿAlī (p) then said: “O Abū Bakr, how quickly you have usurped the place of the Prophet (pbuh&hf) unjustly!”³¹ By what right and on what authority do you call people to pledge allegiance to you? Did you not, just yesterday, pledge allegiance to me by the command of Allah and His Messenger?”

3.6.18 The Martyrdom of Ḥaḍrat Zahrāʾ (p) and Ḥaḍrat Muḡsin (p)

Qunfudh—may Allah curse him—struck Ḥaḍrat Zahrāʾ (p) with a whip when she placed herself between him and her husband. ʿUmar had sent a message instructing him: ‘If Fāṭimah stands between you and him, strike her.’

Qunfudh dragged her toward the doorframe and forcefully pressed the door against her, breaking a bone in her side and causing her to miscarry her unborn child. She remained bedridden until she was martyred from these injuries.

3.6.19 The Completion of Proof by *Amīr al-Muʾminīn (p)* Through His Virtues

When ʿAlī (p) was brought before Abū Bakr, ʿUmar, in a disrespectful and offensive manner³² said: “Pledge allegiance and abandon this nonsense!”

³⁰(D) It appears to be a form of metaphor, meaning that when a person is placed in the grave, they are revived once more. However, Abū Bakr and ʿUmar were so hastily committed to their actions that they did not even grant this brief moment of respite.

³¹(D) The word *tawaththabtum* () can also mean “you rebelled.”

³²(D) The word *intaharahu* () means “he rebuked him with a loud voice,” illustrating ʿUmar’s harsh and aggressive demeanor in this situation.

‘Alī (p) said: “If I refuse, what will you do?” They replied: “We will kill you with humiliation and disgrace!” He said: “In that case, you will have killed a servant of Allah and the brother of His Messenger!” Abū Bakr responded: “Being a servant of Allah is true³³ but we do not acknowledge you as the brother of the Prophet!” ‘Alī (p) asked: “Do you deny that the Prophet (pbuh&hf) established a bond of brotherhood between me and himself?” They said: “Yes!” He repeated this three times.

Then, turning to the people, ‘Alī (p) said: “O group of Muslims, O Muhājirīn and Anṣār! I ask you by Allah—did you not hear the Prophet (pbuh&hf) say those words at Ghadīr Khumm and during the expedition of Tabūk?”³⁴

Then ‘Alī (p) reminded them of everything the Prophet (pbuh&hf) had publicly declared about him, leaving nothing unmentioned. The people acknowledged and said: “Yes, by Allah!”³⁵

3.6.20 Abū Bakr’s Fabrication of *Ḥadīths*

When Abū Bakr feared that the people might support ‘Alī (p) and prevent him from being forced into submission, he quickly took the initiative and said to him: “What you have said is true—we heard it with our own ears, we understood it, and our hearts have retained it. However, after that, I heard the Prophet (pbuh&hf) say:

‘We are a household whom Allah has chosen, honored, and preferred the Hereafter over this world. And Allah will not combine prophethood and caliphate within our household.’ ”

3.6.21 The Exposure of the Conspirators of the Cursed Document

‘Alī (p) said: “Is there anyone from the companions of the Prophet (pbuh&hf) who was present with you when he supposedly said this?”³⁶ ‘Umar said: “The Caliph of the Prophet speaks the truth. I also heard from the Prophet exactly what Abū Bakr said.” Then, Abū ‘Ubaydah, Sālīm the freed slave of Abū Ḥudhayfah, and Mu‘ādh ibn Jabal also said: “He speaks the truth. We heard this from the Prophet.”

‘Alī (p) said to them³⁷: “You have indeed fulfilled the cursed document³⁸ that you secretly

³³In the book *al-Iḥtijāj*, the phrase appears as: “Being a servant of Allah is true; we are all servants of Allah.”

³⁴(D) The phrase *kadhā wa kadhā* (كَذَّاهُ وَكَذَّاهُ) refers to “those statements,” specifically: The Prophet’s declaration at Ghadīr Khumm: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَّ مَوْلَاهُ» (“Whomever I am his master, ‘Alī is his master”); and his statement regarding the Battle of Tabūk: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى» (“You are to me as Hārūn was to Mūsā”).

³⁵(D) The phrase «اللهم بلى» (*Allāhumma balā*) means emphasis in confirming the content, which is translated as “Yes, by Allah.”

³⁶Meaning: Even if the Prophet (pbuh&hf) had said this, who was present with you as a witness?

³⁷(D) *Amīr al-Muʾminīn* (p) laughed and said: “Allāhu Akbar! How precisely you have fulfilled your cursed document, which you secretly pledged to in the Ka‘bah.”

³⁸The Cursed Document (*Ṣaḥīfah Mal‘ūnah*): According to Ḥudhayfah, as narrated in *Bihār al-Anwār* (vol. 28, pp. 96–111), the first conspirators who pledged to usurp the caliphate were Abū Bakr and ‘Umar. Their core agreement was: “If Muḥammad dies or is killed, we will take the caliphate away from

pledged to in the Ka^cbah—when you conspired together and wrote: ‘If Allah kills Muḥammad or he dies, we will seize the caliphate from his Ahl al-Bayt.’ ” Abū Bakr said: “How did you come to know this? We did not inform you about it!” The Ḥaḍrat (p) replied: “O Zubayr, and you, O Salmān, and you, O Abū Dharr, and you, O Miqdād, I ask you by Allah and by Islam, did you not hear the Messenger of Allah (pbuh&hf) say in your presence: ‘So-and-so and so-and-so’—until he named these five individuals—‘have written a document among themselves, pledged allegiance to one another, and sworn oaths regarding what they have done, that if I am killed or if I die...?’”³⁹

They said: “Yes, we heard the Messenger of Allah (pbuh&hf) telling you that they have made a pact regarding what they have done, entered into an agreement among themselves that if I am killed or if I die, they will unite against you, O ^cAlī, and seize this caliphate from you.”

You said: “May my parents be sacrificed for you, O Messenger of Allah (pbuh&hf), if this happens, what do you command me to do?”

He said: “If you find supporters against them, then fight them and declare war. But if you do not find supporters, then give allegiance and protect your blood.”

^cAlī (p) said: “By Allah, if the forty men who pledged allegiance to me had remained loyal, I would have fought against you in the path of Allah. But by Allah, know that none from your lineage will ever attain the caliphate until the Day of Judgment.”

3.6.22 Response to Abū Bakr’s Fabricated *Ḥadīth*

The proof of the falsehood of the statement attributed to the Prophet (pbuh&hf)⁴⁰ is the word of Allah, the Exalted: «أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا» (Are they jealous of the people for what Allah has granted them out of His bounty? Indeed, We gave the family of Ibrāhīm the Book and wisdom, and We granted them a great kingdom.)⁴¹.

his Ahl al-Bayt, ensuring that as long as we exist, none of them will ever attain it.” Later, Abū ^cUbaydah, Mu^cādh ibn Jabal, and Sālim the freed slave of Abū Ḥudhayfah joined them, forming a group of five conspirators. This group secretly entered the Ka^cbah, wrote down their pact, and buried it inside. After securing their pact, they gathered the hypocrites and former enemies of Islam, including Abū Sufyān and the freed captives (*tulaqā^ʿ*), finalizing a plan: During the return from the Farewell Pilgrimage (*Ḥajjat al-Widā^c*), at the mountain pass of al-^cAqabah, they would attack the Prophet’s camel. Allah once again protected His Messenger. When they returned to Madīnah, they gathered at the house of Abū Bakr and drafted a second written pact, reinforcing their agreement. The first matter it addressed was the breaking of the covenant and the rejection of the *wilāyah* of ^cAlī ibn Abī Ṭālib (p). Thirty-four people signed this second document, including the original fourteen from the ^cAqabah ambush. The signatories included Abū Bakr, ^cUmar, ^cUthmān, Mu^cāwiyah, ^cAmr ibn al-^cĀṣ, Ṭalhah, Abū ^cUbaydah, ^cAbd al-Raḥmān ibn ^cAwf, Sālim, Mu^cādh ibn Jabal, Abū Mūsā al-Ash^carī, Mughīrah ibn Shu^cbah, Sa^cd ibn Abī Waqqās, and others. The writer was Sa^cʿd ibn al-^cĀṣ al-Umawī, in Muḥarram of 10 AH. It was entrusted to Abū ^cUbaydah, who sent it to Makkah, where it remained buried in the Ka^cbah until the time of ^cUmar.

³⁹(D) In another version: They have written a document among themselves that if Muḥammad (pbuh&hf) passes away, they will unite against the Ahl al-Bayt to strip them of the matter of the caliphate.

⁴⁰What is meant is the fabricated *ḥadīth* that claims: “We are a family for whom Allah does not combine prophethood and Imamate.”

⁴¹Sūrah al-Nisā^ʿ, 4:54.

The Book refers to prophethood, wisdom refers to the Sunnah, and kingdom refers to the caliphate. And we are the family of Ibrāhīm.

3.6.23 Defense of *Amīr al-Muʿminīn* (p) by Miqdād, Salmān, and Abū Dharr

Miqdād stood up and said: “O ʿAlī, what do you command me to do? By Allah, if you order me, I will strike with my sword, and if you command me to refrain, I will hold back.” ʿAlī (p) replied: “O Miqdād, hold back and remember the covenant of the Prophet (pbuh&hf) and the advice he gave you.”

(Salmān said:) “I stood up and said: By the One in Whose hand is my soul, if I knew that I could repel oppression or bring honor to the religion of Allah, I would carry my sword on my shoulder and fight steadfastly with it.⁴² Are you attacking the brother of the Prophet (pbuh&hf), his successor, and his heir among his nation, the father of his children? Rejoice in calamity, for you shall find no relief!”

Abū Dharr stood up and said: “O nation that has become confused after its Prophet (pbuh&hf) and humiliated by its disobedience! Allah says: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ * ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (Indeed, Allah chose Adam, Nūḥ, the family of Ibrāhīm, and the family of ʿImrān over the worlds. They were descendants one from another, and Allah is All-Hearing, All-Knowing)⁴³. The family of Muḥammad (pbuh&hf) are from the descendants of Nūḥ, from the lineage of Ibrāhīm, the chosen ones from the progeny of Ismāʿīl, and the pure household of Muḥammad (pbuh&hf). They are the people of Prophethood, the dwelling place of the divine message, and the station of angelic visitations. They are like the lofty sky, the steadfast mountains, the Kaʿbah covered in sanctity, the flowing spring, the guiding stars, and the blessed tree whose light shines forth, and whose oil is pure and blessed.⁴⁴

Muḥammad (pbuh&hf) is the Seal of the Prophets and the Master of the Children of Adam, and ʿAlī (p) is the successor of all successors, the Imam of the God-conscious, the leader of the noble foreheads. He is the *Ṣiddīq al-Akbar* (the Greatest Truthful One), the *Fārūq al-Aʿzam* (the Greatest Differentiator), the successor of Muḥammad (pbuh&hf), the inheritor of His knowledge, and the one with the greatest right over the believers, as Allah has said:

«الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ» (The Prophet has greater authority over the believers than themselves, and his wives are their mothers, and blood relatives have greater claim upon one another in the decree of Allah)⁴⁵. So, bring forward whom Allah has placed in front, and set back whom Allah has set back. Place the authority

⁴²(D) The sentence ثُمَّ ضَرَبْتُ بِهِ قَدَمًا قَدَمًا means: “I would fight steadfastly and without defeat.”

⁴³Sūrah Āl ʿImrān, 3:33–34.

⁴⁴It refers to verse 35 of Sūrah al-Nūr, in which Allah the Almighty says:

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ...

⁴⁵Sūrah al-Aḥzāb, 33:6.

and inheritance⁴⁶ where Allah has ordained it to be.”

3.6.24 ʿUmar’s Death Threat to Force Allegiance

ʿUmar, while Abū Bakr was seated on the minbar, said to him: “How can you sit on the minbar while this man⁴⁷ remains seated, prepared for war, and refuses to rise and pledge allegiance to you? Order that his neck be struck!” At that moment, Imām Ḥasan and Imām Ḥusayn (p) were standing. When they heard ʿUmar’s words, they began to weep. *Amīr al-Muʾminīn* (p) embraced them against his chest and said: “Do not weep. By Allah, they do not have the power to kill your father.”

3.6.25 Defense by Umm Ayman and Buraydah al-Aslamī

Umm Ayman, the caregiver of the Prophet (pbuh&hf),⁴⁸ came and said: “O Abū Bakr, how quickly you have revealed your envy and hypocrisy!” ʿUmar ordered that she be removed from the mosque, saying: “What do we have to do with women?”

Buraydah al-Aslamī stood up and said: “O ʿUmar, are you attacking the brother of the Prophet (pbuh&hf) and the father of his children? You are the same person among Quraysh whom we know well! Are you not the two whom the Prophet (pbuh&hf) told: ‘Go to ʿAlī and greet him as Amīr al-Muʾminīn’?” You both asked: “Is this from Allah and His Messenger?” He replied: “Yes.”

Abū Bakr said: “That is true, but later the Prophet (pbuh&hf) said: ‘Prophethood and caliphate will not be combined in my household.’ ” Buraydah said: “By Allah, the Prophet (pbuh&hf) never said that. By Allah, I will not live in a city where you are the ruler.” ʿUmar then ordered that he be beaten and expelled as well!

3.6.26 The Forced Pledge of Allegiance by Amīr al-Muʾminīn (p)

Then ʿUmar said: “Rise, O son of Abū Ṭālib, and pledge allegiance!” The Ḥaḍrat (p) replied: “And if I do not?” He said: “By Allah, we will strike your neck!” *Amīr al-Muʾminīn* (p) presented his argument to them three times, then, without opening his palm, he extended his hand. Abū Bakr struck his hand over it and was satisfied with this as a form of allegiance.

Before pledging allegiance, while a rope was around his neck, ʿAlī (p) called out to the Prophet (pbuh&hf): “O son of my mother, this people have humiliated me and were close to killing me.”⁴⁹

⁴⁶(a) In another version: Ministry (*al-wizārah*).

⁴⁷Referring to Amīr al-Muʾminīn (p).

⁴⁸Umm Ayman, after the passing of Āminah, the mother of the Prophet (pbuh&hf), took care of him and attended to his needs. Such a woman is referred to as a *ḥāḍinah*.

⁴⁹(D) Then he turned towards the grave of the Prophet (pbuh&hf) and said: “O my cousin, this people have humiliated me and were close to killing me. So my excuse is before Allah, and then before you.” Here, the Ḥaḍrat (p) repeated the same words that Hārūn had said to Mūsā (p): «...إِنَّ الْقَوْمَ اسْتَضَعُّونِي»

3.6.27 The Allegiance of Zubayr, Salmān, Abū Dharr, and Miqdād

Zubayr was told: “Pledge allegiance.” But he refused. ʿUmar, Khālīd ibn Walīd, and Mughīrah ibn Shuʿbah, along with a group of people, attacked him, wrested his sword from his hand, struck it against the ground until it broke, and dragged him away.

Zubayr—while ʿUmar was sitting on his chest—said: “O son of Ṣuhāk, by Allah, if my sword were in my hand, you would not dare come near me.” Then he was forced to pledge allegiance.

Salmān said: “Then they seized me, struck my neck until it swelled like a tumor, and twisted my arm until I was forced to pledge allegiance.”

After that, Abū Dharr and Miqdād were also forced to pledge allegiance. No one in the ummah, except ʿAlī (p) and we four, was coerced into pledging allegiance. Among us, no one spoke more harshly than Zubayr. When he pledged allegiance, he said: “O son of Ṣuhāk, by Allah, if it were not for these tyrants⁵⁰ who supported you, you would not have dared to approach me while I had my sword, because I know your cowardice and weakness. But you have found tyrants who have strengthened you, allowing you to act with force and domination.”

ʿUmar became enraged and said: “Are you mentioning the name Ṣuhāk?” Zubayr replied: “And who is Ṣuhāk? What prevents me from mentioning her name? Ṣuhāk was a woman of fornication—do you deny this?”

Was she not a Ḥabashī slave of my grandfather ʿAbd al-Muṭṭalib, with whom your grandfather Nufayl committed adultery, resulting in the birth of your father, Khaṭṭāb? ʿAbd al-Muṭṭalib then gifted Ṣuhāk to your grandfather after her act of fornication, and from her, Khaṭṭāb was born. Khaṭṭāb was my grandfather’s slave and a child of fornication!”⁵¹

Abū Bakr reconciled between the two, and each withdrew from the other⁵²

The Completion of Proof by the Companions of Amīr al-Muʾminīn (p)

3.6.28 Salmān’s Speech After the Allegiance

Sulaym ibn Qays said: I asked Salmān, “O Salmān, did you pledge allegiance without saying anything?”

He replied: “After I pledged allegiance, I said: ‘May the rest of your days be filled with loss and destruction! Do you realize what you have done? You acted rightly and went astray at the same time! You followed the ways of those before you who indulged in division and discord,

«وَكَاذِبُوا يَتْلُوْنِي...» (Sūrah al-Aʿrāf, 7:150).

⁵⁰(B) In another version: Rabble. In the book *al-Iḥtijāj*, it is recorded as “freedmen.”

⁵¹In *Biḥār al-Anwār*, vol. 8 (old edition), p. 295, it is narrated: Ṣuhāk was a Ḥabashī slave of ʿAbd al-Muṭṭalib and used to herd his camels. Nufayl committed adultery with her, and she gave birth to Khaṭṭāb. When Khaṭṭāb reached maturity, he lusted after Ṣuhāk and committed adultery with her, resulting in the birth of a daughter. Out of fear of his master, he wrapped the girl in wool and left her by the roadside. Ḥāshim ibn Mughīrah found her, took her in, raised her, and named her Ḥanṭamah. When Ḥanṭamah reached maturity, one day Khaṭṭāb saw her, desired her, and requested her hand from Ḥāshim. Ḥāshim then gave her in marriage to Khaṭṭāb, and from this union, ʿUmar ibn Khaṭṭāb was born. Thus, Khaṭṭāb was both the father, grandfather, and maternal uncle of ʿUmar, while Ḥanṭamah was his mother, sister, and paternal aunt!!!

⁵²(D) This version adds: “And Zubayr spoke extensively about this matter until Abū Bakr stood up and reconciled between the two.”

and you deviated from the tradition of your Prophet by removing the caliphate from its rightful source and its rightful people.’ ”⁵³

Umar said: “O Salmān, now that your companion has pledged allegiance and you have also pledged, say whatever you want and do whatever you want, and let your companion say whatever he wants as well.”

Salmān said: “I replied: I heard the Prophet (pbuh&hf) say: ‘The burden of the sins of his entire ummah until the Day of Judgment, along with the punishment of all of them, will fall upon you and your companion with whom you pledged allegiance.’ ”

Umar said: “Say whatever you want—has it not come to pass that you pledged allegiance, and did Allah not deny you the joy of seeing your companion take on the caliphate?” I said: “I bear witness that I have read in some of the books revealed by Allah that you—by name, lineage, and description—are one of the gates of Hell.”

Umar said: “Say whatever you want. Has Allah not taken the caliphate away from the people of this house, yet you still make them your lords after Allah?” I said to him: “I bear witness that I heard the Prophet (pbuh&hf) say—when I asked him about this verse: «فَيَوْمَئِذٍ لَا يَنْفَعُكُمْ شَيْءٌ مِمَّا كَسَبْتُمْ شَرًّْا وَلَا نَفْعٌ مِمَّا كَسَبْتُمْ طَيِّبًا» (On that day, none shall punish like His punishment, and none shall bind like His binding)⁵⁴. The Prophet (pbuh&hf) informed me that this refers to you.”

Umar said: “Be silent! May Allah silence you, O slave, O son of a foul-smelling woman!”⁵⁵ Alī (p) said: “O Salmān, I swear to you to be silent.”

Salmān (p) said: “By Allah, if Alī (p) had not ordered me to be silent, I would have revealed all that was revealed about him and his companion and everything I had heard from the Prophet (pbuh&hf) concerning them.” When Umar saw that I had fallen silent, he said: “You are obedient and submissive to him.”

3.6.29 Abū Dharr’s Speech After the Allegiance

Salmān (p) said: “When Abū Dharr and Miqdād pledged allegiance without saying anything, Umar said: ‘O Salmān, will you not remain silent like your two companions? By Allah, you are not more loving toward the people of this house than they are, nor do you respect them more than they do. As you can see, they refrained and pledged allegiance.’ ”

Abū Dharr said: “O Umar, do you reproach us for our love and respect for the family of Muḥammad (pbuh&hf)? May Allah curse—indeed, He has cursed—whoever harbors enmity against them, slanders them, usurps their rights, places others above them, and leads this ummah backward in retreat.”⁵⁶

⁵³(D) Salmān said: Yes, I said: “Loss and destruction be upon you! You acted both rightly and wrongly—if only you understood what you have done to yourselves.” They asked: “How did we act rightly, and how did we go astray?” I said: “You followed the path of those before you in division, misguidance, and discord, and you deviated from the tradition of your Prophet by removing [the caliphate] from its rightful source and its rightful people.”

⁵⁴Sūrah al-Fajr, 89:25–26.

⁵⁵(D) The phrase *يَا ابْنَ الْكَلْبَاءِ* (*yā ibn al-lakhnāʾ*) is translated as above.

⁵⁶“Qahqarā” means retreating while facing forward. The phrase *رَدَّ هَذِهِ الْأُمَّةَ الْقَهْقَرَىٰ عَلَىٰ أَدْبَارِهَا* carries a subtle meaning, implying that Abū Bakr and Umar were leading the ummah back toward pre-Islamic

ʿUmar said: “Āmīn! May Allah curse whoever usurps their rights! But no, by Allah, they have no entitlement to the caliphate, and they are equal to the rest of the people in this matter!”

Abū Dharr (p) said: “Then why did you argue against the Anṣār by citing their rights and their proof?”

3.6.30 Amīr al-Muʾminīn (p) Words Following the Allegiance

ʿAlī (p) said to ʿUmar: “O son of Ṣuhāk! We have no right to the caliphate, but you and the son of the woman who fed on flies⁵⁷ do?!”

ʿUmar said: “O Abū al-Ḥasan, now that you have pledged allegiance, refrain from opposition. The majority of the people have accepted my companion, not you—so what fault is mine?”

ʿAlī (p) replied: “But Allah, the Almighty, and His Messenger (pbuh&hf) were pleased with none but me. So, be warned, you and your companion, along with those who followed and aided you, of Allah’s displeasure, His punishment, and His humiliation. Woe to you, O son of Khaṭṭāb! If only you knew what injustice you have brought upon yourself. If only you realized what you have abandoned and what you have taken instead, and what crime you have committed against yourself and your companion!”

Abū Bakr said: “O ʿUmar, now that he has pledged allegiance and we are safe from his resistance, sudden attack, and disruption of our plans, let him say whatever he wants.”

3.6.31 Conspirators of the Cursed Document in the Coffin of Hell

ʿAlī (p) said: “I will say only one thing. I remind you by Allah, O you four”—meaning me, Abū Dharr, Zubayr, and Miqdād—“Did I not hear the Prophet (pbuh&hf) say: ‘There is a chest of fire in Hell that contains twelve people—six from the first generations and six from the last’?”⁵⁸ “(That chest) is inside a pit at the bottom of Hell, locked within another sealed chest. Over the mouth of that pit is a boulder, and whenever Allah wills to intensify the flames of Hell, He removes the boulder, and Hell is set ablaze from the fire and heat of that pit.”

ʿAlī (p) continued: “You were present when I asked the Prophet (pbuh&hf) about them and who the ‘first ones’ were, and he said: ‘The first are: the son of Adam who killed his brother (Hābil), the Pharaoh of Pharaohs, the one who disputed with Ibrāhīm (p) about Allah,⁵⁹ and two men from Banī Isrāʾīl who altered their book and changed their tradition—one of them caused the Jews to become Jews, and the other caused the Christians to become Christians.

ignorance from the same path they had come, even though outwardly, the people still appeared to be facing Islam.

⁵⁷The phrase «ابْنِ آكَلَةِ الذَّبَّانِ» (*ibn ākilat al-dhibbān*), which has been translated as “son of the woman who fed on flies,” is a metaphor used here in reference to Abū Bakr.

⁵⁸“The first and the last” refers to the early and later nations.

⁵⁹This refers to Nimrūd. In manuscript (D), it is written: “And Nimrūd, the master of eagles, and Pharaoh, the master of stakes.”

The sixth among them is Iblīs.⁶⁰

“And as for the ‘last ones,’ they are: the Dajjāl⁶¹ and these five men—those who wrote the document, those who pledged and conspired together over Jibt and Ṭāghūt, and those who formed a pact against you, O my brother, and who will unite against you after me. The Prophet (pbuh&hf) named them for us and counted them one by one.”

Salmān (p) said: “We replied: ‘You have spoken the truth. We bear witness that we heard this from the Prophet (pbuh&hf).’ ”

3.6.32 The Prophet’s (pbuh&hf) Curse Upon ʿUthmān

ʿUthmān said: “O Abū al-Ḥasan, is there any *ḥadīth* regarding me that you and your companions know?”

ʿAlī (p) replied: “Yes, I heard the Prophet (pbuh&hf) curse you twice, and after cursing you, he did not seek forgiveness for you.”

ʿUthmān became angry and said: “What do I have to do with you! You never leave me alone—neither during the Prophet’s time nor after him!” ʿAlī (p) replied⁶² : “Indeed, may Allah rub your nose in the dust!”

3.6.33 The prophecy of Zubayr’s apostasy

ʿUthmān said: “By Allah, I heard the Prophet (p) say: ‘Zubayr will be killed as an apostate from Islam!’” Salmān said: “ʿAlī (p) privately said to me: ‘ʿUthmān has spoken the truth. After ʿUthmān’s killing, Zubayr will pledge allegiance to me, then he will break his pledge and will be killed as an apostate.’”

3.6.34 The mass apostasy of the people after the Prophet (p), except four individuals

Salmān said: “ʿAlī (p) said: ‘All people after the Prophet (p) apostatized except for four⁶³. After the Prophet (p), the people became like Hārūn and his followers and like the calf and its followers. Thus, ʿAlī (p) is like Hārūn, ʿAtīq⁶⁴ is like the calf, and ʿUmar is like the Sāmīrī.’

I heard the Prophet (p) say: ‘A group of my companions, those with status and rank, will come to me on the bridge of Ṣirāṭ. When I see them and they see me, and when I recognize them and they recognize me, they will be separated from me. I will say: “My Lord, my companions, my companions!” It will be said: “You do not know what they did after you. As soon as you left them, they turned back.” Then I will say: “May they be far from the mercy of Allah.”’

⁶⁰In some versions, instead of “Iblīs,” the one who hamstrung the she-camel of Ṣāliḥ (p) and the killer of Prophet Yaḥyā (p) are mentioned.

⁶¹(D) The one-eyed Dajjāl, meaning he is blind in one eye.

⁶²(a) In another version: Zubayr said.

⁶³From this point onward, the words are Salmān’s, not Amīr al-Muʾminīn (p). In Al-Iḥtijāj, the narration continues as: “Sulaym said: Then Salmān turned to me and said: ‘These people apostatized after the Prophet (p), except for those whom Allah protected through the Ahl al-Bayt (p).’”

⁶⁴ʿAtīq is the title of Abū Bakr.

3.6.35 The resemblance of the Muslim Ummah to Banī Isrāʿīl

I heard the Prophet (p) say: "My ummah will follow the traditions of Banī Isrāʿīl so precisely that they will step exactly where they stepped and strike exactly where they struck. They will follow them span by span, cubit by cubit, and fathom by fathom⁶⁵, to the extent that if they entered the burrow of a lizard⁶⁶, this ummah would enter it with them. The Torah and the Qurʾān were written by the same angel on a single parchment⁶⁷ with the same pen, and the parables and traditions have been set forth in the same manner for both nations."

Narrations by the reference from Sulaym's book:

1. Minhāj al-Fāḍilīn (Written version), p. 259.
2. Biḥār al-Anwār, v. 28, p. 23.
3. Biḥār al-Anwār, v. 28, p. 54.
4. Biḥār al-Anwār, v. 28, p. 261.
5. Biḥār al-Anwār, v. 43, p. 197, h. 29.
6. Biḥār al-Anwār, v. 81, p. 256, h. 18.
7. Biḥār al-Anwār, v. 92, p. 40.
8. Biḥār al-Anwār, v. 8 (old), p. 242.
9. ʿAwālim al-ʿUlūm, Volume Ḥaḍrat Fāṭimah al-Zahrāʾ (p), p. 220, h. 2.
10. Madīnat al-Maʿājiz, p. 132.
11. Kifāyat al-Muwahḥidīn, v. 2, p. 230.

Narrations by the reference to Sulaym:

⁶⁵ A cubit (dhirāʿ) is the length from the elbow to the fingertips, and a fathom (bāʿ) is the length from the shoulders to the fingertips. These terms emphasize the extreme similarity, implying that the ummah will imitate Banī Isrāʿīl in small, medium, and large matters alike.

⁶⁶ The word "juḥr" refers to a burrow or hole. The meaning is that if Banī Isrāʿīl engaged in dangerous or illogical actions, such as entering the hole of a lizard, this ummah would do the same.

⁶⁷ The word "raqq" refers to a white sheet or a thin parchment used for writing. In manuscript (B), it mentions Torah, Gospel, and Qurʾān instead of just the Torah and Qurʾān.

1. Kitāb al-Zuhd (Ḥusayn ibn Saʿīd) by narration of Sayyid Ibn Ṭāwūs in Kitāb al-Yaqīn, Chapter 115.
2. Rawḍat al-Kāfī, p. 343, h. 541.
3. Al-Iḥtijāj (al-Ṭabarsī), v. 1, p. 105.
4. Ithbāt al-Waṣiyyah (al-Masʿūdī), p. 7.
5. Al-Muḥtaḍar, p. 60.

3.7 Ḥadīth 5: Iblīs and the founder of Saqīfah on the Day of Judgment

Abān ibn Abī ʿAyyāsh narrates from Sulaym ibn Qays al-Hilālī that he said: I heard Salmān al-Fārsī say: "On the Day of Judgment, Iblīs will be brought forth, bridled with a leash of fire, and Zufar¹ will be brought forth with two leashes of fire! Iblīs will approach him,² cry out, and say: 'May your mother mourn you!'³ Who are you? I am the one who led the first and the last astray, yet I am bridled with only one leash, while you are bridled with two!' He will reply: 'I am the one who commanded, and I was obeyed, while Allah commanded, and He was disobeyed!'"⁴

¹Zufar is a reference to ʿUmar, as indicated in numerous ḥadīths. See *Biḥār al-Anwār*, vol. 22, p. 223, and vol. 37, p. 119.

²Kha Lam: Iblīs looks at him.

³In *Biḥār al-Anwār* (old edition), vol. 8, p. 298, it is narrated that Allah, the Exalted, says: "I will suspend ʿUmar in such a depth of Hell that Iblīs will look down upon him from above and curse him."

⁴This means that Iblīs led people to disobey Allah, but ʿUmar went further—whenever Allah commanded something, ʿUmar issued a contradictory command, and people followed him instead of Allah's command. This is evident in the many innovations attributed to ʿUmar, as will be discussed in this book; he would issue rulings contrary to Allah's command, and people would abandon Allah's words to follow his. Here, it is appropriate to mention a ḥadīth from *Biḥār al-Anwār*, vol. 8, p. 315, h. 95, as narrated in *Al-Ikhtisāṣ* by Shaykh al-Mufid: *Amīr al-Muʾminīn* (p) said: "One day, I was leaving Kūfah while Qanbar was walking ahead of me. Suddenly, Iblīs approached us. I said to him: 'You are an evil old man!' He replied: 'O Amīr al-Muʾminīn, why do you say that? By Allah, let me narrate to you a ḥadīth that I personally heard from Allah, the Almighty, without any intermediary. When I was cast down from my position due to my sin, I called out: 'O my Lord, O my Master! I do not think You have created anyone more wretched than me!' Allah revealed to me: 'Indeed, I have created someone more wretched than you. Go to Mālik (the guardian of Hell) so he may show you.'" "I went to Mālik and said: 'Allah sends you greetings and commands you to show me one who is more wretched than me.' Mālik took me to Hell and lifted the uppermost layer. A black fire burst forth, and I feared that it would consume me and Mālik. He said to the fire: 'Be still,' and it subsided. Then he took me to the second layer, and another fire emerged, darker and hotter than the first. He told it to be still, and it subsided. This continued until we reached the seventh layer, and each fire was worse than the one before it. When the fire of the seventh layer erupted, I thought it would consume me, Mālik, and everything Allah had created. I covered my eyes and said: 'O Mālik, command it to subside, or I will perish!' Mālik said: 'You will not perish until the appointed time.' Then he commanded it to subside, and it did." "I saw two men suspended by chains of fire, hanging from above, while a group of tormenting angels lashed them with whips of fire. I asked: 'O Mālik, who are these two?' He replied: 'Have you not read what is inscribed on the Throne?' I had indeed read it two thousand years before Allah created the world: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ أَيْدَتُهُ وَنَصْرَتُهُ بَعِيَّ 'Lā ilāha illa-Allāh, Muḥammadun Rasūlullāh, I supported him and granted him victory through ʿAlī (p).' Mālik said: 'These two are their enemies and those who wronged them.'"

Narrations by reference from Sulaym's book:

1. Biḥār al-Anwār, v. 8, p. 213.

Narration by reference from other than Sulaym:

1. Thawāb al-A^cmāl, p. 248, h. 9, and p. 255, h. 2.
2. Tafsīr al-^cAyyāshī, v. 2, p. 223, h. 9.

3.8 Ḥadīth 6: Virtues of Amīr al-Muʾminīn (p)

The Virtues of Amīr al-Muʾminīn (p), Prophecy Regarding the Treatment of the Ummah Toward Amīr al-Muʾminīn (p), The Statements of Ḥasan al-Baṣrī on the Virtues of Amīr al-Muʾminīn (p), Ḥasan al-Baṣrī and His Hypocrisy Explained

3.8.1 The Virtues of Amīr al-Mu'minīn (p)

Sulaym says: "Abū Dharr, Salmān, and Miqdād narrated to me, and then I heard from ʿAlī (p) himself."

They said:

"A man boasted before ʿAlī ibn Abī Ṭālib (p). The Prophet (p) said to ʿAlī (p): 'O ʿAlī, take pride over all the Arabs¹, for you are the noblest among them in terms of your cousin, your father, and your brother. You, your lineage, your wife, your children, and your uncle are the most honorable of all. You are the foremost in sacrificing your life and wealth, the most complete in patience, the earliest in Islam, and the most knowledgeable among them.

You recite the Book of Allah better than all, and you understand the laws of Allah² better than all. Your heart is the bravest in battle, and your hand is the most generous. You are the most ascetic in the world, the most diligent in striving, the best in character, the most truthful in speech, and the most beloved of people to Allah and me.'"

3.8.2 Prophecy Regarding the Treatment of the Ummah Toward Amīr al-Mu'minīn (p)

You will remain for thirty years after me, worshiping Allah and enduring the oppression of Quraysh³, and when you find supporters, you will rise for jihad in the path of Allah, the Almighty.

You will fight for the interpretation of the Qurʾān against the Nākihīn, the Qāsiṭīn, and the Māriqīn from this ummah, just as you fought alongside me for its revelation.

Then, you will be martyred, and your beard will be dyed with the blood of your head. Your killer, in his hatred for Allah and his distance from Allah and from me, will be like the one who hamstrung the she-camel of Ṣāliḥ, the murderer of Yaḥyā ibn Zakariyyā, and Pharaoh, the lord of stakes⁴.

3.8.3 The Statements of Ḥasan al-Baṣrī on the Virtues of Amīr al-Mu'minīn (p)

Abān said: "I narrated this ḥadīth from Abū Dharr to Ḥasan al-Baṣrī. He said:

'Sulaym and Abū Dharr have spoken the truth. ʿAlī ibn Abī Ṭālib excelled in precedence in religion, knowledge, wisdom, jurisprudence, sound judgment, companionship with the Prophet (p), virtue and perfections, family ties and being the Prophet's son-in-law, bravery in battle,

¹In Faḍāʾil by Shādhān, the phrase reads: 'O ʿAlī, take pride over the people of the East and West, the non-Arabs and the Arabs, for you are the most noble among them and the cousin of the Prophet.'

²(B): The secret of Allah.

³(A): And you will witness the oppression of Quraysh with your own eyes.

⁴In Faḍāʾil by Shādhān, the following additional phrases appear: "O ʿAlī, after me, in everything where you were victorious, you will be overcome and usurped. You will endure harm in the path of Allah and His Messenger, seeking only the reward of Allah, and it will not be lost before Him. May Allah reward you with good regarding Islam after me."

generosity and goodness, knowledge of judicial matters, closeness to the Prophet (p), understanding of divine rulings, resolving disputes, and trials in Islam.

‘Alī is elevated in every matter⁵. May Allah have mercy on ‘Alī and send blessings upon him.’ Then Ḥasan al-Baṣrī wept until his beard became soaked.”

Abān says: ”I asked him: ‘O Abū Sa‘īd⁶, do you send blessings upon anyone besides the Prophet (p) when mentioning them?’

He replied: ‘Whenever you remember the Muslims, send mercy upon them, and send blessings upon Muḥammad and the family of Muḥammad, for ‘Alī is the best of the family of Muḥammad.’

I asked: ‘O Abū Sa‘īd, is he superior to Ḥamzah, Ja‘far, Fāṭimah, Ḥasan, and Ḥusayn?’

He replied: ‘Yes, by Allah, he is superior to them. And who doubts that he is greater than them?’”

I asked: ”For what reason?” He said: ”Because the name of polytheism, disbelief, idol worship, and drinking alcohol was never associated with him. And ‘Alī is superior to them due to his precedence in Islam, his knowledge of the Book of Allah and the Sunnah of His Prophet (p). Moreover, the Prophet (p) said to Fāṭimah (p): ‘I have married you to the best of my ummah.’ If there had been anyone better than him in the ummah, he would have made an exception. Also, when the Prophet (p) established bonds of brotherhood among his companions, he made ‘Alī his brother. The Prophet (p) himself is the most superior, and the one he chose as his brother is also the most superior. Furthermore, on the day of Ghadīr Khumm, he appointed him and made his authority over the people obligatory, just as his own authority was obligatory, and he said: ‘Whoever I am his master, ‘Alī is his master.’ He also said to him: ‘You are to me as Hārūn was to Mūsā.’ This statement was never said to any of his family or anyone in his ummah except him. He has many noble precedents and virtues that no one among the people can match.”

Abān said: ”I asked Ḥasan al-Baṣrī: ‘Who is the most virtuous in this ummah after ‘Alī (p)?’”

He replied: ”His wife and his two sons.”

I asked: ”And after them?” He said: ”Then Ja‘far and Ḥamzah. The most virtuous people are the Companions of the Cloak (Aṣḥāb al-Kisā’), about whom the verse of purification (Āyat al-Taṭhīr) was revealed. In that (event of the cloak), the Prophet (p) gathered himself, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn together under one cloak and said: ‘These are my trusted ones and my family (‘itrah) from my household.’ Then Allah removed all impurities from them and purified them completely.” Umm Salamah said: ‘O Messenger of Allah, allow me to enter the cloak with you and them.’ He replied: ‘O Umm Salamah, you are a good woman, and your end will be good, but this verse was revealed only concerning me and them.’”

⁵(B): ‘Alī was knowledgeable in every discipline

⁶Abū Sa‘īd is the kunyah of Ḥasan al-Baṣrī.

3.8.4 Ḥasan al-Baṣrī and His Hypocrisy Explained

Abān says: "I said: 'By Allah! O Abū Saʿīd⁷, what you narrate about ʿAlī (p) contradicts what I have heard you say about him!' He replied: 'O my brother⁸, I do this to protect my life from these oppressive tyrants—may Allah curse them. O my brother, if it were not for this, they would strike me down with their sticks! But I say what you have heard, and they hear it from me and leave me alone. I conceal my intent from them and direct my words toward someone other than ʿAlī ibn Abī Ṭālib, and these oppressors assume that I am among their supporters. Allah, the Almighty, says: "Repel evil with that which is best", *ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ*, and this refers to taqiyyah (dissimulation).'"

Narrations by reference from Sulaym's book:

1. *Biḥār al-Anwār*, v. 40, p. 93.

Narrations by reference with reference to Sulaym:

1. *Al-Iḥtijāj* by al-Ṭabarsī, v. 1, p. 229.
2. *Faḍāʾil* by Shādhān ibn Jibraʾīl, p. 145.
3. *Nuzhat al-Kirām* by al-Rāzī, p. 556.
4. *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, v. 4, p. 396.

Narrations by reference from other than Sulaym:

1. *Manāqib* by Ibn Shahr Āshūb, as cited in *Biḥār al-Anwār*, v. 40, p. 68.

⁷"By Allah" is used here as an exclamation of astonishment.

⁸(C): O fool.

3.9 Ḥadīth 7: The Division of the Ummah into Seventy-Three Sects

The division of the ummah into seventy-three sects, The identification of the saved sect, The Imams of the saved sect, The seventy-three sects on the Day of Judgment, The religiously weak/oppressed, The people of Paradise, the people of Hell, and the companions of al-Aʿrāf, The believer, the disbeliever, and the weak/oppressed, The difference between faith and Islam, The duty of one ignorant of the truth, The people of reckoning and intercession, The supplication of *Amīr al-Muʾminīn (p)* for Sulaym ibn Qays

3.9.1 The Division of the Ummah into Seventy-Three Sects

Abān says: "Sulaym used to say: I heard ʿAlī ibn Abī Ṭalib (p) say:

'Soon, the ummah will divide into seventy-three sects, seventy-two of which will be in the Fire, and only one will be in Paradise. Among these seventy-three groups, thirteen will claim love for us, the Ahl al-Bayt, but only one of them will be in Paradise, while twelve will be in the Fire.'

3.9.2 The Identification of the Saved Sect

"The saved and rightly guided group, who long for Paradise, are those who are believers, submissive, in agreement with the truth, and guiding others toward it. They are those who have believed in me¹, submitted to my command, and obey me². They disassociate from my enemy, love me, and detest my enemy. They have knowledge of my right, my *imāmah*, and the obligation of obeying me based on the Book of Allah and the *Sunnah* of His Prophet. As a result, they do not turn away from their belief or fall into doubt because Allah has illuminated their hearts with the knowledge of our right³, made them understand our virtue, inspired them with guidance, and taken hold of their *nāṣiyah*⁴ leading them into our *shīʿah*.

Thus, their hearts are filled with certainty and tranquility, free from any doubt."

3.9.3 The Imams of the Saved Sect

"I and my successors after me, until the Day of Judgment, are rightly guided guides. We are those whom Allah has placed alongside Himself and His Prophet (p) in numerous verses of the Qur'an, purified us, made us infallible from sins, appointed us as witnesses over His creation, His proof on His earth, the treasurers of His knowledge, the sources of His wisdom, and the interpreters of His revelation. He has joined us with the Qur'an and the Qur'an with us, such that neither we will separate from it, nor it will separate from us, until we meet the Prophet (p) at the *ḥawḍ* of *Kawthar*."

3.9.4 The Seventy-Three Sects on the Day of Judgment

"Among the seventy-three sects, only that one group is saved from the Fire, from all trials, misguidance, and doubts, and they are truly the people of Paradise. They are seventy thousand⁵ who will enter Paradise without reckoning.

All of the seventy-two other groups have adopted false religions, supporting the religion of *Shayṭān*, taking their doctrines from Iblīs and his followers. They are the enemies of Allah, His Messenger, and the believers, and they will enter the Fire without reckoning. They are

¹(b): They have followed me.

²(B) and (D): They obey me and hold my *wilāyah*.

³(B) Because Allah has illuminated their hearts with the truth about us.

⁴"*Nāṣiyah*" refers to the forelock, symbolizing divine guidance leading them to the straight path.

⁵The number seventy thousand appears to signify a large multitude rather than a precise count.

disassociated from Allah and His Messenger⁶. They have forgotten Allah and His Messenger, committed *shirk* against Allah, disbelieved in Him, and worshiped others besides Him—yet they do not even realize it, thinking they are upon the right path.

On the Day of Judgment, they will say: 'By Allah, we were not polytheists.' They will swear to Him just as they swear to you, thinking they stand on a firm foundation. Know that they are indeed liars!⁷

3.9.5 The Religiously Weak and Oppressed

Sulaym says: "I asked: O *Amīr al-Mu'minīn*, what do you say about someone who remains neutral—neither following you nor being hostile toward you? He has not made enmity toward you his belief, nor does he show fanaticism. He does not hold your *wilāyah*, nor does he disassociate from your enemy. He says: 'I do not know,' and he speaks the truth."⁸

He replied: "These people are not among the seventy-three sects. The Prophet (p) referred to the seventy-three sects as those who turn away from the truth, raise a banner, make themselves known, and call others to their religion. One group among them follows the true religion of Allah, while seventy-two groups follow the religion of *Shayṭān*, accepting the authority of those whose words they uphold and disassociating from those who oppose them."

As for the one who believes in the oneness of Allah and has faith in the Prophet (p) but does not have knowledge of our *wilāyah* or the misguidance of our enemy, and harbors no enmity in his heart, nor has he declared anything lawful or unlawful by his own judgment—rather, he has accepted all that is undisputed among those who differ in the *ummah*, which Allah has commanded, and has refrained from what is undisputed among them, which Allah has commanded or forbidden—then such a person holds no enmity in his heart⁹, nor does he declare anything lawful or unlawful by his own authority. He does not know, and he entrusts the knowledge of what is unclear to Allah¹⁰, such a person is saved.

3.9.6 The People of Paradise, the People of Hell, and the Companions of A'raf

"This group is positioned between the believers and the polytheists, comprising the majority and the greater portion of people. They are the *Aṣḥāb al-Ḥisāb*, the weighed ones (*Mīzān*), and the *Aṣḥāb al-A'raf*. They are among the inhabitants of Hell, yet they will be interceded for by the prophets, angels, and believers. They will be removed from the Fire and are referred to as

⁶(D): 'They are disassociated from Allah and His Messenger, and Allah and His Messenger are also disassociated from them. They have cursed Allah and His Messenger and become polytheists.'

⁷The text in quotation marks paraphrases verse 6:23 from *Sūrat al-An'ām* and verse 58:18 from *Sūrat al-Mujādilah*.

⁸Meaning that when he says, 'I do not know and cannot distinguish the truth,' he is speaking the truth.

⁹(B): He has not wronged us.

¹⁰(B): Whenever he does not know, he says, 'I do not know,' and he entrusts the knowledge of what is unclear to Allah.

Jahannamiyyūn.”¹¹.

”As for the believers, they are saved and will enter Paradise without reckoning. As for the polytheists, they will enter the Fire without reckoning. Judgment is for those who possess these qualities, who are between the believers and the polytheists, and for those whose hearts have been inclined toward Islam¹² and are sinners¹³, as well as those who have mixed good deeds with bad deeds.

It is also for the *Mustadʿafīn*—those who neither have the ability to comprehend the concepts of disbelief and polytheism, nor can they engage in enmity, nor find a path to guidance that would make them believers with knowledge.

These are the *Aṣḥāb al-Aʿrāf*, concerning whom Allah has discretion: if He sends one of them into the Fire, it is due to his sins; and if He forgives him, it is by His mercy.”

3.9.7 The Believer, the Disbeliever, and the Weak

I asked: ”May Allah rectify your affairs, does a believing, knowledgeable caller to the truth (*dāʿī*)¹⁴ enter the Fire?” He said: ”No.”

I said: ”Will a person who does not know his Imam enter Heaven?” He said: ”No, unless Allah wills it.”

I said: ”Can a disbeliever or a polytheist enter Paradise?” He replied: ”None but a disbeliever enters the Fire, unless Allah wills otherwise.”

I asked: ”May Allah rectify your affairs, is everyone who meets Allah with faith in Him, recognition of his Imam, and obedience to him among the people of Paradise?” He replied: ”Yes, if he meets Allah as one of the believers about whom Allah, the Almighty, says: ’And those who

¹¹Regarding the *Jahannamiyyūn* (those who were in Hell), two narrations from *Bihār al-Anwār* are cited: In *Bihār*, Vol. 8, p. 355, *ḥadīth* 8, Imam *Ṣādiq* (p) narrates that the Prophet (p) said to *Amīr al-Muʾminīn* (p): ”When you enter Paradise and settle with your spouses in your dwellings, Allah will command Mālik (the guardian of Hell): ’Open the gates of Hell so My allies may see the honor I have granted them over their enemies.’ The gates of Hell will be opened, and you will look upon them. When the inhabitants of Hell smell the fragrance of Paradise, they will say: ’O Mālik, do you hope for the reduction of our punishment? We sense a breeze!’ Mālik will reply: ’Allah has commanded me to open the gates of Hell so the people of Paradise may look upon you.’ The people of Hell will raise their heads and call out: ’O so-and-so, were you not hungry, and did I not feed you? Were you not unclothed, and did I not clothe you? Were you not afraid, and did I not shelter you? Did I not keep your secrets?’ The people of Paradise will acknowledge: ’Yes.’ The people of Hell will plead: ’Then ask Allah to forgive us.’ The people of Paradise will pray for them, and they will be removed from Hell and brought into Paradise. However, they will be in a state of disgrace and will be called *Jahannamiyyūn*. They will then plead with the people of Paradise: ’You prayed to your Lord, and He saved us from His punishment. Now pray that He removes this name from us and grants us a place in Paradise.’ The people of Paradise will pray for them, and Allah will command a breeze to blow upon the people of Paradise, causing them to forget that name, and He will assign them a place in Paradise.” In *Bihār*, Vol. 8, p. 360, *ḥadīth* 29, Muḥammad bin Muslim narrates that he asked Imam *Ṣādiq* (p) about the *Jahannamiyyūn*. The Imam replied: ”Imam *Bāqir* (p) said: ’They will be removed from Hell and brought near a fountain close to the entrance of Paradise, known as *ʿAyn al-Ḥaywān* (The Spring of Life). Water from it will be sprinkled upon them, and they will grow like crops, their flesh, skin, and hair regenerating.’”

¹²The word *al-muʾallafah qulūbuhum* refers to those who are drawn toward Islam through various means.

¹³(B): They acknowledge their sins.

¹⁴The word ”*dāʿī*” likely means ”a caller to the truth.” In (B), it is written as ”one with piety.”

believe and do righteous deeds' *wa-alladhīna āmanū wa-ʿamilū al-ṣāliḥāt*¹⁵, '...those who believe and used to fear Allah' *alladhīna āmanū wa-kānū yattaqūn*¹⁶, and 'Those who believe and do not mix their faith with wrongdoing' *alladhīna āmanū wa-lam yalbīsū īmānahum bi-ẓulmin*¹⁷."

I asked: "What happens to those who meet Allah while bearing major sins?"

He replied: "They are under Allah's will; if He punishes them, it is due to their sins, and if He forgives them, it is by His mercy."

I asked: "Even if he is a believer, will Allah admit him into the Fire?" He replied: "Yes, because of his sins! For he is not among the believers whom Allah has intended when He says: 'He is the protector of the believers,' because those whom Allah has intended in this verse—'There is no fear upon them, nor shall they grieve'—are those who practice piety, perform righteous deeds, and do not mix their faith with wrongdoing."

3.9.8 The Difference Between Faith and Islam

¹⁸ I asked: "O *Amīr al-Muʾminīn*, what is faith (*īmān*) and what is Islam (*islām*)?" He replied: "Faith is the affirmation of knowledge, and Islam is what you have affirmed—submission and obedience to them."¹⁹

I asked: "Is faith (*īmān*) the affirmation that follows knowledge of it?" He replied: "Whoever Allah grants knowledge of Himself, His Prophet, and His Imam, and he affirms obedience to them, is a believer." I asked: "Is knowledge from Allah and affirmation from the servant?" He replied: "Knowledge is from Allah—it is His invitation, the completion of His proof, His favor, and His blessing. And affirmation is from the servant—his acceptance is a favor from Allah upon whomever He wills. Knowledge is Allah's work within the heart, and affirmation is the response of the heart to Allah, safeguarded by Him and encompassed in His mercy."

3.9.9 The Duty of One Ignorant of the Truth

"Thus, whoever Allah has not granted knowledge (*maʿrifah*), there is no proof against him, and his duty is to remain neutral and refrain from what he does not know. Allah will not punish him for his ignorance; rather, He will reward him for his obedience and punish him for his disobedience. Can an ignorant person obey and disobey, yet be unable to attain knowledge and remain ignorant? This is impossible! None of these occur except by Allah's decree and determination, His knowledge, and His Book—but without compulsion. For if they were compelled, they would be excused and would not deserve either reward or gratitude."²⁰

¹⁵ *Sūrat al-Baqarah*, v. 82.

¹⁶ *Sūrat Yūnus*, v. 63.

¹⁷ *Sūrat al-Anʿām*, v. 82.

¹⁸ This section contains very precise discussions about faith (*īmān*) and submission (*islām*), which require interpretation.

¹⁹ The meaning of 'them' in the following statement is clarified as referring to the Prophet (p) and the Imams (p).

²⁰ That is, if people were coerced into sin, they would be excused, and if they were compelled to do good, they would not deserve reward or gratitude.

"Whoever is ignorant may entrust to us what is unclear to him. Whoever thanks Allah for His blessings, seeks forgiveness from Him for his sins, loves the obedient ones and praises them for their obedience, and detests the sinners and condemns them²¹, this is sufficient for him—provided that he entrusts the knowledge of these matters to us."

In the beginning of manuscript (C), this same *ḥadīth* is recorded with additional content at the end. Below is the concluding part of the *ḥadīth*, which includes these additions:

3.9.10 The People of Reckoning and Intercession

... "Some among them are those whom Allah forgives and admits into Paradise due to their affirmation (*iqrār*) and belief in His oneness. Others will be punished in the Fire, but then the angels, prophets, and believers will intercede for them. They will then be removed from the Fire and entered into Paradise, where they will be called *Jahannamiyyūn*²².

These are the people of *iqrār* (affirmation), and the weighing of deeds (*mīzān*) and accounting (*ḥisāb*) apply only to them. For the allies of Allah—those who have knowledge of Allah, His Messenger, His proofs on earth, and His witnesses over His creation—those who affirm their right and obey them will enter Paradise without reckoning.

Their opponents—those who have been warned but refuse to accept the truth and persist in enmity—are the enemies of Allah and will enter the Fire without reckoning.

However, those who fall between these two groups are the majority of people, the ones subject to the *mīzān*, *ḥisāb*, and *shafāʿah* (intercession)."

3.9.11 The Supplication of *Amīr al-Muʾminīn* (p) for Sulaym bin Qays

Sulaym says: "I said to *Amīr al-Muʾminīn* (p): 'You have untied my confusion, made things clear for me, and healed my heart. Pray to Allah to make me among your allies in this world and the Hereafter.' He replied: 'O Allah, make him among them.'"

Then the Imam (p) turned to me and said: "Shall I teach you something I heard from the Prophet (p), which he taught to Salmān, Abū Dharr, and Miqdād?" I said: "Yes, O *Amīr al-Muʾminīn*." He said: "Every morning and evening, say ten times:

Allāhumma ibʿathnī ʿalā al-īmāni bika wa-al-taṣḍīqi bi-Muḥammadin rasūlika wa-al-wilāyati li-ʿAliyyi bni Abī Ṭālibin wa-al-iʿtimāmi bi-al-aʿimmati min āli Muḥammadin fa-innī qad raḍītu bi-dhālika yā Rabb.

Meaning: 'O Allah, resurrect me with faith in You, belief in Muḥammad, Your Messenger, the *wilāyah* of ʿAlī ibn Abī Ṭālib, and following the Imams from the family of Muḥammad. O my Lord, I am pleased with this belief.'"

I said: "O *Amīr al-Muʾminīn* (p), Salmān, Abū Dharr, and Miqdād narrated this supplication to me, and since I heard it from them, I have never abandoned it." He said: "Do not abandon it as long as you live."

²¹(B): And prevents them from sinning.

²²The explanation of *Jahannamiyyūn* was previously given in footnote 11

Narration by reference from Sulaym's Book:

1. *Bihār al-Anwār*, Vol. 28, p. 14.
2. *Bihār al-Anwār*, Vol. 68, p. 287.
3. *Al-Durar al-Najafiyah* (by *Baḥrānī*), p. 84.

Narration by reference with Reference to Sulaym:

1. *Baṣāʾir al-Darajāt*, p. 83, ḥ. 6.
2. *Ikmāl al-Dīn*, Vol. 1, p. 240, ḥ. 63.
3. *Al-Kāfī*, Vol. 1, p. 191, ḥ. 5.

3.10 Hadith 8: The Meaning of Islam and Faith

The Meaning of Islam and Faith

The pillars of faith: certainty, patience, justice, and *jihād*. The lowest degree of faith, disbelief, and misguidance; the twelve Imams (p) are divine proofs.

3.10.1 The Meaning of Islam and Faith

¹Abān ibn Abī ʿAyyāsh narrates from Sulaym ibn Qays who said: I heard from ʿAlī ibn Abī Ṭālib (p) that a man asked him about faith and said: "O *Amīr al-Muʾminīn*, inform me about faith so that I do not ask anyone other than you, or after you, about this."

Amīr al-Muʾminīn (p) said: "A man came to the Prophet (pbuh&hf) and asked him the same question you asked me, and he said the same thing you said. The Prophet (pbuh&hf) talked to that man and said to him: 'Sit down.' The man said: 'I believed.'"

Then ʿAlī turned to that man and said: "Do you know that Gabriel came to the Prophet (pbuh&hf) in human form and said: 'What is Islam?' He said: '(Testifying that there is no god but Allah and that Muḥammad is the Messenger of Allah, performing prayers, giving *zakāt*, pilgrimage (*ḥajj*) to the House of Allah, fasting in the month of Ramadan, and *ghuṣl* of *janābah*).'

He said: 'What is faith?' He said: 'Believing in Allah, His angels, His books, His prophets, life after death, and all destinies—its good and its evil, its sweet and its bitter—²'

When the man stood up, the Prophet (pbuh&hf) said: 'This was Gabriel; he came to instruct you in your religion.'

And so it was that whenever the Prophet (pbuh&hf) would tell him something, he would say: 'You are right.' He asked: 'When is the Day of Judgment?' He said: 'The one being questioned is not more knowledgeable than the one asking (about this matter).' He said: 'You are right.'"

3.10.2 The Pillars of Faith

Abstract

After *Amīr al-Muʾminīn* (p) finished saying Gabriel's words ("You have spoken the truth"), he said:

"Know that faith is built on four pillars: certainty, patience, justice, and *jihād*.

Certainty

Certainty is based on four branches: enthusiasm, fear, asceticism, and expectation³.

Whoever longs for Heaven forgets lust, and whoever fears the Fire avoids forbidden things, and whoever is ascetic and indifferent to the world, calamities will be easy for him⁴, and whoever is waiting for death rushes toward acts of goodness."

Patience

Patience is based on four branches: insight in understanding and comprehension⁵, interpretation and explanation of wisdom, recognition of lessons⁶, and the traditions of the ancients.

Whoever possesses insight in understanding and comprehension seeks and explains wisdom. And whoever explains wisdom recognizes lessons from the past. Whoever recognizes lessons

¹In this *ḥadīth*, there are subtle points about faith and Islam that need interpretation and explanation. In cases where the concepts are complex, refer to *Bihār al-Anwār*, Vol. 68, p. 356.

²(Believing in *muqaddarāt*) means: Knowing everything is from Allah.

³Each branch is explained in the following sentences.

⁴(b): He finds hardships easy to endure.

⁵(B): Opinion with proof.

⁶(D): Taking advice from lessons from the past.

from the past interprets and explains wisdom, and whoever interprets wisdom sees the lessons. And whoever sees the lessons is as if he was with the predecessors.

Justice

Justice is based on four branches: the complexities of understanding, the covering of knowledge, the blossoming of wisdom, and the garden of forbearance. Whoever understands interprets the phrases of knowledge. And whoever possesses knowledge, the laws of wisdom are presented to him. Whoever exercises forbearance does not act in excess in his affairs, and through it, he lives a life praised by the people.

Jihād

Jihād is based on four branches: commanding the good, forbidding the evil, speaking the truth in all places, and anger for the sake of Allah, which includes hatred and enmity toward the transgressors.

Whoever commands the good strengthens the back of the believer, and whoever forbids evil rubs the nose of the transgressor⁷ in the dirt. And whoever speaks truthfully in all places has fulfilled his duty; and whoever has enmity toward the transgressors and is angry for the sake of Allah, Allah will be angry for his sake⁸.

And this is faith, its foundations, and its branches.

3.10.3 The Lowest Degree of Faith, Disbelief, and Misguidance

That man said⁹: "O *Amīr al-Muʾminīn*, what is the least by which a person becomes a believer, the least by which he becomes a disbeliever, and the least by which he goes astray?"

Amīr al-Muʾminīn said: "You have asked; now listen to the answer:

The least by which a person becomes a believer is for Allah to make Himself known to him, and for him to acknowledge Allah's Lordship and Oneness; and for Allah to make His Prophet known to him, and for him to acknowledge the prophethood and conveyance of his message; and for Allah to make His Proof (*ḥujjah*) on earth and witness over His creation known to him, and for him to acknowledge obedience to him¹⁰.

The man asked: 'O *Amīr al-Muʾminīn*, even if he is ignorant of everything other than what you have explained?' He replied: 'Yes; however, when he is commanded, he must obey, and when he is prohibited, he must refrain.'

The least by which a person becomes a disbeliever is¹¹ to accept something as the religion, thinking that Allah has commanded him to do it—while it is something Allah has forbidden—

⁷(B): The hypocrites.

⁸(D): Whoever has enmity toward the transgressors will be angry for Allah, and whoever is angry for Allah, Allah will be angry for him.

⁹In the books *Al-Kāfī* and *Maʿānī al-Akḥbār*, Sulaym says: "I asked."

¹⁰This phrase in the book *Al-Kāfī* is as follows: '...Allah, the Blessed and Exalted, makes Himself known to him, and he acknowledges obedience to Him. He makes His Prophet known to him, and he acknowledges obedience to him. He makes His Imam and Proof on earth, the witness over His creation, known to him, and he acknowledges obedience to him.'

¹¹This phrase in the book *Al-Kāfī* is as follows: 'The least by which a servant becomes a disbeliever is that someone assumes something Allah has forbidden to be something He has commanded, and makes it his religion, basing his friendship upon it, thinking that he is worshipping the Allah who commanded it, while in reality, he is worshipping *Shayṭān*.'

then to make it his religion, showing love and enmity based on it, and believing that he is worshipping the Allah who has commanded him.

The least by which a person goes astray is to fail to recognize Allah's Proof (*ḥujjah*) on earth and His witness over His creation—the one whom He has commanded to be obeyed and whose *wilāyah* He has made obligatory.

3.10.4 The Twelve Imams: Divine Proofs

The man said: "O *Amīr al-Mu'minīn*, name them for me." The Imam said: "Those whom Allah associated with Himself and His Prophet¹² and said: *أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ*¹³ which means: 'Obey Allah, the Prophet, and those in authority among you (*ulī al-amr*).'"

The man said: "Clarify it further for me." The Imam said: "They are those whom the Prophet (pbuh&hf) referred to in his final sermon, on the day he passed away, saying: 'I leave behind two weighty things (*thaqalayn*) among you; as long as you hold fast to them, you will never go astray: the Book of Allah and my progeny (*Ahl al-Bayt*). The All-Subtle, All-Aware Allah has made a covenant with me that these two shall never separate until they meet me at the pound of *Kawthar* like these two'—and the Prophet (pbuh&hf) pointed to his two forefingers—'and I do not say like these two'—pointing to his forefinger and middle finger—for one of them is ahead of the other.¹⁴ So hold fast to these two, and you will not go astray. Do not go ahead of them, for you will perish; do not fall behind them, for you will be scattered¹⁵. And do not presume to teach them, for they are more knowledgeable than you.'"

The man said: "O *Amīr al-Mu'minīn*, name him for me." The Imam said: "The one whom the Prophet (pbuh&hf) appointed at Ghadīr Khum and informed them that he has more authority over them than they have over themselves, and then instructed them to inform the absent ones about it." The man asked: "O *Amīr al-Mu'minīn*, is that you?" He replied: "I am the first and best of them. After me, my son Ḥasan has more authority over the believers than themselves. After him, my son Ḥusayn has more authority over the believers than themselves. And then the successors of the Prophet (pbuh&hf) will follow, one after another, until they meet him at the pound of *Kawthar*."

That man went to ʿAlī and kissed his head and then said: "You clarified things for me, solved my problem, and removed every doubt that was in my heart¹⁶."

¹²(D): Those whose obedience Allah has equated with obedience to Himself and His Prophet.

¹³*Sūrat al-Nisā*², v. 59.

¹⁴That is, the Prophet (pbuh&hf) placed the two forefingers from both hands side by side, indicating that the Qur'an and the *ʿitrah* (his progeny) are equal and inseparable from one another. Then, he pointed to the forefinger and middle finger of one hand, signifying that the relationship between the *Ahl al-Bayt* and the Qur'an is not like these two, where one is longer or precedes the other.

¹⁵(B): That you turn away from the religion.

¹⁶(D): Every doubt that was in my heart.

Narrations from Sulaym's Book:

1. *Bihār al-Anwār*, Vol. 68, p. 288, and Vol. 69, p. 16.

Narrations with reference to Sulaym:

1. *Ma^cānī al-Akhbār*, p. 374, ḥ. 45.
2. *Al-Kāfī*, Vol. 2, p. 414.

Narrations by a reference other than Sulaym:

1. *Nahj al-Balāghah*, Vol. 2, p. 50.
2. *Tuḥaf al-^cUqūl*, p. 110.
3. *Khiṣāl al-Ṣadūq*, Chapter 4, ḥ. 74.
4. *Al-Ghārāt al-Thaqafī*, p. 142.

3.11 Hadith 9: Description of Islam in Relation to Religious People

Description of Islam in Relation to Religious People, Characteristics and Fruits of Islam, Results of Faith

3.11.1 Description of Islam in Relation to Religious People

Abān ibn Abī ʿAyyāsh narrates from Sulaym that a man came to *Amīr al-Muʿminīn* (p) and asked about Islam¹. *Amīr al-Muʿminīn* said:

”Allah, the Blessed and Exalted, established and legislated Islam, made its laws easy for those who enter it, and strengthened its foundations against those who oppose it.”

Allah made Islam an honor for the one who loves it, peace and safety for the one who enters it, a guide for the one who follows it, an adornment for the one who beautifies himself with it, a treasure for the one who adopts it as his religion, a stronghold for the one who clings to it, a rope for the one who grasps it, a firm proof for the one who learns it, a light for the one who makes it his source of illumination, a witness for the one who uses it in disputes with adversaries, a cause of triumph for the one who uses it in judgment, knowledge for the one who holds it in his heart, a narration for the one who transmits it, a ruling for the one who judges by it, a source of forbearance for the one who experiences and tests it, and a cure and wisdom for the one who ponders and thinks. It is understanding for the one who seeks insight, certainty for the one who thinks, vision for the one who strives toward it, a sign for the one who makes it his emblem, and a source of admonition for the one who seeks to take advice.

Allah has made Islam a salvation for the one who speaks the truth, a companion for the one who seeks to reform, closeness for the one who approaches, reliance for the one who places his trust, hope² for the one who entrusts his affairs (to Allah), a precedent for the one who acts with kindness, goodness for the one who takes the lead, a shield for the one who is patient, a garment for the one who practices piety, a refuge and support for the one who is guided, a sanctuary³ for the one who seeks safety, assurance for the one who submits, happiness for the truthful, admonition for the pious, and salvation for the successful.

3.11.2 The Characteristics and Fruits of Islam

This is the truth, whose path is guidance, its attribute is goodness, and its noble result is glory and servitude⁴.

Its path is clear, its beacon is illuminating, its lamp is full of light, its end is lofty, and its field is small yet encompasses the racing riders. Its competition is remarkable, its punishment is painful, and its blessing is ancient. Its preparation is ancient, and its riders are noble⁵.

Faith is its path, righteous deeds are the place of its light, jurisprudence and understanding are its lamps, death is its end, the world is its field, the resurrection is its ride, Heaven is its competition, the Fire is its punishment, piety is its preparation, and the righteous are its riders.

¹In this *ḥadīth*, there are detailed points about Islam that need interpretation. Therefore, the heaviness of the words in the translation is due to the complexity of the subject. Regarding the explanation of this *ḥadīth*, refer to *Bihār al-Anwār*, Vol. 68, pp. 352–365.

²(B): Comfort and convenience.

³(B) and (D): Vein and cover.

⁴(B): Seriousness.

⁵Here, the Imam has metaphorically likened Islam to a race in a field and then explained the analogy.

3.11.3 The Results of Faith

With faith, righteous deeds are signified, and with righteous deeds, jurisprudence and understanding are enriched; with jurisprudence and understanding, the fear of death arises, and with death, the world comes to an end. Through the world, one transitions to the Hereafter, and through the Hereafter, Heaven will be near. Heaven is the regret of the inhabitants of the Fire, and the Fire is an admonition for the God-conscious. And piety is the essence of faith.

And this is Islam!

Narrated by References Other than Sulaym:

1. *Al-Kāfī*, Vol. 2, p. 49.
2. *Nahj al-Balāghah*, Sermon 104.
3. *Tuḥaf al-ʿUqūl*, p. 109.
4. *Amālī al-Shaykh al-Mufīd*, p. 62, *Majlis* 33.
5. *Amālī al-Shaykh al-Ṭūsī*, Vol. 1, p. 35.

3.12 Hadith 10: The Reason for the Disagreement Between Shīʿa Narrations and Those of the Opponents

1. The reason for the lack of agreement between Shīʿa narrations and those of the opponents: Sulaym's question regarding the differences in *ḥadīths*; fabricating lies against the Prophet (pbuh&hf); the four types of *ḥadīth* narrators; the Prophet's (pbuh&hf) speech being like the Qur'ān, encompassing general and specific, etc.; the relationship of *Amīr al-Mu'minīn* (p) with the Prophet (pbuh&hf) in knowledge; the eleven Imams as partners of Amīr al-Mu'minīn (p); and the names of the twelve Imams (p).
2. The confirmation of Sulaym in narrating this *ḥadīth* by the Imams (p): The confirmation by Imam Ḥasan and Imam Ḥusayn (p); the confirmation by Imam Zayn al-ʿĀbidīn and Imam Bāqir (p) during Sulaym's lifetime; the confirmation by Imam Zayn al-ʿĀbidīn (p) after Sulaym's passing; the confirmation by Imam Bāqir (p) after Sulaym's passing; the confirmation by Imam Ṣādiq (p).
3. The betrayals of the *ummah* (nation) against the Ahl al-Bayt (p): The Saqīfa for Abu Bakr and ʿUmar; the *Shūrā* (Council) for ʿUthmān; the battles of Jamal, Ṣiffīn, and Nahrawān; the breaking of the allegiance with Imam Ḥasan and Imam Ḥusayn (p); the oppression of the Shīʿa during the time of Ziyād, Ibn Ziyād, and Ḥajjāj.
4. A history of the fabrication and distortion of *ḥadīths*: An overview of the fabrication of *ḥadīths*; examples of fabricated *ḥadīths*; and an explanation of how *ḥadīths* were fabricated and distorted.

The Reason for the Lack of Agreement Between Shī'cā Narrations and Those of the Opponents

3.12.1 Sulaym's Question Regarding the Differences in *Ḥadīths*

Abān narrates from Sulaym that he said: I said to ʿAlī (p)¹: O Commander of the Faithful, I have heard certain matters regarding the interpretation of the Qur'ān and narrations from the Prophet (pbuh&hf) from Salmān, al-Miqdād, and Abū Dharr². Then I heard from you confirmation of what I had heard from them. However, I observed that among the people there are many interpretations of the Qur'ān and narrations attributed to the Prophet (pbuh&hf) that contradict what I have heard from you, and you consider them false³. Do you say that the people deliberately attribute lies to the Prophet (pbuh&hf) and interpret the Qur'ān according to their own opinions?

3.12.2 Fabricating Lies Against the Prophet (pbuh&hf)

Sulaym says: He turned to me and said: O Sulaym, you have asked, so now understand the answer⁴. Indeed, what is in the hands of the people includes truth and falsehood, honesty (*ṣidq*) and lies (*kizb*), the abrogating (*nāsikh*) and the abrogated (*mansūkh*), the specific and the general, the definitive (*muḥkam*) and the allegorical (*mutashābih*), and that which is preserved and that which is an illusion⁵.

During the lifetime of the Prophet (pbuh&hf), lies were attributed to him to such an extent that he stood before the people and said in his sermon: “O people, many lies have been attributed to me.⁶ Whoever deliberately attributes falsehoods to me should prepare his place in the Fire.”

After the Prophet (pbuh&hf) passed away, lies continued to be attributed to him⁷. May the mercy of God be upon the Prophet of mercy, and His blessings upon his Ahl al-Bayt.

3.12.3 The Four Types of *Ḥadīth* Narrators

Four types of individuals bring forth narrations to you, and there is no fifth:

¹From the narration of the *Kitāb al-Iḥtijāj*, vol. 1, p. 392, it appears that *Amīr al-Muʾminīn* (p) was giving a sermon, and Sulaym raised this question during the sermon.

²In *al-Kāfī* and *al-Khiṣāl*, after this phrase, it is as follows: “other than what is in the hands of people.”

³In *al-Kāfī* and *al-Khiṣāl*, it is as follows: “You disagree with people in those matters, and you believe that all of them are invalid.”

⁴(b) and (d): Hear.

⁵“Illusion” (*wahm*) refers to what a person believes he has accurately preserved, while in reality, he is mistaken. This point is also explained in the text of the narration itself.

⁶The word *kadhḥābah* can have three possible meanings: falsehood, statements that are falsely constructed, or those who frequently fabricate *ḥadīths*. For further details, refer to the annotations of *Uṣūl al-Kāfī* authored by Mīr Dāmād, p. 146.

⁷In the book *Mukhtaṣar Ithbāt al-Rajʿah*, the statement is as follows: “After the Prophet (pbuh&hf), more lies were attributed to him than during his own lifetime.”

A hypocrite who outwardly displays faith and pretends to follow Islam⁸, and has no fear and no hesitation in deliberately attributing lies to the Prophet (pbuh&hf).

If the Muslims were to know that he is a hypocrite and a liar, they would neither accept from him nor believe him⁹. However, they say to themselves: “He is a companion of the Prophet; he has seen the Prophet and heard from him. He does not lie, nor does he consider lying about the Prophet permissible.”¹⁰

God has informed about the hypocrites and described them¹¹; and He said: وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ وَأَنْجَسُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ¹², “When you see them, their bodies will impress you; and when they speak, you listen to their words.”

These individuals remained after the Prophet (pbuh&hf) and, through their falsehood, lies, hypocrisy, and slander, they brought themselves closer to the imams of misguidance and the callers to the Fire. They positioned them in places of power, placing them over the shoulders of the people and using them for their worldly benefit¹³. The people remained under the rule of the kings of the world, except for those whom God protects¹⁴. This describes the first of the four groups of *ḥadīth* narrators.

These same people remained after the Prophet (pbuh&hf) and, through falsehood, lies, hypocrisy, and slander, brought themselves closer to the imams of misguidance and the inviters to the Fire. They also put them in charge of affairs, imposed them upon the necks of the people, and used the world through them¹⁵. People are with the kings of this world, except those whom God protects¹⁶. This is the first of the four groups of *ḥadīth* narrators.

The second type of individual is someone who has heard a statement from the Prophet (pbuh&hf) but has not preserved it exactly as it was spoken. Instead, he has mixed it with his own imagination or ideas, though he does not deliberately lie. He has the narration in his possession, and he narrates it and acts upon it, saying: “I heard this from the Prophet (pbuh&hf).”

If the Muslims were to know that he had added his own imagination or speculation to the narration, they would not accept it from him. And if he himself knew that his own thoughts had influenced the narration, he would set it aside.

The third type is someone who has heard something from the Prophet (pbuh&hf) where the Prophet commanded something, but later forbade it, and the person is unaware of the later prohibition. Alternatively, he may have heard the Prophet forbidding something, but later he

⁸(b): He preserves himself with Islam.

⁹In the book *al-Mustarshad*, the wording is as follows: “They do not narrate a *ḥadīth* from him.”

¹⁰In *al-Kāfi* and *al-Khiṣāl*, it is further added: “For this reason, people accept narrations from him, while being unaware of his true nature.”

¹¹In *Tuḥaf al-ʿUqūl*, the phrase is: “He has described them in the best and most precise manner.”

¹²Sūrah al-Munāfiqūn, v. 4.

¹³The phrase (أَكَلُوا بِهِم الدُّنْيَا) means: “They consumed the world through them,” which has been translated as above.

¹⁴In the book *Tuḥaf al-ʿUqūl*, it is stated: “And you know that the people, along with the kings, are followers of the world, and that is the goal they pursue, except for those whom God preserves.”

¹⁵The sentence (أَكَلُوا بِهِم الدُّنْيَا) means “they ate the world through them,” which is translated as above.

¹⁶In the book *Tuḥaf al-ʿUqūl*, the phrase is as follows: “And you know that the people are the subjects of the world along with the kings, and that is the goal they pursue, except for those whom God protects.”

commanded it, and the person is unaware of the later command. This person has preserved the abrogated (*mansūkh*) narration but not the abrogating (*nāsikh*) one.

If the individual knew that the narration was abrogated, he would set it aside. Similarly, if the Muslims knew that a narration they heard was abrogated, they would disregard it.

The fourth type is someone who does not deliberately lie about God and His Messenger (pbuh&hf), because he abhors lying and fears God. He respects the Prophet (pbuh&hf) and does not allow his imagination to interfere.

Instead, he preserves and narrates exactly what he has heard, without adding or omitting anything. He has preserved both the abrogating and the abrogated narrations, acts according to the abrogating ones, and sets aside the abrogated ones.

3.12.4 The Prophet's (pbuh&hf) Speech Being Like the Qur'ān, Encompassing General and Specific

The commands and prohibitions of the Prophet (pbuh&hf)¹⁷ are like the Qur'ān in that they have abrogating and abrogated (*nāsikh* and *mansūkh*), specific and general (*khāṣṣ* and *ʿāmm*), and clear and ambiguous (*muḥkam* and *mutashābih*) elements. Sometimes, a statement from the Prophet (pbuh&hf) would have two possible meanings: a specific one and a general one¹⁸, similar to the Qur'ān. These were heard by those who did not understand the intended meaning of God and the Prophet (pbuh&hf).

It was not the case¹⁹ that all of the companions of the Prophet (pbuh&hf) who asked him questions fully understood the answers. Among them, there were individuals who would ask questions but did not seek further explanation or clarification from the Prophet (pbuh&hf). In fact, some of them preferred that a newcomer or a bedouin come and ask the Prophet (pbuh&hf) so that they could hear the response from him.

¹⁷These phrases in *Mukhtaṣar Ithbāt al-Rajʿah* are a continuation of the description of the fourth type of ḥadīth narrators and are as follows: He knows that the command of the Prophet (pbuh&hf) is like the command in the Qur'ān, and that, like the Qur'ān, it includes abrogating and abrogated (*nāsikh* and *mansūkh*), general and specific (*ʿāmm* and *khāṣṣ*), and clear and ambiguous (*muḥkam* and *mutashābih*) elements. Sometimes the Prophet (pbuh&hf) would speak in a way that had two meanings: a general statement and a specific one, similar to the Qur'ān. God, the Exalted, says in His Book: مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ، وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا، “Whatever the Messenger has given you, take it; and what he has forbidden you, refrain from it.” Those who lacked knowledge and did not understand the intent of God and His Messenger became confused regarding the issue.

¹⁸It seems that the intended meaning here is that some of the statements of the Prophet had an apparent meaning, but upon closer examination, a deeper, more refined interpretation could be drawn. The apparent meaning was for the general public, while the precise or nuanced meaning was for the special people.

¹⁹The phrase in *Mukhtaṣar Ithbāt al-Rajʿah* is as follows: “It was not the case that all of the companions of the Prophet (pbuh&hf) would ask him questions, nor that everyone who asked would understand the answer, nor that everyone who understood would retain it. Among them were those who had never asked the Prophet (pbuh&hf) anything, and they preferred that a bedouin, a newcomer, or even someone from outside (e.g., a person from the People of the Book) would come and ask the Prophet, so that they could listen to the response.”

3.12.5 The Relationship of *Amīr al-Muʾminīn (p)* with the Prophet (pbuh&hf) in Knowledge

I used to visit the Prophet (pbuh&hf) once during the day and once at night, and he would spend private time with me. Wherever he went, I would go with him²⁰. The companions of the Prophet also knew that he did this with no one else but me.

This arrangement sometimes took place at my house²¹, where the Prophet (pbuh&hf) would visit me. Whenever I entered one of his homes, he would spend private time with me, instructing his wives to rise and leave, so that no one remained with us except for me and him. However, when he came to my house for private time, neither Fāṭima nor either of my two sons (Ḥasan and Ḥusayn) would leave us.

The arrangement was such that whenever I had a question, he would answer it for me. When I fell silent or my questions were finished, he himself would begin speaking. No verse from the Qurʾān was revealed to him except that he would recite it to me, and I would recite it back to him²². He would dictate it to me, and I would write it all down in my own handwriting. He then prayed to God to grant me understanding of it and to preserve it in my memory²³.

Since the day I memorized a verse from the Book of God and the Prophet (pbuh&hf) taught me its interpretation, I have never forgotten it; he dictated it to me, and I wrote it down, and I have preserved it ever since.

He never omitted anything related to what is lawful and unlawful, commands and prohibitions, or obedience and disobedience, whether it concerned matters of the present or those that would occur until the Day of Judgment. He taught me everything, and I preserved it, not forgetting a single word. Then he placed his hand on my chest and prayed to God to fill my heart with knowledge, understanding, jurisprudence (*fiqh*), wisdom, and light. He asked that I be given knowledge in such a way that ignorance would never approach me and that I would preserve it in such a manner that forgetfulness would never afflict me.

One day I said to the Prophet (pbuh&hf): “O Messenger of God, since the day you made that prayer for me, I have not forgotten anything of what you have taught me. So why do you continue to dictate to me and command me to write it down? Do you fear forgetfulness from me?” He replied²⁴:

“My brother, I do not fear forgetfulness or ignorance for you. God has informed me that

²⁰(d): Whatever I asked, he would provide me with an answer.

²¹The phrase in *al-Kāfī* is: “Most often, this arrangement took place at my house.”

²²The word (أقرأنيها) means I recited it and he listened, affirming the correctness of my learning.

²³The phrases in *Baṣāʾir al-Darajāt* and *Tuḥaf al-ʿUqūl* are as follows: “No verse was revealed to him regarding the night or the day, the sky and the earth, this world and the hereafter, heaven and hell, plain and mountain, light and darkness, except that he made me recite it and dictated it to me. I wrote it down with my own hand, and he taught me its *taʾwīl* (interpretation), explanation, clear and ambiguous aspects, its specific and general meanings, and how, when, and for whom it was revealed, all the way until the Day of Judgment.”

²⁴The phrases in *Mukhtaṣar Ithbāt al-Rajʿah* are as follows: “My brother, I do not fear forgetfulness or ignorance for you, but I like to pray for you. God has informed me about you and your partners, that He will protect them. Those whose obedience is paired with the obedience of God and His Messenger, regarding whom He has said: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ (O you who have believed, obey Allah and obey the Messenger...)”

my prayer for you and for your partners, who will come after you, has been accepted.”

3.12.6 The Eleven Imams as Partners of Amīr al-Muʾminīn (p)

I said: O Prophet of God, who are my partners? He replied: They are the ones whom God has associated with Himself and with me, and regarding whom He has said: *يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ*²⁵*أَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ*, “O you who have believed, obey God and obey the Messenger and those in authority (*ulū al-amr*) among you”; and if you fear a dispute in anything, refer it to God and His Messenger and those in authority among you.

I asked: O Prophet of God, who are they? He replied: They are the successors, until they come to me at my Pond of Kawthar. All of them are guides and are guided. The plots of those who scheme against them and the humiliation of those who wish to disgrace them will not harm them. They are with the Qurʾān, and the Qurʾān is with them. They will never separate from the Qurʾān, nor will the Qurʾān separate from them. God aids my nation through them, and because of them, rain will fall upon my nation, and through their answered prayers, calamities will be averted from them²⁶.

3.12.7 The Names of the Twelve Imams (p)

I asked: O Messenger of God, name them for me. He replied: This son of mine—and he placed his hand on the head of Imam Ḥasan (p)—then this son of mine—and he placed his hand on the head of Imam Ḥusayn (p)—then the son of this son of mine—and again he placed his hand on the head of Imam Ḥusayn (p)—then his son, who is named after me; his name is Muḥammad. He is the one who will unlock my knowledge and is the treasurer of God’s revelation. My brother, this ʿAlī²⁷ will be born during your lifetime. Send my greetings to him. Then he turned to Imam Ḥusayn (p) and said: Muḥammad ibn ʿAlī will be born during your lifetime. Send my greetings to him. My brother, the rest of the twelve Imams will be from your descendants.

I asked: O Messenger of God, name them for me. The Prophet (pbuh&hf) named each one individually for me²⁸. O brother of Banū Hilāl²⁹, by God, among them is the Mahdī of this

²⁵Sūrah al-Nisā³, v. 59.

²⁶The phrase in *Mukhtaṣar Ithbāt al-Rajʿah* is: “Because of them, calamities are averted, and prayers are answered.”

²⁷That is, Imam Zayn al-ʿĀbidīn, ʿAlī ibn al-Ḥusayn (p).

²⁸In the book *Mukhtaṣar Ithbāt al-Rajʿah* and in some versions of *Iʿtiqādāt al-Ṣadūq*, the names of the Imams (p) are mentioned here. The phrase in *Iʿtiqādāt al-Ṣadūq* is as follows: “I asked: O Messenger of God, name them for me. He replied: You, O ʿAlī, then this son of mine—and he placed his hand on the head of Imam Ḥasan (p)—then this son of mine—and he placed his hand on the head of Imam Ḥusayn (p)—then the one with the same name as you, my brother, who is the Master of Worshipers (*Sayyid al-Sājidīn*). Then his son, named after me, Muḥammad, the one who will unlock my knowledge and is the treasurer of God’s revelation. Soon ʿAlī will be born during your lifetime, O brother, so send my greetings to him. And soon, O Ḥusayn, Muḥammad will be born during your lifetime; send my greetings to him. Then Jaʿfar, after him Mūsā ibn Jaʿfar, then ʿAlī ibn Mūsā, then Muḥammad ibn ʿAlī, then ʿAlī ibn Muḥammad, then Ḥasan ibn ʿAlī al-Zakī, and then the one whose name is the same as mine and whose appearance is like mine, the one who will rise with the command of God at the end of time, the Mahdī, who will fill the earth with justice and fairness just as it has been filled with oppression and tyranny.”

²⁹The meaning of “brother of Banū Hilāl” is Sulaym ibn Qays al-Hilālī.

nation, who will fill the earth with justice and fairness just as it has been filled with oppression and tyranny. By God, I know all those who will pledge allegiance to him between the *Rukn* and the *Maqām*, and I know all their names and their tribes.

The Confirmation of Sulaym in Narrating This *Ḥadīth* by the Imams (p)

3.12.8 The Confirmation by Imam Ḥasan and Imam Ḥusayn (p)

Sulaym says: After the martyrdom of Amīr al-Muʾminīn (p)³⁰, I met Imam Ḥasan and Imam Ḥusayn (p) in Medina, and I narrated this *ḥadīth* to them as it was told by their father. They said:

“You have spoken the truth. Our father, ʿAlī (p), narrated this *ḥadīth* to you, and we were sitting with him at the time.

We also remember this *ḥadīth* from the Prophet (pbuh&hf) exactly as our father conveyed it to you—not a word less and not a word more.”

3.12.9 The Confirmation by Imam Zayn al-ʿĀbidīn and Imam Bāqir (p) During Sulaym’s Lifetime

Sulaym says: Then I met Imam ʿAlī ibn al-Ḥusayn (p) while his son, Muḥammad ibn ʿAlī (p)³¹, was also present with him. I narrated to him what I had heard from his father, his uncle, and Amīr al-Muʾminīn (p). The Imam said: “Amīr al-Muʾminīn (p), while he was ill and I was a child, conveyed greetings to me from the Prophet (pbuh&hf).”

Then Imam Bāqir (p) said: “My grandfather, Ḥusayn (p), in accordance with the covenant he had with the Prophet (pbuh&hf), conveyed the Prophet’s greetings to me while he was ill.”

3.12.10 The Confirmation by Imam Zayn al-ʿĀbidīn (p) After Sulaym’s Passing

Abān says: I narrated this *ḥadīth* in full to Imam ʿAlī ibn al-Ḥusayn (p). The Imam said: “Sulaym has spoken the truth. Jābir ibn ʿAbdullāh al-Anṣārī came to my son while he was in his youth and attending school; Jābir kissed him and conveyed the greetings of the Prophet (pbuh&hf) to him.”³²

³⁰(d): After Muʿāwiya took control of the government.

³¹It means Imam Bāqir (p).

³²In (b), these statements are narrated from the words of Imam Bāqir (p) as follows: Abān says: I narrated this *ḥadīth* in full from Sulaym to Imam Bāqir (p). The Imam said: “Sulaym has spoken the truth. Jābir ibn ʿAbdullāh al-Anṣārī came to my father while I was a young boy of school-going age, and he conveyed the greetings of the Prophet (pbuh&hf) to me.”

3.12.11 The Confirmation by Imam Bāqir (p) After Sulaym's Passing

Abān says: After the passing of Imam Zayn al-^ʿĀbidīn (p), I went on the pilgrimage to Hajj and met Imam Bāqir (p). I narrated this entire *ḥadīth* to him without omitting a single word.

Tears filled the Imam's eyes, and he said: "After the martyrdom of my grandfather, Ḥusayn (p), Sulaym came to me while I was sitting with my father and narrated this *ḥadīth* to me exactly as it is."

My father said to him: "You have spoken the truth. My father narrated this *ḥadīth* to you exactly as he received it from Amīr al-Mu'minīn (p), and we were present." Then Imam Ḥasan and Imam Ḥusayn (p) also narrated to Sulaym what they had heard from the Prophet (pbuh&hf).

3.12.12 The Confirmation by Imam Ṣādiq (p)

Ḥammād ibn ^ʿĪsā says³³: I mentioned this *ḥadīth* to my master, Imam Ṣādiq (p). The Imam wept and said: "Sulaym has spoken the truth. My father narrated this *ḥadīth* from his father, ^ʿAlī ibn al-Ḥusayn (p), who narrated it from his father, Ḥusayn ibn ^ʿAlī (p), who said: 'I heard this *ḥadīth* when Sulaym asked *Amīr al-Mu'minīn* (p) about it.' "

The Betrayals of the Ummah Against the Ahl al-Bayt (p)

3.12.13 Indication

Abān ibn Abī ^ʿAyyāsh says: Imam Bāqir (p) (after confirming the *ḥadīth* of Sulaym) said: "We, the Ahl al-Bayt, have endured so much oppression from Quraysh and their alliance against us, as well as their killing of us. And how much our Shī'a and those who love us have suffered at the hands of people! The Prophet (pbuh&hf) departed from this world after taking steps regarding our right, commanding obedience to us, making our guardianship (*wilāyah*) and love obligatory, and informing the people that we are more entitled to them than they are to themselves. He instructed that those present convey this to those absent."

3.12.14 The Saqīfa for Abū Bakr and ^ʿUmar

They united against ^ʿAlī (p). The Imam argued with them using what the Prophet (pbuh&hf) had said about him, which the general public had heard.

They said: "You are correct; the Prophet (pbuh&hf) indeed said this. However, he later abrogated it and said: 'We are the Ahl al-Bayt, whom God the Almighty has honored and

³³This passage is not part of Sulaym's book. It appears at the end of the *ḥadīth* attributed to Sulaym in the book *Mukhtaṣar Ithbāt al-Raj'ah*, as narrated by Ḥammād ibn ^ʿĪsā, one of the transmitters of Sulaym's book.

chosen, and He has not been pleased with this world for us. God does not combine prophethood and the caliphate in us!’ ”

Four individuals testified to this statement: ʿUmar, Abū ʿUbayda, Muʿādh ibn Jabal, and Sālīm Mawlā Abū Ḥudhayfa. These individuals confused the matter for the people, made their claims appear truthful, and turned them away. They took the caliphate out of its rightful source and away from the place where God had established it.

They argued against the Anṣār with our right and our proof, and they established the caliphate for Abū Bakr. Abū Bakr then handed it over to ʿUmar, as a way to compensate him for his work.

3.12.15 The Shūrā (Council) for ʿUthmān

Then ʿUmar made the caliphate a matter of consultation among six individuals. They entrusted the decision to ʿAbd al-Raḥmān ibn ʿAwf. Ibn ʿAwf assigned the caliphate to ʿUthmān on the condition that it would be returned to him after ʿUthmān’s reign.

However, ʿUthmān and ʿAbd al-Raḥmān plotted, and ibn ʿAwf exposed his disbelief and ignorance. During his lifetime, he spoke out against ʿUthmān. The children of ibn ʿAwf believed that ʿUthmān had poisoned him, and he passed away³⁴.

3.12.16 The Battles of Jamal, Ṣiffīn, and Nahrawān

Then Ṭalḥa and Zubayr stood up and, of their own volition and without any coercion, pledged allegiance to ʿAlī (p).

However, they broke their allegiance and betrayed him. They then took ʿĀʾisha with them to Basra, claiming to seek vengeance for ʿUthmān’s blood³⁵.

Afterward, Muʿāwiya called upon the rebellious people of Shām for the blood of ʿUthmān and waged war against us.

Then the people of Ḥarūrāʾ opposed Amīr al-Muʾminīn (p), demanding that he rule according to the Book of God and the Sunnah (tradition) of His Prophet! While, if these two groups³⁶ had acted according to what had been agreed upon with them, they should have acknowledged that ʿAlī (p) is Amīr al-Muʾminīn in accordance with the Book of God, the words of the Prophet, and his Sunnah. However, the people of Nahrawān opposed him and fought against him.

³⁴(d): Ibn ʿAwf declared ʿUthmān’s removal from the caliphate and announced his disbelief, stating that ʿUthmān had poisoned him. In this manner, ibn ʿAwf passed away. ʿAllāma Amīnī narrates in *al-Ghadīr*, vol. 9, p. 86: “When ʿUthmān’s wrongdoings became evident, it was said to ʿAbd al-Raḥmān ibn ʿAwf: ‘These are all your actions.’ He replied: ‘I did not suspect such things about him, but I swear I will never speak to him again.’ ”

³⁵(d): Until both of them were killed.

³⁶It means the people of the battles of Ṣiffīn and Nahrawān. And according to version (b): If those two (meaning the *ḥakamayn*, or the two arbiters).

3.12.17 The Breaking of the Allegiance with Imam Ḥasan and Imam Ḥusayn (p)

Then, after his father, they pledged allegiance to Imam Ḥasan ibn ʿAlī (p) and made a covenant with him.

However, they broke their promise, abandoned him, and revolted against him to the point where they struck him with a dagger on his thigh³⁷. They looted his camp in the army and plundered the anklets of his wives.

Since he found no support, Imam Ḥasan made peace with Muʿāwīya to preserve his own life, the lives of his family, and the lives of his followers, as they were truly few in number³⁸.

Then, eighteen thousand people³⁹ from Kufa pledged allegiance to Imam Ḥusayn (p), but they broke their oath. They then confronted him in battle, and ultimately, Imam Ḥusayn (p) was martyred.

3.12.18 The Oppression of the Shīʿa During the Time of Ziyād, Ibn Ziyād, and Ḥajjāj

We, the Ahl al-Bayt, have been humiliated, exiled, deprived, killed, and cast out since the Prophet (pbuh&hf) passed away. We fear for our blood and the blood of all those who love us.

In contrast, the liars have found an opportunity to spread their falsehoods, through which they seek to gain favor with the leaders, judges, and officials in every city. They narrate false and fabricated *ḥadīths* about past governors to their enemies. They attribute words to us that we never said, in order to portray us negatively, fabricate lies against us, and, with these false and deceitful words, seek to draw closer to their rulers and judges⁴⁰.

The peak of this matter and its prevalence occurred during the time of Muʿāwīya after the martyrdom of Imam Ḥasan (p), when the Shīʿas were killed in every city, their hands and feet were cut off, and they were hanged upon every accusation and suspicion regarding their love and allegiance to us⁴¹.

This calamity continued to intensify during the time of Ibn Ziyād after the martyrdom of Imam Ḥusayn (p)⁴².

Then al-Ḥajjāj came, who subjected the Shīʿas to various forms of killing, executing them based on any suspicion or accusation, to the point that if someone was called a “disbeliever” (*kāfir*) or “fire-worshiper” (*majūsī*), it was considered more favorable than calling them a “Shīʿa of Ḥusayn” (p).

³⁷(b): On the Imam’s stomach; (d): On the Imam’s side.

³⁸Meaning the true Shīʿas were few in number, and the Imam preserved their blood.

³⁹(b) and (d): Twenty thousand people.

⁴⁰(d): And they narrate from us what we never said or commanded, in order to make us despised among the people, so that they may abandon us and seek to distance themselves from us.

⁴¹The phrase in the *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd is as follows: “Anyone who was mentioned for their love and allegiance to us would be imprisoned, or their wealth would be looted, or their house would be destroyed.”

⁴²(b): Then the calamity continued to intensify during the time of Muʿāwīya and Yazīd, until after the martyrdom of Imam Ḥusayn (p).

A History of the Fabrication and Distortion of *Ḥadīths*

3.12.19 An Overview of the Fabrication of *Ḥadīths*

It is likely that a person who was remembered for his goodness—and perhaps was truly pious and truthful—would narrate great and astonishing *ḥadīths* regarding the virtues (*faḍāʾil*) of certain past leaders, which God had not created⁴³. He believes these narrations to be true because of the many people who have heard them, and they are not recognized for their lies or lack of piety.

They narrate vile things about Amīr al-Muʾminīn, Imam Ḥasan, and Imam Ḥusayn (p), and God knows that in this regard, they have spread lies and falsehood.

3.12.20 Examples of Fabricated *Ḥadīths*

Abān says: I said to Imam Bāqir (p): “May God bless you; tell me a little about them.”

He replied: “It has been narrated that ‘the two masters of the elders of Paradise are Abū Bakr and ʿUmar!’ And that ‘ʿUmar receives divine inspiration and the angels teach him!’ And that ‘tranquility and calmness speak from his tongue!’ And that ‘the angels are shy of ʿUthmān!’ And that ‘I have a minister from the people of heaven and a minister from the people of the earth!’⁴⁴ And that ‘follow those who come after me,’ and that ‘O Mount Ḥirāʾ, remain still, for upon you, there is no one except the Prophet, the Truthful (*al-Ṣiddīq*), and the Martyr (*al-Shahīd*)!’ ”⁴⁵

Imam Bāqir (p) counted over a hundred such narrations⁴⁶ that people believe to be true, and he said: “By God, all of these are lies and falsehoods.”

3.12.21 An explanation of how *ḥadīths* were fabricated and distorted

I said: “May God bless you, are none of these correct?” He replied: “Some of these are fabricated, and some are distorted.

As for the distorted ones, the intent of the Prophet (pbuh&hf) was to say: ‘(O mountain), upon you are the Prophet of God, the truthful (*al-ṣiddīq*), and the martyr (*al-shahīd*),’ and he intended Imam ʿAlī (p). And the Mount of Ḥirāʾ accepted the words of the Prophet.

⁴³(b): That God has not created any virtue in them.

⁴⁴(d): ‘I have two ministers from the people of heaven and two ministers from the people of the earth.’ The intention behind this has been attributed to Abū Bakr and ʿUmar.

⁴⁵In *al-Ghadīr*, vol. 9, p. 332, it is narrated that the Prophet (pbuh&hf) was on Mount Ḥirāʾ when the mountain shook and its stones rolled down towards the base. The Prophet struck the mountain with his blessed foot and said: “Be still, for upon you, there is no one except the Prophet, the Truthful, and the Martyr.” The opponents have interpreted the word “Martyr” in this *ḥadīth* to refer to ʿUthmān, and in some narrations to Abū Bakr and ʿUmar, while the intended person was Amīr al-Muʾminīn (p). For further details, refer to *al-Ghadīr*, vol. 10, p. 73.

⁴⁶(b): Two hundred narrations.

Similarly, when he said: ‘How could it not be blessed, when the Prophet, the truthful, and the martyr have ascended from you?’ The intended one was Imam ‘Alī (p).

But most of these narrations are lies, fabricated, and false. O God, make my words the words of the Prophet and ‘Alī (p), whenever the nation of Muḥammad (pbuh&hf) disagrees after him, until the day God sends forth Mahdi (p).”

The narrations by reference from Sulaym’s book:

1. *Rawḍat al-Muttaqīn*: vol. 12, p. 201.
2. *Minhāj al-Fāḍilīn* (Khaṭṭī): p. 239.
3. *Bihār al-Anwār*: vol. 2, p. 218.
4. *Bihār al-Anwār*: vol. 27, p. 211.
5. *Bihār al-Anwār*: vol. 28, p. 295.
6. *Bihār al-Anwār*: vol. 36, p. 276.
7. *Ithbāt al-Hudāt*: vol. 1, p. 664.
8. *Ithbāt al-Hudā*: vol. 1, p. 543.
9. *Farāʿid al-Uṣūl* (Sheikh Anṣārī): p. 36.
10. *Iḥqāq al-Ḥaqq*: vol. 1, p. 55.
11. *ʿAwālim al-ʿUlūm*: vol. 2/3, p. 534, narration no. 1.
12. *Faḍāʾil al-Sādāt*: p. 10.

The narrations by reference to Sulaym:

1. *Mukhtaṣar Ithbāt al-Rajʿa*: narration no. 1.
2. *Baṣāʾir al-Darajāt*: p. 198, narration no. 3.
3. *Uṣūl al-Kāfi*: vol. 1, p. 62, narration no. 1.
4. *Al-Mustarshid*: p. 36.

5. *al-Khaṣāʾil* (Ṣadūq): chapter 4, h. 131.
6. *al-ʿItiqādāt* (Ṣadūq): last page.
7. *Kamāl al-Dīn* (Ṣadūq): p. 284.
8. *Rijāl al-Kashshī*: vol. 1, p. 321, h. 167.
9. *al-Istinṣār* (Karājī): p. 10.
10. *Ghaybat al-Nuʿmānī*: p. 49.
11. *Shawāhid al-Tanzīl* (Ḥaskānī): vol. 1, p. 148, h. 202.
12. *Shawāhid al-Tanzīl*: vol. 1, p. 35, h. 41.
13. *Tuḥaf al-ʿUqūl*: p. 131.
14. *Tafsīr al-ʿAyyāshī*: vol. 1, p. 14, h. 2.
15. *Tafsīr al-ʿAyyāshī*: vol. 1, p. 253, h. 177.
16. *al-Ṣirāṭ al-Mustaqīm* (Biyādī): vol. 2, p. 127.
17. *Kitāb al-Tuḥfa fī al-Kalām*, according to the narration of Sheikh Ḥurr in *Ithbāt al-Hudāt*: vol. 2, p. 200.
18. *Faḍāʾil al-Sādāt*: p. 170.
19. *Kifāyat al-Muwahḥidīn* (Tabarsī): vol. 2, pp. 291 and 345.

The narrations by reference from other than Sulaym:

1. *Mukhtaṣar Ithbāt al-Rajʿa*: chapter 1, from Ḥammād ibn ʿĪsā from Imam al-Ṣādiq (p).
2. *Nahj al-Balāgha*: sermon 210.
3. *al-Iḥtijāj* (Tabarsī): vol. 1, p. 392.
4. *Sharḥ Nahj al-Balāgha* by Ibn Abī al-Ḥadīd: vol. 11, p. 43.
5. *Manāqib Āl Abī Ṭālib* (Ibn Shahrāshūb): vol. 1, p. 242.
6. *ʿAlām al-Warā*: p. 375.
7. *Tafsīr al-ʿAyyāshī*: vol. 1, p. 246.
8. *al-Amālī* (Mufīd): p. 67.
9. *Tadhkirat al-Khawāṣṣ*: p. 142.

3.13 Ḥadīth 11: The Final Argument of Amīr al-Muʾminīn (p)

1. The Final Argument of *Amīr al-Muʾminīn (p)* in the Gathering of Muhājirīn and Anṣār during the Time of ʿUthmān: The Boasting of Muhājirīn and Anṣār, Names of Those Present at the *Munāshada* Assembly of Amīr al-Muʾminīn (p), Scene of the *Munāshada* Assembly.
2. The *Munāshadāt* and Arguments of Amīr al-Muʾminīn (p): The Creation of Muḥammad and ʿAlī (p) from a Single Clay, The Luminous Creation of the Ahl al-Bayt (p) and Their Purity of Lineage, ʿAlī (p) the Brother of the Prophet (pbuh&hf), The Closing of All Doors Except the Door of ʿAlī (p), Declaration of *Wilāya* at Ghadīr Khumm, ʿAlī (p) the *Walī* of Every Believer, ʿAlī (p) in *Mubāhala*, ʿAlī (p) at Khaybar, ʿAlī (p) in Conveying Sūrat al-Barāʾa, ʿAlī (p) in the Hardships of the Prophet (pbuh&hf), ʿAlī from the Prophet, and the Prophet from ʿAlī (p), Private Meetings Between the Prophet and Amīr al-Muʾminīn (p), ʿAlī (p) the Best of the Nation, ʿAlī (p) the Leader of the Arabs, ʿAlī (p) the One Who Washed the Prophet’s Body, ʿAlī (p) in the Ḥadīth of *Thaqalayn*, ʿAlī (p) the Foremost in Devotion to God, ʿAlī (p) in the Foremost of the Foremost, An Overview of the Ghadīr Khumm Event, ʿAlī (p) in the Ḥadīth of *Kisāʾ*, ʿAlī (p) in the Truthful Ones, ʿAlī (p) the Equivalent of Hārūn, ʿAlī (p) the Witness Over the People, ʿAlī (p) Among the Successors of the Prophet (pbuh&hf), The Description of the *Munāshada* Assembly.
3. Ṭalḥa’s Discussions with *Amīr al-Muʾminīn (p)* on Key Issues: Seven Responses to the Fabricated Ḥadīth of Abū Bakr and ʿUmar on Caliphate: The First Response: The Pact on the Accursed Scroll, The Second Response: Ḥadīth of Ghadīr, The Third Response: Ḥadīth of *Manzila*, The Fourth Response: Ḥadīth of *Thaqalayn*, The Fifth Response: Ḥadīth of Submission to the Command of Amīr al-Muʾminīn, The Sixth Response: The Six-Member Council of ʿUmar, The Seventh Response: ʿUmar’s Words at his Death, No One Besides the Twelve Imams Has the Right to Caliphate and Imamate, Who Is Worthier of Succession to the Prophet?!

4. A Word on “Let the Present Convey to the Absent”: The Command to Preach the *Wilāya* of the Imams (p); The Imams (p) Conveyors of Divine Commands to the People.
5. A Word on the Collection of the Qurʾān: The Qurʾān of Amīr al-Muʾminīn (p), The Qurʾān of ʿUmar, The Qurʾān of ʿUthmān, The Qurʾān Written Under the Dictation of the Prophet (pbuh&hf), What Was Written on *Kitf* (shoulder bone)?, A Strong Evidence for the Existing Qurʾān, Who Holds the Qurʾān of Amīr al-Muʾminīn (p)?
6. The Twelve Misguiding Leaders from Banū Taym, Banū ʿAdī, and Banū Umayya.

The Final Argument of *Amīr al-Muʿminīn* (p) in the Gathering of Muhājirīn and Anṣār during the Time of ʿUthmān

3.13.1 The Boasting of Muhājirīn and Anṣār

Abān narrates from Sulaym, who said: “During the rule of ʿUthmān, I saw ʿAlī (p) in the Prophet’s Mosque with a group of people, engaged in conversation, discussing jurisprudence (*fiqh*) and knowledge (*ʿilm*).

On one side, they spoke of the Quraysh, their virtues, lineage, and their early migration, recalling the virtues that the Prophet (pbuh&hf) had mentioned about them, such as his words: ‘The Imams are from the Quraysh,’ ‘People follow the Quraysh,’ ‘The Quraysh are the leaders of the Arabs,’ ‘Do not speak ill of the Quraysh,’ ‘Each Qurayshite has the strength of two men compared to others,’ ‘May God curse whoever dislikes the Quraysh,’ and ‘Whoever wishes disgrace for the Quraysh, God will disgrace him.’ ”

On the other hand, they mentioned the Anṣār, their virtues, lineage, and the assistance they provided, as well as the praise God had bestowed upon them in the Qurʾān and the virtues that the Prophet (pbuh&hf) had spoken regarding them.¹

They also reminded of what the Prophet (pbuh&hf) had said regarding the funeral of Saʿd ibn Muʿādh², Ḥanzala ibn Rāhib, the *Ghasīl al-Malāʾika*³, and the incident where bees defended his corpse⁴, leaving no virtue of theirs unmentioned.

Each of the two groups would say: “So-and-so are from us.” The Quraysh would say: “The Prophet (pbuh&hf) is from us, and Ḥamza ibn ʿAbd al-Muṭṭalib, Jaʿfar, ʿUbayda ibn al-Ḥārith, Zayd ibn Ḥāritha, Abū Bakr, ʿUmar, ʿUthmān, Saʿd, Abū ʿUbayda, Sulaym, and Ibn ʿAwf are from us,” to the extent that they did not leave any of the prominent figures from the two groups unmentioned, naming all of them.

¹In the book *al-Ihtijāj*, these phrases are added here: such as the words of the Prophet (pbuh&hf): “The Anṣār are my family and my trusted companions,” “Whoever loves the Anṣār, God loves him, and whoever dislikes them, God dislikes him,” “No one who believes in God and His Messenger will hate the Anṣār,” and “If the people take different paths, I will follow the path of the Anṣār.”

²In the book *al-Ihtijāj*, these phrases are added: and what the Prophet (pbuh&hf) said regarding the funeral of Saʿd ibn Muʿādh, that “the Throne shook at his death,” and when towels from Yemen were brought for the Prophet and people admired them, he said: “Saʿd’s towels in heaven are more beautiful than these.” Additionally, the Prophet’s words over Saʿd’s body were: “Angels were present at his funeral without shoes and cloaks, and I followed them. My hand was in the hand of Gabriel, and wherever he held the coffin, I also held it.” For more details, refer to *Biḥār al-Anwār*, vol. 10, p. 43, and vol. 20, p. 236.

³Ḥanzala ibn Rāhib was martyred in the Battle of Uḥud, and the Prophet (pbuh&hf) said: “I saw the angels washing him.” When the Prophet returned to Medina, he inquired about his wife regarding Ḥanzala. She replied: “Since Ḥanzala was eager for jihad, he went to battle without performing the ritual bath (*ghusl*) for *janāba*.” Thus, he was called *Ghasīl al-Malāʾika* (the one washed by the angels). For further details, refer to *Biḥār al-Anwār*, vol. 20, p. 47 and p. 58.

⁴The person referred to is ʿĀṣim ibn Thābit al-Anṣārī, known as *Ḥamiyy al-Dubur*, who was martyred in battle. The polytheists wanted to sell his body to one of the vengeful women of the disbelievers, but God sent bees to surround his body, preventing the polytheists from approaching him. For further details, refer to *Biḥār al-Anwār*, vol. 20, p. 152.

3.13.2 Names of Those Present at the *Munāshada* Assembly of Amīr al-Muʾminīn (p)

In the assembly, there were more than two hundred people present, some leaning toward the *qibla* and others sitting in the circle of the gathering.

Among those from the Quraysh, I remember: ʿAlī ibn Abī Ṭālib (p), Saʿd ibn Abī Waqqāṣ, ʿAbd al-Raḥmān ibn ʿAwf, Zubayr, Ṭalḥa, ʿAmmār, Miqdād, Abū Dharr, Hāshim ibn ʿUtba, ʿAbdullāh ibn ʿUmar, Imam al-Ḥasan and Imam al-Ḥusayn (p), Ibn ʿAbbās, Muḥammad ibn Abī Bakr, ʿAbdullāh ibn Jaʿfar, and ʿUbaydullāh ibn ʿAbbās.

From the Anṣār: Ubayy ibn Kaʿb, Zayd ibn Thābit, Abū Ayyūb al-Anṣārī, Abū al-Haytham ibn al-Tayyihān, Muḥammad ibn Maslama, Qays ibn Saʿd ibn ʿUbāda, Jābir ibn ʿAbdullāh, Abū Maryam, Anas ibn Mālik, Zayd ibn Arqam, ʿAbdullāh ibn Abī Awfā, and Abū Laylā with his son ʿAbd al-Raḥmān, who was sitting next to him, and a young man with a newly grown beard and a fair face. Then came Abū al-Ḥasan al-Baṣrī with his son Ḥasan, who also had a newly grown beard, a fair face, and a proper stature⁵.

Sulaym says: I looked at him and ʿAbd al-Raḥmān ibn Abī Laylā, and I couldn’t tell who was better, but Ḥasan al-Baṣrī was taller and of greater stature.

3.13.3 Scene of the *Munāshada* Assembly

The conversation became prolonged and lasted from morning until noon,⁶ while ʿUthmān was at his house and unaware of their discussion. ʿAlī ibn Abī Ṭālib (p) remained silent, and neither he nor any of his family members spoke.

The people turned to ʿAlī (p) and asked: “Why do you remain silent?” He replied: “Each of the two groups has mentioned a virtue, and they have spoken the truth.”

Then he said: “O Quraysh and O Anṣār,⁷ for whom has God granted this virtue to you? Is it for yourselves, your tribes, or your families, or is it for someone else?” They replied:

“God has granted these virtues to us because of the Prophet (pbuh&hf),⁸ and by His grace, we have received and attained all of these virtues. Any virtue we have gained in this world and religion is because of the Prophet (pbuh&hf), not because of ourselves, our tribes, or our families.”

He said: “O Quraysh and O Anṣār, you have spoken the truth.”

The *Munāshadāt*⁹ and Arguments of Amīr al-Muʾminīn (p)

⁵(c): Elongated height.

⁶(a) and (c): It lasted until the noon prayer time.

⁷(b): I ask you, O Quraysh and O Anṣār.

⁸(b) and (d): For the sake of the Prophet (pbuh&hf) and his family and his tribe...

⁹*Munāshada* in this context refers to the act of requiring a confession from the audience about a certain matter, where the speaker swears them in and demands their acknowledgment. In this assembly, the Imam takes an oath from the people about the virtues of himself and his family, eliciting their confession, which holds significant historical and doctrinal value.

3.13.4 The Creation of Muḥammad and ʿAlī (p) from a Single Clay

Amīr al-Muʾminīn (p) continued his speech and said: “Do you acknowledge that all the good of this world and the Hereafter that you have attained is solely from us, the Ahl al-Bayt, and not from any of you?”¹⁰

Do you acknowledge that you heard from the Prophet (pbuh&hf) when he said: “Myself and my brother ʿAlī ibn Abī Ṭālib share the same nature as Adam”?¹¹

The people of Badr, the people of Uḥud, the veterans, and the early ones responded: “Yes, we heard this from the Prophet (pbuh&hf).”

3.13.5 The Luminous Creation of the Ahl al-Bayt (p) and Their Purity of Lineage

The Imam said: “Do you acknowledge that my cousin, the Prophet (pbuh&hf), said: ‘Myself and my family were a light that existed fourteen thousand years before God created Adam. When God created Adam, He placed that light in his loins and sent him to the earth. Then, that light was carried in the loins of Noah in the ark. Then, it was placed in the loins of Ibrāhīm and cast into the fire. Then, God continued to transfer us from noble loins to pure wombs, and from those pure wombs to noble loins, ensuring that none of these transfers occurred through illicit relations?’”

The veterans, the early ones, and the people of Badr and Uḥud all said: “Yes, we heard this from the Prophet (pbuh&hf).”

3.13.6 ʿAlī (p) the Brother of the Prophet (pbuh&hf)

He said: “I swear by God, do you acknowledge that the Prophet (pbuh&hf) established brotherhood between each pair of his companions, and between himself and me, saying: ‘You are my brother and I am your brother in this world and the Hereafter’?”

They replied: “Yes, by God, we acknowledge it.”

3.13.7 The Closing of All Doors Except the Door of ʿAlī (p)

He said: “Do you acknowledge that the Prophet (pbuh&hf) purchased the land for his Mosque and built it, then constructed ten houses around it, with nine for himself and the tenth in the center for me, and that every door opening into the Mosque—except for the door to my house—was closed? Then some spoke about this, and the Prophet (pbuh&hf) said: ‘I did not close the doors of your houses, nor did I leave his door open; rather, God commanded me to close the doors of your houses and leave his door open.’ Furthermore, the Prophet (pbuh&hf) forbade everyone—except for me—from sleeping in the Mosque, and I would sleep in the Mosque even

¹⁰(b): And it has not been from anyone else.

¹¹For information regarding the beginning of the creation of the Ahl al-Bayt (p), refer to Volume 25 of *Biḥār al-Anwār*.

in a state of ritual impurity (*janāba*). My home and the Prophet's home were one within the Mosque, and children were born to the Prophet and me in that Mosque.¹²

They said: "Yes, by God, we swear."

He said: "Do you acknowledge that ʿUmar insisted on opening a gap from his house to the Mosque, but the Prophet (pbuh&hf) did not allow it¹³ and said: 'God commanded Prophet Mūsā (p) to build a pure mosque where only he, Hārūn, and his two sons should reside. I have also been commanded to build a pure mosque where only I, my brother, and my two sons should reside'?"

They said: "Yes, by God, we acknowledge it."

3.13.8 Declaration of *Wilāya* at Ghadīr Khumm

He (p) said: "Do you acknowledge that on the day of Ghadīr Khumm, the Prophet (pbuh&hf) called me forward, announced my *Wilāya* (leadership), and commanded that those present should convey this to those absent?"

They replied: "Yes, by God, we do."

3.13.9 ʿAlī (p) the *Walī* of Every Believer

He said: "Do you acknowledge that during the Battle of Tabūk, the Prophet (pbuh&hf) said: 'You are to me like Hārūn to Mūsā, and you are the guardian (*walī*) of every believer after me'?"

They replied: "Yes, by God, we do."

3.13.10 ʿAlī (p) in *Mubāhala*

He said: "Do you acknowledge that when the Prophet (pbuh&hf) invited the people of Najrān for the *Mubāhala*, he brought no one with him except for me, my wife, and my two sons?"

They replied: "Yes, by God, we do."

3.13.11 ʿAlī (p) at Khaybar

He said: "Do you know that the Prophet (pbuh&hf) gave me the banner of Khaybar and said: 'Tomorrow I will give the banner to someone who loves God and His Messenger, and whom

¹²It should be noted that this matter is exclusive to those two noble individuals, and it is because of their infallibility (*ʿiṣma*) that they are free from any impurity or filth.

¹³In *Bihār al-Anwār*, vol. 39, p. 23, it is narrated that when the Prophet (pbuh&hf) ordered the doors leading to the Mosque to be closed, ʿUmar ibn al-Khaṭṭāb came and said: 'O Messenger of God, I would like to be able to look at you when you go for prayer. Allow me to have a window through which I can see you.' The Prophet replied: 'God has not allowed it.' ʿUmar said: 'Then at least large enough to put my face in it.' The Prophet responded: 'God has not allowed it.' ʿUmar insisted: 'What if it is large enough for just my two eyes?' The Prophet again replied: 'God has not allowed it.' The Prophet (pbuh&hf) then added: 'Even if you ask to place a needle's point in it, I will not allow it. By the One who holds my soul, I neither expelled you nor allowed him to enter. It is God who has allowed him to enter and you to be expelled.'

God and His Messenger love. He is neither a coward nor a runaway, and God will grant victory over Khaybar through him’?”

They replied: “Yes, by God, we do.”

3.13.12 °Alī (p) in Conveying Sūrat al-Barāʿa

He said: “Do you acknowledge that the Prophet (pbuh&hf) sent me to deliver the Sūrah (*al-Barāʿa*), and then turned back someone else (who was Abū Bakr) after he had sent him¹⁴, and this was due to the divine revelation, as he said: ‘God, the Most High, says: No one has the right to deliver this message except someone from you’?”

They replied: “Yes, by God, we do.”

3.13.13 °Alī (p) in the Hardships of the Prophet (pbuh&hf)

He said: “Do you acknowledge that no difficult task ever came to the Prophet (pbuh&hf) except that, due to his trust in me, he would send me ahead in those matters? And he never called me by my name, but rather he would say: ‘O my brother,’ or ‘Call my brother to me’?”

They said: “Yes, by God, we swear.”

3.13.14 °Alī from the Prophet, and the Prophet from °Alī (p)

He said: “Do you acknowledge that the Prophet (pbuh&hf) judged between me, Jaʿfar, and Zayd regarding the daughter of Ḥamza¹⁵ and said: ‘O °Alī, you are from me, and I am from you, and you are the guardian (*walī*) of every believer after me’?”

They said: “Yes, by God, we swear.”

3.13.15 Private Meetings Between the Prophet and Amīr al-Muʾminīn (p)

He said: “Do you acknowledge that the Prophet (pbuh&hf) and I used to visit each other every day and night, sharing private moments, during which, if I asked a question, he would answer

¹⁴In *Biḥār al-Anwār*, vol. 35, p. 295, it is narrated from Imam al-Ṣādiq (p) that the Prophet (pbuh&hf) sent Sūrat al-Barāʿa with Abū Bakr to recite to the people during the Hajj season. However, Gabriel descended and revealed that: ‘No one has the right to deliver it except °Alī.’ The Prophet then called for °Alī (p), instructed him to ride the camel *al-ʿAḍbāʿ*, and to reach Abū Bakr, take the Sūrah from him, and read it to the people in Mecca. For more details, refer to *Biḥār al-Anwār*, vol. 35, p. 284, chapter 9, and *al-Ghadīr*, vol. 6, p. 341.

¹⁵In *Biḥār al-Anwār*, vol. 20, p. 372, it is narrated that when the Prophet (pbuh&hf) departed from Mecca after the *ʿUmrāt al-Qaḍāʿ*, the daughter of Ḥamza followed him, calling out: ‘O uncle, O uncle!’ Amīr al-Muʾminīn (p) entrusted her to Fāṭima al-Zahrāʿ (p), saying: ‘Take care of your cousin’s daughter.’ At that point, Amīr al-Muʾminīn (p), Jaʿfar, and Zayd ibn Ḥāritha discussed who was most entitled to her custody. Amīr al-Muʾminīn (p) argued: ‘I am more deserving because she is my cousin’s daughter.’ Jaʿfar said: ‘She is my cousin’s daughter, and her maternal aunt is my wife.’ Zayd stated: ‘She is my brother’s daughter.’ The Prophet (pbuh&hf) ruled that she should stay with her maternal aunt, saying: ‘The maternal aunt is like the mother.’ Then, he said to Amīr al-Muʾminīn (p): ‘You are from me, and I am from you.’ He said to Jaʿfar: ‘You resemble me in creation and morals.’ He said to Zayd: ‘You are our brother and one of our friends.’

me, and if I remained silent, he would begin speaking himself?”

They replied: “Yes, by God, we acknowledge it.”

3.13.16 °Alī (p) the Best of the Nation

He said: “Do you acknowledge that the Prophet (pbuh&hf) preferred me over Ja^cfar and Ḥamza, and that he said to Fāṭima (p): ‘I have married you to the best of my household, the best of my nation, the first in Islam, the most patient in forbearance, and the most knowledgeable among them’?”

They replied: “Yes, by God, we acknowledge it.”

3.13.17 °Alī (p) the Leader of the Arabs

He said: “Do you acknowledge that the Prophet (pbuh&hf) said: ‘I am the master of the children of Adam, my brother °Alī is the master of the Arabs, Fāṭima is the *Sayyidat Nisā*² of Paradise, and my two sons, al-Ḥasan and al-Ḥusayn, are the masters of the youth of Paradise’?”

They replied: “Yes, by God, we acknowledge it.”

3.13.18 °Alī (p) the One Who Washed the Prophet’s Body

He said: “Do you acknowledge that the Prophet (pbuh&hf) instructed me to perform his ritual washing (*ghusl*) after his passing, and informed me that Gabriel would assist me in this task?”

They replied: “Yes, by God, we acknowledge it.”

3.13.19 °Alī (p) in the *Ḥadīth al-Thaqalayn*

He said: “I swear to you by God, do you acknowledge that in his final sermon, the Prophet (pbuh&hf) said: ‘O people, I am leaving among you two precious things; as long as you hold fast to both of them, you will never go astray: the Book of God and my Ahl al-Bayt’?”

They replied: “Yes, by God, we acknowledge it.”¹⁶

3.13.20 °Alī (p) the Foremost in Devotion to God

Then Imam °Alī (p) said: “I swear to you by God, do you know that God, the Almighty, has given precedence to the early ones over the later ones in His Book in more than one verse, and no one from this nation has surpassed me in relation to God and His Messenger?”

They replied: “Yes, by God, we know.”

¹⁶Up to this point, it has been narrated from versions (a) and (c), and the rest of the statements are taken from versions (b) and (d). In the book *al-Ihtijāj*, it is added in this section: He said: ‘I swear to you by God, do you know that I am the first among this nation to believe in God and His Messenger?’ They replied: ‘Yes, by God, we know.’

3.13.21 °Alī (p) in the Foremost of the Foremost

He said: “I swear to you by God, do you know that when the verse *وَالسَّابِقُونَ السَّابِقُونَ* ¹⁷, (The foremost among the Muhājirīn and the Anṣār), and the verse *أُولَئِكَ الْمُقَرَّبُونَ* ¹⁸, (The foremost, the foremost, those are the ones brought near) were revealed, the Prophet (pbuh&hf) was asked about them? He said: ‘God revealed these verses about the Prophets and their successors. I am the best of the Prophets and Messengers of God, and °Alī ibn Abī Ṭālib is my successor and the best of the saints.’ ”

They replied: “Yes, by God, we know.”

3.13.22 An Overview of the Ghadir Khumm Event

He said: I swear to you, do you know that when these verses were revealed: *يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ* ¹⁹, (O you who have believed, obey Allah and obey the Messenger and those in authority among you), and the verse *إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ* ²⁰, (Your only guardian is Allah and His Messenger and those who have believed—those who establish prayer and give *zakāt* while they bow) and the verse *أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا أَنْ تَبْذَلَ* ²¹, (Do you think that you will be left [as you are] while Allah has not yet made evident those who have striven among you and taken no intimate ally other than Allah, His Messenger, and the believers?), when these verses were revealed, the people asked: “O Messenger of Allah (p), are these verses about some of the believers, or do they apply to all of them?” Allah, the Mighty and Majestic, commanded His Messenger (p) to make their leaders known to them and to explain the guardianship (*wilāyah*) to them, just as He had explained prayer, *zakāt*, fasting, and Hajj to them. Therefore, he appointed me at Ghadīr Khumm for the people and then delivered a sermon, saying: “O people, Allah has sent me with a message, and my heart has become tight because of it, and I feared that people would deny me. But Allah warned me that I must deliver this message, otherwise, I will be punished.”

Then he ordered them to call for the people to gather, and then he gave a speech and said:

“O people, do you know that Allah Almighty is the guardian (*walī*) of my authority and I am the guardian of the believers’ authority and I have more authority over them than they have over themselves?” They said: “Yes, O Messenger of Allah (p).”

He said: “Stand up, O °Alī.” I stood up and the Prophet (p) said: “Whomsoever’s guardian (*mawla*) I am, this °Alī is his guardian. O Allah! Love those who love him, and be an enemy to those who hate him.”

In that same Ghadīr Khumm, Salmān stood up and said: “O Messenger of Allah (p), what is the nature of his *wilāyah* and authority?” He said: “His *wilāyah* and authority is like my

¹⁷Sūrat al-Tawba: verse 100.

¹⁸Sūrat al-Wāqī‘a: verse 10.

¹⁹Sūrah al-Nisā‘: verse 59.

²⁰Sūrah al-Mā‘idah: verse 55.

²¹Sūrah al-Tawbah: verse 16.

authority. Whomever I have more authority over than he has over himself, ʿAlī has more authority over him than he has over himself.”

Allah Almighty revealed this verse: *الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا*²², (Today I have perfected your religion for you, completed My blessing upon you, and have approved Islam as your religion). The Prophet (pbuh&hf) said *takbīr* three times and stated: “*Allāhu Akbar!* The perfection of my prophethood and the completion of Allah’s religion is the *wilāyah* of ʿAlī after me.”

Abū Bakr and ʿUmar stood up and said: “O Messenger of Allah (p), are these verses specifically about ʿAlī?” He replied: “Yes, about him and my successors until the Day of Judgment.” They said: “O Messenger of Allah (p), please name them for us.” He said: “My brother, my minister, my heir, my executor (*waṣī*), and my successor in my nation, and the guardian of every believer after me, ʿAlī; then my son Ḥasan; then my son Ḥusayn; then nine from the descendants of my son Ḥusayn, one after the other. They are with the Qurʾān and the Qurʾān is with them. They will never separate from the Qurʾān, nor will the Qurʾān separate from them, until they meet me at the Pond (*al-ḥawḍ*).”

All those present at the assembly of *munāshadah* said: “Yes, by Allah, we heard everything you said exactly as you stated, and we were present.” Some said: “We have memorized most of what you said, but we do not remember all of it; however, those among us who do remember everything are our virtuous and chosen ones.”

Amīr al-Muʾminīn (p) said: “You have spoken the truth. Not all people are equal in memorization and recall. I call upon those who remember this matter from the Messenger of Allah (pbuh&hf) to stand and testify.”

Here, Zayd ibn Arqam, Barāʾ ibn ʿĀzib, Abū Dharr, Miqdād, and ʿAmmār said: “We bear witness that we remember the words of the Messenger of Allah (pbuh&hf) when he stood on the pulpit and you were beside him, and he was saying: ‘O people, Allah has commanded me to introduce to you your Imam, the one who will be upright among you after me, my executor (*waṣī*) and successor, the one whose obedience Allah has made obligatory upon the believers in His Book, and whose obedience He has linked with obedience to Himself and to me. In the Qurʾān, He has commanded you to accept his *wilāyah*. I hesitated in delivering this message—due to the fear of the hypocrites and their denials—but my Lord cautioned me that I must deliver it, or else I would face His punishment.’

O people, Allah has commanded you in His Book to establish prayer, and I have explained it to you. He has enjoined upon you *zakāt*, fasting, and Hajj, and I have clarified and explained these matters for you as well. He has also commanded you to accept *wilāyah*, and I call you as witnesses that the *wilāyah* belongs to this man”—and the Prophet (pbuh&hf) placed his blessed hand upon ʿAlī ibn Abī Ṭālib (p)—“and then to his two sons after him, and then to the successors from their progeny after them. They will never separate from the Qurʾān, and the Qurʾān will never separate from them until they meet me at the Pond (*al-ḥawḍ*).”

O people, I have declared your refuge and Imam after me, and your guardian and guide, and he is my brother, ʿAlī ibn Abī Ṭālib. He is to you as I am to you. Follow him in your

²²*Sūrah al-Māʾidah*: verse 3.

religion and obey him in all your affairs, for the knowledge and wisdom that Allah has taught me are with him. Ask him, and learn from him and his successors after him.

Do not teach them anything, do not precede them, and do not lag behind them, for they are with the truth and the truth is with them. They will never depart from the truth, nor will the truth depart from them.

Zayd ibn Arqam and the others sat down after this testimony.

3.13.23 °Alī (p) in the *Ḥadīth al-Kisā*²³

Sulaym says: Then °Alī (p) said: “O people, do you know that Allah sent down this verse in His Book: *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا*²³, (Allah only intends to remove impurity from you, O *Ahl al-Bayt*, and to purify you with a [thorough] purification).

The Prophet (pbuh&hf) gathered me, Fāṭimah, and my two sons, Ḥasan and Ḥusayn, and covered us with a cloak²⁴. He said: ‘These are my *Ahl al-Bayt*, my family, and my close relatives. What bothers them bothers me, and what hurts them hurts me. What causes them distress causes me distress. Remove impurity from them and purify them.’

Umm Salamah asked: ‘O Messenger of Allah (p), am I also included with you?’ He replied: ‘Your end will be good, but this verse was revealed specifically for me, my brother, my daughter Fāṭimah, my two sons, and nine of the descendants of my son Ḥusayn. No one else is included in this verse with us.’ ”

All those present at the assembly of *munāshadah* said: “We bear witness that Umm Salamah conveyed this statement to us, and we asked the Prophet (pbuh&hf) the same question, and he recited the same *ḥadīth* that Umm Salamah had shared with us.”

3.13.24 °Alī (p) Among the Truthful Ones

Then °Alī (p) said: “I swear to you by Allah, do you know that Allah revealed this verse: *يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ*²⁵, (O you who have believed, fear Allah and be with the truthful ones). Salmān said: ‘O Messenger of Allah (p), does this verse have general application or is it related to a specific group?’ He replied: ‘The command is for all the believers, as they have been instructed regarding this matter, but “the truthful ones” (*al-ṣādiqīn*) are specifically my brother °Alī and my successors after him until the Day of Judgment.’ ”

They said: “Yes, by Allah, we swear.”

3.13.25 °Alī (p) as the Equivalent of Hārūn

He said: “I swear to you by Allah, do you know that during the Battle of Tabūk, I said to the Prophet (pbuh&hf): ‘Why did you leave me [in Medina] in your place?’²⁶ He replied: ‘Medina

²³ *Sūrah al-Aḥzāb*: verse 33.

²⁴ In the book *al-Iḥtijāj*: The Fadakī covering.

²⁵ *Sūrah al-Tawbah*: verse 119.

²⁶ During the Battle of Tabūk, the Prophet (pbuh&hf) personally set out with the army and appointed *Amīr al-Muʾminīn* (p) as his deputy and successor in Medina. The hypocrites took advantage of this and

earth, His proofs (*ḥujaj*) over His creation, the treasurers of His knowledge, and the mines of His wisdom. Whoever obeys them has obeyed Allah, and whoever disobeys them has disobeyed Allah.”

Everyone said: “We testify that the Prophet (pbuh&hf) indeed said this.”

3.13.28 The Description of the *Munāshadah* Assembly

Then, the questions of *Amīr al-Muʾminīn* (p) to the people continued until the last mention of his virtues. He left nothing unmentioned; in every matter, he made them swear by Allah and questioned them, until he had mentioned all his merits and much of what the Prophet (pbuh&hf) had said about him. In all of this, the people confirmed his words and bore witness that they were true.

Sulaym says: *Amīr al-Muʾminīn* (p) did not leave out anything that Allah had revealed specifically about him, or about him and his *Ahl al-Bayt*, whether in the Qurʾān or through the words of the Prophet (pbuh&hf), without making the people swear regarding it. In some cases, everyone responded, saying: “Yes.” In other cases, some remained silent while others said: “Yes, by Allah.” Those who were silent would tell the ones who acknowledged it: “We trust you, and others whom we trust have also reported to us that they heard these matters from the Prophet (pbuh&hf).”

The Imam (p) said: “Do you acknowledge that the Prophet (pbuh&hf) said: ‘Whoever claims to love me while harboring hatred toward ʿAlī is a liar and does not truly love me’?” And as he spoke, he placed his hand on my head²⁸. Someone asked the Prophet (pbuh&hf): “O Messenger of Allah (p), how can this be?” He replied: “Because he is from me, and I am from him. Whoever loves him has loved me, and whoever loves me has loved Allah. Whoever harbors hatred toward ʿAlī has harbored hatred toward me, and whoever harbors hatred toward me has harbored hatred toward Allah.”

About twenty of the senior *Muhājirūn* and *Anṣār* said: “Yes, by Allah,” while the rest remained silent.

Amīr al-Muʾminīn (p) then said to those who remained silent: “Why do you remain silent?” They replied: “Those who have testified are trustworthy to us in truthfulness, virtue, and precedence.” The Imam (p) said: “O Allah, bear witness to this.”

They then said: “Our Lord, we have testified and spoken only of what we have heard from the Prophet (pbuh&hf), and what those we trust—among these individuals and others—have conveyed to us as having heard from the Prophet (pbuh&hf).”

Ṭalḥah’s Discussions with *Amīr al-Muʾminīn* (p) on Key Issues

²⁸In another version: On my chest.

3.13.29 Seven Responses to the Fabricated *Ḥadīth* of Abū Bakr and ʿUmar on Caliphate

Abstract

Ṭalḥah ibn ʿUbaydullāh—who was called the wise of Quraysh—said: “What should we do about the claim of Abū Bakr, ʿUmar, and his companions, who affirmed his words and testified in his favor on that day when you were being forcibly brought forward with a rope around your neck²⁹! They said to you: ‘Pledge allegiance.’ In response, you argued with them by citing your virtues and past merits, and they all acknowledged them. But afterward, Abū Bakr claimed that he had heard the Prophet (pbuh&hf) say: ‘Allah did not will that prophethood and caliphate be gathered for us *Ahl al-Bayt*.’ Then ʿUmar, Abū ʿUbaydah al-Jarrāḥ, Sālim, and Muʿādh ibn Jabal all affirmed his claim?!”

Then Ṭalḥah turned to the Imam (p) and said: “Everything you have said and claimed is true, and we also acknowledge and accept the merits and virtues you cited as proof. But regarding the caliphate, these five individuals have testified to what you have heard!”

3.13.30 The First Response: The Pact on the Accursed Scroll

Here, ʿAlī (p) stood up, angered by Ṭalḥah’s words, and revealed what had been concealed, clarifying a matter he had mentioned on the day of ʿUmar’s death—though the people had not understood his intent³⁰.

The Imam (p) turned to Ṭalḥah and, while the people were listening, he said: “O Ṭalḥah, by Allah, there is no written document I would rather meet Allah with on the Day of Judgment than the one written by these five individuals. They swore allegiance to it during the Farewell Pilgrimage (*Ḥajjat al-Widāʿ*) at the Kaʿbah, pledging: ‘If Allah causes Muḥammad to be killed or if he dies, they will support one another against me and stand together to prevent me from attaining the caliphate’³¹.”

3.13.31 The Second Response: *Ḥadīth* of Ghadīr

The Imam (p) said: “O Ṭalḥah, the proof of the falsehood of what they testified to³² is the statement of the Prophet (pbuh&hf) on the day of Ghadīr Khumm: ‘Whomsoever I have more authority over than he has over himself, ʿAlī has more authority over him than he has over himself too.’ How can I have more authority over them than they do while they are the rulers and commanders over me?!”

²⁹In another version: A rope was wrapped around your neck; and in *Kitāb Sulaym*: They brought you while a rope was tightly fastened around your neck.

³⁰In *Biḥār al-Anwār*, Vol. 8 (old edition), pp. 22 and 27, it is narrated that when ʿUmar died and his body was shrouded, *Amīr al-Muʾminīn* (p) looked at his corpse and said: “There is no one I would rather meet Allah with his scroll and written record than this one who is now shrouded.” Most people did not understand what the Imam (p) meant. In the above statements, *Amīr al-Muʾminīn* (p) clarified what he meant by the scroll.

³¹In other versions: so that the caliphate would not reach me.

³²In *Kitāb Sulaym*: The proof of the falsehood of what they testified to and the truth of what I have said...

3.13.32 The Third Response: *Ḥadīth* of Manzilah

Similarly, there is the statement of the Prophet (pbuh&hf) when he said: “You are to me as Hārūn was to Mūsā, except for prophethood.” Do you not know that prophethood is distinct from caliphate? If there were anything else [to be excluded] besides prophethood, the Prophet (pbuh&hf) would have explicitly excluded it!

3.13.33 The Fourth Response: *Ḥadīth* of Thaqaalayn

Similarly, there is the statement of the Prophet (pbuh&hf) when he said: “I am leaving among you two things: the Book of Allah and my *Ahl al-Bayt*”³³. As long as you hold fast to these two, you will never go astray. Do not precede them, and do not lag behind them. Do not teach them anything, for they are more knowledgeable than you.”

Therefore, the caliph of the nation (*ummah*) should be none other than the most knowledgeable among them in the Book of Allah and the *Sunnah* of His Messenger, as Allah also says: أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ³⁴, (Is he who guides to the truth more worthy of being followed, or he who does not guide unless he is guided? So what happened to you and how do you judge?). And He also says: وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ³⁵, (He has increased him abundantly in knowledge and stature). And He says: أَوْ أَثَارَةٌ مِنْ عِلْمٍ إِنَّ³⁶, (Or any remnant of knowledge, if you are truthful). The Prophet (pbuh&hf) also said: “No nation will entrust its governance to someone while there is one more knowledgeable among them, except that their affairs will continually decline until they return to what they abandoned.” Thus, *wilāyah* is nothing other than being the leader over the nation.

3.13.34 The Fifth Response: *Ḥadīth* of Submission to the Command of Amīr al-Muʾminīn

The proof of their lie, falsehood, and injustice is that they greeted me as “Amīr al-Muʾminīn” by the command of the Prophet (pbuh&hf)³⁷. And this matter is a proof against them (Abū Bakr and ʿUmar), against you (O Ṭalḥah) in particular, against the one who is with you—meaning Zubayr—against the entire nation, against these two men—and the Imam (p) pointed to Saʿd ibn Abī Waqqāṣ and ʿAbd al-Raḥmān ibn ʿAwf—and against this oppressive caliph of yours³⁸, meaning ʿUthmān.

³³In another version: Hold fast to these two, so that you do not go astray: the Book of Allah and my *Ahl al-Bayt*.

³⁴*Sūrah Yūnus*: verse 35.

³⁵*Sūrah al-Baqarah*: verse 247.

³⁶*Sūrah al-Aḥqāf*: verse 4.

³⁷That is, by the command of the Prophet (pbuh&hf), they said to me: “Peace be upon you, O Amīr al-Muʾminīn (p).”

³⁸In other versions: This caliph of yours who is currently in power.

3.13.35 The Sixth Response: The Six-Member Council of ʿUmar

We, the group of six from the council (*shūrā*), are all still alive. If ʿUmar and his companions were truthful in attributing the *ḥadīth* to the Prophet (pbuh&hf), then why did ʿUmar include me in the council? Did he include us in the council for the matter of the caliphate, or for something else? If you believe that the council was for matters other than the caliphate, then ʿUthmān should have no authority over us, and we should have consulted on a different issue, because in that case, he would have commanded us to consult on something other than the caliphate. But if the council was for the caliphate, then why did he include me among you in the council? Why did he not exclude me, while he was claiming that the Prophet (pbuh&hf) had excluded his family from the caliphate and had informed that they would have no share in it?!

3.13.36 The Seventh Response: ʿUmar’s Words at His Death

Why, when ʿUmar called each of us six members of the council one by one, did he say to his son ʿAbdullāh—(here the Imam (p) pointed to ʿUmar’s son, who was present in the gathering): “Now, he is here—by Allah, I swear you must tell me what your father said to you when we left?” ʿAbdullāh ibn ʿUmar replied: “Since you have put me under oath³⁹, he said: ‘If they swear allegiance to the *Aṣḥā*⁴⁰ of Banī Hāshim, he will lead them to the clear path and establish them upon the Book of their Lord and the *Sunnah* of their Prophet!’ ” Then, the Imam (p) said: “O son of ʿUmar, what did you say in that situation?” The son of ʿUmar replied: “I said to him: ‘O father, what prevents you from appointing him as the caliph?’ ” The Imam (p) asked: “And what did ʿUmar respond to you?” The son of ʿUmar said: “He said something that I have kept secret!” The Imam (p) said: “The Prophet (pbuh&hf) has already informed me of what he told you and what you told him.” The son of ʿUmar asked: “When did he inform you?!” The Imam (p) replied: “He informed me during his lifetime, and then again in a dream on the night your father passed away. And whoever sees the Prophet (pbuh&hf) in a dream, it is as if he has seen him in wakefulness.”

The son of ʿUmar asked: “What did he inform you of?” The Imam (p) said: “O son of ʿUmar, I swear by Allah, if I tell you, will you acknowledge the truth of my words?” The son of ʿUmar replied: “Even if I wanted to [deny it], I would remain silent!” The Imam (p) continued: “When you asked him, ‘What prevents you from appointing him as the caliph?’ he responded: ‘What prevents me is a document and a written agreement that we made among ourselves, as well as a pact that we swore upon in the Kaʿbah during the Farewell Hajj (*Hajjat al-Widāʿ*)!’ ” At this, the son of ʿUmar fell silent and said:

“I swear by the right of the Prophet (pbuh&hf), leave me be!” Sulaym says: I saw the son of ʿUmar in that gathering, his throat choked with tears and his eyes overflowing with weeping.

³⁹In *Kitāb Sulaym*: The least of my testimony is that he said:...

⁴⁰*Aṣḥā*^c refers to someone who has no hair on the front of his head; in this context, it is a reference to Amīr al-Muʾminīn (p).

Then, *Amīr al-Muʾminīn* (p) turned to Ṭalḥah, Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, and Saʿd ibn Abī Waqqāṣ⁴¹ and said: “By Allah, if those five—the Companions of the Document (*aṣḥāb al-ṣaḥīfah*)—have lied against the Prophet (pbuh&hf), then their authority over you is not *ḥalāl* (lawful). And if they have spoken the truth, then it was not permissible for you to include me in the council, because—according to your claim—my participation in the council would be an act of opposing the Prophet (pbuh&hf) and disobeying his command.

I swear by Allah, if those five people have lied against the Prophet (pbuh&hf), their guardianship (*wilāyah*) is not lawful for you, and if they have told the truth, it was not lawful for you to put me in the council with you, because my entry into the council—according to you—is considered opposition to the Prophet (pbuh&hf) and disobedience to his command.”

3.13.37 No One Besides the Twelve Imams Has the Right to Caliphate and Imamate

Then, *Amīr al-Muʾminīn* (p) turned to the people and said: “Tell me of my status among you and how you know me—am I truthful or a liar?” They replied: “Rather, you are the most truthful and trustworthy (*Ṣiddīq Ṣadūq*)⁴². By Allah, neither in the time of ignorance (*jāhiliyyah*) nor after Islam have we ever known you to be a liar.”

The Imam (p) then said: “By the One who honored us, the *Ahl al-Bayt*, with prophethood and chose Muḥammad (pbuh&hf) from among us, and after him, honored us by making us the Imams of the believers—none can convey the words of the Prophet (pbuh&hf) except us, and Imamate and caliphate are not rightful for anyone except us. Allah has not granted anyone outside of us, the *Ahl al-Bayt*, any share or right in the caliphate.”

The Messenger of Allah (pbuh&hf) is the Seal of the Prophets, after whom there is no messenger or prophet. Allah has completed prophethood with him until the Day of Judgment and has sealed the scriptures with the Qurʾān until the Day of Judgment. After Muḥammad (pbuh&hf), He has made us His successors on earth and witnesses over the people. He has made our obedience obligatory in His Book and has mentioned us alongside Himself and His Messenger in multiple verses of the Qurʾān.

Allah made Muḥammad (pbuh&hf) the Prophet, and He made us His successors among His creation and witnesses over His servants. He made obedience to us obligatory in His revealed Book, and then Allah, the Almighty, commanded His Prophet to convey this matter to his nation (*ummah*). And he did so as Allah commanded him.

⁴¹These four individuals, along with ʿUthmān and Amīr al-Muʾminīn (p), were the six members of the council (*shūrā*).

⁴²*Ṣiddīq* means someone who is perfect in truthfulness, and *Ṣadūq* refers to one who always speaks the truth.

3.13.38 Who Is Worthier of Succession to the Prophet?!

Which of these two⁴³ is more deserving to sit in the position and place of the Prophet (pbuh&hf)? You heard the Messenger of Allah (pbuh&hf) say that when he sent me to deliver *Sūrah al-Barāʿah*, he said: “No one is qualified to convey something on my behalf except myself or someone who is from me.” I ask you by Allah, did you hear this from the Prophet (pbuh&hf)?

They replied: “Yes, by Allah, we testify that we heard this from the Prophet (pbuh&hf) when he sent you to deliver *Sūrah al-Barāʿah*.”

The Imam (p) then said: “Your friend (Abū Bakr) was not qualified to deliver even a document of four fingers’ length on behalf of the Prophet (pbuh&hf), and no one was deemed suitable for this task except me! So, which of these two is more deserving of his position and place: the one whom the Prophet (pbuh&hf) specifically named as being from him, or the one whom he explicitly declared as not being from him⁴⁴?”

A Word on “Let the Present Convey to the Absent”

Ṭalḥah said: “We heard this from the Prophet (pbuh&hf). But please explain to us how it is that no one is qualified to convey a message from the Prophet (pbuh&hf), while he told us and others: *لِيَلْبِغِ الشَّاهِدُ مَنْكُمُ الْغَائِبَ*—meaning, ‘Let those present among you inform those absent’?”

And on the plain of ʿArafah during the Farewell Hajj (*Ḥajjat al-Widāʿ*), he said: ‘May Allah have mercy on the one who hears my words, internalizes them in his heart, and then conveys them on my behalf. Perhaps someone carries knowledge (*fiqh*) but does not fully understand it, and perhaps someone carries knowledge to someone who understands it better. There are three things in which the heart of a Muslim does not deceive: sincerity in worship for Allah, listening and obedience and loyalty to the rulers (*al-aʿimmah*), as well as unity with the Muslim community (*jamāʿah*), because their call encompasses all who are behind them.’ Also, the Prophet (pbuh&hf) stood up on more than one occasion and said: ‘Let those present convey to those absent.’ ”

3.13.39 The Command to Preach the *Wilāyah* of the Imams (p)

Amīr al-Muʾminīn (p) said: “What the Prophet (pbuh&hf) said about this was on the day of Ghadīr Khumm, on the day of ʿArafah during the Farewell Hajj (*Ḥajjat al-Widāʿ*), and on the day of his passing! In his final sermon, reflect on what he said: ‘I am leaving among you two things, and as long as you cling to them, you will never go astray: the Book of Allah and my *Ahl al-Bayt*. Allah, the Subtle and All-Aware, has promised me that these two will never be separated until they come to me at the Pond of Kawthar, just like these two fingers’—and the

⁴³The Imam’s reference is to himself and Abū Bakr, as becomes clear from the continuation of his statement.

⁴⁴Refer to footnote 14 in this *ḥadīth*. The point is that when the Prophet (pbuh&hf) said: ‘The one who conveys my message must be from me,’ and he took the task of delivering *Sūrah al-Barāʿah* from Abū Bakr and entrusted it to *Amīr al-Muʾminīn* (p) to convey, it became clear that the one who was certainly not ‘from’ the Prophet (pbuh&hf) was Abū Bakr, and the one who was undoubtedly ‘from’ the Prophet (pbuh&hf) was *Amīr al-Muʾminīn* (p).

Imam (p) pointed to his index and middle fingers—'with one being ahead of the other. Hold fast to these two so you do not go astray or stumble⁴⁵. Do not precede them and do not lag behind them, and do not teach them anything, for they are more knowledgeable than you.' ”

The Prophet (pbuh&hf) instructed all the people that whoever saw others should convey to them the obligation of obeying the Imams from the family of Muḥammad (p) and the obligation of their right; this was the only matter the Prophet (pbuh&hf) commanded to be conveyed. In fact, the Prophet (pbuh&hf) commanded everyone to convey the argument and proof of those⁴⁶ who are the only ones to convey all that the Prophet (pbuh&hf) was sent with, as they are the ones to carry his message on his behalf.

O Ṭalḥah, do you not see that the Prophet (pbuh&hf), as you also heard, said to me:

“O my brother, no one except you can settle my debt and free me from my responsibility. It is you who frees me from my debt and fulfills my trust, and you will fight according to my *Sunnah*.”

When Abū Bakr took control of the government, did he fulfill the debts and promises of the Prophet (pbuh&hf)⁴⁷? I was the one who confirmed them with strong evidence and witnesses⁴⁸, and I fulfilled his debts and promises. The Prophet (pbuh&hf) had informed the people that no one except me would fulfill his debts and promises. What Abū Bakr gave to them was not the settlement of the Prophet's debts and promises. It was only I who, by fulfilling those debts and promises, cleared the Prophet's responsibility and discharged his trust.

3.13.40 The Imams (p) as Conveyors of Divine Commands to the People

From the words of the Prophet (pbuh&hf), all that he brought from Allah, the Almighty and Majestic, is conveyed only by the Imams whom Allah has made obedience to obligatory in His Book and has commanded allegiance to them. Whoever obeys them has obeyed Allah, and whoever disobeys them has disobeyed Allah.

Ṭalḥah said: “You have made my difficulty easy. I did not know what the Prophet (pbuh&hf) meant by this matter until you explained it to me. O Abā al-Ḥasan, may Allah grant you the best reward on behalf of the entire nation.”

A Word on the Collection of the Qurʾān⁴⁹

⁴⁵In *Kitāb Sulaym*: Do not turn away.

⁴⁶In another version: The obligation of obeying those...

⁴⁷In other versions: When Abū Bakr took control of the government, he did not fulfill the Prophet's debts and promises.

⁴⁸In other versions: You all pledged allegiance to him, and I fulfilled the Prophet's debts and promises.

⁴⁹What is mentioned in this section must be carefully studied to the end, as it ultimately serves as solid evidence for the authenticity of the current Qurʾān.

3.13.41 The Qurʾān of Amīr al-Muʾminīn (p)

Ṭalḥah said: “O Abā al-Ḥasan, I want to ask you a question. I saw you coming out with a sealed cloth⁵⁰ and saying: ‘O people, I was engaged in washing, shrouding, and burying the Prophet (pbuh&hf), and then I devoted myself to compiling the Book of Allah until I collected it. This is the Book of Allah in its complete form⁵¹, without a single letter missing.’ But I have not seen the book that you wrote and compiled.”

3.13.42 The Qurʾān of ʿUmar

Ṭalḥah continued his speech, saying: “I saw that when ʿUmar assumed the caliphate, he sent for you, asking you to bring that Qurʾān to him, but you refused to send it.”

ʿUmar then gathered the people, and if two individuals testified to a verse of the Qurʾān, he would write it down. However, if only one person testified to it, he would set it aside and not write it.

ʿUmar used to say—and I heard him myself—“During the Battle of Yamāma, men were killed who recited a portion of the Qurʾān that no one else knew, and that portion was lost.”

Also, a sheep came and ate a page from it—while ʿUmar’s scribes were engaged in writing—and what was on that page was lost⁵². On that day, the scribe was ʿUthmān. What do you say about this?

I also heard from ʿUmar and his companions—who gathered their own writings of the Qurʾān—that during ʿUthmān’s time⁵³, they used to say: “Sūrah al-Aḥzāb was as long as Sūrah al-Baqarah, Sūrah al-Nūr had one hundred and sixty verses, and Sūrah al-Ḥujurāt had ninety verses⁵⁴.”

What is this matter? And what prevents you—may God have mercy on you—from revealing to the people what you have collected?

3.13.43 The Qurʾān of ʿUthmān

Ṭalḥa said: I was personally present during ʿUthmān’s action when he took what ʿUmar had collected, gathered the scribes for it⁵⁵, and compelled the people to adopt a single recitation. He tore apart and burned the Qurʾān of Ubayy ibn Kaʿb and Ibn Masʿūd⁵⁶. What kind of

⁵⁰This refers to the days following the passing of the Prophet (pbuh&hf), during which the Imam (p) undertook this task. Refer to Section 3.6.7 of this book.

⁵¹In another version: This is the Book of Allah with me, which I have written and compiled.

⁵²In the book (*Īdāh*) by Faḍl ibn Shādhān (p. 112), there are discussions on this matter. It is evident that these statements are being made by Ṭalḥa, and we should wait for the response of *Amīr al-Muʾminīn* (p) in the following passages.

⁵³(a): In the time of ʿUmar and ʿUthmān.

⁵⁴(a), (b) and (d): Sixty verses, and in (a) Kh Lam, an addition is found: Sūrah al-Ḥijr had one hundred and ninety verses.

⁵⁵(b) and (d): I remember ʿUthmān burning what ʿUmar had compiled. (c): ʿUthmān took what ʿUmar had compiled and gathered the Qurʾān.

⁵⁶In *Bihār* (old vol. 8, p. 308), it is narrated that ʿUthmān compelled all people to adopt only the recitation of Zayd ibn Thābit and burned all other Qurʾāns. He wrote seven copies according to what was commonly known among the reciters. He sent one to Kūfa, one to Baṣra, one to each of Shām,

action is this?!

3.13.44 The Qurʾān Written Under the Dictation of the Prophet (pbuh&hf)

Amīr al-Muʾminīn (p) said: O Ṭalḥa, every verse that God has revealed in His Book to Muḥammad (pbuh&hf) is with me, written by my own hand under his dictation. Also, the interpretation of every verse revealed to Muḥammad (pbuh&hf), every lawful and unlawful ruling, every prescribed limit and judgment, and everything the nation will need until the Day of Judgment—even the compensation for a mere scratch on the body—is written with me, dictated by the Prophet and recorded in my own handwriting.

Ṭalḥa asked: Has everything, whether small or great, specific or general, everything that has been and will be until the Day of Judgment, been recorded and is with you?

Hazrat replied: Yes, and beyond that, the Prophet (pbuh&hf) secretly taught me, during his illness, the key to a thousand doors of knowledge, from each of which a thousand more doors open. If this nation had followed me and obeyed me from the time God took His Prophet's soul, they would have eaten from above their heads and from beneath their feet in prosperity and abundance of divine blessings until the Day of Judgment⁵⁷.

3.13.45 What Was Written on a *Kitf* (Shoulder Blade)?

Hazrat said: O Ṭalḥa, were you not present when the Prophet (pbuh&hf) asked for a shoulder blade⁵⁸ to write something, so the nation would not go astray and fall into division? It was then that your friend (ʿUmar) said: "The Prophet of God is speaking nonsense!" The Prophet got angry and abandoned writing it.

The Imam continued: When you all left the presence of the Prophet (pbuh&hf), he informed me of what he intended to write on the shoulder blade and to call all the people as witnesses. Then Gabriel informed him that God, the Exalted, knows the division and discord of this nation. The Prophet asked for a sheet of paper and dictated what he wished to write to me, and he called three witnesses: Salmān, Abū Dharr, and Miqdād. On that paper, he named the Imāms of guidance whom God commanded to be obeyed until the Day of Judgment. He first mentioned me, then my son—and the Imam pointed to Imam Ḥasan (p)—then Ḥusayn, and then nine of the children of my son, meaning Imam Ḥusayn (p). O Abū Dharr and O Miqdād⁵⁹, was this not the case?

Abū Dharr and Miqdād stood up and said: We bear witness to this, according to the Prophet of God (pbuh&hf).

Mecca, Yemen, and Bahrain, and kept one in Medina, which was called the (*Imām*).

⁵⁷Meaning, a pleasant life in every aspect would have been prepared for them. The reference to "above their heads" and "beneath their feet" signifies heavenly and earthly blessings.

⁵⁸(C) He asked for a sheet of paper.

⁵⁹This question of *Amīr al-Muʾminīn* (p) in the assembly during the time of ʿUthmān was directed at these two individuals, and he did not mention Salmān because he had passed away by that time.

Ṭalḥa said: By God, I heard the Prophet (pbuh&hf) speak about Abū Dharr, saying: "The sky has not provided shade, and the earth has not carried anyone with a tongue more truthful than Abū Dharr, nor one who is more righteous in the sight of Allah." I testify that these two (Abū Dharr and Miqdād) only spoke the truth, and you (O ʿAlī) are more truthful and more deserving than them.

Then the Imam turned to Ṭalḥa and said: O Ṭalḥa, and you O Zubayr, you O Saʿd, and you O Ibn ʿAwf, fear Allah and place His pleasure before everything else. Choose what is with Him and do not fear the blame of anyone who criticizes you in the way of Allah.

3.13.46 Strong Evidence for the Existing Qurʾān

Ṭalḥa said: O Abā al-Ḥasan, I see that you did not answer my question about the Qurʾān. Will you not reveal your Qurʾān to the people? The Imam replied: O Ṭalḥa, I intentionally refrained from answering you.

Ṭalḥa asked: Then tell me about the Qurʾān that ʿUmar and ʿUthmān compiled. Is it all Qurʾān, or is there something that is not Qurʾān included in it?

The Imam replied: It is all Qurʾān. If you take what is in it, you will be saved from the Fire and enter Heaven, because in it is our proof, the explanation of our matter, our right, and the obligation of obedience to us.

Ṭalḥa said: That is enough for me. Now that it is the Qurʾān, it is sufficient for me.

3.13.47 Who Holds the Qurʾān of Amīr al-Muʾminīn (p)?

Then Ṭalḥa said: Inform me about what you hold of the Qurʾān, its interpretation, and the knowledge of what is lawful and unlawful. To whom will you entrust it, and who will be its guardian after you?

The Imam replied: To the one whom the Prophet (pbuh&hf) instructed me to entrust it. Ṭalḥa asked: Who is he?

The Imam responded: My successor and the one in charge of the people after me is my son Ḥasan. When Ḥasan passes away, he will entrust it to my son Ḥusayn. Then it will be passed down from one of Ḥusayn's descendants to the next, until the last of them meets the Prophet (pbuh&hf) at the Pond of Kawthar. They will be with the Qurʾān, and the Qurʾān will be with them. They will never part from the Qurʾān, and the Qurʾān will never part from them.

3.13.48 The Twelve Leaders of Misguidance from Banū Taym, Banū ʿAdī, and Banū Umayyah

The Imam said: Know that soon after ʿUthmān, Muʿāwīya and his son will take control of the government, and after them, seven of the sons of Ḥakam ibn Abī al-ʿĀṣ will come one after another. They will complete the twelve leaders of misguidance. They are the ones whom the Prophet (pbuh&hf) saw on his pulpit, turning his nation backward, in a retrogressive manner.

Ten of them are from the Banū Umayyah, and two of them laid the foundation for their rule, and the sins of the nation will be upon those two.

At this point, all the people said: O Abā al-Ḥasan, may Allah have mercy upon you, forgive you, and reward you with goodness on our behalf for your sincere advice and kind words.

The narration from Sulaym's book:

1. *Minhāj al-Fāḍilīn* (Khaṭṭī): pp. 240–241.
2. *Biḥār al-Anwār*: vol. 8 (old), p. 342.
3. *Biḥār al-Anwār*: vol. 26, p. 65, narration no. 147.
4. *Biḥār al-Anwār*: vol. 61, p. 240, narration no. 7.
5. *Biḥār al-Anwār*: vol. 92, p. 41.
6. *Ithbāt al-Hudāt*: vol. 2, p. 184, narration no. 898.
7. *Faḍāʾil al-Sādāt*: p. 284.
8. *al-Lawāmiʿ al-Nūrāniyya*: p. 237.

The narration referencing Sulaym:

1. *Ikmāl al-Dīn*: p. 247, chapter 25.
2. *Ghaybat al-Nuʿmānī*: p. 52.
3. *Iḥtijāj al-Ṭabarsī*: vol. 1, p. 210.
4. *al-Taḥṣīn* by Ibn Ṭāwūs: Part II, chapter 25.
5. *Farāʾid al-Simṭayn*: vol. 1, pp. 312 and 58, narration no. 250.
6. *Nuzhat al-Kirām*: p. 539.

3.14 Ḥadīth 12: The sermon of *Amīr al-Muʿminīn* (p) in the last year of his blessed life

The complaint of *Amīr al-Muʿminīn* (p) about his companions; Worldliness and negligence of the Hereafter; Fatigue from war and disorder; Why did *Amīr al-Muʿminīn* (p) not remain silent like ʿUthmān? The punishment of one who yields to his enemy! (Samarra) Those who believed in (Lā Qiṭāl, no combat); Why did *Amīr al-Muʿminīn* (p) not unsheathe his sword against Abū Bakr and ʿUmar? Amīr al-Muʿminīn’s (p) attempt to wage war against Abū Bakr and ʿUmar; The difference between the silence of *Amīr al-Muʿminīn* (p) and that of ʿUthmān; ʿUthmān’s own culpability in his assassination; The history of Amīr al-Muʿminīn’s (p) wars and truces; The Shīʿa, the Nāṣibī, and the Mustafī; The impact of this sermon on the hearts of the people; The martyrdom of Amīr al-Muʿminīn (p).

The sermon of *Amīr al-Muʿminīn* (p) in the last year of his blessed life

3.14.1 The complaint of *Amīr al-Muʿminīn* (p) about his companions

Abān narrates from Sulaym that he said: We were sitting around Amīr al-Muʿminīn (p), and a group of companions was present with him. One person said: O Amīr al-Muʿminīn, how good it would be if you encouraged the people to go to war.

3.14.2 Worldliness and negligence of the Hereafter

Ḥaḍrat stood up and delivered a sermon, in which he said: I urged you to go to war¹, but you did not respond. I advised you sincerely, but you did not accept. I called you, but you did not listen. You who are present are like the absent; you who are alive are like the dead; and you who are deaf, yet possessing ears. I recite wisdom to you, I counsel you with healing and sufficient admonitions, and I encourage you to strive against the people of oppression and tyranny. Yet

¹(c): This fault of yours is enough that no matter how much I urged you to go to war, yet...

before I even reach the end of my speech, I see you dispersing in scattered groups², reciting poetry to one another, quoting proverbs, and inquiring about the price of dates and milk.

3.14.3 Fatigue from war and disorder

May your hands be severed³! You have grown weary of war and preparing for it⁴, and your hearts have found comfort in abandoning it. Instead, you occupy yourselves with falsehoods, misleading matters, and baseless excuses.

Woe to you! Fight them before they fight you. By God, no people have ever been attacked in their own homes without being humiliated. By God, I do not believe you will act upon my words until your enemies have completed their work against you. As for me, I wish I could see them, meet my Lord with insight and certainty, and be relieved from enduring the pain of your troubles and the burden of your company⁵.

You are like a herd of camels whose shepherd is lost. Whenever they are gathered from one side, they scatter from the other.

By God, as I see it, it is as if I am looking at you now, when the battle intensifies and death strikes fiercely⁶, just like the splitting of a skull and like the exploding of a woman during childbirth, which does not obstruct the touching hand⁷, you will scatter from around ʿAlī ibn Abī Ṭālib.

3.14.4 Why did *Amīr al-Muʾminīn* (p) not remain silent like ʿUthmān?

Ashʿath ibn Qays al-Kindī said: Would it not have been better if you had done what ʿUthmān ibn ʿAffān did⁸?

Amīr al-Muʾminīn (p) replied: O ʿAraf al-Nār⁹, do you think I would do what ʿUthmān did? O son of Qays, I seek refuge in God from the evil of what you are saying! By God, what ʿUthmān did is disgraceful, even for someone who has no religion and no right in his hand. How could I do that when I have a clear proof from my Lord, his authority in my hand, and the truth is with me?!

²(b): You have become indifferent to my words.

³(c): May your hands be covered in dust.

⁴(c): From war and its raging flames.

⁵(c): By God, I wish I could separate myself from you and be relieved from the hardships I endure because of you.

⁶(c): By God, you will not understand except when the war ignites and the red death approaches.

⁷It means that this much control will be lost.

⁸As can be understood from the continuation of the narration, the meaning of ʿUthmān's action refers to the fact that when he saw that the people had turned against him, despite having supporters from his own tribe, he did not call upon them for help. When the people saw his inaction, they attacked him and killed him.

⁹ʿAraf al-Nār is a title that the Imam (p) gave to Ashʿath ibn Qays, and it has appeared in other instances as well. Its meaning is "the scent of fire".

3.14.5 The punishment of one who yields to his enemy!

By God, if someone allows his enemy to strip the flesh from his body, tear his skin, break his bone, and spill his blood, while he is capable of preventing him, his sin is immense, and what his chest (heart) contains is weak¹⁰.

If you wish, O son of Qays, to be such a person, I, however, will not be. I will not be content with anything less than striking with my own hand a sword blow that will send skulls flying and shatter the palms and wrists. After that, whatever God wills will happen.

Woe to you, O son of Qays! A believer dies by any death, but he does not kill himself. Whoever is capable of protecting his own blood and allows his killer free reign, has, in fact, killed himself.

3.14.6 (Samarra) Those who believed in (Lā Qiṭāl)

Woe to you, O son of Qays! This nation will be divided into seventy-three groups; one of them will be in heaven, while seventy-two will be in the fire. The worst among them, the most detested by God, and the farthest from him are the (Samarra), who say, (No to war), but they lie. God, the Almighty and Glorious, has commanded in his Book and through the tradition of his Prophet to fight against these transgressors who have deviated from the religion¹¹.

3.14.7 Why did *Amīr al-Muʿminīn* (p) not unsheathe his sword against Abū Bakr and ʿUmar?

Ashʿath ibn Qays, angered by the Imam's words, said: O son of Abū Ṭālib, what prevented you from fighting and drawing your sword when Abū Bakr, ʿUmar, and then ʿUthmān were given allegiance? Ever since you arrived in Iraq, you have not delivered a sermon without saying before stepping down from the pulpit: "By God, I am the most deserving of leadership over them, and since the day God took the soul of Muḥammad (pbuh&hf), I have remained oppressed." What has stopped you from defending your oppression with your sword?

Amīr al-Muʿminīn (p) replied: O son of Qays, you have spoken; now listen to the answer. Fear or reluctance to meet my Lord has not stopped me from taking action, nor was it because I was unaware that what is with God is better for me than this world and staying in it¹². What prevented me was the command of the Prophet (pbuh&hf) and his covenant with me. The Prophet (pbuh&hf) informed me of what this nation would do to me after him.

Thus, when I saw their actions with my own eyes, my knowledge and certainty were not increased, for I had already believed in the Prophet's words more than what I could see and witness myself.

I asked him: O Messenger of God, when such things occur, what do you instruct me to do? He replied: "If you find supporters, declare war against them and fight them. But if you do not

¹⁰(b): He is weak in intellect.

¹¹(Bāghī) means transgressor, which in this context is a reference to the companions of Muʿāwīya. Māriq means one who has deviated from the religion, which refers to the Nahrawānites.

¹²(c): And I know that what is with God is better than this world and all that is in it.

find supporters, then hold back your hand and preserve your blood until you find those who will help establish the religion, the Book of God, and my tradition.”

The Prophet (pbuh&hf) informed me that the nation would soon dishonor me, pledge allegiance to others instead of me, and follow someone else.

The Prophet (pbuh&hf) also told me that my position in relation to him is like that of Hārūn to Mūsā, and that after him, the people would be like Hārūn’s followers and those who worshiped the calf. Just as Mūsā said: *يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا إِلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي قَالَ ابْنُ أُمِّ* (يَا بْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَ لَمْ تَرْقُبْ قَوْلِي) and said: *وَأَنْ الْقَوْمَ اسْتَضَعْفُونِي وَ كَادُوا يَقْتُلُونَنِي* ”O Hārūn, what prevented you, when you saw them going astray, from following me? Did you then disobey my command? (Hārūn) replied: O son of my mother! Indeed, the people deemed me weak and almost killed me.” And he said: ”O son of my mother! Do not seize me by my beard or my head¹⁴. Indeed, I feared that you would say: ‘You have caused division among the children of Israel and did not observe my word.’”¹⁵

The Prophet (pbuh&hf) meant that when Mūsā (p) appointed Hārūn as his successor among his people, he instructed him that if they went astray and he found supporters, he should fight against them. However, if he did not find supporters, he should refrain, preserve his life, and not cause division among them. I also feared that my brother, the Prophet (pbuh&hf), would say the same to me: ”Why did you cause division among the nation and not heed my words, when I had made a covenant with you that if you found no supporters, you should hold back and preserve your life, as well as that of your family and your Shī’a?”

3.14.8 Amīr al-Mu’minīn’s (p) attempt to wage war against Abū Bakr and ‘Umar

He said: When the Prophet (pbuh&hf) passed away, the people turned towards Abū Bakr and pledged allegiance to him while I was occupied with washing and burying the Prophet. Then I busied myself with the Quran, and I swore to myself that I would not drape a cloak over my shoulders¹⁶ except for prayer until I had gathered the entire Quran into one book, and I did so.

Then I mounted Fāṭima and took the hands of my two sons, Ḥasan and Ḥusayn, and did not forget a single person from among the people of Badr and the early ones from the Muhājirūn and Anṣār, except that I made them swear regarding my right and called them to support me.

¹³Sura al-A‘rāf, verse 150.

¹⁴The phrase *(لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي)*, meaning ‘Do not seize me by my beard or my head,’ is metaphorical, and in the text, it has also been interpreted metaphorically.

¹⁵From the phrase ”If you find supporters...” up to this point, the passage in (b) and (d) is as follows: O ‘Alī, good news to you! Your life and death are with me. You are my brother, my minister, and my heir. You will fulfill my obligations and uphold my trust. You will fight according to my tradition. You are to me as Hārūn was to Mūsā, and you will follow Hārūn’s path when his people weakened him and nearly killed him. Be patient in the face of the oppression of Quraysh and their alliance against you, for these are the grudges of Badr and the blood vengeance of Uḥud. You are like Hārūn and his followers, and they are like the calf and its followers.

¹⁶The term *(رِدَاء)* used in the Arabic expression refers to a garment that is worn over other clothes, typically as an outer garment when going outside the home.

But none responded to my call except four: Salmān, Abū Dharr, Miqdād, and Zubayr. There was no one from my household with me¹⁷ whom I could rely on to fight with and gain strength. Ḥamza had been killed on the day of Uḥud, and Jaʿfar on the day of Muʿta. I was left between two foolish and ill-natured¹⁸ men—ʿAbbās and ʿAqīl—humiliated, powerless, and weak. These two were barely removed from disbelief¹⁹.

So they forced me and overcame me. Then I said what Hārūn said to his brother: "O son of my mother! Surely the people deemed me weak and were about to kill me"²⁰.

Thus, I followed Hārūn's noble example and held firmly to the Prophet's covenant as a powerful proof in my hand.

3.14.9 The difference between the silence of *Amīr al-Muʾminīn* (p) and that of ʿUthmān

Sulaym narrates: Ashʿath said: ʿUthmān did the same. He sought protection from the people and called upon them for help, but found no supporters. So he held back until he was killed in a state of oppression! Ḥaḍrat said: Woe to you, O son of Qays! When the people overpowered me, deemed me weak, and nearly killed me—had they said to me, "We will definitely kill you," I would have resisted them, even if I had no one but myself²¹. But they said to me: "If you pledge allegiance, we will leave you alone, honor you, draw you close, and give you distinction; but if you do not, we will kill you." At that point, when I found no one [to support me], I pledged allegiance to them. My allegiance does not make falsehood true for them, nor does it grant them any right²².

When the people said to ʿUthmān: "Step down from the caliphate and we will leave you alone," had he stepped down, they would not have killed him. But he said: "I will not step down." So the people said: "Then we will kill you!" And he rejected their demand until they killed him.

By my life, had he stepped down, it would have been better for him, for he had taken [the caliphate] unlawfully, had no rightful share in it, and was claiming what was not his while usurping the rights of others.

3.14.10 ʿUthmān's own culpability in his assassination

The Imam said: Woe to you, O son of Qays! ʿUthmān is not outside of two possibilities: either he called upon the people to support him but they did not help him, or the people offered him their support but he himself prevented them. It was not lawful for him to prevent the Muslims from aiding a rightly guided and guiding Imam, one who had neither introduced any

¹⁷(C): No one from my household rose up with me.

¹⁸(A) and (B): Emotionless and empty

¹⁹(C): They were barely removed from disbelief—meaning they had only recently become Muslim.

²⁰(b): They forced me and overcame me, and they considered me weak, just as the Prophet of God, Hārūn, was considered weak before me, and they were close to killing me.

²¹(c): I would have repelled them from myself and risen to fight them with the sword.

²²(b): And it does not invalidate a rightful claim.

innovation nor given refuge to any innovator²³. Now that he forbade them, he acted wrongly, and the people also acted wrongly by obeying him! Or perhaps his oppression and misconduct led the people to see him as undeserving of support, due to his tyranny and rulings contrary to the Book [of Allah] and the Sunnah. All this while there were with ʿUthmān—from his household, supporters, and companions—more than four thousand men; and had he wanted to defend himself through them, he could have. So why did he forbid them from supporting him?

3.14.11 The history of Amīr al-Muʿminīn’s (p) wars and truces

Had I, on the day allegiance was given to Abū Bakr, found the remaining forty men²⁴ who would obey me, I would have risen to fight with them. But on the day allegiance was given to ʿUmar and ʿUthmān, I would not have done so, for I had already pledged allegiance, and someone like me does not break his pledge²⁵.

Woe to you, O son of Qays! How did you see me when ʿUthmān was killed and I found supporters? Did you see any hesitation, delay, fear, or shortcoming from me at the Battle of Baṣra, while they were gathered around their camel? Cursed is the one who was with them, cursed is the one who was killed around that camel, and cursed is the one who returned [to that path] afterward without repentance and seeking forgiveness. They killed my companions, broke their pledge of allegiance to me, tore my governor into pieces, and wronged me. I went to them with twelve thousand men, while they were more than one hundred and twenty thousand. But God granted me victory over them, killed them by our hands, and healed the hearts of the believers²⁶.

O son of Qays, how did you see us at the Battle of Ṣiffīn, when God sent fifty thousand²⁷ of them to the fire in a single event?

And how did you see us at the Battle of Nahrawān, when we confronted the Māriqīn? They followed a religion whose adherents’ efforts in this worldly life were misguided, even though they thought they were doing good. God also cast them into the fire by our hands in a single event, such that not even ten of them remained, and they did not kill even ten of the believers.

²³Meaning: If ʿUthmān truly was such an Imam, rightly guided and guiding, then why did he prevent the people from helping him? And if, on the other hand, the opposite of these qualities were present in him (as indeed they were), then the people did well by not supporting him.

²⁴That is, four men—Salmān, Abū Dharr, Miqdād, and Zubayr—were present, but the remaining thirty-six did not show up.

²⁵(c): I had pledged allegiance before they dispersed and changed, and his allegiance remained binding upon me and worthy of regard.

²⁶These phrases in (C) are as follows: "And they, their camel, the one who deceived them, and those who were killed around it, and anyone who remained afterward without turning back, repenting, or seeking forgiveness—all of them are cursed. They killed my companions, broke my pledge of allegiance, tore my governor into pieces, and exceeded the limits with me. I went to them with twelve thousand men, while they were over one hundred and twenty thousand. God granted me victory over them, and sent fifty thousand of them to the fire by our hands in a single event." The same phrases in (D) are: "Did you see any scattering, fear, or negligence from me during the battle of Baṣra, while more than fifty thousand of those cursed ones surrounded their camel? After they killed my companions, broke my pledge of allegiance, tore my governor into pieces, and wronged me. I went to confront them with less than ten thousand men..."

²⁷(b): Seventy thousand men. In (a) Kh Lam: More than seventy thousand men.

Woe to you, O son of Qays! Did you ever see a flag or banner being returned by me²⁸? You reproach Me, O son of Qays, while I was with the Prophet (pbuh&hf) in all His events and battles, and I always went ahead of Him in times of difficulty. I neither fled, nor abandoned My position, nor showed weakness, nor left My place, nor turned My back to the enemy, because it is unworthy for the Prophet and His successor to turn back or desist when they have donned the garments of war and intended to confront Their enemies, except to be killed or for God to grant Them victory.

O son of Qays, have you ever heard of Me fleeing or retreating?

O son of Qays, by the One who split the seed and created mankind, if on the day allegiance was given to Abū Bakr — the day you blamed Me for joining in that allegiance — I had found forty men whose insight was like the four that I did find, I would not have withheld Myself and would have fought with them. But I did not find a fifth, so I held back.

Ashʿath asked: O Amīr al-Muʾminīn, who were those four? He replied: Salmān, Abū Dharr, Miqdād, and Zubayr ibn Ṣaffīya — before he broke allegiance with Me! For he pledged allegiance to Me twice: his first allegiance, which he remained faithful to, was at the time when allegiance was given to Abū Bakr²⁹ and forty men from among the Muhājirīn and the Anṣār came to Me and pledged allegiance to Me, and Zubayr was among them. I instructed them to come to My house in the morning with their heads shaved and their weapons with them.

But no one except four fulfilled their word and remained truthful to Me: Salmān, Abū Dharr, Miqdād, and Zubayr.

Zubayr's second allegiance to Me was when he and his friend Ṭalḥa came to Me after the killing of ʿUthmān, and they pledged allegiance to Me willingly and without coercion. Then they turned away from their religion, becoming apostates, breakers of the covenant, tyrants, opponents, and doomed to loss³⁰. So God killed them and cast them into the fire.

As for the three — Salmān, Abū Dharr, and Miqdād — they remained firm upon the religion of Muḥammad (pbuh&hf) and upon the religion of Ibrāhīm, until they joined the presence of God. May God have mercy on them.

O son of Qays, by the One who split the seed and created mankind³¹, if those forty men who pledged allegiance to Me had remained loyal and had shown up at My door in the morning with their heads shaved before the allegiance to Abū Bakr became binding upon Me, I would have risen against him and brought him to trial before God. And if I had found supporters before the allegiance to ʿUthmān, I would have risen against them as well and brought them to divine judgment. Ibn ʿAwf gave the caliphate to ʿUthmān, on the condition between them that he would return it to him upon his death. But after I gave My allegiance to them, there was no longer a path for jihad against them.

²⁸(c): Have you ever seen weakness or delay in Me, or have you seen a flag being returned to me?

²⁹(C): ʿAtīq. And (ʿAtīq) is a title of Abū Bakr.

³⁰(A) and (B): jealous.

³¹(A) and (B): By God.

3.14.12 The Shia, the Nāṣibī, and the Mustadʿaf

Ashʿath said: By God, if the matter is as you say, then the entire nation of Muḥammad is perished, except for You and Your Shia?

Amīr al-Muʾminīn (p) replied: O son of Qays, by God, the truth is exactly as I say. But from the nation, only the Nāṣibīs (those who bear enmity toward Us), those who break their allegiance, the oppressors, the deniers, and the stubborn adversaries will perish. As for the one who clings to monotheism (Tawḥīd), acknowledges Muḥammad (pbuh&hf) and Islam, does not leave the religion, does not support the oppressors against Us, does not harbor hatred or enmity against Us in his heart, but is doubtful regarding the caliphate, does not know its rightful people and its appointed rulers, and lacks awareness of Our guardianship (wilāyah), yet also does not hold hostility toward us, such a person is a weak Muslim (Mustadʿaf). God's mercy is hoped for concerning him, though there is also fear for him due to his sins³².

3.14.13 The impact of this sermon on the hearts of the people

Abān says: Sulaym ibn Qays said: On that day, there was not a single Shia of ʿAlī (p) whose face did not light up with joy and who was not gladdened by the words of the Imam, because *Amīr al-Muʾminīn* (p) explained the matter, revealed it, lifted the veil, and put aside dissimulation (taqiyya).

There was also not a single Quran reciter who had remained doubtful about the previous caliphs (Abū Bakr, ʿUmar, and ʿUthmān), and who had held back and refrained from disassociating (Barāʾah) from them out of piety and caution against sin, except that he became certain³³, gained insight, and corrected his belief, and from that day on, he abandoned doubt and hesitation.

Likewise, there remained no one among those around the Imam who had not accepted allegiance to Him, other than in the same manner they had pledged allegiance to ʿUthmān and the two before him, except that distress appeared on their faces, they felt constrained, and were disturbed by the Imam's words³⁴. Yet a great number of them gained insight and their doubts were dispelled.

Abān also reports from Sulaym: I have not seen a day for the general public that was more enlightening for our eyes than that day, because of the veil that *Amīr al-Muʾminīn* (pbuh&hf) lifted for the people, the truth He revealed, the matter He clarified, and the way He explained the outcome and abandoned dissimulation (taqiyya).

³²These phrases in version (C) are as follows: As for the one who clings to monotheism and to the acknowledgment of Muḥammad (pbuh&hf) and Islam, and does not depart from the guardianship (wilāyah) of the Imams (p), and does not support the oppressors against Us, and does not believe in enmity toward Us, such a person is a weak Muslim for whom We hope for God's mercy, the Almighty and Glorious, and We fear for him because of his sins.

³³(C): None of those who had doubt in their hearts about the Nāṣibīs and who used to hold back and would not express disassociation (Barāʾah) from them out of apparent piety remained, except that they became happy...

³⁴(C): None of those who had pledged allegiance to ʿUthmān, but had not pledged allegiance to Him, remained, upon hearing the news of this sermon, except that their hearts became constricted and they were distressed by His words.

After that gathering and from that day on, the number of Shia increased and they began to speak openly, while before, they had been the smallest group in His army. The rest of the people fought alongside the Imam without having knowledge of His position before God and His Messenger³⁵. But after that session, the Shia became the majority of the people and the greater portion among them.

3.14.14 The martyrdom of Amīr al-Mu'minīn (p)

This gathering took place after the battle of Nahrawān, when the Imam was giving orders to prepare and march toward Mu'āwiyah. But it wasn't long before He was martyred. Ibn Muljam, may God curse him, martyred Him through deception and assassination, with a sword that had been poisoned beforehand.

And may God send blessings upon our Master, Amīr al-Mu'minīn, and grant Him complete peace³⁶.

The narration as referenced in Sulaym's book:

1. Biḥār: Old Volume 8, p. 149.
2. Irshād al-Qulūb: p. 394.
3. Iḥqāq al-Ḥaqq: Volume 1, p. 61.

Narrations from sources other than Sulaym:

1. Amālī al-Shaykh al-Mufīd: p. 87, Majlis 18.
2. Nahj al-Balāghah: p. 87, sermon 34.
3. Iḥtijāj al-Ṭabarsī: vol. 1, p. 254.
4. Irshād al-Shaykh al-Mufīd: p. 148.
5. Al-Gharāt of al-Thaqafī according to Biḥār: vol. 8, old, p. 650.
6. Sunan al-Nasā'ī: vol. 6, p. 556.

³⁵(A): And after that, the people fought alongside Him with knowledge of His status.

³⁶(B) Kh-L: It wasn't long before Ibn Muljam, may God curse him, martyred the Imam through deception and assassination during the morning prayer, while the Imam had instructed him to worship God. He attacked the Imam and struck Him with a poisoned sword that he had previously prepared with poison.

3.15 Ḥadīth 13: The Public Treasury During the Time of ʿUmar

Abū al-Mukhtār's letter to ʿUmar regarding the mismanagement of the public treasury; Ibn Ghullāb's objection to Abū al-Mukhtār; ʿUmar's confiscation of half the wealth of his officials; and the reason for exempting Qunfudh from paying compensation.

The Public Treasury During the Time of ʿUmar

3.15.1 Abū al-Mukhtār's Letter to ʿUmar Regarding the Mismanagement of the Public Treasury

Abān says: Sulaym said: Abū al-Mukhtār ibn Abī al-Ṣaʿq wrote these verses of poetry to ʿUmar ibn al-Khaṭṭāb:

الا أبلغ امير المؤمنين رسالة فأنت امين الله في المال والأمر وانت امين الله فينا ومن يكن امينا لرّب الناس يسلم له صدرى
فلا تدعن اهل الرّسائيق والقرى يخونون مال الله في الأدم الحمر وارسل الى النّعمان وابن معقل وارسل الى حزم وارسل الى بشر
وارسل الى المجّاج واعلم حسابه وذاك الذى فى السّوق مولى بنى بدر ولا تنسينّ التّابعين كليهما وصهر بنى غزوان فى القوم ذا
وفر وما عاصم فيها بصفر عيابه ولا ابن غلاب من رماة بنى نصر واستلّ ذاك المال دون ابن محرز وقد كان منه فى الرّسائيق
ذا وفر فارسل اليهم يصدقوك ويخبروا احاديث هذا المال من كان ذا فكر وقاسمهم اهلى فداؤك انهم سيرضون ان قاسمتهم منك
بالشّطر ولا تدعوني للشّهادة اننى اغيب ولكنّى ارى عجب الدّهر ارى الخيل كالجدران والبيض كالدمى وخطيّة فى عدّة التّل و
القطر ومن ريطرة مطويّة فى قرابها ومن طىّ ابراد مضاعفة صفر اذ التّاجر الدارى جاء بفأرة من المسك راحت فى مفارقهم تجرى
نوب اذا نابوا ونغزوا اذا غزوا فإنّ لهم مالا وليس لنا وفر

It means¹:

Know that I am delivering a message to Amīr al-Muʿminīn (ʿUmar):

You are God's trustee over wealth and affairs, and you are God's trustee among us. And whoever is God's trustee over the people, my heart submits to him.

Do not let the people of villages and settlements betray God's wealth by spending it on red foods².

Send for Nuʿmān, Ibn Maʿqil, Ḥazm, and Bishr. Also, send for Ḥajjāj and investigate his accounts. He is the same man who used to be a slave in the market of the Banī Badr tribe. Do not forget those two from the *tābiʿīn*, and among them is the wealthy son-in-law of the Banī Ghazwān tribe. ʿĀṣim too is among them, his basket is not empty, and so is Ibn Ghullāb, one of the archers of the Banī Naṣr tribe.

The wealth was taken from Ibn Muḥriz³, while he had vast properties in the villages.

Call these people forward, for they will tell you the truth, and they will report the news about this wealth to those who have understanding. May my family be sacrificed for you! Distribute that wealth with them, for if you do, they will be content with half. But do not call me to testify, for I will be watching the hidden marvels of the time.

In their wealth, I see horses like walls, helmets like reddish-colored pictures, sharp spears in numbers of ants and raindrops, and soft garments folded in chests, and many yellow-striped clothes that are neatly wrapped.

When a perfume merchant brings a sachet of musk, he travels their roads. When their turn comes, ours comes too; when they fight, we fight as well, yet they possess wealth, and we do

¹It should be noted that these poems were written by one of ʿUmar's friends as a gesture of concern for him. Therefore, the titles and descriptions used for ʿUmar here are translated exactly as they appear in the speaker's words. Another point is that certain parts of these poems refer to specific incidents that were known to both the speaker and the addressee, but whose exact meaning is not clear to us.

²(b): In foods and wine.

³Ibn Muḥriz is mentioned in the *Kitāb Futūḥ al-Buldān* by al-Balādhurī as Ibn Muḥrish.

not have much.

3.15.2 Ibn Ghullāb's Objection to Abū al-Mukhtār

Ibn Ghullāb al-Miṣrī⁴ also recited these poems:

الا بلغ ابا المختار اني اتيتك* ولم أك ذا قرى لديه ولا صهر و ما كان عندي من تراث ورثته* ولا صدقات من سبي ولا
غدر ولكن دراك الرّكض في كلّ غارة* وصبري اذا ما الموت كان ورا السّمر بسابعة يغشى اللّبان فضولها* اكفكفها عني بايض
ذى وفر

Which means: I inform Abū al-Mukhtār that I came to him while neither being his relative nor having any bond of marriage with him. I had no inheritance passed down to me, nor any charity gained through taking captives or through deception and treachery. I earned these possessions through constant pursuit in every raid, and through perseverance at times when death loomed behind the spearheads—defending myself with a tall, full-body armor whose rings covered the chest, and with a long sword.

3.15.3 ʿUmar's Confiscation of Half the Wealth of His Officials

Sulaym says: That year, ʿUmar ibn al-Khaṭṭāb took half of the wealth of all his governors as compensation due to Abū al-Mukhtār's poem. However, he took nothing from Qunfudhal-ʿAdawī, even though he was also one of his governors. In fact, the amount that had been previously taken from him, which was twenty thousand dirhams, was returned to him, and not even one-tenth or half of one-tenth was withheld from him.

Among the governors who were subjected to this compensation was Abū Hurayrah, who was the governor of Bahrain. His wealth was counted and reached twenty-four thousand; twelve thousand of it was taken from him as compensation⁵.

3.15.4 The Reason for Exempting Qunfudh from Paying Compensation

Abān narrates: Sulaym said: I met ʿAlī (p) and asked him about ʿUmar's action in this matter. He replied: "Do you know why he refrained from penalizing Qunfudh and did not take any reparation from him?" I said: "No." He said: "Because it was he who struck Fāṭimah (p) with

⁴Ibn Ghullāb, whose name was Khālīd ibn Ḥarth, was in charge of the public treasury in Isfahān, and his name is mentioned in the poems of Abū al-Mukhtār.

⁵In Al-Ghadir, volume 6, pages 271–277, quoting from Futuh al-Buldan by al-Bilazeri, a list is mentioned of some of the governors of Umar who were penalized and had half of their wealth taken from them. The names are as follows: Abu Bakrah al-Thaqafi, Nafi' al-Thaqafi, Hajjaj ibn Atik al-Thaqafi (governor of the Euphrates), Ju'z ibn Mu'awiyah (governor of Sarraq), Bishr ibn Muhtafiz (governor of Jundishapur), Ibn Ghullab (treasurer of Bayt al-Mal in Isfahan), Asim al-Salami (governor of Manadhir), Samurah ibn Jundab (market officer of Ahwaz), Nu'man ibn Adi (governor of the Tigris region), Mujashi' (son-in-law of Banī Ghazwān and officer over the alms of Basra), Shibl al-Bajali (responsible for war spoils), Abū Maryam ibn Muhrish (governor of Rāmhormoz), Sa'd ibn Abī Waqqās (governor of Kufa), Abū Mūsā al-Ash'arī (governor of Basra), Amru Āṣ (governor of Egypt), Utbah ibn Abī Sufyān (governor of Ṭāʾif), and Abū Hurayrah (governor of Bahrain).

a whip when he came to force separation between me and them. Fāṭimah (p) passed away while the mark of that whip remained on her arm like a bracelet.”

Narrations by reference to Sulaym’s book:

1. *Biḥār al-Anwār*: old vol. 8, p. 223.

Narrations by references other than Sulaym’s book:

1. *Futūḥ al-buldān* by al-Balādhurī: pp. 90, 226, and 392.

3.16 Ḥadīth 14: Innovations and Objections of Abū Bakr and ʿUmar in Religion

1. The innovations of Abū Bakr and ʿUmar: ʿUmar’s collection of compensation from his officials; Amīr al-Muʾminīn’s (p) astonishment at the people’s inclination towards innovation; The relocation of the *Maqām Ibrāhīm* (p) to its place in the *jāhiliyyah* period; The alteration of the Prophet’s (pbuh&hf) measures of *ṣāʿ* and *mudd*; The usurpation of Fadak; The plot to assassinate Amīr al-Muʾminīn (p); The withholding of *khums*; The inclusion of Jaʿfar’s house into the mosque; Innovation in the *ghusl* of *janābah*; Innovation in the inheritance of the grandfather; The freeing of *umm al-walad*; Invalid rulings regarding Naṣr, Jaʿdah, and Ibn Wabra; Innovation regarding divorce; The omission of *ḥayya ʿalā khayr al-ʿamal* from the *adhān*; Innovation in the ruling for missing spouses; Innovations regarding ʿAjam; Innovation in the ruling for theft; False justification for ʿUmar’s innovations; Innovation related to the freeing of maids in Yemen.
2. The objections and insults of Abū Bakr and ʿUmar toward the Prophet (pbuh&hf): The return of Abū Bakr and ʿUmar from the army of Usāmah; ʿUmar’s prevention of writing on the shoulder blade (*kitf*); ʿUmar’s insult toward Ṣafīyyah regarding intercession; Abū Bakr and ʿUmar’s opposition to killing the leader of the *Khawārij*; Abū Bakr and ʿUmar’s opposition in conveying the message; The countless misdeeds and oppositions of Abū Bakr and ʿUmar; ʿUmar’s insult to the Prophet (pbuh&hf) and the Prophet’s reaction; The beginning of the light creation of the *Ahl al-Bayt* (p); The lineage of the Prophet (pbuh&hf); People questioning their lineage and ultimate fate; ʿUmar’s own admission of insulting the Prophet (pbuh&hf); ʿUmar’s objection to the Prophet (pbuh&hf) regarding the *zakāt* of ʿAbbās; ʿUmar’s objection to the Prophet (pbuh&hf) praying over the hypocrite’s corpse; ʿUmar’s objection to the Prophet (pbuh&hf) during the Treaty of *Ḥudaybiyyah*; ʿUmar’s rejection and denial at Ghadīr Khumm; and ʿUmar’s objection and mockery during the illness of ʿAlī (p).
3. The negative records of Abū Bakr, ʿUmar, and ʿUthmān regarding the issue of the caliphate: The completion of the divine argument through greetings with the title Amīr al-Muʾminīn; The election, appointment, or consultation; Abū Bakr and ʿUmar were worse than ʿUthmān.

Innovations and Objections of Abū Bakr and ʿUmar Against Religion

Abān says: Sulaym said, I came across a group of people gathered in the Prophet's Mosque (pbuh&hf). Among them, besides Salmān, Abū Dharr, Miqdād, Muḥammad ibn Abī Bakr, ʿUmar ibn Abī Salamah, and Qays ibn Saʿd ibn ʿUbādah, there was no one present except members of Banī Hāshim.

The Innovations of Abū Bakr and ʿUmar

3.16.1 ʿUmar's collection of compensation from his officials

ʿAbbās said to ʿAlī (p): What prevented ʿUmar from taking compensation from Qunfudh just like he did with his other officials? *Amīr al-Muʾminīn* (p) looked around at those near him, his eyes filled with tears, and he replied: ʿUmar wanted to show gratitude to Qunfudh for the lash he struck Fāṭimah (p)¹. The very strike that left a mark on her arm like a bracelet and from which she eventually passed away².

Then he said: It is astonishing how the love of this man (ʿUmar) and his companion before him (Abū Bakr) has taken root in the hearts of this nation, and how submissive they have become to him in every innovation he introduced.

If ʿUmar's officials were treacherous, and the wealth they held was accumulated through betrayal, then he had no right to release them and should have taken all of it, since it belonged to the Muslims. So why did he only take half and leave the rest in their hands?!

And if they were not traitors, then ʿUmar had no right to take anything from them, neither more nor less.

So why did he only take half of it? Even if the wealth was acquired through betrayal but they neither confessed nor had any witnesses against them, it would not have been lawful for him to take anything at all from them.

What is even more astonishing is that he reinstated them in their positions! If they were guilty of betrayal, it was impermissible to reappoint them, and if they were not, then their wealth was not lawful for him to take.

3.16.2 Amīr al-Muʾminīn's (p) astonishment at the people's inclination towards innovation

Then ʿAlī (p) turned to the crowd and said: It is astonishing, this is a people who witness the traditions of their Prophet being altered gradually, piece by piece, and yet they are content and do not object. Instead, they become angry in defense of innovations and rebuke those who criticize and reject them³. Then there will come a people after us who follow his innovations,

¹(a): We complain about his striking of Fāṭimah (p).

²(b): It was visible on her arm. (d): It had left a mark on her arm.

³(b): ... and yet they show no zeal and do not object, rather, they become enraged in defense of innovations, are pleased with them, and find fault with anyone who raises objections.

injustices, and self-made rulings, and they will consider his innovations as tradition and religion, seeking closeness to their Lord through them.

3.16.3 The relocation of the *Maqām Ibrāhīm* to its place in the *jāhiliyyah* period

Like the relocation of *Maqām Ibrāhīm* (p) from the place where the Prophet (pbuh&hf) had positioned it back to the spot it occupied during the time of *jāhiliyyah*, from which the Prophet had previously moved it⁴.

3.16.4 The alteration of the Prophet's (pbuh&hf) measures of *ṣāʿ* and *mudd*

Also, the alteration of the *ṣāʿ* and *mudd*⁵ of the Prophet (pbuh&hf), which were used as the standard for obligatory and recommended rights. ʿUmar's increase in the measurement brought nothing but harm, since in cases like expiation for oaths or *ẓihār*⁶, the required amount of grain given to the poor was based on those measures. The Prophet (pbuh&hf) had said:

(O God, bless our *mudd* and *ṣāʿ*). Yet, the people did not object to ʿUmar's action; rather, they accepted it and were content with what he had done.

3.16.5 The usurpation of Fadak

Also, the capture of Fadak by him and his companion, although it was in the possession of Fāṭimah (p) and had been under her control since the time of the Prophet (pbuh&hf), who used to benefit from its grain and produce. They demanded witnesses from her for what was already in her possession and did not accept her testimony, nor did they accept Umm Ayman's testimony. However, they were fully aware, as we are, that Fadak was in her possession. It was unjust for them to demand witnesses for what was rightfully hers or to accuse her of anything related to it.

⁴In *Bihār al-Anwār*, volume 8 (old edition), page 287, it is narrated from Imām Ḥusayn (p) that he said: The place where Prophet Ibrāhīm (p) had placed the *Maqām Ibrāhīm* was beside the wall of the *Kaʿbah*. It remained there until the people of the time of *jāhiliyyah* moved it to the location where it now stands. When the Prophet (pbuh&hf) conquered Mecca, he returned it to the original position designated by Prophet Ibrāhīm (p), and it remained there until ʿUmar ibn al-Khaṭṭāb came to power. He asked: Who knows the previous location of the *Maqām Ibrāhīm*? A man replied: I had measured the distance with a rope and still have it. ʿUmar said: Bring it to me. The man brought it, they measured the distance, and returned the *Maqām* to its position in the time of *jāhiliyyah*!

⁵*Ṣāʿ* and *mudd* are two units of measurement, with *ṣāʿ* being the larger unit and *mudd* the smaller one. Since these measurements needed to be precise, the Prophet (pbuh&hf) had determined their exact quantities. However, ʿUmar changed the amount set by the Prophet (pbuh&hf), increasing the quantities.

⁶*Ẓihār* was a practice that existed during the time of *jāhiliyyah*, and Islam imposed a penalty (*kaffārah*) for those who committed such an act. The practice involved a man telling his wife, *ظَهَرَكَ عَلَى كَظْهِرِ أُمِّي* which essentially meant that she was as forbidden to him as his mother.

The people were pleased with their action, praising them and claiming: “His piety and virtue led him to this decision!” Their wrongdoings were made to appear just when they backtracked from their initial statement, saying: “We believe Fāṭima never speaks falsely, and ʿAlī only gives testimony based on truth. Had it been another woman besides Umm Ayman, we would have approved Fadak for Fāṭima!” With this, they gained greater esteem among the ignorant.

What were they, and who had ordered them to be rulers⁷ and to give or prevent the rights of anyone?! Yet, the nation became afflicted by these two, and they involved themselves in matters they had no right to, nor knowledge about.

When Abū Bakr wanted to take Fadak from Fāṭima (p), while it was in her possession, she asked them: “Was it not in my possession, and was my agent not managing it, and did I not consume its produce during the lifetime of the Prophet (pbuh&hf)?” They replied: “Yes.” She asked: “Then why do you require evidence from me for something that is in my possession?” They answered: “Because it is Muslims’ spoils of war; if you bring evidence, we will give it to you, but otherwise, we will not approve it!” Fāṭima (p), while the people around the two were listening, said: “Do you intend to reject what the Prophet (pbuh&hf) did, and issue a ruling about us that you did not do for others among the Muslims? O people, listen to what these two are doing⁸. What do you think if I claim the property of the Muslims in my hand, would you demand witnesses from me or from them?” They replied: “Certainly, we would ask you.” She continued: “Now, if all Muslims claim what is in my possession, would you demand witnesses from them or from me?”

ʿUmar became angry and said: “This is a spoil of war for the Muslims, and it is their land, and it is in the possession of Fāṭima, and she consumes its produce. If she brings a witness for her claim that the Prophet gave this bounty and their right to Fāṭima from among the Muslims, we will reconsider this matter.”

Ḥaḍrat Zahrā⁹ (p) responded: “That is enough for me! O people, I swear to you, did you not hear the Prophet (pbuh&hf) say: ‘My daughter Fāṭima is the leader of the women of heaven’?” They replied: “Yes, by God, we heard this from the Prophet (pbuh&hf).” She asked: “Would the leader of the women of heaven claim something false and take what is not hers? If four people testified against me for immorality or two for theft, would you accept their testimony against me?”

At this point, Abū Bakr fell silent, but ʿUmar said: “Yes, and we will impose a punishment on you!” Fāṭima (p) replied: “You are lying and proving your baseness, unless you admit that you are not following the religion of Muḥammad (pbuh&hf). Whoever accepts a testimony against the leader of the women of heaven or imposes a punishment on her is cursed and is disbelieving in what God revealed to Muḥammad (pbuh&hf). Those whom God has purified from all evil and made pure cannot be testified against, because they are infallible and free from all immorality. O ʿUmar, tell me about the people mentioned in the Verse of Purification (*Āyat al-Taḥīr*), if a group of people testify against them or one of them with idolatry, disbelief, or immorality, will the Muslims disassociate from them and impose punishment upon them?”

⁷(b): It is not befitting for them to be rulers.

⁸(b): Listen to what ʿAtīq (Abū Bakr) is imposing upon us. (a) Kh L: Listen to the sin that these two are committing.

ʿUmar replied: “Yes, they are the same as others in this regard.” Fāṭima (p) said: “You are lying and you have disbelieved. They are not the same as others, because God has made them infallible and revealed the Verse of Purification regarding their purity and removed all evil from them.

Whoever accepts a testimony against them has denied God and His Messenger.”

Abū Bakr said: “O ʿUmar, I swear to you, be silent!”

3.16.6 The plot to assassinate Amīr al-Muʾminīn (p)

At night, Abū Bakr and ʿUmar sent for Khālīd ibn Walīd and said: “We want to discuss something secretly with you⁹ and entrust it to you because we trust you.” Khālīd said: “Whatever you want, I will comply, as I am obedient to your command.” They said: “This kingship and rule will not benefit us as long as ʿAlī is alive. Didn’t you hear what he said to us and how he confronted us? We are not safe, as he might secretly invite people to his cause, and some might respond to him, leading him to rise against us. He is the bravest Arab, and we have committed these acts against him, while we have dominated over the rule of his cousin despite having no right to it, and we also took Fadak away from his wife. (Abū Bakr said:) When I lead the morning prayer with the people, stand next to him and bring your sword with you. After I finish the prayer and give the *salāms* of the prayer, strike his neck!”

ʿAlī (p) said: “Khālīd ibn Walīd, with his sword strapped to his waist, stood beside me for the prayer. Abū Bakr also stood for prayer, but he became hesitant, regretful, and confused in his decision, so much so that it was almost time for the sun to rise! Before giving the *salāms* of the prayer, he said:”

“(Do not carry out the command I gave you),” and then he gave the *salāms* of the prayer!! I asked Khālīd: “What was the matter?” He replied: “He had commanded me to strike your neck when he gave the *salāms* of the prayer.” I asked: “Would you have done that?” He said: “Yes, by God, I would have carried it out had he given the *salāms* of the prayer.”

3.16.7 The withholding of *Khums*

Sulaym says: Then *Amīr al-Muʾminīn* (p) turned to ʿAbbās and his entourage and said¹⁰: “Do you not marvel at the fact that he and his companion have withheld the share of the relatives (*Dhū al-Qurbā*) that God has made obligatory for us in the Quran? God knew that they would soon wrong us in this matter and take it away from us, and thus He said: *إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا* ¹¹, (If you have believed in God and in what We sent down on Our

⁹(b) and (d): We want to consult with you about something.

¹⁰The phrase from the book *Irshād al-Qulūb* is as follows: Then, *Amīr al-Muʾminīn* (p) turned to those around him and said: Hasn’t a clear opinion appeared to you, which led them to gain control over us, the Ahl al-Bayt, from every direction and in every form, sparing no effort in removing us and mistreating us to the utmost degree while withholding our rights? Is it not strange that he and his companion are withholding the share of the relatives (*Dhū al-Qurbā*) from us...

¹¹Surah al-Anfāl, verse 41.

servant on the Day of *Furqān*, the day when the two armies met...) ¹².”

3.16.8 The inclusion of Jaʿfar’s house into the mosque

It is surprising that ʿUmar demolished the house of my brother Jaʿfar and attached it to the mosque, without giving anything, neither less nor more, to his sons from its value. The people did not criticize him for this and did not change anything, as if he had taken the house of a man from Daylam ¹³!

3.16.9 Innovation in the *Ghusl* of *Janāba*

It is surprising how ignorant ʿUmar and the people were when he wrote to all of his governors: “If an impure person (*junub*) cannot find water, it is not obligatory for him to pray, and he should not perform *tayammum* on dust until he finds water, even if he never finds it until the day he meets God!” The people accepted this and were content with it, even though both ʿUmar and the people knew that the Prophet Muḥammad (pbuh&hf) had instructed ʿAmmār and Abū Dharr to perform *tayammum* and pray after becoming impure. These two, along with others, testified to this ¹⁴, but ʿUmar did not accept their testimony and ignored them.

3.16.10 Innovation in the inheritance of the grandfather

It is astonishing that those two, without knowledge, attention, or understanding, issued various rulings concerning the inheritance of the grandfather ¹⁵, and out of audacity towards God and lack of piety, they claimed what they did not know. They alleged that the Prophet (pbuh&hf) passed away without having given any ruling regarding the inheritance of the grandfather. No one else claimed to know the ruling either; instead, they followed those two and accepted their statements as truth!

¹²The meaning of the Imam’s statement is that God has presented the verse of *khums* as a conditional command that if you are believers, then do this. This suggests that in the future, some will not believe in it.

¹³(b) and (d): The people did not reproach him, as if he had taken the house of a man from Türkiye or Kabul.

¹⁴In *al-Ghadīr*: Vol. 6, p. 83, it is narrated that a man came to ʿUmar and said: “I have become impure (*junub*) and could not find water.” ʿUmar replied: “Do not pray!” ʿAmmār said: “Do you not remember that once, when we were in an army together, we both became impure and could not find water? On that day, you did not pray, but I rolled in the dust and prayed. The Prophet (pbuh&hf) said: ‘It would have been sufficient to strike your hands on the dust, blow on them, and wipe your face and hands.’ ” ʿUmar responded to ʿAmmār: “Fear God, O ʿAmmār!” ʿAmmār replied: “If you do not want me to narrate this *ḥadīth*, I will not!!”

¹⁵Since both Abū Bakr and ʿUmar issued various and differing rulings regarding the inheritance of the ancestor (grandfather), the dual pronoun has been used in this passage, and both individuals are mentioned. For further reference, see *al-Ghadīr*, Volume 6, page 117, and Volume 7, page 120.

3.16.11 The freeing of maids with children

Another of ʿUmar’s innovations was his ruling that maids who bore children should be set free¹⁶, and people acted upon his statement and abandoned the command of the Prophet (pbuh&hf).

3.16.12 Invalid rulings regarding Naṣr, Jaʿdah, and Ibn Wabra

Also, the rulings that he enforced regarding Naṣr ibn Ḥajjāj¹⁷, Jaʿdah from the Banū Sulaym tribe¹⁸, and Ibn Wabra¹⁹.

3.16.13 Innovation regarding divorce

Even more astonishing is that Abū Kanaf ʿAbdī came to ʿUmar and said: “While I was absent, I divorced my wife. The news of the divorce reached her. Then, while she was in her waiting period (*ʿidda*), I returned to her and wrote her a letter about my reconciliation, but the letter never reached her until she had married someone else.”

ʿUmar wrote in response: “If the man who married her has consummated the marriage, she is his wife; and if he has not, she is still your wife!” He wrote this while I was present, but he did not consult with me nor ask my opinion, as if he considered himself to have more knowledge than me²⁰. I wanted to rebuke him, but then thought, I will not interfere; may God expose him. Yet, the people did not criticize him; instead, they praised him, accepted his ruling, and made it a tradition, considering it the right practice. In reality, this was a ruling that even an

¹⁶This refers to ʿUmar’s innovation, where he said: Every pregnant maid becomes free upon giving birth.

¹⁷This refers to the unjustified exile of Naṣr ibn Ḥajjāj. As narrated in *Bihār al-Anwār*, vol. 8 (old), p. 286: One day, ʿUmar was walking through the streets of Medina when he heard a woman reciting a romantic poem inside her house, in which she expressed her longing for Naṣr ibn Ḥajjāj. He ordered that Naṣr be brought before him, and when he arrived, ʿUmar saw that he was among the most handsome men, with striking eyes and beautiful hair. ʿUmar first ordered his head to be shaved, thinking it might reduce his attractiveness, but this only made his facial features stand out more. Then he ordered him to wear a turban, which made his eyes even more prominent. At that point, ʿUmar said: “In a city where I reside, you may not remain!” Naṣr asked: “Why?” ʿUmar replied: “That’s just how it is!” and ordered that he be exiled to Basra. ʿUmar later issued a similar ruling regarding Naṣr’s cousin. See *Ṭabaqāt ibn Saʿd*, vol. 3, p. 385. It is important to note that the aspect of innovation (*bidʿah*) in this ruling of ʿUmar lies in the fact that merely being physically attractive, a God-given trait, does not grant anyone the right to shave a person’s head and exile him without any crime or wrongdoing.

¹⁸This refers to the unjust flogging of Jaʿdah. According to *Ṭabaqāt ibn Saʿd*, vol. 3, p. 285, a letter reached ʿUmar containing poetry in which someone complained about Jaʿdah, claiming she visited the houses of women whose husbands were away, seemingly intending to have relations with them. ʿUmar summoned Jaʿdah, ordered his feet to be bound, and commanded that he be whipped one hundred times. He also instructed him not to enter the houses of women with absent husbands. The innovation in this ruling is, firstly, that ʿUmar judged without confirming the truth of the complaint; secondly, that the mere possibility of a relationship was suspected, which had not been proven; and thirdly, the hundred lashes are a legal punishment (*ḥadd*) for proven adultery (*zinā*). In this case, even assuming the complaint was proven true, only a mere suspicion of contact was established, which should result in a lesser penalty than the legal limit for *zinā*, and should be treated as a discretionary punishment (*taʿzīr*).

¹⁹The case of Ibn Wabra does not appear in available records.

²⁰In the book *Irshād al-Qulūb*, it is mentioned: He considered himself to be independent from me due to his ignorance.

unintelligent fool, with no worth, would not have made a worse judgment on²¹.

3.16.14 The omission of *Ḥayya ʿalā khayr al-ʿamal* from the *Adhān*

Also, the removal of the phrase (*Ḥayya ʿalā khayr al-ʿamal*) from the *Adhān*²², which the people considered as a tradition and followed his ruling.

3.16.15 Innovation in the ruling for missing spouses

Also, his ruling regarding a missing man was that “his wife’s waiting period is four years, after which she may remarry. If her husband returns, she is given the choice between taking her husband back or claiming her dowry (*mahr*)!”

People praised this ruling of his and considered it a tradition, accepting it due to their ignorance and lack of knowledge of the Book of God and the tradition of His Messenger.

3.16.16 Innovations regarding *Ajam*

Additionally, ʿUmar expelled all non-Arabs (*Ajamīs*) from Medina²³.

He also sent a rope with a length of five *wajabs* to his officials in Basra and instructed: “If you catch any of the non-Arabs whose height is equal to this rope, strike off their heads!” Furthermore, he ordered the return of the women captives from Shushtar, even though they were pregnant²⁴!

3.16.17 Innovation in the ruling for theft

Regarding the children who had committed theft in Basra, he sent a rope and said: “Whoever reaches the height of this rope, cut off his hand!”²⁵

3.16.18 False justification for ʿUmar’s innovations

Even more astonishing is that a liar spread a falsehood about ʿUmar, and both he and the ignorant masses accepted it, believing that “the angels speak through ʿUmar’s tongue and

²¹In the book *Irshād al-Qulūb*, it is stated: He made a judgment on this matter that if a madman had ruled, they would have criticized him.

²²In *al-Ghadīr*: Vol. 6, p. 213, it is narrated that ʿUmar said: “There were three actions that were permissible during the time of the Prophet, but I make them forbidden and punishable: *Tamattuʿ Ḥajj*, *Mutʿa* (temporary marriage) of women, and the phrase ‘*Ḥayya ʿalā khayr al-ʿamal*’ in the *adhān*.”

²³In *Murūj al-Dhahab* by al-Masʿūdī, Volume 2, page 320, it is narrated that: ʿUmar did not allow any non-Arab (*Ajam*) to enter Medina.

²⁴It means that the women who had been captured during the battle of Shushtar and, after being distributed among the Muslims as concubines, had become pregnant, were later set free by ʿUmar, without resolving the issue regarding the status of their children.

²⁵A similar incident is mentioned by ʿAllāma Amīnī in *al-Ghadīr*, Volume 6, page 171, where a boy from Iraq had committed theft. ʿUmar wrote: “Measure him; if he is six *wajabs* tall, cut off his hand!” They measured him and found he was short by a finger’s length, so he was released!

inspire him”²⁶!.

3.16.19 Innovation related to the freeing of maids in Yemen

‘Umar also freed the captive women of Yemen²⁷.

The objections and insults of Abū Bakr and ‘Umar toward the Prophet (pbuh&hf)

3.16.20 Return from the army of Usāma

Also, the return of ‘Umar and his companion (Abū Bakr) from the army of Usāma ibn Zayd, despite having greeted him with the title of Amīr²⁸.

3.16.21 Prohibition of writing (*Kitf*)

Stranger than all this is that God knows, and the people also know²⁹ that he prevented the Prophet (pbuh&hf) from writing the *kitf* which he had requested³⁰. Yet this act of his was not considered harmful or a fault in the eyes of the people.

3.16.22 ‘Umar’s insult toward Ṣafiyya regarding intercession

He was the one who spoke those words about Ṣafiyya (the aunt of the Prophet (pbuh&hf)), and the Prophet became angry and responded with those statements³¹.

²⁶Regarding this, refer to *al-Ghadīr*, Volume 6, page 331, as well as the end of *ḥadīth* 10 in the present book.

²⁷This innovation is similar to the freeing of the slave women of Shushtar who were pregnant by Muslims. In the book *al-Idāh* by Faḍl ibn Shādhān, page 463, it is narrated that ‘Umar freed the captive women of Yemen while they were pregnant and took them from their owners who had purchased them, without resolving the issue of the children they carried in their wombs.

²⁸It is narrated in *Bihār al-Anwār*: vol. 8 (old edition), p. 245, that on the night of the twenty-sixth of *Ṣafar* in the eleventh year of Hijra, the Prophet (pbuh&hf) commanded the people to prepare for war against the Romans. He summoned Usāma and appointed him as the commander of the army, handed him the standard, and cursed those who would stay behind from his army. Among those he specifically named were Abū Bakr and ‘Umar. These two returned to Medina on the night of the Prophet’s passing and prepared for the seizure of the caliphate. That night, the Prophet (pbuh&hf) said: “A great evil has entered Medina tonight.” Refer also to footnote 32 of narration 58 in this book.

²⁹(b): God made the people understand. In *Irshād al-Qulūb*: He and those who are with him and around him know.

³⁰Refer to *ḥadīths* 11 and 49 of the present book for the story of the *katif*.

³¹In *Bihār al-Anwār*, vol. 8 (old print), p. 200, it is narrated from Imam al-Bāqir (p) that the son of Ṣafiyya, daughter of ‘Abd al-Muṭṭalib, had passed away. ‘Umar encountered her and said: “Cover your earrings, for your relation to the Prophet will be of no benefit to you!” Ṣafiyya replied: “Did you even see my earrings, you son of an adulteress?” Then Ṣafiyya went to the Prophet (pbuh&hf), informed him of the incident, and wept. The Prophet came out, called the people to gather, and said: “What is the matter with some people who think that my kinship brings no benefit...”

3.16.23 Abū Bakr and ʿUmar’s opposition to killing the leader of the Khawārij

It was he and his companion who refrained from killing a man whom the Prophet (pbuh&hf) had commanded to be killed. After them, the Prophet (pbuh&hf) instructed me and spoke certain words to me regarding the matter³².

3.16.24 Abū Bakr and ʿUmar’s opposition in conveying the message

The Prophet (pbuh&hf) instructed Abū Bakr to announce to the people: "Whoever meets God with the belief in His oneness, without associating any partners with Him, will enter Paradise." However, ʿUmar prevented Abū Bakr from doing so. Abū Bakr obeyed ʿUmar and did not carry out the Prophet’s (pbuh&hf) command. The Prophet (pbuh&hf) also made some statements regarding this matter.

3.16.25 The countless misdeeds and oppositions of Abū Bakr and ʿUmar

Amīr al-Muʾminīn (p) said: The wrongdoings of ʿUmar and his companion (Abū Bakr) are more numerous than can be counted or accounted for. Despite this, these wrongdoings have not caused them to be despised by the ignorant and the masses; rather, they are more beloved to them than their own parents and themselves. The people even become angry on their behalf to the extent that they do not show the same anger for the Prophet (pbuh&hf)³³.

³²In *al-Ghadīr*, Volume 7, page 216, it is narrated from Abū Saʿīd al-Khudrī that: Abū Bakr came to the Prophet (pbuh&hf) and said: "O Messenger of God, I passed by a certain place and saw a man praying with great humility and a handsome appearance." The Prophet (pbuh&hf) said to him: "Go to him and kill him." Abū Bakr went, but when he saw the man in that state, he did not want to kill him and returned. Then the Prophet (pbuh&hf) said to ʿUmar: "Go and kill him." ʿUmar also went, and upon seeing the man in the same humble condition, did not kill him and returned. He said: "I found him in a state of deep devotion and I didn’t want to kill him." The Prophet (pbuh&hf) then said: "O ʿAlī, you go and kill him." ʿAlī (p) went but did not find the man, so he returned and said: "O Messenger of God, I did not find him." The Prophet (pbuh&hf) said: "That man and his companions recite the Quran but it does not go beyond their throats. They will leave the religion just as an arrow leaves the bow and pierces its target, exiting the other side. They will not return to the religion unless the arrow returns to the bow. Kill them, for they are the worst of people." That man was Dhū al-Thadiyya, the leader of the Khawārij at Nahrawān.

³³In the book *Irshād al-Qulūb*, it is additionally mentioned: They refrain from speaking ill of the two (Abū Bakr and ʿUmar) in such a way that they do not refrain from speaking ill of the Prophet (pbuh&hf).

3.16.26 °Umar's insult to the Prophet (pbuh&hf) and the Prophet's reaction

°Alī (p) said: One day, I was passing by Ṣuhākī³⁴ when he said to me: “The example of Muḥammad³⁵ is like a date palm tree that has grown in a garbage heap!” I went to the Prophet (pbuh&hf) and told him what had happened. The Prophet became angry and ascended the pulpit in that state of anger. The Ansar, struck with awe by his anger, came armed and ready.

The Prophet (pbuh&hf) said: “What is the matter with people who reproach me concerning my relatives? While they have heard what I have said about their virtues, and the virtues God has bestowed upon them—how He has purified them and removed all impurity from them. You have heard what I have said about the most virtuous of my *Ahlul Bayt* and the best among them—of how God has granted him special status, honored him, and given him precedence—such as his early acceptance of Islam, the hardships he endured for its sake, his close kinship to me, and that he is to me as Aaron was to Moses? After all this, do you still think that someone like me among my *Ahlul Bayt* is like a date palm growing out of a garbage heap?!”

3.16.27 The beginning of the light creation of the *Ahlul Bayt* (p)

Know that God created His creation and divided them into two groups, and He placed me in the best of those two groups. Then, He divided one of the groups into three branches—consisting of clans, tribes, and families—and He placed me in the best of these branches and tribes. Then He further divided them into households, and He placed me in the best of households. This is the word of God: *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا*³⁶. This verse was revealed about my *Ahlul Bayt*, my progeny, myself, and my brother, °Alī ibn Abī Ṭālib.

Know that God cast a glance upon the people of the earth and chose me from among them. Then He cast another glance and chose my brother, °Alī, my minister, my executor (*waṣī*), my successor (*khalīfah*) among my nation, and the guardian (*walī*) of every believer after me. He appointed me as a Messenger, a Prophet, and a guide, and He revealed to me that °Alī should be my brother, guardian, executor, and successor in my nation after me.

Know that he is the authority of every believer after me. God helps whoever helps him, and God is the enemy of whoever is his enemy³⁷, and whoever loves him, God loves him, and whoever makes him an enemy, God makes him an enemy. None but a believer loves him, and none but a disbeliever hates him. He is the custodian of the earth after me³⁸, the source of its peace, the word of God's piety, and the firm rope of God. Do you seek to extinguish the light of God with your mouths? But God will perfect His light, even if the polytheists detest it. The enemies of God wish to extinguish the light of my brother, but God will not allow it, until He

³⁴Ṣuhākī is a reference to °Umar, used as a euphemism based on his mother (Ṣuhāk).

³⁵(A): The example of Muḥammad in regard to His *Ahlul Bayt*...

³⁶Sūrah al-Aḥzāb, Verse 33

³⁷(B) and (D): Whoever supports him has supported God, and whoever bears enmity toward him has shown enmity toward God.

³⁸In the book *Fazā'il*: The adornment of the earth.

completes His light.

O people, let those of you who are present convey my words to those who are absent. O God, be a witness over them.

O people, God cast a third gaze and, after me, chose twelve successors from among my *Ahlul Bayt*; they are the chosen ones of my nation. Eleven of them will come one after another after my brother. As each of them departs from this world, the next will assume the leadership.

Their example is like the stars in the sky; whenever one star sets, another rises. They are rightly guided, guiding Imams; the schemes of those who plot against them and the disgrace of those who insult them will not harm them. Rather, God will afflict their enemies with the same plot and disgrace.

They are God's proofs on earth and His witnesses over His creation. Whoever obeys them has obeyed God, and whoever disobeys them has disobeyed God. They are with the Quran, and the Quran is with them. They will never be separated from it, nor it from them, until they meet me at the Pond of *Kawthar*.

The first of the Imams is my brother ʿAlī, the best of them. Then my son Ḥasan, then my son Ḥusayn, and then nine from among the descendants of Ḥusayn, whose mother is my daughter Fāṭimah. May God's blessings be upon them.

After them (in merit) comes my cousin and the brother of my brother, Jaʿfar ibn Abī Ṭālib³⁹, and my uncle Ḥamzah ibn ʿAbd al-Muṭṭalib.

Know that I am Muḥammad ibn ʿAbdullāh, the best of prophets and messengers. My daughter Fāṭimah is the leader of the women of heaven. ʿAlī and his descendants, who are the successors, are the best of successors, and my *Ahlul Bayt* are the best among the households of the prophets. My two sons are the masters of the youth of heaven.

O people, your hopes lie in my intercession; do you think my *Ahlul Bayt* are incapable of it?

Whoever is born from the lineage of my grandfather ʿAbd al-Muṭṭalib and meets God having affirmed His oneness without associating any partners with Him, God will admit him into heaven, even if his sins are as numerous as the grains of sand or the foam of the seas⁴⁰.

O people, honor my *Ahlul Bayt* during my life and after me. Show them respect and give them precedence in virtue⁴¹. It is not permissible for anyone to rise from their place out of respect for another, except for my *Ahlul Bayt*. If I were to grasp the ring of heaven's gate, and then my Lord manifests Himself to me, and I fall into prostration and am granted permission to intercede, I would not prioritize anyone over my *Ahlul Bayt*.

³⁹That is, Jaʿfar ibn Abī Ṭālib is the brother of Amīr al-Muʾminīn (p), and *Amīr al-Muʾminīn* (p) is the brother of the Prophet (pbuh&hf).

⁴⁰This passage appears in the book *Fazāʾil* as follows: "O people, do you hope for my intercession on your behalf, while I would be incapable of interceding for my own *Ahlul Bayt*?! O people, whoever meets God on the day of judgment with faith and without associating any partners with Him, his reward will be heaven, even if his sins are as numerous as the dust of the earth." Of course, *Tawḥīd* without the *Wilāyah* of the *Ahlul Bayt* (p) holds no value, as has been transmitted through numerous, recurrent narrations.

⁴¹This passage appears in the book *Mashāriq Anwār al-Yaqīn* as follows: "O people, honor my *Ahlul Bayt*, love them, and stay with them after me, for they are the straight path."

3.16.28 The lineage of the Prophet (pbuh&hf)

He said: “O people, state my lineage; who am I?!” One of the *Ansar* stood up and said⁴²: “We seek refuge in God from the wrath of God and His Messenger. O Messenger of God, just tell us who has harmed you concerning your *Ahlul Bayt*, and we will strike his neck⁴³, and by doing so, we will have honored his family.”

The Prophet (pbuh&hf) said: “State my lineage as follows: I am Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Muṭṭalib ibn Hāshim,” and he continued listing his lineage up to Nizār, and then traced it further back to Prophet Ismāʿīl ibn Ibrāhīm Khalilullāh⁴⁴. He then said: “From Ādam onward, my *Ahlul Bayt* and I have been created from a pure clay beneath the Throne. Our lineage has been preserved through lawful marriages; there has never been any fornication in our ancestry, and the marriages of the *Jāhiliyyah* never mixed into our lineage.”

3.16.29 People questioning their lineage and ultimate fate

He said: “Ask me anything. By God, no one asks me about his father, mother, or lineage except that I will inform him.”

A man stood up and asked: “Who is my father?” The Prophet (pbuh&hf) replied: “Your father is so-and-so, the one you are known to be the son of.” The man praised and thanked God and said: “Had you attributed me to someone else, I would still have been content and submitted.”

Another man stood up and asked: “Who is my father?” The Prophet (pbuh&hf) replied: “Your father is so-and-so,” and named someone other than the man’s publicly known father. That man then apostatized from Islam.

Another man stood and asked: “Am I from the people of heaven or the people of the fire?” The Prophet (pbuh&hf) replied: “You are from the people of heaven.” Another man stood up and asked: “Am I from the people of heaven or the fire?” He said: “You are from the people of the fire!”

3.16.30 ʿUmar’s own admission of insulting the Prophet (pbuh&hf)

The Prophet (pbuh&hf), in anger, said: “Why does the one who has reproached the best of my *Ahlul Bayt*, my brother, my minister, my heir, my successor in my nation, and the guardian of every believer after me, not stand up and ask who his father is and where his place will be⁴⁵,

⁴²This passage appears in the book *Fazā’il* as follows: The *Ansar* stood up, weapons in hand, and said: ...

⁴³(B) and (D): To kill him.

⁴⁴In the book *Fazā’il*, it adds here: Then he continued his lineage back to Nūḥ. In *Biḥār al-Anwār*, Volume 15, page 107, the lineage of the Prophet (pbuh&hf) is narrated all the way back to Prophet Ādam (p) as follows: Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʿb ibn Luʾayy ibn Ghālib ibn Fihir ibn Mālik ibn Naḍr ibn Khuzaymah ibn Mudrikah ibn Ṭabikhah ibn Ilyās ibn Muḍar ibn Nizār ibn Maʿd ibn ʿAdnān ibn Udd ibn Udad ibn al-Yasaʿ ibn al-Humaysiʿ ibn Salāmān ibn Nabt ibn Ḥaml ibn Qaydār ibn Ismāʿīl ibn Ibrāhīm ibn Tārikh ibn Nākhūr ibn Sarūgh ibn Hūd ibn Arfakhshadh ibn Matūshalakh ibn Sām ibn Nūḥ ibn Lamak ibn Idrīs ibn Mahlāʿīl ibn Zubāriz ibn Qīnān ibn Anūsh ibn Shīth ibn Ādam (p).

⁴⁵(C): So that he may ask who he is and whose son he is?!

in heaven or in hell?”

‘Umar ibn al-Khaṭṭāb stood up and said⁴⁶: “I seek refuge in God from the displeasure of God and His Messenger. O Messenger of God, forgive us, may God forgive you. Accept our repentance, may God accept your repentance. Conceal us, may God conceal you. Pardon us, may God send blessings upon you⁴⁷. ” The Prophet (pbuh&hf) felt a sense of modesty and refrained.

3.16.31 ‘Umar’s objection to the Prophet (pbuh&hf) regarding the *zakāt* of ‘Abbās

Amr al-Mu‘minīn (p) said: It was ‘Umar who complained about the *zakāt* of ‘Abbās when the Prophet (pbuh&hf) had sent him to collect *zakāt*. He returned and said: “‘Abbās does not pay the *zakāt* on his wealth.”

The Prophet (pbuh&hf) became angry and said: “Praise be to God, who has protected us, the *Ahlul Bayt*, from the harm of false accusations. ‘Abbās did not withhold the *zakāt* of his wealth; rather, you rushed to judge him. He has paid the *zakāt* in advance for several years⁴⁸.”

Amr al-Mu‘minīn (p) said: After that, ‘Umar came to me and asked that I go with him to intercede with the Prophet (pbuh&hf) so that he would be pleased with him, and I did so.

3.16.32 ‘Umar’s objection to the Prophet (pbuh&hf) praying over the hypocrite’s corpse

And it was ‘Umar in the incident of ‘Abdullāh ibn Ubayy ibn Salūl, when the Prophet (pbuh&hf) went forward to perform the funeral prayer over him. ‘Umar grabbed the Prophet’s garment from behind and pulled it toward himself, saying: “God has forbidden you to pray over him; it is not permissible for you to do so”!! The Prophet (pbuh&hf) said to him: “Woe to you! You have hurt me! I prayed over him out of respect for his son, and I hope that through my prayer, seventy members of his family and descendants will be guided to Islam. And what do you know of what I said in the prayer? I actually prayed against him⁴⁹.”

⁴⁶In the book *Fazā’il*, the passage is as follows: At this point, the second one (‘Umar) became afraid that the Prophet (pbuh&hf) might mention him by name and disgrace him in front of the people. So he stood up and said: ...

⁴⁷In the book *Fazā’il*, the passage is as follows: “Pardon us, may God ransom us for you.” At that point, the Prophet (pbuh&hf) felt modesty and remained silent, for he was among the people of forbearance, generosity, and forgiveness. Then he descended from the pulpit.

⁴⁸(B) and (D): Then the Prophet (pbuh&hf) dismissed ‘Umar from being sent to collect *zakāt*.

⁴⁹In *Biḥār al-Anwār*, old edition, Volume 8, page 200, it is narrated that when the Prophet (pbuh&hf) returned to Medina, ‘Abdullāh ibn Ubayy, who was one of the hypocrites, fell ill. His son, ‘Abdullāh ibn ‘Abdullāh, who was a believer, came to the Prophet while his father was on his deathbed and said: “O Messenger of God, may my father and mother be sacrificed for you, if you do not come to visit my father, it will bring us shame.” So the Prophet went to visit him, while the hypocrites were gathered around him. His son said: “O Messenger of God, ask forgiveness for him.” So the Prophet made *istighfār* (asked forgiveness) for him. ‘Umar said: “O Messenger of God, did not God forbid you from seeking forgiveness for such people or praying over them?” The Prophet ignored him. ‘Umar repeated his statement. The Prophet (pbuh&hf) replied: “Woe to you! I was given the choice, and I chose. God says: اسْتَغْفِرْ لَهُمْ أَوْ لَا اسْتَغْفِرْ لَهُمْ أُولَٰئِكَ هُمُ الْكَافِرُونَ”

3.16.33 ‘Umar’s objection to the Prophet (pbuh&hf) during the treaty of Ḥudaybiyyah

At the time of the treaty of Ḥudaybiyyah, ‘Umar objected to the Prophet (pbuh&hf) when the agreement was being written⁵⁰. He said: “Shall we accept humiliation in our religion⁵¹?!” The Prophet (pbuh&hf) replied: “Disperse from around me⁵². Do you want me to break my covenant? I will remain faithful to what I have written with them. O Suhayl, take the hand of Abū Jandal.”

Suhayl then took him and bound him tightly with iron shackles. But in the end, God made the outcome of the Prophet’s (pbuh&hf) action one of goodness, righteousness, guidance, honor, and virtue.

3.16.34 ‘Umar’s rejection and denial at Ghadīr Khumm

It was ‘Umar who, on the day of Ghadīr Khumm, when the Prophet (pbuh&hf) appointed me to the position of *Wilāyah*⁵³, spoke privately with his companion (Abū Bakr). He said: “He doesn’t hold back at all when it comes to elevating the status of his cousin.” And the other replied: “Indeed, he never misses a chance to raise the arm of his cousin.”

Also, while I had already been appointed, he said to his companion (Abū Bakr): “This is truly a mark of honor and greatness.” But his companion looked at him harshly and said: “No, by God! I will never listen to what he says, nor will I obey him.” Then he leaned on him, and they both left arrogantly. So God revealed regarding him as a warning and reprimand:

سَتَغْفِرْ لَهُمْ (Whether you ask forgiveness for them or do not ask forgiveness for them).” When ‘Abdullāh died, his son came to the Prophet and said: “O Messenger of Allah, may my father and mother be sacrificed for you, if you see fit, would you attend my father’s funeral?” So the Prophet attended and stood by his grave. ‘Umar said: “O Messenger of God, did not God forbid you from ever praying over any of them who dies or standing by their grave?” The Prophet replied: “Do you even know what I said? I said: ‘O God, fill his grave and his body with fire, and burn him in the fire.’” It was at that point that a state appeared in the Prophet (pbuh&hf) that he disliked showing.

⁵⁰In *Biḥār al-Anwār*, volume 20, page 334, it is reported that in the peace treaty between the Prophet (pbuh&hf) and Suhayl ibn ‘Amr, who had come on behalf of the polytheists at Ḥudaybiyyah, it was written among the terms: “On the condition that if a man from us comes to you, even if he accepts your religion, you must return him to us. But if someone from your companions comes to us, we will not return him.” The Muslims objected: “How can we return a Muslim to the polytheists?” The Prophet (pbuh&hf) replied: “Whoever leaves us to go to them, may God distance him. And as for those who come to us from them, we will return them. If God knows faith to be in their hearts, He will make a way out for them.” At that moment, Abū Jandal, the son of Suhayl ibn ‘Amr, appeared with chains on his hands and feet, having escaped from the lower part of Mecca. He threw himself among the Muslims. Suhayl said: “O Muḥammad, this is the first case where we demand you fulfill your part of the agreement. You must return him.” Abū Jandal said: “O Muslims, are you returning me to the polytheists when I have come to you as a Muslim? Do you not see what I’ve endured?” And he had been severely tortured. The Prophet (pbuh&hf) said: “O Abū Jandal, be patient and seek your reward from God. God will provide a way out and relief for you and the oppressed who are with you. We have made a peace treaty with this people and entrusted them with a covenant of God, and they have done the same with us. We will not break the treaty.”

⁵¹It is added in (C): To the point that members of the army gathered around the Prophet (pbuh&hf) and said: ‘Shall we bear humiliation in our religion?’”

⁵²(B) and (D): Remove him from my presence! Do you want me to break my covenant?!

⁵³(C): He proclaimed my authority (*Wilāyah*).

فَلَا صَدَقَ وَلَا صَلَّى، وَلَكِنْ كَذَّبَ وَتَوَلَّى، ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمْتَطِي، أَوَّلَى لَكَ فَأَوَّلَى، ثُمَّ أَوَّلَى لَكَ فَأَوَّلَى⁵⁴,

“So he neither affirmed the truth nor prayed, but rather he denied and turned away. Then he went to his family swaggering. Woe to you, and then woe! Again, woe to you, and then woe!”

3.16.35 °Umar’s objection and mockery during the illness of °Alī (p)

It was °Umar who, along with the Prophet (pbuh&hf) and a group of his companions, came to visit me during an illness. His companion, Abū Bakr, signaled to him with his eyes and stood up, saying: “O Messenger of God, you had entrusted certain things to us regarding °Alī, but now we see that he has fallen into this illness! If he were to pass away, to whom should we turn?” The Prophet (pbuh&hf) said: “Sit down,” and he repeated this three times. Then, turning to both of them, he said: “You will do it again! By God, he will not die from this illness. And by God, he will not die until you fill him with rage and fury, and until you break your covenant with him and commit great injustice against him. Yet you will find him patient and steadfast. He will not die until he sees your evils and wrongdoings. He will depart this world through martyrdom, through being killed.”

The negative records of Abū Bakr, °Umar, and °Uthmān regarding the issue of the caliphate

3.16.36 The completion of the divine argument through greetings with the title *Amīr al-Muʿminīn*

More important than all of this is that the Prophet (pbuh&hf) gathered eighty individuals, forty from among the Arabs and forty from among the non-Arabs, and these two individuals were among them. That group greeted me with the title *Amīr al-Muʿminīn*. Then the Prophet said: “I call you to witness that °Alī is my brother, my minister, my heir, my successor among my nation, my executor among my family, and the authority of every believer after me. Listen to him and obey him.” Among that group were Abū Bakr, °Umar, °Uthmān, Ṭalḥa, Zubayr, Saʿd ibn Abī Waqqāṣ, °Abd al-Raḥmān ibn °Awf, Abū °Ubayda, Sālim, Muʿādh ibn Jabal, and a number of the *Anṣār*. Then the Prophet said: “I call God as witness over you.”

3.16.37 The election, appointment, or consultation?

Then °Alī (p) turned to the people and said: “Glory be to God for the trial posed by these two men and their mischief, their calf and their *Sāmīrī*, which have taken root in the hearts of this nation! On the one hand, they acknowledged and claimed that the Prophet (pbuh&hf)

⁵⁴Sūrah al-Qiyāmah, verses 31 to 35. The verse (... أَوَّلَى لَكَ فَأَوَّلَى) is interpreted in the above manner in the narration found in °Uyūn Akhbār al-Riḍā (p), volume 2, page 39.

appointed no successor and instead instructed the matter to be settled through consultation (*shūrā*). Some among them said: ‘The Prophet (pbuh&hf) did not appoint a successor; rather, he said: (God does not combine prophethood and caliphate for us, the *Ahl al-Bayt*).’ Yet, to those very eighty individuals, he said: ‘Greet ʿAlī as *Amīr al-Muʾminīn*,’ and he made them witnesses to what he declared.”

What is astonishing is that they acknowledged this, and then claimed that the Prophet (pbuh&hf) did not appoint any successor and that they were ordered to consult each other. Then they themselves admitted that there had been no consultation regarding Abū Bakr and that his pledge of allegiance was a sudden and unplanned act! What sin is greater than an impulsive and uncalculated decision! After that, Abū Bakr appointed ʿUmar as his successor, yet in doing so, he did not follow the Prophet’s example of leaving the people without a successor! When this was mentioned to him, he responded: “Should I leave the nation of Muḥammad like an old, worn-out shoe? Should I abandon them without appointing a successor?” By this very statement, he was criticizing the Prophet (pbuh&hf) and turning away from his judgment.

Then ʿUmar initiated a third approach, not consistent with his own claim that the Prophet had appointed no successor, nor like Abū Bakr who named one. Instead, he introduced a third path: he placed the caliphate into the hands of a six-member council and excluded the entire Arab nation from it. Through this action, he made himself appear more favorable to the general public and placed five individuals, whose hearts were filled with temptation and misguidance, on equal footing with me.

Then, ʿAbd al-Raḥmān ibn ʿAwf pledged allegiance to ʿUthmān, and the rest followed suit, even though they had heard the Prophet (pbuh&hf) curse ʿUthmān on multiple occasions.

3.16.38 Abū Bakr and ʿUmar were worse than ʿUthmān

Amīr al-Muʾminīn (p) said: “Despite all his faults, ʿUthmān was better than the other two (Abū Bakr and ʿUmar).”

One day, he said something that stirred compassion in me and surprised me with his words.

I was once sitting with him in his house when ʿĀʾisha and Ḥafṣa came in and demanded their inheritance from the land and property of the Prophet (pbuh&hf) which was in ʿUthmān’s possession. ʿUthmān said: “By God, you have no status with me, and I will not grant your request. But I will accept your testimony against yourselves. You two testified before your fathers (Abū Bakr and ʿUmar) that you heard the Prophet (pbuh&hf) say: ‘A prophet does not leave inheritance; whatever he leaves behind is charity.’ Then you taught this claim to a foolish desert Arab named Mālīk ibn Aws ibn al-Ḥadthān, who used to urinate on his heels⁵⁵ and purify himself with his own urine, and he testified alongside you⁵⁶. But none of the companions of the Prophet (pbuh&hf), neither among the *Muhājirūn* nor the *Anṣār*, testified to this except you two and that Arab person. By God, I have no doubt that he fabricated a lie against the

⁵⁵This was a metaphor indicating that he would urinate under any circumstance, with no concern for the impurity of his feet.

⁵⁶(B) and (D): Then you encountered a barefoot Arab from the tribe of Qays who used to urinate on his own leg, and he testified alongside you.

Prophet, and you two lied about him along with him. Yet, I accept your testimony against yourselves. Go, for you have no right.”

The two of them left ʿUthmān’s presence, cursing and insulting him⁵⁷. ʿUthmān said: “Come back! Did you not testify to this before Abū Bakr?”

They said: “Yes.” He said: “If your testimony was true, then you have no right. And if it was false, then may the curse of God, the angels, and all people be upon you and upon the one who accepted your testimony against this family!” *Amīr al-Muʾminīn* (p) said: “Then ʿUthmān looked at me and smiled, and said: ‘O Abā al-Ḥasan, have I satisfied your heart regarding these two?’ I said: ‘Yes, by God, you conveyed the truth and spoke rightly. May God not spare their noses from being rubbed in dust.’ ”

Then he (p) said: “That was when I felt some compassion for ʿUthmān and understood that his motive in doing this was to gain my approval. In kinship, he was closer to us than those two (Abū Bakr and ʿUmar), and he exercised more restraint in his conduct toward us, even though he had no excuse and valid claim in ruling over us or asserting any right to the caliphate.”

Narrations by reference to Sulaym’s book:

1. *Biḥār al-Anwār*, vol. 8 (Old), p. 223.
2. *Biḥār al-Anwār*, vol. 75, p. 467.
3. *Biḥār al-Anwār*, vol. 80, p. 350.
4. *Biḥār al-Anwār*, vol. 81, p. 162.
5. *Biḥār al-Anwār*, vol. 81, p. 376.
6. *Biḥār al-Anwār*, vol. 103, p. 165.
7. *Biḥār al-Anwār*, vol. 103, p. 336.
8. *Kashf al-Lithām*, vol. 1, p. 122.
9. *Faḍāʾil al-Sādāt*, p. 389.

Narrations by reference to Sulaym’s book:

1. *Ghaybat al-Nuʿmānī*, p. 52.

⁵⁷(A), (B), and (D): They returned while weeping and cursing him.

2. *Mashāriq Anwār al-Yaqīn*, p. 191.

3. *Irshād al-Qulūb*, p. 398.

4. *Faḍāʾil Shādhān*, p. 134.

3.17 Ḥadīth 15: The discourses of *Amīr al-Muʾminīn* (p) concerning Abū Bakr, ʿUmar, and ʿUthmān

The sermon of *Amīr al-Muʾminīn* (p) at Ṣiffīn describing the man of war; The companions of the Prophet (pbuh&hf) in the battlefields; The displays of ʿUmar’s bravery during times of peace; The foretelling of *Amīr al-Muʾminīn* (p) regarding the fate of his companions; Why Abū Bakr, ʿUmar, and ʿUthmān should become caliphs? The past record of ʿUmar’s fleeing and fear in battles; Documented evidence of the idolatry of Abū Bakr and ʿUmar; The injustice of Abū Bakr and ʿUmar in arguing against the right of *Amīr al-Muʾminīn* (p); The neglect of the nation in cursing the misguiders; The reason that prevented *Amīr al-Muʾminīn* (p) from exposing the truths; The tribulations of *Amīr al-Muʾminīn* (p) with the people.

The discourses of *Amīr al-Muʾminīn* (p) concerning Abū Bakr, ʿUmar, and ʿUthmān

3.17.1 The sermon of *Amīr al-Muʾminīn* (p) at Ṣiffīn describing the man of war

Abān narrates from Sulaym who said: I heard from ʿAlī ibn Abī Ṭālib (p) before the event of Ṣiffīn, that he said:

“These people (meaning the army of Muʿāwiya) will not return to the truth and to a statement that is common between us and them, until they are targeted by armies arriving one after another, and until war groups are lined up in succession, and until army after army is drawn to their cities, and horses graze in their land and are stationed in their armories, and until plundering reaches them from every distant place, and until a truthful and patient people confront them, so that the killing of those killed and those who die in the way of God will increase their determination in obeying God.”

3.17.2 The companions of the Prophet (pbuh&hf) in the battlefields

By God, you would see us with the Prophet (pbuh&hf) killing our fathers, sons, maternal uncles¹, paternal uncles, and our own relatives. This increased our faith, submission, and determination to obey God, and gave us greater strength to fight our counterparts.

A man from among us and a man from our enemy would wrestle like two strong beasts, each thinking only of saving himself and making his opponent taste the cup of death. Sometimes the victory would be on our side against the enemy, and sometimes the enemy would prevail against us. But when God saw our truthfulness and patience, he sent down a verse of the Quran in praise of us and expressed his satisfaction with us, and granted us victory.

I do not say that everyone who was with the Prophet (pbuh&hf) was like this, but the vast majority and the generality of them were like this. However, there were also some among us who did not refrain from corruption in their actions. God, the Mighty and Majestic, says:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ², (Enmity has already appeared from their mouths, and what their breasts conceal is greater).

3.17.3 The displays of ‘Umar’s bravery during times of peace

Among them were some of those whom you and your companions — O Ash‘ath ibn Qays — regard as virtuous³. He would flee⁴, neither shooting an arrow, nor striking with a sword or spear. When the time for death and confrontation arrived, he would seek refuge in a corner, hide himself, make excuses, and conceal himself like a one-eyed sheep⁵, unable to defend himself against the hand of anyone who might touch him.

Whenever he faced the enemy, he would flee and, out of fear and cowardice, would turn his back to the enemy⁶. But when it was time for comfort and the division of spoils, he would speak up, just as God says: سَلَقُوكُمْ بِاللِّسَانِ حَدَادٍ أَشْحَةً عَلَى الْخَيْرِ⁷ (They meet you with sharp tongues, being miserly with regard to good).

He would always seek permission from the Prophet (pbuh&hf) to behead a man whom the

¹(B) Brothers.

²Surah *Al ‘Imrān*, verse 118.

³The person referred to here is ‘Umar, as becomes clear within this very narration.

⁴(D): He was afraid.

⁵(B) and (D): A docile sheep.

⁶In *Biḥār al-Anwār*, vol. 20, p. 228, it is narrated that on the day of *Khandaq* (the Trench), the Prophet (pbuh&hf) ordered ‘Umar to face off against Ḍirār ibn al-Khaṭṭāb. When Ḍirār confronted him, ‘Umar prepared an arrow for him. Ḍirār said: “Woe to you, O son of Ṣuhāk! In hand-to-hand combat, are you using arrows?! By God, if you shoot an arrow at me, I swear I will not leave anyone from your tribe alive in Mecca except that I will kill him.” At this, ‘Umar fled, and Ḍirār pursued him and struck him on the head with his spear, saying: “O ‘Umar, remember this blow, for I have sworn never to kill anyone from Quraysh.” ‘Umar remembered this blow until his caliphate and later appointed Ḍirār as governor of one of the cities.

It is also narrated in *Biḥār al-Anwār*, vol. 21, p. 11, that on the day of *Khaybar*, ‘Umar took the banner of the *Muhājirūn* and launched an attack, but he returned, frightening his companions while they, in turn, frightened him!

⁷Surah *al-Aḥzāb*, verse 19.

Prophet had no intention of killing, and the Prophet would not grant him permission.⁸

In *Biḥār al-anwār*, volume 21, page 94, during the incident with Ḥaṭīb—who, during the conquest of Mecca, secretly sent a letter to the people of Mecca to inform them—after the letter was revealed and Ḥaṭīb apologized, the Prophet accepted his apology. ‘Umar said: “O Messenger of God, allow me to strike the neck of this hypocrite!!” But the Prophet prevented him.

In *Biḥār al-anwār*, volume 21, page 103, during the conquest of Mecca when ‘Abbās secured an amnesty letter from the Prophet (pbuh&hf) for Abū Sufyān, ‘Umar approached and said: “O Messenger of God, this is the enemy of God, Abū Sufyān, whom God has placed in our hands without a treaty or agreement. Let me strike his neck!!”

In *Biḥār al-anwār*, volume 21, page 158, it is narrated that Ibn al-Akwa^c, during the days of the conquest, was spying against the Prophet (pbuh&hf), and he was taken prisoner at the Battle of Ḥunayn. When ‘Umar saw him, he ordered one of the Anṣār to kill him. The Anṣārī killed Ibn al-Akwa^c, and afterward Jamīl ibn Ma^cmar was also killed. The Prophet (pbuh&hf) angrily summoned the Anṣār, asking: “Why did you kill him? Did I not say not to kill prisoners?” They replied: “We acted on ‘Umar’s order.” The Prophet turned away from ‘Umar until ‘Umayr ibn Wahb spoke with the Prophet about the matter, and the Prophet forgave ‘Umar.⁹

One day, the Prophet (pbuh&hf) saw him wearing full armor (on a day that was not for battle). The Prophet laughed, called him by his *kunya*, and said: “O father of so-and-so, today is your day!”

al-Ash^cath said: “I know well whom You mean. He is someone whom even Satan flees from.”¹⁰ Hazrat replied: “O son of Qays, may God not protect him from Satan’s fear when he said such a thing!”¹¹

3.17.4 The foretelling of *Amīr al-Mu^ʿminīn (p)* regarding the fate of His companions

Then He said: “If, when We were with the Prophet (pbuh&hf) and faced hardships, difficulties, and persecutions, We had acted as you are acting today, the religion of God would never have been established, nor would God have granted honor to Islam.

By God, from your actions you will gain nothing but bloodshed, regret, and remorse.¹² Remember and keep in mind what I tell you. Your wicked ones, illegitimate-born, freed slaves,

⁸Below are a few examples of ‘Umar’s displays of courage during times of comfort:

In *Biḥār al-anwār*, volume 19, page 271, it is narrated that when a number of disbelievers were taken captive at the Battle of Badr, the Prophet (pbuh&hf) said: “What is your opinion regarding them?” ‘Umar said: “These are the ones who denied and expelled you; kill them!”

⁹This footnote marker was in your original snippet; ensure it corresponds to the correct citation in your master file.

¹⁰This refers to a fabricated hadith about ‘Umar, which was pointed out as fabricated at the end of hadith 10.

¹¹This statement of the Imam has been translated exactly, and it likely means: (How could Satan possibly flee from ‘Umar)?! Or, it may mean: (It was Satan who put these words on your tongue).

¹²(A) KH LAM: Bewilderment.

the outcast, and hypocrites will gain authority over you and will kill you. You will call upon God, but He will not answer you, nor will He remove the affliction from you until you repent and return. If you repent and return, God will save you from their trials and misguidance, just as He once saved you from your own wickedness¹³ and ignorance.”

3.17.5 Why Abu Bakr, ʿUmar, and ʿUthmān should become caliphs?!!

It is astonishing! Great astonishment at the ignorance of this nation, its misguided ones, and those who lead and drag them towards the fire. For they heard the Prophet (pbuh&hf) repeatedly say: “No nation ever entrusts its affairs to someone while there is another among them who is more knowledgeable than him, except that their situation will continue to decline until they return to what they had abandoned.” Yet, before me, the people entrusted their affairs to three individuals, none of whom had compiled the Qur’an, nor claimed to have knowledge of the *Kitāb Allāh* and the *sunnah* of His Prophet. While they certainly knew that I was the most knowledgeable among them of the *Kitāb Allāh* and the Prophet’s *sunnah*, the most learned in jurisprudence, the most proficient in reciting the *Kitāb Allāh*, and the best in judging by God’s command. None of those three had a good record or had borne hardships alongside the Prophet (pbuh&hf) in all His battles. Because of fear, weakness, and their attachment to worldly life, they neither shot an arrow, nor thrust a spear, nor wielded a sword, while knowing that the Prophet (pbuh&hf) Himself fought, killing Ubayy ibn Khalaf and Musjaʿ ibn ʿAwf¹⁴, and that He was the bravest of people, the toughest against the enemy, and most deserving of this matter.

They also surely know that among the people, there was no one who could take My place. No one but Me would go out to fight the warriors or conquer the fortresses. Never did any difficulty, hardship, or complex matter befall the Prophet (pbuh&hf) but that He would say: “Where is My brother ʿAlī? Where is My sword? Where is My spear? Where is the one who removes sorrow from Me?” and He would send Me forth. I would advance and sacrifice Myself for Him¹⁵, and God would, through Me, remove His distress. God, the Almighty, and His Prophet have favored and honored Me by granting and appointing Me for this role and by granting Me success in it.

¹³(A) KH LAM: Your polytheism.

¹⁴In *Biḥār al-Anwār*, volume 20, page 77, hadith 15, it is narrated that Ubayy ibn Khalaf said to the Prophet (pbuh&hf) in Mecca: “I am feeding my horse, whose name is ʿAwraʿ, so that I may kill You while riding it.” The Prophet replied: “Rather, God willing, I will be the one to do that.” On the day of the battle of Uhud, he faced the Prophet (pbuh&hf). When he approached, the Prophet took a spear from Ḥārith ibn Summah, went toward him, struck him with it, and then returned. Ubayy went back toward the polytheists, saying: “Muḥammad has killed me.” They told him: “You have not received a fatal blow!” He replied: “In Mecca, He told me He would kill me, and if He had only spat on me, it would have killed me.” It was not long before he died (at a place called Sharaf). As for Musjaʿ ibn ʿAwf, no account of his case was found in the available sources.

¹⁵(B) and (D): I protected Him with My life.

3.17.6 The past record of ʿUmar’s fleeing and fear in battle

Some of the people you mentioned¹⁶ neither endured hardship, nor had a notable past, nor engaged in heroic battle, nor achieved any conquest and victory, except once. Then he fled, turned his back to the enemy, and returned while frightening his own companions, and they frightened him in return. He fled from battle multiple times, but when it was time for ease and the division of spoils, he would speak up, change his expression, and start giving orders and prohibitions!! On the day of the Battle of the Trench, ʿAmr ibn ʿAbd Wudd called out to him by name. He turned away and sought refuge with his companions, to the extent that the Prophet (pbuh&hf) smiled at the fear that had overtaken him and said: “Where is My beloved ʿAlī? O My beloved, O ʿAlī, go and face him!” And it was ʿUmar who, on the day of the Battle of the Trench, said to four of his companions—who were aligned in writing and opinion¹⁷—“By God, if we hand over Muḥammad and His group to the enemy when they attack us from above and below, we will be safe!” Just as the Exalted God says:

وَزُلْزِلُوا زَلَالًا شَدِيدًا، وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا، وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا¹⁸, “...and were shaken with a violent shaking,” “...and you harbored [vain] thoughts about Allah,” “And when the hypocrites and those in whose hearts is a disease said, ‘Allah and His Messenger promised us nothing but delusion!’”

3.17.7 Documented evidence of the idolatry of Abū Bakr and ʿUmar

On that day (the Battle of the Trench), his friend Abū Bakr said to him: “This plan is not right. Let us choose a great idol and worship it! For we are not safe if Ibn Abī Kabshah (i.e., the Prophet) succeeds, and in that case, it will cause our destruction.¹⁹ But this idol will be our reserve; if Quraysh triumphs, we will openly worship this idol and declare to them that we have not reverted from our previous religion. And if the rule of Ibn Abī Kabshah returns, we will secretly continue to worship this idol!” Gabriel (*Jibrāʾīl*) descended and brought this news to the Prophet (pbuh&hf). After I had killed ʿAmr ibn ʿAbd Wudd, the Prophet informed Me of this and called those two (Abū Bakr and ʿUmar) and said: “How many idols did you worship during the time of ignorance (*jāhiliyyah*)?” They said: “O Muḥammad, do not blame us for what happened during the time of ignorance.” He said: “How many idols do you worship today?” They said: “By God who has sent You as a true prophet, since we openly accepted Your religion, we have worshiped none but God!” The Prophet said: “O ʿAlī, take this sword and go to such-and-such place, bring out the idol that these two worship, and break it. If anyone stands between you and that idol, behead him!” At this, the two fell at the Prophet’s feet and

¹⁶The meaning refers to ʿUmar, as it becomes clear in the following sentences.

¹⁷(B) and (D): The Companions of the Scroll. This refers to that very cursed scroll mentioned in Hadith 4, footnote 38, indicating that the friendship of these five individuals dates back to before the Farewell Pilgrimage (*Ḥijjat al-Wadāʿ*).

¹⁸Sūrah al-Aḥzāb: 10–12.

¹⁹It means that if we openly worship the idol, then when the Prophet is victorious, He will find out about it and it will lead to our destruction.

said: “Conceal our sin, may God protect you.” I said to them: “In the presence of God and His Messenger, guarantee that you have worshiped none but God and have not associated anything with Him.” They made a covenant with the Prophet on this matter.

I went and took the idol from its place, broke its face and hands, and crushed its feet, then returned to the Prophet. By God, I could see their displeasure toward Me because of this event on their faces until they died!

3.17.8 The injustice of Abū Bakr and ʿUmar in arguing against the right of Amīr al-Muʾminīn (p)

He said: When the Prophet (pbuh&hf) passed away, ʿUmar and his companions went and argued with the *Anṣār* against My right. If they were truthful and their argument was based on truth—that they (the *Muhājirūn*) had greater right to the caliphate than the *Anṣār* because they were from Quraysh and the Prophet was also from Quraysh—then in that case, the one who is closer to the Prophet is more deserving of the caliphate,²⁰ and they have oppressed Me by denying My right. And if their argument was false, then they have oppressed the *Anṣār*. May God judge between Us and those who oppressed Us in Our right and empowered others over Us.

3.17.9 The neglect of the nation in cursing the misguiders

It is astonishing how deeply the love of these two, and the love of those who turned the nation away from the path of God and caused them to abandon their religion, has taken root in the hearts of this nation! By God, even if this nation were to stand barefoot on the earth until the Day of Judgment, throwing ashes on their heads, weeping before God, and cursing, until the Day of Judgment, those who, through their crimes against the nation, led them astray, turned them from God’s path, dragged them toward the fire, exposed them to the displeasure of their Lord, and made them deserving of God’s punishment—still, they would fall short in their curse.²¹

This is because the rightful, truthful person, who is knowledgeable of God and His Messenger, is afraid to change anything from their innovations (*bidʿah*), customs, or unlawful practices to which the common people have become accustomed. If he does so, they become hostile toward him, oppose him, disavow him, humiliate him, and scatter away from the truth he upholds. But if he follows their innovations, affirms them, beautifies them, and subscribes to their views, they love him, honor him, and grant him status and virtue.

²⁰That is, if Abū Bakr and ʿUmar claimed that they are more deserving of the caliphate because they are from Quraysh, and Quraysh, being closer to the Prophet (pbuh&hf), had more right, then ʿAlī (p), who was the closest and most deserving among all to the Prophet, is even more entitled to the caliphate.

²¹(B) and (D): They are still at fault regarding them, that is, because they have been negligent.

3.17.10 The reason that prevented *Am̄r al-Muʿmin̄n (p)* from exposing the truths

By God, if I were to openly proclaim the truth that God revealed to His Prophet, declare it loudly in this army, and call the people to it, explaining and interpreting it exactly as I heard it from the Prophet (pbuh&hf) in every matter, then only a few people would remain with Me, and those few would be the weak, lowly, and insignificant in the eyes of the people²² and they would be alarmed by such words and would scatter away from Me.

Were it not for the covenant the Prophet (pbuh&hf) made with Me, and what I heard from Him and was entrusted with beforehand, I would have declared the truth. But He said: “O My brother, whatever a servant of God is compelled to by necessity, God has made lawful and permitted for him.” And I heard Him say: “*Taqiyyah* is part of God’s religion, and whoever has no *taqiyyah* has no religion.”

Sulaym says: Then *Am̄r al-Muʿmin̄n (p)* turned to me and recited this verse of poetry:

ادفعهم بالراح دفعا عني * ثلثان من حي وثلث مني فان عوضني ربّي فاعذرنى

It means: “I gently push them away from Myself; two parts are from a tribe, and one part is from Myself. If My Lord grants Me compensation, then surely He will accept My excuse.”

3.17.11 The tribulations of *Am̄r al-Muʿmin̄n (p)* with the people

When *Am̄r al-Muʿmin̄n (p)* sent the arbiters²³, He said to them: “Judge according to the Book of God and the *sunnah* of His Prophet, even if the result is the cutting of My throat. For those who paved the way for the arbitration among the people had evil intentions.”

A man from the *Anṣār* said to Him²⁴: “What is this discord that I hear about concerning You?! No one in the nation has managed affairs with as much order as You have, so where does this division and disorder come from?”

He replied: “I am the same friend of yours whom you know. But I have been afflicted with the most wicked of God’s creation.²⁵ I ask them for something, but they refuse. And if I yield to what they want, they disperse from around Me.”

²²That is, My faithful *Shiʿah* will remain, those who, in the eyes of the people, are considered weak, lowly, and worthless.

²³The incident of the arbiters (*Hakamayn*) took place at the end of the Battle of Ṣiffīn, when it was decided that one person from each army would be sent as an arbiter and judge to draft a peace agreement. From the army of Shām, it was ʿAmr ibn al-ʿĀṣ, and from the army of Iraq, it was Abū Mūsā al-Ashʿarī.

²⁴(A) (Kh. L.): A friend from the *Anṣār* met with the *Ḥaḍrat* and said.

²⁵(B): He said: “I am ʿAlī ibn Abī Ṭālib. I am the same friend of yours whom you know. But I have been tested with wicked people.”

Narrations by reference to Sulaym's book

1. *Biḥār al-Anwār*: vol. 8 (Old), p. 227.
2. *Biḥār al-Anwār*: vol. 33, p. 321, h. 567.

Narrations by reference to Sulaym

1. *Kitāb al-Muḥtaḍar* according to the quotation in *Biḥār al-Anwār*: vol. 8 (Old), p. 228.

Narrations by references other than Sulaym's book

1. *Nahj al-Balāghah*: p. 91.
2. *Waq'at Şifḥīn* by Naşr ibn Muzāḥim: p. 520.

3.18 Hadith 16: Prophecies of Jesus (p) about the Prophet and the Imāms (p)

The monk's meeting with *Amīr al-Mu'minīn (p)* on the way to Şifīn; The books of Prophet Jesus (p) in the handwriting of Sham'ūn; The Prophet and the Ahl al-Bayt (p) in the books of Jesus (p); The text of the writings from the book of Jesus (p); The prophecy of the monk's father about the Prophet and Amīr al-Mu'minīn (p); The prophecy of Jesus (p) about Abū Bakr, 'Umar and other usurpers; Allegiance of the monk to Amīr al-Mu'minīn (p); Identical book to the book of the monk with Amīr al-Mu'minīn (p); The reaction to the monk's incident in Amīr al-Mu'minīn's (p) army.

Prophecies of Jesus (p) about the Prophet and the Imāms (p)

3.18.1 The monk's meeting with *Amīr al-Mu'minīn (p)* on the way to Şifīn

Abān narrates from Sulaym that he said: We were returning with *Amīr al-Mu'minīn (p)* from Şifīn. The army stopped near a monastery where a monk resided. A handsome elderly man, bright-faced, and pleasant in appearance came out of the monastery, holding a book in his hand. When he approached Amīr al-Mu'minīn (p)¹, he greeted Him as the Caliph².

The *Ḥaḍrat* said: "Greetings, My brother Sham'ūn, son of Ḥamūn. How are you? May God have mercy on you."

The monk replied: "I am well, O Amīr al-Mu'minīn (p), O Master of the Muslims, and O successor of the Messenger of the Lord of the Worlds. I am a descendant of a man from among the disciples (*Ḥawāriyyūn*) of Your brother 'Īsā ibn Maryam. I am from the lineage of Sham'ūn ibn Yūḥannā, the successor of 'Īsā ibn Maryam, who was the best and most beloved of the twelve disciples to him, the foremost among them in his presence. Jesus entrusted him

¹In the *Kitāb al-Faḍā'il*, the wording is as follows: He carefully observed the faces of the people until he reached Amīr al-Mu'minīn (p).

²That is, he said: "Peace be upon You, O Caliph of the Messenger of Allah."

with his will, and handed over to him his books, his knowledge, and his wisdom. His family remained steadfast in his religion, committed to his way. They neither disbelieved nor altered nor corrupted it.”

3.18.2 The books of Prophet Jesus (p) in the handwriting of Sham^cūn

Those books, which are the dictation of Jesus son of Mary (p) and written in the handwriting of our forefather, are with me. In them is recorded everything that people will do after him, with the names of each king, how long each one will rule, and the events that will occur during each of their reigns.

3.18.3 The Prophet and the *Ahl al-Bayt* (p) in the books of Jesus (p)

To the extent that God sends a man from the Arabs, from the descendants of Ismā^cīl son of Ibrāhīm, the Friend of the Merciful, from a land called Tihāmah, from a town named Makkah. He will be named Aḥmad. He will be cheerful-faced, with beautiful eyes and connected eyebrows. He will own a camel, a donkey, a staff, and a crown—that is, a turban—and he will have twelve names.

Then, that book records the prophethood, birth, and migration of that Prophet; those who fight him, those who aid him, those who oppose him, the length of his life, and the divisions and disagreements that will arise among his nation after him. It also mentions the name of every Imām of guidance and every Imām of misguidance, until the day God brings down ʿĪsā ibn Maryam (p) from the heaven³.

In that book, the names of thirteen individuals⁴ from the descendants of *Ḥaḍrat* Ismā^cīl, son of Ibrāhīm, the Friend of the Merciful, are recorded. They are the best of creation whom God has made and the most beloved of His creation in His sight. God loves those who love Them and is an enemy to those who are hostile to Them. Whoever obeys Them is rightly guided, and whoever disobeys Them goes astray. Obedience to Them is obedience to God, and disobedience to Them is disobedience to God⁵.

In that book are listed the names of these Imāms, Their genealogies, Their qualities, and how long each of Them will live in turn. It describes how some of Them will conceal Their religion and keep it hidden from Their people, while others will openly declare it. It tells which of Them will reach rulership and be accepted by the people, until the time when God sends ʿĪsā ibn Maryam (p) down to the last of Them. Jesus will pray behind Him and will say: “You are the Imāms; it is not fitting for anyone to go ahead of You.” Then that final Imām will step forward and lead the prayer for the people, while Jesus (p) stands behind Him in the first row.

³It means at the time of the appearance of Imām al-Zamān (p), Prophet Jesus (p) will descend from the heaven.

⁴The meaning is the Prophet and the Twelve Imāms (p).

⁵(C): Obeying Them leads to the pleasure of God, and disobeying Them leads to the wrath of God.

The first of those thirteen is the most virtuous of Them all, and the last of Them has a reward like the reward of all of Them and also the reward of those who obeyed Them and were guided by Their guidance.

3.18.4 The text of the writings from the book of Jesus (p)

In the name of God, the Most Compassionate, the Most Merciful. Aḥmad is the Prophet of God, and His names are Muḥammad, Yāsīn, Ṭāhā, Nūn, Fātiḥ, Khātām, Ḥāshir, °Āqib, and Māḥī⁶. He is the Prophet of God, the Friend of God, the Beloved of God, His Chosen One, His Trustee, and His Elect. God saw His transition (birth) among those who prostrate—meaning in the lineage of the Prophets—and spoke to Him with His mercy. Whenever God is mentioned, He is also remembered. He is the most honorable of God’s creation before Him and the most beloved to Him. God did not create any creature—whether the close angels or the sent prophets from Adam (*Ādam*) onward—who is higher or more beloved to Him than Him. On the Day of Judgment, God will seat Him on His Throne and accept His intercession for whomever He pleads. In His name and in His memory, the pen has been placed on a tablet preserved in the *Umm al-Kitāb*. He is Muḥammad, the Messenger of God.

Then His brother, the bearer of the banner on the great Day of Judgment, follows. He is the Prophet’s brother, His successor, His minister, and His caliph over His nation. The most beloved of God’s creation to Him after the Prophet is °Alī ibn Abī Ṭālib⁷, the one who holds authority over every believer after Him.

Then come eleven Imāms from the children of the first of the twelve (meaning °Alī, p), two of whom share the names of Hārūn’s two sons, Shabbar and Shubayr, and nine are the younger offspring of one of these two brothers, namely al-Ḥusayn. They will come one after another. The last of Them is the one behind whom Jesus, son of Mary, will lead prayer⁸.

In this book, the names of each of these Imāms who attain governance are mentioned, as well as those who conceal or reveal Their religion. The first to manifest His religion is the one who fills all the cities of God with justice and equity and rules over the lands between the east and the west until God grants Him dominion over all religions⁹.

3.18.5 The prophecy of the monk’s father about the Prophet and Amīr al-Mu’minīn (p)

When the Prophet was appointed, my father was alive. He affirmed Him, believed in Him, and testified that He was the Messenger of God. My father was an elderly man, so old that he no longer had the strength to stand up. As he was nearing death, he said to me¹⁰: “The guardian (*waṣī*) of Muḥammad and His successor—whose name and attributes are written in

⁶(A) (Kh. L.): Fattāḥ and Qā’id are used instead of Māḥī, and in (C) (Kh. L.): °Ābid is mentioned.

⁷(C): His cousin on both his father’s and mother’s side is °Alī.

⁸Here, the text quoted from the Book of the Monk comes to an end.

⁹In the *Kitāb al-Faḍā’il*, the phrase is as follows: “...until God makes Him prevail over all the people of the earth.”

¹⁰(C): “O my son.”

this book—will soon pass by your hermitage, at the time when three leaders of misguidance and callers to the fire—whose names, tribes, attributes, and the duration of each one’s rule are recorded in this book—namely so-and-so, so-and-so, and so-and-so¹¹ have passed away. When He passes by you, go to Him, pledge allegiance to Him, and fight alongside Him against His enemy. For striving (*jihād*) alongside Him is like striving alongside Muḥammad (pbuh&hf). One who loves Him is like one who loves Muḥammad, and one who opposes Him is like one who opposes Muḥammad.”¹²

3.18.6 The prophecy of Jesus (p) about Abū Bakr, ʿUmar, and other usurpers

O Amīr al-Muʾminīn, it is written in this book that twelve leaders from Quraysh, from the nation of the Prophet, will oppose His *Ahl al-Bayt*, prevent Them from attaining Their rights¹³, kill Them, reject and deprive Them, disown Them, and instill fear in Them. The names of each of these leaders, along with their descriptions, are recorded in this book, including how long each will rule and over what extent. It also mentions what will befall Your children, Your companions, and Your *Shiʿah* from killings, fear, and afflictions at their hands. And it explains how God will once again make You their successors, and the supporters and allies of Your cause. It describes what humiliation, war, trials, disgrace, slaughter, and terror those enemies will experience from You, the *Ahl al-Bayt*.

3.18.7 Allegiance of the monk to Amīr al-Muʾminīn (p)

Then the monk said: “O Amīr al-Muʾminīn, extend Your hand so that I may pledge allegiance to You. I bear witness that there is no god but Allah, and that Muḥammad is His servant and Messenger. And You are the successor of the Messenger of God among His nation, His trustee, His witness over the people, and His proof on the earth. Islam is the religion of God, and I disavow every religion that opposes Islam, for Islam is the religion that God has chosen for Himself and is pleased with for His friends. It is the religion of Jesus, son of Mary, and the prophets and messengers before Him. It is the same religion that my forefathers adhered to.

I love You and Him (the Prophet), and Your friends, and I disavow Your enemies. I love the eleven Imāms from among Your descendants and disassociate myself from Their enemies and those who oppose Them, from all those who show enmity toward Them, claim Their rights unjustly, and oppress Them, whether from the first or the last.”

Then he extended his hand and pledged allegiance to the Imām¹⁴.

¹¹The monk, out of *taqiyyah*, did not explicitly mention the names of Abū Bakr, ʿUmar, and ʿUthmān.

¹²In the *Kitāb al-Faḍāʾil*, the phrase is as follows: “The one who loves Him is like one who loves God and Muḥammad, and the one who opposes Him is like one who opposes God and Muḥammad.”

¹³(C): They claim Their right.

¹⁴(B) and (D): He took the hand of *Amīr al-Muʾminīn (p)* and pledged allegiance. In the *Kitāb al-Faḍāʾil* it is as follows: It was here that *Amīr al-Muʾminīn (p)* extended his blessed hand and pledged allegiance to him.

3.18.8 Identical book to the book of the monk with Amīr al-Mu'minīn (p)

Then Amīr al-Mu'minīn (p) said to him: “Give me your book.” He handed over the book.

Amīr al-Mu'minīn (p) then said to one of his companions: “Get up with this man and find a translator ¹⁵ who understands his language and can clearly write the contents of the book into Arabic for you.” The companion brought the book, which was written in Arabic¹⁶.

When he brought it, the *Imām* (p) said to his son, al-Ḥasan (p): “My son, bring the book I entrusted to you.” He brought the book. Amīr al-Mu'minīn (p) said: “My son, you read this book. And you, so-and-so—who pretend ignorance—look at this copy of the book, which bears my handwriting and the dictation of the Prophet (pbuh&hf).”

al-Ḥasan (p) read the book, and there was not a single contradictory letter or any addition or omission in the words, as if one person had dictated it to two people!

3.18.9 The reaction to the monk's incident in Amīr al-Mu'minīn's (p) army

Then Amīr al-Mu'minīn (p) praised and thanked God and said: “Praise be to God who, if He had wished, would have prevented the nation from discord and division. Thanks be to God who has not forgotten me, has not abandoned my cause¹⁷, and has not silenced my remembrance among Himself and His friends, even when the memory of Satan's friends and party is diminished and extinguished¹⁸.”

Sulaym says: As a result of this event, the Shī'ā of Amīr al-Mu'minīn (p) who were present became joyful and offered thanks. On the other hand, it caused distress to many of those who were around the *Imām* (p)¹⁹, to the extent that signs of discomfort were clearly visible on their faces and in their complexion.

Narrations by reference to Sulaym's book:

1. Minhāj al-Faḍilīn (manuscript): p. 228.

¹⁵(A): Prepare.

¹⁶It means he went, found a translator, had it translated into Arabic, and then brought it back.

¹⁷(C): He has not diminished my cause. In the book *Faḍā'il*: He has not wasted my cause.

¹⁸(C): He has not diminished my remembrance with Himself and His friends, even when my remembrance among the friends of Satan and his party has been diminished and extinguished.

¹⁹In the book *Faḍā'il*: Many of the opponents who were around him.

2. Biḥār al-Anwār: Vol. 15, p. 236.
3. Biḥār al-Anwār: Vol. 38, p. 54.
4. Ithbāt al-Hudāt: Vol. 1, p. 204, H. 132.
5. Ithbāt al-Hudāt: Vol. 1, p. 658, p. 841.
6. Madīnat al-Maʿājiz: p. 83, no. 208.

Narrations by reference to Sulaym:

1. *Ghaybat al-Nuʿmānī*: p. 48.
2. *Irshād al-Qulūb*: Vol. 2, p. 298.
3. *Faḍāʾil Shādhān*: p. 142.
4. *Kitāb al-Rawḍa*: p. 24.

3.19 Hadith 17: Sermons of Amīr al-Mu'minīn (p) about seditions

°Alī (p) the uprooter of seditions, the extent of the knowledge of Amīr al-Mu'minīn (p), the prophecy of Amīr al-Mu'minīn (p) regarding calamities, the prophecy of Amīr al-Mu'minīn (p) of seditions, the sedition of Banī Umayya, the seditions after Banī Umayya, Imām Mahdī (p) the finisher of seditions, Ahl al-Bayt (p) as a refuge in seditions, the family of Muḥammad (pbuh&hf) caught in seditions, Amīr al-Mu'minīn (p) the manifestation of divine religion.

Sermons of Amīr al-Mu'minīn (p) about seditions

3.19.1 ʿAlī (p) the uprooter of seditions

Abān narrates from Sulaym ibn Qays as follows: Amīr al-Mu'minīn (p) stood on the pulpit, praised God, and said:

“O people, I am the one who uprooted the eye of sedition, and none dared to do so except me. By God, if I had not been among you, no one would have confronted the people of Jamal, Šiffīn, or Nahrawān. By God, if it were not for my fear that you would merely speak and abandon action, I would inform you of what God has decreed through the tongue of His Prophet (pbuh&hf) regarding those who fight against them with insight into their misguidance and full awareness of the guidance upon which we stand.”

3.19.2 The extent of the knowledge of Amīr al-Mu'minīn (p)

Then he said: “Ask me about anything you want before you miss me. By God, I know more about the ways of the sky than the ways of the earth. I am the *Yaʿsūb*¹ of the believers, the first among the foremost, the *Imām* of the pious, the Seal of the Successors and heirs of the prophets, and the Caliph of the Lord of the worlds. I am the rewarder and punisher of people on the Day of Resurrection, and the divider from God between the people of Paradise and the Fire. I am the *Šiddīq al-Akbar* and the *Fārūq* who separates truth from falsehood. I am the one who possesses the knowledge of *manāyā*, *balāyā*, and the *faṣl al-khiṭāb*². No verse has been revealed unless I know what it was revealed about, where it was revealed, and to whom it was revealed.”

“O people, you are expected to lose me, and I will be separated from you. I will either die or be killed³. The most evil of this nation will not wait long until he dyes this from above—that is, he dyes my beard with my head’s blood.

By the One who split the seed and created the soul⁴, you will not ask me about any sect comprising three hundred people or more, between now and the Day of Resurrection, unless I inform you about their leader. Also, regarding the destruction of buildings, [I can tell you] when they will be destroyed and when they will be built again after their destruction, until the Day of Judgment.”

3.19.3 The prophecy of Amīr al-Mu'minīn (p) regarding calamities

A man stood up and said: “O Amīr al-Mu'minīn, tell us about the calamities.”

¹ *Yaʿsūb* is the name for the queen of the honey bees; here it is an allusion to the leader of the believers.

² *Manāyā* refers to the knowledge of people’s destinies, *balāyā* refers to the knowledge of the events of the world, and *faṣl al-khiṭāb* refers to the decisive speech that separates truth from falsehood.

³(B) and (D): Rather, I will be killed.

⁴(A) *Kha Lam*: I swear that my life is in His hands.

He said: “Whenever a questioner asks, he should think, and the person who is being asked should pause. Behind you, there will be anxious and hesitant affairs, and terrifying and incapacitating calamities⁵. I swear by the One who split the seed and created humans, if you lose me and hardships and tangible calamities descend upon you, many questioners will hang their heads and many of those being questioned will be preoccupied.

This will be when your war appears and shows its sharp teeth, standing on its feet; and the world will be a calamity upon you until God brings victory and success for the remnant of the righteous.⁶”

3.19.4 The prophecy of Amīr al-Mu’minīn (p) regarding seditions

A man stood up and said: “O Amīr al-Mu’minīn (p), inform us about the seditions.”

The *Imām* (p) said: “Whenever seditions appear, they cast doubts, and whenever they turn their backs, they lift the veil of suspicion. Seditions have a wave like the waves of the sea and a storm like a windstorm; they strike one city and cause another to be forgotten.

Look to the people who were standard-bearers in the Battle of Badr. Support them so that you may be supported, rewarded, and excused.”

3.19.5 The sedition of Banī Umayya

“Be aware that the most frightening sedition after me is the sedition of the Umayyads, which is a blind, deaf, suffocating, and dark sedition. Its trial is public, but its affliction is private. Anyone who has insight will be struck by calamity, and whoever is blind and unaware of it, calamity will pass him by. The people of falsehood prevail over the people of truth; they fill the earth with heresies and oppression.

The first one who destroys its strength, breaks its foundation, and removes its nails is God, the Lord of the worlds and the Breaker of the Tyrants.

Know that soon after me, you will find the Umayyads to be bad leaders, like a camel⁷ with a bad temper, which bites with its mouth, strikes with its forelegs, kicks with its feet, and prevents itself from being milked.

I swear by God, their sedition will continue until the help of each one of you toward himself is like the help of an ill-behaved slave toward his master, who insults him whenever he is absent and obeys him whenever he is present⁸.”

“By God, if they scatter you, God will gather you for an evil day for them.”

⁵(B) and (D): Obvious and humiliating.

⁶These sentences are idiomatic in the Arabic text and are rendered as such in the translation. *Imām al-Zamān* (p) is meant by ‘the remnant of the righteous’.

⁷(B) and (D): Sheep.

⁸In *Nahj al-Balāgha*, the wording is as follows: Their calamity will continue until your revenge against them is like the revenge of a slave against his master and a friend against his friend.

3.19.6 Seditions after Banī Umayya

The man asked: “O Amīr al-Mu’minīn, will there be unity after that?”

He replied: “You will become a scattered group, sharing the same bounties, pilgrimage, and journeys, but your hearts will be in discord with one another.”

Sulaym says: Someone asked: “How will the hearts differ?”

The *Imām* (p) said: “Like this”—and the *Imām* (p) crossed his fingers—and then said: “This one will kill that one, and that one will kill this one, and there will be chaos. The thugs of ignorance will remain, and at that time there will be no place of guidance or sign to be seen⁹. We, the Ahl al-Bayt (p), have been saved from that sedition, but we will not invite anyone to us.”

The man asked: “O Amīr al-Mu’minīn (p), what should I do at that time?”

He said: “Pay attention to the family of your Prophet (pbuh&hf). If they stop, you should also stop, and if they ask you for help, help them so that you can be helped and be excused; because the Ahl al-Bayt (p) will not take you out of guidance and will not invite you to perish. Do not go ahead of them with extremism, for calamity will strike you down¹⁰, and your enemies will mock you.”

3.19.7 Imām Mahdī (p) the finisher of seditions, Ahl al-Bayt (p) as a refuge in seditions

The man asked: “O Amīr al-Mu’minīn (p), what will happen after that?”

He said: “God relieves the calamity by the hand of a man from my Ahl al-Bayt (p), like the removal of a carpet from its place. Then the Umayyads will be brought to someone who will humiliate them and make them drink full bowls [of punishment], and will not give them anything, and will not accept from them except the sword. It will be chaos.”

“He will carry the sword on his shoulder for eight months until the Quraysh would give the whole world and all that is in it just to see me once, so that I might grant them [mercy] and accept from them what they used to refuse me, or that I might take from them some of what they withheld.¹¹ They will even say: ‘This man [i.e., Imām al-Zamān (p)] is not from the Quraysh, for if he were from the Quraysh and from the children of Fāṭima (p), he would have shown us mercy!’ God shall raise him against the Umayyads, and he will place them under his feet and crush them like a millstone. Wherever they are found, they will be cursed, seized, and killed. This is the way of God with those who passed before, and you will never find any change in the way of God.¹²”

⁹(B) and (D): In that sedition, there will be no *Imām* of guidance or a scholar with piety.

¹⁰(B): Lest calamity befall you.

¹¹The meaning of these phrases in the Arabic text is relatively vague, and they have been rendered as such in the English translation.

¹²This refers to Sūra al-Aḥzāb 33:62: ‘[This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.’

3.19.8 Ahl al-Bayt (p) as a refuge in seditions

But then¹³, there must inevitably be a mill that grinds misguidance into pieces. Once it has done so, it will settle firmly on its axis and center. Know that this grinding will lead to purification, and its purification marks its completion. Breaking it apart is in the hands of God.

Know that I, my virtuous children, and my pure lineage are the most tolerant of people in childhood and the wisest in adulthood. The flag of truth and guidance is with us. Whoever goes ahead of it will leave the religion through misguidance and heresy¹⁴, whoever disrespects it will be destroyed, and whoever follows it will reach his destination.

“We are the Ahl al-Bayt (p) whose knowledge is from God’s knowledge, and our speech is from God’s true decree; we have heard the words of the Truthful.¹⁵

If you submit to us, you will be guided by our enlightenment; and if you turn away from us, God will punish you by our hands or as much as He wills. We are the horizon of Islam: those who are slow [in their pace] eventually reach us, and the repentant¹⁶ return to us.”

“By God, if it were not for your haste and the delay of what is right, I would have informed you of what will occur among the youth of the Arabs and the *mawālī*¹⁷. Therefore, do not question the Ahl al-Bayt (p) of Muḥammad (pbuh&hf) about knowledge before its time, and do not ask them for wealth during times of hardship, lest you accuse them of stinginess; for there is no stinginess in them.

Be like a carpet in your houses; do not be hasty and do not reveal secrets. Be among the people of truth so that you may be known by it, and recognize one another according to it. God has created people by His power and has placed virtues among them according to His knowledge.

He has chosen certain servants from among them so that He may use them to complete the Proof (*ḥujja*) against the people. He made obedience to Him the mark of those whom He honored, and sin against Him the mark of those He abased. He has placed the reward of the obedient as a flower in a safe abode and a Paradise whose inhabitants do not fear; and He has placed the punishment of the disobedient as a fire that burns with His wrath. God did not oppress them, but they oppressed themselves.”

¹⁸ “O people, we are the Ahl al-Bayt (p) through whom God exposes falsehood, brings ease to times filled with hardships, and removes the yoke of humiliation from your necks. God begins with us and concludes with us.

Learn from us and our enemies: [compare] our guidance and theirs, our method and theirs, and our death and theirs. They die with a diseased stomach¹⁹ and wounds and boils; but we

¹³From here to the end of the hadith in version (C), with additions at the beginning and the end, this appears as an independent hadith titled Hadith 54.

¹⁴(D): Whoever goes ahead of that will perish.

¹⁵(B) and (D): We have confirmed the truthful speech.

¹⁶(B) and (D): Steadfast.

¹⁷The word *mawālī* here refers to non-Arabs.

¹⁸This refers to Sūra al-Nahl 16:33 or Sūra al-ʿAnkabūt 29:40: “And Allah did not wrong them, but they used to wrong themselves” (وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ).

¹⁹(B): With illness. Likely, the reference to stomach ailments in the enemies of the Ahl al-Bayt (p) denotes the discomfort caused by overindulgence and the like; whereas for the Ahl al-Bayt (p), it refers

die with a stomach ailment [from poison], and by being killed and martyred.”

3.19.9 The family of Muḥammad (pbuh&hf) caught in seditions

Then Amīr al-Mu'minīn (p) turned to his sons and said: “My sons, your younger ones should be kind to your older ones²⁰, and your older ones should show mercy to their younger ones. Do not be like the persistent ignorant fools who have no certainty in God, like eggs left in a desert nest²¹.

Woe to the young ones—the children of the family of Muḥammad (pbuh&hf)—from the evil of the caliph who succeeds to the caliphate. He is oppressive, evil²², and hedonistic. He kills my successor and the successor of my successor after me.”

3.19.10 Amīr al-Mu'minīn (p) is the manifestation of divine religion

“Know, by God²³, that I have understood the conveyance of messages, the fulfillment of promises, and the perfection of divine words. The pathways have been opened for me, and I have recognized lineages. The clouds have moved for me, and I have observed the dominion of the heavens. Nothing has remained hidden from me that could escape my sight, nor has anything that preceded me been concealed from my vision. No one shares with me in the testimony my Lord has taken from me on the Day when the witnesses will stand.”

“God fulfills His promise through me and perfects His words. I am a blessing that God Almighty has bestowed upon His creation, and I am the Islam that He is well-pleased with. All this is a grace that God has bestowed upon me and weighted my shoulders with it.

There is no *Imām* unless he knows his people; and this is [the meaning of] the word of God: **إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ** (You are but a warner, and for every people there is a guide)²⁴.”

Then Amīr al-Mu'minīn (p) descended from the pulpit. May God bless him and his pure and virtuous family and grant them peace.

to the effects of poisoning.

²⁰(B): Your younger ones should consult with your older ones.

²¹The phrase **كَبِيضٍ بَيَضٍ فِي دَاجٍ** is translated as above.

²²(D): Arrogant.

²³The phrases following this part contain profound meanings of the Prophet's (pbuh&hf) knowledge that require interpretation.

²⁴Sūra al-Ra'ad 13:7.

Narrations by references other than Sulaym's book:

1. *Nahj al-Balāgha*: p. 137, Sermon 93.
2. *Sharḥ Nahj al-Balāgha* by Ibn Abī al-Ḥadīd: Vol. 7, p. 57.

3.20 Hadith 18: The words of Amīr al-Mu'minīn (p) about the influence of materialism in science and religion

1. The words of Amīr al-Mu'minīn (p) about the influence of materialism in science and religion.
2. The words of Amīr al-Mu'minīn (p) about the heresies of Abū Bakr, ʿUmar, and ʿUthmān.

The words of Amīr al-Mu'minīn (p) about the influence of materialism in science and religion

Sulaym ibn Qays says: I heard Amīr al-Mu'minīn (p) narrating a hadith to me and saying: The Prophet (pbuh&hf) said:

3.20.1 The greedy for the world and the greedy for knowledge

“There are two people who are never satisfied: one who is greedy for the world and is never content with it, and one who is greedy for knowledge and is never content with it. Whoever is content with what God has made lawful for them in this world will remain safe, but whoever seeks it through unlawful means will be destroyed, unless they repent and turn back. Whoever acquires knowledge from its rightful source and acts upon it will find salvation. But whoever seeks knowledge with worldly intentions will be ruined, and their share will be limited to this world alone.”

3.20.2 The scholar and action

“Scholars are of two types: a scholar who acts upon his knowledge, for such a person will be saved; and a scholar who abandons the practice of his knowledge, for such a person will perish.

The people of Hell will be tormented by the stench of the scholar who abandoned his knowledge.

The most regretful of the people of Hell is the one who invites a servant to God, and that servant accepts and obeys God and enters Paradise; while the inviter enters the Fire because of his disobedience to God's command, his abandonment of his knowledge, and his following of his lust and sin against God.”

3.20.3 Desires and long-felt hopes

“Indeed, there are two things [I fear for you]: following the whims of the ego and long-felt hopes. Following the whims of the ego hinders the truth, and long-felt hopes cause the Hereafter to be forgotten.

The world turns its back and retreats, and the Hereafter turns its face and approaches; and each of them has children. If you can, be among the children of the Hereafter and do not be among the children of this world. Today is for action and not for reckoning, and tomorrow is for reckoning and not for action.”

3.20.4 The origins of sedition

“The beginning of seditions arises from the whims of the ego that are followed and the innovations [*bid'at*] that are enacted. In them, the decree of God is opposed, and people accept the guardianship of others [over the guardianship of God], and people seek hatred and enmity toward one another.

Know that if truth were pure and clear, there would be no disagreement about it; and if falsehood were pure and clear, it would not remain hidden from any person of intellect. But a portion of truth and a portion of falsehood are taken and mixed together, blending into one. It is at this point that Satan gains control over his allies; while those for whom goodness has been previously decreed by God¹ are saved.”

I heard the Prophet (pbuh&hf) say: How will you be when a sedition covers you?

In which minors grow up and adults develop², and people get used to it and consider it as *sunnah*, so that whenever something changes from those innovations, it is said: (People have done a bad thing)³.

Then the calamity becomes severe and the children become captives, and sedition crushes them as fire crushes wood and as a mill grinds with its stone. In those seditions, they seek jurisprudence and understanding for non-religious affairs⁴ and seek the world through actions of the hereafter⁵.

The words of *Amīr al-Muʿminīn* (p) about the heresies of Abū Bakr, ʿUmar, and ʿUthmān

3.20.5 The problem of fighting heresies

Then the Imam turned to some of his *Ahl al-Bayt* and Shiites and said: I swear by God, the rulers before me have done great things in which they deliberately opposed the Prophet (pbuh&hf).

If I force the people to leave them and return them from their current situation to the way that was implemented during the time of the Prophet (pbuh&hf), my army will disperse from around me, so that in my army camp, except for myself and a few of my Shiites who recognize my virtue and my Imamate based on the Book of God and the *sunnah* of His Prophet—not in any other way—no one will be left!!

3.20.6 Examples of innovations of Abū Bakr, ʿUmar and ʿUthmān

How do you see if I give an order about the station of Ibrāhīm (p) and place it in the location where the Prophet (pbuh&hf) put it in what was agreed upon⁶, return Fadak to the heirs of Fāṭimah (p), and reinstate the *ṣāʿ* and *mudd* measures as they were during the Prophet’s (pbuh&hf) time⁷. I will return the lands designated by the Prophet (pbuh&hf) to their rightful

¹(D): From God.

²(B) and (D): they get old.

³(B): It is said: (The *sunnah* was changed)!

⁴(B): They gather together against truth. In *Rawḍah al-Kāfī*: Against God.

⁵(B) and (D): And they seek the world with religion.

⁶Regarding the alteration of the station of Ibrāhīm (p), refer to Hadith 14, footnote 4.

⁷Regarding the alteration of the *ṣāʿ* and *mudd* measures, refer to Hadith 14, footnote.

owners⁸. I will restore the house of Jaʿfar ibn Abī Ṭālib to his heirs, separate it from the mosque, and demolish the addition. I will reverse the unjust rulings made by previous rulers and return the divided lands of Khaybar. I will abolish the records of gifts (*dīwān al-ʿaṭāʾ*) and distribute wealth as the Prophet (pbuh&hf) did, ensuring that wealth does not remain concentrated among the rich⁹. I will take the children of Banū Taghlib as captives¹⁰. I will order the people not to perform any congregational prayers other than obligatory ones during Ramaḍān.

At that point, some individuals in my army—those who fight alongside me—will say: "O people of Islam! You are changing the traditions of ʿUmar and preventing us from performing recommended prayers during Ramaḍān!" I fear this could lead to rebellion within my army¹¹.

When Imam al-Ḥasan (p) returned to Amīr al-Muʾminīn (p), the latter asked: "What is this shouting?" Imam al-Ḥasan (p) replied: "O Commander of the Faithful, the people are crying out: 'O ʿUmar! O ʿUmar!'" Amīr al-Muʾminīn (p) then instructed: "Go and tell them to perform their prayers!"

This narration and similar accounts reflect the social conditions and the practice of *taqiyyah* (precautionary dissimulation) by Amīr al-Muʾminīn (p).

How hard it is for me, what I have seen from this nation¹² after their Prophet—of dissension and obedience to the leaders of misguidance and inviters to the Fire!

⁸(B) The Prophet (pbuh&hf) designated lands for certain tribes, but they were not given to them.

⁹The *dīwān al-ʿaṭāʾ* (Register of Gifts) was a system introduced under ʿUmar's instruction to categorize people during the distribution of public funds (*bayt al-māl*) and assign specific rights to each category. This was in contrast to the time of the Prophet (pbuh&hf), when wealth from *bayt al-māl* was distributed equally among all people. In *Bihār al-Anwār*, vol. 8 (old), p. 288, it is narrated that under this system, the Prophet's wives each received ten thousand, with an additional two thousand allocated to ʿĀʾishah. Migrants (*muhājirūn*) who participated in the Battle of Badr received five thousand, the *Anṣār* four thousand, those who fought between Uḥud and Ḥudaybiyyah four thousand, those who participated after Ḥudaybiyyah three thousand, and those who fought in battles after the Prophet's passing received between two thousand and two hundred. Women were also categorized into groups receiving between five hundred and two hundred. This system was established in the twentieth year of Hijra.

¹⁰In *Bihār al-Anwār*, vol. 8 (old), p. 287, Imam al-Ṣādiq (p) narrates: Banū Taghlib, an Arab Christian tribe, defied the rules and refused to pay *jizyah* (tax for non-Muslims). They requested ʿUmar to exempt them from *jizyah*, agreeing to pay double the amount of *zakāt* that Muslims paid instead. ʿUmar accepted their proposal. The innovation (*bidʿah*) lies in the fact that replacing *jizyah* with double *zakāt* contradicted Islamic law, and resistance should have been met with warfare rather than compromise.

¹¹In *Al-Ghadīr*, vol. 5, p. 31, it is narrated that ʿUmar was the first to innovate the practice of the *tarāwīḥ* prayer. This occurred in the 14th year of Hijra. The *tarāwīḥ* consisted of twenty cycles of recommended prayers (*nafl*) performed in congregation during the nights of Ramaḍān. This practice involved two innovations: performing recommended prayers in congregation and specifying twenty cycles as a special act for Ramaḍān nights. In *Bihār al-Anwār*, vol. 8 (old), p. 284, it is narrated that the Prophet (pbuh&hf) said: "O people, performing optional prayers in congregation during Ramaḍān nights is an innovation..." It is further narrated that one night in Ramaḍān, ʿUmar went to the mosque and saw lights. Upon inquiry, he was told that people were gathering for congregational optional prayers. ʿUmar remarked, "It is an innovation, but a good innovation!" In *al-Tahdhīb*, vol. 3, p. 70, Imam al-Ṣādiq (p) narrates that when Amīr al-Muʾminīn (p) entered Kufa, he ordered Imam al-Ḥasan (p) to announce to the people: "Congregational optional prayers in the mosques are not permitted during Ramaḍān." Imam al-Ḥasan made the announcement, but when the people heard the directive, they cried out: "O ʿUmar! O ʿUmar!"

¹²(D): Past from what this nation...

3.20.7 *Khums* and *Dhawī al-Qurbā*

He said: If I do not give the share of *Dhawī al-Qurbā*¹³ except to those whom God has ordered to give—those whom God mentions: (If you believe in God and what We sent down to Our servant on the Day of Criterion, the day when the two hosts met...)¹⁴. We are whom God intended from the "kinship of the Prophet," the "orphans," the "poor," and the "wayfarers." All these should only be from us, because God has not given us a portion of charity (*ṣadaqah*); God has honored His Prophet and us above the filth¹⁵ of people's hands for us to eat¹⁶.

The excerpts from *Rawḍah al-Kāfī* conclude here. Following are explanations regarding the innovations (*bid'at*) previously mentioned:

¹³(B): Even more important is the contribution of *Dhū al-Qurbā*....

¹⁴Surah *al-Anfāl*: verse 41.

¹⁵An irony that *zakāt* actually purifies wealth and is considered a form of expelling its filth.

¹⁶In *Rawḍah al-Kāfī*, p. 58, he has quoted the same hadith with important additions, citing Sulaym. The same phrases from around footnote 8 of this hadith to the end are given below, and then we explain some of its terms. The wording of *Rawḍah al-Kāfī* is as follows: "...and I return the cruel judgments that have been made, and I remove the women who are rightfully in the hands of men from their dominion and return them to their true husbands, and I will enforce the rulings related to sexual assault against them, and capture the children of Banū Taghlib, and return what was divided from the land of Khaybar. And I abolish the register of gifts and distribute equally as the Prophet (pbuh&hf) did and do not make it the wealth of the rich, and leave the area aside, and make marriages equal, and in the *khums* of the Prophet (pbuh&hf) to act as God has revealed and made obligatory, and to restore the mosque of the Prophet (pbuh&hf) to the way it was before, and to block the doors that were opened in it, and to open the doors that were closed, and to forbid wiping over the foot-coverings (*al-mash 'alā al-khuffayn*), and punish for the drinking of *nabīdh*, and announce the *halāl* status of the two *mut'ahs* (*ḥajj al-tamattu'* and *mut'at al-nisā'*), and order five *takbīrs* to be said over the corpses, and I will force people to say aloud 'In the name of God, the Most Merciful, the Most Compassionate' (*basmalah*), and to expel those who have entered his mosque with the Prophet (pbuh&hf) from among those whom he had expelled, and to admit those who were expelled after the Prophet (pbuh&hf) from among those whom he had admitted. And to compel people to divorce according to the Qur'ān and according to the *sunnah*, and collect alms according to its types and keeping its limits, and return ablution (*wuḍū'*), *ghusl*, and prayer to their actual times, rulings, and places. And to return the people of Najrān to their own region, and to return captives from Persia and other nations to their cities according to the Book of God and the *sunnah* of His Prophet (pbuh&hf). If I do these things, people will disperse from around me. By God, I ordered the people not to pray the optional prayers in congregation during the month of Ramaḍān, and that it is innovation (*bid'ah*) to pray the recommended prayers in congregation; it was here that some of the people of my army who were fighting with me shouted together: 'O people of Islam, the *sunnah* of 'Umar has changed! He forbids us from the recommended prayer in the month of Ramaḍān!' I was afraid of a riot in a corner of my camp. What have I dealt with from this nation, from their division and obedience to the misguided leaders and inviters to the Fire! If I were to give from the share of *Dhawī al-Qurbā*, as God says: *إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقِيںَ الْجَمْعَانِ*—We swear by God that God has planned for *Dhawī al-Qurbā* and joined us with His name and His Prophet and said: *فَلِلَّهِ وَالرَّسُولِ وَكَى لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمْ*—that this verse is only about us—*لِذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ*—About the oppression of the family of Muḥammad (p)—*إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ*. It means that God's punishment is severe for those who wrong them. And this is because of God's mercy towards us, and it is a lack of need that God has exempted us from and His Prophet has also commanded. And He has not given us a share in charity (*ṣadaqah*). God has considered His Prophet and us *Ahl al-Bayt* higher than to feed us people's filth. The people denied God and His Prophet and denied the Book of God which tells us about our rights and denied us the share that God had made obligatory for us. The *Ahl al-Bayt* of no prophet saw from their *ummah* the like of what we saw after our Prophet. God will help us against those who wronged us, and there is no power and no strength except in God, the Most High."

(Leave the area aside): In *Bihār al-Anwār*, vol. 8 (old), p. 284, it is narrated that ʿUmar set the land tax (*sawād*) in such a way that he calculated the area of the land; for each *jarīb* (acre) of date trees, ten dirhams; for grapevines, eight dirhams; for every *jarīb* of other trees, six dirhams; for wheat, four dirhams; and for barley, two dirhams.

The aspect of innovation (*bidʿah*) is that the ruling on lands taken from the disbelievers by war (*mafātīḥ al-ʿanwah*) is to give *khums* to the people of *khums*, and the remainder is for all Muslims.

(Make marriages the same): This refers to the innovation (*bidʿah*) of ʿUmar, who stated that Arabs have the right to marry non-Muslim women, but non-Muslim men do not have the right to marry Arab women. Refer to Hadith 23 of the same book.

(I forbid wiping over the foot-coverings): In *Bihār al-Anwār*, vol. 8, p. 287, it has been narrated from Imam al-Bāqir (p) that he said: ʿUmar gathered the companions—among whom was ʿAlī (p)—and said: "What do you say regarding wiping over the foot-coverings (*al-mash ʿalā al-khuffayn*)?" Mughīrah ibn Shuʿbah said: "I saw the Prophet (pbuh&hf) wiping over them." *Amīr al-Muʾminīn* (p) asked: "Did you see him before Sūrah *al-Māʾidah* was revealed or after it?" Mughīrah said: "I do not know." The Holy Imam (p) said: "The ruling of the Qurʾān precedes what you have seen; Sūrah *al-Māʾidah* was revealed two or three months before the death of the Prophet (pbuh&hf)."

(I will punish for drinking *nabīdh*): By *nabīdh*, it refers to a drink made from dates or raisins; water is added to them and the mixture is left until it becomes an intoxicant. In *al-Ghadīr*, vol. 6, p. 257, it is narrated that ʿUmar used to drink strong *nabīdh* and said: "We drink this strong drink to relieve the discomfort of camel meat in our stomachs! Anyone who doubts the *ḥalāl* nature of *nabīdh* should mix it with water!"

(Say five *takbīrs* over the corpses): In *Bihār al-Anwār*, vol. 8, p. 287, it is narrated that ʿUmar gathered the people and consulted them about the number of *takbīrs* in the funeral prayer (*ṣalāt al-janāzah*). The people said: "The Prophet (pbuh&hf) used to say seven, five, and four *takbīrs*." ʿUmar then ordered them to say four *takbīrs*.

(I will force the people to say aloud "In the name of God, the Most Compassionate, the Most Merciful"): This is a reference to ʿUmar's innovation (*bidʿah*), as he removed the *basmalah* ("In the name of God, the Most Compassionate, the Most Merciful") from the beginning of the *sūrahs* of the Qurʾān and removed the necessity of reciting it aloud in prayer...

(To force people to divorce according to the *sunnah*): In *Bihār al-Anwār*, vol. 8 (old), p. 287, it is narrated that three divorces in one assembly—during the time of the Prophet (pbuh&hf), as well as during the time of Abū Bakr and the first two years of ʿUmar's rule—were considered as only one divorce. ʿUmar said:

"People have become hasty in a matter in which they were given ease; if only we were to enforce it upon them." Then, he considered three divorces in one assembly as three distinct divorces.

(To return ablution, *ghusl*, and prayer to their actual times, rulings, and places): This refers to the innovations (*bidʿāt*) introduced into these three acts. For example, in ablution (*wuḍūʾ*), [it refers to] wiping the soles of the feet, [washing] the entire head and ears instead of wiping

(*mash*) the head, and washing the feet instead of wiping them. In *ghusl*, it refers to abandoning *tayammum* and dropping the prayer for one who cannot find water. In the prayer (*ṣalāt*), [it refers to] placing the right hand over the left (*takattuf*), omitting the *basmalah*, saying "Amen" (*āmīn*) after Sūrah *al-Ḥamd*, delaying the morning prayer (*fajr*) until the fading of the stars, and delaying the *maghrib* prayer until the appearing of the stars, and so forth.

(To return the people of Najrān to their own region): al-Ṭabarī narrated in the events of the 20th year of Hijra that ʿUmar expelled the Jews of Najrān to Kufa in that year.

Narrations by reference to Sulaym's book:

1. *Bihār al-Anwār*: Vol. 2, p. 35, narration no. 37.
2. *Bihār al-Anwār*: Old Vol. 8, p. 653.
3. *Bihār al-Anwār*: Vol. 96, p. 384.

Narration narrating from Sulaym's:

1. *al-Kāfī*: Vol. 1, p. 44, narration no. 1.
2. *al-Kāfī*: Vol. 1, p. 46, narration no. 1.
3. *al-Kāfī*: Vol. 1, p. 539, narration no. 1.
4. *Rawḍah al-Kāfī*: p. 58, narration no. 21.
5. *al-Shāfī* (al-Sayyid al-Murtaḍā): p. 255.
6. *al-Khiṣāl* (al-Ṣadūq): Chapter 2, narration no. 63.
7. *al-Tahdhīb*: Vol. 4, p. 126, narration no. 362.
8. *al-Tahdhīb*: Vol. 6, p. 328, narration no. 906.
9. *Aʿlām al-Dīn* (al-Daylamī): p. 89.
10. *Muntahā al-Maṭlab* (al-ʿAllāmah al-Ḥillī): Vol. 1, p. 551.
11. *Mukhtalif al-Shīʿah* (al-ʿAllāmah al-Ḥillī): Vol. 2, p. 34.
12. *al-Muʿtabar* (al-Muḥaqqiq al-Ḥillī): p. 395.

13. *Majma^c al-Fā'idah wa-al-Burhān* (al-Ardabīlī): Vol. 1, p. 247.
14. *Kitāb al-Khums* (al-Shaykh al-Anṣārī): Middle of the book.
15. *Mustanad al-Shī'ah* (al-Narāghī): Vol. 2, p. 82.

Narrations by references other than Sulaym:

1. *al-Kāfī*: Vol. 1, p. 54, narration no. 1.
2. *al-Iḥtijāj* (al-Ṭabarsī): Vol. 1, p. 392.
3. *Ghawālī al-La'ālī* according to the narration of *Bihār al-Anwār*: Vol. 2, p. 34.
4. *Amālī al-Ṭūsī*: Vol. 1, p. 236.
5. *Amālī al-Ṭūsī*: Vol. 1, p. 117.
6. *Tadhkirat al-Khawāṣṣ*: p. 122.

3.21 Hadith 19: Abū Dharr's will to the true Amīr al-Mu'minīn!

Abū Dharr's will to the true Amīr al-Mu'minīn! The greetings of eighty Arabs and non-Arabs as "Amīr al-Mu'minīn" and the objection of Abū Bakr and ʿUmar, how people were affected by the sedition of Abū Bakr and ʿUmar, the accursed book and the treaty in the Kaaba, the regret of the companions for failing to honor Amīr al-Mu'minīn (p), a group of companions going to Hell on the Day of Judgment.

3.21.1 Abū Dharr's will to the real Amīr al-Mu'minīn!

Abān narrates from Sulaym that he said: I was present with Abū Dharr during his illness, which happened during the reign of ʿUmar. ʿUmar came to him as a visit, while Amīr al-Mu'minīn (p), Salmān, and Miqdād were also with him, and Abū Dharr had made a will to him, written it, and secured his witness over it.

When ʿUmar went out, a man from the family of Abū Dharr—who was his cousin from the tribe of Banū Ghifār—said: "What was the obstacle for you to bequeath to Amīr al-Mu'minīn ʿUmar?!" Abū Dharr said: "I have bequeathed to the true Amīr al-Mu'minīn (p)."

3.21.2 The greetings of eighty Arabs and non-Arabs as "Amīr al-Mu'minīn" and the objection of Abū Bakr and ʿUmar

The Prophet (pbuh&hf) ordered us, who were forty Arabs and forty non-Arabs, and we greeted ʿAlī (p) as "Amīr al-Mu'minīn," and this ruler whom you call "Amīr al-Mu'minīn" (i.e., ʿUmar) was among us.

None of the Arabs and non-Arabs raised any objection to the Prophet (pbuh&hf) except this person and his inseparable friend who appointed him as his successor. These two said: "Is this a right from God and His Messenger?" The Prophet (pbuh&hf) became angry and said: "By God, yes; a right from God and His Messenger. God gave me this order, and I give you this order."

Sulaym says: I said: "O Abū al-Ḥasan, and you, O Salmān, and you, O Miqdād, do you confirm the words of Abū Dharr?" They said: "Yes, he is telling the truth." I said: "Four people are righteous, and if only one of them had narrated to me, I would not have doubted his

truthfulness; but the four of you together are stronger in my soul and for my insight.”

I said: ”May God bless you, will you mention the names of the eighty Arabs and non-Arabs?” Salmān mentioned their names one by one. Amīr al-Muʿminīn (p), Abū Dharr, and Miqdād said: ”Salmān is telling the truth.”

May God’s mercy and forgiveness be upon him and upon them.

Among those whom Salmān mentioned: Abū Bakr, ʿUmar, Abū ʿUbaydah, Muʿādh, Sālim, the five companions of the council¹, ʿAmmār ibn Yāsir, Saʿd ibn ʿUbādah, and the rest of the companions of ʿAqabah², and Ubayy ibn Kaʿb, Abū Dharr, and Miqdād, and some others, most of whom were from the Battle of Badr and most of whom were from the *Anṣār*. Among them were Abū al-Haytham ibn al-Tayyihān, Khālīd ibn al-Walīd, Abū Ayyūb, Usayd ibn Ḥuḍayr, and Bashīr ibn Saʿīd.

3.21.3 How did people get affected by the sedition of Abū Bakr and ʿUmar?

Sulaym says: I think I met all these people and asked them individually about this matter. Some of them remained silent, did not answer, and hid the truth. Some of them also narrated it and said: ”A sedition (*fitnah*) hit us that took our hearts, ears, and eyes! And that was when Abū Bakr claimed that he had heard the Prophet (pbuh&hf) say: ’We are the *Ahl al-Bayt* whom God has honored and for whom He has preferred the hereafter over this world; and God does not gather prophethood and the caliphate for us *Ahl al-Bayt*!’” When ʿAlī (p) was brought to pay allegiance, he argued against this, but four people who were among the prominent ones among us and were not suspected of lying confirmed [Abū Bakr] and testified for him: Abū ʿUbaydah, Sālim, ʿUmar, and Muʿādh. And we thought they were telling the truth.

3.21.4 The accursed book and the treaty in the Kaaba

(Sulaym says: The people I met also said:) When ʿAlī (p) pledged allegiance, he informed us of what the Prophet (pbuh&hf) had said; he informed us that these five people had written a letter among themselves, in which they made a covenant with each other and made an agreement next to the Kaaba that ”if Muḥammad dies or is killed, they will rise up against ʿAlī and take away the caliphate from him.” *Amīr al-Muʿminīn* (p) brought four witnesses—namely Salmān, Abū Dharr, Miqdād, and Zubayr—and they also testified [to this]. This was after Abū Bakr’s accursed and misleading oath was imposed on us. And we knew that ʿAlī (p) does not narrate falsehood from the words of the Prophet (pbuh&hf), which the righteous companions of Muḥammad (pbuh&hf) testify to.

¹The companions of the *shūrā* except *Amīr al-Muʿminīn* (p) are: ʿUthmān, Ṭalḥah, Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, and Saʿd ibn Abī Waqqās.

²Regarding the companions of ʿAqabah, refer to footnote 10 of Hadith 20 on page 395 of the same book.

3.21.5 Regret of the companions for failing to honor Amīr al-Muʿminīn (p)

Sulaym says: Most of those who said this added that: "After that, we thought about the issue of the caliphate and remembered the words of the Prophet (pbuh&hf), who said in our presence:

'God loves four of my companions and has commanded me to love them, and Heaven longs for them.' We asked: 'O Messenger of God, who are they?' He said: 'My brother, my minister, my heir, and my caliph in my nation, and the authority (*walī*) of every believer after me: ʿAlī ibn Abī Ṭālib, and Salmān al-Fārisī, Abū Dharr, and Miqdād ibn al-Aswad'³."

Then they said: "We ask God for forgiveness and repent for what we have committed [against ʿAlī (p)] and what we have done."

3.21.6 A group of Companions going to Hell on the Day of Judgment

We heard a word from the Prophet (pbuh&hf) regarding which we did not understand anything but good in its interpretation and meaning. His Holiness said: "A group of people who have talked with me and have gained status and dignity with me will come to me at the *Kawthar* pond. When they stand in their position and see me, they are suddenly taken away from my presence⁴ and taken to the left. I say: 'O Lord, my companions! My companions!' I will be answered: 'You do not know what they have done after you; they have turned back [from the religion] since the day you separated from them.'"

Then these people said: "We swear by our lives, if—when the Prophet (pbuh&hf) passed away⁵—we had entrusted the caliphate to ʿAlī (p) and we had obeyed him, submitted to him, and pledged allegiance to him, we would have been on the right path, we would have been guided, and we would have been successful. However, God had predestined the discord, division, and calamity, and what God knows and has decreed must happen."

Narrations by reference to Sulaym's book:

1. *Biḥār al-Anwār*: Vol. 28, p. 23, narration no. 33.

³(A): The Prophet (pbuh&hf) said: 'ʿAlī is one of them,' and then he remained silent and then said: 'Know that ʿAlī is one of them, and Abū Dharr, Salmān, and Miqdād.'

⁴(B): They will be taken away from me.

⁵(B): If we, since the Prophet (pbuh&hf) passed away.

2. *Biḥār al-Anwār*: Vol. 28, p. 124, narration no. 7.

Narrations by references other than Sulaym's book:

1. *al-Yaqīn* (Ibn Ṭāwūs): p. 143, chapter 12.

2. *Biḥār al-Anwār*: Vol. 8 (old), p. 70, quoted by *Talkhīṣ al-Shāfi*.

3.22 Hadith 20: Abū Dharr's will to the true Amīr al-Mu'minīn!

Abū Dharr's will to the true Amīr al-Mu'minīn! The reaction of the companions of the Accursed Book regarding the title "Amīr al-Mu'minīn," submission to Amīr al-Mu'minīn twice, the companions of the Accursed Book and the companions of °Aqabah, °Ammār and Ḥudhayfah in the sedition of Saqīfah, Sulaym's question to °Ammār and Ḥudhayfah about Saqīfah.

3.22.1 Abū Dharr's will to the true Amīr al-Mu'minīn!

Sulaym ibn Qays says: When °Uthmān had exiled Abū Dharr to Rabadhah¹, I was present with Abū Dharr there. He bequeathed to *Amīr al-Mu'minīn* (p) regarding his family and property.

Someone said to Abū Dharr: "I wish you had made a bequest to Amīr al-Mu'minīn °Uthmān!" Abū Dharr said: "I have bequeathed to the true Amīr al-Mu'minīn: Amīr al-Mu'minīn °Alī ibn Abī Ṭālib (p), whom we greeted as 'Amīr al-Mu'minīn' during the time of the Prophet (pbuh&hf) upon his order."

The Holy Prophet (pbuh&hf) said: "Greet my brother, my minister, my heir, and my caliph in my nation, and the authority (*walī*) of every believer after me as 'Amīr al-Mu'minīn'; for he is the cause of the stability of the earth, by whom it remains at rest. If you lose him, the earth and what is on it will become loathsome to your eyes."²

¹In *Bihār al-Anwār*, vol. 8 (old), p. 305, it was narrated that °Uthmān said to Abū Dharr: "You have caused me and my companions too much trouble; you should go to Shām." And he expelled him from Medina to Shām. Abū Dharr protested against Mu°āwiyah's actions in Shām, so Mu°āwiyah wrote a letter to °Uthmān about Abū Dharr. °Uthmān wrote in response: "Put Jundab (i.e., Abū Dharr) on a hard and rough quadruped and send him." Mu°āwiyah then sent Abū Dharr with someone who traveled day and night, placing him on an old camel that had no equipment on it to bring him to Medina, while his thighs were swollen from pain and fatigue. When Abū Dharr arrived in Medina, °Uthmān told him to go wherever he wanted. Abū Dharr asked: "To Mecca?" °Uthmān said: "No!" He asked: "So *Bayt al-Maqdis*?" He said: "No!" He asked: "Then to one of the two cities of Kufa or Basra?" He said: "No! But I will send you to Rabadhah." °Uthmān sent Abū Dharr there, and he remained there until he passed away.

²This is an allusion to the fact that in his absence, such a transformation occurs in the earth that it loses its original form. This *ḥadīth* in its entirety reflects the principle: *لولا الحجّة لساخت الأرض بأهلها* (*law lā al-ḥujjah la-sākhāt al-ard bi-ahlīhā*), meaning "Were it not for the Proof, the earth would swallow its inhabitants." The reference to "him" signifies Amīr al-Mu'minīn himself and his successors (p).

3.22.2 The reaction of the companions of the Accursed Book regarding "Amīr al-Mu'minīn"

Abū Dharr says: "I saw the 'calf' and the 'Samaritan' of this nation, who objected to the Prophet (pbuh&hf) and said: 'Is this a right from God and His Messenger?' The Prophet (pbuh&hf) became angry and said: 'The matter is true from God and His Messenger; God has ordered me to do this!' When we greeted him as 'Amīr al-Mu'minīn,' Abū Bakr and ʿUmar turned to their companions—Muʿādh, Sālim, and Abū ʿUbaydah—and as they were leaving the house [of the Prophet] after greeting ʿAlī (p), they said to them: 'What has happened to this man? He is constantly elevating the position of his cousin!' One of them said: 'His cousin's matter will be fine!' and they all said: 'As long as ʿAlī is alive, there will be no good for us with him!'"

3.22.3 Submission to Amīr al-Mu'minīn twice

Sulaym says: I said: "O Abū Dharr, was this greeting after the Farewell Pilgrimage (*ḥajjat al-wadāʿ*) or before it?"

He said: "The first greeting was before the Farewell Pilgrimage, and the second greeting was after the Farewell Pilgrimage."

3.22.4 The companions of the Accursed Book and the companions of ʿAqabah

I asked: "When was the agreement of these five people (the companions of the Accursed Book)?" He said: "During the Farewell Pilgrimage."

I said: "By God's will, tell me about the twelve companions of ʿAqabah who covered their faces and intended to startle the camel of the Prophet (pbuh&hf)—when did this incident take place?"

He said: "In Ghadīr Khumm, when the Prophet (pbuh&hf) returned from the Farewell Pilgrimage."

I said: "May God bless you, do you know them?" He said: "Yes, by God, I know all of them."

I said: "How do you know, when the Prophet (pbuh&hf) only secretly identified them to Ḥudhayfah?"

Abū Dharr said: "On that high mountain pass, ʿAmmār was pulling the camel's reins on his shoulder, and Ḥudhayfah was guiding the camel from behind."

The Prophet (pbuh&hf) ordered Ḥudhayfah to hide [the names], but he did not give such an order to ʿAmmār.

I said: "Will you identify them for me?" He said: "Five of the companions of the Accursed Book, and five of the companions of the Council (*shūrā*), ʿAmr ibn al-ʿĀṣ, and Muʿāwiyah."³

³As a result, these twelve people are: Abū Bakr, ʿUmar, Abū ʿUbaydah [ibn] al-Jarrāḥ, Muʿādh ibn Jabal, Sālim Mawlā Abī Ḥudhayfah, ʿUthmān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqās,

3.22.5 °Ammār and Ḥudhayfah in the sedition of Saqīfah

I said: "May God bless you, how did °Ammār and Ḥudhayfah hesitate in their decision when they saw them [the perpetrators] after the Prophet (pbuh&hf)?"

Abū Dharr said: °Ammār and Ḥudhayfah later expressed repentance and regret. But (in Saqifa) their calf (Abū Bakr) claimed a position for himself, and their Samaritan (°Umar) and three of their companions (Sālim, Abū °Ubaydah, and Mu°ādh) testified that they had heard from the Prophet (pbuh&hf) that he had said the matter⁴. °Ammār and Ḥudhayfah said to themselves: "Maybe this is the issue that happened after the first issue (i.e., the caliphate of Amīr al-Mu°minīn (p)),” and therefore they both doubted like others. But they repented and understood and surrendered to that Imam.

3.22.6 Sulaym’s question to °Ammār and Ḥudhayfah about the sedition of *Saqīfah*

Sulaym ibn Qays says: During the caliphate of °Uthmān, after the death of Abū Dharr, I met °Ammār and informed him of what Abū Dharr had said. °Ammār said: "My brother Abū Dharr has spoken the truth."

He is more kind and honest than to quote something he has not heard. I said: "May God bless you, how do you confirm the words of Abū Dharr?" He said: "I bear witness that I heard the Prophet (pbuh&hf) say: 'The sky has not cast a shadow and the earth has not carried a more truthful and good speaker than Abū Dharr.' I asked: 'O Prophet of God, even your *Ahl al-Bayt*?' He said: 'I mean the people other than them.' "

Sulaym says: Then I met Ḥudhayfah in *Madā'in*—I had gone there from Kufa—and I told him what Abū Dharr said. He said: "Glory be to God, Abū Dharr is more truthful and kind than to say anything other than what the Prophet (pbuh&hf) said."

Narration from Sulaym’s book:

1. Narrations by reference to Sulaym’s book: *Biḥār al-anwār*: Vol. 28, p. 127.

Narration with a reference to Sulaym:

Ṭalḥah, Zubayr, Mu°āwiyah, and °Amr ibn al-°Āṣ. Refer to footnote 38 of Hadith 4.

⁴It refers to the same fake hadith of Abū Bakr that (God will not gather Prophethood and Caliphate for us the Ahl al-Bayt)!

1. Narrations by reference to Sulaym's book: *al-Muḥtaḍar*: p. 59.
2. Narrations by reference to Sulaym's book: *Kifāyat al-muwahḥidīn*: Vol. 2, p. 377 of the book *Sirr al-ṣaḥābah*.

Narration from non-Sulaym:

1. Narrations by references other than Sulaym's book: *al-Irshād* of *al-Shaykh al-Mufīd*: p. 20.

3.23 Hadith 21: A few stories about the love of the Prophet (pbuh&hf) for al-Ḥasan and al-Ḥusayn (p)

al-Ḥasan and al-Ḥusayn (p) asking for water, al-Ḥasan and al-Ḥusayn (p) sitting on the blessed shoulders, al-Ḥasan and al-Ḥusayn (p) wrestling, the Prophet (pbuh&hf) addressing al-Ḥasan and al-Ḥusayn (p) about Imamate, Imam al-Ḥusayn (p) sitting on the back of the Prophet (pbuh&hf) in prostration. Imam al-Ḥusayn (p) sitting on his shoulder above the pulpit.

A few stories about the love of the Prophet (pbuh&hf) for al-Ḥasan and al-Ḥusayn (p)

3.23.1 al-Ḥasan and al-Ḥusayn (p) asking for water

Abān narrates from Sulaym that he said: °Alī ibn Abī Ṭālib (p) and Salmān, Abū Dharr, and Miqdād narrated to me, and Abū al-Ḥajhāj Dāwūd ibn Abī °Awf al-°Awfī narrated to me on the authority of Abū Sa°id al-Khudrī and said:

The Prophet (pbuh&hf) came to his daughter Fāṭimah (p) while she had lit a fire under a pot and was cooking food for her family. °Alī (p) was also sleeping in a corner of the house, and al-Ḥasan and al-Ḥusayn (p) were sleeping next to him.

The Prophet (pbuh&hf) sat next to his daughter and talked to her, and at the same time *Ḥaḍrat Zahrā°* (p) was preparing the fire under the pot and had no servant.

Meanwhile, Imam al-Ḥasan (p) woke up and turned to the Prophet (pbuh&hf) and said:

“Dear Father, give me water.” His Holiness embraced him and went to the milking camel they had and milked it with his blessed hand. Then he brought the dish—while there was foam on the milk—to give it to Imam al-Ḥasan (p).

Meanwhile, Imam al-Ḥusayn (p) woke up and said: “Dear Father, give me water.”

The Prophet (pbuh&hf) said: “My son, your brother is older than you and he asked me for water before you.”

Imam al-Ḥusayn (p) said: “Give me water before him!” The Prophet (pbuh&hf) continued

to calm him down¹ and treated him gently and asked him to allow his brother to drink before him, but Imam al-Ḥusayn (p) did not allow it.

At this point, Fāṭimah (p) said: “Dear Father, it seems that al-Ḥasan is more beloved to you than al-Ḥusayn?” The Prophet (pbuh&hf) said: “He is not more beloved to me; both of them are the same to me, but al-Ḥasan asked me for water first. You, I, these two, and this one who is sleeping² will be in the same house and on the same level in Paradise.”

The narrator says: During all these conversations, ‘Alī (p) was asleep and did not notice them.

3.23.2 al-Ḥasan and al-Ḥusayn (p) sitting on the blessed shoulders

One day, the Prophet (pbuh&hf) passed by al-Ḥasan and al-Ḥusayn (p) while they were playing. *Ḥaḍrat* took them both and put each one on one of his shoulders³.

A man came from the front and said: “You are a good ride for them⁴!” The Prophet (pbuh&hf) said: “And these two are good riders! These two boys are my two flowers from the world.”

3.23.3 al-Ḥasan and al-Ḥusayn (p) wrestling

When he brought the two to the house of *Ḥaḍrat Zahrāʾ* (p), he said: “Wrestle with each other!” The two started to wrestle, and the Prophet (pbuh&hf) kept saying: “*Ihi*, O al-Ḥasan!”⁵ *Ḥaḍrat* Fāṭimah (p) said: “O Messenger of God, do you say ‘*Ihi*, O al-Ḥasan,’ while he is older than al-Ḥusayn?”⁶ *Ḥaḍrat* said: “This is Gabriel who says: ‘*Ihi*, al-Ḥusayn.’ ”

As a result, al-Ḥusayn (p) knocked al-Ḥasan (p) to the ground!

3.23.4 The Prophet (pbuh&hf) addressing al-Ḥasan and al-Ḥusayn (p) about Imamate

One day, the Prophet (pbuh&hf) looked at the two of them while they were walking together, and said:

“I swear by God, these two are the young Masters of the youth of Paradise, and their father is better than them.”

“The best people in my eyes, the most beloved in my heart, and the most respected in my eyes are your father⁷ and then your mother. There is no one better in the sight of God than me,

¹(B) and (D): kissed.

²It refers to Amīr al-Muʾminīn (p).

³(B) and (D): He mounted both of them, and placed one on his right shoulder and the other on his left shoulder and set off.

⁴(B) and (D): Abū Bakr came from the front and said: ‘Well, you two boys are riding a good chariot.’

⁵*Ihi* is a word used for encouragement in Arabic and Persian.

⁶It means that the younger one should be encouraged while you are encouraging the older one.

⁷Here, *Ḥaḍrat* has spoken of the one who is absent in the form of an address to al-Ḥasan and al-Ḥusayn (p).

my brother, my minister, my successor in my nation, and the authority (*walī*) of every believer after me, ‘Alī ibn Abī Ṭālib.”

“Know that my brother, my friend, my minister, and my chosen one, the caliph after me and the authority (*walī*) of every believer after me, is ‘Alī ibn Abī Ṭālib. When he passes away, my son al-Ḥasan will succeed him. When he passes away, my son al-Ḥusayn is after him. Then the nine Imams will be from al-Ḥusayn’s progeny.

They are the guided guides. They are with the truth, and the truth is with them. Until the Day of Resurrection, they will not be separated from the truth, and the truth will not be separated from them. They are the reason for the stability of the earth, which has rested because of them. They are God’s firm rope and God’s strong support that does not break. They are God’s proofs on earth, His witnesses to the people, the treasurers of His knowledge, and the mines of His wisdom.”

“They are like Noah’s ark; whoever boarded it was saved, and whoever left it drowned. They are like the *Bāb al-Ḥittah* (Gate of Prostration) among the *Banū Isrāʾīl*⁸ such that whoever entered it was a believer and whoever left it was a disbeliever. God made their obedience obligatory in the Quran, and therein He has given the command of their *wilāyah* (guardianship). Whoever obeys them has obeyed God, and whoever disobeys them has disobeyed God.”

3.23.5 Imam al-Ḥusayn (p) sitting on the back of the Prophet (pbuh&hf) in prostration

Imam al-Ḥusayn (p) used to come to the Prophet (pbuh&hf) while he was in prostration. He would pass through the rows of the congregation, reach him, and climb onto his back. The Prophet (pbuh&hf) would rise from prostration while placing one hand on al-Ḥusayn’s waist and the other hand on his own blessed knee⁹ and continued to watch over him until he finished the prayer.

3.23.6 Imam al-Ḥasan (p) sitting on his shoulder above the pulpit

Imam al-Ḥasan (p) used to come to the Prophet (pbuh&hf) while he was delivering a sermon (*khutbah*) on the pulpit (*minbar*). He would climb the pulpit, ride on the Prophet’s neck, and hang his legs over the blessed chest so that the light of the anklets on his feet could be seen; this was while the Prophet (pbuh&hf) was delivering the sermon, and he continued to watch over him until his sermon was over!

⁸Regarding the *Bāb al-Ḥittah*, the necessary explanation was mentioned in footnote 19 at the beginning of this book on page 197.

⁹This means that he kept Imam al-Ḥusayn (p) on his back and continued the prayer.

Narration from Sulaym's book:

1. *Biḥār al-anwār*: Vol. 37, p. 86.

Narration from non-Sulaym:

1. *Amālī* of *al-Ṭūsī*: Vol. 2, p. 206.
2. *al-ʿUmdah* of Ibn al-Baṭrīq: p. 206.
3. *Manāqib* of Ibn Shahrāshūb: Vol. 3, p. 162.
4. *Qurb al-isnād*: p. 48.
5. *Amālī* of *al-Ṣadūq*: p. 361.
6. *Aʿlām al-warā*: p. 217.
7. *al-Irshād* of *al-Shaykh al-Mufīd*: p. 280.
8. *Amālī* of *al-Ṭūsī*: Vol. 2, p. 206.
9. *Dhakhāʾir al-ʿuqbā*: p. 130.
10. *Dhakhāʾir al-ʿuqbā*: p. 134.
11. *Kanz al-ʿummāl*: Vol. 7, p. 107.
12. *Usd al-ghābah*: Vol. 2, p. 19.
13. *Ṣaḥīḥ al-Tirmidhī*: Vol. 2, p. 306.
14. *Tārīkh Ibn ʿAsākir* (biography of Imam al-Ḥasan (p)): pp. 109, 110, 118.

3.24 Hadith 22: The sermon of ʿAmr ibn al-ʿĀṣ in Shām against Amīr al-Muʾminīn (p)

1. The sermon of ʿAmr ibn al-ʿĀṣ in Shām against *Amīr al-Muʾminīn (p)* 2. The sermon of *Amīr al-Muʾminīn (p)* in Basra in refutation of ʿAmr ibn al-ʿĀṣ 3. How Muʿāwiyah gathered the people of Shām to ask for the blood of ʿUthmān

3.24.1 The sermon of ʿAmr ibn al-ʿĀṣ in Shām against Amīr al-Muʾminīn (p)

Abān narrated on the authority of Sulaym that he said: *Amīr al-Muʾminīn (p)* was informed that ʿAmr ibn al-ʿĀṣ had preached a sermon to the people in Shām and said:

“The Prophet (pbuh&hf) sent me as the head of his army, and Abū Bakr and ʿUmar were also in that army, and I thought that he sent me because of the respect I have for him. When I returned, I said: ‘O Messenger of God, which of the people is more beloved to you?’ He said: ‘Āʾishah!’ I said: ‘From among the men?’”

He said: “Her father!”¹.

“O people, this is ʿAlī who slanders Abū Bakr, ʿUmar, and ʿUthmān, while I myself heard the Prophet saying: ‘God has put the truth on the tongue and heart of ʿUmar!’ And he said about ʿUthmān: ‘The angels are ashamed of ʿUthmān!’ And I heard from ʿAlī—and if not, may my ears be deaf—that he narrated this during the time of ʿUmar: When Abū Bakr and ʿUmar were coming, the Prophet looked at them and said: ‘O ʿAlī, these two are the masters of the elderly of Paradise from the first until the last, except for the prophets and messengers; but do not tell this to those two, lest they perish!’”

The sermon of *Amīr al-Muʾminīn (p)* in Basra in refutation of ʿAmr ibn al-ʿĀṣ

¹(B) and (D): Then he said: “ʿUmar!”

3.24.2 The curse of Mu^cāwiyah and ^cAmr ibn al-^cĀṣ on the tongue of the Prophet (pbuh&hf)

Amīr al-Mu³minīn (p) stood up and said: “It is surprising that the rebels of the people of Shām accept the words of ^cAmr ibn al-^cĀṣ and acknowledge him! His conduct in narrating *ḥadīth*, his lying, and his recklessness have reached the point where he lies about the Prophet (pbuh&hf), even though that *Ḥadrat* cursed him seventy times. Likewise, his friend (Mu^cāwiyah)—towards whom ^cAmr ibn al-^cĀṣ invites the people—has been cursed [by the Prophet] on various occasions.”²

And that was when ^cAmr ibn al-^cĀṣ said inappropriate words about the Prophet (pbuh&hf) in an ode (*qaṣīdah*) that was seventy verses long. The Prophet (pbuh&hf) said: “O God, I do not recite poetry, nor do I consider it *ḥalāl* for myself.”³ You and Your angels, curse him by the number of every verse [of that ode], and [curse] those of his descendants who follow him until the Day of Resurrection.”

3.24.3 The revelation of the verse in condemnation of ^cAmr ibn al-^cĀṣ

When Ibrāhīm, the son of the Prophet (pbuh&hf), passed away, ^cAmr ibn al-^cĀṣ stood up and said: “Muḥammad has become *abtar* (severed) and will not have any descendants; I blame him more than all people, and I am the most slanderous against him!”

God revealed this verse about him: *إِنَّ شَانِكَ هُوَ الْأَبْتَرُ*, (“Indeed, your enemy is the one who is severed”)⁴, which means that he is cut off from faith and from every good thing.

3.24.4 The denial of ^cAmr ibn al-^cĀṣ regarding the false relationship

Amīr al-Mu³minīn (p) continued his speech and said: “What a calamity I have seen from the liars and hypocrites of this nation! It seems that I [can] see the reciters of the Qur’an who are weak in faith yet very diligent, who narrate the *ḥadīth* of ^cAmr ibn al-^cĀṣ and confirm him in this regard, and argue against us, the Ahl al-Bayt, with his lies. [As if] we are saying that Abū Bakr and ^cUmar are the best of this nation?! And if I wish, I will name the third one. By God, ^cAmr ibn al-^cĀṣ has no intention in what he said about ^cĀ’ishah and her father except to please Mu^cāwiyah, and he has satisfied him at the cost of the wrath of God.”

²(D): ‘And whoever lies about the Prophet (pbuh&hf), God has cursed him seventy times.’ In *al-Ghadīr*: Vol. 10, p. 139, it is narrated that the Prophet (pbuh&hf) saw Abū Sufyān riding a donkey while Mu^cāwiyah took its reins and his son Yazīd guided it. He said: ‘May God curse the rider, the leader, and the guide!’

³Apparently, the meaning here is that he did not consider poetry permissible for himself.

⁴Sūrah al-Kawthar: 3.

3.24.5 °Amr ibn al-°Āṣ attributing the lie to Amīr al-Mu°minīn (p)

“But as for the *ḥadīth* that °Amr ibn al-°Āṣ claims he heard from me—never! By the God who split the seed and created the soul, He knows that he is lying about me; God has not heard such a word from me, neither secretly nor openly.

O God, curse °Amr ibn al-°Āṣ and Mu°āwiyah for blocking Your way, for their lying about Your Book and Your Prophet, for belittling the Prophet,⁵ and for attributing their lies to him and to me.”

How Mu°āwiyah gathered the people of Shām to seek the blood of °Uthmān

3.24.6 Giving wealth to spread false and invalid narrations

Sulaym says: Then Mu°āwiyah called the Qur’an reciters (*qurrā°*) from Shām and its judges (*quḍāt*); he gave them wealth and scattered them throughout the regions and cities of Shām. They began quoting false traditions and laid deceptive foundations for the people. They told the people that °Alī killed °Uthmān and hated Abū Bakr and °Umar, and that Mu°āwiyah was demanding the blood of °Uthmān. Abān, the son of °Uthmān, and the other children of °Uthmān also joined him. In this way, the people of Shām inclined towards Mu°āwiyah, and all of Shām became united [under him].

3.24.7 Mu°āwiyah’s twenty-year plan against the guardianship (*wilāyah*) of Amīr al-Mu°minīn (p)

Mu°āwiyah continued this program for twenty years, implementing it in all the regions under his rule, until the thugs of Shām and the false companions (*ṣaḥābah*) came to him and sat at his table [to partake of] his food and drink.

He granted them wealth, partitioned lands for them, and provided them with sustenance, until children grew up within this scheme and the adults grew old, and the Bedouins moved to the cities carrying these ideas. The people of Shām abandoned the cursing of Satan and [instead] cursed °Alī and the “killer of °Uthmān.”⁶ The ignorant of this nation, the followers of the imams of misguidance, and those who invite to the Fire settled upon this program.

“God is sufficient for us and is an excellent advocate (*wakīl*). If God wills, He will gather them all to guidance; but God does what He wills.”

Narration from Sulaym’s book:

1. *Biḥār al-anwār*: Vol. 32, p. 244.

⁵(B) and (D): For their belittling me.

⁶(B) and (D): They cursed.

2. *Biḥār al-anwār*: Vol. 33, p. 261.

al-Hilālī, Sulaym ibn Qays. *Asrār Āl Muḥammad* (p). Translated and edited by Ismāʿīl al-Anṣārī al-Zanjānī al-Khuṣṣī. 1st ed. Qom: Al-Hadi Publishing, 1416 A.H.

3.25 Hadith 23: Secret letter of Muʿāwiyah to Ziyād

Secret letter of Muʿāwiyah to Ziyād: Muʿāwiyah’s plan regarding the Arab tribes; Muʿāwiyah’s plan for the marginalization of the *Ajam*; the reason for Muʿāwiyah’s ambition for the caliphate; Muʿāwiyah’s decree concerning the *Ajam*; the recognition of Ziyād as the son of Abū Sufyān and the brother of Muʿāwiyah; ʿUmar’s policy regarding the marginalization of the *Ajam* and its cause; the innovations (*bidʿah*) of ʿUmar as recounted by Muʿāwiyah; the relationship between Muʿāwiyah and Ziyād; and Sulaym’s copy of the secret letter of Muʿāwiyah.

Secret letter of Mu^cāwiyah to Ziyād

Abān narrates from Sulaym: Ziyād ibn Sumayyah had a scribe (*kātib*) who claimed to be a Shiite, and he was a friend of mine.¹ He showed me the letter that Mu^cāwiyah wrote to Ziyād in response to his [Ziyād's] letter.

3.25.1 Mu^cāwiyah's plan regarding the Arab tribes

“But then, you wrote me a letter and asked me about the Arabs: which ones to respect and which to marginalize? Which should I bring closer and which should I distance? Of whom should I feel secure and of whom should I be wary? And I, my brother, am the most knowledgeable of people regarding the Arabs.

Pay attention to this clan from Yemen.² Respect them in appearance, but marginalize them in private.

I do the same with them. In gatherings, I place them near me and pretend that they are ahead of others in my eyes,³ but I distribute gifts and bestow virtues upon others in secret from them. The reason for this is that many of them fought against me alongside this man (°Alī (p)).”

“Keep the clan of Rabī°ah ibn Nizār in mind; respect their nobles, but marginalize their commoners, for the common people are subordinate to their nobles and elders.

Look at the Muḍar tribe; incite them to fight amongst one other, for they possess a spirit of rivalry, arrogance, self-righteousness, and extreme conceit. Whenever you treat them in this manner and embroil them in internal conflicts, one faction of them will be sufficient to neutralize the other on your behalf. Do not be satisfied with their words without accompanying action, and do not settle for suspicion without reaching certainty.”

3.25.2 Mu^cāwiyah's plan for the marginalization of the *Ajam*

“Keep in mind the *Ajam* (non-Arabs) who live among the Arabs, as well as the newly converted *Ajam*; treat them in the manner of °Umar ibn al-Khaṭṭāb, which is their humiliation. Arabs may marry their women, but they [the *Ajam*] shall not marry Arab women. The Arabs shall inherit from them, but they shall not inherit from the Arabs. Furthermore, you should restrict their gifts and their sustenance.⁴

In wars, they must go at the head of the army to clear the roads and cut down the trees.”

“None of the *Ajam* (non-Arabs) should lead the congregation in prayer (*ṣalāt al-jamā°ah*) where Arabs are present, nor should any of them stand in the first row in the presence of Arabs, unless it is to complete a gap in the row.

¹(B) and (D): Ziyād, “Son of his Father,” had a friend who claimed to be a Shiite.

²It is not clear which Yemeni tribe Mu^cāwiyah refers to here.

³(A): ‘They are the worst people to me.’ (B) and (D): ‘Pretend in private that they are the worst people to you.’

⁴In this regard, refer to *Biḥār al-anwār*: Vol. 8 (old ed.), p. 287; and *al-Ghadīr*: Vol. 6, p. 187.

Do not entrust any of the frontiers (*thughūr*) of the Muslims, nor any of their cities, to the governorship of the *Ajam*. Furthermore, the office of the judiciary (*qaḍāʾ*) and the issuing of rulings among Muslims should not be assumed by any of the *Ajam*.”

This was the tradition of ʿUmar and his method regarding *Ajams*. May God give him a good reward from the nation of *Muḥammad* and especially from the *Umayyads*!! I swear by my life, if it wasn’t for what he and his friend (*Abū Bakr*) did and the strength and firmness they had in the religion of God, we and all of this nation would be servants of *Banū Hāshim*⁵! And they would inherit the caliphate one after another as the *Kisrā* and *Qayṣar* families inherited.

3.25.3 The reason for Muʿāwiya’s greed in the caliphate

But God removed the caliphate from *Banū Hāshim* by the hands of *Abū Bakr* and ʿUmar, and transferred it to *Banū Taym ibn Murra*, and then it was transferred to *Banū ʿAdī ibn Kaʿb*⁶. While in *Quraysh*, there was no lower, more humiliated and dishonorable tribe than them. Those two people made us covet the caliphate⁷ and we were more deserving than those two and their generation, because wealth and honor are in us and we are closer to the Prophet (p) in terms of family! Before us, our friend ʿUthmān achieved the caliphate with the council and consent of the general public—after three days of council among six people—and those who were before him achieved it without council.

When our friend ʿUthmān was unjustly killed, we achieved the caliphate through him, because whoever is unjustly killed, God has given authority and power to his guardian!

3.25.4 Muʿāwiya’s order about *Ajam*

Swear by my life, my brother! If ʿUmar had made the *Ajam* wergild half of the Arab wergild, he would have been closer to piety! And if I found a way to do this and hoped that the public would accept it, I would do it! But I am about to go to war and I am afraid that the people will divide and argue against me, but what ʿUmar has done about them is enough for you and it is the cause of their humiliation.

When this letter of mine reaches you, humiliate and insult *Ajam* and exile them and do not take help from any of them and do not grant any of their needs.

⁵(C): We were like servants in God’s religion for *Banū Hāshim*.

⁶*Abū Bakr* is from the tribe of *Banū Taym* and ʿUmar is from the tribe of *Banū ʿAdī*.

⁷(C): But when the caliphate left *Banū Hāshim* and was transferred to *Banū Taym*... we also coveted the caliphate.

3.25.5 Introducing *Ziyād* as the son of *Abū Sufyān* and *Muʿāwiya*’s brother

By God, you are *Abū Sufyān*’s son and you have come out of his loin⁸. You have no relationship with *ʿUbayd*⁹ except *Ādam*¹⁰! You told me—and you, my brother, are truthful with me—that you read *ʿUmar*’s letter to *Abū Mūsā al-Ashʿarī* in *Baṣra*, and you were *Abū Mūsā*’s scribe on that day, and he was the governor of *Baṣra*, and you were the most dishonorable people with him. And you yourself were humiliated and thought that you were one of the allies of the *Thaqīf* clan. If you had known for sure that day—as you know for sure today!—that you are the son of *Abū Sufyān*, you would have considered yourself great and considered it a shame to be a scribe for the *Ashʿarī* family¹¹! You and we know for sure that *Abū Sufyān*, along with his grandfather *Umayya ibn ʿAbd Shams*, went to *Shām* on business and passed through the city of *Ṣaffūriyya*, where he bought a singing maid along with her son *ʿAbd Allāh*. And *Abū Sufyān* followed *Umayya ibn ʿAbd Shams*¹².

3.25.6 *ʿUmar*’s plan regarding the insult of *Ajams* and its cause

Ibn Abī Muʿayt told me that you informed him that you had read the letter of *ʿUmar* to *Abū Mūsā al-Ashʿarī* when he sent him a rope five *wajab* long and said to him: “Call the people of *Baṣra* to you, and kill everyone from the allies and Muslims of *Ajam* whose height has reached five *wajab*!” *Abū Mūsā* consulted you about this, and you forbade him and ordered him to discuss this matter. *Abū Mūsā* approached *ʿUmar* about this, and you took his letter

⁸ *Allāmah Amīnī* in *al-Ghadīr*: Vol. 10, p. 216, says something about this, the summary of which is as follows: One of the essentials of Islam is that “the child belongs to the *firāsh* (the official and legal wife) and the adulterer shall have the stone.” However, *Muʿāwiya*’s policy against the Prophet (pbuh&hf) prevented him from this truth; he gave the main share to the adulterer and completely joined him to the adulterer *Abū Sufyān*. *Ziyād* was born in the house of *ʿUbayd*, an ally of *Thaqīf*, and his wife, and was brought up in the worst family. Before the accession of *Muʿāwiya*, he was called *Ziyād ibn ʿUbayd al-Thaqafī* and after that he was called *Ziyād ibn Abī Sufyān*! *Muʿāwiya* himself wrote to him during the time of Imam *Ḥasan* (p): “From the leader of the believers, *Muʿāwiya ibn Abī Sufyān* to *Ziyād ibn ʿUbayd*. But then, you are a servant who has disbelieved the blessings... Not only do you not have a mother, but you do not have a father either!” When the *Banū Umayya* government was destroyed, they once again called him *Ziyād* “the son of his father” or *Ziyād* “the son of his mother” or *Ziyād ibn Sumayya*. His mother (*Sumayya*) belonged to a farmer from *Fārs*. That farmer fell ill and called a doctor named *Ḥārith al-Thaqafī* for treatment and was cured by his treatment. That farmer gave *Sumayya* to the doctor, and that doctor married *Sumayya* to his Roman slave named *ʿUbayd*. And *Sumayya* gave birth to *Ziyād* as *ʿUbayd*’s wife. His mother *Sumayya* was one of the famous adulteresses in *Ṭāʿif*, who had a flag and a sign on her house. When *Muʿāwiya* was pledged allegiance, *Ziyād* came to *Muʿāwiya* and made peace with him... *Muʿāwiya* thought it appropriate to make *Ziyād* agree with him and purify his friendship by joining him to himself, and this matter was agreed upon by both of them. They brought the people together and those who were supposed to testify in *Ziyād*’s interest also came forward and gave false testimony.

⁹ *ʿUbayd* is the one in whose house and from whose wife he was born, but he was actually born out of wedlock.

¹⁰ It means that only in *Ḥaḍrat Ādam* do your lineages meet, and other than that, he is not your father and he is not your family either!

¹¹ It is evident that *Muʿāwiya* does not consider the lineage of *Abū Mūsā al-Ashʿarī* to be honorable.

¹² There is a kind of ambiguity in these sentences, but in summary, there is information intended to make the lineage of *Ziyād* appear correct.

to *Umar*; you did this out of prejudice for the *Ajams*, as on that day you thought that you were one of them and the son of *Ubayd*¹³. You insisted to *Umar* so much that you turned him away from his opinion and warned him of the people's division, and he subsequently changed his opinion. You said to him: "You, who have made enmity with this family (the Prophet's), how are you safe from the fact that these *Ajams* may gather with *Alī*, and he might rise with their help and destroy your government?" *Umar* then turned back from this decision.

O' my brother! I don't know of any child born in the family of *Abū Sufyān* whose evil is greater than yours for stopping *Umar* from his decision and preventing him from doing that¹⁴.

And he informed me that what caused him to change his theory about the killing of the *Ajams* was that you heard a statement from *Alī ibn Abī Ṭālib* who said: "The *Ajams* will strike you in the end for this religion, just as you struck them in the beginning." And he said:

"God will fill your hands with *Ajams*. Then they will be harsh people who will not flee¹⁵. They will strike your necks and dominate your spoils."

Umar said to you: "I have heard these things from the Prophet (p), and this made me write a letter to your friend (*Abū Mūsā al-Ash'arī*) about killing them!! I had even decided to write to my agents in other cities the same thing."

You said to *Umar*: "O Commander of the Faithful, do not do this, because you are not safe from *Alī* calling them to help him, and they are also numerous. You also know the courage of *Alī* and his family and their enmity with you and your friend."

Finally, you dissuaded *Umar* from his decision, and you informed me that you did not turn him away from this work except out of prejudice, not because you were afraid and turned back because of a narration¹⁶!

Also, you told me that you narrated this story to *Alī ibn Abī Ṭālib* during the reign of *Uthmān* and he informed you that: "The owners of the black flags coming from the direction of *Khurāsān* are the *Ajams*, and they are the ones who will dominate the Umayyads in their kingdom and kill them everywhere¹⁷."

O' my brother, if you had not turned *Umar* from his decision, his work would have become a tradition (*sunna*), and God would have destroyed them and cut off their roots, and the caliphs after him would have practiced it as a tradition, so that from the *Ajam* not even a hair, a nail, or a fire-breather would remain.

They are the scourge of religion!!

¹³(A): You are the servant of *Thaqīf*.

¹⁴(C): You prevented *Umar* from his opinion about the killing of *Ajams*.

¹⁵(A): They will be lions.

¹⁶(C): *Umar* did not go back from this decision except out of fear.

¹⁷The sentence "under all stones and stars" means under every stone and star, which is an ironic expression. Its meaning, "in any place," is what is mentioned in the text.

3.25.7 °Umar’s heresies from Mu°āwiya’s tongue

There is so much that °Umar has put in this nation against the traditions of the Prophet (pbuh&hf) and the people have obeyed him in them and implemented them¹⁸, this was also like one of them¹⁹.

Among them²⁰, he changed Ibrahim’s position from where the Prophet had placed it, and the scale of the Prophet which he changed and increased its amount, and forbade the *junub* person from *tayammum*, and many things that °Umar made as the traditions (*sunan*), which are more than a thousand chapters. The greatest of them and the most beloved of them to us, and the one that enlightened our eyes the most, was removing the caliphate from Banū Hāshim, while they were its people and mine, and no one had authority except them, and the earth could not be corrected except by them.

3.25.8 Mu°āwiya’s relationship with Ziyād

Whenever you read this letter of mine, hide what is in it and tear it up.

Sulaym says: The scribe of Ziyād said: When Ziyād read the letter, he threw it on the ground and turned to me and said: “Woe to me from what I left and what I entered. By God, I was from the *Shī’a* of *Āl Muḥammad* and their party. I left that group, and entered among the followers of Satan and his party, and among the *Shī’a* of the one who writes me a letter like this. I swear by God, I am like *Iblīs* who did not want to prostrate to Ādam out of arrogance, disbelief, and envy.”

3.25.9 Sulaym’s copy of Mu°āwiya’s secret letter

Sulaym says: It was not yet night when I copied his letter. When it was night, Ziyād asked for the letter and tore it and said: “No one should ever find out about what is written in this.” But he did not know that I had copied it!!

Narrations by reference to Sulaym’s book:

1. *Bihār*: Vol. 33, p. 261, Narration No. 534.

¹⁸(C): he established on contrary to the traditions of Muḥammad, and people pledged allegiance to them and followed him.

¹⁹That is, the killing of *Ajams* was practiced like other heresies of °Umar.

²⁰The explanation about these heresies was given in hadiths 11, 14 and 18.

3.26 Hadith 24: Āʿisha's insult to Amīr al-Muʾminīn (p)

Āʿisha's insult to Amīr al-Muʾminīn (p), the reaction of the Prophet (pbuh&hf) to Āʿisha's insult.

3.26.1 Āʿisha’s insult to Amīr al-Muʿminīn (p)

Abān narrates from Sulaym that he said: I heard from Salmān, Abū Dharr, and Miqdād, and I asked ʿAlī ibn Abī Ṭālib (p) about this matter, and he said: “They have spoken the truth.” They said:

ʿAlī ibn Abī Ṭālib (p) entered the presence of the Prophet (pbuh&hf) while Āʿisha was sitting behind the Prophet, and the house was full of people; among them were the five companions of the *Ṣaḥīfa* and the five companions of the *Shūrā*¹. Imam ʿAlī did not find a place to sit. The Prophet (pbuh&hf) pointed to him to sit behind him.

ʿAlī (p) came and sat between the Prophet (pbuh&hf) and Āʿisha and held his knees in his arms like the Arabs². Āʿisha pushed him aside, became angry, and said: “Did you not find a place to sit except on my lap?”!!!

3.26.2 The reaction of the Prophet (PBUH&HF) to Ayesha’s insult

The Prophet (PBUH&HF) got angry and said: Be quiet, O Humayra! Don’t bother me about my brother Ali. **He is Amir al-Mu’minin and the Lord of the Muslims and the owner of the Banner of Praise and the leader of the white-forehead people on the Day of Judgment. God entrusts the authority of Bridge of Sirat to him and he divides the fire. He takes his friends into heaven and his enemies into the fire** ³.

Narrations by reference to Sulaym’s book:

1. *Bihār*: Vol. 22, p. 245, H. 15.

Narrations by references other than Sulaym:

1. *Amālī* of Sheikh Ṭūsī: pp. 18 and 30.
2. *Bishārat al-Muṣṭafā*: p. 180.

¹The five companions of the *Ṣaḥīfa* are: Abū Bakr, ʿUmar, Abū ʿUbayda ibn al-Jarrāḥ, Muʿadh ibn Jabal, and Sālim Mawlā Abī Hudhayfa. And the five companions of the *Shūrā* are: ʿUthmān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, Ṭalḥa, and Zubayr.

²(A), (B), and (C): Āʿisha became angry and, like a Bedouin, sat with her knees drawn up and embraced them.

³Types (B) and (D): On the Day of Resurrection, God will seat him by the side of Bridge of Sirat.

3. *al-Yaqīn*: Chapters 5, 44, 45, 51, 52, 160 and 173.
4. *al-Iṣāba* of Ibn Ḥajar: Volume 8, Section 1, p. 183.

3.27 Hadith 25: Letters and correspondence of *Amīr al-Muʾminīn (p)* and Muʿāwīya in *Ṣiḥḥ*

1. **Muʿāwīya’s message and letter to Amīr al-Muʾminīn (p):** Muʿāwīya’s acknowledgment of the position of Amīr al-Muʾminīn (p), Muʿāwīya’s desire for blood revenge for ʿUthmān, the curse and dissociation of *Amīr al-Muʾminīn (p)* from Abū Bakr, ʿUmar and ʿUthmān, the oppression towards Amīr al-Muʾminīn (p), the story of usurping the caliphate from Muʿāwīya’s tongue.
2. **Amīr al-Muʾminīn’s message and letter to Muʿāwīya:** The ruling over the killing of ʿUthmān is related to the Imam of the Muslims, the proof of the Imamate of *Amīr al-Muʾminīn (p)* from his tongue, the lack of connection between ʿUthmān’s murder and Muʿāwīya, precedence of ʿUthmān’s children for his blood revenge over Muʿāwīya, twenty thousand murderers of ʿUthmān satisfied with the ruling of Amīr al-Muʾminīn (p).
3. **Delivering the message of *Amīr al-Muʾminīn (p)* and Muʿāwīya’s reaction.**
4. **The appeals of *Amīr al-Muʾminīn (p)* in *Ṣiḥḥ*:** The endless virtues of Amīr al-Muʾminīn (p), the outstripping of *Amīr al-Muʾminīn (p)* in Islam, ʿAlī (p) the best of guardians (*awṣiyāʾ*), the announcement of *Wilāya* in *Ghadīr*, the *ḥadīth* of *Kisāʾ* and the verse of purification (*tathīr*), the interpretation of “*Ṣādiqīn*” as the Imams (p), ʿAlī (p) like Hārūn (p), the Imams (p) are witnesses to the people, the *ḥadīth* of *Thaqalayn* and the names of the twelve Imams (p), the sea of virtues of ʿAlī (p).
5. **Muʿāwīya’s letter in response to Amīr al-Muʾminīn (p):** Muʿāwīya’s reaction to the appeals of Amīr al-Muʾminīn (p), *taqīyya* of *Amīr al-Muʾminīn (p)* about Abū Bakr, ʿUmar and ʿUthmān, Muʿāwīya’s observations in *Saqīfa*.
6. **Amīr al-Muʾminīn’s letter in reply to Muʿāwīya:** Surprised by Muʿāwīya’s opinion on the affairs of the Muslims, introduction of the usurpers of the caliphate, the difference between the Prophet and *Amīr al-Muʾminīn (p)* in the delivering of the divine religion, the *umma*’s differences as a trial, Amīr al-Muʾminīn’s plan after the Prophet (pbuh&hf), the expression of the *taqīyya* of *Amīr al-Muʾminīn (p)* in sending mercy to the enemies, the Qurʾān as a proof for the people, two verses from the Qurʾān about Muʿāwīya, a verse from the Qurʾān about the *Umayyads*, prophecy of the martyrdom of the Imams, prophecy of the dark future of the *umma* under the *Umayyads*, prophecy of the Abbasid rule, prophecy of the *Sufyānī*, prophecy of Imam Mahdī (p), the purpose of the correspondence of *Amīr al-Muʾminīn (p)* during *Ṣiḥḥ*.
7. **Muʿāwīya’s final reply to Amīr al-Muʾminīn (p).**

Letters and Correspondences of *Amīr al-Muʾminīn* (p) and Muʿāwiya in *Ṣiffīn*

Abān narrates from Sulaym, and also Abū Hārūn al-ʿAbdī¹ said that he heard this *ḥadīth* from ʿUmar ibn Abī Salama:

3.27.1 Muʿāwiya’s message and letter to Amīr al-Muʾminīn (p)

Sulaym says: While we were with *Amīr al-Muʾminīn* (p) in *Ṣiffīn*, Muʿāwiya called Abū al-Dardāʾ² and Abū Hurayra and said to them: “Go to ʿAlī and convey my greetings to him and say to him:”

Muʿāwiya’s acknowledgment of the position of Amīr al-Muʾminīn (p)

By God, I know that you are the most deserving person for the caliphate and more deserving of it than me, because you are one of the *Muhājirūn* who became Muslims before others, and I am one of the freed ones (*ṭulaqāʾ*)³. And I do not have the same background as you in Islam, nor the kinship of the Prophet, nor your knowledge⁴ of the Book of God and the *Sunna* of His Prophet.

The *Muhājirūn* and the *Anṣār* also pledged allegiance to you after consulting about you for three days. Then they came to you and pledged allegiance to you of their own will and without coercion. And the first ones who pledged allegiance to you were Ṭalḥa and Zubayr, but then they broke their allegiance and oppressed you and demanded what was not their right.

Muʿāwiya’s desire for blood revenge for ʿUthmān

I am ʿUthmān’s cousin and the claimant of his blood revenge. It has been reported to me that you are deliberately not paying attention to the murder of ʿUthmān and you claim to be innocent of his blood, and you believe that when he was killed, you were secluded in your house, and when he was killed, you recited the verse: “*Innā lillāhi wa-innā ilayhi rājiʿūn* (إنا لله وإنا إليه راجعون)” and you also said: “O God, I was not pleased and I did not help.”

On the day of the Battle of *Jamal*, when the people of Āʾisha’s side became excited and shouted: “We are ʿUthmān’s blood revengers!” you said: “Today, the killers of ʿUthmān will be in the Fire with their faces. Did we kill him? No, but the two of them, i.e., Ṭalḥa and Zubayr, and the woman who is with them killed him and gave the order to murder him while I was sitting in my house!” I am ʿUthmān’s cousin, his guardian (*walī*), and the claimant of his blood revenge. If the issue is as you say, leave the killers of ʿUthmān in our hands and hand

¹Abū Hārūn al-ʿAbdī is ʿUmāra ibn Juwayriya or Juwayn, who passed away in the year 134 (AH).

²Abū al-Dardāʾ is ʿUwaymir ibn ʿĀmir ibn Zayd al-Khazrajī. In type (C), in all instances of this *ḥadīth*, the name “Abū Muslim al-Khawlānī” is mentioned instead of Abū al-Dardāʾ.

³This refers to the conquest of Mecca, on which day all the polytheists, including Muʿāwiya, his father, and his son, were among those granted freedom by the Prophet (pbuh&hf).

⁴(B) & (D): your actions.

them over to us so that we can kill them to take the revenge for our cousin; then we will pledge allegiance to you and hand over the caliphate to you! This is the first point.

The curse and dissociation of *Amīr al-Muʿminīn* (p) from Abū Bakr, ʿUmar and ʿUthmān

The second point is that my spies have informed me and I have received letters from ʿUthmān’s friends who are in your army; you think that they agree with you and are satisfied with your caliphate, while their desire and their hearts are with us and only their bodies are with you. And the news is that you publicly declare the friendship of Abū Bakr and ʿUmar and send mercy to them, but you refrain regarding ʿUthmān; you neither remember him nor send mercy to him, nor do you curse him.

I have also been informed about you that when you gather in private with those wicked people of yours—your *Shīʿa* and your misguided, truth-changing, and lying companions—you dissociate yourself from Abū Bakr, ʿUmar, and ʿUthmān and you curse them!

You have claimed that you are the caliph of the Prophet in his *umma* and his guardian (*walī*) among them, and that God has made obedience to you obligatory on the believers and has commanded your guardianship (*Wilāya*) in His Book and the *Sunna* of His Prophet. And He ordered Muḥammad to establish this matter in his *umma*, and He sent to him a verse that says: **يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ** (O Messenger, deliver what is sent down to you from your Lord; if you do not, you will not have conveyed His Message. God protects you from the people. God does not guide the unbelieving people.)⁵ He also gathered his *umma* in *Ghadīr Khumm*⁶ and announced what he was assigned by God to say about you and ordered those who were present to convey it to those who were absent, and informed the people that you have more authority over them than they do over themselves, and that you to the Prophet are like Hārūn to Mūsā.

The oppression towards *Amīr al-Muʿminīn* (p)

I have been informed about you that you do not give a sermon to the people unless you say, before coming down from the pulpit: **“By God, I am the most deserving of the people to lead them, and I have been oppressed since the day the Prophet passed away.”**

The story of usurping the caliphate from Muʿāwīya’s tongue

If this news that has reached me about you is true, the cruelty of Abū Bakr and ʿUmar towards you is greater than the cruelty of ʿUthmān. The Prophet (pbuh&hf) passed away while we were there. ʿUmar pledged allegiance to Abū Bakr and did not ask you for any orders or consult you. They both defeated the *Anṣār* using your virtues, rights, authority, and kinship with the Prophet. If they had surrendered to you and pledged allegiance to you,

⁵Sūrat al-Māʿida, Verse 67.

⁶(A): He gathered the Quraysh, the *Anṣār*, and the *Banū Umayya* at *Ghadīr Khumm*.

ʿUthmān would have pledged allegiance to you sooner than all the people because of his kinship with you and your right over him, as he is your cousin.

Then Abū Bakr took a deliberate action, and when he died, he returned the caliphate to ʿUmar; when appointing him as his successor, he did not consult you or ask for your orders, and he took allegiance from the people for him.

Then ʿUmar appointed a council (*Shūrā*) of six people and excluded all the *Muhājirūn*, *Anṣār*, and others from the matter of the caliphate. When you six saw on the third day that the people had gathered and drawn their swords, swearing by God that if the sun set before you had chosen one of your number as the caliph, they would strike off your heads and execute ʿUmar’s command regarding you. When you saw this, you six gave your authority to Ibn ʿAwf. He pledged allegiance to ʿUthmān, and the rest of you followed suit.

Then ʿUthmān was besieged and he asked you for help, but you did not aid him; he called upon you, but you did not answer him. This was while his allegiance was still upon your necks, and you, O *Muhājirūn* and *Anṣār*, were present and were witnesses, yet you left the people of Egypt free to kill him. Groups among you helped them, and the majority of you humiliated him. Therefore, regarding him, you were either a murderer, an accomplice who ordered his murder, or one who abandoned him to his fate.

Then the people pledged allegiance to you, and you are more worthy of the caliphate than me. So leave the killers of ʿUthmān in my hands so that I can kill them and I will submit the caliphate to you; then I and all the people of *Shām* who are with me will pledge allegiance to you.

3.27.2 Amīr al-Muʾminīn’s message and letter to Muʿāwīya

When *Amīr al-Muʾminīn* (*p*) read Muʿāwīya’s letter, and Abū al-Dardāʾ and Abū Hurayra conveyed his message and words to the Imam, he said to Abū al-Dardāʾ: “You have conveyed to me what Muʿāwīya sent you for. Now listen to me and convey my words to him as you conveyed his words to me.”

3.27.3 The ruling over the killing of ʿUthmān is related to the Imam of the Muslims

Tell Muʿāwīya: ʿUthmān ibn ʿAffān does not deviate from these two assumptions: either he was an Imam of guidance whose blood was forbidden and whose help was obligatory—in which case disobeying his command was not permissible and the *umma* had no right to abandon him—or he was an Imam of misguidance whose blood was *ḥalāl* and whose guardianship and assistance were not permissible. Therefore, it is not outside these two states.

What is obligatory upon the Muslims—according to the ruling of God and the ruling of Islam—after their Imam dies or is killed (whether he is misguided or guided, oppressed or oppressor, and whether shedding his blood is *ḥalāl* or forbidden) is to do nothing. They should not innovate, should not err, and should not initiate anything before they choose for themselves a chaste, knowledgeable, and pious Imam who is familiar with judgment and follows the *Sunna*

to consolidate their affairs and rule among them. For the oppressed, he should reclaim their rights from the oppressor, protect their borders, collect their war booty (*fayʿ*) and financial rights, perform *Hajj* and Friday prayers for them, and collect their alms (*ṣadaqāt*). Then, regarding their Imam who was killed through oppression, they should approach the new Imam for judgment and bring the killers to him for trial, so that he can judge between them in the rightful way: if their former Imam was killed as an oppressed person, the new Imam should establish the right of blood (*qiṣāṣ*) for the benefit of the legal heir, and if he was killed as an oppressor, the Imam should pronounce the appropriate ruling.

If the authority in the Imamate is in the hands of the people, then this is the first thing they should do: they should choose an Imam to organize their affairs and submit to him and obey him. But if the authority is in the hands of God and His Prophet, then God has excluded the people from giving their opinion on this matter and choosing an Imam. And the Prophet (pbuh&hf) has already chosen an Imam for them and assigned them to obey and submit to him.

The people pledged allegiance (*bayʿa*) to me after the killing of ʿUthmān. The *Muhājirūn* and *Anṣār* pledged allegiance to me after three days of consultation regarding me; they were the same ones who pledged allegiance to Abū Bakr, ʿUmar, and ʿUthmān and established their Imamate. This matter was undertaken by the people of *Badr* and the elders of the *Muhājirūn* and *Anṣār*, with the distinction that they pledged allegiance to the caliphs before me without consulting the public, whereas in my case, it was with the consultation of the public.

3.27.4 The proof of the Imamate of *Amīr al-Muʾminīn (p)* from his tongue

Therefore, if God, the Most High, has entrusted the authority to the *umma*, and it is this *umma* that must choose and provide their opinion for themselves—and their choice and opinion is better than the choice of God and His Messenger for them—and everyone whom the *umma* chooses and pledges allegiance (*bayʿa*) to becomes an Imam whose obedience and support are obligatory on the people, if this is so, they consulted regarding me and the *umma* chose me by consensus (*ijmāʿ*).

And if God Almighty is the one who has to decide and the right of choice belongs to Him, then God has already chosen me for the *umma* and appointed me as their caliph, and commanded them in His Book and His Prophet’s *Sunna*⁷ to obey and support me; this makes my argument stronger and my right more obligatory.

3.27.5 The lack of connection between ʿUthmān’s murder and Muʿāwiya

He said: “If ʿUthmān had been killed during the time of Abū Bakr and ʿUmar, would Muʿāwiya have had the right to fight against them and rise up against them seeking ʿUthmān’s blood?”

⁷(C): His Prophet’s tongue

Abū Hurayra and Abū al-Dardā³ said: “No.”

Imam ʿAlī said: “The same answer holds for my caliphate too! If Muʿāwiya denies this answer, tell him: ‘In this case, it would be permissible for anyone who has been wronged, or whose relative has been killed, to break the staff of the Muslims (*shaqq al-ʿaṣā*), disperse their congregation, and call the people to himself!’ In addition, the children of ʿUthmān are more deserving than Muʿāwiya to demand their father’s blood revenge.”

Sulaym says: Abū al-Dardā³ and Abū Hurayra became silent and said: “You have spoken fairly!”

3.27.6 Precedence of ʿUthmān’s children for his blood revenge over Muʿāwiya

The *Ḥaḍrat* (p) said: “I swear by my life, Muʿāwiya would also say the same thing as you did if he were to act with justice. These are the sons of ʿUthmān who have grown into men and reached the age of puberty; they are not children, and no one has authority over them. Let them come so that I can bring them together with the murderers of their father. If they are unable to argue against them, they should testify for Muʿāwiya that he is their agent (*wakīl*) and their deputy against their enemies.”

“Then they and their enemies will sit before me like parties who sit before the Imam and the governor, acknowledging his ruling and the implementation of his judgment, and I will judge between their reasoning and the reasoning of their enemies. If their father was killed as an oppressor and shedding his blood was *ḥalāl*, I will declare his blood void; but if he was oppressed and shedding his blood was forbidden, I will decree *qisās* against the murderer of their father. If they wish, they can kill him; if they wish, they can forgive him; and if they wish, they can accept blood money (*diya*).”

3.27.7 Twenty thousand murderers of ʿUthmān satisfied with the ruling of Amīr al-Muʾminīn (p)

These are the murderers of ʿUthmān in my army, who confess to killing him, and they are satisfied with my verdict in favor of them or against themselves. The children of ʿUthmān or Muʿāwiya—if he is their agent (*wakīl*)—should come to me, confront his murderers, and bring them to trial so that I can judge between them according to the Book of God and the *Sunna* of His Prophet.

And if Muʿāwiya wants to attribute to us a sin we did not commit, and is looking for excuses and falsehoods, then let him say what he will. God will soon grant victory against him.

Abū al-Dardā³ and Abū Hurayra said: “By God, you have spoken fairly and went beyond fairness; you have destroyed his excuse, invalidated his argument, and presented a strong and illuminating proof.”⁸

⁸You have presented a strong and illuminating argument.

Abū Hurayra and Abū al-Dardā⁹ came out. Suddenly, they saw twenty thousand people clad in iron armor, who said⁹: “We are the murderers of ʿUthmān, and we are satisfied with the verdict of ʿAlī (p), whether in favor of us or against us. Let the legal heirs (*awliyāʾ al-dam*) of ʿUthmān come and bring us to trial regarding the blood of their father before Amīr al-Muʾminīn (p); if *qīṣāṣ* or blood money (*diya*) is ruled against us, we will be patient and submit to his verdict.”

3.27.8 Delivering the message of *Amīr al-Muʾminīn (p)* and Muʿāwiya’s reaction

Abū al-Dardā⁹ and Abū Hurayra said: “You have spoken justly; it is not permissible for ʿAlī to hand you over to Muʿāwiya, nor to kill you, until he brings you to trial before him and rules between you and your enemy according to the Book of God and the *Sunna* of His Prophet.”

Abū al-Dardā⁹ and Abū Hurayra walked back until they reached Muʿāwiya and told him what *Amīr al-Muʾminīn (p)* had said, and also informed him of what the killers of ʿUthmān and Abū al-Nuʿmān ibn Ḍamān¹⁰ had said.

Muʿāwiya said: “What answer did he give you regarding sending mercy to Abū Bakr and ʿUmar and his refusal to send mercy to ʿUthmān, and his secret dissociation from him? And what answer did he give you regarding his claim to the succession of the Prophet (pbuh&hf) and that he has been constantly oppressed since the day of the Prophet’s demise?”

The two of them said: “Yes, he sent mercy to Abū Bakr, ʿUmar, and ʿUthmān with us, and we heard this.”¹¹

Then, he told us: “If God has given free will to the *umma*, and they are the ones who choose [the caliph] and provide their opinion for themselves—and their choice and their opinion is better and more guided for them than the choice of God and His Messenger—then they were the ones who chose me and pledged allegiance (*bayʿa*) to me. According to this, my *bayʿa* is the *bayʿa* of guidance, and I am an Imam whose obedience and support are obligatory upon the people, because they consulted regarding me and chose me.”

“And if the choice of God and His Messenger is better and more guided than their own choice and opinion, then God and His Messenger have already chosen me for the *umma* and established me as a caliph for them. The command of supporting and obeying me has been given to them in the Book of God, which was delivered from the tongue of the Prophet (pbuh&hf); this makes my proof stronger and my right more obligatory.”

The Appeals (*Munāshidāt*) of *Amīr al-Muʾminīn (p)* in *Ṣiffīn*

⁹(D): They were calling out:

¹⁰Abū al-Nuʿmān was not found, and the purpose of mentioning his name here is also unknown. He was probably the one who spoke on behalf of ʿUthmān’s killers.

¹¹The necessary explanation regarding this matter will be mentioned from the words of *Amīr al-Muʾminīn (p)* on pages XXX and YYY of this book.

¹² Then *Amīr al-Muʾminīn* (p) stood in the middle of his army upon the pulpit and gathered the people—all those from that region, as well as the *Muhājirūn* and the *Anṣār* who were present—and praised and glorified God and then said:

3.27.9 The endless virtues of Amīr al-Muʾminīn (p)

O people, my virtues are more than can be counted. By mentioning what God has revealed in His Book and what the Prophet (pbuh&hf) has said about me, I refrain from mentioning my other merits and virtues.

3.27.10 The precedence of *Amīr al-Muʾminīn* (p) in Islam

Do you know that God has praised the one who takes the lead in Islam over those who follow in more than one verse in His Book, and that no one of the *umma* has preceded me toward God and His Messenger? They said: “Yes, we swear by God.”

3.27.11 ʿAlī (p) the best of guardians

He said: “I ask you to swear by God: Was the Prophet (pbuh&hf) not asked about God’s words: وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ (And the outstrippers, the outstrippers, those are brought near [to their Lord])¹³ and the Prophet (pbuh&hf) said: ‘God has revealed this verse regarding the Prophets and their guardians (*awṣiyāʾ*), and I am the best of God’s Prophets and my brother and my executor (*waṣī*), ʿAlī ibn Abī Ṭālib, is the best of the guardians’?”

Here, about seventy people from the people of *Badr*—most of whom were from the *Anṣār* and the rest from the *Muhājirūn*, including Abū al-Haytham ibn al-Tayyihān, Abū Ayyūb Khālīd ibn Zayd al-Anṣārī, and ʿAmmār ibn Yāsir—stood up and said: “We testify that we heard the Prophet (pbuh&hf) say this.”

3.27.12 The announcement of *Wilāya* at *Ghadīr*

He said: “I ask you to swear by God regarding these words of God: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ (Believers, obey God and obey the Messenger and those in authority among you.)¹⁴ and these words: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms while they bow, are your guardians.)¹⁵ and His saying: وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَعَلَهُ (And they do not take any intimate base of support [*walīja*] other than God, His Messenger, and the believers.)¹⁶”

¹²The meaning of *Munāshidāt* has been mentioned in footnote 9 of *ḥadīth* 11.

¹³Sūrat al-Wāqīʿa, Verses 10 & 11.

¹⁴Sūrat al-Nisāʾ, Verse 59.

¹⁵Sūrat al-Māʾida, Verse 55.

¹⁶Sūrat al-Tawba, Verse 16.

“People asked: ‘O Messenger of God, is this for some believers or does it include all of them?’ God, the Exalted, then ordered the Prophet to clarify for the people regarding whom these verses were revealed and to interpret *Wilāya* for them, just as he had explained prayer, fasting, *zakāt*, and *Ḥajj* to them.”¹⁷

The Prophet (pbuh&hf) then appointed me at *Ghadīr Khumm* and said: “God has entrusted me with a mission because of which my chest has gotten tight, for I feared the people would deny me; but my Lord has warned me that I must convey it, or He will punish me.” Then he called for the congregational prayer (*ṣalāt al-jamā‘a*), prayed the noon prayer (*zuhr*) with the people, and said: “O people, God is the master (*Wālī*) of my authority, and I am the master of the believers’ authority; I have more authority over them than they have over their own selves. Know that whomever I have been the master of his authority (*mawlā*), now ‘Alī is the master of his authority. O Lord, befriend whoever befriends him and be the enemy of whoever is his enemy. Support whoever supports him and forsake whoever forsakes him.”

Salmān al-Fārsī stood up and asked: “O Messenger of God, what is the nature of his *Wilāya*?” He replied: “His *Wilāya* is like my *Wilāya*. Whomever I have more authority over than his own self, ‘Alī has more authority over him as well.”

God Almighty revealed this verse: *الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا* (Today, I have perfected your religion for you, and I have completed My blessing upon you, and I am satisfied with Islam as your religion.)¹⁸

Salmān al-Fārsī asked: “O Messenger of God, were these verses specifically revealed about ‘Alī?” The Prophet (pbuh&hf) said: “It has been revealed about him and my successors¹⁹ until the Day of Resurrection.” And then he said: “O Salmān, you and those who are present with you in this matter shall be witnesses; let those who are present inform those who are absent.”

Salmān al-Fārsī said: “O Messenger of God, explain them [the successors] to us.”²⁰ He said: “‘Alī: my brother, my minister (*wazīr*), my executor (*waṣī*), my heir (*wārith*), and my caliph in my *umma*; the master of authority (*wālī*) of every believer after me. Then eleven Imams from his children: the first of them is my son al-Ḥasan, then al-Ḥusayn, and then nine of al-Ḥusayn’s children, one after the other. The Qur’ān is with them, and they are with the Qur’ān; they shall not separate from it until they return to me at the Pond of *Kawthar*.”

Twelve individuals from the participants of the Battle of *Badr* stood and said that they bear witness to hearing these exact words from the Prophet (pbuh&hf), without any addition or omission. They affirmed that the Prophet (pbuh&hf) had taken them as witnesses to this matter.

The remaining members of the seventy said: “We also heard these words, but we did not retain all of them. However, these twelve individuals are the best and most reliable among us.”

The Imam (p) responded that not everyone has the same capacity for retention and that some people memorize better than others.²¹

¹⁷(C): and to explain to them for whom the *Wilāya* is intended, just as he interpreted the matter of prayer and fasting for them.

¹⁸Sūrat al-Mā‘ida, Verse 3.

¹⁹(C): my successors from his children

²⁰(C): mention their names to us.

²¹In (C), the rest of the seventy said: “We remember what you have said, and we have retained most of

Bearing witness to the event of *Ghadīr*

From among the twelve, four companions stood up: Abū al-Haytham ibn al-Tayyihān, Abū Ayyūb al-Anṣārī, °Ammār ibn Yāsir, and Khuzayma ibn Thābit—known as “Dhū al-Shahādātayn” (the possessor of two testimonies), may God have mercy on him. They said: “We testify that we heard the Prophet (pbuh&hf) say this and we preserved it. On that day, he spoke while standing, and °Alī (p) was standing next to him. Then the Prophet (pbuh&hf) said:”

“ ‘O people, God has commanded me to appoint for you an Imam, a guardian (*walī*), and a successor (*khalīfa*) who will be the executor of my will (*waṣī*) among you, my successor in my community and my family after me. God has made obedience to him obligatory for believers in His Book and commanded you to accept his guardianship (*wilāya*). Out of fear of the hypocrites and their denial, I sought relief from this responsibility from my Lord, but God warned me that I must deliver this message; otherwise, He will punish me.’ ”

Then the Prophet (pbuh&hf) said: “O people, God has commanded you in His Book to establish prayer (*ṣalāt*), and I have explained it to you along with its practices. He has commanded you to pay *zakāt*, to fast (*ṣawm*), and to perform the pilgrimage (*ḥajj*), and I have explained and interpreted these for you. Likewise, He has commanded you to accept *wilāya*.²² O people, I call you to bear witness that this is specifically for °Alī ibn Abī Ṭālib and the successors from my descendants—the descendants of my brother and my executor (*waṣī*). °Alī is the first of them, followed by al-Ḥasan, then al-Ḥusayn, and then nine from the descendants of my son al-Ḥusayn. They will never be separated from the Qurʾān, nor will the Qurʾān be separated from them, until they return to me at the Pond of *Kawthar*. O people, I have introduced to you your refuge, your leader after me, and your guide²³ and guidepost; he is my brother, °Alī ibn Abī Ṭālib. He is to you as I have been among you. Entrust your religion to him, and obey him in all your matters. Everything that God has taught me is with him, and God has commanded me to teach these to him and make you aware that this knowledge resides with him. Ask him questions, learn from him and his successors after him. Do not try to teach them or precede them, and do not disobey them. They are with the truth (*ḥaqq*), and the truth is with them; they will never be separated from it, nor will the truth be separated from them.”

The *Ḥadīth* of the Cloak and the Verse of Purification

Then °Alī (p) addressed Abū Hurayra, Abū al-Dardāʾ, and those gathered around him, saying:

“O people, do you know that God, the Blessed and Exalted, revealed in His Book: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا²⁴ (‘Indeed, God desires to repel all impurity [*rijs*] from you, O People of the Household [*Ahl al-Bayt*], and purify you thoroughly.’) The Prophet (pbuh&hf) gathered me, Fāṭima, al-Ḥasan, and al-Ḥusayn under his cloak (*kisāʾ*) and said:”

these words from the Prophet (pbuh&hf). However, these twelve are the foremost and most distinguished companions of the Prophet. They have perfectly retained his words that you mentioned and we heard. Not everyone has the same capacity for retention; some retain better than others.”

²² *Wilāya* of °Alī (p).

²³ ...I have introduced to you your superior after me and the one who has authority over you...

²⁴ Sūrat al-Aḥzāb, Verse 33.

“ ‘O God, these are my family, my close ones, and my household. Remove all impurity from them and purify them thoroughly.’ ”

“Umm Salama said: ‘O Messenger of God, am I included?’ ”

He replied: “ ‘You are virtuous, but this verse specifically concerns me, my brother ʿAlī, my daughter Fāṭima, my two sons al-Ḥasan and al-Ḥusayn, and nine Imams from the descendants of my son al-Ḥusayn; no one else is with us regarding this matter.’ ”

All individuals (the seventy participants of *Badr*) stood up and said: “We testify that Umm Salama has narrated this matter to us.²⁵ We also asked the Prophet (pbuh&hf) about this matter, and he confirmed it to us in the same manner as Umm Salama narrated.”

Interpretation of the “Truthful Ones” (*Ṣādiqīn*) as the Imams (p)

Then ʿAlī (p) said: “I ask you in the name of God, do you know that God, the Exalted, revealed in His Book: ²⁶يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (‘O you who believe! Be conscious of God and be with the truthful ones [*Ṣādiqīn*].)’ ”

Salmān asked: “O Messenger of God, is this verse general or specific?”

The Prophet (pbuh&hf) replied: “Those who have been commanded are general, as the entire believing community has been commanded to follow this instruction. However, the ‘truthful ones’ (*Ṣādiqīn*) specifically refers to my brother ʿAlī ibn Abī Ṭālib and my successors after him until the Day of Resurrection.”

3.27.13 ʿAlī (p), the Likeness of Aaron (p)

ʿAlī (p) said: “During the Battle of *Tabūk*, I said to the Prophet (pbuh&hf): ‘O Messenger of God, why have you left me behind in Medina [and not taken me with you]?’ ”

He replied: “O ʿAlī, Medina is suitable for none but me or you. You are to me as Aaron (*Hārūn*) was to Moses (*Mūsā*), except that there will be no prophet after me.”

A group of the *Muhājirūn* and *Anṣār* who were with the Prophet (pbuh&hf) stood up and said: “We testify that we heard this statement from the Prophet (pbuh&hf) during the Battle of *Tabūk*.”

The Imams (p) as Witnesses Over the People

The Imam (p) said: “I ask you in the name of God, do you know that God, the Exalted, revealed in *Sūrat al-Ḥajj*: ²⁷يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ * وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ in *Sūrat al-Ḥajj*: ²⁷يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ * وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

²⁵In (C): A man from among the companions of the Imam (p) stood up and said: ‘I testify that Umm Salama narrated this to me.’ Then a group of the *Muhājirūn* and *Anṣār* also stood up and said: ‘We too testify that Umm Salama conveyed this to us.’

²⁶*Sūrat al-Tawba*, Verse 119.

²⁷*Sūrat al-Ḥajj*, Verses 77 and 78.

“O you who believe! Bow down, prostrate, worship your Lord, and do good deeds so that you may succeed. Strive in the way of God as is His due. He has chosen you and placed no hardship in the religion for you. This is the faith of your father *Ibrāhīm*. He named you Muslims before and in this [scripture], so that the Messenger may be a witness over you, and you may be witnesses over the people. So establish prayer (*ṣalāt*), give *zakāt*, and hold fast to God. He is your Master (*Mawlā*)—an excellent Master and an excellent Helper.”

Salmān stood up and asked: “O Messenger of God, who are these individuals for whom you are a witness and who are witnesses over the people—those whom God has chosen and upon whom He has placed no hardship in the religion of their father *Ibrāhīm*?”

The Prophet (pbuh&hf) replied: “God has intended thirteen individuals: myself, my brother ʿAlī ibn Abī Ṭālib, and eleven of my descendants, one after another, all of whom are Imams. The Qurʾān is with them, and they are with the Qurʾān. They will never separate from one another until they meet me at the Pond of *Kawthar*.”

The people said: “Yes, by God, we testify to this.”²⁸

The *Ḥadīth* of *Thaqalayn* and the Names of the Twelve Imams (p)

ʿAlī (p) said: “I ask you in the name of God, do you know that the Prophet (pbuh&hf) once stood to deliver a sermon—after which he did not deliver another²⁹—in which he said:”

“ ‘O people, I leave behind two precious things [*al-thaqalayn*] among you; as long as you hold onto them, you will never go astray: the Book of God and my progeny, my *Ahl al-Bayt*. God, the All-Subtle and All-Aware, has informed me that these two will never separate until they meet me at the Pond of *Kawthar*.’ ”

They said: “Yes, by God, we were present with the Prophet (pbuh&hf) for all of this.” ʿAlī (p) said: “God suffices me.”

Twelve individuals from the participants of *Badr* stood up and said: “We testify that when the Prophet (pbuh&hf) delivered this sermon on the day of his passing, ʿUmar ibn al-Khaṭṭāb stood up angrily and asked: ‘O Messenger of God, does this apply to all of your household?’ The Prophet (pbuh&hf) replied: ‘No, but rather to my successors: my brother, my minister (*wazīr*), my inheritor (*wārith*), my caliph in my nation, and the guardian (*walī*) of every believer after me—he is from them—and eleven of his descendants. This [ʿAlī] is the first of them and the best among them, followed by these two sons of mine.’ ”

The Prophet pointed to Imam al-Ḥasan and Imam al-Ḥusayn (p). “Then comes the successor of my son, whose name will be the same as my brother ʿAlī, and he is the son of al-Ḥusayn. After him will come the successor of ʿAlī, whose name is Muḥammad. Then Jaʿfar ibn Muḥammad, then Mūsā ibn Jaʿfar, then ʿAlī ibn Mūsā, then Muḥammad ibn ʿAlī, then ʿAlī ibn Muḥammad, then al-Ḥasan ibn ʿAlī, and finally Muḥammad ibn al-Ḥasan, the *Mahdī* of this nation. His name is the same as mine, and his essence is like my essence. He will act according to my commands and prohibit according to my prohibitions. He will fill the earth with justice and

²⁸In (C): A group of people said: ‘Yes, by God. We testify that we heard this from the Prophet (pbuh&hf).’

²⁹The Prophet (pbuh&hf) did not deliver another sermon until his departure.

equity just as it has been filled with oppression and tyranny. Each of them will come one after the other, succeeding each other³⁰ until they meet me at the Pond of *Kawthar*. They are God's witnesses on the earth and His proofs (*hujaj*) upon His creation. Whoever obeys them has obeyed God, and whoever disobeys them has disobeyed God."

The rest of the seventy participants of *Badr*, along with an equal number of others, stood up and said: "You have reminded us of something we had forgotten! We testify that we heard this from the Prophet (pbuh&hf)."

The Ocean of Merits of the Commander of the Faithful, ʿAlī (p)

Then *Amīr al-Muʿminīn* (p) returned to his discourse of questions and answers. He left no topic among the matters posed to him in the Mosque of the Prophet (pbuh&hf) during the caliphate of ʿUthmān³¹ unaddressed. For each matter, he invoked an oath until he had narrated all the merits and statements that the Prophet (pbuh&hf) had expressed concerning him; in every instance, the people confirmed and testified that these were true statements they had indeed heard from the Prophet (pbuh&hf).

3.27.14 Muʿāwīya's Letter in Response to *Amīr al-Muʿminīn* (p)

Muʿāwīya's Reaction to the Appeals of *Amīr al-Muʿminīn* (p)

When Abū al-Dardāʾ and Abū Hurayra recounted all these statements, along with the reaction of the people, to Muʿāwīya, he became deeply distressed. His face darkened, and he lowered his head,³² saying:

"O Abū al-Dardāʾ and Abū Hurayra, if what you report about him is true, then all the *Muhājirūn* and *Anṣār*, except for him, his family, and his followers, have perished."

***Taqiyya* of *Amīr al-Muʿminīn* (p) regarding Abū Bakr, ʿUmar, and ʿUthmān**

Then Muʿāwīya wrote the following letter to *Amīr al-Muʿminīn* (p):

"If what you have said and claimed, and what you have made your companions witness to, is true, then Abū Bakr, ʿUmar, ʿUthmān, and all the *Muhājirūn* and *Anṣār*, except you, your family, and your followers, have perished.

I have received news that you send blessings and seek forgiveness for them. This matter has two possibilities and no third: either it is *taqiyya* because you fear that if you openly disassociate

³⁰In (A), the wording is: "Then my successor will be this son of mine" [the Prophet pointed to Imam al-Ḥasan]. "Then his successor will be this one" [the Prophet pointed to Imam al-Ḥusayn]. "Then my successor will be my son who has the same name as my brother. Then his successor will have the same name as mine. Then seven individuals from his descendants..."

³¹For matters related to the time of ʿUthmān, refer to *Ḥadīth* 11 of this book on page 287.

³²In (C): "Abū Muslim and Abū Hurayra went and narrated all that ʿAlī (p) had said and the testimonies of the people confirming they had heard these statements from the Prophet (pbuh&hf) to Muʿāwīya."

from them, the members of your army, through whom you wage war against me, will abandon you; or what you claim is false and baseless.

I have also been informed³³—and the one who brought me this news is one of your close associates, someone you trust³⁴—that you tell your misguided followers and close companions, who are poor confidants:³⁵ ‘I named three of my sons after Abū Bakr, ʿUmar, and ʿUthmān. Whenever you hear me sending blessings on one of the Imams of misguidance, I am actually referring to my sons.’ ”

Muʿāwiya’s Observations Regarding *Saqīfa*

“The evidence supporting the truth of what has been conveyed to me is something we saw with our own eyes, and for which we have no need to ask others for confirmation.³⁶ **I saw you, on the day Abū Bakr was pledged allegiance to, mounting your wife, Fāṭima, on a riding animal, holding the hands of your two sons, al-Ḥasan and al-Ḥusayn, and calling upon everyone among the participants of *Badr* and those with prior excellence in Islam. You urged them to stand against Abū Bakr and support you. However, you found no one except four individuals: Salmān, Abū Dharr, Miqdād, and Zubayr.** By my life, if you had been truthful and just in your claim, they would have responded to you, assisted you, and supported you; but you claimed something false—something they did not acknowledge.”³⁷

3.27.15 *Amīr al-Muʾminīn*’s Letter in Reply to Muʿāwiya

Sulaym said: *Amīr al-Muʾminīn* (p) wrote in response:

Surprise at Muʿāwiya’s Discourse on the Affairs of the Muslims

In the Name of God, the Most Gracious, the Most Merciful

“Now then, I have read your letter, and my astonishment has increased at what your hand has written and the words you have drawn out at such length regarding the great tribulation and significant calamity that has befallen this nation—that someone like you would speak or offer opinions on its general and specific affairs.

You are someone who knows your own reality, and the son of someone whose reality you know. Similarly, I am someone whose reality you know, and the son of someone whose reality you know.

Soon, I will provide you with a reply to what you have written—a reply that I do not believe you will be able to comprehend. Neither you nor your advisor, ʿAmr ibn al-ʿĀṣ—who shares

³³In (A): “And if what you claim is false and baseless, know that some of your close companions have brought me this news.”

³⁴In (B) & (D): “someone I trust”

³⁵In (C): “You tell your close associates behind closed doors.”

³⁶In (B) & (D): “It is something I witnessed myself, and I do not need to ask anyone except you about it.”

³⁷In (B): “something they did not recognize.” In (C): “something we did not recognize.”

your opinion as if ‘a pot lid perfectly fits the pot’³⁸—are able to comprehend it; for he is the one who instructed you to write this letter, embellishing it for you. Alongside you both have been *Iblīs* and his evil companions.”

Introduction of the Usurpers of the Caliphate

By God, the Prophet (pbuh&hf) informed me and made me aware of twelve leaders of misguidance (*aʿimmaṭ al-ḍalāla*) from *Quraysh*, whom he saw climbing and descending from his pulpit in the form of monkeys. These individuals turn his nation away from the straight path and make them turn back on their heels.

The Prophet (pbuh&hf) mentioned each of them by name and told me how long each would rule, one after the other. Ten of them are from *Banū Umayya*, and two are from two [other] tribes of *Quraysh*. The burden of all the sins of the nation until the Day of Resurrection will rest on the necks of these two individuals, along with all the punishments they incur. **There is no blood unjustly shed, no unlawful sexual act, and no ruling contrary to justice³⁹ except that its responsibility and sin fall upon these two.**

I also heard the Prophet (pbuh&hf) say: “When the children of Abū al-ʿĀṣ reach thirty in number, they will take the Book of God as a tool of deception, treat the servants of God as their slaves, and regard the wealth of God as their own personal riches to be distributed among themselves.”

The Distinction Between the Prophet (pbuh&hf) and *Amīr al-Muʾminīn* (p) in Delivering the Divine Religion

The Prophet (pbuh&hf) said: “My brother, you are not like me in the regard that God has commanded me to openly declare the truth and has assured me that He will protect me from the harm of the people. He has instructed me to fight in the path of God, even if I must do so alone,” as stated in the verse: *فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ*⁴⁰ (‘Fight in the way of God; you are not held responsible except for yourself.’) And He also said: *حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ*⁴¹ (‘Urge the believers to fight.’)

“My brother, ʿAlī, you and I are two who fight in the path of God. During the time I remained in Mecca, I was not commanded to engage in battle, and only thereafter did God command me to fight. This is because the religion—its laws, practices (*sunan*), rulings (*aḥkām*), boundaries (*ḥudūd*), and its lawful and unlawful matters—cannot be known except through me.”

“The people after me will abandon what God has commanded them to do, as well as what I have instructed them concerning your *wilāya* and the divine proof (*ḥujja*) I have made evident. They will do this deliberately, not out of ignorance or doubt, but especially due to their previous behavior of opposing God. Therefore, if you find supporters (*aʿwān*) to rise against them, fight

³⁸The phrase ‘a pot lid perfectly fits the pot’ (وافق شنَّ طبقة) is an Arabic proverb used to describe two things that are perfectly aligned or in agreement.

³⁹In (B): “and no ruling that is altered.”

⁴⁰Sūrat al-Nisāʾ, Verse 84.

⁴¹Sūrat al-Anfāl, Verse 65.

them. If you cannot find supporters, refrain and protect your life. If you confront their enmity directly and separate yourself from them, they will kill you. If they follow you and obey you, guide them with justice; and if not, leave them.”

The Prophet (pbuh&hf) continued: “If they accept your call and your enemies declare war against you, declare war on them in return and fight them. However, if you do not find allies, withhold your actions and safeguard your life.”

Know that if you call them, they will not respond to you. Nevertheless, do not abandon your efforts to complete the proof against them.

O my brother, you are not like me in the matter that I have established your proof and revealed what God has sent down concerning you. No one knew that I was the Messenger of God, nor that obedience to me was obligatory, until I made it apparent for you ⁴².

I have made your authority known and have risen to establish your caliphate. Therefore, if you choose to remain silent concerning them, you will not be sinning. And if you choose to act and call the people, you will not be sinning either. However, I desire that you call them, even if they do not respond to you or accept from you. The oppressors of Quraysh will unite against you, and if you face them directly, declare war, and fight without a group to support and strengthen you, I fear they will kill you. As a result, the light of God would be extinguished, and God would no longer be worshipped on the earth. *Taqiyyah* is part of God’s religion, and whoever does not practice *taqiyyah* has no religion.

The *Ummah*’s Division as a Trial

God has decreed division and disagreement among this *ummaḥ*. Had God willed, He would have united them all on guidance, and neither two individuals among them nor anyone else among His creation would have differed; none of His commands would have been disputed, and those of lesser virtue would not have denied the merits of the virtuous. If God had willed, He would have hastened their punishment, and transformation would have come from Him, so that the oppressor would be refuted and the truth would be recognized in its proper course.

God has made this world a place for deeds and the Hereafter a place for rewards and punishments ⁴³. Thus, He will recompense those who have acted wrongly according to their deeds and will reward those who have done good with goodness.

Amīr al-Muʾminīn (p) said: “I said: ‘Praise be to God for His blessings, patience during His trials, and submission and satisfaction with His predeterminations!’”

Amīr al-Muʾminīn (p)’s Plan After the Prophet (pbuh&hf)

Then the Prophet (pbuh&hf) said: “My brother, rejoice, for your life and death are with me. You are my brother, my *waṣī*, my minister, and my inheritor. You will fight according to my *sunnah*. You are to me as Hārūn was to Mūsā. You must follow the example of Hārūn well when his people considered him weak, united against him, and were close to killing him.

⁴²In Type (C): There is no one except that they know the Prophet (pbuh&hf) said: ‘My right and obedience are obligatory.’

⁴³In Type (D): A place of destruction or settlement.

Be patient with the oppression of Quraysh and their unity against you, for they harbor grudges in their hearts—grudges from Badr and the bloodshed of Uḥud. When Mūsā appointed Hārūn as his successor among his people, he instructed him that if they went astray and he found supporters, he should fight the misguided. But if he found no support, he should withhold action, preserve his own life, and avoid creating division among them.

You must do the same: if you find supporters to rise against them, fight them. But if you do not find supporters, then hold back and protect your life, for if you show open enmity toward them, they will kill you. However, if they follow you and obey you, then guide them toward what is right.

Know that if you cannot find supporters yet do not withhold your actions and safeguard your life, I fear the people will revert to idol worship and denial of my prophethood. Therefore, establish the *hujjah* against them and call them to the truth, so that those who harbor enmity toward you ⁴⁴ and those who rise against you may perish, while the general public and your close allies remain safe.

If, one day, you find supporters to uphold the Book and the *sunnah*, then wage war over the interpretation of the Quran just as I waged war over its revelation. Those who will perish from this *ummah* are those who claim a position for themselves in opposition to you or one of your successors, raise the banner of enmity, show hostility, deny the truth, and adopt a way contrary to what you stand for as their religion ⁴⁵.

3.27.16 The Explanation of Imam ʿAlī’s (p) Taqiyya Regarding Sending Mercy on Enemies

O Muʿāwiya, by my life, even if I send mercy upon you, Ṭalḥa, and Zubayr, my act of sending mercy upon you will not turn falsehood into truth. Instead, God will turn my mercy and forgiveness for you into curses and punishment upon you⁴⁶.

You, Ṭalḥa, and Zubayr—your crimes are not lesser, your sins are not smaller, and your innovations and misguidance are not less severe than those who laid the foundation for you and your companion for whom you seek blood revenge, and paved the way for oppression against us, the *Ahl al-Bayt*, and gave you dominance over us. God says:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا،
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا أَمْ يَحْسُدُونَ النَّاسَ عَلَى
أُلُوبِهِمْ أَمْ أَتَاهُمْ اللَّهُ مِنْ فَضْلِهِ⁴⁷

“Have you not regarded those who were given a share of the Book, believing in *jibt* and *tāghūt* and saying of the pagans: ‘These are better guided on the way than the faithful’? They are the ones whom God has cursed, and whomever God curses, you will never find any helper for him. Do they have a share in sovereignty? Then [if that were so], they would not give those

⁴⁴In Type (C): those who disobey you.

⁴⁵In Type (C): and they criticize religion, reject the path you stand upon, and yield to the common masses and their opinions.

⁴⁶Types (C) and (D): My mercy and forgiveness for you will be nothing but a curse and punishment.

⁴⁷Sūrah al-Nisā³: Verses 51–54.

people [so much as] a speck on a date seed! Or do they envy people for what God has given them of His bounty?” We are the people meant by “the people” here, and we are the ones envied.

God, the Almighty, says:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا، فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَىٰ بِجَهَنَّمَ سَعِيرًا⁴⁸

“We have certainly given the progeny of Ibrāhīm the Book and wisdom, and We have given them a great sovereignty. Of them are some who believe in him, and of them are some who deter [others] from him; and hell suffices for a blaze!”

The “great sovereignty” refers to God appointing Imams among them. Whoever obeys these Imams obeys God, and whoever disobeys them disobeys God. The “Book and wisdom” refers to prophethood. Why do you accept this for the family of Ibrāhīm but reject it for the family of Muḥammad (pbuh&hf)?

O Mu‘āwiya, if you, your companion, the oppressors of Shām and Yemen, and the Arabs of Rabī‘a and Muḍar, those wrongdoers among the *Ummah* who are with you, reject this matter, God has appointed a people to it who are not disbelievers against it.

3.27.17 The Quran as a Proof for People

O Mu‘āwiya, the Quran is truth, light, guidance, mercy, and cure for the believers⁴⁹. However, for those who do not believe, it brings heaviness to their ears and blindness to their hearts.

O Mu‘āwiya, God, Exalted is His Majesty, has not left any group among those in misguidance or the callers to the Fire, except that He has refuted their claims in the Quran, argued against them, and forbidden others from following them. He has sent down a decisive and eloquent Quran regarding them, understood by some while remaining unknown to others.

I heard the Prophet (pbuh&hf) say: “There is no verse of the Quran without an apparent meaning and an inner meaning, nor any letter of it without an interpretation. None knows its interpretation except God and those firmly grounded in knowledge.” The firmly grounded in knowledge are we, the family of Muḥammad (pbuh&hf), and God has instructed the rest of the *ummaḥ* to say: ‘We believe in it; all is from our Lord,’ and none take heed except those of understanding. God has commanded them to submit to us and refer knowledge of the Quran to us⁵⁰. God says:

51

“If they had referred it to the Messenger and those in authority among them, those who can derive conclusions would have understood it.”

These are the ones who are questioned regarding it and who seek its understanding.

⁴⁸Sūrah al-Nisā³: Verses 54–55.

⁴⁹(C): The Quran is a means of preservation, light, guidance, mercy, and cure for those who believe.

⁵⁰(B) and (D): The people of understanding who refer its knowledge to us.

⁵¹Sūrah al-Nisā³: Verse 83.

3.27.18 Two Verses from the Quran About Mu^cāwīya

By my life, if the people, when the Prophet (pbuh&hf) departed this world, had submitted to us and followed us⁵² when the Prophet (pbuh&hf) passed away, entrusting their affairs to us, they would have enjoyed blessings from above and below. And you, O Mu^cāwīya, would not have dared to aspire to the caliphate⁵³. However, what the people have lost by turning away from us is far greater than what we have lost from them.

God has revealed a specific verse in the Quran concerning me and you. You and those like you recite it superficially, unaware of its inner meaning⁵⁴. It is in Sūrah al-Ḥāqqa, where God says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Until He says:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ

“As for him who is given his book in his right hand, he will be judged with an easy reckoning. But as for him who is given his book in his left hand...”

And so on, to the end of the verses⁵⁵.

This matter will be such that every misguided leader and every guiding leader will be called forth, along with their followers who pledged allegiance to them. Both you and I will also be summoned.

O Mu^cāwīya, you are the one described as the bearer of chains who will say: “I wish I had not been given my book and had not known what my reckoning was,” to the end of the verses⁵⁶. By God, I heard this from the Prophet (pbuh&hf), who said this about you, as well as about every misguided leader before and after you. They will face the same humiliation and punishment from God.

3.27.19 A Verse from the Quran About the Umayyads

Concerning you, the Umayyads, God, the Almighty, revealed the verse:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ⁵⁷

“The vision We showed you was made as a trial for the people and as the cursed tree in the Quran.”

It refers to when the Prophet (pbuh&hf) saw twelve leaders of misguidance on his pulpit, turning people away from their faith. Two of them were from different clans of the Quraysh, and ten were from the Banū Umayya.

The first of ten is your friend, for whose blood you claim to seek vengeance⁵⁸, as well as

⁵²Type (C): had pledged allegiance to us.

⁵³(C): And you would not have become in the caliphate.

⁵⁴Types (A) and (B): God revealed a specific chapter concerning me and you, which the people interpret superficially, unaware of its deeper meaning.

⁵⁵Sūrah al-Inshiqāq: Verse 8; Sūrah al-Ḥāqqa: Verses 19–37.

⁵⁶A reference to verses 25–32 of Sūrah al-Ḥāqqa, which state: “Then bind him with a chain whose length is seventy cubits.”

⁵⁷Sūrah al-Isrā²: Verse 60.

⁵⁸Referring to ʿUthmān. The twelve individuals mentioned include Abū Bakr and ʿUmar from the clans of Taym and ʿAdī, followed by ʿUthmān, Mu^cāwīya, his son Yazīd, Marwān, ʿAbd al-Malik, and

you, your son, and seven descendants of al-Ḥakam ibn Abī al-ʿĀṣ, the first of whom is Marwān. The Prophet (pbuh&hf) cursed him and banished him and his progeny. This occurred when he attempted to eavesdrop on the private conversations of the Prophet's wives (pbuh&hf)⁵⁹.

As a result of his actions, the movements of his mouth, nose, and eyes became permanent as a form of affliction, and he was struck with a type of foolishness or irrationality. One day, he peeked into one of the rooms of the Prophet (pbuh&hf) while the Prophet was with his wife. The Prophet recognized him, came out with a stick in hand, and said:

“Who will rid me of this accursed lizard?”

He then declared: “He and his descendants have no right to live in the same city as me.” Consequently, the Prophet (pbuh&hf) exiled al-Ḥakam and his family to Ṭāʾif.

After the Prophet's passing, ʿUthmān advocated for al-Ḥakam ibn Abī al-ʿĀṣ's return to Medina. He first approached Abū Bakr, but Abū Bakr refused. He later spoke to ʿUmar, who also did not see it as appropriate. However, when ʿUthmān became the ruler, he brought al-Ḥakam's family back to Medina!!.

O Muʿāwiya, we are the household for whom God has preferred the Hereafter over this world, and He has not accepted the world as a reward or recompense for us.

You, your minister, and your lowly companion heard the Prophet (pbuh&hf) say: “When the descendants of al-ʿĀṣ reach thirty in number, they will use the Book of God to deceive people, turn God's servants into their own slaves, and treat God's wealth as their private fortune.”

3.27.20 Prophecy of the Martyrdom of the Imams

O Muʿāwiya, the Prophet of God, Zakariyyā (p), was sawn in half, and the head of Prophet Yaḥyā (p) was severed, with his people killing him while he was calling them to God, the Almighty⁶⁰. This is due to the insignificance of the worldly life.

Since ancient times, the friends of Satan have fought against the friends of God, the Most Merciful. God says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ⁶¹

“Those who deny God's signs and kill the prophets unjustly and kill those who call for justice from among the people, inform them of a painful punishment.”

O Muʿāwiya, the Prophet (pbuh&hf) informed me that soon his nation will stain my beard with the blood of my head, and I will be martyred. After me, you will take control of the affairs

their descendants.

⁵⁹The cursed and banished figure is al-Ḥakam ibn Abī al-ʿĀṣ. In *al-Ghadīr* (vol. 8, p. 243), the following is narrated:

al-Ḥakam ibn Abī al-ʿĀṣ was a neighbor of the Prophet (pbuh&hf) during the pre-Islamic period of ignorance (*Jāhiliyya*). Even after the advent of Islam, he was one of the neighbors who caused the Prophet the most harm. He came to Medina after the conquest of Mecca, and his faith was questionable. He would follow the Prophet (pbuh&hf) from behind, making gestures and mocking him by mimicking his speech, moving his mouth and nose mockingly. When the Prophet would stand for prayer, al-Ḥakam would stand behind him and point at him with his finger.

⁶⁰Types (B) and (D): and Prophet Yaḥyā (p) was slaughtered like a sheep while both prophets called people to God.

⁶¹Sūrah Āl ʿImrān: Verse 21.

of this nation. Soon, you will treacherously poison my son al-Ḥasan, and your son Yazīd—may God curse him—will kill my son al-Ḥusayn. This act will be carried out on Yazīd’s behalf by the son of the adulterous woman⁶².

3.27.21 Prophecy of the Dark Future of the *Ummah* Under Umayyads

After you, the rule of this *ummaḥ* will fall to seven descendants of Abī al-ʿĀṣ and Marwān ibn al-Ḥakam, along with five of Marwān’s sons⁶³. This will complete the twelve leaders of misguidance that the Prophet (pbuh&hf) saw in a vision. In that vision, they were seen leaping on his pulpit one after another like monkeys, turning his *Ummah* away from God’s religion and leading them astray. They will be among the people who face the severest punishment on the Day of Resurrection.

3.27.22 Prophecy of the Abbasid Rule

God will soon strip the caliphate from them (*Banū Umayya*) **through black banners that will come from the East**, which will humiliate them and kill them wherever they are found, even under a stone.

3.27.23 Prophecy of the Sufyānī

A man from your descendants, who is ominous, accursed, foolish, cruel, perverse in heart, hard-hearted, and harsh—whose heart God has deprived of compassion and mercy—and whose maternal uncles are from the tribe of Kalb, will rise. As if I see him now, and if I wish, I could mention his name, his attributes, and even his exact age.

He will send an army to Medina, and they will enter the city, committing massacres and acts of immorality in such excess that they go beyond all bounds.

A man from my progeny, pure and virtuous, will rise against him, filling the earth with justice and equity after it has been filled with tyranny and oppression. This man will escape from the Sufyānī. I know his name, his age on that day, and the signs of his appearance. He is from the descendants of my son al-Ḥusayn, whom your son Yazīd will kill. He is the one who will rise to avenge his father’s blood. He will flee to Mecca.

The leader of that army will kill a pure and righteous man from my descendants near the stones of olives. Then the army will march toward Mecca. I know the name of their commander, their number, and the marks on their horses.

When they reach the land of Baydā³ and settle there, God will cause the earth to swallow them. God, the Almighty, says:

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَاتَّخَذُوا مِنْ مَّكَانٍ قَرِيبٍ⁶⁴

⁶²Referring to Ibn Ziyād, the accursed.

⁶³Means that five of the seven rulers will be from Marwān’s descendants.

⁶⁴Sūrah Saba³: Verse 51.

“If you could see them when they are terrified, but they cannot escape and are seized from a nearby place.” He said: “It means from beneath their feet.” From that army, only one person will remain, whose face God will turn backward.

3.27.24 Prophecy of Imam al-Mahdī (p)

God will send for the Mahdī people who will gather from the corners of the earth, coming together like scattered autumn clouds. By God, I know their names, the name of their leader, and the place where their riders will descend.

The Mahdī will enter the Kaʿba, weeping and supplicating earnestly to God. God, the Almighty, states in the Quran:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ⁶⁵

“Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you successors on the earth...?”

This verse specifically refers to us, the *Ahl al-Bayt*.

3.27.25 The Purpose of the Correspondence of *Amīr al-Muʾminīn* (p) During Ṣiffīn

Know this, O Muʿāwiya, by God, I wrote this letter to you fully aware that it would not benefit you. You take pleasure in the fact that I have informed you that soon you, and after you, your son, will assume power. This is because the Hereafter holds no significance for you, and you are a disbeliever in it (having no faith in the Hereafter).

However, you will soon regret it, just as those who laid the foundation of this rule for you and enabled your dominance over us regretted. But they regretted at a time when regret availed them nothing.

One of the reasons I decided to write this letter to you was that I instructed my scribe to make copies of it for my followers and the leaders among my companions, in the hope that God may benefit them through this letter. Or perhaps one of those present with you might read it, and God, through this letter and through us, may guide them from misguidance to guidance and deliver them from your oppression, the oppression of your companions, and their tribulations. Additionally, I wished to establish the complete proof against you.

3.27.26 Muʿāwiya’s Final Reply to *Amīr al-Muʾminīn* (p)

Muʿāwiya wrote to the Imam:

“O Abū al-Ḥasan, rejoice in possessing the Hereafter, and let us rejoice in possessing the world!”

⁶⁵Sūrah al-Naml: Verse 62.

Narrations by reference to Sulaym's book:

1. *Biḥār al-Anwār*, vol. 33, p. 141, narration 421.
2. *Biḥār al-Anwār*, vol. 89, p. 196, narration 43.
3. *Ithbāt al-Hudā*, vol. 2, p. 186, narration 909.
4. *Ithbāt al-Hudā*, vol. 2, p. 187, narration 911.

Narrations with a chain to Sulaym:

1. *Ghaybat al-Nu^ḥmānī*, p. 45.

3.28 Hadith 26: Qays ibn Sa'd's arguments against Mu'āwiya

1. **Qays ibn Sa'd's arguments against Mu'āwiya:** Qays's words about Mu'āwiya's records, Ḥaẓrat Abū Ṭālib's records in helping Islam, the appointing of *Amīr al-Mu'minīn* (p) to the caliphate at the beginning of the Prophethood, the titles of *Amīr al-Mu'minīn* (p) from Qays's words, the process of usurping the caliphate from Qays's words, the verses related to *Amīr al-Mu'minīn* (p) from the words of Qays, *Amīr al-Mu'minīn* (p), *Ṣiddīq*, *Fārūq*, and the scholar of the Book.
2. **The beginning of Mu'āwiya's program in cursing *Amīr al-Mu'minīn* (p).**
3. **Arguments of Ibn 'Abbās against Mu'āwiya:** About the killing of 'Uthmān, about the interpretation of the Quran.
4. **The calamities of the Shiites during the time of Mu'āwiya:** The crimes of Mu'āwiya against the Shiites in Iraq, the action of Mu'āwiya against the Shiites of all cities and countries, the action of Mu'āwiya against the followers of 'Uthmān and the falsification of titles for him, the action of Mu'āwiya to revive the names of Abū Bakr and 'Umar, the action of Mu'āwiya in the teaching of the fake titles for Abū Bakr, 'Umar, and 'Uthmān, erasing the names of Shiites from government offices and rejecting their witnessing, Mu'āwiya's basic action regarding the killing of Shiites, the quality of the publication of fake hadiths, the utmost level of sedition and calamity after the martyrdom of Imam al-Ḥasan (p).
5. **The appeals and arguments of Imam al-Ḥusayn (p) in Mecca:** The Hajj of Imam al-Ḥusayn (p) with the Shiites and the *Ahl al-Bayt* (p), the gathering of a thousand people in the assembly of Imam al-Ḥusayn (p), the words of Imam al-Ḥusayn (p) about the crimes of Mu'āwiya, the virtues of *Amīr al-Mu'minīn* (p) from the words of Imam al-Ḥusayn (p):
 1. **The Hadith of *Mu'ākhāt*.**
 2. **The Hadith of *Sadd al-Abwāb*.**
 3. **The Hadith of *Ghadīr*.**
 4. **The Hadith of *Manzilat*.**
 5. **The Hadith of *Mubāhala*.**
 6. **The Hadith of the Khaybar's flag.**
 7. **The Proclamation of *Sūrah Barā'at*.**
 8. **The Sacrifice and Advancement of *Amīr al-Mu'minīn* (p).**
 9. **'Alī (p) is the owner of every believer's authority.**
 10. **Question and gathering of the Prophet and *Amīr al-Mu'minīn* (p).**

11. ʿAlī (p) is the best of the nation.
12. The sovereignty of five people (p).
13. Ghisl of the Prophet (pbuh&hf) by the hands of ʿAlī (p).
14. Hadith of *Thaqalayn*, verses and hadiths related to *Ahl al-Bayt* (p), love and hatred towards the Prophet and ʿAlī (p).

The arguments of Qays ibn Sa'd against Mu'āwiya

Abān narrates from Sulaym and 'Umar ibn Abī Salama—and the hadith of both of them is the same—they said: During his reign, after *Amīr al-Mu'minīn* (p) was martyred and he made peace with Imam al-Ḥasan (p)¹ he entered Medina as a pilgrimage. The people of Medina came to welcome him, and Mu'āwiya realized that there were more people from Quraysh who came to welcome him than *Anṣār*. He asked about this, and he was told: “They are poor and do not have a ride to come!”

3.28.1 Qays's words about Mu'āwiya's records

Mu'āwiya turned to Qays ibn Sa'd ibn 'Ubāda and said: “O *Anṣār* group, why didn't you come to welcome me with your brothers from Quraysh?”

Qays—who was the elder of the *Anṣār* and their eldest son²—said: “O Amīr al-Mu'minīn, it made us stay at home because we did not have four legs³.”

Mu'āwiya said: “So where are your camels?⁴” Qays said: “On the day of Badr and Uḥud and later. We lost them in the wars of the Prophet (pbuh&hf) when we used swords on you and your father to convert you to Islam, until God's command became strong while you hated it.”

Muawiyya said: God forgive me. Qays said: Know that the Prophet (PBUH&HF) said: (After me, you will see that they put others ahead of you in giving). Muawiyya said: What order did he give you in this matter? Qays said: He ordered us to wait until we meet him. Muawiyya said: So wait until you meet him! Then Qays said: O Muawiyya, do you blame us for our camels? By God, on the Day of Badr, we rode them face to face with you while you were trying to extinguish the light of God and raise the word of Satan! Later, you and your father reluctantly entered Islam, for which we used to beat you⁵.

Mu'āwiya said: “It is as if you are punishing us because of your help toward us. By God, Quraysh have mercy and virtue over you in this regard. O group of *Anṣār*, do you blame us for helping the Prophet while he is from Quraysh and is our cousin and one of us? Therefore, it is a blessing and a virtue for us that God has made you our companions and our subjects and has guided you through us.”

Qays said: “God Almighty sent Muḥammad as a mercy to the worlds and sent him to all people: to jinn and man, red, black, and white. And He chose him for His prophecy and assigned him to His mission.”

¹(b): After the martyrdom of Imam al-Ḥasan (p). (b) Kh Lam: After 'Alī (p) was martyred and Imam al-Ḥasan (p) pledged allegiance to him. (c): Mu'āwiya, when he assumed the caliphate after the martyrdom of *Amīr al-Mu'minīn* (p) and during the lifetime of Imam al-Ḥasan (p), he entered Medina after making a covenant with Imam al-Ḥasan (p) according to conditions and after the inconveniences that happened to His Highness and the people humiliated him, and it led to his peace treaty.

²Qays's father is Sa'd ibn 'Ubāda, who was the chief of the *Anṣār*.

³(b) and (d): Poverty and need restrained us, we did not have four legs.

⁴The Arabic word is *nawāẓiḥ*. This plural word (*nāẓiḥ*) means camels that carry water.

⁵ (C): You entered religion when We beat you on it.

The first person who acknowledged him and believed in him was his cousin ʿAlī ibn Abī Ṭālib. His uncle Abū Ṭālib defended him and prevented his enemies from attacking him and stood between him and the infidels of Quraysh so that they would not frighten and harass him and encouraged him to convey the messages of God.

The Prophet (pbuh&hf) continued to be protected from oppression and torture until his uncle Abū Ṭālib passed away and ordered his son ʿAlī to strengthen and help him. ʿAlī (p) also strengthened and helped him and sacrificed his life for him in every severe issue and in every hardship and fear. God assigned this matter to ʿAlī from among the Quraysh and honored him among all Arabs and non-Arabs.

3.28.2 Appointing of *Amīr al-Muʾminīn* (p) to the caliphate at the beginning of the Prophethood

The Prophet (pbuh&hf) gathered all the children of ʿAbd al-Muṭṭalib, including Abū Ṭālib and Abū Lahab, and there were forty of them that day. His Highness invited them, and his servant on that day was ʿAlī (p) and he was under the tutelage of his uncle Abū Ṭālib.

The Prophet (pbuh&hf) said: “Which of you introduces himself as my brother, minister, heir, and caliph in my nation and the authority of every believer after me?” The present people remained silent until the Prophet repeated his words three times. ʿAlī (p) said: “Me, O Messenger of God, may God bless you and your family.”

The Prophet (pbuh&hf) put ʿAlī’s head on his knee and poured the blessed saliva into his mouth and said: “O God, fill ʿAlī’s heart with knowledge, understanding, and wisdom.” Then he said to Abū Ṭālib: “O Abū Ṭālib⁶, now listen to your son and obey him, because God has made him like Aaron compared to Moses.”

3.28.3 Other virtues of *Amīr al-Muʾminīn* (p) from Qays’s words

Another thing is that he established brotherhood between people, and he established brotherhood between ʿAlī and himself.

Qays ibn Saʿd (in front of Muʿāwiya) did not leave anything from the virtues of ʿAlī (p) unless he reminded them and argued with them and said: “Jaʿfar ibn Abī Ṭālib is among them, who will be in heaven with two wings⁷ flying. God has assigned him among the people to this matter. One of them is Ḥamza, *Sayyid al-Shuhadāʾ*, and one of them is Fāṭima, *Sayyidat Nisāʾ al-ʿĀlamīn*⁸. Whenever you leave the Prophet, his *Ahl al-Bayt*, and his pure family from the Quraysh, I swear by God, we will be better than you, O group of the Quraysh, and we will be more beloved than you in the presence of God, His Messenger, and His *Ahl al-Bayt*.”

⁶(c): Then Abū Lahab said: O Abū Ṭālib....

⁷(c): With angels.

⁸(A): Sayyida women of heaven.

3.28.4 The process of usurping the caliphate from the words of Qays

The Prophet (pbuh&hf) passed away and the *Anṣār* gathered to my father Saʿd and said: “We do not pledge allegiance except to Saʿd (ibn ʿUbāda).” The Quraysh brought the cause of ʿAlī and his family and condemned the group of *Anṣār* with his right and his family’s right with the Prophet (pbuh&hf).

Therefore, Quraysh have either wronged the *Anṣār* or the family of Muḥammad (p). And I swear by my own life that ʿAlī ibn Abī Ṭālib and his descendants after him—neither the *Anṣār*, nor Quraysh, nor Arabs, nor non-Arabs—have any right or share in the caliphate with them.

3.28.5 The verses related to *Amīr al-Muʾminīn (p)* from Qays’s words

Muʿāwiya got angry and said: “O son of Saʿd, from whom did you get this information, and from whom are you narrating, and from whom did you hear it? Did your father tell you about this, and did you get it from him?”

Qays said: “I have heard and received these things from someone who is better than my father, and whose right over me is higher than my father’s.”

Muʿāwiya asked: “Who is that?” Qays said: “He is *Amīr al-Muʾminīn (p)*, ʿAlī ibn Abī Ṭālib, the scholar of this nation, its ruler, its *Ṣiddīq*, and its *Fārūq*, about whom God has revealed verses. Among the words of God: قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (‘Say: God and the one who has the knowledge of the Book is sufficient as a witness between me and you’).”

After that, Qays did not leave a single verse of what was revealed about *Amīr al-Muʾminīn (p)* unless he mentioned it.

3.28.6 *Amīr al-Muʾminīn (p)*, *Ṣiddīq*, *Fārūq*, and the scholar of the Book

Muʿāwiya said: “*Ṣiddīq* of the nation is Abū Bakr and *Fārūq* is ʿUmar, and the one with the knowledge of the Book is ʿAbd Allāh ibn Salām!”

Qays said: “The most deserving of these names and the true owner of them is the one whom God has revealed about him as follows: أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ (‘Is he who has a clear proof from his Lord and a witness from Him follows him...’). And he is the one about whom God Almighty says: إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (‘You are only a warner, and for every people there is a guide’). By God, it was revealed that ‘ʿAlī is the guide of every people,’ and you omitted this. And he is the one whom the Prophet (pbuh&hf) appointed at Ghadīr Khumm and said: ‘Whomever I have more authority over than his own self, ʿAlī also has more authority

⁹Sūrah al-Raʿd: Verse 43.

¹⁰Sūrah Hūd: Verse 17.

¹¹Sūrah al-Raʿd: Verse 7.

over him than his own self.’ And the Prophet said to him in the Battle of Tabūk: ‘You are to me like Aaron was to Moses, except that there is no prophet after me.’”

The beginning of Mu‘āwīya’s program in cursing *Amīr al-Mu‘minīn (p)*

Mu‘āwīya was in Medina that day; he sent a messenger¹² and wrote a letter to all the cities for his employees stating: “I have withdrawn my protection from anyone who narrates a hadith regarding the virtues of ‘Alī ibn Abī Ṭālib or mentions the virtues of the *Ahl al-Bayt*; such a person has invited punishment upon himself.”

The preachers started cursing ‘Alī ibn Abī Ṭālib, expressing hatred for him, and slandering him and his family—with things that were not in them—and also cursing him¹³ in every area and on all pulpits!

Arguments of Ibn ‘Abbās against Mu‘āwīya

3.28.7 About the murder of ‘Umar and ‘Uthmān

Mu‘āwīya was passing by a group of Quraysh. When they saw him, they stood up for him, except ‘Abd Allāh ibn ‘Abbās. Mu‘āwīya said: “O son of ‘Abbās, nothing prevented you from standing up like your companions except what you find in your heart against me because of my war with you in Ṣiffin¹⁴. O son of ‘Abbās¹⁵, my cousin—Amīr al-Mu‘minīn ‘Uthmān—was killed!!”

Ibn ‘Abbās said: “‘Umar ibn al-Khaṭṭāb’s son was also killed oppressed; did you hand over the caliphate to his son who is present here?”

Mu‘āwīya said: “‘Umar was killed by a polytheist!”

Ibn ‘Abbās said: “So, who killed ‘Uthmān?”

He said: “Muslims killed him!”

Ibn ‘Abbās said: “This proof invalidates your reasoning and makes his blood more ḥalāl. If Muslims killed and humiliated him, then it was nothing except right!”

3.28.8 About the interpretation of the Quran

Mu‘āwīya said: “We have written to the districts and have forbidden the mention of ‘Alī and his family. O Ibn ‘Abbās, hold your tongue and be careful in your work.”

¹²(c): When Mu‘āwīya heard this from Qays, his resentment boiled over and he ordered his herald to call out in Medina and...

¹³(c): The preachers cursed *Amīr al-Mu‘minīn (p)* on every pulpit, expressed hatred for him, spoke ill of him and his family, and began fabricating faults against them in every position and place.

¹⁴(d): What prevented you from standing up for me like your companions? You did not refuse to rise except because of what you find in yourself from my war with you in Ṣiffin.

¹⁵In the book of *al-Iḥtijāj*, this phrase is mentioned: ‘So, O Ibn ‘Abbās, do not take this matter to heart.’

Ibn ʿAbbās said: “Do you forbid us from reciting the Quran?”

He said: “No.”

Ibn ʿAbbās said: “Are you forbidding us from interpreting the Quran?”

He said: “Yes.”

Ibn ʿAbbās said: “Should we read the Quran and not ask what God intended?”

He said: “Yes.”

Ibn ʿAbbās said: “Which is more obligatory on us: reciting the Quran or acting upon it?”

He said: “Acting upon it.”

Ibn ʿAbbās said: “How can we act upon it before we know what God intended from what He revealed to us?”

Muʿāwīya said: “Ask someone who interprets the Quran differently than you and your *Ahl al-Bayt*!”¹⁶

Ibn ʿAbbās said: “The Quran was revealed to my *Ahl al-Bayt*; so should I ask about it from the family of Abū Sufyān, or from the family of Abī Muʿayt, or from the Jews, the Christians, and the *Majūs*?! ”

Muʿāwīya said: “You equated us with Jews, Christians, and *Majūs* and counted us as one of them?”

Ibn ʿAbbās said: “I swear by my life, I did not equate you with them except when you forbid us to worship God according to the Quran and according to what is commanded and prohibited, lawful and forbidden, *nāsikh*, *mansūkh*, general, specific, and *muḥkam*. It is similar in that we worship.”¹⁷ And if the nation does not ask them, they will perish, divide, and go astray.”

Muʿāwīya said: “Read the Quran and interpret it, but do not narrate anything from what God revealed about you [meaning the *Ahl al-Bayt*] and what the Prophet (pbuh&hf) said about you, and do narrate anything other than them.”

Ibn ʿAbbās said: “God says in the Quran: *يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَنْتَرِ نُورُهُ*”¹⁸ (“They would like to extinguish the light of God with their mouths, but even though the unbelievers may dislike it, God has decided to let His light shine forever”).

Muʿāwīya said: “O Ibn ʿAbbās, refrain from me and guard your tongue about me, and if you must do it, do it secretly and let no one hear it from you publicly.”

Then he returned to his home and sent fifty thousand dirhams to Ibn ʿAbbās.¹⁹

Calamities of the Shiites during the time of Muʿāwīya

¹⁶(c): Muʿāwīya said: ‘We ask the interpretation of the Quran from someone other than you and other than your *Ahl al-Bayt*.’

¹⁷(a): I did not make you the same as them except when you forbid the nation to worship God according to the Quran. (c): Yes, how similar you are to them. Has the nation thought to worship God with anything other than the Quran?

¹⁸Sūrah al-Tawba: Verse 32.

¹⁹(b) and (d): Ten thousand dirhams. (c): Two hundred thousand dirhams.

3.28.9 Mu^ʿāwīya’s crimes against the Shiites in Iraq

After that, the calamities against the Shiites of ^ʿAlī and his family (p) intensified in the cities, and the most severe people in this predicament were the people of Kufa, because of the large number of Shiites who were there.

Mu^ʿāwīya made his brother Ziyād the ruler over them and left Basra, Kufa, and all the Iraqi region²⁰ in his hands. He used to send for the Shiites while he knew them, because he used to be considered a Shiite and he knew them and had heard them from the beginning.

Ziyād killed many Shiites wherever they were²¹ and drove them out, terrified them, cut off their hands and feet, hung them from palm branches, and gouged out their eyes. He displaced them and exiled them in such a way that they fled Iraq²², and there was no famous person of the Shiites left in the Iraqi region unless he was killed, hanged, displaced, or had fled.

3.28.10 Mu^ʿāwīya’s action against the Shias of all cities and countries

Mu^ʿāwīya wrote to his judges and governors in all regions and cities: “Do not accept testimony from any of the Shias of ^ʿAlī ibn Abī Ṭālib and his family and the people of his *wilāyat* who believe in his virtues and narrate his virtues.”

3.28.11 Mu^ʿāwīya’s actions regarding Uthman’s Shias and forging virtues for him

Mu^ʿāwīya wrote to his employees: “Look at those who are with you from the Shias of ^ʿUthmān and his supporters, his *Ahl al-Bayt* and the people of his *wilāyat*, who believe in his virtues and recite his epithets; bring them close to you and honor them. And write for me what each of them narrates about ^ʿUthmān, mentioning his name and his father’s name and what tribe he is from.”

They also did this to the extent that they narrated too many hadiths about ^ʿUthmān. Mu^ʿāwīya also sent them prizes and clothes and gave them many lands, both Arab and non-Arab.

These people increased in the cities and worked hard to get houses and lands, and the world expanded upon them. There was no one who would come to the ruler of a city from a city or a village and narrate a good story about ^ʿUthmān or mention a virtue for him unless his name was written down and he was approached and his intercession was accepted.

People were like this for a long time.

²⁰ *al-ʿIrāqayn* means the whole region of Kufa and Basra.

²¹ The wording of the text is as follows: “Under every star and under every rock and lump,” which is an allusion to every place.

²² (b) and (d): They were exiled from Iraq.

3.28.12 Mu'āwiya's action to revive the names of Abū Bakr and ʿUmar

After that, Mu'āwiya wrote to his servants: "The *ḥadīth* about ʿUthmān has increased and spread in every village, city, and every region. Whenever this letter of mine reaches you, invite the people to the narration about Abū Bakr and ʿUmar. Because their virtues and records are more beloved to me and make my eyes brighter, and it beats the argument of the *Ahl al-Bayt* better, and it is harder on them than ʿUthmān and his virtues!"

Every judge and *khalīfa* of Mu'āwiya's agents read his letter to the people, and the people began to narrate about Abū Bakr and ʿUmar and their successors.

3.28.13 Mu'āwiya's actions regarding the teaching of fake virtues of Abū Bakr, ʿUmar and ʿUthmān

Then Mu'āwiya wrote a document in which he collected fabricated reports regarding the virtues of Abū Bakr, ʿUmar and ʿUthmān²³, and sent it to his agents, ordering it to be recited on the pulpits and in every town and mosque.

He also commanded that it be sent to schoolteachers to teach to children, so that they might narrate and learn it as they learn the Qur'ān²⁴. They even taught it to girls, women, servants, and those around them. They remained in this state for a long time²⁵.

3.28.14 Erasing the names of Shī'as from government offices and rejecting their testimony

Then Mu'āwiya wrote a circular to his agents in all the cities:

"Look! Whoever is proven by a witness and proof to love ʿAlī and his family, erase his name from the government office and do not accept his testimony."

3.28.15 Mu'āwiya's basic action regarding the killing of Shī'as

Then Mu'āwiya wrote in another letter: "Whoever you accuse of being a Shī'a, even if there is no witness against him, kill him."

It was then that Shī'as were killed everywhere based on mere accusations and suspicions, to the point that a person might misspeak²⁶ and have his neck struck because of it.

²³Regarding the fake virtues of Abū Bakr, ʿUmar and ʿUthmān, refer to *ḥadīth* 10 on page 279 of the same book.

²⁴(C): Then Mu'āwiya wrote a copy to all his agents and those fake virtues were recited on every pulpit and in every town. And he ordered the teachers at the schools to teach them to the children so that they can also recite these verses as they recite and learn the Qur'ān. In version (B): they taught their sons.

²⁵In the book of *Iḥtijāj*, this phrase is added here: "Ziyād ibn Abī wrote to Mu'āwiya regarding the Ḥaḍramites, stating that they follow ʿAlī's religion and his belief. Mu'āwiya wrote back: 'Whoever follows ʿAlī's religion and his belief, kill them.' Consequently, he killed them and dismembered their bodies."

²⁶(A) and (B): It would come out of his mouth. This means he mistakenly said something that resembled the Shī'a opinion.

This disaster was not more severe in any region than in Iraq, and especially in Kūfa. Indeed, the Shī'as of ʿAlī (p) and those of his companions who remained in Medina reached such a state that if a person they trusted²⁷ came to them, entered their house, and they wished to tell him their secrets, the owner of the house would still be afraid of his own servant and slave. Therefore, he would not narrate *ḥadīth* to him until he made him swear to keep what was said as a secret trust²⁸.

3.28.16 The method of disseminating fabricated *ḥadīths*

This issue intensified day by day; the enemies surrounding the Shī'as increased, spreading fabricated *ḥadīths* containing falsehoods and blasphemous words among their companions.

People were raised in this manner and learned nothing else, while their judges, agents, and jurists continued upon this path.

Those most affected by this calamity and sedition were the hypocritical and pretentious reciters²⁹. They would display an outward appearance of sadness, humility, and devotion before the people, while secretly lying and forging *ḥadīths*. They did this to gain favor with their governors, to secure their place in their councils, and to acquire property, lands, and houses.

It happened that those fabricated *ḥadīths* and narrations fell into the hands of those who believed them to be the truth. Consequently, they narrated them, accepted them, learned them, and taught them to others; based upon these, they practiced love and hatred.

The trial reached the point where their gatherings were held based on these matters³⁰. These reports also fell into the hands of religious people who did not consider lying permissible and detested those who lie. They accepted these fabricated *ḥadīths* as if they were true; whereas, had they known they were false, they would not have narrated them, nor would they have accepted them into their religion, nor would they have faulted their opponents³¹.

At that time, the right was invalidated and the false became the right! The truth was deemed a lie, and the lie was deemed the truth! The Prophet (pbuh&hf) also said: "A trial surrounds you in which children grow up and the elderly age. People act according to it and consider it a *sunna* (tradition), so that whenever something of it is changed, they say: 'The people have committed a grave error; the *sunna* has been changed!'"

3.28.17 The height of sedition and calamity after the martyrdom of Imam Ḥasan (p)

When Imam Ḥasan (p) passed away, the days of sedition and calamity increased and became more intense.

²⁷(C): One whom they did not fear.

²⁸(A) and (C): To gain control and power over him.

²⁹The reciters were bigoted hypocrites who told lies and fabricated *ḥadīths*.

³⁰In the book of *Ihtijāj*, it is as follows: The general public accepted these contents.

³¹In the book of *Ihtijāj*, it is as follows: these fabricated *ḥadīths* fell into the hands of religious people who did not like the falsification of such materials. They accepted them with the belief that they were true, whereas if they had known they were false and were certain they were fabricated, they would have refrained from narrating them.

No *walī* of God was left who did not fear for his own life; they were either killed, displaced, or became fugitives. Conversely, there was no enemy of God who did not speak his mind, no longer hiding his heresy and error.

The protests of Imam Ḥusayn (p) in Mecca

3.28.18 *Ḥajj* of Imam Ḥusayn (p) with Shīʿas and *Ahl al-Bayt* (p)

A year³² before the death of Muʿāwiyā, Imam Ḥusayn (p) went to *Ḥajj* with ʿAbd Allāh ibn ʿAbbās and ʿAbd Allāh ibn Jaʿfar. He gathered the men and women of Banī Hāshim, their friends, and the Shīʿas who had come for *Ḥajj*, as well as a group of the *Anṣār* who knew him and his family. Then they sent out messengers saying: “Do not leave any of the Prophet’s companions who are known for righteousness and worship and who have come for *Ḥajj* this year; gather them all to me.”³³.

3.28.19 A gathering of a thousand people in the session of Imam Ḥusayn (p)

In Minā, more than seven hundred people³⁴ gathered with him in his tent; most of them were from the followers and about two hundred were companions of the Prophet (pbuh&hf) and others.

3.28.20 Imam Ḥusayn’s words about Muʿāwiyā’s crimes

Imam Ḥusayn (p) stood before them to address them, praised God, and then said:

“But then, you have seen and known what has been permitted against us and our Shīʿas by this rebel! I want to ask you something; if I speak the truth, confirm it, and if I lie, deny it.”

“By God’s right upon you, and by the right of the Prophet (pbuh&hf), and by the right of my kinship with your Prophet (pbuh&hf), I ask you to take the description of this assembly with you and repeat my words³⁵; all of you must invite the tribes who are your companions, those among whom you are safe and whom you trust³⁶. Invite them to what you know of our right, for I fear that this matter will become obsolete and the truth will be destroyed and overcome³⁷, yet God will complete His light even if the disbelievers dislike it.”

³²(A): two years.

³³(B): Then, there was no one left from the followers in the cities who were famous for piety and worship, except that he gathered all of them. (C): Then, he sent someone and said: “Do not leave anyone from the companions of the Holy Prophet (pbuh&hf) and also from the followers among the children of the *Anṣār* who are famous.”

³⁴In the book of *Ihtijāj*: A thousand people.

³⁵(C): Conceal my words and invite your companions and tribes and people whom you trust.

³⁶(B) and (D): Listen to my speech and write down my speech, then return to your cities and tribes, and invite anyone from among the people whom you trust and with whom you feel safe.

³⁷(C) and (D): I am afraid that this right will wear out or die and disappear.

3.28.21 The virtues of *Am̄r al-Muʿmin̄n* (p) from the words of Imam Ḥusayn (p)

Imam Ḥusayn (p) did not leave anything of what God revealed about them in the Qurʾān except that he recited and interpreted it. Likewise, he did not leave anything of what the Prophet (pbuh&hf) said about his father, brother, mother, himself, and his household, except that he narrated it. In all of this, the companions said: “By God, we have heard and we testify,” and the followers said: “By God, one of the companions whom we consider truthful and whom we trust narrated this to us.”

The Imam also would say: “I swear to God that you should recite this to those whom you trust and whose religion you trust.”

3.28.22 *Ḥadīth of Muʾākhāt*

Sulaym says: Among the things that he swore to them and reminded them of was this; he said: “I adjure you by God, do you know that ʿAlī ibn Abī Ṭālib was the brother of the Prophet (pbuh&hf) when the Prophet established brotherhood among his companions? He established brotherhood between ʿAlī and himself and said: ‘You are my brother, and I am your brother in this world and the hereafter.’ ” They said: “Yes, by God.”

3.28.23 *Ḥadīth of Sadd al-Bāb* (Blocking the gates)

He said: “I adjure you by God, do you know that the Prophet (pbuh&hf) bought the site of the mosque and his houses and built them, and then built ten houses therein—nine for himself and the tenth in the middle for my father? Then he blocked all the doors that opened into the mosque except for the door of ʿAlī’s house. Some people spoke out about this, so the Prophet (pbuh&hf) said: ‘I did not block the doors of your houses, nor did I leave the door of his house open; rather, God ordered the closing of your doors and ordered the door of his house to remain open.’ ”

Then the Prophet (pbuh&hf) forbade anyone from sleeping in the mosque except for him. ʿAlī (p) lived in the mosque, and his house was within the house of the Prophet (pbuh&hf), and children were born to him and the Prophet (pbuh&hf) in the mosque.

They said: “Yes, by God.”

He said: “Do you know that ʿUmar ibn al-Khaṭṭāb wanted to open a gap as wide as his eyes from his house to the mosque, but the Prophet (pbuh&hf) prevented him?³⁸”

Then the Prophet (pbuh&hf) delivered a sermon and said: “God commanded Moses to build a pure mosque in which only he, Hārūn, and his two sons would live. God has also ordered me to build a pure mosque so that no one but me, my brother, and his two sons shall live in it.”

They said: “Yes, by God.”

³⁸In this regard, refer to footnote 13 of *ḥadīth* 11.

3.28.24 *Ḥadīth of Ghadīr*

He said: “I adjure you by God, do you know that the Prophet (pbuh&hf) on the day of Ghadīr Khumm appointed him and announced the guardianship (*wilāya*) for him, saying: ‘Should the present inform the absent?’ ”

They said: “Yes, by God.”

3.28.25 *Ḥadīth al-Manzila*

He said: “I adjure you by God, do you know that the Prophet (pbuh&hf) said to him during the Battle of Tabūk: ‘You are to me as Aaron (*Hārūn*) was to Moses (*Mūsā*), and you are the authority (*walī*) of every believer after me’?”

They said: “Yes, by God.”

3.28.26 *Ḥadīth al-Mubāhala*

He said: “I adjure you by God, do you know that when the Prophet (pbuh&hf) invited the Christians of Najrān to *Mubāhala*, he did not bring anyone except him [°Alī (p)], his wife, and his two sons?”

3.28.27 *Ḥadīth of the Flag of Khaybar*

He said: “I adjure you by God, do you know that the Prophet (pbuh&hf) entrusted the flag to him on the day of Khaybar and said: ‘I will entrust it to a man whom God and His Messenger love, and who loves God and His Messenger. He attacks repeatedly and never flees, and God shall grant victory at Khaybar through him’?” They said: “Yes, by God.”

3.28.28 *Delivering Sūra Barāʿa*

He said: “Do you know that the Prophet (pbuh&hf) sent him to convey *Sūra Barāʿa* and said: ‘No one shall convey on my behalf except myself or a man who is of me’?³⁹”

They said: “Yes, by God.”

3.28.29 *Sacrifice and leadership of Amīr al-Muʾminīn (p)*

He said: “Do you know that no difficulty befell the Prophet (pbuh&hf) except that he sent him [°Alī (p)] due to the trust he had in him, and he never called for him by name, but rather would say: ‘O my brother,’ and ‘Call my brother’?”

They said: “Yes, by God.”

³⁹In this regard, refer to footnote 14 in *ḥadīth* 11.

3.28.30 ʿAlī (p) is the authority of every believer

He said: “Do you know that the Prophet (pbuh&hf) judged between him, Jaʿfar, and Zayd⁴⁰ and said: ‘O ʿAlī, you are of me and I am of you. And you are the guardian (*walī*) of every believing man and woman after me’?”

They said: “Yes, by God.”

3.28.31 Questions and solitude of the Prophet and *Amīr al-Muʾminīn* (p)

He said: “Do you know that he [ʿAlī (p)] used to be alone with the Prophet (pbuh&hf) every day and was present every night; that whenever he asked something, he [the Holy Prophet (pbuh&hf)] would answer, and whenever he [ʿAlī (p)] was silent, the Prophet himself would begin to speak?”

They said: “Yes, by God.”

3.28.32 ʿAlī (p) is the best of the *Ahl al-Bayt*

He said: “Do you know that the Prophet (pbuh&hf) preferred him over Jaʿfar and Ḥamza when he said to Fāṭima (p): ‘I have married you to the best of my *Ahl al-Bayt*, the foremost among them in Islam, the greatest among them in *ḥilm* (forbearance), and the most learned among them in knowledge’?”

They said: “Yes, by God.”

3.28.33 *Siyāda* of the Five (p)

He said: “Do you know that the Prophet (pbuh&hf) said: ‘I am the master of the children of Adam, my brother ʿAlī is the master of the Arabs, Fāṭima is the lady of the women of Paradise, and my two sons Ḥasan and Ḥusayn are the two masters of the youth of Paradise’?”

They said: “Yes, by God.”

3.28.34 *Ghusl* of the Prophet (pbuh&hf) by the hands of ʿAlī (p)

He said: “Do you know that the Prophet (pbuh&hf) ordered him to wash his body and informed him that Gabriel (*Jibrāʾīl*) would help him in his washing?”

They said: “Yes, by God.”

3.28.35 *Ḥadīth al-Thaqalayn*

He said: “Do you know that the Prophet (pbuh&hf) said in his last address to the people: ‘O people, I am leaving among you the two weighty things: the Book of God and my *Ahl al-Bayt*.”

⁴⁰In this regard, refer to footnote 15 of *ḥadīth* 11.

Hold fast to these two so that you do not go astray’?”

They said: “Yes, by God.”

3.28.36 Verses and *ḥadīths* related to the *Ahl al-Bayt* (p)

Sulaym says: Imam Ḥusayn (p) did not abandon anything that God had revealed specifically about ʿAlī ibn Abī Ṭālib (p) and his family in the Qur’ān or through the words of His Prophet, except that he adjured them regarding that matter.

The companions would say: “Yes, by God, we have heard it,” and the followers would say: “By God, those whom we trust—so-and-so—have narrated this to us.”⁴¹.

3.28.37 Love and hatred towards the Prophet and ʿAlī (p)

Then Imam Ḥusayn (p) adjured them that they had heard the Prophet (pbuh&hf) saying: “Whoever thinks he loves me while hating ʿAlī is lying. He does not love me while hating ʿAlī!” Someone asked the Prophet (pbuh&hf): “O Messenger of God, how can this be?” He said:

“Because he is of me, and I am of him. Whoever loves him loves me, and whoever loves me loves God. Whoever hates him hates me, and whoever hates me hates God.”

They said: “Yes, by God, we have heard it.”

And then the people dispersed⁴².

Narrations by reference to Sulaym’s book:

1. *Biḥār al-Anwār*, Vol. 33, p. 173, *ḥadīth* 456.
2. *Biḥār al-Anwār*, Vol. 44, p. 128.
3. *al-Durar al-Najafiyya*, pp. 281 and 287.
4. *al-Ghadīr*, Vol. 2, p. 106.

Narrations with a chain of transmission to Sulaym:

1. *al-Iḥtijāj*, Tabarsī, Vol. 2, p. 15.
2. *Nuzhat al-Kirām*, p. 661.

⁴¹In (B) it has this addition: He said: “I adjure you by God that you narrate this to anyone whom you trust.”

⁴²In the book of *Iḥtijāj*: Then the Imam (p) descended from the pulpit and the people dispersed.

Narrations by references other than Sulaym's book:

1. *Tārīkh al-Yaʿqūbī*, Vol. 2, p. 223.
2. *Sharḥ Nahj al-Balāgha*, Ibn Abī al-Ḥadīd, Vol. 11, p. 44.

3.29 *Ḥadīth* 27: The Report of Ibn ʿAbbās on the Writing on the Parchment

The Report of Ibn ʿAbbās on the Writing on the Parchment: The Significance of the Parchment, ʿUmar’s Prevention of the Writing on the Parchment and the Reaction of the Prophet (pbuh&hf), and the Confirmation That the Obstruction Came from ʿUmar.

Abān ibn Abī ʿAyyāsh narrates from Sulaym, who said: I was with ʿAbd Allāh ibn ʿAbbās in his house, and a group of Shīʿas were present with him. They began mentioning the Prophet (pbuh&hf) and his departure.

3.29.1 The Significance of the Parchment

Ibn ʿAbbās wept and said: “On Monday—the same day the Prophet (pbuh&hf) departed—while his household and thirty of his companions were by his side¹, the Prophet (pbuh&hf) said: ‘Bring me a parchment² so I can write something for you, by which you will never go astray or fall into disagreement after me.’ ”

3.29.2 ʿUmar’s Prevention of the Writing on the Parchment and the Reaction of the Prophet (pbuh&hf)

The Pharaoh of this nation prevented them from bringing the parchment and said: “The Messenger of God is delirious!”

The Prophet (pbuh&hf) became angry and said: “I see that while I am still alive, you are opposing me³. So, what will you do after my death?” Then he abandoned the parchment.

Sulaym says: Then Ibn ʿAbbās turned to me and said: “O Sulaym, if it were not for what that man said, the Prophet (pbuh&hf) would have written for us something such that no one would ever go astray or fall into disagreement.⁴”

3.29.3 Confirmation That the Obstruction Came from ʿUmar

A man from the group asked: “Who was that man?” Ibn ʿAbbās replied: “There is no way to disclose this matter!⁵”

Sulaym says: After the people left, I asked Ibn ʿAbbās in private. He answered: “It was ʿUmar.” I said: “You speak the truth. I have also heard from ʿAlī (p), Salmān, Abū Dharr,

¹Type C: Ibn ʿAbbās mentioned the Prophet (pbuh&hf) and his departure, then wept and said: ‘Monday! What a day Monday was! The day the Prophet (pbuh&hf) passed away while his household and a group of his companions were around him.’

²By “parchment,” it refers to the shoulder bone of a camel or other livestock, which was used for writing due to its flat surface.

³Type C & D: You disagree.

⁴In Type (C), this sentence is attributed to the Prophet (pbuh&hf) as follows: ‘If it were not for that man, I would have written something such that no one would go astray and not even two people would disagree.’

⁵Type C: I cannot disclose this matter.

and Miqdād, who all said: ‘It was ‘Umar.’ ”

Ibn ‘Abbās then said: “O Sulaym, keep this matter hidden⁶, except from those of your religious brothers whom you trust, **for the hearts of this nation have been saturated with love for these two men, just as the hearts of the Children of Israel were saturated with love for the calf and Sāmīrī.**”

Narrations by reference to Sulaym’s book:

1. *Biḥār al-Anwār*, Vol. 22, p. 497, *ḥadīth* 44.

⁶Type C: “...who all said: ‘It was the second man.’ Ibn ‘Abbās said: ‘They spoke the truth; I too am a witness to it. Keep it hidden...’ ”

3.30 *Ḥadīth* 28: The Number and Composition of the Two Armies in the Battle of Jamāl

The Number and Composition of the Two Armies in the Battle of Jamāl: The Voluntary Participation of the Army of *Amīr al-Muʾminīn (p)* in Jamāl, and the Three Who Abstained from *Amīr al-Muʾminīn's* Battles.

3.30.1 The Number and Composition of the Two Armies in the Battle of Jamāl

Abān says: I heard from Sulaym ibn Qays, who said: I was present with *Amīr al-Muʾminīn (p)* on the day of the Battle of Jamāl. Our army numbered twelve thousand, while the army of Jamāl exceeded one hundred and twenty thousand.

With ʿAlī (p), there were about four thousand individuals from the *Muhājirūn* and *Anṣār* who had participated with the Prophet (pbuh&hf) in the Battle of Badr, Ḥudaybiyya, and other battles. The rest of the people were from Kufa, except for those from Baṣra and the Ḥijāz who had no history of migration (*hijra*) and had become Muslims after the Conquest of Mecca. Most of the four thousand were from the *Anṣār*.

3.30.2 The Voluntary Participation of the Army of *Amīr al-Muʾminīn (p)* in Jamāl

The Imam (p) had not compelled anyone to pledge allegiance or participate in the battle but instead had invited them. Among the participants were 170 individuals from the people of Badr, most of whom were from the *Anṣār* and had witnessed the battles of Uḥud and Ḥudaybiyya. None of them refrained from participating in the battle¹.

None of the *Muhājirūn* or *Anṣār* had intentions contrary to those of *Amīr al-Muʾminīn (p)*. They loved him, prayed for his success and victory, and wished for his triumph over his opponents.

The Imam (p) had not placed pressure or hardship upon them. They had pledged allegiance to him, but not all people fight in the path of God.

¹In Types (C), (Kh), and (L), this phrase is mentioned as follows: “It was not the case that ʿAlī (p) had forced anyone to pledge allegiance and to join him in the battle. Instead, he invited them. Among them were 170 individuals from the people of Badr, most of whom were from the *Anṣār*; 200 participants from the Battle of Uḥud; and 500 from the *Muhājirūn* and *Anṣār* who had participated in the Pledge of Riḍwān and the battles of the Prophet (pbuh&hf). The rest of the army was composed of the people of Kufa. Every group among the *Muhājirūn* and *Anṣār* who were not physically present with him still aligned their demands with him, loved him, and prayed for his victory, except for three individuals...”

3.30.3 The Three Who Abstained from *Am̄r al-Mu'min̄n's* Battles

Those who would criticize the Imam (p) or distance themselves from him were few and did so secretly, while outwardly they would express obedience; however, three individuals, despite pledging allegiance to him, doubted joining him in this battle and chose to stay at home. They were: **Muḥammad ibn Maslama, Sa'd ibn Abī Waqqāṣ, and the son of ʿUmar (ʿAbd Allāh).**

Usāma ibn Zayd, however, later submitted and expressed his approval², prayed for ʿAlī (p), sought forgiveness, dissociated himself from the Imam's enemies, and testified that ʿAlī (p) was on the truth. He declared that anyone opposing ʿAlī (p) is cursed, and their blood is permissible to shed.

Narrations by reference to Sulaym's book:

1. *Biḥār al-Anwār*, Vol. 23, p. 215, *ḥadīth* 172.

²In Types (C), (Kh), and (L), it is mentioned: "Those who refrained from fighting included Sa'd, the son of ʿUmar, the son of Salama, and Usāma ibn Zayd. However, Usāma ibn Zayd later declared his approval."

3.31 *Ḥadīth* 29: Arguments of *Amīr al-Muʾminīn* (p) against Ṭalḥa and Zubayr

Arguments of *Amīr al-Muʾminīn* (p) against Ṭalḥa and Zubayr: Calling Ṭalḥa and Zubayr before the start of the Battle of Jamāl, the cursing of the Companions of Jamāl through the tongue of the Prophet (pbuh&hf), the rejection of the *ḥadīth* of the “Promised Ten,” the taking out of the wife of the Prophet (pbuh&hf) by Ṭalḥa and Zubayr, the disagreement between Ṭalḥa and Zubayr, and the difference between the allegiance to ʿUthmān and the allegiance to *Amīr al-Muʾminīn* (p).

Arguments of *Amīr al-Muʾminīn* (p) against Ṭalḥa and Zubayr

3.31.1 Calling Ṭalḥa and Zubayr before the start of the Battle of Jamāl

Abān says: Sulaym was saying: When *Amīr al-Muʾminīn* (p) met the people of Baṣra on the day of the Battle of Jamāl, the Imam (p) called Zubayr and said: “O Abā ʿAbd Allāh,¹ come out.”

The companions said: “Do you go to Zubayr, who has broken his oath, while he is riding a horse and is fully equipped with weapons, and you are riding a mule without weapons?” The Imam (p) said: “There is a protective shield over me from God, and no one can ever escape his death. I will not die, nor will I be killed, except by the hands of the most miserable person of this nation, just as the camel of Ṣāliḥ was killed by the most miserable person of the nation of Thamūd.”

Zubayr came out. The Imam (p) said: “Where is Ṭalḥa? He should also come out.” Ṭalḥa also came out.

3.31.2 Cursing the Companions of Jamāl through the tongue of the Prophet (pbuh&hf)

The Imam (p) said: “I adjure you by God, do you two, and the people of knowledge from the family of Muḥammad and ʿĀʾisha, daughter of Abū Bakr, know that the Companions of Jamāl and the people of Nahrawān² are cursed through the tongue of the Prophet (pbuh&hf), and whoever slanders is a loser?”

Zubayr said: “How are we cursed while we are among the people of Paradise³?” The Imam (p) said: “If I knew that you were the people of heaven, I would not consider war with you

¹Abā ʿAbd Allāh here is Zubayr’s *kunya* (teknonym).

²In the book of *al-Iḥtijāj*: All companions of Jamāl...

³In the book of *al-Iḥtijāj*: How are we cursed while we are the companions of the Battle of Badr and the people of heaven?

lawful.”

Zubayr said: “Did you not hear the Prophet (pbuh&hf) saying on the day of the Battle of Uhud: ‘Ṭalḥa is entitled to heaven,’ and ‘Whoever wants to look at a martyr walking on the earth alive should look at Ṭalḥa’? Did you not hear the Prophet (pbuh&hf) saying: ‘Ten people from Quraysh are in Paradise’?”

3.31.3 Rejecting the *ḥadīth* of the “Promised Ten”

Amīr al-Muʾminīn (p) said: “Name them for me.”⁴ Zubayr said: “So-and-so and so-and-so,” until he named nine of them, among whom were Abū ʿUbayda al-Jarrāḥ and Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl.⁵

The Imam (p) said: “You named nine people; who is the tenth?” Zubayr said: “It is you!” He said: “So you admitted that I am of the people of Paradise, but what you claimed for yourself and your companions, I deny. I adjure you by God, some of the people you mentioned are in a coffin in a well in the lowest part of Hell. There is a stone over the mouth of that well; whenever God wills to ignite Hell, He lifts that stone and Hell catches fire. I heard this from the Prophet (pbuh&hf). And if I am not [telling the truth], may God make you prevail over me and spill my blood by your hand—but if I am telling the truth, may He make me prevail over you and your companions.”⁶ Zubayr returned while he was weeping.

3.31.4 Taking out the Prophet’s wife by Ṭalḥa and Zubayr

Then *Amīr al-Muʾminīn* (p) turned to Ṭalḥa and said: “O Ṭalḥa, are your wives with you?” He said: “No.” He said: “You have gone to a woman whose place in God’s Book is to sit in her house, yet you have exposed her to the eyes of people while you have kept your own wives in tents and chambers! You did not treat the Prophet (pbuh&hf) fairly compared to yourselves by keeping your wives in your houses and taking the wife of the Prophet (pbuh&hf) out, while God commanded that the wives of the Prophet (pbuh&hf) should not be spoken to except from behind a curtain.”

3.31.5 The Disagreement Between Ṭalḥa and Zubayr

The Imam (p) said: “Tell me, why does ʿAbd Allāh, the son of Zubayr, lead you in prayer as the Imam? Is none of you satisfied with another?”

Tell me, why have you invited the desert Arabs to fight against me? What has driven you to take this action?!”

⁴These phrases in the book of *al-Iḥtijāj* are as follows: “Have you not heard the *ḥadīth* of Saʿīd ibn ʿAmr ibn Nufayl, who narrated that he heard the Prophet (pbuh&hf) saying: ‘Ten people from Quraysh are in Paradise’?” ʿAlī (p) said: “I heard him narrating this *ḥadīth* during the reign of ʿUthmān. Then he said: ‘I will not tell you anything until you say their names.’ ”

⁵In the book of *al-Iḥtijāj*, the wording is as follows: Zubayr said: “Abū Bakr, ʿUmar, ʿUthmān, Ṭalḥa, Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, Abū ʿUbayda al-Jarrāḥ, and Saʿīd ibn ʿAmr ibn Nufayl.”

⁶In the book of *al-Iḥtijāj*, the wording is as follows: “And if so, may God make me prevail over you and your companions, spill your blood by my hand, and send your soul to the Fire swiftly.”

3.31.6 The Difference Between the Allegiance to ʿUthmān and the Allegiance to *Amīr al-Muʾminīn* (p)

Ṭalḥa said: “O man!⁷ There were six of us in the council (*shūrā*); one of us died and another was killed, and today we are four.⁸ We are all now averse to you.”

ʿAlī (p) said: “This argument is not against me.⁹ When we were in the council, the matter was in the hands of someone other than us, but now it is in my hands. If, after the people pledged allegiance to ʿUthmān, he had wanted to return the caliphate to a council, would he have had such a right?” Ṭalḥa said: “No.” The Imam (p) said: “Why?” He replied: “Because you pledged allegiance willingly.”

The Imam (p) said: “How did I pledge allegiance voluntarily while the *Anṣār* were saying with drawn swords: ‘If you finish the consultation (*shūrā*) and pledge allegiance to one of you, [the job is done]; but if not, we will cut all of your necks!’? When you pledged allegiance to me, did anyone say anything like this to you and your companions?”

My reason for [claiming] forced allegiance is clearer than yours. You and your friend pledged allegiance to me voluntarily and without coercion; you were the first to do so, and no one told you: ‘You must pledge allegiance, otherwise we will kill you!’ ” Ṭalḥa also returned, and war broke out. Ṭalḥa was killed and Zubayr escaped.¹⁰

Narrations by reference to Sulaym’s book:

1. *Bihār al-Anwār*, Vol. 32, p. 216.

Narrations with a chain of transmission Sulaym:

1. *al-Iḥtijāj* by al-Ṭabarsī, Vol. 1, p. 237.

Narrations by reference to other than Sulaym’s book:

1. *al-Kāfiyya fī Ibtāl Tawbat al-Khāṭiʿa* (al-Shaykh al-Mufīd), quoted in *Bihār al-Anwār*, Vol. 32, p. 196, *ḥadīth* 146.

⁷The address “O man” (*yā rajul*) is used here by Ṭalḥa to refer to *Amīr al-Muʾminīn* (p).

⁸The six members of the council were: ʿUthmān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, Ṭalḥa, Zubayr, and *Amīr al-Muʾminīn* (p). Before the Battle of Jamāl, ʿAbd al-Raḥmān had died and ʿUthmān had been killed.

⁹Types (B) and (D): “This argument is not to your benefit.”

¹⁰Zubayr escaped from the battlefield and was killed outside the city of Baṣra by ʿAmr ibn Jarmūz.

3.32 *Ḥadīth* 30: The Thousand Gates of Knowledge of *Amīr al-Muʾminīn* (p)

The Thousand Gates of Knowledge of *Amīr al-Muʾminīn* (p): An Example of the Knowledge of *Amīr al-Muʾminīn* (p).

3.32.1 The Thousand Gates of Knowledge of *Amīr al-Muʾminīn* (p)

Abān says: Sulaym said: I heard Ibn ʿAbbās saying: “I heard a *ḥadīth* from ʿAlī (p) that I did not understand, yet I did not deny it either. I heard him saying: ‘During his illness, the Prophet (pbuh&hf) secretly taught me the key to a thousand gates of knowledge, from each of which another thousand gates were opened.’ ”

3.32.2 An Example of the Knowledge of *Amīr al-Muʾminīn* (p)

Ibn ʿAbbās said: “I was sitting in the tent of ʿAlī (p) in Dhū Qār¹, and this was while he had sent Imam Ḥasan (p) and ʿAmmār to Kufa to call the people to participate in the war. Meanwhile, the Imam (p) turned to me and said: ‘O son of ʿAbbās, Ḥasan will come upon you while eleven thousand minus one or two people are with him.’ ”²

Ibn ʿAbbās says: “I thought to myself: ‘If what he said happens, this will be one of the thousand gates of knowledge.’ ”

When Imam Ḥasan (p) was seen from a distance with his army, I went to meet them and I told the scribe of the army³ whose names were with him: “How many people are with you?” He said:

“Eleven thousand minus one or two people!”⁴

¹Dhū Qār was a place of water and settlement between Kufa and Wāsiṭ.

²The doubt is from Ibn ʿAbbās or Sulaym; for when the Imam (p) informs about eleven thousand people from the unseen (*al-ghayb*), he certainly knows whether it is one or two fewer people. These statements in Type (C) are as follows: “I was sitting with ʿAlī (p) in Dhū Qār in his tent while he had sent Imam Ḥasan (p) to Kufa to call people to war, and had sent ʿAmmār ibn Yāsir and Qays ibn Saʿd ibn ʿUbāda as his two ministers. *Amīr al-Muʾminīn* (p) turned to me and said: ‘Ḥasan will come upon you while eleven thousand minus one or plus one people are with him.’ ”

³Types (B) and (D): To the scribe of Imam Ḥasan (p).

⁴This doubt is also from the narrator. That is, the words of the Imam (p) were completely in accordance with the words of the scribe of the army, and in both cases the narrator is hesitant; however, he has no doubts about the correspondence of the two statements, as the phrase in Type (C) confirms this point: “The scribe of the army said: ‘Eleven thousand people plus one person,’ or he said: ‘With the exception of one person,’ just as ʿAlī (p) had said.”

Narrations by reference to Sulaym's book:

1. *Bihār al-Anwār*, Vol. 40, p. 216.

Narrations by reference to other than Sulaym:

1. *Irshād al-Qulūb* (al-Daylamī), Vol. 2, p. 224.
2. *al-Irshād* (al-Shaykh al-Mufīd), p. 166.
3. *al-Kharāʿij wa-l-Jarāʿiḥ* (al-Rāwandī), quoted in *Bihār al-Anwār*, Vol. 42, p. 147.
4. *Muntakhab Kanz al-ʿUmmāl*, Vol. 5, p. 43.

3.33 Hadith 31: Ask me before you lose me

Ask me before you lose me, the knowledge of Qur'an in possession of Prophet and Amir al-Mu'minin, peace be upon them.

3.33.1 Ask me before you lose me

Abān narrates from Sulaym that he said: I was sitting in the mosque of Kufa serving Amir al-Mu'minin (PBUH) and people were around him. Hazrat said: (Ask me before you lose me. Ask me about the Book of God. By God, no verse of the Book of God was revealed unless the Prophet (PBUH&HF) recited it to me so that I could read it, and he has taught me its interpretation)¹.

3.33.2 Knowledge of Qur'an in possession of Prophet and Amir al-Mu'minin, peace be upon them

Ibn Kawwa said: So what happened to what was revealed while you were absent?

He said: Yes, he used to memorize what I was absent from them, and when I would come to him, he would say: (O Ali, God revealed this content after you), and he would recite them to me so that I would also read them and he would say: (The interpretation of these is like this) and he used to teach it to me.

Narration from Sulaym's book:

1. Bihar: Vol. 40, p. 186, H. 72.

Narrated by other than Sulaym:

1. Amali Toosi: Volume 2, page 136.

¹(c): Unless I read it and knew its interpretation.

3.34 Hadith 32: Words of Amir al-Mu'minin (PBUH) with the leader of the Jews

words of Amir al-Mu'minin (PBUH) with the leader of the Jews, Ali (PBUH) knows the ruling of Torah, Bible and Qur'an, the quality of the division of nations, the sects of the lovers of the Ahlul Bayt (PBUTh).

3.34.1 The words of Amir al-Mu'minin (PBUH) with the leader of the Jews

Abān says: Sulaym said: I heard Amir al-Mu'minin, peace be upon him, asking the leader of the Jews:

You have divided into how many sects? He replied: "Into such and such number of sects. The Imam said: You have lied!

3.34.2 Ali (PBUH) knows the ruling of Torah, Bible and Quran

Then Hazrat turned to the people and said: I swear by God, if the throne of command was prepared for me, I would judge among the people of Torah by their Torah, and among the people of Bible by their Bible, and among the people of Qur'an by their Qur'an¹.

3.34.3 The quality of the division of nations

The Jews divided into seventy-one sects, seventy of them will be in the fire and one sect will be in heaven, and that is the sect that followed Joshua son of Nun, the successor of Prophet Moses (PBUH).

Christians divided into seventy-two sects, seventy-one sects are in the fire and one sect is in heaven, and that is the sect that followed Simon, the successor of Jesus, peace be upon him.

And this nation divides into seventy-three sects, seventy-two sects are in the fire and one sect is in heaven, and that is the sect that followed the successor of Mohammad, peace be upon him and his family, and then Hazrat hits his chest with his hand².

3.34.4 The sects who love Ahlul Bayt, peace be upon them

Then he said: Thirteen sects out of seventy-three sects all claim my friendship and love, but one group of them is in heaven and twelve groups are in the fire.

¹(b): I would rule.

²That is, he pointed to his chests, meaning that I mean myself as the successor of Prophet, may God bless him and his family.

Narration from Sulaym's book:

1. Bihar: Vol. 28, p. 5.
2. Al-Sawaram al-Madhiyyah fee al-Firqat al-Najdiyyah, quoted by Sayyed Bahrul Uloom in the introduction of Sulaym's book, p. 47.

Narration with a chain of transmission to Sulaym:

1. Considering that Hadith 65 of Sulaym's book is very similar to this hadith, relevant documents are mentioned there.

Narration from other than Sulaym:

1. Amali Toosi: Vol. 2, p. 137.
2. Ihtijaj by Tabarsi: Volume 1, page 391.
3. Khisal Sadouq: Vol. 2, p. 585, H. 11.

3.35 Hadith 33: The most important narration of Ibn Abbas about Amir al-Mu'minin, peace be upon him

The most important narration of Ibn Abbas about Amir al-Mu'minin, peace be upon him, the names of the blessed and the wretched people in possession of Amir al-Mu'minin, peace be upon him.

He said: "O Messenger of God, what is this writing?"

3.35.1 The most important narration of Ibn Abbas about Amir al-Mu'minin (PBUH)

Abān says: Sulaym said: I said to Ibn Abbas: Tell me what is the most important thing you heard from Ali ibn Abi Talib (PBUH)?

Sulaym said: Ibn Abbas mentioned something to me that I had heard from Ali before.

3.35.2 the names of the blessed and the wretched people in possession Amir al-Mu'minin, peace be upon him

Hazrat said: The Prophet, may God bless him and his family, called me while he had a writing in his hand and said:

O Ali¹, take this writing.

He said: O Prophet of God, what is this writing? He said: It is a writing written by God, and in it the names of the blessed and the wretched people from my nation until the Day of Resurrection are mentioned. My Lord has ordered me to leave it to you².

¹(c): O my brother.

²Below this hadith, it is appropriate to mention two hadiths quoted by Bihar: Vol. 17, p. 146: a. Imam Baqir (PBUH) narrated from his fathers (PBUH) who said: Prophet (PBUH&HF) came out with a writing in his right hand and another writing in his left hand. Hazrat opened the writing in his right hand and read as follows: (In the name of God, the Most Gracious, the Most Merciful: a writing for the people of Paradise with their names and the names of their fathers, to whom not one person will be added and from whom not one person will be subtracted.) Then he opened the writing that was in his left hand and read as follows: (A writing from God, the Most Gracious, the Most Merciful, for the people of the Fire with their names and the names of their fathers and their tribes, to whom not one person will be added and from whom not one person will be subtracted.) b. Imam Baqir (PBUH) said: The Prophet (PBUH&HF) went to the seventh heaven and reached Sidrah Al-Muntahi. Sidrah told him: (No creature before you has passed my rank). Then that Prophet came near and reached the position of (the distance of two bows, or even less) and God revealed to him. There, God gave him the writings of the Companions of the Right and the Companions of the Left. Hazrat took the writing of the Right Companions and opened it and looked at it and saw that it contained the names of the people of Paradise and the names of their fathers and tribes. And he opened the writing of the Companions of the Left and looked at it and saw that it contained the names of the people of Fire and the names of their fathers and tribes. Prophet, peace be upon him and his family, returned from Ascension and took those two writings with him and handed them over to Ali ibn Abi Talib, peace be upon him.

Narration from Sulaym's book:

1. Bihar: Vol. 40, p. 187, Hadith. 72.

Narration from other than Sulaym:

1. Basa'ir al-Darajat: p. 191, Hadith 2.
2. Basa'ir al-Darajat: p. 191, Hadith 3.
3. Basa'ir al-Darajat: p. 192, Hadith 5.
4. Mahasin of Barqi: p. 280, p. 409.
5. Qurb al-Asnad: p. 13.
6. In this regard, refer to Basa'ir al-Darajat: pp. 86, 89, 170, 190, and 390.

3.36 Hadith 34: Day of Harir, the last and most intense day of the battle of Siffin

Sulaym's presence in the most intense stage of the battle of Siffin, the speech of Malik Ashtar on the Day of Harir, the state of war on the Day of Harir, address of Amir al-Mu'minin, peace be upon him, after the battle of Harir, spearing Qurans after the Harir incident, Mu'awiyah's letter as a trick to Amir al-Mu'minin, peace be upon him, at the end of Siffin, Amir al-Mu'minin's answer to Mu'awiyah's trick, words of Amr ibn al-As and his poems to blame Mu'awiyah, disgrace of Mu'awiyah and Amr ibn al-As.

The Day of Harir, the last and most severe day of the battle Siffin

3.36.1 Sulaym's presence in the most intense stage of the battle of Siffin

Abān says: I heard from Sulaym ibn Qays while I asked him: Were you present in Siffin? He said: Yes. I asked: Were you present on the Day of Harir? He said: Yes. I said: How old were you that day? He said: Forty years¹. I said: So tell me, may God have mercy on you.

3.36.2 The speech of Malik Ashtar on the Day of Harir

Sulaym said: Yes, whatever I forget, I will not forget this hadith. Then he cried and said: They formed a line and we formed a line. Malik Ashtar came out with a black horse while his weapon was hanging on his horse and he had a spear in his hand and with it he would hit our heads saying: form your lines.

When he organized the army and formed the lines, he rode his horse until he stood between the two ranks² and turned his back to the people of Syria and turned to us and praised God and greeted Prophet, may God bless him and his family, and then said:

But then, by God's fate and destiny, we were to gather in this place on earth because of the approaching deadlines³ and the matters that have intensified. Our policy maker in this war is the master of muslims, Amir al-Mu'minin, and the best guardian, and the cousin of our Prophet, his brother, and his heir, and our swords are the swords of God⁴, and their leader is the son of the eater of livers⁵ and the refuge of hypocrisy and the remnants of the parties who

¹From this sentence, it is clear that Sulaym was born two or four years before Hijrah, because the battle of Siffin started in 36 and ended in 38. If Sulaym was forty years old in those days, his birth would be two or four years before Hijrah. For more explanation, refer to page 18 of the introduction.

²The meaning of the two ranks is the people of Iraq and the people of Syria.

³(b): We have not gathered in this place on earth except for the approaching deadlines.

⁴(a) Kh L: And it is a sword from God's swords.

⁵It refers to Hind, the mother of Mu'awiyah, who put the liver of Hazrat Hamzah (PBUH) in her mouth.

is leading them to cruelty and fire. We hope for reward from God in the war with them, and they expect punishment.

When the furnace of war warms up and roars⁶ and the horses gallops over our dead and theirs, we have hope of victory in the war with them. At that time, I will not hear anything except the incomprehensible noise and uproar.

O people, close the eyes and press the front teeth, since that is a more severe way of crushing heads. Welcome the enemy by your face and take the handle of your swords in your right hand and land it on brains and hit the lower left chest with spears, which is fatal.

Attack fiercely like the people who have come to seek the blood of their fathers and to avenge their brothers, and they have grudges against their enemies in their hearts and have prepared themselves for death, so that you will not be humiliated and you will not have shame in the world.

3.36.3 The state of war on the Day of Harir

Then the two armies clashed with each other and a huge war broke out between them, and they separated from each other with seventy thousand killed from nobles of Arab.

The battle on Thursday lasted from the time the sun rose until the first third of the night had passed. In those two armies, not even a single prostration was performed until the time of the four prayers of Dhuhr, Asr, Maghrib and Isha had passed⁷.

3.36.4 Address of Amir al-Mu'minin (PBUH) after the battle of Harir

Sulaym said: Then Amir al-Mu'minin (PBUH) stood up to deliver a speech and said: (O people, your destiny have reached the point you see, and a similar thing has hit your enemies, and there is nothing left except the last breath⁸. Matters when they approach, the end will be considered by the beginning. This people resisted you without having religion until they reached this point with you that you see. And I, God willing, will go to them in the morning and take them to trial before God).

3.36.5 Spearing Qurans after the Harir incident

This news reached Mu'awiyah and he was greatly frightened, and all his companions and the people of Sham felt defeated by this event.

Muawiyah called Amr ibn al-As and said: Amr, we only have one night until the morning approaches us, what do you think? Amr ibn al-As said: I see men have decreased, and those

⁶(d): The dust of war rises.

⁷That is, they performed the prayer of fear, which is recited in a standing position without bowing or prostrating, as there is a hadith in this context from Imam Baqir, peace be upon him, who said: (... the prayer of the people on that day was nothing except Takbeer of prayer). Refer to Bihar al-Anwar: Vol. 32, p. 615, Hadith. 482.

⁸(b) and (d): The last person.

who are left cannot resist his men, and you are not like Ali. He fights with you over one issue and you fight over something else. You want survival and he wants martyrdom. If Ali prevails over them, the people of Sham will not fear him as much as the people of Iraq will fear you if you prevail over them.

But instill in them an issue that if they reject it, they will fall into a dispute, and if they accept it, they will fall into a dispute again! Invite them to the Book of God and put Qur'ans on the tip of spears, so you will achieve your goal and I had saved this plan for you.

3.36.6 Mu'awiyah's letter as a trick to Amir al-Mu'minin (PBUH) at the end of Siffin

Mu'awiyah grasped the soundness of Amr ibn al-As's plan and said: "You are right, but I have an idea to trick Ali with it: (to ask him for Sham as a compromise), and this was the first thing he deprived me of."

Amr ibn al-As laughed and said: O Mu'awiyah, what do you have to do with tricking Ali?! But if you want to write, write! Sulaym says: Mu'awiyah sent this letter to Ali (PBUH) through a man from (Sakasak) named (Abd God ibn Uqbah):

(But then, if you knew that the war between us and you would reach here, and we also knew, none of us would have allowed this crime against the other. And if our minds prevail over us, this is the last opportunity to repair the past and fix the future.

I had asked you for Sham on the condition that you would not require obedience and allegiance from me, but you did not accept, and God gave me what you forbade. And I invite you today to what I invited yesterday.

You also have no hope of survival more than what I hope, and you do not fear death less than what I fear. By God, livers have thinned and men have disappeared. We are all children of Abd Manaf, and some of us are not better than others so a loved one is humiliated because of it or a humiliated person is taken into slavery. Goodbye).

3.36.7 Amir al-Mu'minin's answer to Mu'awiyah's trick

Sulaym says: When Ali (PBUH) read Mu'awiyah's letter, he laughed and said: (Mu'awiyah and his trick on me are amazing)! Then Hazrat called his scribe, Ubaidullah ibn Abi Rafi' and said: Write:

But then, I received your letter in which you mentioned: (If you and we knew that the war between you and we would reach here, neither of us would have allowed this crime against the other), O Mu'awiyah, we and you are in the final stage of the war, which have not yet reached.

But regarding that you asked for Sham, I will not give you today what I did not give you yesterday. And about that (we are both equal in fear and hope), you are not stronger in doubt than I am in certainty, and the people of Sham are not more greedy for the world than the people of Iraq for the hereafter.

And about what you said: (We are the children of Abd Manaf and none of us has any superiority over the other), we are like that, but (Umayyah) is not like Hashem, and (Harb)

is not like Abd al-Muttalib, and (Abu Sufyan) is not like Abu Talib, and a freedman is not like an emigrant, and a hypocrite is not like a believer, and a false claimant is not like a true claimant. The virtue of the prophethood of the Prophet, peace be upon him and his family, is in our hands, with which we became the ruler of the Arabs and brought non Arabs under our control.

Goodbye.

3.36.8 Words of Amr ibn al-As and his poems to blame Mu'awiyah

Sulaym says: When the letter of Ali (PBUH) was received by Mu'awiyah, he hid it from Amr ibn al-As. Then he called him and gave him the letter to read. Amr ibn al-As blamed him, and this was while Amr al-As had forbidden him from writing a letter, and after the day when Amir al-Mu'minin (PBUH) threw Amr ibn al-As from his horse to the ground, none of the Quraysh respected Hazrat more than him.

Amr ibn al-As said (these poems about Mu'awiyah):

ترجو أن تخادعه بشكّ* و ترجو أن يهابك بالوعيد وقد كشف القناع و جرّ حرباً* يشيب لهُوها رأس الوليد له جاواه مظلمة
طحول* فوارسها تلهّب كالاسود يقول لها اذا رجعت اليه* و قابل بالطعان القوم عودي فان وردت فاولها وروداً* و ان صدرت
فليس بذى ورود و ما هي من ابي حسن بنكر* و ما هي من مسائك بالبعيد و قلت له مقالة مستكين* ضعيف القلب منقطع الوريد
طلبت الشام حسبك يا بن هند* من السوءات و الراى الزهيد و لو اعطاكها ما ازددت عزّاً* و ما لك فى استزادك من مزيد فلم
تكسر بهذا الراى عوداً* سوى ما كان لا بل دون عود

(The meaning of the poems is as follows:) O son of Hind, may your punishment be with God, and the punishment of anyone who has a bad situation. O fatherless, you are greedy about Ali, while iron is beaten against iron⁹! Do you hope to trick him with your doubt and he will be afraid of your scaring? And this is while he has taken the mask and started a war, for fear of which a newborn gets old.

A war that has a dark and full attraction, and its horsemen charge like lions¹⁰.

Whenever the war returns to him and he confronts the enemy with taunts of spears, he says to the war: come back again! If war comes, he is the first to enter it, and if it goes, he will not enter it.

This story from Abu al-Hassan is not unusual, and that story is not unlikely from your wickedness. You spoke to him like a poor weak hearted person whose heart vein is broken.

O son of Hind, enough of your badness and vain opinion that you asked for Sham. If he had given it to you, even then your honor would not have increased and you would not have gained anything from this extravagance. You didn't break a stick with this theory, but you didn't break less than a stick, and it is the same as before!

3.36.9 Disgrace of Mu'awiyah and Amr ibn al-As

Mu'awiyah said: I swear to God, I knew what you meant by these things.

⁹A metaphor for clashing swords and spears on the battlefield.

¹⁰This verse of the poem is abstruse in the Arabic phrase, and the exact phrase is as follows: له جاواه: مظلمة طحول* فوارسها تلهّب كالاسود

Amr ibn al-As said: What did I mean? He said: to find fault with my theory and speak against me and respect Ali because he dishonored you on the day you went to fight him¹¹! Amr ibn al-As laughed and said: It is right to disagree with you and disobey your words, but my dishonor, the one who goes to the battlefield against Ali has not been dishonored¹², and if you want to do this to him, do it! Mu'awiyah remained silent and their words were spread among the people of Sham.

Narration from Sulaym's book:

1. Bihar: Vol. 32, p. 609, Hadith. 481.

Narration from other than Sulaym:

1. Siffin book: pp. 470-477.
2. Nahj al-Balagheh: p. 374, book chapter number 17.
3. Moruj al-Dhahab Mas'oudi: Vol. 3, p. 13.
4. Imamate and politics: p. 117.
5. Kanz al-Fawa'id: Vol. 2, p. 201.
6. Commentary on Nahj al-Balaghah by Ibn Maytham: Vol. 4, p. 389.
7. Al-Akhbar al-Tawwal: p. 188.
8. Jumhura Was'il al-Arab: p. 479.

M ends here.

¹¹These phrases in (a) are as follows: Mu'awiyah said: to find fault with my theory that I disagreed with you and defied you. And it is surprising that you condemn my opinion and praise Ali while he has dishonored you. Amr ibn al-As said: Condemning your opinion is right, but to praise Ali, you know more about his respect than me, but you hide it and I make it public

¹²Allameh Amini in Al-Ghadir: Vol. 2, p. 161, quoting from the book of Siffin by Nasr ibn Muzahim, narrated from Ibn Abbas that he said: One day during the days of Siffin Amr ibn al-As attacked Amir al-Mu'minin, peace be upon him, so he could strike him abruptly. Hazrat attacked him, and as soon as he wanted to fight with him, Amr threw himself from his horse to the ground and lifted his clothes and opened his legs so his genitals were seen!!! Amir al-Mu'minin, peace be upon him, turned his blessed face away from him, and Amr ibn al-As got up covered in dirt and fled on foot and joined his army. The people of Iraq said: O Amir al-Mu'minin, did this man run away? He said: Do you know who he was? They said: No. He said: He was Amr ibn al-As, he faced me with his genitals and swore me to kindness and family relation, and I turned my face away from him. Amr ibn al-As returned to Mu'awiyah. Mu'awiyah told him: What did you do? He said: Ali faced me and knocked me down. Mu'awiyah said: First thank God and then thank your genitals!!

3.37 Hadith 35: A Sensitive sections of the battle of Siffin

A starts here.

The disrespect of the Sham army to Amir al-Mu'minin (PBUH), the speech of Amir al-Mu'minin (PBUH) introducing the leaders of Muawiya's army, the words of Amir al-Mu'minin (PBUH) in encouraging the army, the attack of Mohammad ibn Hanafiyah with a group on Mu'awiya's army.

A sensitive section of the battle of Siffin

3.37.1 The Sham army's disrespect to Amir al-Mu'minin (PBUH)

Abān says: Sulaym said: Amir al-Mu'minin (PBUH) was passing by a group of people from Sham, among whom was Walid ibn Uqbah ibn Abi Mu'it¹, and they were cursing him.

3.37.2 Address of Amir al-Mu'minin (PBUH) in introducing the leaders of Muawiya's army

They brought this news to Hazrat. Hazrat stood in the middle of a group of his companions who were in front of them and addressed them:

Hurry up to them while the peace of heart and face of the righteous and the dignity of Islam are upon you. The closest among us to ignorance of God, boldness against Him, and neglect of Him is a people whose leader is Muawiya, the son of Nabighah, Abu Al-Awar Salmi, Ibn Abi Mu'it, a drunkard and flogged in Islam, and Marwan, who was expelled², and they These

¹In Al-Ghadir, Volume 8, page 120, it is narrated that Walid ibn Aqaba was a fornicator and a drinker, to the extent that he drank alcohol in Kufa and then stood as the leader of the congregation for the morning prayer in the city's main mosque and recited the morning prayer of four rak'ats. He then turned to the people and asked, "Should I recite more?" And then he sang this song loudly during the prayer: "The heart has found a passion for the lute, after both have grown old and gray." Talha and Zubair went to Uthman and said to him, "We prohibited you from involving Walid in Muslim affairs, but you did not accept. He has been given testimony against for his drinking and drunkenness. Remove him." Amir al-Mu'minin (Ali) said, "Dismiss him and carry out the punishment against him when there are witnesses against him." Uthman selected Sa'id ibn 'Aas to govern Kufa and instructed him to send Walid to him. When Sa'id arrived in Kufa, he washed the pulpit and the office and sent Walid. When he was given testimony against him and Uthman wanted to punish him, he was dressed in soft, new clothes and placed in a room. Every time Uthman sent someone to punish Walid, he would say, "I swear to you that you will not kill me and you will not anger Uthman against you!" He also controlled himself. When Amir al-Mu'minin (Ali) saw this scene, he took the whip and entered...he beat him and Walid spoke indecently to him. In the narrations of Bihar (Volume 8, Ancient, page 302), it is written that Walid fled in all directions from Amir al-Mu'minin (Ali). He caught him and threw him to the ground and carried out the punishment against him.

²A brief explanation of the backgrounds of the mentioned individuals seems necessary to clarify the intention of Amir al-Mu'minin (PBUH). The son of Nabighah referred here is Amr ibn Aas, whose mother was a known adulteress in Mecca. Six members of the Quraysh committed adultery with her, and Amr ibn Aas was born as a result. When the six members disputed over the paternity of the child, Nabighah attributed him to Aas ibn Wael. (Al-Ghadir, vol. 2, p. 121). Abu al-A'war al-Salami, whose name was

are the ones who stand and curse. They have not fought with me before today, but they have cursed me, and at that time I was inviting them to Islam and they were inviting me to worship idols! I thank God in the past and present that the wicked hypocrites have made enmity with me.

This is an important issue that hypocritical hypocrites, who were untrustworthy among us and feared for Islam, played a trick on some of this Ummah and planted the love of sedition in their hearts and led them to falsehood. They waged war against us and tried to extinguish the light of God, but God perfects His light even if the disbelievers do not like it).

3.37.3 The words of Amir al-Mu'minin (PBUH) in encouraging the army

Then Amir al-Mu'minin (PBUH) encouraged the army and said: (They don't move without successive taunts that make hearts fly, and a blow that splits the brains and the noses³ and bones are separated by it and the wrists fall from it. And until iron pillars descend on their foreheads and their eyebrows spread over their chests, chins and throats. Where are Ahl al-Din⁴, the seekers of reward)?

3.37.4 Mohammad ibn Hanafiyyah's attack with a group on Muawiya's army

About four thousand people moved⁵. Amir al-Mu'minin (PBUH) called Mohammad ibn Hanafiyyah and said: (My son, move towards this flag with calmness⁶, and when you put the tips of the spears in their chests, hold your hands until my order reaches you). Mohammad ibn Hanafiyyah also implemented this order.

Amir al-Mu'minin (PBUH) prepared a similar group. When Mohammad approached the enemy and plunged the spears into their chests, the Imam ordered those he had prepared to attack with them.

They attacked fiercely and Mohammad and his companions resisted them face to face until they drove them out of their place and killed most of them.

Amr ibn Sufyan, is one of those who participated in the hypocrites' treaty against Amir al-Mu'minin (PBUH) near the Prophet's (PBUH&HF) death, and continued to oppose him, until he was dismissed from Mu'awiyah's generals. Marwan ibn Hakam is also one of those who, along with his father, was expelled from Medina by the Prophet (PBUH&HF) and went to Taif. When Marwan was born and brought to the Prophet (PBUH&HF), he said, "A Frog one of a Frog one, and a cursed one of a cursed one." (Al-Ghadir, vol. 8, pp. 244 and 260).

³(b) and (d): Palms.

⁴ (b) and (d): People of patience.

⁵(b) and (d): They gathered with the Imam.

⁶(b): With calmness and tolerance.

Narration from Sulaym's book:

1. Bihar: Vol. 32, p. 613.

Narration from non-Sulaym:

1. The book of Siffin: p. 391.
2. Morawij al-Dhahab: Vol. 2, p. 388.
3. Tarikh Tabari: Vol. 4, p. 31.
4. Futuh Ibn Atham: Vol. 3, p. 235.

3.38 Hadith 36: Amir al-Mu'minin (PBUH), the servant of the Prophet (PBUH&HF) during his travels

Amir al-Mu'minin (PBUH), the servant of the Prophet (PBUH&HF) during his travels, the Prophet's awakening night due to the illness of Amir al-Mu'minin (PBUH), the requests of the Prophet (PBUH&HF) to God for the right of Ali (PBUH), the short-sightedness of some companions.

3.38.1 Amir al-Mu'minin (PBUH), the servant of the Prophet (PBUH&HF) during his travels

Abān narrates from Sulaym that he said: I asked Miqdād about Ali (PBUH). He said:

We used to travel with the Prophet (PBUH&HF) and this was before he ordered his wives to wear hijab. Amir al-Mu'minin (PBUH) served him and had no other servant than him.

The Prophet (PBUH&HF) had only one quilt and Ayesha was with him. Hadhrat slept between Ali and Ayesha and all three did not have more than one quilt.

When the Prophet (PBUH&HF) wanted to get up for prayer at night, he would lower the middle of the quilt between him and Ayesha so that the quilt reached the bed that was under them, and the Prophet would get up and pray.

3.38.2 The Prophet's awakening night due to the illness of Amir al-Mu'minin (PBUH)

One night Ali (PBUH) got a fever and kept him awake. The Prophet (PBUH&HF) stayed awake because of his wakefulness, and he brought that night into the morning, while sometimes he prayed and sometimes he came to Ali (PBUH) and calmed him down and looked at him, until morning.

When he prayed the morning prayer with his companions, he said: (God, heal Ali and grant him good health, he kept me awake from the pain he had).

Amir al-Mu'minin (PBUH) recovered so much that he was completely relieved of his discomfort.

3.38.3 The requests of the Prophet (PBUH&HF) to God for the right of Ali (PBUH)

Then the Prophet (PBUH&HF) said: O' my brother, receive the good news! And he was saying this in the meantime his companions around him heard - Ali (PBUH) said: O' Messenger of God, may God give you good news and make me your sacrifice.

He said: I did not ask God for anything tonight unless He granted it to me, and I did not ask anything for myself unless I asked the same for you.

I asked God to put a brotherhood between you and me, and he did so. And I asked him to make you the authority of every believer after me, and he did so. And I asked him, now that he has covered me with the clothes of prophethood and mission, to cover you with the clothes of guardianship and courage, and he did so. And I asked him to make you my executor and heir and the treasurer of my knowledge, and he did so. And I asked him to place you in relation to me like Aaron in relation to Moses, and strengthen my back through you and make you a partner in my matter, and he did so except he said: (There is no prophet after you), and I also I was satisfied. And I asked him to marry my daughter to you and make you the father of my children, and he did so.

3.38.4 The short-sightedness of some companions

A man said to his friend: Did you see what he asked (from God)? By God, if he had asked his Lord to send angels down on him to help him against his enemy, or to open a treasure door for him so that he and his companions could spend - which is needed!! - better than these things he asked for! Another said: I swear to God, a cup of dates is better than what he asked for!

Narration from Sulaym's book:

1. **Bihar: Vol. 38, p. 314, H. 18.**

Narration with a reference to Sulaym:

1. **Ihtijaj: Vol. 1, page 231.**

Narration from non-Sulaym:

1. **Manaqib Ibn Shahrashub: Vol. 2, p. 220.**

3.39 Hadith 37: The words of the Companions of the cursed book at the time of death

1. **The words of the Companions of the cursed book at the time of death:** The words of Mu'adh ibn Jabal at the time of death, the words of Abu Ubaidah Jarrah and Sulaym at the time of death, the words of Abu Bakr at the time of death, the words of Umar at the time of death, the confirmation of this hadith by Amir al-Mu'minin (PBUH).
2. **Details of the case of Abu Bakr's death:** The manifestation of the Prophet and the Amir al-Mu'minin (PBUH), when Abu Bakr died, Abu Bakr's words with Umar when he was dying, Abu Bakr's confession of entering the coffin of hell, the curse of Umar from Abu Bakr's tongue, the relationship of the Amir al-Mu'minin (PBUH) with The Prophet (PBUH&HF) after the departure of that Hadhrat, the communication of angels with non-prophets (PBUTH), the second confirmation of this hadith by Amir al-Mu'minin (PBUH), the communication of the Imams (PBUTH) with angels, the death of the companions of the book and their companions on ignorance.

The words of the Companions of the cursed book¹ at the time of death²

3.39.1 The words of Mu'adh ibn Jabal when he died

Abān says: I heard Sulaym ibn Qays say: From Abd al-Rahman ibn Ghanem Azdi Thumali³ - the father-in-law of Mu'adh ibn Jabal, whose daughter was his wife - and he was the most hardworking jurist of the people of Sham, I heard him say:

Mu'ad ibn Jabal died of plague⁴. I was present with him the day he died, while the people were busy with the plague. When he died, there was no one with him in his house except me, and this was during the reign of Umar ibn al-Khattab, I heard him saying: Woe is me! Shame on

¹The Companions of cursed book are the same five people who wrote and signed a treaty among themselves during Hajj al-Wada, that if the Prophet was killed or passed away, they would not let the caliphate pass to his family, and they are: Abu Bakr, Umar, Mu'adh ibn Jabal, Abu Ubaidah Jarrah, Sulaym ibn Abi Huzaifah. In this regard, refer to hadith 4 on page 232 of the same book, and also refer to Bihar: Vol. 8, Old, page 196, chapter 18, regarding other things that the Companions of the Sahifa said when they died.

²It is appropriate to mention here the hadith that was mentioned in Manaqib Ibn Shahrashub: Vol. 3, p. 212: Imam Baqir (PBUH) about this verse that, and **وَكَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ** It means: (And this is how God shows their actions to them as a regret for them) He said: When at the time of death they see what is prepared for them from the painful punishment, and these are the same companions of the book who wrote it as opposition to Ali (PBUH). , (and the sequence of the verse is as follows): **وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ** It means: (And they will not come out of the fire).

³Abd al-Rahman ibn Ghanem, who died in 78 AH, converted to Islam during the time of the Prophet (PBUH&HF), but did not reach his service. He was a companion of Mu'adh ibn Jabal, so he was called Rafiq Mu'adh, and he was also the one who taught jurisprudence to most of the people of Sham.

⁴Mu'adh died in 18 Hijri.

me! Shame on me! Shame on me! I said to myself: Those affected by the plague are delirious and talk and say strange things! So I said to him: May God have mercy on you, are you delusional? He said: No! I said: Then why did you shout "woe" at me? He said: Because of accepting the guardianship of the enemy of God against the guardian of God⁵! I said: Who? He said: Accepting the governorship of the enemy of God⁶ Atiq (Abu Bakr) and Umar against the caliph and successor of the Prophet, Ali ibn Abi Talib.

I said: Are you delusional?! He said: O Ibn Ghanem, by God, I do not say delusions. It is the Prophet and Ali ibn Abi Talib who say: O Mu'adh ibn Jabal, get the news of entering the fire! You and your companions who said: (If the Prophet passes away or is killed, we forbid the caliphate from Ali so that he never attains it), you, Atiq, Umar, Abu Ubaidah, and Sulaym⁷.

I said: O Mu'adh, when was this? He said: In the Hajj al-Wada, we said: (against Ali, we will help each other so that he does not attain the Caliphate till we are alive). When the Prophet left the world I said to them: (I am sufficient for you on behalf of my people, the Ansar, and you are sufficient for me on behalf of Quraysh). Then, during the time of the Prophet, I invited Bashir ibn Saied and Asayd ibn Hudir⁸ to what we had agreed upon, and they both pledged allegiance to me.

I said: Oh Mu'adh, are you delusional? He said: (Put my face on the ground)⁹, and he continued to wail until he passed away.

The words of Abu Ubaydah Jarrah and Sulaym at the time of death

Sulaym says: Ibn Ghanem said to me: I swear by God, I have never told this hadith to anyone except two people before you, because I was afraid of what I heard from Mu'adh¹⁰.

Ibn Ghanem said: Then I went to Hajj and met someone who was present at the death of Abu Ubaydah Jarrah and Salem Mooli Abi Huzaifah¹¹ and¹² I said: Wasn't Sulaym killed on the day of the battle of Yamama? He said: Yes, but we carried him from the battlefield while he was still alive.

Ibn Ghanem said: Each of those two¹³ narrated the parable to me directly, neither increasing nor decreasing, as Abu Ubaydah and Sulaym also spoke (at the time of death) like Mu'adh¹⁴.

⁵(c): The help of the enemy of God against the guardian of God.

⁶(c): Helping the Atiq, enemy of God. And the (Atiq) nickname is Abu Bakr.

⁷(c): Abu Bakr, Umar, Abu Ubaidah and Sulaym did not achieve their goal without your help. And the phrase in Irshad al-Qulub is as follows: So Ali did not reach the caliphate, and I, Abu Bakr, Umar, Abu Ubaydah, and Sulaym Molly Abi Huzaifah gathered...

⁸Bashir ibn Saeed was the chief (Khazraj) and Asayd ibn Hazir was the chief (Aws), and Aws and Khazraj were the two main tribes of Ansar, and the rest of the tribes were considered as branches of these two. When the Companions of the Book were disappointed with Saad ibn Ubadah, who was the chief of the Ansar, they made a treaty with these two people, each of whom ruled over half of the Ansar.

⁹(c): Stick my face to the ground.

¹⁰(c): I did not narrate this hadith to anyone before you, and I am disgusted by Mu'adh himself and what I saw and heard from him!

¹¹Abu Ubaydah died in 18 AH in the city (Homs) of Sham due to a disease (Debilah), and Sulaym was killed in the battle of Yamama in 12 AH.

¹²(C): He closed the eyes of Abu Ubaydah and Sulaym when they died.

¹³It means the two people who were present at the death of Abu Ubaydah and Sulaym.

¹⁴In the book Irshad al-Qulub, the wording is as follows: Ibn Ghanem said: I have not told these things to anyone except my daughter, the wife of Mu'adh, and one other person, except Sulaym ibn Qays. I was horrified by what I saw and heard from Mu'adh. I went on Hajj and met those who closed the eyes

3.39.2 Abu Bakr's words at the time of death

Abān says: Sulaym said: I narrated these words of Ibn Ghanem completely to Mohammad ibn Abi Bakr. He said: Hide my secret, I also testify that my father spoke like them when he died. Ayesha (there) said: My father is delusional!

3.39.3 Umar's words at the time of death

Mohammad ibn Abi Bakr said: I met Abdullah ibn Umar during the reign of Uthman, and I told him what my father had said when he died, and I took a promise from him to hide my secret.

Umar's son said to me: (You also hide my secret. I swear by God, my father also said the same thing as your father)¹⁵! Then Abdullah ibn Umar corrected his speech and was afraid to tell Ali ibn Abi Talib (PBUH) because he knew my love for him and my strong connection. So he said: My father was delusional.

3.39.4 Confirmation of this hadith by Amir al-Mu'minin (PBUH)

Mohammad ibn Abi Bakr said: I came to Amir al-Mu'minin (PBUH) and told him what I had heard from my father and what Umar's son narrated from his father.

Amir al-Mu'minin (PBUH), said: Someone has informed me about this from the words of his father and your father, and from Abu Ubaydah, Sulaym, and Mu'adh, who is more truthful than you and the son of Umar! I said: O Amir al-Mu'minin, who is he? He said: Some people who have told me.

Mohammad ibn Abi Bakr says: I understood who he intended, so I said:

O' Amir al-Mu'minin, you are right, I thought that a human being narrated it to you.

While when my father said these words, no one was present except me¹⁶.

Sulaym says: I said to Abd al-Rahman ibn Ghanem: Mu'adh died of plague, what disease did Abu Obaidah die of? He said: due to disease (debila)¹⁷.

Details of the case of Abu Bakr's death

Sulaym says: I met Mohammad ibn Abi Bakr and said: Was anyone present at the death of your father except your brother Abd al-Rahman, Ayesha and Umar? He said: No. I said: Did they also hear what you heard? He said: They heard some and cried and said: (He is delusional)!! But they did not hear everything that I heard.

of Abu Ubaydah and Sulaym when they died. They informed me that when they died, it happened like Mu'adh's case, not a word less and not more, and both of them said the same thing as Mu'adh.

¹⁵Refer to p. 304 of the same book regarding the words of Abd God ibn Umar as quoted by his father.

¹⁶This means that this news did not reach you in a normal way, as it is clear from the sequence of the hadith, that the Imam got this news through the knowledge of the unseen, or seeing the Prophet (PBUH&HF) in a dream, or the news of the angels have known.

¹⁷ (Debilah) is also a plague-like disease that causes a wound inside the body and often kills its owner.

3.39.5 The manifestation of the Prophet and Amir al-Mu'minin (PBUTh) upon the death of Abu Bakr

I said: What did they hear from him? He said: When he raised a wailing sound, Umar said to him: (O Caliph of the Prophet! Why did you raise a wailing sound?

He said: These are Mohammad and Ali who give me the tidings of the fire, and in Mohammad's hand is the book¹⁸ on which we agreed in the Ka'ba. He says to me: (By my life, You have fulfilled the oath, and you and your companions¹⁹ helped each other against the Guardian of God.

Get the tidings to the fire in the lowest level of hell).

3.39.6 Abu Bakr's words to Umar at the time of death

When Umar heard this, he went out while saying: (He is delusional). Abu Bakr said: No, I swear to God, I am not delusional. where are you going?! Umar said: You are the second of those two people when they were in the cave²⁰.

Abu Bakr said: Are you saying this now?! Did I not tell you that Mohammad - and he did not say (Messenger of God)! - said to me while I was with him in the cave: (I see the ship of Jafar and his companions²¹ sailing in the sea). I said: (Show me too). He touched my face, and I saw it, and then I was sure that he was a sorcerer²². When I narrated this story to you in Medina, you and I agreed that he is a sorcerer! Umar said: O present people, your father is delusional²³, hide these things and what you hear from him, so that your family members do not blame you.

Then Umar went out and my brother (Abd al-Rahman) and Ayesha also went out to perform ablution for prayer. It was here that I heard things from his words that they did not hear.

3.39.7 Abu Bakr's confession of entering the coffin of hell

Mohammad ibn Abi Bakr says: When I was alone with him, I said to him: O father, say: (There is no God but God). He said: (I will never say and I cannot say until I enter the fire

¹⁸(b) and (c): This is the Prophet, and with him is Ali, who gives me the tidings of the fire, and he has a book with him.

¹⁹(c): You and your friend.

²⁰refers to Abu Bakr's meeting with the Prophet (PBUH&HF) in the cave during the migration. And the wording in (c) is as follows: How can the person who is the second person in the cave not be delusional?

²¹refers to the migration of Muslims from Mecca to Habasha led by Jafar ibn Abi Talib.

²²(c): I realized that he is a sorcerer. In Bihar: Vol. 18, p. 109, H. 10, it is narrated that a man asked Imam Sadiq (PBUH): "May I be sacrificed for you, did the Prophet (PBUH&HF) call Abu Bakr (Siddiq)?" He said: Yes! He asked: How? He said: When he was with him in the cave, the Prophet said: I see the ship of Jafar ibn Abi Talib, who has lost his way in the sea and is distressed. Abu Bakr said: O Messenger of God, do you see it? He said: Yes. He said: Can you show it to me? He said: Come near me. Imam Sadiq (PBUH) said: Abu Bakr came to him and he touched his eyes and said look. Abu Bakr looked and saw the ship in distress in the sea. Then he saw the houses of the people of Medina, he said to himself: Now I confirm that you are a sorcerer!! Hazrat said: You are righteous!!! It means confirming that I am a sorcerer!!

²³(b), (c) and (d): Abu Bakr says delusions.

and go inside the coffin)! When he mentioned the name (coffin), I thought he was delusional. I said: Which coffin? said:

A casket of fire sealed with a lock of fire. There are twelve people in it, including me and this friend of mine. I said: Umar? He said: Yes, then who do I mean? And ten other people who are in a well²⁴ in hell. There is a rock on the door of that well, which whenever God wants to ignite hell, he lifts that rock.

3.39.8 Curse of Umar from the tongue of Abu Bakr

I said: Are you delusional? He said: (No, swear by God, I do not say delusions. May God curse the son of Sohak²⁵. He was the one who prevented me from remembering God after he had come to me, and he was a bad friend²⁶. May God curse him. stick my face to the ground). I pinned his cheek to the ground, and he was still wailing until I closed his eyes.

Then Umar entered while I closed my father's eyes. He said: Did he say anything after me? I told him what he had said²⁷. Umar said: May God have mercy on the caliph of the Messenger of God, hide this story, it is delusion! And you are a family known for delusions while sick²⁸! Ayesha said: You are right! Then they all said to me: No one should hear anything from you about these things, lest Ali ibn Abi Talib and his family slander him²⁹.

²⁴ (b) and (d): and a spring in a well.

²⁵ Omar means that his mother's name was (Sahak).

²⁶) This speech of Abu Bakr is the theme of two verses of the Qur'an which says: *يَوْمَ يَعْزُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ: يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا، لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا* (Surah Furqan: verses 27 to 30) And another verse that says: *وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ* (Surah Zakhraf: verses 36 to 39). In Rawza Kafi: page 27, Imam Baqir (PBUH) has given a hadith about these two verses, which is in complete agreement with the words of Abu Bakr when he died. He says: Amir al-Mu'minin (PBUH) gave a speech to the people seven days after the death of the Prophet (PBUH&HF) and this was after the compilation and gathering of the Qur'an. Among his words in the sermon were: They entered it, it was a bad place, and what they prepared for themselves is something bad. The two of them curse each other in their homes, and each of them hates the other. Whenever he meets his friend, he says to him: I wish there was a distance between me and you like the east, and west. What a bad match you are.) That worse one said to him with complete meanness: (I wish I had not chosen you as a friend, you led me astray from the remembrance of God after It came to me and the devil humiliates man). I am the dhikr from which he went astray, the path from which he deviated, the faith from which he disbelieved, the Qur'an from which he turned away, the religion from which he denied, and the path from which he rejected. Although they grazed in the fleeting blessings of the world and its eternal pride and at the same time they were on the precipice of fire, but they enter the worst entry in the most hopeless group and the most cursed entry point. They curse each other and raise their voices for each other with longing. They don't have any comfort and they don't get rid of their torment...).

²⁷(c): Did he say anything after us? I also told them.

²⁸(c): Hide this matter that all these are delusions and you belong to a family known for dying delusions.

²⁹(c): Then they all said to me: Don't let anything of what you heard come out of your mouth.

3.39.9 The relationship between Amir al-Mu'minin (PBUH) and the Prophet (PBUH&HF) after his death

Sulaym says: I said to Mohammad ibn Abi Bakr³⁰: Who do you think told Amir al-Mu'minin (PBUH) about what these five people said?

He said: The Prophet (PBUH&HF). He sees that Hazrat in his dream every night, and his conversation with that Hazrat in his dream is like talking to him while he is alive and awake, because the Prophet (PBUH&HF) said: (Whoever sees me in a dream has seen me, because Satan will not appear in my form, nor in any of my successors, until the Day of Resurrection).

Sulaym says: I said to Mohammad ibn Abi Bakr: Who narrated this story to you? He said: Ali (PBUH). I said: I also heard from him the same way you heard.

3.39.10 The communication of angels with non-prophets (PBUTh)

Sulaym says: I told Mohammad ibn Abi Bakr: Maybe one of the angels narrated it to him. He said: It may be so. I said: Do angels talk except to prophets³¹?

He said: Don't you read the Qur'an, which says: (We did not send before you any prophet, messenger, or narrator³² except that...) ³³.

I said: Were the angels talking to Amir al-Mu'minin (PBUH)? He said: Yes, the angels used to talk to Fatima (PBUH) even though she was not a prophet. Angels also spoke to Mary although she was not a prophet. Prophet Musa's mother (PBUH) was not a prophet, but angels spoke to her. Sarah, the wife of Prophet Ibrahim (PBUH) saw the angels and they gave her the good news to Isaac and then to Jacob, even though she was not a prophet.

3.39.11 The second confirmation of this hadith by Amir al-Mu'minin (PBUH)

Sulaym says: When Mohammad ibn Abi Bakr was killed in Egypt and the news of his martyrdom arrived, I offered my condolences to Amir al-Mu'minin (PBUH) and in private what Mohammad ibn Abi Bakr had told me.

I narrated it to him and told him what Abd al-Rahman ibn Ghanem had told me.

The Prophet said: Mohammad has spoken the truth, may God have mercy on him. He is a martyr and alive and will be given sustenance.

³⁰(b) and (d): (I told Sulaym). Therefore, the questioner is Abān who asks Sulaym.

³¹(c): I said: Angels do not talk except to prophets.

³²(Muhadith) is someone who hears the voice of angels but does not see them himself. In this regard, refer to Basa'ir al-Darrajat: p. 320, Kafi: vol. 1, p. 176 and 270, Al-Ikhtisas Sheikh Mufid: p. 323, Amali of Sheikh Tusi: vol. 2, p. 21.

³³Surah Hajj: verse 52. This verse has been recited in this way in some recitations. In this regard, refer to Bihar: Vol. 26, p. 66, Chapter 2, as well as al-Ghadir: vol. 5, p. 42, as well as Mana'ib Ibn Shahrashob: vol. 3, p. 336, and Basa'ir al-Darrajat: p. 321.

3.39.12 Communication of Imams (PBUTh) with angels

Hazrat Mai said: O Sulaym, my successors are eleven of my children, guiding and guided Imams with whom angels speak³⁴.

I said: O Amir al-Mu'minin (PBUH), who are they? He said: This is my son Hassan, then this is my son Hussain³⁵, then this son of mine - and Hazrat³⁶ took the hand of son of his son Ali ibn Al Hussain (PBUH) while he was an infant - then eight of his children, one after another. They are the ones whom God has sworn to and said: **وَلَدٍ وَمَالِدٍ وَمَالِدٍ**³⁷, that is: (I swear by the father and those who are born from his generation). The (father) is the Prophet, may God bless him and his family, and (those who are born from him) means these eleven successors³⁸.

I said: O Amir al-Mu'minin (PBUH), can two Imams gather (at the same time)? said:

Yes, but one of them remains silent and does not speak until the other dies.

The following statement is quoted from version number 63 of the manuscripts of Sulaym's book, and it is mentioned below because of its relevance to this hadith:

Death of the Companions of the Book and their Companions on ignorance

This is an article written by Abān himself from Sulaym's language: that group which includes: Abu Bakr, Umar, Uthman, Talha, Zubair, Anas, Sa'd, and Abd al-Rahman ibn 'Uwaf testified against themselves when they died that they also died with the belief that their fathers died with during the time of ignorance...).

Narration from Sulaym's book:

1. **Ithbat al-Hudat: Vol. 1, p. 659, H. 846.**
2. **Bihar: Old Volume 8, p. 198.**
3. **Bihar: Vol. 61, p. 241, H. 8.**
4. **Tasfeer al-Burhan: Vol. 3, p. 102, H. 26.**
5. **Awalim al-Uloom: Vol. 15/3, p. 31.**

Narration with a reference to Sulaym:

³⁴(c): My successors are eleven of Fatima's children, the Imams of guidance who have been guided, and the angels speak to all of us.

³⁵(c): He said: My two sons are Hassan and Hossein.

³⁶(c): arm.

³⁷Surah Balad: verse 3.

³⁸ (c): So the Messenger of God is the father and I am the father of these eleven people.

1. Al-Gharat: Vol. 1, p. 326.
2. Basa'ir al-Darrajt: p. 372, H. 16.
3. Ilal al-Sharaye': Vol. 1, page 182, chapter 146, chapter 2.
4. Ikhtisas (Sheikh Mufid): p. 324.
5. Al-Kafiyyah fi Abtaal Towba Al-Khata'ah, narrated according to Bihar Book: Vol. 8, Old, p. 27.
6. Manaqib Ibn Shahrashob: Vol. 3, p. 336.
7. Irshad al-Qulub Deylami: Vol. 2, p. 391.
8. Al-Sirat Al-Mustaqim (Biyadhi): Vol. 3, pp. 153 and 155.
9. Kitab Fa'alat Fala Talam, narrated completely according to Bahá'í Book: Vol. 2, p. 129.

Narrated by non-Sulaym:

1. Amali Mufid: p. 3.

3.40 Hadith 38: The division of the nation into the people of truth and the people of falsehood and the followers of the truth

The division of the nation into the people of truth and the people of falsehood and the followers of the truth, the Imams of the people of the truth and the people of falsehood and the followers of the religion, the introduction of the Imam of the people of falsehood by the Amir al-Mu'minin (PBUH), who are experts in the matter of Wilayat, to whom will they give Wilayat?

3.40.1 The division of the Ummah into the people of truth, the people of falsehood, and the heretics

Abān narrates from Sulaym that he said: I heard from Salman, Abū Dharr and Miqdād that they said: We were sitting with the Prophet (PBUH&HF) and there was no one else with us. At this time, three of the emigrants, all three of whom were participants of Badr war¹.

The Prophet (PBUH&HF) said: Soon my ummah will be divided into three groups after me: A group is the sect of truth without any falsehood mixed into it. Their example² is like red gold, which becomes better and purer the more you mold it in fire. Their Imam is one of these three people³.

The other sect is the people of falsehood, with nothing of the truth mixed into it. Like them, it is like iron waste, the more you melt it in fire⁴, the more waste and bad smell it has. Their Imam is one of these three people.

Another group is misled and bewildered, who are neither with this group nor with that group. Their Imam is one of these three people.

3.40.2 The Imams are people of truth and people of falsehood and heretics

Sulaym says: I asked Salman, Abū Dharr, and Miqdād about the Imams of the three groups. they said:

The Imam of truth and guidance is Ali ibn Abi Talib, and Saad ibn Abi Waqqas is the Imam of the doubters.

No matter how much I insisted that they take the third name as well, they refused and said sarcastically until I understood who they meant.

¹As it is clear from the text of the hadith, these three people were: Amir al-Mu'minin (PBUH), Abu Bakr, and Saad ibn Abi Waqqas.

²(a), (b) and (d): There are sects on the right that like them....

³In (a) and (b) here and the next two cases, the wording is as follows: Their Imam is this, one of these three people.

⁴(a): Put it in the fire. (D): Whatever you burn it.

3.40.3 Introduction of Imam of falsehood by Amir al-Mu'minin (PBUH)

Sulaym says: What Salman, Abū Dharr, and Miqdād had narrated from the words of the Prophet (PBUH&HF) that when he saw those three people from Quraysh coming, he said: (My Ummah will be divided into three groups after me), in I mentioned the service of Amir al-Mu'minin (PBUH) in Kufa and said that they mentioned you and Saad, but they did not mention the third one except in jest until I knew who they were targeting.

Hazrat said: O Sulaym, don't blame them. The hearts of this nation are filled with his love, just as the hearts of the children of Israel were filled with the love of the calf. O Sulaym, do you doubt who he is? I said: Yes, I know him, but I would like you to name him and hear from you to increase my certainty. He said: He is Atiq (Abu Bakr).

3.40.4 To become an expert on the matter of Wilayat

Hazrat said: O Sulaym, this matter of Wilayat, which God has made known to you and blessed you with, is more difficult than knowing gold and silver, and few people from the Ummah know about it. Umm Ayman passed away and even though she belongs to Paradise, she did not have the knowledge that God has given you. Thank God and keep what He has given you and protect it with thanksgiving.

3.40.5 To whom will they give the Wilayat?

Know that God Almighty gives the world to the good and the bad, but this matter of Wilayat in which you are, God gives it only to the chosen ones of His creation.

They do not know the matter of our Wilayat except for three groups of people: the close angels, the sent prophet, and the servant whose heart has been tested by God for faith.

O Sulaym, the rule of this matter of Wilayat is Taqwa and piety, because our Wilayat cannot be reached except by piety.

Narration from Sulaym's book:

1. Bihar: Vol. 28, p. 16.

Narration with a reference to Sulaym:

1. Basa'ir al-Darrajat: p. 27, H. 6.

2. **Manaqib of Ibn Mardwiyeh: According to Ibn Taaws in al-Taraif and in Kitab Al-Yaqin: Chapter 185.**

3.41 Hadith 39: Ghadir Khum

The event of Ghadir Khum with the narration of Abi Saeed Khudri, The revelation of the verse on the completion of religion with Wilayah, The poems of Hisan ibn Sabit on the occasion of Ghadir Khum, The objection of Abu Bakr and Omar in Ghadir.

Ghadir Khum

3.41.1 The event of Ghadir Khum with the narration of Abi Saeed Khudri

Abān ibn Abi ‘Ayyāsh narrates from Sulaym that he said: I heard from Abu Saeed Khudri that he said:

The Prophet (PBUH&HF) called the people in Ghadir Khum and ordered that every thorn under the tree be pulled out, and that was Thursday¹. He called the people to him and took the arm of Ali ibn Abi Talib (PBUH) and raised it so that I could see the white under the arm of the Prophet (PBUH&HF)².

Then he said: (Whoever I have authority (Wilayah) on him, Ali has authority on him, Lord, love whoever loves him, and hate whoever hates him, and help whoever helps him, and humiliate whoever who humiliates him).

3.41.2 The revelation of the verse on the completion of religion with Wilayah

Abu Saeed Khudri says: Hazrat had not come down from the pulpit when this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا³

(Today, I have completed your religion and perfected my favor towards you and I am satisfied with Islam as your religion).

The Prophet (PBUH&HF) said: "God is the greatest of the completion of religion and the perfection of God's blessings and his satisfaction with my mission and the guardianship (Wilayah) of Ali after me."

3.41.3 The poems of Hisan ibn Sabit on the occasion of Ghadir Khum

Hisan ibn Sabit said: O Messenger of God, allow me to say some poems about Ali (PBUH). Hazrat said: Say with God's blessing.

¹(b) and (d): And that was the day he introduced him.

²(b) and (d) We were looking.

³Surah Al-Ma'ida, Verse 3.

Hisan said: O elders of Quraysh, listen to my words with the testimony of the Prophet (PBUH&HF). Then he sang these verses:

الم تعلموا انّ النبيّ محمّدا* لدى دوح خمّ حين قام مناديا و قد جاء جبريل من عند ربّه* بأنّك معصوم فلا تك وانيا و بلّغهم ما انزل الله ربهم* و ان انت لم تفعل و حاذرت باغيا عليك فما بلّغتهم عن إلههم* رسالته ان كنت تخشى الأعداء فقام به إذ ذاك رافع كفّه* بيني يديه معلن الصّوت عاليا فقال لهم: من كنت مولاه منكم* و كان لقولى حافظا ليس ناسيا ففولاه من بعدى على و اتنى* به لكم دون البرية راضيا فيا رب من والى عليا فواله* و كن للذى عادى عليا معاديا و يا رب فانصر ناصريه لنصرهم* امام الهدى كالبدري يجلو الدياجيا و يا رب فاخذل خاذليه و كن لهم* اذا وقفوا يوم الحساب مكافيا

Don't you know that the Prophet Mohammad (PBUH&HF) stood beside the trees in the Khum region in a state of calling, while Gabriel had sent a message from God that "you will be protected, so do not hesitate in your work, and convey to them what God has sent down. If you do not do so and beware of the enemies for yourself, know that you have not conveyed the message of their God to them, if you are afraid of enemies). It was here that he stood up at the command of God while raising his palm with his right hand and said to them in a loud and clear voice: (Whoever among you that I am his master, I have authority over him, accepts my promise and does not forget it, his master and authority after me is Ali, and I am satisfied with him for you and not with anyone else. O Lord, whoever loves Ali, love him, and whoever is an enemy to Ali, be an enemy to him. Lord, help whoever helps him, because of his help, the guiding Imam who illuminates the darkness like the moon. Lord, humiliate those who humiliate him and make them pay for their deeds on the day of judgment.

3.41.4 The objection of Abu Bakr and Omar in Ghadir

The Prophet (PBUH&HF) got up at noon and ordered a tent to be set up and ordered Ali (PBUH) to enter it. Abu Bakr and Umar were the first ones whom the Prophet (PBUH&HF) ordered.

The two did not get up until after they asked the Prophet (PBUH&HF): Is this allegiance by the command of God?

Hazrat replied: Yes, it is from Almighty God's order, and you should know that whoever breaks this pledge is a disbeliever, and whoever disobeys Ali, peace be upon him, is a disbeliever, because the word of Ali is my word, his command is my command. Whoever disagrees with Ali's words and his order has disagreed with me.

After emphasizing this to them, he ordered them to pledge allegiance as soon as possible. The two of them got up and went to Ali (PBUH) and pledged allegiance to him as (Amir al-Mu'minin). Omar said during the pledge of allegiance: (Blessed is your state, O Ali, you have become the authority over me and every believing man and woman).

Then the Prophet (PBUH&HF) ordered Salman and Abū Dharr to pledge allegiance. The two of them stood up and (pledged allegiance) and did not say a word....

Narration from Sulaym's book:

1. **Bihar:** Vol. 37, P. 195, H. 78.
2. **Al-Ghadir:** Vol. 2, P. 34.

Narration from a different book than the book of Sulaym:

1. **Al-Ghadir:** Vol. 2, P. 34-39, with 25 Shia and 12 non-Shia documents narrating this hadith.

3.42 Hadith 40: Manifestations of the virtues of Amir al-Mu'minin, peace be upon him

Ten characteristics of Amir al-Mu'minin (PBUH) in relation to the Prophet (PBUH&HF), The effect of the love of Ahlul Bayt (PBUTH) on the stability of faith, Remembering Ali (PBUH) is the most beloved remembrance (Dhikr) near the Prophet (PBUH&HF), Amir al-Mu'minin (PBUH) regarding the Ahlul Bayt (PBUTH)

Manifestations of the virtues of Amir al-Mu'minin, peace be upon him

3.42.1 Ten characteristics of Amir al-Mu'minin (PBUH) in relation to the Prophet (PBUH&HF)

Abān narrates from Sulaym ibn Qays who said: I heard Ali, peace be upon him, saying:

I have ten characteristics in relation to the Prophet (PBUH&HF) which to the extent of one of them, everything that the sun rises and sets on them does not make me happy.

It was said: O Amir al-Mu'minin, tell them to us.

Hazrat said: The Prophet (PBUH&HF) said to me: O Ali, you are a brother, a friend, a guardian, a minister, a successor in my family and property and in any occasion that I am absent.

Your dignity towards me is like my dignity towards my Lord. You are the successor in my nation. Your friend is my friend and your enemy is my enemy. You are Amir al-Mu'minin and Master of Muslims after me.

3.42.2 The effect of the love of Ahlul Bayt (PBUTH) on the stability of faith

Then Amir al-Mu'minin, peace be upon him, turned to his companions and said: O Companions, I swear by God that I have not done anything except what the Prophet (PBUH&HF) had made a covenant with me about. Blessed is the one whose heart is filled with the love us, Ahlul Bayt, the faith in the heart of such a person will be more stable than Mount Uhud in its place. And whoever does not have our friendship in his heart,

faith will melt in his heart like salt melts in water.

3.42.3 Remembering Ali (PBUH) is the most beloved remembrance (Dhikr) near the Prophet (PBUH&HF)

I swear by God, and I swear by God again! In the whole world, there is no more beloved Dhikr (remembrance) than me near the Prophet (PBUH&HF). No one has prayed facing two Qiblas¹ like I have. I prayed as a child while I had not reached the age of puberty.

3.42.4 Remembering Ali (PBUH) is the most beloved remembrance (Dhikr) near the Prophet (PBUH&HF)

This Fatima is the part of the Prophet (PBUH&HF) who is my wife. And she is in her time like Maryam the daughter of Imran in her time.

And let me tell you the third statement: Hassan and Hussain are two grandsons of this nation, and their relation to the Prophet (PBUH&HF) is like two eyes to a head, and I am like two hands to a body, and Fatimah is like a heart to a body.

Example of us is like Noah's ark, everyone who got on it was saved, and everyone who missed it drowned.

Narration from Sulaym's book:

1. **Bihar:** Vol. 39, P. 352, H. 26.

Narration from a different book than the book of Sulaym:

1. **Khisal:** Sec. 10, H. 6.
2. **Khisal:** Sec. 10, H. 7.
3. **Khisal:** Sec. 10, H. 8.
4. **Khisal:** Sec. 10, H. 9.
5. **Amali Saduq:** P. 48.
6. **Amali Shaykh Tusi:** P. 85.

¹It refers to the fact that first Muslims prayed towards Jerusalem and then the Qibla was changed towards the Kaaba.

3.43 Hadith 41: The last word of the Prophet (PBUH&HF) about the Shiites

Ayesha and Hafsa became deaf when the Prophet (PBUH&HF) passed away, Two verses of the Quran about the Shiites and the enemies of Ali (PBUH), The order to preserve the book until the emergence of truth

The last words of the Prophet (PBUH&HF) about the Shiites

3.43.1 Ayesha and Hafsa became deaf when the Prophet (PBUH&HF) passed away

Abān narrates from Sulaym that he said: I heard Ali (PBUH) saying: The Prophet (PBUH&HF) made a covenant with me on the day he passed away, and this was while I was holding him on my chest, and his blessed head was close to my ear.

Those two women (Ayesha and Hafsa) had listened to hear the conversation¹.

The Prophet (PBUH&HF) said: O God, close their ears.

3.43.2 Two verses of the Quran about the Shiites and the enemies of Ali (PBUH)

Then he said to me: O Ali, have you seen the words of God the High and the Exalted, which he says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ²

Meaning: (Those who believed and did righteous deeds, they are the best people), Do you know who they are? Hazrat says: I said: God and His Messenger know better.

He said: These are your Shiites³ and your companions. My appointment with them near the pond of Kawthar is on the day of judgment, when the nations kneel down and God the Exalted and the High will decide to present the creation to his presence and the people will be called to what that there is no way out of it. He calls you and your Shiites, and you will come with bright foreheads, happy, full and watered.

O' Ali, the verse

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ⁴

Meaning: (Those who disbelieved from among the people of the book and polytheists will be in hell fire forever and they are the worst people). These are the Jews, the Umayyads, and their Shiites, who will come hungry and thirsty with black faces.

¹(b) and (d): One of the two women had listened and heard the words.

²Surah Al-Bayyina: Verse 7.

³(a): Our Shiites

⁴Surah Al-Bayyina: Verse 6

3.43.3 The order to preserve the book until the emergence of truth

O Jabir, preserve this book⁵, the kingdom belongs to Bani Abbas until the time⁶ when the owner of the other eye ends on the servants of God, and a caller appears in the Hijaz, and the general mosque of Kufa and what the second one has built in the Euphrates⁷ are destroyed.

When the Turkish king perishes, the language of Damascus will become anxious and the kings will increase and the truth will appear⁸, and praise be to God.

The order to preserve the book until the emergence of truth⁹

Narration from Sulaym's book:

1. **Bihar**: Vol. 22, P. 498, H. 45.

Narration from a different book than the book of Sulaym:

1. **The Book of Turf ibn Tawus**: P. 47.
2. **Ma Nazala Min al-Quran Fi Ahlul Bayt Peace Be Upon Them**, with narration of **Tafsir Burhan**: Vol. 4, P. 489–490.
3. **Amali Shaykh Tusi**, with narration of **Tafsir Burhan**: Vol. 4, P. 490–491.
4. **Manaqib ibn Shar Ashub**, with narration of **Tafsir Burhan**: Vol. 4, P. 491.
5. **Manaqib Kharazmi**, with narration of **Tafsir Burhan**: Vol. 4, P. 492.
6. **Shawahid al-Tanzil**, with narration of **Tafsir Burhan**: Vol. 4, P. 492.

⁵The refer of Jabir and the book in this sentence is ambiguous. And it is probably the address of one of the Imams, peace be upon them, to Abān or Jaber ibn Abdullah Ansari or Jaber ibn Yazid Ja'fi, who ordered to preserve the book of Sulaym during the seditions.

⁶This prophecy has a kind of ambiguity and complexity that must be interpreted with narrations and evidence.

⁷(d): What the builder has built in (Sirat).

⁸(d): When the Turkish king perishes and the language of Damascus is disturbed and the kings increase, the truth will appear.

⁹This part of the hadith is found in the last hadith of the book in versions (b) and (d).

3.44 Hadith 42: The reasonings of Abdullah ibn Ja- far against Muawiya

Majlis of Muawiya with the presence of Imam Hassan and Imam Hussain, peace be upon them, Muawiya's fear of the virtues of the Ahlul Bayt, peace be upon them, reaching the people of Damascus, Banu Umayyad the accursed tree (genealogy) in the Quran, Installation and designation of twelve Imams, peace be upon them, The prediction of the Prophet (PBUH&HF) about the martyrdom of himself and the Imams, peace be upon them, Annihilation of Abu Bakr, Umar and Uthman by confession of Muawiya, Confirmation of these contents by the companions, Fourteen lights close to the divine throne, Propagation and completion of the proof of the fourteen immaculates, peace be upon them, Muawiya's word about the misguidance of the nation and the few numbers of believers, The reasoning of ibn Abbas against Muawiya, Similarity of the Islamic nation to Bani Israel, The directness and repetition of the Prophet (PBUH&HF) regarding the issue of caliphate, The dissatisfaction of the Prophet (PBUH HAD) with the choice of the people in the caliphate, The agreement and disagreement points of the nation, The way of salvation at the time of dispute of nation, All knowledge near Ahlul Bayt, peace be upon them, Collecting and preserving the Quran, Omar's order to apply personal opinion in divine religion, Three groups of people in front of Ahlul Bayt ,peace be upon them, End of Muawiya's Majlis.

3.44.1 Majlis of Muawiya with the presence of Imam Hassan and Imam Hussain, peace be upon them

Abān narrates from Sulaym who said: Abdullah ibn Jafar ibn Abi Talib narrated to me and said: I was with Muawiya and Imam Hassan and Imam Hussain, peace be upon them, were with us, and Abdullah ibn Abbas and Fazl ibn Abbas were also with him.

Muawiya noticed me and said: O Abdullah ibn Jafar, how great your respect is for Hassan and Hussain! By God, those two are not better than you and their father is not better than your father!! And if it wasn't for the fact that Fatima, the daughter of the Prophet, is their mother, I would have said that your mother Asma bint Umais is no less than her!

I was angered by his words, and I was in such a state that I could not control myself and I said: I swear to God, you have little knowledge about those two and their parents. By God, they are better than me and their father is better than my father and their mother is better than my mother.

O Muawiya, you are oblivious to what I heard from the Prophet (PBUH&HF) that he said about them and their parents, and I memorized it, kept it in my heart, and narrated it¹.

¹(J): O Muawiya, I heard the Prophet (PBUH&HF) say something about those two and their father when I was a teenager, and I memorized it and remembered it and have not forgotten it.

3.44.2 Muawiya's fear of the virtues of the Ahlul Bayt, peace be upon them, reaching the people of Damascus

Muawiya said: Bring what you heard - and this was while Imam Hassan and Imam Hussain (PBUTh), Abdullah ibn Abbas, Fazl ibn Abbas and the son of Abu Lahab were present in his assembly - I swear by God, you are neither a liar nor accused .

Abdullah says: I said: The matter is bigger than what you have in mind. He said: Even if it is bigger than Mount Uhud and Hara, I have no fear as long as there is no one from the people of Damascus in the assembly, and also after God has killed your friend and dispersed your group and placed the matter of caliphate among its people and mine!! Tell us that we are not afraid of what you say and claim².

3.44.3 Banu Umayyad the accursed tree (genealogy) in the Quran

I said: I heard from the Prophet (PBUH&HF) while he was asked about this verse:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ³

Meaning: (We did not make the sight which we showed you except as a trial for the people, as was the accursed tree in the Quran),

The Prophet said: (I saw twelve of the misguided Imams who were going up and down from my pulpit and turning my nation backwards.

Among them were two people from two different tribes of Quraysh, namely (Tim) and (Adi) and three people were from Banu Umayyad and seven people were from the children of Hakkam ibn Abi al-Aas)⁴.

And I also heard from the Prophet (PBUH&HF) saying: (When the children of Abi al-Aas reach thirty people, they take the Book of God as a deception for people, and the servants of God as slaves and maidservants, and the property of God as wealth).

3.44.4 Installation and designation of twelve Imams, peace be upon them

O Muawiya, I heard from the Prophet (PBUH&HF) - while I and Omar ibn Abi Salama, Osama ibn Zayd, Saad ibn Abi Waqqas, Salman Farsi, Abū Dharr, Miqdād, and Zubair ibn Awam were

²(a) and (d): What you have lost does not hurt us. (b) What you count.

³Surah Al-Isra: Verse 60.

⁴(J): The Holy Prophet said: (My nation will have twelve misguided Imams, all of whom are misguided and cause of misleading. Two are from Quraysh and ten are from Bani Umayyad. Those two from Quraysh are responsible for the sins of all twelve people). Then the Prophet (PBUH&HF) named those two people and also ten people. In the book of Ihtijaj by Tabarsi, the sentence is as follows: My nation will have twelve misguided Imams, all of whom are misguided and the cause of misleading. Ten people from Banu Umayyad and two people from Quraysh. The sin of all twelve people and whoever they have misled is on the shoulders of those two... He said: Name them for us. The Holy Prophet said: So-and-so and the owner of the chain (Muawiya) and his son from the family of Abu Sufyan and seven people from the children of Hakkam ibn Abi al-Aas, the first of whom is Marwan.

in front of him⁵, that on top of the pulpit he said: (Don't I have more authority over the believers than themselves⁶)? We said: Yes, O Messenger of God. He said: (Aren't my wives your mothers?) We said:

Yes, O Messenger of God. He said: Whoever I am the owner of his will, Ali is the owner of his will⁷ and at this time he put his hand on the shoulder of Ali (PBUH) - O Lord, love whoever loves Ali, and be enemy with whoever is enmity with him.

O people, I have more authority over the believers than they do, and there is no authority for them with my command. And Ali, after me, has more authority over the believers than themselves, and there is no authority for them with his command. Then my son Hassan has more authority over the believers after his father, and there is no authority for them with his command. Then my son Hussain, after his brother, has more authority over the believers than themselves, and there is no authority for them with his command.

3.44.5 The prediction of the Prophet (PBUH&HF) about the martyrdom of himself and the Imams, peace be upon them

Then the Prophet (PBUH&HF) returned to his words⁸ and said: (O people, when I became a martyr, Ali has more authority over you than you do. And when Ali was martyred, my son Hassan has more authority over the believers than themselves. And when my son Hassan was martyred, my son Hussein has authority over the believers. And when my son Hussain was martyred, my son Ali ibn al-Hussein⁹ has more authority over the believers than themselves¹⁰ and there is no authority for them with his command)¹¹.

Then the Prophet turned to Ali (PBUH) and said: (O Ali, you will see him soon, give him my greetings)¹².

When he was martyred, his son Mohammad¹³ has more authority over the believers than

⁵(b) and (J): And in the house, I and Amir al-Mu'minin, Imam Hassan and Imam Hussain (PBUTh) - while these two were kids - and Umar ibn Abi Salama and Osama ibn Zayd, as well as Fatimah (PBUH), Umm Ayman, Salman Farsi and Abū Dharr were there. And this was while the Prophet had placed his hand on Ali (PBUH)... and in the book of Ihtijaj, the last sentence is as follows: The Prophet pounced softly on the arm of Amir al-Mu'minin (PBUH) and repeated his words three times, and then he expressed the Imamate of all twelve Imams (PBUTh).

⁶(b): For each believer from himself

⁷(a): Kh L: Ali has more authority over him than himself.

⁸(b) and (J): Then the Prophet (PBUH&HF) repeated the above words three times.

⁹In the book Manaqig ibn Shar Ashub and al-Ghayba of Sheykh al-Tusi, this sentence is as follows: Ali ibn Hussein Akbar (Meaning: Older).

¹⁰(J): His name is my brother's name.

¹¹The rest of this sentence is stated in the book Minhaj al-Fazilin as follows: (Then there will be nine Imams from the sons of Hussain one after the other. None of them are except that their authority over the believers is greater than themselves, and by the command of one of them, there is no authority for the believers. All of them are Imams of the truth).

¹²(J): He said: You will soon see him and his son named Mohammad. Whenever you meet them, greet them from me. And apparently, this address is to Imam Hussain (PBUH) as it is in the text, or it is Abdullah ibn Jafar, because Amir al-Mu'minin (PBUH) did not see Imam Baqir (PBUH).

¹³In the book of Uyoun and Khisal: his son Mohammad ibn Ali Baqir.

themselves. And you, O Hussein, understand him, greet him from me. Then, in the generation of Mohammad¹⁴, there will be men one after another and there is no authority for people with their command).

Then the Holy Prophet repeated this matter three times and said: (There is none of them except that he has more authority over the believers than themselves, there is no authority for believers with their command. All of them are guides and are guided, and they are nine of the children of Hussein).

Amir al-Mu'minin (PBUH) got up and while crying said: May my father and mother be sacrificed for you, O Prophet of God, will you also be killed?

He said: Yes, I will die with poison and become a martyr, and you will be killed with a sword and your beard will be stained with the blood of your head, and my son Hassan will be killed with poison, and my son Hussein will be killed with a sword. He will be killed by a rebel son of a rebel, an adulterer son of an adulterer, a hypocrite son of a hypocrite¹⁵.

3.44.6 Annihilation of Abu Bakr, Umar and Uthman by confession of Muawiya

Muawiya said: O son of Jafar, you have said a very big word! If what you say is true I and three people before me and all those from this nation who accepted his guardianship (Wilaya) have perished. Rather, the nation of Mohammad and the companions of Mohammad from the emigrants and the Ansar - except for you Ahlul Bayt and your friends and companions¹⁶ - have perished! Abdullah ibn Jafar says: I said: I swear by God, what I said is true¹⁷ and I heard it from the Prophet (PBUH&HF).

3.44.7 Confirmation of these contents by the companions

Muawiya said: O Hassan, O Hussain, and O Ibn Abbas, what does the son of Jafar say?! Ibn Abbas said: If you do not believe in what he said, send to those he mentioned and ask them about it.

Muawiya sent to Umar ibn Abi Salamah and Osama ibn Zayd, and asked them about this. The two of them testified that they heard what Abdullah ibn Jafar says from the Prophet (PBUH&HF) as he heard it¹⁸.

¹⁴(J): After Mohammad..., and in the books of Uyoun and Ikmal and Khisal and I'lam al-Vara is as follows: Then the completion of twelve Imams, nine of whom are the children of Hussein.

¹⁵ (J): My son Hussain will be killed by the son of an adulteress on the orders of (Yazid) the rebel son of Quraysh owner of chain (Muawiya). And in (J) these sentences are added here, which were already mentioned in the text: (My nation will have twelve Imams of misguidance, all of them are misguided and causes of misleading. Two from the Quraysh and ten from the Umayyads. Those two from Quraysh are responsible for the sins of all twelve people) Then the Prophet (PBUH&HF) named those two and ten people.

¹⁶ (J): Other than you, Ahlul Bayt and your Shiites.

¹⁷(J): Abdullah ibn Jafar said: What I said is based on truth.

¹⁸ (J): Muawiya said to Imam Hassan, Imam Hussain, peace be upon them, and Ibn Abbas: What do you say about what Abdullah ibn Jafar says? They said: He is right. We have heard it from the Prophet (PBUH&HF) as he heard it. He sent to those whom he mentioned, Umar ibn Abi Salamah and Osama

This happened in Medina in the first year when all the people accepted Muawiya as the head of the government. Sulaym says: I heard from Abdullah ibn Jafar that he was narrating this hadith during the time of Umar ibn Khattab.

3.44.8 Fourteen lights close to the divine throne

Muawiya said: (O son of Jafar, we have heard about Hassan and Hussain and their father. What have you heard about their mother)? Muawiya said this in a mocking and denying manner¹⁹.

I said, Yes, I have heard from the Prophet (PBUH&HF) who used to say: In the heaven of 'Adn, there is not a house more honorable, lofty, and closer to the throne of my Lord than my house. There are fourteen of us in that house, including me, my brother Ali, who is the best and the most beloved of all near me, and Fatima, who is the Master of the women of heaven, Hassan and Hussain, and nine Imams who are from the offspring of Hussain. We are fourteen in that house, where God has removed the evil from us and purified us. We all are guided and are guides²⁰.

3.44.9 Propagation and completion of the proof of the fourteen immaculates, peace be upon them

The Prophet (PBUH&HF) continued saying: I am a preacher from God, and they are the preachers from me and God the Exalted. They are the proofs of God upon his creation, his witnesses to his earth, the treasures of his knowledge, and the mines of his wisdom.

Whoever obeys them, has obeyed God, and whoever disobeys them, has disobeyed God. The earth does not remain stable without their existence, even for a moment²¹, and it cannot be reformed without them.

They inform the nation about their religious commands and what is permissible and forbidden and guide them towards the satisfaction of their Lord with a unified command and prohibition²², and prevent them from His wrath. There is no discord, disagreement, or conflict among them.

ibn Zayd, and they said the same thing as he said. In the book of Uyoun and Khisal the sentence is as follows: Abdullah ibn Jafar said: I took Imam Hassan and Imam Hussain, peace be upon them, Ibn Abbas, Omar ibn Abi Salama, and Osama ibn Zayd as witnesses, and they also testified for me before Muawiya.

¹⁹(J): Abdullah ibn Jafar said: When I said this hadith to Muawiya, he said: You have narrated a great and strange hadith about Hassan and Hussain and their father, but you didn't say anything about their mother!- And he said this in a mocking and denying way-. The sentence in (d) is as follows: I have heard about Hassan and Hussain and their father, now tell me something about their mother.

²⁰(a) and (b): In that place, there are thirteen members of my household with me. The first of them is Ali ibn Abi Talib, who is their master, the best of them, and the most beloved of them to God and His Messenger. My daughter Fatima is the Master of the women of heaven, and she will be the wife of her husband both in this world and the hereafter. My two sons, Hassan and Hussain, are the two Masters of the people of heaven. And there are nine members of the offspring of Hussain, whom God has removed the filth from and purified.

²¹(J): The earth will not remain except with the presence of an Imam from among them.

²²That means everyone's words are the same.

The last of them will take over my spelling and the handwriting of my brother Ali from the first of them, and they will inherit it from one another until the day of judgment.

All the people on earth are in ignorance, confusion, and bewilderment except for them, their followers, and their friends. They do not need anyone from the nation for anything related to their religious commands, but the nation needs them.

It is they whom God has intended in his book²³ and made obedience to them equivalent to obedience to himself and his messenger, as he has commanded:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ²⁴

Meaning: (Obey God and obey the Prophet and those in authority among you)

3.44.10 Muawiya's word about the misguidance of the nation and the few numbers of believers

Abdullah ibn Jafar says: Muawiya turned to Imam Hassan, Imam Hussain, Ibn Abbas, Faz ibn Abbas, Umar ibn Abi Salama, and Usama ibn Zayd, and asked them: Do you all accept what Abdullah ibn Jafar says? They said: Yes.

He said: O sons of Abdul Muttalib, you claim a great matter and provide strong arguments for it, if it is true!! And you hold a belief in your hearts that you hide in appearance, and people remain unaware of it.

If what you say is true, all the nations have perished and have apostatized from their religion and abandoned the covenant of our Prophet, except for you Ahlul Bayt and those who follow your words, and they are few among the people²⁵.

3.44.11 The reasoning of ibn Abbas against Muawiya

Ibn Abbas turned to Muawiya and said²⁶: "God the Almighty says in his book:

قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ²⁷

(Few of my servants are thankful), and he says:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ²⁸

(And most people, even if you desire it eagerly, are not believers). And he says²⁹:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ³⁰

(Except those who believe and do righteous deeds, and they are few), and regarding Prophet Noah, peace be upon him, He says:

²³(J): And here the Prophet did not leave out a verse of the Quran that was revealed about them and mentioned all of them.

²⁴Surah An-Nisa: Verse 59.

²⁵(d): They are really few.

²⁶(a): (I said: O' Muawiya). Here Muawiya is referred

²⁷Surah Saba: Verse 13.

²⁸Surah Yusuf: Verse 103.

²⁹(J): (And Hazrat Dawood says). According to this version, it means that the mentioned verse in the Quran was narrated from the tongue of Prophet Dawood (PBUH).

³⁰Surah Sad: Verse 24.

وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ³¹

(And none believed with him except a few).

3.44.12 Similarity of the Islamic nation to Bani Israel

O Muawiya, are you surprised by this matter?! Stranger than our matter is the work of Bani Israel. The sorcerers said to Pharaoh³²: (Do whatever you want, this worldly life is passing. We believed in the Lord of the universe)³³. They believed in Moses and acknowledged him and became his followers. He went with them and his followers from Bani Israel until he took them across the sea and showed them miracles. And this was while they accepted him and acknowledged the Torah and professed his religion.

Prophet Moses (PBUH) led them past the people who worshiped their idols³⁴.

They said: (O Moses, make a god for us as they have gods)³⁵ Then they adopted the calf and all of them - except Aaron and his household³⁶ - joined it, and Sameri said to them: (This is your God and the God of Moses). And then Prophet Moses (PBUH) said to them: (Enter the holy land that God has destined for you).

In response they said what God has mentioned in his book:

إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا، فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ³⁷

(There are oppressive people there and we will never enter until they leave. If they leave it, we will enter it) until Prophet Moses (PBUH) said: (Lord, I have no one but myself and my brother in my power. Make a separation between us and the disobedient people), and then said: (So do not feel sorry or upset over the disobedient people).

This nation also implemented the same example equally³⁸. They had virtues and records with the Prophet (PBUH&HF) and were close to him, they believed in the religion of Mohammad and the Quran until their prophet left them. Then they disagreed and dispersed and were jealous of each other and opposed their Imam and their guardian, until there was nothing left

³¹Surah Hud: Verse 40.

³²(a), (b) and (d): O Muawiya, believers are few among the people. The problem of Bani Israel is more strange where the sorcerers told Pharaoh.

³³It refers to Verse 72 of Surah Ta-Ha.

³⁴(J): When they crossed the sea, they passed idols that were worshipped.

³⁵It refers to Verse 138 of Surah Al-A'raf.

³⁶(J): Except for Aaron and his two sons.

³⁷Surah Al-Ma'ida: Verse 22.

³⁸ From here to the next two pages, the statements in version (c) are as follows: The subjection of this nation to a man (Abu Bakr) whom they obeyed and became subject to, while they themselves had a history with the Prophet (PBUH&HF) and accepted the religion of Mohammad and the Quran, and envy and disbelief forced them to oppose their Imam and guardian. This is no more strange than a people who made a calf out of their ornaments, then they all gathered around it, worshiped it, prostrated to it and thought it was the Lord of the world! All except Aaron and his two sons happened upon it. Along with the friend of the Prophet (Ali, peace be upon him), who was like Aaron to Moses, all of his family, Salman, Abū Dharr, Miqdād, and Zubair remained. Then Zubair turned back and became an apostate, and these three people stayed with their Imam until they met God. O Muawiyah, are you surprised that the Prophet (PBUH&HF) mentioned the Imams in Ghadir Khum and in many other cases and completed the proof against them and ordered them to obey. And the sentence in the book of Ihtijaj is as follows: Are you surprised, O Muawiya, that God named the Imams one after the other and the Prophet (PBUH&HF) clarified them in Ghadir Khum.

of them to fulfill what they had promised to their Prophet, except our friend, who is to our Prophet like Aaron to Moses, and a few people who they met God with their religion and faith, and others turned their backs. Just as the companions of Prophet Moses (PBUH) adopted the calf and worshiped it, thinking that it was their god, and their gathering over it, except for Aaron and his children and a small number of his household.

3.44.13 The directness and repetition of the Prophet (PBUH&HF) regarding the issue of caliphate

Our Prophet (PBUH&HF) appointed the best of people, the most deserving of them, and the excellent one for his nation in Ghadir Khum and in many cases, and through him he completed the proof for the people and ordered them to obey him. And he informed them that he is like Aaron to Moses, and he has the authority over every believer after him, and whoever he is his Wali, Ali (PBUH) is his Wali, and whoever he has more authority over him than himself, Ali (PBUH) has more authority over him than himself, and he is his caliph among the people and his guardian, and whoever obeys him has obeyed God and whoever disobeys him has disobeyed God and whoever loves him has loved God, and whoever is enmity with him is enmity with God.

3.44.14 Lucidity and iteration of the Prophet (PBUH&HF) regarding the issue of the caliphate

Our Prophet (PBUH&HF) appointed the best people, the most deserving of them, and the best of them for his Ummah in Ghadir Khum and in many cases, and through him he completed the proof for the people and ordered them to obey him. And he informed them that he is in relation to himself as Aaron was in relation to Moses, and he has authority over every believer after him, and whoever believed that the prophet(PBUH) is his guardian, should believe in Imam Ali(PBUH) as his guardian, and Imam Ali (PBUH) has more authority over him than himself. And he is his caliph among the people and his guardian, and whoever obeys him obeys God, whoever disobeys him disobeys God, whoever loves him loves God, and whoever is his enemy is God's enemy But people denied him and did not recognize him and accepted another person's guardianship.

3.44.15 The Prophet (PBUH&HF) was not satisfied with the choice of the people in the caliphate

O Mu'awiya, did you not know that when the Prophet (PBUH&HF) sent an army to the region (Muteh), he appointed Jafar ibn Abi Talib as their commander and said: (If Jafar ibn Abi Talib is killed, Zayd ibn Haritha is the commander, and if Zayd is killed, Abdullah ibn Rawaha is the commander). He was not satisfied that the people should choose someone for themselves. Does

he abandon his Ummah and not declare his caliph among them³⁹? Yes, I swear by God, he has not left them in blindness and doubt. Rather, what people did was after the statement. They attributed lie to the Prophet (PBUH&HF)⁴⁰ and they perished, and whoever followed them perished. They and everyone who obeys them has gone astray. May the oppressors be far from God's mercy.

Mu'awiyah said: O Ibn Abbas⁴¹, you are talking big words⁴². Unity in my view is better than disagreement, and you know that the Ummah did not persevere against your friend.

3.44.16 The matters that Ummah agreed and disagreed upon

Ibn Abbas said: I heard the Prophet (PBUH&HF) saying: (No nation after their Prophet made divisions except that its people of falsehood prevailed over its people of truth). This ummah is also united on many issues in which they do not have differences, quarrels and divisions: testifying to (There is no god but God) and (Mohammad is the Messenger of God), the five prayers, obligatory zakat, fasting in the month of Ramadan, Hajj to the house of God, and many other things about Obedience to God. Also, there is something about the prohibition of wine, fornication, theft, stopping visiting kin, lying, betrayal, and many other sins to commit against God.

But they differ on two issues. They fought over one of them and divided into groups that curse each other and hate each other. And they didn't fight over the second one, and they didn't differ about it, and they gave each other an extension about it, and that is the Book of God and the Sunnah of His Prophet, and whatever new issue arises, they think that it is not in the Book of God and the Sunnah of His prophet.

As for those who have disagreed and dispersed and seek to dislike one another, it is the kingdom and caliphate that the Ummah thought they were more deserving of than the Prophet's family.

³⁹(c): How is it that the Prophet (PBUH&HF) orders people to submit to the best and wisest of the persons to the Book of God and the Sunnah of his Prophet, but leaves them to choose (caliph) for themselves. In this case, their opinion is closer to the guidance and correctness of his opinion and choice.

⁴⁰These sentences in (c) are as follows: Those four people perished by rebelling against Ali (PBUH) and falsely attributed to the Prophet (PBUH&HF) that he said: God has not put prophethood and caliphate together for us Ahlul Bayt. With this false testimony, they made the issue suspicious for the people.

⁴¹(c): Muawiyah said: O Hassan, what do you say about this? Hazrat said: O Muawiya, you heard what the son of Jafar and Ibn Abbas said. O Muawiya, it is a surprised by your lack of modesty and courage against God when you say: (God killed the transgressor of you and return the caliphate to his true owner)! So you, O Muawiyah, are the owner of caliphate and we are not?! Woe to you and the three people before you who placed you in this position and left this tradition for you. I am telling you something, and I have no intention except that these people around me should hear: people agree on many things... From this point on, the text is from the words of Ibn Abbas, but according to this version, it is from the words of Imam Muja'ba (PBUH).

⁴²We are talking about a big issue. (b) : dispersion is a big issue.

3.44.17 The way to salvation when the nation is divided

Whoever takes what is not disputed between the people of the Qiblah and entrusts to God the knowledge of what they differ about, he will remain safe and be saved from the fire, and God does not ask about the issues that are difficult for him and about which there is a dispute.

And whoever God makes him successful and blesses him and enlightens his heart and makes him know the owners of affairs and where the source of knowledge is and he also knows it, such a person is blessed and is the friend of God. The Prophet (PBUH&HF) said: (May God have mercy on the servant who speaks the truth and thereby obtains a wealth, or remains silent and stay safe)⁴³.

3.44.18 All knowledge is with Ahlul Bayt (PBUTH)

Imams⁴⁴ are from the Ahlul Bayt (Household) of Prophethood, the core of Divine mission, the place where the Book was revealed, the place where the revelations descended, and where the angels frequently visit. The caliphate has no jurisdiction except in them; because God has assigned them and made them worthy of it in His book and in the words of His prophet.

So knowledge is in them and they are the people of it. All knowledge with all its aspects, inner and outer, firm and Mutashabih, abrogated and outdated is with them.

3.44.19 Collecting and preserving of the Qur'an

O Mu'awiya, Umar ibn Khattab sent to Ali ibn Abi Talib (PBUH) during his rule that:

(I want to write the Qur'an in one volume, send us what you have written from the Qur'an).

Hazrat said: I swear by God, before you reach it, my neck should be separated. I said: Why? He said: Because God says: ⁴⁵لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ That is: (except the pure ones of us should not come into contact with it), God means that none but the pure can reach all of the Qur'an. God has intended us. We are the ones that God has removed sins and purified. He also says: ⁴⁶ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا (Then, We gave the Book as an inheritance to those of our worshippers whom We chose.) we are the ones whom God has chosen from among His servants, and we are the chosen ones of God, and parables have been set for us and revelation has been revealed to us.

Continuing his words with Muawiyah, Ibn Abbas said: Here Umar got angry and said: (Abi Talib's son thinks that there is no knowledge with anyone except him. Whoever reads something from the Qur'an should bring it to us)! It was here that when someone brought a

⁴³Keep quiet and do not speak.

⁴⁴The words of this part in (c) according to the words of Imam Hassan (PBUH) are as follow: We are the Ahlul Bayt, our Imams are from us, and the caliphate has no authority for any one other than us, and it is for us. God has included us in His book and the tradition of His prophet as his Ahl (family). Knowledge comes from us. Therefore, all knowledge with all its aspects, even knowledge of Diya of wound is with us, which is written with scripts. They are the spelling of the Prophe (PBUH&HF), and the handwriting of Ali, peace be upon him, in his own hand. But some people have thought that they are more deserving of government than us, even you, son of Hind, claim and suspect this.

⁴⁵Surah Al-Waqi'a, verse 79

⁴⁶Surah Fatir: verse 32.

piece of the Qur'an and recited it, and someone else was with him in that verse, he would write it down, and if not, he would not write it down.

O Muawiyah, whoever says that something from the Qur'an has been lost is lying. The Quran was collected and preserved by its righteous people.

3.44.20 Umar's order to apply personal opinion in divine religion

Then Umar ordered his judges and governors and said: (Try to use your opinion and follow what you consider to be right)!!

Therefore, he and some of his governors were constantly faced with difficult issues, and it was Ali ibn Abi Talib (PBUH) who informed them of the matters with which he would complete the proof against them.

His employees and judges used to make different judgments in one certain case, and he (Umar) confirmed all of them for them; because God had not taught him wisdom and speech that would clarify right from wrong for him. Every sect of people of Qibla thought that the mine of knowledge and caliphate belongs to them and not others. We ask God for help against those who denied their rights and established such a tradition for people to protest and argue against them like you do. God is sufficient for us and He is the best of the Judges⁴⁷.

3.44.21 Three groups of people in front of Ahlul Bayt (PBUTh)

There are three categories of people: A believer who knows our right and submits to us and follows us. Such a person is saved and is noble and is the friend of God.

And the one who makes our enmity his belief and hates us and curses us and considers our blood as halal (permissible) and denies our rights and believes in disassociation from us. Such a person is a disbeliever in God, a polytheist and cursed⁴⁸.

And the one who takes what there is no disagreement about it and entrusts God with whatever is difficult for him from our guardianship and does not enmity with us. We hope for such a person, and (decision about) his deeds is with God⁴⁹.

3.44.22 End of Muawiya's Majlis

When Mu'awiya heard these things, he ordered to present one million dirhams for Imam Hassan and Imam Hussain (PBUTh), that is, five hundred thousand dirhams for each of them⁵⁰.

⁴⁷Here is the end of the hadith in (a), (b) and (d) and after that there is this sentence: Then they got up and went out.

⁴⁸In the book of Ihtijaj, this is added here: Such a person has become an infidel and a polytheist from where he does not know. Just as they curse God without knowledge and out of cruelty, they also associate partners with God without knowledge.

⁴⁹In the book of Ihtijaj, the phrase is as follows: ... and he left the knowledge of what was difficult for him to God, he did not imitate us, and he does not enmity with us, and he does not recognize our rights. We hope for him that God will forgive him and enter him into Paradise because he is a weak Muslim.

⁵⁰The wording in the book of Ihtijaj is as follows: When Muawiya heard their words, he ordered to give each of them a hundred thousand dirhams, except for Imam Hassan, Imam Hussain, and Abdullah

Narration from Sulaym's book:

1. **Minhaj al-Fazilin** (handwritten edition): pp. 233 and 235.
2. **Bihar**: Vol. 33, p. 265.
3. **Bihar**: Vol. 44, p. 102.
4. **Bihar**: Vol. 61, p. 169, h. 24.

Narration by referring to Sulaym:

1. **Kafi**: Volume 1, page 529, H 4.
2. **Kafi**: Volume 1, page 529, H 4, to another document.
3. **Kafi**: Volume 1, page 529, H 4, to another document.
4. **Uyoun Akhbar al-Reza** (PBUH): Vol. 1, p. 38, H 8.
5. **Ikmal al-Din**: Vol. 1, p. 270, H. 15.
6. **Khisal**: p. 562, chapter 12, H. 41.
7. **Khisal**: p. 562, chapter 12, H 15, to another document.
8. **Ghaybah by Numani**: p. 60.
9. **Istinsar Karajaki**: p. 9.
10. **Ghaybah by Sheikh Tusi**: p. 91.
11. **Ghaybah by Sheikh Tusi**: p. 91, to another document.
12. **Manaqib Ibn Shahr Ashub**: Volume 1, page 296.
13. **Ihtijaj Tabarsi**: Vol. 2, p. 3.
14. **I'lam al-Wara**: p. 395.
15. **Al-Mau'tabar** (Mohaqiq Hilli): p. 4.
16. **Taqrib al-Ma'arif** (handwritten): p. 177.
17. **Al-Adad al-Qawiya**: p. 46, H. 61.
18. **Kashf al-Ghumma**: Volume 2, page 508.
19. **Al-Sirat al-Mustaqim**: Vol. 2, p. 120.

ibn Jafar, who ordered one million dirhams for each of them.

3.45 Hadith 43: Hammam's sermons about attributes of believers

Hammam's sermons about attributes of believers: Hammam's question and Amir al-Mu'minin's refusal to answer, God is not in need of people's obedience and disobedience, believers' behavior in the world, believers' view of heaven and hell, believers and the recitation of the Qur'an, remembrance of death in believers, believers' avoidance of praising others, visible signs of a believer, the inner unseen signs of a believer, the patience and restraint of a believer, the quality of a believer's relationship with people, the effect of the sermon of the Amir al-Mu'minin (PBUH) on Hammam.

Hammam's sermons about attributes of believers

3.45.1 Hammam's question and Amir al-Mu'minin's refusal to answer

Abān ibn Abi 'Ayyāsh narrates from Sulaym that he said: A man from the Companions of Amir al-Mu'minin (PBUH) - who was called (Hammam)¹ and was a devotee and a person with characteristics of hardworking and worshiping - stood up and said: O Amir al-Mu'minin (PBUH), describe the believers for me in a way as if I am looking at them.

Amir al-Mu'minin (PBUH) hesitated to answer and said: O Hammam, fear God and do good; because God is with those who practice piety and those who do good.

Hammam said: By the truth of God who honored you and made you special and blessed you with what He gave you, I ask you to describe them to me. Amir al-Mu'minin (PBUH) stood up and praised God and sent blessings on the Prophet and his family, and then said:

3.45.2 God is not in need of people's obedience and disobedience

But then, when God created the creatures, He was not in need of their obedience and safe from their sin, because the sin of those who disobey Him does not harm Him, and the obedience of those who obey Him does not benefit him.

God has divided the needs of life between them and placed them in their positions in the world. He sent Adam down to the earth because of the punishment of what he did, where God forbade him and he opposed and commanded him and he disobeyed.

¹Hammam ibn Surayh ibn Zayd ibn Marra ibn Amr. He is the son of the sister of Rabi ibn Khathim, and the Hazrat's sermon and the death of Hammam were in Rabi's presence. In this regard, refer to Bihar: Vol. 68, p. 192, H. 48 and p. 196, and Bihar: Vol. 67, p. 317.

3.45.3 Believers' behavior in the world

Believers in this world are people of virtue. Their speech is correct, their clothing is moderate, their manner is modest.

They have submitted in front of God with obedience, and they live by not doing what God has forbidden them, and they listen to (gain) knowledge. Their souls state in troubles are the same as when they are in comfort, and this is because of their satisfaction with God in His judgment and destiny (that He has planned).

If it were not for the determined death time that God has written for them, their souls would not be in rest in their bodies for a blink of an eye, and this is because of the desire for reward and fear of the punishment. The creator is great in their eyes and other than Him is small in their eyes.

3.45.4 Believers' view of heaven and hell

In relation to heaven, they are like someone who has seen it, as if they are in it and are blessed, and in relation to hell, they are like someone who has seen it, and as if they are tormented in it.

Their hearts are in sorrow, their surroundings is a safe place, their bodies are thin, their needs are little, their souls are chaste, and their contribution to Islam is great.

They have waited for a short time, which will be followed by a long period of comfort, a profitable business that a gracious Lord has provided for them. The world wants them, but they don't want it. The world wants them, but they fail it.

3.45.5 Believers and the recitation of the Qur'an

At night, they place their feet next to each other while reciting parts of the Qur'an, and they recite it in such a way that they make themselves sad with it, and they seek a cure for their pain from it, and their sorrows are relieved from it. Crying over their sins and the pain of the injury of their internal organs makes them excited .

Whenever they review a verse in which there is encouragement, they greedily trust in it, and their souls turn to it out of enthusiasm. They think that that verse is in front of their eyes, and they stay firm and praise the mighty God. They put their foreheads, hands, knees, and the bottom of their feet on the ground², their tears flow down their cheeks, and they raise their voices in supplication and wail to God for freedom from the fire.

Whenever they come across a verse in which there is fear, they put their ears and eyes to it, and their skin shrinks and their hearts are afraid of it, and they think that the sound of hell, flames, and terrible screams is right next to them and hear it.

3.45.6 Remembrance of death in believers

But on days, they are patient, knowledgeable, virtuous and pious.

²Refers to the state of prostration.

The fear has rendered them like unshaped arrows. When someone looks at them, he thinks they are sick while they are not, or thinks they have lost their mind, yes, they are preoccupied with a big problem.

When they remember the greatness of God and the power of His dominion, in addition to the memory of death and the terrible paths of the resurrection that they are busy with, these things terrify their hearts and disturb their thoughts and cause their minds to forget, and their skin shrinks by remembering that.

And when they find their condition again, they turn to God as soon as possible with pure deeds. They are not satisfied with doing little for God, and they don't see doing a lot too much for God.

3.45.7 Believers' avoidance of praising others

They accuse themselves³ and are afraid of their actions. If someone remembers one of them by his purity character, he is afraid of what they say and says to himself: (I know myself better than others, and my Lord knows me better than others. Lord, do not blame me for what they say, and make me better than what they think, forgive what people do not know about me, You are the Knower of the unseen and the concealer of faults).

3.45.8 Visible signs of a believer

One of the signs of each of the believers is that you see in them: strength in religion, wise thinking while gentle, faith with certainty, greed for knowledge, understanding accompanied with jurisprudence, knowledge with patience, compassion in spending, shrewdness with tolerance, moderation in neediness, humility in worship, patience in poverty, patience in times of hardship, and mercy in what is difficult for him⁴ Giving in truth, tolerance in acquisition, purity in Halal⁵, cheerfulness in guidance, knowing sin and avoiding greed, goodness with perseverance, and self-restraint in lust.

3.45.9 The inner unseen signs of a believer

The praise of someone who does not know him does not make a believer proud and he does not abandon the examination of his deeds. He finds himself guilty in the act and performs righteous deeds. He is the one who ends the day while his duty is thankfulness and starts the day while his job is remembrance. He brings the night to the morning cautiously. He wakes up in the morning, aware of what he has been warned against, and happy because of what has reached him out of grace and mercy.

If his ego pressures him in what is unpleasant to him, he will not give him his will in what makes him happy. His Lord is in that which is eternal and long, and the light of his eye is in

³That is, they do not consider themselves good and are not arrogant.

⁴The meaning of the sentence (و راحة للمجهود) was said as above

⁵Apparently, it means that even in halal business, it is not enough to be halal single and emphasizes its purity.

that which does not fade away. His desire is in that which remains, and his asceticism is in that which perishes.

3.45.10 The patience and restraint of a believer

He combines gentleness with knowledge, and knowledge with reason. You see him being far from boredom, his cheerfulness is constant, his desires are near, his slips are few, he is waiting for his end, his heart is humble, his soul is content, his ignorance is not seen, his work is easy, he is strict in maintaining his religion, his lust is dead, his anger is subdued, his morals are well, his neighbor is safe from him, his arrogance is weak, he is content with what is destined for him, his patience is steadfast, his work is wise, and his remembrance is many.

He does not narrate to anyone what his friends have trusted him in, and he does not hide his testimony even from his enemies, and he does not do anything from the truth as hypocrisy, and he does not leave the truth out of shame. He wishes good and he does not have evil for people and they are safe. He forgives the one who wrongs him, and whoever deprives him, he grants him, and whoever cuts him off, he connects with him. Forbearance does not go away from him, and he does not hasten in what he doubts, and he is careful in what is clear to him.

Ignorance is far away from him, his speech is soft, evil work is not seen by him, his good work is famous, his speech is true, his work is good. His good comes and his evil goes.

He is dignified in the vicissitudes of life, patient in troubles, and grateful in comfort.

3.45.11 The quality of a believer's relationship with people

A believer does not oppress someone he hates⁶, and does not commit a sin in what he loves, and does not claim for what is not for him, and does not deny the right that is for him. He confesses to a right before others testify about it against him.

He does not waste what has been entrusted to him for protection, and he does not confront others with bad names, and he does not encroach on anyone's rights, he does not act out of envy, he does not harm his neighbor, and he does not blame you for his misfortunes.

He pays off the trust. He speeds up the prayers. He slows down the act of negativity. He enjoins good and forbids evil. He does not enter into affairs with ignorance, and he does not depart from the right due to inability.

If he is silent, silence does not make him sad, and if he speaks, he does not say wrong, and If he laughs, he does not raise his voice. He is satisfied with what is destined for him. Anger does not make him lose his temper, and his anger does not dominate him. Greed does not subjugate him and does not covet what is not his.

He socializes with people to learn, and keeps silence to stay healthy, and asks questions to understand, and trades to get booty, and searches to find knowledge.

He does not remain silent in a good place to be proud of it, nor does he speak to impose himself on others.

⁶It means that he does not exceed his limit due to hatred and does not do cruelty towards the one he hates

His soul is in trouble from him and people are in ease because of him. He has put his soul to work for his hereafter, and he has relieved people from himself. If he is wronged, he waits for God to take revenge for him.

His distance from the one who seeks distance from him is asceticism and keeping himself away from sin, and his closeness to the one who approaches him is tenderness and mercy. His distance is not sold as arrogance and greatness, and his closeness is not as trickery. He follows the example of the good people who came before him, and he is the example for the good people who come after him.

3.45.12 The effect of the sermon of the Amir al-Mu'minin (PBUH) on Hammam

Sulaym says: Hammam screamed and passed out and fell on the ground. Amir al-Mu'minin, peace be upon him, said: (I swear by God, I was afraid to tell him because of this matter), and he also said: (Sermons of like this have such an effect on righteous people).

Someone asked the Imam: O Amir al-Mu'minin, why did you do this?⁷

Hazrat said: Everyone has a determined death time that cannot be missed and there is a reason for everyone that does not exceed it. Be calm and don't repeat your words, because the devil put this word on your tongue. Then (Hammam) raised his head and screamed and passed away. God bless him.

Narration from Sulaym's book:

1. **Bihar:** Vol. 67, p. 345.

Narration from other books than Sulaym:

1. **Kafi:** Vol. 2, p. 226.
2. **Amali Saduq:** Majlis 84, H 2.
3. **Sifat al-Shia (Saduq):** p. 60, H 35.
4. **Nahj al-Balaghah:** p. 303, sermon 191.
5. **Tohaf al-Uqul:** p. 107.

⁷ That is, you knew that Hammam would have such a reaction, why did you describe the believers.

6. **Kanz al-Fawaid Karajaki:** p. 31.
7. **Tazkirat Al-Khawas:** p. 138.
8. **Matalib Al-So'ul:** Vol. 1, p. 151.

3.46 Hadith 44: The Unseen knowledge of the Prophet (PBUH&HF)

The Unseen knowledge of the Prophet (PBUH&HF), People asking the Prophet (PBUH&HF) about their lineage and heaven and hell, Umar's apology to the Prophet (PBUH&HF), The lineage and creation of the Prophet and Amir al-Muminin, peace be upon him, Ali peace be upon him Mediator between God and people, Reckoning and judgment by Ali (PBUH).

3.46.1 The Unseen knowledge of the Prophet (PBUH&HF)

Abān ibn Abi 'Ayyāsh has narrated from Sulaym ibn Qays from Salman, Abū Dharr and Miqdād as follows:

Some of the hypocrites gathered and said: (Mohammad informs us about Paradise and the blessings that God has placed in it for His saints and those who obey Him, and also about the fire, troubles and humiliations that God has in it for His enemies and those who sin. I wish he would inform us about our fathers and mothers and our place in heaven or hell so that we would know on what basis to act about this world and the hereafter)! This news reached the Prophet. He ordered Bilal to call the people to gather for congregational prayer¹. People gathered in such a way that the mosque was full and its people were cramped. Hazrat came out in an angry state and while he had bare his arm up till the elbow and his leg up to the knee and climbed up the pulpit. Then he praised God and said:

O people, I am a human being like you whom my Lord revealed to me, and dedicated me to His mission and chose me for His prophecy and gave me virtue over all the children of Adam and informed me of what He asked of the unseen. So, if you have any questions, ask me. By God in whose hand is my life, no one will ask you about his parents and his place in heaven and hell, unless I tell him.

This is Gabriel who is on my right hand and he is giving me news from my Lord. So ask me.

3.46.2 People asking the Prophet (PBUH&HF) about their lineage and heaven and hell

A believing man who loved God and His Messenger stood up and said: O Messenger of God, who am I? He said: You are Abd God ibn Jafar, and attributed him to his father, whom he was called by his relation to him. He also sat while being happy.

Then a sick-hearted hypocrite who hated God and His Messenger stood up and said: O Messenger of God, who am I? He said: You are so-and-so, the son of so-and-so, a shepherd in the tribe of Bani Asma, and that tribe is the worst tribe in Thaqif, who disobeyed God and God humiliated them.

¹ The sentence) (is translated as above. This call was announced when there was an important news and people were asked to show up.

That man sat while God had humiliated him and exposed him to everyone, and before that people had no doubt that he was one of the bravest of Quraysh and one of their leaders!

Then another sick-hearted hypocrite got up and said: O Messenger of God, will I be in heaven or hell? Hazrat said: Despite your belief, you are in the fire! He sat while God had humiliated him and his reputation was lost in front of everyone.

3.46.3 Umar's apology to the Prophet (PBUH&HF)

Umar ibn al-Khattab stood up and said: We are satisfied with God as our Lord, and with Islam as a religion, and with you, O Messenger of God, as a prophet, and we seek refuge in God from the wrath of God and His Messenger.

O Messenger of God, forgive us, may God forgive you, and cover us, may God cover you.

The Prophet said: Ask other than this, you were asking for something else, Umar Omar! Umar said: O Messenger of God, I ask of your forgiveness from your Ummah!

3.46.4 The lineage and creation of the Prophet and Amir al-Muminin, peace be upon him

Amir al-Mu'minin, peace be upon him, stood up and said: O Messenger of God, tell me who I am, so that people will know my closeness to you.

He said: O Ali, you and I were created from two pillars of light that hung from under the throne. Those two lights were busy sanctifying God two thousand years before God created creations.

Then God created two white sperms intertwined from those two pillars of light. After that, He transferred the two sperms from noble bodies to clean and pure wombs. Then he placed half of it in the back of Abdullah and the other half in the back of Abu Talib. So you are a part and I am a part. And this is the word of God Almighty who says:

²وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا جَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

And He it is Who has created man from the water, then He has made for him blood relationship and son-in-law relationship, and your Lord is powerful.

3.46.5 Ali peace be upon him Mediator between God and people

O Ali, you belong to me and I belong to you. Your flesh is mixed with my flesh and your blood with mine. You are the mediator between God and His creation after me. Whoever denies your guardianship, the relationship between him and God will be severed and he will go to the lower levels of hell.

O Ali, God was not known except through me and then through you. Whoever denies your guardianship has denied the lordship of God.

²Surah Furqan: verse 54.

3.46.6 Reckoning and judgment by Ali (PBUH)

O Ali, you are a great sign of God on earth after me, and a great pillar in the Day of Resurrection. Whoever takes refuge under your shadow will be saved, because the account of creation is entrusted to you and their return is by you. The scale is your scale, the path is your path, the stopping position of Qayamat is the stopping position of you and the account is your account.

Whoever relies on you will be saved, and whoever opposes you will fall and perish. God, be a witness. God, be a witness.

Then the Prophet came down from the pulpit. God bless him and his family.

Narration from Sulaym's book:

1. Bihar: Vol. 22, p. 147, H 141.

3.47 Hadith 45: The insult of a man from Quraysh to the Ahlul Bayt, peace be upon them

The insult of a man from Quraysh to the Ahlul Bayt, peace be upon them, The reaction of the Prophet (PBUH&HF) to the insult to the Ahlul Bayt, peace be upon them, The creation and lineage of the Prophet and the Ahlul Bayt, peace be upon them, Choosing of Ahlul Bayt, peace be upon them, from among the people of the earth, Ali, peace be upon him, the guardian of every believer, the stillness of the earth, and the word of piety, The selection of twelve Imams, peace be upon them, as divine proofs

3.47.1 The insult of a man from Quraysh to the Ahlul Bayt, peace be upon them

Abān narrates from Sulaym from Salman who said: The plan of Quraysh was such that whenever they were sitting in their gatherings and saw a man from Ahlul Bayt, they would stop talking. Once they were sitting together, one of them said: (The example of Mohammad among his family is like a palm tree that grows in a garbage dump)!!!

3.47.2 The reaction of the Prophet (PBUH&HF) to the insult to the Ahlul Bayt, peace be upon them

This news reached the Prophet. He got angry and went to the pulpit and sat on it until the people gathered. Then he got up and praised God and said: O people, who am I? They said: You are God's prophet.

He said: (I am the Prophet of God, and I am Mohammad ibn Abd God ibn Abd al-Muttalib ibn Hashim), and the Prophet continued to mention his lineage until he reached (Nazar)¹.

3.47.3 The creation and lineage of the Prophet and the Ahlul Bayt, peace be upon them

Then he said: Know that I and my Ahlul Bayt were light who were present in the presence of God two thousand years before Adam was created². And it was like that when that light was glorifying, the angels would glorify with that glorification.

3.47.4 Selection of Ahlul Bayt (PBUH) from among the people of the earth

Be aware that God looked upon the people of the earth and chose two individuals among them: one of them is me, whom He sent AS a messenger and prophet, and the other is Ali Ibn Abi Talib. He revealed to me that I should appoint him AS my brother, friend, minister, successor, and caliph.

3.47.5 Ali the guardian of all believers, the peace of earth and word of piety

Be aware that he has authority over every believer after me. Whoever befriends him, God will be his friend, and whoever bears enmity towards him, God will bear enmity towards him. No one will love him except a believer, and no one will be his enemy except an infidel. He is the foundation of the earth after me and the reason for its peace. He is God's "kalamatu l-taqwa" (word of piety) and His firmest rope. They want to extinguish God's Light with their mouths, but God will complete the revelation of His Light, even though the unbelievers may detest it³.

3.47.6 Selection of the twelve Imams (PBUH) AS divine proofs

Be aware that God cAst His gaze upon the earth once more, and after us, selected twelve successors from my Ahlul Bayt, appointing them AS the chosen ones of my ummah (nation). Successively, they resemble the stars scattered across the heavens, and AS one star fades away,

¹Regarding the lineage of the Prophet (PBUH&HF) refer to Hadith 14, footnote 44.

²The sentence) (is translated as above.

³Refers to verse 8 from Surah As-Saff

another one AScends. They are the guided and guiding Imams. The deceit of those who deceive them, and the humiliation of those who humiliate them will not harm them. They are God's proofs on earth, and His witnesses over His creation, and the treASurers of His knowledge, and the interpreters of His revelation and the treASures and essence of His wisdom. Whoever obeys them has obeyed God, and whoever disobeys them has committed sin against God. They are with the Quran, and the Quran is with them. They do not separate from Quran until they enter my presence by the pond of Abundance (Ḥawḍ al-Kawthar). So let the witnesses inform (this message) to the absentees. O Lord bear witness, O Lord bear witness, and he (Prophet (PBUH&HF)) said this three times.

Narration from Sulaym's book:

1. Bihar al-Anwar, by Allama Majlisi: Vol. 22, p. 148, Hadith 142.
2. Narrated by referring to Sulaym's book: Al-Ghayba by al-Nu'mani, p. 52.
3. Al-Fada'il by Shadhan: p. 134.

3.48 Hadith 46: The highest virtues of Amir al-Mu'minin (PBUH) narrated by Abū Dharr and Miqdād

The highest virtues of Amir al-Mu'minin (PBUH) narrated by Abū Dharr and Miqdād, Angels are in obedience to Ali (PBUH) and innocence from his enemies, Establishment of the proof (Hujja) over nations by Ali (PBUH)

3.48.1 The highest virtues of Amir al-Mu'minin (PBUH) narrated by Abū Dharr and Miqdād

Abān ibn Abi 'Ayyāsh quotes from Sulaym ibn Qays that he said: I (Sulaym) said to Abū Dharr: May God have mercy on you, tell me the strangest thing you have heard from the Prophet (PBUH&HF) about Ali Ibn Abi Talib (PBUH).

Angels are in obedience to Ali (PBUH) and innocence from his enemies

Abū Dharr said: I heard the Prophet (PBUH&HF) saying: There are ninety thousand angels around the Throne (of God) who have no glorification and worship except obedience to Ali Ibn Abi Talib and innocence from his enemies and asking for forgiveness for his Shiites.

I (Sulaym) said: God bless you, say something more. He said: I heard the Prophet saying: God has allocated Gabriel, Michael, and Israfil (Raphael) to obey Ali and in innocent of his enemies and to seek forgiveness for his Shiites.

Establishment of the proof (Hujjat) over nations by Ali

I said: Tell me something else. He said: I heard the Prophet (PBUH&HF) saying: God continued to establish His proof by Ali (PBUH) over every nation in which a Prophet AS a messenger was present among them, and the more a person knew about Ali (PBUH), the greater was his status with God.

Ali (PBUH) is the veil and intermediate between God and people

I (Sulaym) said: God bless you, say something else also. He said: Yes, I heard the Prophet (PBUH&HF) saying: If it was not for me and Ali, God would not have been known, and if it was not for me and Ali, God would not have been worshiped, and if it was not for me and Ali, there would have been no reward or punishment. No veil can conceal Ali (PBUH) from God, and there is no veil between him and God. He (Ali) is the veil and intermediate between God and His creation.

Ali's (PBUH) Wilayah (guardianship) is the purifier of the heart

Sulaym says: Then I asked Miqdād and said: May God have mercy on you, tell me the best thing you have heard about Ali Ibn Abi Talib (PBUH) from the Prophet (PBUH&HF). He said: I heard the Prophet (PBUH&HF) saying: God is peerless in His kingdom. He introduced Himself to his lights¹, and then He gave His commands to them and gave His paradise in possession of them.

Whoever from the jinn and mankind whom God wants to purify his heart, He will familiarize him with the guardianship of Ali Ibn Abi Talib, and whoever He wants to veil over his heart, He will withhold the knowing (Ma'rifat) of Ali Ibn Abi Talib from him.

¹Apparently, the light means the fourteen infallible (PBUTH) to whom God has introduced Himself

The Prophets' (PBUTh) status and ranking are in the shadow of prophecy and guardianship I swear by the God whom my life is on His hand, (Prophet) Adam did not deserve for being created by God and blowing His spirit into him, and accepting his repentance, and returning him to His paradise, except because of my prophethood and the guardianship of Ali after me.

I swear to whom my life is on His hand, the kingdom of the heavens and the earth was not revealed to Ibrahim, and God did not choose him AS his friend except because of my prophecy and confession to Ali ('s guardianship) after me.

I swear to whom my life is on His hand, God did not talk to Moses and did not introduce Jesus AS His sign to the universe except because of my prophecy and knowing (Ma'rifat) of Ali after me.

I swear to whom my life is on His hand, none of the prophets reached prophecy except because of having his knowing (Ma'rifat²) and confession to our guardianship. And no creature was qualified by God to look at him except by being a servant for God and confessing to Ali ('s guardianship) after me. Then Miqdād stayed silent (did not tell more).

Ali (PBUH) is a witness over the people and the accouter (of the deeds) on the day of Judgment

I (Sulaym) said: Tell me something else.

He said: Yes, I heard from the Prophet (PBUH&HF) saying: Ali is the ruler and guardian of this nation and the witness over them and the custodian of their account. He is the owner of the greatest status and the right path which its way is prosperity³ and he is God's straight path.

The guidance from deviation will be achieved through him (Ali) after me and the insight from blindness will be gained (through him). Those who seek rescue will be saved through him and (people) take refuge from death to him, and the safety from fear is achieved from him. Through him, sins disappear, oppression is repelled, and mercy descends.

Ali (PBUH) is the manifestation of divine attributes

He (Ali) is God's seeing eye and His hearing ear and His eloquent tongue (talking) among creation, and His open hand in mercy toward His servants, and His face in the skies and the earth, and His right visible side⁴. He (Ali) is the strong rope, and His (God's) trusty rope that does not break, And he is the door of God from which one must enter, and he is the house of God that whoever enters it will be safe.

He will be God's flag and sign on the path (Sirat) in the resurrection day. Whoever knows him will be saved to heaven, and whoever denies him will fall into the fire (hell).

²My Ma'rifat

³Is bright and clear

⁴(Visible side or Janbo God) refers to a verse of the Qur'an that is mentioned in this regard and indicates the perfection in approaching to God.

Narration from Sulaym's book:

1. **Bihar al-Anwar, by Allama Majlisi, Vol 40, Page 95, Hadith 116**

3.49 Hadith 47: The guardianship (wilayah) of Ali (PBUH) is the separator between belief and disbelief

The guardianship (wilayah) of Ali (PBUH) is the separator between belief and disbelief

Abān narrates from Sulaym saying:

I heard from Salman Farsi saying: Ali (PBUH) is a door that God has opened. Whoever enters it is a believer, and whoever exits from it is a disbeliever¹.

Narration from Sulaym's book:

1. Bihar al-Anwar, by Allama Majlisi: Vol. 40, p. 97.

Narration from other books:

1. Al-Kafi: Vol. 2, p. 388, Hadith 16.
2. Al-Kafi: Vol. 2, p. 388, Hadith 18.
3. Al-Kafi: Vol. 2, p. 388, Hadith 21.
4. Irshad al-Qulub: p. 179.

¹In the book of Al-Ihtijaj, by al-Tabrisi in Vol. 1, Page 66, he has narrated that the Prophet (PBUH&HF) said in Ghadir sermon: God Almighty says: I put Ali as the flag between Myself and My creation. Whoever knows him is a believer, and whoever denies him is a disbeliever, and whoever shares another (person) in his allegiance is a polytheist, and whoever meets me with (having) his guardianship will enter Paradise, and whoever meets me with (having) his enmity will enter Hell.

3.50 Hadith 48: The events of Saqifa narrated by Ibn Abbas

The events of Saqifa narrated by Ibn Abbas: The apostasy of the majority of the people after the Prophet (PBUH&HF), Amir al-Mu'minin's (PBUH) most necessary plans after the Prophet (PBUH&HF).

1. The actions and attacks of the people of Saqifa for forcible allegiance: The usurpers' inviting from Amir al-Mu'minin (PBUH) to take allegiance and the Imam's reaction, Attacking and setting fire to the door of the Amir al-Mu'minin's (PBUH) house, Beating Hazrat Zahra (PBUH&HF), Amir al-Mu'minin's (PBUH) reaction to the insolence against Hazrat Zahra (PBUH&HF), The decision to kill Hazrat Zahra (PBUH&HF) and Amir al-Mu'minin's (PBUH) reaction, Getting Amir al-Mu'minin out of the house (by force).

2. The process of forcible allegiance to Abu Bakr: Amir al-Mu'minin's (PBUH) first words during the forcible allegiance, The first threat of murder for forcible allegiance, Buraydah al-Aslami's defending (statement) for Amir al-Mu'minin (PBUH), Salman's defending (statement) for Amir al-Mu'minin (PBUH), Abū Dharr's, Miqdād's, and Ammar's defending (statement) for Amir al-Mu'minin (PBUH), The second threat of murder for forcible allegiance, Umme Ayman Nawbiya's and Umme Salmah's defending (statement) for Amir al-Mu'minin (PBUH), The third threat of murder for forcible allegiance, The fourth threat of murder for forcible allegiance, The fifth threat of murder for forcible allegiance.

3. Usurpation of Fadak: Hazrat Zahra's (PBUH&HF) reasoning to take the Fadak back, Umar's forbiddance to write the document (for Fadak) and rejection of (the reasoning for) Fadak, Abu Bakr and Umar paying visit to Hazrat Zahra (PBUH&HF), Hazrat Zahra's (PBUH&HF) curse on Abu Bakr and Umar.

4. Hazrat Zahra's (PBUH&HF) martyrdom and funeral: Hazrat Zahra's (PBUH&HF) wills, People's reaction about Hazrat Zahra's (PBUH&HF) martyrdom, The unpublic prayer and funeral for Hazrat Zahra (PBUH&HF), Umar's intention to exhume Hazrat Zahra (PBUH&HF)'s grave and Amir al-Mu'minin's (PBUH) reaction to that.

5. The plan to kill Amir al-Mu'minin (PBUH): Abu Bakr, Umar and Khalid's plan to assassinate Amir al-Mu'minin (PBUH), Abu Bakr's reconsideration during the execution of the murder plan, Amir al-Mu'minin's (PBUH) reaction about the murder plan, The reaction of Amir al-Mu'minin's (PBUH) companion about his murder plan, The women of Bani Hashim's reaction about the murder plan against Amir al-Mu'minin (PBUH).

3.50.1 The events of Saqifa narrated by Ibn Abbas

Abān ibn Abi ‘Ayyāsh quotes Sulaym ibn Qays that he said: I was with Ibn Abbas in his house and a group of Amir al-Mu’minin’s (PBUH) Shiites were also with us. Ibn Abbas spoke to us and said:

3.50.2 The apostasy of the majority of the people after the Prophet (PBUH&HF)

My brothers, the Prophet (PBUH&HF) passed away, and on the day he passed away **he had not yet been buried in his grave when the people broke their oath** and apostatized and united to oppose Amir al-Mu’minin (PBUH).

3.50.3 Amir al-Mu’minin’s (PBUH) most necessary plans after the Prophet (PBUH&HF)

He (Ali) was engaged with the Prophet’s (PBUH&HF) affairs until he finished his ghusl, shroud, and burial and buried him. Then he began to compile the Qur’an, and instead of engaging in the sedition of the people, he followed the Prophet’s will. His goal and effort were not the ruling, because the Prophet (PBUH&HF) had informed him about the people.

The actions and attacks of the people of Saqifa for forcible allegiance

3.50.4 The usurpers’ inviting from Amir al-Mu’minin (PBUH) to take allegiance and the Imam’s reaction

When the people were seduced by those two people (Abu Bakr and Umar), and there was no one left except Ali, Bani HASHim, Abū Dharr, Miqdād, Salman, and a few others, Umar said to Abu Bakr: “All the people pledged allegiance to you. Except for this man and his family and a few others. Send (someone) to him now (for taking allegiance)”. Abu Bakr sent Umar’s cousin, who was called “Qunfudh”, to the Imam and said to him: O Qunfudh, go to Ali and tell him: “Answer the call from Caliph of the Prophet”! Qunfudh went and delivered the message. Amir al-Mu’minin (PBUH) said: How soon you attributed a lie to the Prophet, broke your oath and became an apostate. I swear by God, the Prophet (PBUH&HF) did not appointed anyone other than me the caliph. O Qunfudh go back that you are only a messenger. Tell him:

Ali says to you: “By God, the Prophet did not appoint you AS caliph¹ and you know very well who the caliph of the Prophet is”!

Qunfudh returned to Abu Bakr and delivered the message. Abu Bakr said: “Ali is right, the Prophet did not appoint me AS his caliph”! Umar became angry and stood up. Abu Bakr

¹(B): The Prophet has not appointed anyone other than me as caliph

said: “Sit down”. Then he said to Qunfudh: “Go to Ali and tell him: Answer Amir al-Mu’minin Abu Bakr’s calling”!

Qunfudh came to Ali (PBUH) and delivered the message. The Imam said: “By God, he is lying. Go to him and tell him: By God, you have given yourself a name that does not belong to you, you know very well that Amir al-Mu’minin is someone other than you”. Qunfudh returned and informed Abu Bakr and Umar. Umar got up angrily and said: “I know the weakness of his intellect and the weakness of his opinion!! And I know that nothing we do will be right² until we kill him!! Leave me and I will bring his head to you”.

Abu Bakr said: “Sit down”, but Umar refused, and Abu Bakr swore to him to sit down.

Then he said: O Qunfudh, go to him and tell him: “Answer Abu Bakr’s calling”.

Qunfudh came and said: “O Ali, answer Abu Bakr’s calling”. Ali (PBUH) said: “I am busy with other work, and I am not the one to abandon the will of my friend and my brother and come to Abu Bakr and the oppression that you have united on it³”.

Attacking and setting fire to the door of the Amir al-Muminin’s (PBUH) house Qunfudh went and informed Abu Bakr. Umar became angry and called Khalid Ibn al-Walid and Qunfudh and ordered them to bring firewood and fire.

Then he walked until he reached Ali’s (PBUH) house while Hazrat Fatima (PBUH&HF) was sitting behind the door and had a strip tied to her blessed head, and her body was weakened after the Prophet’s (PBUH&HF) demise.

Umar came forward and knocked on the door, and then shouted: “O son of Abi Talib, open the door”! Hazrat Zahra (PBUH&HF) said: “O Umar, what do we have to do with you? You will not leave us alone⁴”

Umar said: “Open the door, otherwise, we will burn the house on you”!

She said: “O Umar, do not you fear God Almighty to you enter my house and attack my house⁵?” But Umar did not decide to return, and asked for fire⁶ and set it next to the door so that it caughtfire. Then he pushed the door (and the door opened).

3.50.5 Beating Hazrat Zahra (PBUH&HF)

Hazrat Zahra (PBUH&HF) came in front of Umar and moaned: “O father! O Messenger of God”! Umar raised his sword, AS it was in its sheath, and struck it on the side⁷ of Hazrat Fatima (PBUH&HF)⁸. Fatima (PBUH&HF) shouted.

Umar raised his whip and struck it on the Hazrat’s arm. Fatima shouted: “O father”!

²(A) لئلا: He will not get along with us unless we kill him.

³(B) and (D): to come to the falsehood you have established

⁴(B) and (D): Why do not you leave us alone?

⁵(B) and (D): And seang fire on my house?

⁶(A) لئلا: And this Mme he came with fire.

⁷(B): He hit the two sides of Hazrat

⁸The word (وجأ) that is used in the Arabic phrase means a strike that is recklessly done by adacker to hit wherever it could and by doing it in an impetuous manner.

3.50.6 Amir al-Muminin's (PBUH) reaction to the insolence against Hazrat Zahra (PBUH&HF)

Suddenly, Amir al-Mu'minin (PBUH) got up and grabbed Umar's neck and shook him and hit him on the ground and beat him on the nose and neck and intended to kill him.

But he recalled the Prophet's (PBUH&HF) words and his will about patience and submission (obedience), and said: "O Son of Suhhak⁹, I swear by the God who honored Mohammad with prophecy, if it were not for the destiny written by God, you would understand that you can not enter my house"!

3.50.7 The decision to kill Hazrat Zahra (PBUH&HF) and Amir al-Muminin's (PBUH) reaction

Umar sent for help. People came toward home and entered. Khalid Ibn al-Walid drew his sword from its sheath to strike Fatima (PBUH&HF)!

Amir al-Mu'minin (PBUH) attacked Khalid with a sword. He swore to Hazrat, and the Imam stopped¹⁰.

3.50.8 Getting Amir al-Mu'minin out of the house (by force)

Miqdād, Salman, Abū Dharr, Ammar, and Burayda al-ASlami came forward and entered the house to help Amir al-Mu'minin (PBUH), and it so happened that a sedition was about to take place.

Ali (PBUH) was taken out and the people came after him. Salman and Abū Dharr and Miqdād and Ammar, and Burayda al-ASlami, may God have mercy on him, followed him while saying: "How soon you betrayed the Prophet (PBUH&HF) and revealed the hatred you had in your hearts".

Burayda b. al-Husayb al-ASlami said: "O Umar, are you attacking the Prophet's brother and his guardian and his daughter, and beating him, while (on the other hand we know that) the Quraysh know your records very well?

At this time, Khalid raised his sword (while it was) in its sheath to strike Burayda, but Umar took him and prevented him from doing so.

The process of forcible allegiance to Abu Bakr

⁹Suhhak is the name of Umar's mother

¹⁰(B) and (D): Khalid ibn al-Walid drew his sword to strike Ali (PBUH). Zubayr adacked him with his sword, but Amir al-Muminin (PBUH) swore to him (to stop) and he stopped. (A) خ ل: Amir al-Muminin (PBUH) adacked him, but he swore to him and he stopped.

3.50.9 Amir al-Muminin's (PBUH) first words during the forcible allegiance

Amir al-Mu'minin (PBUH) was taken to Abu Bakr while he was being grabbed and dragged. AS soon AS Abu Bakr's eyes fell on the Imam, he shouted: "free him"! The Imam said: "How soon you attacked the family (Ahlul Bayt) of your Prophet! O Abu Bakr, by what right, by what heritage and by what history do you persuade people to pledge their allegiance?!¹¹ Did you not pledge allegiance to me the other day by the command of the Prophet (PBUH&HF)?"

3.50.10 The first threat of murder for forcible allegiance

Umar said: O Ali, leave all these words ASide. I swear by God, if you do not pledge allegiance, we will kill you. The Imam said: "In this cASe, I will be a God's servant and Prophet's brother that was killed"!

Umar said: " (the matter that) the a God's servant will get killed is right but not the prophet's brother"! The Imam said: "By God, if it were not for the destiny of God that was written and the covenant that my friend (the Prophet) made with me and I will never cross it, you would know which of us is weaker and who is less in number". At that time, Abu Bakr was quiet and was not talking.

Buraydah al-ASlami's defending (statement) for Amir al-Mu'minin (PBUH) He stood up and said: O Umar, are you not the two people whom the Prophet (PBUH&HF) said to you: "Go to Ali and greet him AS the Amir al-Muminin", and you two said: Is this order from God His Messenger? And the Prophet said: Yes.

Abu Bakr said: O Buraydah! this is true, but you disappeared and we were present, and after each issue, another issue arises! Umar said: O Buraydah, what does this matter have to do with you? And why are you interfering in this issue?! Buraydah said: "By God, I will not live in the city where you are the ruler". Umar ordered that he be beaten and thrown out!

Salman's defending (statement) for Amir al-Mu'minin (PBUH) Then Salman stood up and said: "O Abu Bakr, fear God and get up from where you are sitting, and leave it to the people who deserves it so they can have it happily until the Day of Judgment, and do not let two swords quarrel over this nation". Abu Bakr did not answer him. Salman repeated the same thing again. Umar pushed him ASide and said: What does this matter have to do with you? And why do you get involved in the issue here?

Salman said: O Umar, stay quiet! O Abu Bakr, get up from where you are sitting and leave it to the right persons so that they may have it happily until the Day of Judgment. And if you do not accept, you will gain blood (instead of wealth and power) in this way, and those people who Prophet (PBUH&HF) had forgiven or freed and rejected and the hypocrites will covet the caliphate (in future). I swear to God, if I knew I could ward off oppression or honor religion for the sake of God, I would carry my sword and fight bravely with it.

¹¹(B) and (D): You invite

Are you attacking the successor of the Prophet of God¹²?! Dad tidings to you for the calamity (you will see) and despair of comfort.

3.50.11 Abū Dharr's, Miqdād's, and Ammar's defending (statement) for Amir al-Mu'minin (PBUH)

Then Abū Dharr, Miqdād and Ammar stood up and said to Ali (PBUH): "What do you command? By God, if you order, we will fight with (our) sword until we are killed". The Imam said: "May God have mercy on you, stop and remember the promise that Prophet had taken from you and what he commanded you to do". They also stopped.

3.50.12 The second threat of murder for forcible allegiance

While Abu Bakr was sitting on the pulpit, Umar said to him: How is it that you are sitting on the pulpit while this (man) is sitting and is at war with you and he does not get up among us to pay allegiance to you? Do you not order to behead him¹³?!

This was while Imam Hassan and Imam Hussain (PBUH) were standing near Amir al-Mu'minin (PBUH). When they heard Umar's words, they cried and raised their voices: "O grandfather, O the Messenger of God".

Amir al-Mu'minin (PBUH) put them on his chest and said: Do not cry, by God, they are not able to kill your father. These two are weak, and useless and are not capable of doing it.

3.50.13 Umme Ayman Nawbiya's and Umme Salmah's defending (statement) for Amir al-Mu'minin (PBUH)

Umme Ayman Nawbiya who was the nurse of the Prophet (PBUH&HF) in his childhood - and Umme Salmah came forward and said: "O Atiq¹⁴, how soon did you show your jealousy towards the family of Mohammad (PBUH&HF)".

Umar ordered them to be taken out of the mosque and said: "what do we have to do with women?"

3.50.14 The third threat of murder for forcible allegiance

Then Umar said: O Ali, get up and pledge allegiance. The Imam said: What if I do not? He said: By God, in this case we will behead you!¹⁵

The Imam said: By God, you lied, son of Suhhak, you have no power over this, you are inferior and weaker to do this.

¹²(B) and (D): I would have put my sword on my shoulder and fight the people who claim to be the successors of the Prophet and his caliph in his ummah and the fathers of his children.

¹³(A) ل خ: Order us to behead him?

¹⁴Atiq is Abu Bakr's title

¹⁵(A): you will be beheaded

3.50.15 The fourth threat of murder for forcible allegiance

Khalid Ibn al-Walid got up and drew his sword and said: "By God, if you do not pledge allegiance, I will kill you"! Amir al-Mu'minin (PBUH) stood up towards him and grabbed his clothes and pushed him back¹⁶ and threw him on the ground on his back and (then) the sword fell off from his hand!

3.50.16 The fifth threat of murder for forcible allegiance

Umar said: O Ali Ibn Abi Talib, get up and pledge allegiance. The Imam said: What if I do not? He said: By God, this time we will kill you.

Amir al-Mu'minin (PBUH) finished his Hujjat upon them by saying these words (what if I not) three times and then stretched his hand without opening his palm. Abu Bakr also hit on his hand and was pleased with that (way of paying allegiance). Then the Imam moved towards his house, and the people followed him.

3.50.17 Hazrat Zahra's (PBUH&HF) reasoning to take the Fadak back

Ibn Abbas said: Hazrat Zahra (PBUH&HF) was informed that Abu Bakr has seize (the land of) Fadak. She came out with the women of Bani Hashim (surrounding her) to enter where Abu Bakr was.

Then she said: O Abu Bakr, do you want to take away from me the land that the Prophet (PBUH&HF) gave it to me, while that was a land that the Muslims did not gain through war? Did not the Prophet (PBUH&HF) say: "The children of anyone after his (death) should be respected and protected? You also know that he left nothing for his child other than Fadak.

3.50.18 Umar's forbiddance to write the document (for Fadak) and rejection of (the reasoning for) Fadak

When Abu Bakr heard her words and the women accompanying her, he asked for ink to write (a document to give back) Fadak to her.

Umar entered and said: O Caliph of the Prophet! Do not give her any writing until she brings witnesses for her claims. She said: Yes, I will bring witness. Umar said: Who? She said: Ali and Umme Ayman. Umar said: The testimony of an Ajami (non-Arab) woman who cannot speak eloquently is not acceptable, and Ali will say according to you.

Hazrat Zahra (PBUH&HF) returned while she was extremely angry (of them) that it could not be described, and after that she got sick.

¹⁶(D): Then he left him up

3.50.19 Abu Bakr and Umar paying visit to Hazrat Zahra (PBUH&HF)

Ali (PBUH) used to perform the 5 times prayer in the mosque. Every time he prayed, Abu Bakr and Umar used to ask him: “How is the daughter of the Prophet”?!

Until her illness was severed. They asked about her again and said: “There were issues that happened between us and her that you know better, if you see fit, take permission on behalf of us (so we can come, visit her, and) apologize from her for the sins we committed”? The Imam (PBUH) said: “this is on your hand”. Those two got up and sat next to the doorstep of the house. Ali (PBUH) came to Fatima (PBUH&HF) and said: “ O the free (Hurra) woman¹⁷, those two persons are behind the door and would like to greet you, what do you think”? Hazrat Zahra (PBUH&HF) said: the house is your house and the free woman is your wife, do whatever you want. The Imam said: “tie your veil”. She tied her veil and turned her face towards the wall.

3.50.20 Hazrat Zahra’s (PBUH&HF) curse on Abu Bakr and Umar

Abu Bakr and Umar entered and greeted and said: Be pleASed with us, may God be pleASed with you. Hazrat Zahra (PBUH&HF) said: What made you to do (say) this? They said: We confess to our fault and we hope that you will forgive us and take our hatred out of your heart.

She said: If you are telling the truth, then answer about what I will ask you, because I will not ask you anything unless I know you know it. If you answer truthfully, I realize that you are honest about why you have come here. They said: ask whatever you want.

She said: I take God AS witness, did you hear the Prophet (PBUH&HF) saying: “Fatima is a part of me, whoever hurts her has hurt me”? They said: Yes. She raised her hands toward the sky and said: “O God these two (person) have hurt me, I am complaining from them to you and Your Prophet. No, by God, I will never be pleASed with you until I meet my father, the Prophet, and tell him what you two did, so then he may decide about you”.

It was at this time where Abu Bakr started to cry loudly and said I am destroyed and was frightened. Umar said: “O the caliph of Prophet, are you frightened and crying by what a woman said”?

Hazrat Zahra’s (PBUH&HF) martyrdom and funeral

3.50.21 Hazrat Zahra’s (PBUH&HF) wills

Ibn Abbas says: Hazrat Zahra (PBUH&HF) stayed alive for forty nights after her father, the Prophet (PBUH&HF), pASsed away¹⁸. When her illness became severe, she called Ali (PBUH) and said: “O cousin, now that you see feeling, I make a will to you to marry my sister Zaynab’s

¹⁷The word Hurra (free) is one of the titles of Hazrat Zahra (PBUH&HF)

¹⁸The word (بقيت) or (لبثت) that is used in Arabic context indicates two possibilities: 1) She stayed alive for forty days after her father, or 2) Her illness was not severe for forty days but after that, it got severe.

daughter, because she will be like me to my children. And to prepare a coffin for me, AS I saw the angels described (that for me). And let none of the enemies of God be present at my funeral and burial and prayer over me”.

Ibn Abbas says: This is the saying of Amir al-Mu'minin (PBUH) that said: There were certain matters that I could not find a way to abandon, because the Quran was revealed Mohammad's (PBUH&HF) heart according to those¹⁹: One was to fight with preachers, the unjust, and the apostates (alnnakithin, walqASitin, walmariqin) which my friend Prophet (PBUH&HF) made a will to me to fight with them and tool a promise for that from me, and the other one was to marry with Umamah, Zaynab's daughter, which Fatima had made a will to me about it.

3.50.22 People's reaction about Hazrat Zahra's (PBUH&HF) martyrdom

Ibn Abbas says: Hazrat Zahra (PBUH&HF) pASsed away on the same day²⁰. The crying voice of man and woman moved Medina and the people were AStonished like the day when the Prophet (PBUH&HF) pASsed away.

Abu Bakr and Umar also came to the Amir al-Mu'minin (PBUH) to say condolences and said: “O Aba al-Hassan, O Abul Hassan, do not recite the prayer for the daughter of the Holy Prophet (PBUH&HF) before us”.

3.50.23 The unpublic prayer and funeral for Hazrat Zahra (PBUH&HF)

At the night time, Ali (PBUH) called Abbas, Fadl, Miqdād, Salman, Abū Dharr and Ammar. Abbas went forward and prayed over her²¹ and she was buried.

In the morning, when the people got up, Abu Bakr and Umar came with the people and intended to pray over Hazrat Zahra's (PBUH&HF) body. Miqdād said: LAST night we buried Hazrat Fatima (PBUH&HF)!

Umar turned to Abu Bakr and said: did not I tell you, they will do this soon?!

Abbas said: Hazrat (Zahra) had made a will that you two should not pray over her.

3.50.24 Umar's intention to eshume Hazrat Zahra (PBUH&HF) grave and Amir al-Muminin's (PBUH) reaction to that

Umar said: By God, O Bani HAShim, you will never get rid of the jealousy you have been had against us. This hatred that is in your heart will never go away²². I swear to God, I intend to

¹⁹(B) and (D): Two issues that I had no choice but to do it unless I become a disbeliever in what was revealed to Mohammad (PBUH&HF).

²⁰The same day means either the fortieth day, or the same day that Hazrat Zahra (PBUH&HF) made the will.

²¹This prayer was a symbolic prayer as according to Imam Ali's (PBUH) Ahadith, he himself had already prayed over Hazrat Zahra's (PBUH&HF) body. Refer to Bihar al-Anwar, Vol. 43, Pages 188, 193, and 215.

²²(B) and (D): Isn't it the time to get rid of this hatred that is in your heart?

exhume her and pray over her! Amir al-Mu'minin (PBUH) said: By God, O son of Suhhak, if you intend to do that, I will reverse your hand (that you will use to exhume), I swear to God, if I draw my sword, I will not sheathe it except by taking your life! (If you can) carry out your intention. At this time, Umar defeated and remained silent AS he knew that if Ali (PBUH) takes an oath, he will fulfill it.

Then Ali (PBUH) said: O Umar, are not you the one whom the Prophet (PBUH7HF) intended to kill, and asked me (to get you). I came with a sword around my waist and attacked you to kill you, but God Almighty revealed ²³فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا Therefore, Abu Bakr, Umar and the people returned.

The plan to kill Amir al-Mu'minin (PBUH)

3.50.25 Umar and Khalid's plan to Assassinate Amir al-Mu'minin (PBUH)

Ibn Abbas says: They plotted among themselves and negotiated and said:

“AS long AS this man is alive, nothing we do will be done properly”! Abu Bakr said: Who is suitable for killing him? Umar said: Khalid Ibn al-Walid.

They both sent someone to him and said: O Khalid, what is your opinion about what we want to do? Khalid said: tell me what you want me to do. I swear by God, if you put the murder of Abu Talib's son on me, I will do it. They said: By God, this is what we ant. He said: I am ready for this.

Abu Bakr said: When we stand for the morning prayer, you should stand next to Ali with your sword, and when I recite the salutation of the prayer, strike on his neck! He said Yes, and then they all went away.

3.50.26 Abu Bakr's reconsideration during the execution of the murder plan

Abu Bakr thought about the order he had given to kill Ali (PBUH) and he realized that if he does that, there would be a fierce war and a severe sedition and calamity. Therefore, he regretted the order he had given to Khalid and did not sleep until that morning. Then he came to the mosque while the prayer was established. He went forward to lead the prayer, and at the same time he was thinking and did not know what to say. Khalid Ibn al-Walid came with a sword around his waist and stood next to Amir al-Mu'minin (PBUH), while the Imam understood the matter²⁴.

AS soon AS Abu Bakr finished the TASHahhud of the prayer, before saying the Salutation, he loudly said: “O Khalid, do not do what I command you, for if you do, I will kill you”. Then

²³Surah Maryam, verse 24: So do not make haste against them; indeed We are counting for them, a counting [down].

²⁴(B): While Ali (PBUH) was monitoring the situation.

he recited the salutation of the prayer from left and right²⁵.

3.50.27 Amir al-Muminin's (PBUH) reaction about the murder plan

Amir al-Mu'minin (PBUH) attacked and grabbed Khalid and took the sword out of his hand. Then he knocked him to the ground and sat on his chest and grabbed his sword to kill him. The people of the mosque gathered to free Khalid, but they could not. Abbas said: Swear him by the grave of the Prophet (PBUH&HF) and he will stop. They swore to the grave of the Messenger of God (PBUH&HF) and the Imam left him. He (Khalid) got up and went home.

3.50.28 The reaction of Amir al-Muminin's (PBUH) companion about the murder plan

Zubayr, Abbas, Abū Dharr²⁶, Miqdād and Bani HASHim came and drew their swords and said:

By God you do not stop what you do until he speaks and act²⁷.

Here, a dispute upheaval created among the people and everyone was confused.

3.50.29 The women of Bani HASHims' reaction about the murder plan against Amir al-Mu'minin (PBUH)

The Bani HASHim's women came out and shouted and said: O enemies of God, how soon you revealed your enmity with the Prophet and his family. It had been a long time that you had the same plan to execute with Prophet (PBUH&HF) but you were not able to.

You killed his daughter yesterday, and today you want to kill his brother and his cousin and his successor and the father of his children? By the Lord of Kaabah, you are all liars. You cannot achieve to kill him.

And so the situation was that the people feared a great sedition could initiate.

Narration from Sulaym's book:

²⁵Saluting from the right and left, is the typical way of saluting in prayer, which at the end of the prayer, you look to the right once and says salam, and once looks to the left and says salam.

²⁶In (B) and (D) it is mentioned Salman instead of Abū Dharr

²⁷(B) and (D): until we speak and act

1. Bihar al-Anwar, by Allama Majlisi: Vol. 8 (old), Page 56.
2. Bihar al-Anwar: Vol. 43, Page 197, Hadith 29.
3. Bihar al-Anwar: Vol. 81, Page 256, Hadith 18.
4. Awalem: Vol. Hazrat Zahra (PBUH&HF), Page 220, Hadith 1.

Narrated by referring to Sulaym's book:

1. The book of Al-Bahar from Husayn b. Sa'id al-Ahwazi, narrated from Ibn Tawoos in the book of Al-Yaqin.

Narration from other books than Sulaym's book:

1. Al-Ihtijaj by al-Tabrisi: Vol. 2, Page 119.

Chapter 4

The remainder of Sulaym's book context

In type (c) of the versions of the book - which is more complete - there are hadiths that do not exist in (a), (b) and (d), except for hadith 58 which is also in type (b). These 22 hadiths are mentioned in this chapter from numbers 49 to 70. See page 181 of the introduction for more information.

4.1 Hadith 49: Untold Stories of the event of saying (this man says delusion)

Untold Stories of the event of saying (this man says delusion): the Prophet's (PBUH&HF) saying in the absence of Umar, Writing down on Kitf (something like paper) and witnessing over it, The plan that the Prophet (PBUH&HF) had in mind for writing the Kitf, Authenticity of this Hadith

Untold Stories of the event of saying (this man says delusion)

Sulaym ibn Qays says that I heard from Salman that he said: after that man (Umar) said that word¹ and the Prophet (PBUH&HF) became angry and left (the kitf for writing on it), I heard Amir al-Mu'minin (PBUH) saying: "Should we not ask the Prophet (PBUH&HF) what he wanted to write on that Kitf that if he had written it, no one would have gone astray and two people would not have disagreed"?

4.1.1 The Prophet's (PBUH&HF) saying in the absence of Umar

I stayed silent until those who were at home got up and left and only Amir al-Muminin, Fatima, Hassan and Hussain (PBUTH) remained. My two friends Abū Dharr and Miqdād and I also wanted to get up, but Ali (PBUH) told us: Sit down.

The Imam wanted to ask the Prophet (PBUH&HF) and we were listening, but the Prophet (PBUH&HF) first said: "My brother, did not you hear what the enemy of God said ?! Gabriel came to me a little while ago and informed me that he is the Samiri of this nation and that his friend (Abu Bakr) is his calf and God has willed division and discord on my nation after me. So Gabriel ordered me to write the writing that I wanted to write on my Kits and to witness these three people. Bring me a piece of paper".

4.1.2 Writing down on Kitf and witnessing over it

They brought a piece of Kitf for him. The Prophet (PBUH&HF) spelled the names of the guiding Imams after him one by one, and Ali (PBUH) wrote them in his own handwriting. He also said: I take you AS a witness that my brother, my successor, my inheritor and my caliph in the nation is Ali Ibn Abi Talib, and then Hassan, then Hussain, and after them, nine (Imam) from Hussain's children.

¹This is about Umar's words at the time when the Prophet (PBUH&HF) asked for a Kitf in the last hours of his life to write in it something so that the people should never be misled, and then Umar said: (The Prophet says delusion)! And therefore inhibited the writing. The Kitf is also the shoulder bone of a cow or camel that was used for writing.

The narrator says: I do not remember the names of the Imams except two people named (Mohammad) and (Ali) and I made a mistake in the name of the rest of the Imams (PBUH)², but I heard the description of Hazrat Mahdi (Ajtfs) and his justice and his plan³ and that God fills the earth with justice AS it has been filled with oppression and tyranny.

4.1.3 The plan that the Prophet (PBUH&HF) had in mind for writing the Kitf

Then the Prophet (PBUH&HF) said: I wanted to write this, then take it to the mosque and invite the public and read it to them and have them witness over it. But God did not want to and He decreed what He willed.

4.1.4 Authenticity of this Hadith

Sulaym says: During Uthman's ruling, I met with Abū Dharr and Miqdād, and they narrated the same thing to me.

Then I met Amir al-Mu'minin and Imam Hassan and Imam Hussain (PBUH) in Kufa. They also confidentially told me the same thing and they neither added nor subtracted anything, AS if they were speaking one tongue.

This hadith is similar to the end of hadith 13. See there for references.

²This mistake cannot be from Salman or Sulaym or Abān because in different narrations of this book, the names of the Imams (PBUH) have been specified from their words. It is obvious that this statement has been made here as a Taqiyyah so that the oppressors do not know the names of the Imams (PBUH) and do not recognize them.

³(E) ل: His knowledge

4.2 Hadith 50: Prophet's (PBUH&HF) ban to sleep in the mosque

Prophet's (PBUH&HF) ban to sleep in the mosque, The permission of being in the mosque for Prophet and Ali (PBUH), Ali (PBUH) makes distance between unworthy people and pond of Kawthar

4.2.1 Prophet's (PBUH&HF) ban to sleep in the mosque

Sulaym ibn Qays narrates from Jabir b. Abd God al-Ansari that he said: One day, the Prophet (PBUH&HF) came to us with a fresh wood from palm tree in his hand while we were gathered in his mosque. He started beating us with that and said: do not sleep in the mosque.

4.2.2 The permission of being in the mosque for Prophet and Ali (PBUH)

Jabir says: We went out and Ali (PBUH) also wanted to come out with us. The Prophet (PBUH&HF) said: my brother, where are you going out? What is lawful (Halal) for you in the mosque is what is lawful for me. You are to me like Aaron to Moses, God commanded Moses to build a clean mosque in which no one but himself and his two sons Shabbar and Shabbir would live with him.

4.2.3 Ali (PBUH) makes distance between unworthy people and pond of Kawthar

O my brother, by Him in Whose Hands lies my life, surely you are the one that makes distance (between unworthy ones and) from my pond (of Kawthar) with your hands, like a man that makes distance between sick camels and his camels.

It is AS I see your position by the pond, while you have a stick made from the wood of a thorny shrub¹.

Narration from other books than Sulaym's book:

¹It means you distance unworthy people from it

1. **Manaqib Ibn Shahr Ashub: Vol. 2, Page 194.**
2. **Manaqib Khwarizmi: Page 60.**
3. **Al-Mustadrak Hakim: Vol. 3, Page 138.**

4.3 Hadith 51: Prophet's (PBUH&HF) call about legality (state of being halal) of the mosque for his progeny

Prophet's (PBUH&HF) call about legality (state of being halal) of the mosque for his progeny

4.3.1 Prophet's (PBUH&HF) call about legality (state of being halal) of the mosque for his progeny

Sulaym ibn Qays says: I heard Amir al-Mu'minin (PBUH) saying: It seems that I see the Prophet (PBUH&HF) in the courtyard of his mosque that says:

“Be aware that my mosque is not halal for a person who is Junub (under the obligation of a ritual bath) and a woman who is in her period, except for me and my brother and my daughter and my wives and my servants and my family, did you hear? Did I make it clear for you? So do not go astray”.

Narration from other books than Sulaym's book:

- 1. Manaqib Ibn Shahr Ashub: Vol. 2, Page 194.**
- 2. As-Sunan from Al-Bayhaqi: Vol. 7, Page 65.**
- 3. As-Sirah al-Halbiya: Vol. 3, Page 375.**

4.4 Hadith 52: Guiding of a person to Amir al-Mu'minin (PBUH) by Salman, Abū Dharr, and Miqdād during Umar's caliphate

Guiding of a person to Amir al-Mu'minin (PBUH) by Salman, Abū Dharr, and Miqdād during Umar's caliphate, Abu Bakr and Umar attributed the names and titles of Amir al-Mu'minin (PBUH) to themselves

Guiding of a person to Amir al-Mu'minin (PBUH) by Salman, Abū Dharr, and Miqdād during Umar's caliphate

Sulaym ibn Qays says: I was sitting with Salman and Abū Dharr and Miqdād during Umar Ibn al-Khattab's caliphate. A man from Kufa came and sat down with them to asking for getting guidance.

They said to him: It is compulsory for you to refer to the Book of God and Ali Ibn Abi Talib because he is with the Book, and he will not separate from it. We bear witness that we heard the Prophet (PBUH&HF) saying: "Ali is with the Quran and with the truth. Wherever they go, he will go¹. He is the first that brough faith in God, and the first of my ummah to meet with me on the Day of Judgment. He is al-Siddiq al-Akbar (The greatest truthful one) and Faruq (divider of the truth from the falsehood). He is my successor and my vizier and my caliph in my nation and he fights according to my tradition".

4.4.1 Abu Bakr and Umar attributed the names and titles of Amir al-Mu'minin (PBUH) to themselves

The man said to them: So why do people call Abu Bakr (Siddiq) and Umar (Faruq)? Salman and Abū Dharr and Miqdād told him²: the people have named them the names of others in the same way that they attributed the caliphate (after) Prophet and title of Amir al-Mu'minin to them, while this name does not belong to them and is for another one.

Ali (PBUH) is the Prophet's caliph and Amir al-Muminin. The Prophet ordered to us and those two persons and all of us greeted him (Imam Ali) AS Amir al-Muminin.

¹In Faza'il's book, this statement is as: Ali is with the truth and truth is with Ali. He will go wherever the truth takes him.

²From here to the end of the hadith in Faza'il's book is as follows: people are ignorant to Ali's right. Same way as those two are ignorant to Ali's (right) for caliphate, they are ignorant to Amir al-Muminin's (PBUH) right as well. These two names are not the names of those two, but are the names of others. By God, Ali (PBUH) is al-Siddiq al-Akbar and the illuminating Faruq. By God, Ali (PBUH) is the Prophet's caliph and the Amir al-Muminin. The Prophet ordered to us and those two persons and all of us greeted him (Imam Ali) as Amir al-Muminin, illuminating Faruq, and al-Siddiq al-Akbar.

Narrated by referring to Sulaym's book:

1. Al-Ihtijaj by al-Tabrisi: Vol. 2, Page 230.
2. Al-Faza'il Shadhan: Page 145.
3. Nuzhat ul-Kiram: Page 557.
4. Manaqib Ibn Shahr Ashub: Vol. 3, Page 62.

4.5 Hadith 53: The reason for deciding the war option by Amir al-Mu'minin (PBUH) in Jamal and Siffin

The reason for deciding the war option by Amir al-Mu'minin (PBUH) in Jamal and Siffin, The continual oppression against Amir al-Mu'minin (PBUH) and his defense from himself

4.5.1 The reason for deciding the war option by Amir al-Mu'minin (PBUH) in Jamal and Siffin

Sulaym says: I heard from Amir al-Mu'minin (PBUH) saying on the day of (battale of) Jamal and the day of Siffin: "I observed (the situation) and found two options in front of me: either disbelief in God and denying what God Almighty has revealed, or fighting in the way of God and enjoining the good and forbidding the wrong. I chose fighting in the way of God and enjoining the good and forbidding the evil instead of disbelieving in God and denying what God has revealed and being chained in the fire of Hell, (of course) when I found help (I decided to fight)".

4.5.2 The continual oppression against Amir al-Mu'minin (PBUH) and his defense from himself

He said: I have been oppressed since the Prophet (PBUH&HF) pASsed away. If I had found helpers before today¹ to revive the book and tradition - AS I have found (helper) today - I would have fought and it was not allowed for me to be inactive (and not fight).

Narration from other books:

- 1. Book of Siffin, by Nasr b. Muzahim: Page 474.**
- 2. Tafsir al-Ayyashi: Vol. 2, Page 77, Hadith 23.**
- 3. Hilyat al-Awliya: Vol. 1, Page 85.**

¹It means the day of battle of Jamal and Siffin

4. Tarikh-e-Damishq: Vol. 35, Page 900.
5. Futuh Ibn A'tham: Vol. 3, Pages 264 and 284.
6. Al-Akhbar al-Tiwal: Page 188.
7. Nazm Durar al-Simtayn: Page 118.
8. Nuzhat al-Abrar narrated by Allama Amini in Thamarat al-Asfar.

4.6 Hadith 54: Avoiding three people in religion

Avoiding three persons in religion, Infallibility, the reason and necessity of obedience to the Prophet and the Imams (PBUH), The inviting shredder to misguidance and deviation, The way of Ahlul Bayt (PBUH) is the way of God, Ahlul Bayt (PBUH) are witnesses to the people, Verses from the Quran in the honor of the Ahlul Bayt (PBUH)

4.6.1 Avoiding three people in religion

Sulaym ibn Qays says: I heard Ali Ibn Abi Talib (PBUH) said: The Prophet (PBUH&HF) said: avoid three persons in your religion:

A person who recites Quran until he sees its splendor on him¹ AS if the cover of faith has changed him to a great extent. In this situation, he draws his sword on his Muslim brother and starts accusing him a polytheist.

I said: O Messenger of God, which one deserves to be called a polytheist? He said: The one who is accusing others with polytheism.

And another one is the person who has been misled by the (fabricated) narrations and sayings (of others), so that whenever a saying ends, he says something longer than that. Such a person will follow even Dajjal² if he finds him.

And the other one is the person to whom God Almighty has given power, and he thinks that his obedience is obedience to God and his disobedience is disobedience to God. But he is a liar. A person cannot be obeyed in disobedience to God. One who disobeys God should not be obeyed.

4.6.2 Infallibility, the reason and necessity of obedience to the Prophet and the Imams (PBUH)

Obedience is specific to God and His Prophet and the Ulu al-Amr³ that God has associated them with Himself and His Prophet and has said: أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ that means "Obey God and obey the Apostle and those vested with authority among you"⁴.

God has commanded for obedience to the Prophet (PBUH&HF) because he is infallible and pure, and will never give an order to disobey God. In the same manner, He has also commanded obedience to Ulu l-Amr because they are infallible and pure and will never give an order to disobey God.

¹(E) خ ل: The indication of joy appears on him

²Dajjāl (Arabic: دَجَّال) is a person or being which in some narrations has been considered among the greatest enemies of Imam al-Mahdi (Ajtfs)

³Ulu l-Amr verse (Arabic: أُولِيَ الْأَمْرِ): Those vested with authority

⁴Surah An-Nisa, Verse 59.

4.6.3 The inviting shredder to misguidance and deviation

Sulaym says: After Amir al-Mu'minin (PBUH) finished the Prophet's (PBUH&HF) hadith, he said:

There should exist a misguiding shredder (that invites to deviation). When it starts to move, it starts to crush and its crushing has teeth and its teeth is its sharpness and it is by God to break it⁵.

4.6.4 The way of Ahlul Bayt (PBUH) is the way of God

The virtuous of my progeny and the pure one of my family are the most tolerant people in childhood and the wisest of them in adulthood.

Beware, it is through us that the shortage and evil of this era are changed to abundance, and through our hands falsehood is changed⁶.

Know that we are the Ahlul Bayt, that our command is from the command of God, and we have heard the truth. If you all follow our steps, and follow our ways, and choose our footsteps, then through our light you will be guided. And if you oppose us, you will perish. And if you follow us, you will see us with the Book of God in front of you, and if you oppose us, you will only harm yourself.

4.6.5 Ahlul Bayt (PBUH) are witnesses to the people

Surely, God will question people of all times, and the one from us who was witness over them in their time will be called. Whoever tells the truth, we testify to his truth, and whoever lies, we deny him.

The Holy Prophet (PBUH&HF) was the warner, and guide and was the Messenger for Jinn and human till the Day of Judgement. There is no prophet after him, and no book is revealed after the Quran.

For the people of any time, there should be a guide and authority (Hujjat) who guides them to the Book of their Lord and the Sunnah of their Prophet. Every guiding one who dies will appoint a successor like himself. They are with the Quran and the Quran is with them. They are not separated from the Quran and the Quran is not separated from them until they enter where the pond of Kawthar is near the Prophet (PBUH&HF).

4.6.6 Verses from the Quran in the honor of the Ahlul Bayt (PBUH)

We are the Ahlul Bayt that our father Ibrahim (PBUH) prayed for us and said: **فَجَعَلَ أَفْنَدَهُ مِنْ** النَّاسِ تَهْوِي إِلَيْهِمْ “Make the hearts of some people yearn towards them”⁷ God means only us in this

⁵These expressions are all ironic and have a kind of ambiguity. In the middle of hadith 17 of the same book (p. 378) similar phrases are mentioned.

⁶That is, it clarifies that it is a lie and changes it to the right.

⁷Surah Ibrahim, Verse 37

verse. and we are those people whom God has meant by: **يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ** (until the end of the verses) “O you who have faith! Bow down and prostrate yourselves, and worship your Lord, and do good, so that you may be felicitous”⁸ until He says: “so that the Apostle may be a witness to you, and that you may be witnesses to mankind.”. The Prophet (PBUH&HF) is a witness over us, and we are the witnesses of God over His creation and His proofs in His land.

We are those people whom God has meant by:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ⁹ until the end of the verse “Thus We have made you a middle nation that you may be witnesses to the people” There is always an Imam from us who is a witness to the people of his time.

Narrated by referring to Sulaym’s book:

1. **Al-Khisal by Al-Shaykh al-Saduq: Vol. 1, Page 157.**
2. **Ilal al-Sharayi: Vol. 1, Page 123.**

⁸Surah Al-Hajj, Verses 77 and 78

⁹Surah Al-Baqarah, Verse 143

4.7 Hadith 55: Sa'd b. Abi Waqqas's confessions about Amir al-Mu'minin (PBUH)

Sa'd b. Abi Waqqas's confessions about Amir al-Mu'minin (PBUH), Sulaym's last ultimatum to Sa'd about his seclusion, The virtues of Amir al-Mu'minin (PBUH) stated by Sa'd, Battle of Khaybar stated by Sa'd, Event of Ghadir stated by Sa'd, Saad's wrong reasoning in his seclusion

Sa'd b. Abi Waqqas's confessions about Amir al-Mu'minin (PBUH)

4.7.1 Sulaym's last ultimatum to Sa'd about his seclusion

¹Sulaym ibn Qays says: I met Sa'd b. Abi Waqqas and told him: I heard Ali (PBUH) saying that I heard the Prophet (PBUH&HF) saying: "Avoid the sedition of Ukaynis², avoid the sedition of Sa'd, because he invites toward humiliation of the truth and the people of truth."

Sa'd said: God, I seek refuge in you from hating Ali or if he hates me, and from fighting Ali or Ali fighting me, and from being hostile to Ali or Ali being my enemy!!

4.7.2 The virtues of Amir al-Mu'minin (PBUH) stated by Sa'd

Sa'd said: Ali has such characteristics that cannot be found in any of the people. Indeed, he is the owner of Surah At-Tawbah when the Holy Prophet (PBUH&HF) said: "No one can convey something from me except that he is from me."

And the Prophet said in the battle of Tabuk³: "you are to me like Aaron to Moses, except for the prophethood, that there will be no prophet after me."

And the Prophet (PBUH&HF) ordered that every door that is open to the mosque be closed except the door of Ali's (house). Umar tried very hard so the Prophet permits him to have a tiny hole equivalent to an eyeball towards the mosque but the Holy Prophet (PBUH&HF) refused it. It was there that Hamzah, Abbas and Jafar said: "You blocked our houses but left Ali's (door open)"?

The Prophet said: I did not block the doors and I did not open the door of his house, but God blocked those doors and opened the door of his house.

And when the Prophet (PBUH&HF) established brotherhood between each two persons of his companions, Ali (PBUH) said: did you establish brotherhood between the two of your companions and leave me? The Prophet (PBUH&HF) said: "You are my brother and I am your brother in this world and the hereafter".

¹By his seclusion means he stayed away from paying allegiance and stayed at home in the matter of Amir al-Mu'minin's (PBUH) caliphate after Uthman.

²Ukaynis means staying behind and it is about Sa'd b. Abi Waqqas

³In faza'il's book there is an extra statement saying: you are my successor...

4.7.3 Battle of Khaybar stated by Sa'd

On the day of Khyber, when Abu Bakr and Umar were defeated by the enemy, the Prophet (PBUH&HF) became angry and said: What has happened to those who battle with the polytheists and then flee? Tomorrow I will hand over the flag to a man who loves God and his Prophet, and God and his Prophet love him. He is not a coward and a fugitive and he will not return until God conquers Khaybar by his hands.

When it was morning, we gathered with the Prophet (PBUH&HF) and I showed my face to him⁴.

The Prophet said: "where is my brother? Call Ali for me". They brought Ali (PBUH) to him and we found out that he had eye pain and they grabbed his hand because of its severity (to guide him to walk), and he was wearing a garment with dust of flour sitting on it because he was grinding flour for his family.

The Prophet (PBUH&HF) ordered to put his head on the Prophet's lap and he dropped his saliva on his blessed eyes. Then he organized an army for him and prayed for him. So he (Ali) did not return until God gave him victory and brought Safiyyah bint Huyyay Ibn Akhta. The Prophet released Safiyyah and then married her and made her freedom her dowry⁵.

4.7.4 Event of Ghadir stated by Sa'd

O brother of Banu Hilal⁶, an event greater than that is the event of Ghadir Khum. The Prophet (PBUH&HF) took his hand and raised his two arms while I was looking at him, and said: "Do I not more authority upon you than yourself?" They said: Yes, he said: "whoever I am his master, Ali is his master. O God! Love those who love him and be hostile to those who are hostile to him. Those who are present inform (what I said) to those who are absent⁷."

4.7.5 Saad's wrong reasoning in his seclusion

Sulaym says: Sa'ad turned to me and said: I doubted and I would never kill myself!! If Ali has surpassed me in a virtue that I was not present, I would not then think that I did mistake or sin, although he is on the truth⁸.

⁴This is what Sa'd ibn Abi Waqqas says, and he means that I showed myself to the Prophet so that he might send me.

⁵That is, when Safiyyah was captured in the war, she was considered a slave and the Prophet was her owner. In order for the Prophet to marry her as a free woman, he released her and considered this release as her dowry.

⁶Sa'd says this to Sulaym, and he refers to the fact that Sulaym Hilali is from the tribe of Banu Hilal.

⁷In Faza'il's book, this statement has the following as well: and the freed inform the slaves.

⁸These statements from Sa'd's is his justifying in his wrongdoing to withdraw from paying allegiance to Amir al-Muminin. Sa'ad, who is one of the well-known figures of hypocrisy, in order to maintain his apparent reputation, on the one hand he says: I do not deny the virtues of Ali (PBUH), and on the other hand he says: I am not wrong or guilty in my decision and I do not kill myself because I had doubt!!! And we do not forget that Sa'ad participated in the plot to assassinate the Prophet (PBUH&HF) in Aqaba when he returned from the Hajjatul Wada (farewell pilgrimage) and in all the wars during the time of Abu Bakr, Umar and Uthman, he is considered as one of the greatest Muslim commanders. He remembered all his doubts and hypocrisies during the allegiance, caliphate and wars that Amir al-Muminin (PBUH)

Narration from Sulaym's book:

1. Ithbat al-Hudat: Vol. 2, Page 185, Hadith 902.

Narrated by referring to Sulaym's book:

1. Al-Faza'il Shadhan, narrated by Bihar: Vol. 42, Page 155, Hadith 23.
2. Al-Rawda book, narrated by Bihar: Vol. 42, Page 155, Hadith 23.

had, and should then we believe he did not want to kill himself?!!!

4.8 Hadith 56: Absence of Muhajirin (Immigrants from Mecca) and Ansar (Helpers from Medinah) in war against Ali (PBUH) in the battles of Jamal, Siffin and Nahrawan

Absence of Muhajirin (Immigrants from Mecca) and Ansar (Helpers from Medinah) in war against Ali (PBUH) in the battles of Jamal, Siffin and Nahrawan, The statement of Sa'd Ibn Abi WaqqAS about the head of Khawarij

Absence of Muhajirin (Immigrants from Mecca) and Ansar (Helpers from Medinah) in war against Ali (PBUH) in the battles of Jamal, Siffin and Nahrawan

Abān says: Sulaym said: not a single person from Ansar and Muhajirin were with Talha and Zubayr (in the battle). Also, not a single person from Ansar and Muhajirin were with Mu'awiya and also with Khawarij in the day of Nahrawan, not a single person from Ansar and Muhajirin were there.

4.8.1 The statement of Sa'd Ibn Abi WaqqAS about the leader of Khawarij

Sulaym says: I heard from Sa'd that he talked about "Makhdaaj". Ali (PBUH) said: "The invisible devil was killed¹"

And he said: I heard the Prophet (PBUH&HF) said: "His mother is a slave girl from the tribe of Banu Sulaym and his father is a devil"!

¹The Arabic statement is : قتل شيطان الوهده Which probably means (death to the invisible devil). The word (الوهده) means pit in the ground which seems to be an allusion to the invisibility of his mischief, as is the pit in the vast desert.

4.9 Hadith 57: The statement of three persons that did not pay allegiance to Amir al-Mu'minin (PBUH)

The statement of three persons that did not pay allegiance to Amir al-Mu'minin (PBUH)

4.9.1 The statement of three persons that did not pay allegiance to Amir al-Mu'minin (PBUH)

Sulaym ibn Qays says: One day I sat with Mohammad Ibn MASlamah, Sa'd Ibn Malik and Abdullah Ibn Umar¹. I heard them saying: We are afraid that we will get perished for not helping Ali and for not accompanying him in the war with the deviated and tyrant group.

I said: O God, I heard Ali (PBUH) saying: "The Prophet (PBUH&HF) ordered me to against Nakithin (those who broke the allegiance) and QASitun (those that deviated) and Mariqun (those that had left the religion.)"

Sulaym says: They cried and said: Ali (PBUH) has said the truth. He has never attributed anything other than truth to God and His Prophet, and we repent in this matter that we stayed behind and particularly, we did not help him.

¹These three persons are those who after Uthman did not pay allegiance to Amir al-Muminin (PBUH) and did not participate in his war. And Sa'd ibn Malik is Sa'd ibn Abi Waqqas.

4.10 Hadith 58: Take blessings from the dust of Amir al-Muminin's (PBUH) foot

Take blessings from the dust of Amir al-Muminin's (PBUH) foot, Argumentation of Abn Ibn AyyASh against Hassan al-Basri: Two virtues of Amir al-Mu'minin (PBUH) stated by Hassan al-Basri, Hassan al-Basri's false hadiths to justify his hypocrisy, Hassan BASri's confession to righteous caliphate for Amir al-Mu'minin (PBUH), Hassan BASri's good opinion about Abu Bakr and Umar, Narrations of Taqiyya to justify Hassan al-Basri's hypocrisy, Iblis's ruling after the Prophet (PBUH&HF), How the people paid allegiance to Amir al-Mu'minin (PBUH) after killing Uthman, Hassan al-Basri's defense for Abu Bakr and Umar, Abu Bakr and Umar were the first founders of the misguidance of the nation, Confession of all the companions of the Prophet (PBUH&HF) to the instant caliphate of Amir al-Mu'minin (PBUH), the incident of Abu Bakr's prayer, One thousand gates for Amir al-Muminin's (PBUH) knowledge, Hassan al-Basri's confessions about for Amir al-Muminin's (PBUH) wars, Combining hypocrisy with taqiyya in view of Hassan al-Basri

4.10.1 Take blessings from the dust of Amir al-Muminin's (PBUH) foot

Sulaym ibn Qays says: I heard from Salman that he said: The Prophet (PBUH&HF) said to the Amir al-Mu'minin (PBUH):

“If it were not for some of my ummah (nation) to say what the Christians said about Jesus son of Mary, I would have said about you somethings that the ummah would look for the traces of your footsteps in the soil and kiss it”.¹

Argumentation of Abn Ibn AyyASh against Hassan al-Basri

4.10.2 Two virtues of Amir al-Mu'minin (PBUH) stated by Hassan al-Basri

Abān says: In Abu Khalifa's house², I narrated this hadith from Sulaym, that he narrated from Salman to Hassan al-Basri. Hassan al-Basri said: “I swear by God, I have heard two hadiths

¹In Bihar: Vol. 68, P. 137 it narrates from Jabir: When Amir al-Muminin (PBUH) returned to the Prophet (PBUH&HF) after the conquest of Khyber, the Prophet said to him: “If it were not for some of my ummah to say about you what the Christians said to Jesus Christ son of Mary, I would have said about you today somethings that you should not pass by any group unless they take the dirt under your feet and the excess water from you ablution and seek healing from it”.

²Abu Khalifa Hajjaj ibn Abi Attab Daylami is the person that people were hiding in his house in Basra during the time of Hajjaj, for more information refer to Page 196 of the book.

about Ali that I have never quoted”. And then he narrated the story of the angels’ greeting (salam) upon Amir al-Mu’minin (PBUH)³ and the hadith of the Day of Uhud⁴.

Abān says: After what he said, I found those two hadiths in Sulaym’s book that he narrated from Amir al-Mu’minin (PBUH) and had heard himself from the Imam.

he narrated from Amir al-Mu’minin (PBUH) and had heard himself from the Imam.

Abān says: When we narrated these two hadiths between us, he and I were alone and the people went away except me and Abu Khalifa, and I stayed with him that night.

4.10.3 Hassan al-Basri’s false hadiths to justify his hypocrisy

Abān says: Hassan al-Basri said that night: If it were not for the narration that people narrate from the Prophet (PBUH&HF), I would have thought that all people would have perished since the Prophet (PBUH&HF) has died except Ali and his Shiites.

I said: O Abu Saeed⁵, even Abu Bakr and Umar? He said: Yes.

I said: O Abu Saeed, what is that narration? He said: The word of Hudhayfah that “a nation will be saved and the followers of those will perish”! They asked: O Hudhayfah, how can this happen? He said: “A nation that has precedent (reputation) and has also created innovations along with it. Then a nation that has no precedent will follow them in their innovations. They will be saved by their precedent (record) and their followers will perish because of their innovations”⁶.

And the other is the words of the Prophet (PBUH&HF) to Umar - when he asked the Prophet for permission to kill Hatib Ibn Abi Balta’ah - Prophet said: “O Umar, what do you know? Maybe God has looked to the group in the people of Badr⁷, and witnessed the angels that I forgave them, so they do whatever they want⁸.

³In Bihar: Vol. 39, P. 95, quotes from Ibn Abbas that he said: On the night of the Battle of Badr, the Prophet (PBUH&HF) asked the volunteer people to go after the water. Amir al-Muminin (PBUH) volunteered and left. That night was a cold, windy, and dark night. The Imam took the Mashk (water-carrying bag) and came out. When he reached the well, he did not find any bucket. He had to go into the well and go down and fill the Mashk and come out and start to walk. A strong wind came in front of him. The Imam sat down until it passed and then got up. Then another wind blew, and the Imam sat down until it passed and then got up. Then another wind blew, and the Imam sat down until it passed and then got up. When he came, the Prophet (PBUH&HF) asked: O Aba al-Hassan, what did delay you? He said: I was hit by a wind and then another wind and then another wind that made me shake. Prophet said: O Ali, do you know what it was? He said: No. He said: It was Gabriel with a thousand angels, and he and them greeted you. Then Michael passed by with a thousand angels, and he and them greeted you. Then Israfil passed by with a thousand angels, and he and them greeted you.

⁴In Bihar: Vol. 20, P. 85, it narrates that on the day of the battle of Uhud, the Prophet (PBUH&HF) referred to a group of enemies coming down from Mount Uhud. Amir al-Muminin (PBUH) attacked them and drove them away. Then he pointed to another group and Amir al-Muminin (PBUH) attacked them and drove them away. He then pointed to another group and then he attacked them again, and made them flee.

⁵(Abu Saeed) is the nickname of Hassan al-Basri. And that he says: “Even Abu Bakr and Umar?” means according to that hadith, do you think that Abu Bakr and Umar have not perished?!

⁶It should be reminded that this hadith is one of the forgeries that Hassan al-Basri mentions to justify his hypocrisy.

⁷In (B): Has looked at a dynasty.

⁸The story of Hatib ibn Abi Balta’a was mentioned in Hadith 15, footnote 8, quoted from Bihar: Vol. 21, P. 94 and 121.

And the other is the hadith of Jabir b. Abd God al-Ansari that the Prophet (PBUH&HF) reminded two things that are the cause and the reason. They said: O Messenger of God, what do you mean by the two causes and reasons? Prophet said:

“Whoever meets God while not ASSociating partners with Him will enter Paradise, and whoever meets God while ASSociating partners with Him will enter the Fire”. I also hope for salvation and health of Abu Bakr, Umar, Uthman, Talha and Zubayr because of these narrations⁹.

4.10.4 Hassan al-Basri’s confession to instant caliphate for Amir al-Mu’minin (PBUH)

Abān says: I said: If the caliphate from God and His Messenger is only for Ali (PBUH) and not for others, do you consider Abu Bakr and Umar’s innovation AS the innovation of Uthman, Talha and Zubair?

Hassan al-Basri said: O’ the foolish one¹⁰, do not say: “If it was for him ...”! By God, the caliphate is for Ali and not for them. How can it not be only for him after the four qualities that countless believers have narrated to me from the Prophet (PBUH&HF). I asked: What are those four qualities?

He said: The words of the Prophet (PBUH&HF) and appointing him on the day of Ghadir Khum.

And the words of Prophet (PBUH&HF) in the battle of Tabuk that: “You are to me like Aaron to Moses except for the prophecy”, if there was anything other than prophecy, the Prophet (PBUH&HF) would have excluded it, and we know for sure that the caliphate is other than prophecy.

And the Prophet (PBUH&HF) gave his last sermon to the people, and after that he entered his house and did not come out until he pASsed away, he said: “I have left with you two things which, if you follow them, you will never go astray. the Book of God and my Ahlul Bayt (PBUH). God Almighty has promised me that these two shall never separate from each other until they come to me at the Pond of Kawthar, Like these two - and the Prophet (PBUH&HF) put his forefinger next to each other - not like these two - and the Prophet (PBUH&HF) put his index finger next to the middle finger - because one of the two is ahead of the other. Cling on these two so that you do not go astray. Do not take precedence over them, lest you perish, and do not teach them anything that they know better than you¹¹.

Also, the Prophet (PBUH&HF) ordered Abu Bakr and Umar, who were two of the seven

⁹(B) and (D): I said: O Abu Saeed, are you hopeful with these three narrations about Abu Bakr, Umar and Uthman? He said: Yes

¹⁰(B): O’ my brother

¹¹From (O people ...) until now the phrase in (B) is like this: O people, I leave among you two precious things: the Book of God and my family in my Ahlul Bayt. And those are the stretched ropes between heaven and earth. Cling to these two so that you do not go astray, because they do not separate from each other until they enter to me in the Pond of Kowthar like these two - while the Prophet put his index and middle fingers together. Do not proceed those two that you will be perished, and do not fall behind them as you will leave the religion.

persons¹², to greet Ali (PBUH) AS “Amir al-Muminin” (the Commander of the Faithful).

4.10.5 Hassan al-Basri’s good opinion about Abu Bakr and Umar

Hassan al-Basri continued: O brother of Abd al-Qays¹³, I swear by my life, if it is permissible for us to ask for forgiveness for Uthman, Talha and Zubayr, while their innovations and bad deeds a level that has been obvious for us, it is then permissible for us to ask for forgiveness for Abu Bakr and Umar¹⁴.

But about Talha and Zubayr, whom I witnessed myself that they paid allegiance to Ali voluntarily and without coercion. Then they broke their allegiance and shed the bloods that God had forbidden. They shed the bloods in pursuance of this world and greed for kingdom. After Shirk, there is no sin greater than shedding the blood that God has forbidden.

But about Uthman, he brought the fools near to him and dislodged the pious ones, and he refuted the person that was expelled by the Prophet (PBUH&HF)¹⁵, and he exiled the friends of God Abū Dharr and other righteous people. He circulated the wealth among the rich ones and ordered in opposition to God’s command. The worst of them was burning the Book of God¹⁶, and the most heinous of them was praying four rak’ats in Mina in opposition to the Prophet (PBUH&HF)¹⁷.

4.10.6 Narrations of Taqiyya to justify Hassan al-Basri’s hypocrisy

Abān says: I said: May God make you good! So what about when you sending mercy upon them and the believes you have about his virtue?

He said: I do this so that his evil, disobedient, forceful and tyrant¹⁸ friends – Hajjaj and before him Ibn Ziyad, and his father Ziyad hear it. Do not you know that they deport anyone who is accused for the hatred of Uthman and the love of Ali and his family (PBUH) and they cut him to pieces and kill him?

The Prophet (PBUH&HF) said: “The believer has no right to humiliate himself”. I asked: How to humiliate ourselves¹⁹? He said: Expose himself to a calamity that he cannot tolerate and withstand.

¹²(B): There were two out of nine. That is, there were seven or nine people who came for this event.

¹³This is said to Abān ibn Abi ‘Ayyāsh, who was from the tribe of Bani Abd al-Qays. See pages 30 and 126 of this book.

¹⁴The point that Hassan al-Basri has neglected is that, firstly, the founder of all seditions and also the cause of the incidents during Uthman, Talha and Zubayr were those two people, namely Abu Bakr and Umar, and secondly, the innovations and misleadings of Abu Bakr and Umar were much worse than Uthman and others.

¹⁵It is about Ḥakam ibn Abi al-As which was mentioned about him in the hadith 25, footnote 59.

¹⁶Refer to Hadith 11, footnote 56, on the burning of the Qur’an by Uthman.

¹⁷This means that the traveler’s prayer should be recited in Qasr, which means two rak’ats, but Uthman deliberately recited it in four rak’ats. In Al-Ghadir: Vol. 8, P. 101 it says: In the year 29 AH, Uthman came for the pilgrimage and set up a tent in Mina and did the prayer in full in Arafah and in Mina. When Amir al-Muminin (PBUH) objected to him, he replied: This is my opinion! See Bihar: Vol. 8, P. 312.

¹⁸(B): Freed

¹⁹(B): It was said: O Messenger of God, how does someone humiliate himself?

On the day the Uthman was killed, I heard Ali (PBUH) narrating from Prophet (PBUH&HF) that: “Taqiyyah is from the religion of God, and whoever has no taqiyya has no faith”! By God, if there was no Taqiyyah, God would not have been worshiped in the Iblis ruling”!! A man asked: What is the Iblis ruling? He said: “Whenever the people’s affair are taken over by the Imam of misguidance, that is the Iblis ruling over Adam, and whenever the Imam takes over the guidance, that is the Adam ruling over Iblis²⁰.

4.10.7 Iblis’s ruling after the Prophet (PBUH&HF)

Hassan al-Basri continued: Then Amir al-Mu’minin (PBUH) said slowly to Ammar and Mohammad Ibn Abi Bakr, and I also heard that: “Since your Prophet has pASsed away, you have been under the Iblis rulling because of leaving me and following other than me”!

4.10.8 How the people paid allegiance to Amir al-Mu’minin (PBUH) after killing Uthman

After that, Amir al-Mu’minin (PBUH) hid from the people for three days. The people asked for him and came to him (where he was) in a wooden house in the tribe of Bani Najjar and (people) said: We consulted on this matter for three days and we did not find any people more deserving for the caliphate than you. We swear to you for the sake of the nation of Mohammad (PBUH&HF) that they will not be lost and that someone other than you take care of their affairs.

The people pledged allegiance to him and the first to pledge allegiance to him were Talha and Zubayr. These two later came to BASra, believing that they had been forced to pledge allegiance, but they were lying.

A man from the area of Mahreh²¹ came to Ali (PBUH) and at the same time Mohammad Ibn Abi Bakr was next to him and I was listening. The Imam said to him: O brother of Mahreh, have you come to pay allegiance? He said: Yes. He said: Do you pay allegiance to me over the belief that the Prophet (PBUH&HF) pASsed away while the caliphate was my right? (and) The son of Abu Quhafa seized our right with oppression and violating our right and Umar did same thing after him? The man said: Yes. And accordingly to this belief, he pledged allegiance to that Imam voluntarily and without compulsion.

Abān says: I said to Hassan al-Basri: Did all the people pledge allegiance according to this belief? He said:

No, he asked for allegiance (by the words described earlier) to those whom he was safe from and trusted accordingly.

²⁰(B) and (D): Whenever the Imam of guidance takes over the affairs, that is the ruling of truth over Iblis, and whenever the Imam of misguidance takes over the affairs, that is the ruling of Iblis.

²¹Mahreh is a dry land in the Arabian Peninsula and is located between Hadramaut and Oman.

4.10.9 Hassan al-Basri's defense for Abu Bakr and Umar

O brother of Abd al-Qays²², If it is permissible for us to ask for forgiveness for Uthman with those great sins and obscene deeds that he had committed, then it will be permissible for us to ask for forgiveness for Abu Bakr and Umar AS well, because they kept themselves away from shedding blood. In their ruling, they showed chastity and avoid and behaved well!! They did not commit the oppression and confusion²³ of Uthman, nor did they do what Talha and Zubayr did, who broke their allegiance and shed blood for the sake of the world and the ruling, while they had heard from the Prophet (PBUH&HF) that he forbade what they did and ended up doing. They left the command of God and His Messenger after the completion of the argument and witness over them because they considered the command of God and His Messenger not serious.

O brother of Abd al-Qays, If you say “Abu Bakr and Umar also heard from the Prophet (PBUH&HF) what he had said about Ali (peace and blessings of Allaah be upon him)”, Uthman, Talha, and Zubayr also heard these things, but they committed those wars and bloodshed while these two persons kept themselves from committing it!²⁴

4.10.10 Abu Bakr and Umar were the first founders of the mis-guidance of the nation

O brother of Abd al-Qays, If you say that Abu Bakr and Umar are the first ones who founded and established this path, and seized what they knew for sure they have no right in it, while God had made it for others²⁵; by doing so, they established sedition and calamity on this nation; And that they greeted Ali (PBUH) AS “Amir al-Muminin”, and when the Prophet (PBUH&HF) ordered them to greet him, they said: Is this order from God and His Messenger? Prophet (PBUH&HF) said:

“Yes, it is from God and His Messenger”, if you say this, you have said the right thing. When Abū Dharr narrated the hadith of greeting of those to Ali (PBUH) AS “Amir al-Muminin” with Miqdād and Salman, he said to me: We heard the Prophet (PBUH&HF) saying: “No nation entrusts its affairs to anyone while there is a person more knowledgeable among them, unless their affairs start to destroy until they return to what they abandoned”.

²²As stated before, this is said to Abān ibn Abi ‘Ayyāsh, who was from the tribe of Bani Abd al-Qays.

²³In Type (B): Mixture.

²⁴Hassan al-Basri's hypocrisy and ignorance in such cases shows his inner self well. But about his argument that Abu Bakr and Umar kept themselves away from the bloodshed, is not the martyrdom of Hazrat Fatimah Zahra and her son Hazrat Mohsin (PBUTH) their greatest crime? Is not all the blood that was shed in the wars during the time of these two at their expense? And are they not the founders of seditions that led to the ruling of Uthman and the seditions of Talha, Zubayr, Aysa, Mu'awiyah and Yazid and after them? And is not all the blood that will be shed until the Day of Judgment on their account?

And as for the matter that they showed chastity and behaved well in their government, in this regard, we must say how to define chastity and good behavior. Of course, hypocrites such as Hassan al-Basri will like the hypocrisy of Abu Bakr and Umar in the form of their government and lifestyle, but the Shiites and the history of the Shiites are more vigilant and awake than to be deceived by the appearance of hypocrisy and to turn a blind eye to crimes.

²⁵(B): And God considered Ali (PBUH) more deserving of the caliphate than those two.

4.10.11 Confession of all the companions of the Prophet (PBUH&HF) to the instant caliphate of Amir al-Mu'minin (PBUH)

O brother of Abd al-Qays,

Abu Bakr, Umar, Uthman, Talha, Zubayr, and all the companions of the Prophet (PBUH&HF) had no doubt, and there was no discrepancy between them that Ali Ibn Abi Talib (PBUH) was their first in Islam and most of them in knowledge and the highest in the effort for jihad in the way of God and fighting the peers and sacrificing his life to protect the Prophet (PBUH&HF).

There was no important matter, discomfort, battling a brave enemy, and the conquest of a fortress for the Prophet (PBUH&HF) unless he used to send Ali (PBUH) because of his trust in him and the virtue he knew of him.

(Also, the companions did not doubt that) Ali (PBUH) is the most knowledgeable of them according to the Book of God and the Sunnah of his Prophet, and he is the most beloved to the Prophet (PBUH&HF), and that he is the successor of the Prophet (PBUH&HF). And that he was with the Prophet (PBUH&HF) alone every day and night, that whenever he asked, the Prophet (PBUH&HF) would give an answer, and whenever he was silent, the Prophet (PBUH&HF) would speak first²⁶.

(And they had no doubt that) Ali (PBUH) did not need anyone in knowledge and Figh after the Prophet (PBUH&HF). They all needed him, but he did not need anyone. He had records of the Quran that God had revealed about him that were not for any of them. And above all he was superior in forgiveness and self-sacrifice and courage in war²⁷.

No one could be found similar to him for such good virtues and characteristics in the same way that was for his dislike for this world and his Ijtihad²⁸.

Among other things, what God has made special for him is that he presented what happened in the early life of him to the people and it turned out that none of the people preceded him in any good, and the Prophet (PBUH&HF) never appointed anyone AS Ali's commander, and no one has ever preceded him in prayer²⁹.

He said: O Aban, what are you talking about?! First, Ali (PBUH) was not with the people who ordered Abu Bakr to pray for them³⁰, he was with the Prophet (PBUH&HF) and was taking care of him. The Prophet (PBUH&HF) made a will to Ali (PBUH) and Ali (PBUH) was offering the prayer with him.

And secondly, this prayer was not performed by Abu Bakr either. The Prophet (PBUH&HF)

²⁶(B): And whenever he was silent, he would spell on him.

²⁷(B): Courage of the heart

²⁸(B): ... He had no peer in the world, neither in jihad, nor in piety, nor in the power for God's order. Among what God has assigned to him is that in virtue over the first believers, he was along with the Prophet (PBUH&HF). (That is, among the early Muslims, he was superior to others, and he was like the Prophet (PBUH&HF) to them.

²⁹(B): He has never appointed anyone as his commander and he has not ever appointed a congregational Imam as his Imam in prayer.

³⁰Of course, this is a presumption, that is, if we assume that the Prophet (PBUH&HF) gave such an order. And in fact, this is the opinion of Hassan al-Basri.

came out and pushed back Abu Bakr³¹ and prayed for the people himself³².

4.10.12 The incident of Abu Bakr's prayer

Abān says: I said: O Abu Sa'id, did not the Prophet (PBUH&HF) order Abu Bakr to offer congregational prayers for the people?

³¹(B): By God, the Prophet (PBUH&HF) came out and pushed back Abu Bakr from the Mihrab and

...

³²Here it is better to narrate the complete story of Abu Bakr's prayer. In Bihar: vol. 28, p. 110, and vol. 8 of the old version, p. 25 narrates from Hudhayfah ibn al-Yaman about the events of the last days of the Prophet's (PBUH&HF) life that: Bilal was the muezzin of the Prophet (PBUH&HF) and he used to say the call to prayer at every prayer. If the Prophet (PBUH&HF) had the strength to go out, they would help him and he would come out and pray for the people, and if he could not, he would order Ali ibn Abi Talib (PBUH) and he would pray for the people. In that illness of the Prophet (PBUH&HF), Ali ibn Abi Talib (PBUH) and Fadl ibn Abbas were always by his side. On the night that the people entered Medina under the command of Usama, Bilal said the call to prayer in the morning and, as usual, came to inform the Prophet (PBUH&HF) of the announcement of the prayer. But the Prophet's (PBUH&HF) illness intensified and he was prevented from coming. Aysha, on the other hand, ordered Suhayb to go to her father Abu Bakr and inform him that the Prophet's illness had worsened and he could not go to the mosque, and that Ali ibn Abi Talib was busy with the affairs of the Prophet and observing him. And cannot attend congregational prayers. You go to the mosque and pray for the people because it will be pleasant for you and after that it will be a reason for you). Hudhayfah says: People in the mosque were waiting for the Prophet or Ali (PBUH) to pray for them according to the daily habit of the days during the Prophet's illness. They were waiting until Abu Bakr entered the mosque and said: "The Prophet's illness has intensified and he has ordered me to offer congregational prayers for the people"! One of the companions said: How can you have such a right while you are from Usama's army? I swear to God, I never knew anyone who sent to you and ordered you to pray. Bilal then addressed the people and said: "Stay - may God have mercy on you - so that I may seek permission from the Prophet in this regard." Then he came quickly and slammed the door. The Prophet (PBUH&HF) heard the knocking on the door and said: What is this severe knocking on the door? See what's going on?! Fadl ibn Abbas came out and opened the door and met Bilal. He asked: Bilal, what is going on? Bilal said: Abu Bakr entered the mosque and went forward and stood in the place of the Prophet (PBUH&HF) and is thinking that he had given him this order. Fadl said: Is not Abu Bakr in Usama's army?! I swear by God, this is the great evil that entered Medina last night. The Prophet (PBUH&HF) gave us this news. Fadl ibn Abbas entered the house and took Bilal with him. Hazrat asked: Bilal, what is going on outside? Bilal told the news to the Prophet (PBUH&HF). Hazrat said: "Lift me up, lift me up, take me to the mosque. I swear to the one whose my life is in His hands, a great calamity and sedition has been revealed for Islam". Then he came out while his blessed head was tied and he was between Ali (PBUH) and Fadl Ibn Abbas and his blessed feet were dragged to the ground and he entered the mosque in this situation. Abu Bakr was standing in the sanctuary of the Prophet, and Umar, Abu Ubaydah, Sulaym, Suhayb, and the people who had entered Medina at that night were surrounding Abu Bakr, and most of the people refused to pray to see what Bilal will say to them. When the people saw that the Prophet (PBUH&HF) entered the mosque and he was in such a severe state of illness, they considered this matter very great. The Prophet (PBUH&HF) went forward and pulled Abu Bakr from behind and drove him away from the sanctuary. Abu Bakr and those who were with him fled behind the Prophet (PBUH&HF). The people came and stood behind the Prophet (PBUH&HF) to pray while he was sitting and Bilal was reciting Takbir to the people until the prayer ended. Then the Prophet (PBUH&HF) looked and did not see Abu Bakr. So he said: O people, are you not surprised by the son of Abu Quhafa and his companions that I sent them and put them under Usama's (army) and ordered them to go to the place where they were sent, but they objected and returned to Medina to create sedition? Know that God has thrown them into sedition.

4.10.13 One thousand gates for Amir al-Muminin's (PBUH) knowledge

Hassan al-Basri said: By God, I heard Ali (PBUH) saying: The Prophet (PBUH&HF) in his illness opened the key to a thousand doors of knowledge for me, and each door opens a thousand doors³³.

4.10.14 Hassan al-Basri's confessions about for Amir al-Muminin's (PBUH) wars

³⁴Hassan al-Basri continued: Then he started the second stage of his life, which he endured over oppression³⁵, until he found helpers and fought over the interpretation of the Qur'an AS he fought for its revelation³⁶. He enjoined what is good and forbids what is evil, and fought in the way of God until he was martyred, and met God in a clean, happy, martyr, and pure state, and fought with those whom God and His Messenger commanded him to fight, that is the preachers, the unjust, and the apostates (alnnakithin, walqASitin, walmariqin).

4.10.15 Combining hypocrisy with taqiyya in view of Hassan al-Basri

Abān says: Hassan al-Basri said this in the early stages of his life in the caliphate of Hajjaj while he was a fugitive in the house of Abu Khalifa, and he was considered a Shiite that day.

When he grew up and became famous and I heard him say bad things about Amir al-Mu'minin (PBUH), I was alone with him and reminded him of what I had heard from him (in early stage of his life). He replied: You have not heard these things from and do not tell anyone. I say this to protect my blood, and if I do not, they will kill me.

³³(B): From each door, a thousand door opens.

³⁴Considering that Hassan al-Basri was one of the opponents of Amir al-Muminin (PBUH) in the battles of Jaml, Sifin and Nahrawan and he was protesting to the Imam why he was shedding the blood of Muslims!

³⁵It means the oppression of Abu Bakr, Umar and Uthman.

³⁶The phrase in (B) and (D) is as follows: Then he took on another virtue over the people. He did not want to help the oppressors, so he held his hand and stayed at home until he found help and fought for the interpretation of the Qur'an, just as the Prophet (PBUH&HF) fought for the revelation of the Qur'an.

Narration from other books than Sulaym's book:

- 1. Bihar: Vol. 1, Page 80.**
- 2. Al-Lawameh An-Nuraniyah: Page 373.**
- 3. Al-Lawameh An-Nuraniyah: Page 376.**
- 4. Manaqib Ibn ShahrAshub: Vol. 1, Page 264.**

A ends here.

4.11 Hadith 59: Amir al-Muminin's (PBUH) Dua in the battles of Jamal, Siffin and Nahrawan

N starts here.

Amir al-Muminin's (PBUH) Dua in the battles of Jamal, Siffin and Nahrawan

4.11.1 Amir al-Muminin's (PBUH) Dua in the battles of Jamal, Siffin and Nahrawan

Sulaym ibn Qays says: Whenever Amir al-Mu'minin (PBUH) faced the enemy in the battles of Jamal, Siffin, and Nahrawan, he would ride on the Shahba mule, which was the mule of the Prophet (PBUH&HF), and turn to the qibla and saying:

اللَّهُمَّ بَسِّطْ إِلَيْكَ الْيَدَيْنِ وَرَفَعْتَ الْإِبْصَارَ وَافْضُتِ الْقُلُوبَ وَنَقَلْتَ الْأَقْدَامَ. رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

(O Lord, the hands are opened to you and the eyes are raised to you and the hearts are turned to you and the steps are directed to you. Our Lord! Judge and grant victory between us and our people in truth, for You are the best of those who grant victory.)

He was saying this while he was raising his hand and his companions were saying Amen.

Narration from other books than Sulaym's book:

1. Book of Siffin, by Nasr b. Muzahim: Pages 230 & 477.
2. Book of al-Futuh by Ibn A'tham: Vol. 3, Page 304.
3. Book of Siffin, by Jolludi, narrated by Sayyed Ibn Tawus in Muhaj al-Da'awat: Page 96.

4.12 Hadith 60: The highest virtue of Amir al-Mu'minin (PBUH) from the Qur'an

The highest virtue of Amir al-Mu'minin (PBUH) from the Qur'an, The highest virtue of Amir al-Mu'minin (PBUH) from the Prophet (PBUH&HF), Illness of Amir al-Mu'minin (PBUH) in the journey and prayers of the Prophet (PBUH&HF), Abu Bakr and Umar's mocking to the prayer of the Prophet (PBUH&HF)

4.12.1 The highest virtue of Amir al-Mu'minin (PBUH) from the Qur'an

Sulaym says: A man came to Amir al-Mu'minin (PBUH) and while I was listening, he said: O Amir al-Mu'minin (PBUH), inform me of your highest virtue. He said: it is what God has revealed about me in His book. He said: What has God revealed about you?

He said: The word of God: ¹أَفَن كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ (Is he who stands on a manifest proof from his Lord, and whom a witness of his own [family] follows?) I am the witness to the Prophet (PBUH&HF).

And the word of God: ²وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (and he who possesses the knowledge of the Book), God has intended me³.

Then the Imam (PBUH) mentioned every verse that God had revealed about him⁴.

4.12.2 The highest virtue of Amir al-Mu'minin (PBUH) from the Prophet (PBUH&HF)

That man said⁵: say the highest virtue of yourself from the saying of the Prophet (PBUH&HF).

He said: Appointing me in Ghadir Khum, where, by the command of God Almighty, established for me the guardianship on his behalf. And another of his words which he said: "You are to me like Aaron to Moses"⁶.

4.12.3 Illness of Amir al-Mu'minin (PBUH) in the journey and prayers of the Prophet (PBUH&HF)

He said: I traveled with the Prophet (PBUH&HF), and this was before he ordered his wives to wear the hijab. I was serving the Prophet (PBUH&HF) and he had no other servant.

¹Surah Hud, verse 17

²Surah Ar-Ra'd, verse 43

³In the book of Ihtijaj there is an extra phrase: and like the word of God إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ and like on. so

⁴Unfortunately, this hadith has not been completely narrated so that we can hear everything that has been revealed about Amir al-Muminin (PBUH) in the Qur'an from the Imam himself.

⁵In the book of Ihtijaj, the phrase is as follows: (Sulaym) says: I said ...

⁶The book of Ihtijaj adds this phrase: unless there is no prophet after me

The Prophet (PBUH&HF) had no blanket other than a quilt, and Ayesha was with him. The Prophet (PBUH&HF) slept between me and Ayesha, and the three of us had nothing but the same quilt. Whenever the Prophet (PBUH&HF) got up for prayer⁷, he would lower the middle of the quilt between me and Ayisha so that the quilt would reach the floor below us, and the Prophet (PBUH&HF) would get up and pray.

One night I had a fever which kept me awake. The Prophet (PBUH&HF) woke up because I was awake, and he spent the night between me and his place of prayer till morning, he was praying sometimes, and then he came to me and asked me how I was and paid attention to me. That was all he did till morning.

When it was morning, he prayed the morning prayer with his companions and then said: “God, heal Ali, he kept me awake from his pain tonight”. With this prayer, I was cured of the illness I had before.

Amir al-Mu'minin (PBUH) said: Then the Prophet (PBUH&HF) said: My brother, good news for you - and he said this in a way that his companions heard. I said: O Messenger of God, may God give you good news and may I be a sacrificed for you.

He said: I⁸ did not ask God for anything unless He gave it to me, and I did not ask for anything for myself unless I asked for something like it for you. I asked God to make a brotherhood between you and me, and he did, and I asked him to appoint you as the guardian of every believer⁹ after me, and he did so.

4.12.4 Abu Bakr and Umar's mocking to the prayer of the Prophet (PBUH&HF)

Two people¹⁰, said to each other: What was the purpose of what he asked God¹¹? I swear to God, a module of dried dates on dry skin is better than what he asked God for!! If he had asked his Lord to send down angels to help him against his enemy, or to send down a treasure for him to spend on his companions¹²- which they need! - it would have been better than what he asked for it¹³.

The two said to each other: The Prophet does not invite Ali to any right or wrong¹⁴ unless he responds to his request¹⁵.

⁷In the book Ihtijaj: for night prayer

⁸In the Ihtijaj book: I tonight

⁹In the Ihtijaj book: every believer from men and women.

¹⁰It refers to Abu Bakr and Umar, which is ironically quoted.

¹¹In Ihtijaj book: Do you see what he has asked of God?!

¹²In Ihtijaj book: To benefit him and his companions.

¹³In Ihtijaj book: It was better for his companions.

¹⁴The word (right or wrong) is the word of Abu Bakr and Umar who used this phrase.

¹⁵At the end of the hadith in different manuscripts, this phrase is mentioned in the text: (Mohammad ibn Muslim has quoted this hadith from Imam Baqir (PBUH)). And this is probably the word of Abān ibn Abi 'Ayyāsh, who was one of the companions of Imam Baqir (PBUH).

Narrated by referring to Sulaym's book:

1. Al-Ihtijaj by al-Tabrisi: Vol. 1, Page 231.
2. Nuzhat ul-Kiram: Page 558.
3. Al-Manaqib al-Fakhirah fi al-Itrat al-Tahirah, narrated by Sayyid Hashim al-Bahrani in Heliyat al-Abrar: Vol. 1, Page 109.

4.13 Hadith 61: The orders of the Prophet (PBUH&HF) to his family in the last moments of his life

0. **The orders of the Prophet (PBUH&HF) to his family in the last moments of his life:** Inviting and gathering of Abd al-Muttalib's offspring in the last moments of the life of the Prophet (PBUH&HF), the Prophet's (PBUH&HF) wives leaving the gathering of Bani Hashim, introducing the owners of the guardianship to Abd al-Muttalib's offspring, foretelling the calamities to Abd al-Muttalib's offspring, foretelling of the twelve Imams of guidance and the twelve Imams of misguidance, ordering Abd al-Muttalib's offspring regarding obedience to Ali (PBUH).
0. **The foretelling of the Prophet (PBUH&HF) about the sufferings of the Ahlul Bayt (PBUH) in the last moments of his life:** Foretelling the calamities for Amir al-Mu'minin (PBUH), foretelling the calamities for Hazrat Zahra (PBUH&HF), foretelling the calamities for Imam Hassan (PBUH), foretelling the ruling of Bani Abbas and the ruling of Ahlul Bayt (PBUH).

The orders of the Prophet (PBUH&HF) to his family in the last moments of his life

4.13.1 Inviting and gathering of Abd al-Muttalib's offspring in the last moments of the life of the Prophet (PBUH&HF)

Sulaym says: I said to Ibn Abbas - while Jabir b. Abd God al-Ansari was next to him -: were you present at the time of Prophet's (PBUH&HF) death? He said: Yes, when the Prophet's illness became severe, he gathered every young man, woman and child who were in mature age from the Abd al-Muttalib's offspring. The Prophet only gathered them and no one else entered with them except Zubayr who entered him because of Safiyya¹, and also Umar Ibn Abi Sulma and Usama Ibn Zayd, and then said: "these three are also from our family"². And he said: "Usama is one of our followers³ and one of us". And this was while the Prophet (PBUH&HF) placed him as the army commander and prepared a flag for him, and Abu Bakr and Umar were also in that army. Abu Bakr and Umar said to the other: "His work has reached this point that this slave child should be a commander over us"!

Usama asked the Prophet (PBUH&HF) for permission to say goodbye to him and greet him, and this coincided with the gathering of the Bani Hashim, and he entered with them. Abu Bakr and Umar also asked Usama for permission to greet the Prophet (PBUH&HF) and Usama gave them permission.

¹Safiyya is the Prophet's (PBUH&HF) aunt and Zubayr is her son.

²It is clear from the words that being from the family of the Prophet is relative, that is, to the extent that they are in this gathering.

³The word (Mawla) used here apparently means (Freed).

4.13.2 The Prophet's (PBUH&HF) wives leaving the gathering of Bani Hashim

Ibn Abbas said: When Usama, who was considered one of the Bani Hashim and the Prophet loved him very much, entered with us, the Prophet (PBUH&HF) said to his wives: "Get up from my presence and leave me alone with my family". All of them got up except Ayesha and Hafsa!

The Prophet looked at them and said: "Leave me alone with my family". Ayesha, while holding Hafsa's hand, stood up while she was in extreme anger and said: "We left you alone with them"! Then they entered a wooden house.

4.13.3 Introducing the owners of the guardianship to Abd al-Muttalib's offspring

The Prophet (PBUH&HF) said to Ali (PBUH): "My brother, help me to sit". Amir al-Mu'minin (PBUH) helped the Prophet and leaned him on his chest. Then he praised God and said:

"O Bani Abd al-Muttalib, practice piety and worship God. All of you cling to the rope of God and do not disperse and do not disagree. Islam is based on five pillars: guardianship, prayer, zakat, fasting during Ramadan, and Hajj. Guardianship is for God and His Messenger and for the believers who pay Zakat while bowing down⁴ and whoever accepts the guardianship of God and His Messenger and those who believe, (knows) that the confederates of God are indeed the victorious⁵.

Ibn Abbas said: Salman, Miqdād and Abū Dharr also came here, and the Prophet (PBUH&HF) also allowed them along with Abd al-Muttalib's offspring.

Salman said: O Messenger of God, do these verses include all the believers or are they specific to some of them? He said: It is for some of them that God has peered them with Himself and his Prophet in more than one verse of the Qur'an.

Salman asked: O Messenger of God, who are they? He said: The first of them and best of them is my brother Ali Ibn Abi Talib - and in the meantime he placed his blessed hand on the head of Amir al-Mu'minin (PBUH) - then this son of mine after him - and he placed his blessed hand on the head of Imam Hassan (PBUH) - then this son of mine will be after him - and he put his blessed hand on the head of Imam Hussain (PBUH) - and the successors will be nine of Hussain's children one after the other. They are the strong ropes of God and the trusted ones of God to cling to. They are the proof of God on His creation and His witnesses on earth. Whoever obeys them has obeyed God and me, and whoever disobeys them has disobeyed God and me. They are with the Qur'an and the Qur'an is with them. The Qur'an is not separated from them and they are not separated from the Qur'an until they enter me over the Kawthar pond.

⁴Referring to verse 55 of Surah Ma'idah.

⁵Referring to verse 56 of Surah Ma'idah.

4.13.4 Foretelling the calamities to Abd al-Muttalib's offspring

He said: O sons of Abd al-Muttalib, After me, you will face hardships and calamities from the oppressors of Quraysh, the ignorant and rebellious Arabs, their unity against you, their attempts to humiliate you, their attacks on you, and their envy and aggression toward you. So, be patient until you meet me.

O son of Abd al-Muttalib, whoever meets God with belief in His oneness and acknowledgment of my prophethood, He will admit them into Paradise, accept their weak deeds, and forgive their evils.

4.13.5 Foretelling of the twelve Imams of guidance and the twelve Imams of misguidance

O sons of Abd al-Muttalib, I saw on my pulpit twelve people from Quraysh, all of whom were misguided and misleading (people), and they invited my ummah to the fire and turned them back from the right path: two people from the two tribes⁶ of Quraysh, that all the sins of the ummah and the torment for all of them are for those two, and ten persons from Bani Umayyah. Two of the ten are the sons of Harb Ibn Umayyah⁷ and the rest are the children of Abu al-Aas Ibn Umayyah⁸.

There are also twelve Imams from my Ahlul Bayt, all of whom invite to Paradise: Ali, Hassan, and Hussain, and nine of Hussain's sons, who will be one after the other. Their Imam and their father is Ali, and I am the Imam for Ali and for them. They are with the Qur'an and the Qur'an is with them. The Qur'an is not separated from them and they are not separated from the Qur'an to come to me at the pond.

4.13.6 Ordering the Abd al- Muttalib's offspring regarding obedience to Ali (PBUH)

O sons of Abd al-Muttalib, obey Ali and follow him and accept his guardianship and do not oppose him and seek hatred from his enemy. Help him and follow him to follow the right path and be guided and prosperous.

O sons of Abd al-Muttalib, obey Ali. If I take the ring of the door of Paradise and a way opens for me to my Lord, I get into prostration and tells me: "put up your head and ask for it to be granted to you and intercede for it to be accepted", in such a case, I will not put anyone ahead of you, Abd al-Muttalib's offspring.

They said: O Messenger of God, we hear and we obey.

The foretelling of the Prophet (PBUH&HF) in the

⁶That is, Abu Bakr, who is from the tribe of Bani Tamim, and Umar, who is from the tribe of Bani Adi.

⁷Harb ibn Umayyah is Abu Sufyan and those two sons means Mu'awiyah and Yazid

⁸The other eight are the sons of Marwan, who are the descendants of Marwan ibn al-Hakam ibn Abi al-Aas ibn Umayyah

last moments of his life about the calamities to the Ahlul Bayt (PBUH)

4.13.7 Foretelling the calamities to Amir al-Mu'minin (PBUH)

Then the Prophet (PBUH&HF) turned to Amir al-Mu'minin (PBUH) and said: My brother, the Quraysh will soon unite against you and their words will be united about oppressing you and defeating you. If you find helpers, fight with them, and if you do not find help, hold on and save your blood. Know that martyrdom is behind you. May God curse your killer.

4.13.8 Foretelling the calamities to Hazrat Zahra (PBUH)

Then the Prophet (PBUH&HF) turned to his daughter and said: You are the first member of my Ahlul Bayt to join me, you are the Master of the women of Paradise. You will see cruelty and resentment after me until you will be beaten and a bone of your side bones will get broken.

May God curse your killer and curse the one who commands and is satisfied with it, and the one who helps against you, and the one who oppresses your husband and your two sons.

4.13.9 Foretelling the calamities to Imam Hassan (PBUH)

And for you, O Hassan, the nation will break their covenant with you. If you find helpers, fight with them, and if not, hold your hand and save your blood, because martyrdom is behind you.

May God curse your killer and helper against you, because the one who kills you is the son of adultery, the son of the son of adultery, the son of the son of the son of adultery. We are Ahlul Bayt that God has chosen the Hereafter for us and this world is not for us⁹.

4.13.10 Foretelling the ruling of Bani Abbas and the ruling of Ahlul Bayt (PBUT).

Then the Prophet (PBUH&HF) turned to Ibn 'Abbas¹⁰ and said: Know that the first destruction of the Bani Umayyah - after ten of them come to power - will be in the hands of your children. May they fear God and be careful of my children and my family. The world has not remained for anyone before us and will not remain for anyone after us. Our ruling is the last ruling, which will be two days instead of every day and two years instead of every year¹¹ From us and from my children is the one who fills the earth with justice as it is filled with oppression.

⁹Not mentioning Imam Hussain (PBUH) here has the possibility of forgetfulness by the narrators, especially the word (son of adultery) of that person and his father and grandfather is also used about the killer of Imam Hussain (PBUH) in other cases. Of course, the same is true for the killer of Imam Hassan (PBUH).

¹⁰Apparently this is addressed to Abbas because the narrator of the hadith is Ibn Abbas. Of course, there is no contradiction to address Ibn Abbas and it might be a mistake only to compose the phrase.

¹¹That is, instead of every day that the usurpers usurped our ruling, we will rule for two days and instead of every year for two years.

Narration from Sulaym's book:

1. Fada'il al-Sadat: Page 291.

Narrated by referring to Sulaym's book:

2. Al-Ghayba by al-Shaykh al-Tusi: Page 117.
3. Al-Ghayba by al-Shaykh al-Tusi: Page 203.

4.14 Hadith 62: Salman's question about the the Prophet's (PBUH&HF) successor and the divine answer

Salman's question about the the Prophet's (PBUH&HF) successor and the divine answer, the selection of fourteen infallible (PBUT) from among the people, the revelation of the verse of purification and its interpretation, the foretelling of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH), participation in the reward and punishment of good and evil, Ali (PBUH), the minister of the Prophet (PBUH&HF) on behalf of God, take blessing from the soil of the feet of Amir al-Mu'minin (PBUH).

4.14.1 Salman's question about the the Prophet's (PBUH&HF) successor and the divine answer

Sulaym says: I heard Salman saying: I said to the Prophet (PBUH&HF): O Messenger of God, God did not send a prophet before you, unless he has a successor, O Prophet of God, who is your successor? He said: O Salman, I have not received anything from God about this.

He paused for a short time and then said: O Salman, a revelation came to me from God about the matter you asked¹. O Salman, I take you as a witness that Ali Ibn Abi Talib is my executor, my brother, my minister, and my successor in my family, and he has the authority of every believer after me. He will discharge my obligations, repay my debts, and fight for my tradition.

4.14.2 The selection of fourteen infallible (PBUT) from among the people

O Salman, God looked at the earth and chose me from among the people of the earth. Then he took a second look and chose my brother Ali from among them. And he commanded me, and I married the Master of the women of Paradise to him.

Then he made a third look and chose Fatima and successors: that is, my two sons Hassan and Hussain and the rest of them are from Hussain's children. They are with the Qur'an and the Qur'an is with them. The Qur'an is not separated from them and they are not separated from it like these two - and the Prophet put his two index fingers together until they enter me one after the other over the pond of Kawthar.

They are witnesses of God to His creation and His authority in His land. Whoever obeys them has obeyed God and who disobeys them has disobeyed God. They are all the guide and have been guided.

¹Obviously, the answer he gave to this question is to show the connection of the answer to the source of revelation.

4.14.3 The revelation of the verse of purification and its interpretation

This verse has been revealed about me and my brother Ali and my daughter Fatima and my two sons and successors one after another who are my children and my brother's children:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا²

God only wishes to distance fault from you, and to cleanse you, and to purify you abundantly. O Salman, do you know what () is?

Salman said: No. He said: It is doubt, they never doubt in what has come from God. We are pure in our birth and in our creation all the way to Adam, we are pure and innocent of any evil.

4.14.4 The foretelling of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)

Then the Prophet (PBUH&HF) put his blessed hand on Imam Hussain (PBUH) and said: O Salman, the Mahdi of the ummah who fills the earth with justice, as it is filled with oppression, is one of the children of him. The Imam is the son of the Imam, the scholar is the son of the scholar, the guardian is the son of the guardian. His father, who is before him, is an Imam, a guardian, and a scholar³.

I said: O Prophet of God, is Mahdi superior or his father? He said: His father is superior to him. The first of them⁴ has the reward of all of them because God has guided them through him⁵.

4.14.5 Participation in the reward and punishment of good and evil

Whoever invites to a guidance will have his reward, like the reward of those who obey him, without being deducted from their reward.

And whoever invites to a misguidance, he will have his sin, like the sin of those who are subjected to him, without diminishing their sin.

4.14.6 Ali, PBUH, the minister of the Prophet on behalf of God

O Salman, Moses asked his Lord to appoint him a minister of his family. God made his brother Aaron a minister.

I also asked my Lord to appoint me a minister of my family. God placed my brother to strengthen my back with him and share him in the affairs. God accepted my request, just as he did for Moses about Aaron.

²Surah Ahzab, verse 33

³Pointing out that this path of Imamate is connected to Hazrat Mahdi (PBUH)

⁴The (first) means Amir al-Muminin (PBUH) or it means any Imam before the other Imam.

⁵Probably, the meaning of guidance is that he is the leader of them in the matter of being Imam.

4.14.7 Taking blessings from the soil of the feet of Amir al-Mu'minin (PBUH)

O Salman, if it were not for the ummah to exaggerate about my brother Ali, like the Christian exaggeration about Jesus son of Mary, I would have said something about him that people would fall to the ground to look for the trace of his footsteps to kiss them.

4.15 Hadith 63: A statement that other than Ali (PBUH) cannot say

A statement that other than Ali (PBUH) cannot say

4.15.1 A statement that other than Ali (PBUH) cannot say

Sulaym says: I heard Ali (PBUH) saying on the pulpit of Kufa:

I swear by the one who split the seed and created the human, I will say something that no one before me said and no one after me will say except a liar: “I am the servant of God and the brother of his prophet. I have inherited mercy from the prophet, and I am married to the best women of the ummah, and I am the best successor”.

A Kharijite man stood up and said: “I am the servant of God and the brother of the Messenger of God”!! At that time, death came to him and he did not move until he died¹.

Narration from other books:

1. Uyun al-Akhbar: Vol. 2, Page 62, Hadith 262.
2. Al-Irshad by Al-Shaykh al-Mufid: Page 186.
3. Al-Amali by Shaykh al-Tusi: Vol. 1, Page 183.
4. Manaqib Ibn Shahr Ashub: Vol. 2, Page 186.
5. Manaqib Ibn Shahr Ashub: Vol. 2, Page 197.
6. Al-Khara’ij by al-Rawandi, narrated by Bihar: Vol. 41, Page 206.
7. Fara’id al-Simtayn: Chapter 44.
8. Fara’id al-Simtayn: Chapter 57.
9. Kanz al-Ummal: Vol. 6, Page 396.
10. Al-Isti’ab: Vol. 2, Page 460.
11. Tareekh Ibn Kathir: Vol. 7, Page 335.
12. Tahzib at-Tahzib: Vol. 7, Page 337.

¹This was the miracle of Amir al-Muminin (PBUH) and he proved that other than him no one has the right to say such a thing.

4.16 Hadith 64: Infinite knowledge of Amir al-Mu'minin (PBUH)

Infinite knowledge of Amir al-Mu'minin (PBUH)

4.16.1 Infinite knowledge of Amir al-Mu'minin (PBUH)

Sulaym says: I heard Ali (PBUH) saying: "The Prophet (PBUH&HF) taught me a thousand doors of knowledge, that a thousand doors open from each door".

Sulaym says: I did not doubt that he was truthful, and I did not ask anyone about it.

Narration from other books:

1. **Bihar al-Anwar: Vol. 40, Page 127, chapter 93.** He has narrated this narration numerously from Shiite and general books.

4.17 Hadith 65: Question of Amir al-Mu'minin (PBUH) from the Jewish leader and the Christian leader

Question of Amir al-Mu'minin (PBUH) from the Jewish leader and the Christian leader, Ali (PBUH) is a scholar of the Torah, the Bible and the Qur'an, The division of the nations after the prophets and the sect of the Najiyeh, Sects of devotees of Ali (PBUH)

4.17.1 Question of Amir al-Mu'minin (PBUH) from the Jewish leader and the Christian leader

Sulaym says: Amir al-Mu'minin (PBUH) and I were sitting and the people were around him when the head of the Jews and the head of the Christians came to him.

He turned to the head of the Jews and said: How many groups did the Jews disperse into? He said: This matter is written in a book with me. The Imam said: May God kill the leader of a tribe who is asked such a question about his religion and he says: "It is written in a book with me".

Then the Imam said to the head of the Christians: How many groups did the Christians disperse into? He said: "to this number", but he was wrong. The Imam said: If you had said like your friend, it would have been better than saying it and making a mistake.

4.17.2 Ali (PBUH) is a scholar of the Torah, the Bible and the Qur'an

Then Amir al-Mu'minin (PBUH) turned to them and the people and said: By God, I am more knowledgeable to Torah than the people of the Torah, and more knowledgeable to the Bible than the people of the Bible, and more knowledgeable to the Qur'an than the people of the Qur'an. I will inform you of how many groups they were divided into.

4.17.3 The division of the nations after the prophets and the sect of the Najiyeh

I heard the Prophet (PBUH&HF) saying: The Jews were divided into seventy-one groups. Seventy sects are in the Fire and one sect is in Paradise, and they are the ones who obeyed the command of the successor of Prophet Moses.

Christians were divided into seventy-two groups. Seventy-one sects are in the fire and one sect is in Paradise, and they are the ones who obeyed the successor of Prophet Jesus.

My nation will be divided into seventy-three groups, seventy-two sects in the Fire and one sect in Paradise, and they are the ones who obey my successor.

4.17.4 Sects of devotees of Ali (PBUH)

Then the Prophet (PBUH&HF) placed his blessed hand on the shoulder of Ali (PBUH) and said: Thirteen sects out of seventy-three sects have all placed their belief in your friendship and love, but one sect of them is in Paradise and twelve sects are in the fire¹.

Narrated by referring to Sulaym's book:

1. **Al-Faza'il Shadhan: Page 140.**
2. **Al-Rawda book, narrated by Bihar: Vol. 28, Page 130, Hadith 20.**
3. **Sirat al-Mustaqim Bayyadi: Vol. 2, Page 37.**

Narrated from other books:

1. **Al-Khisal by Shaykh Saduq: Chapter 70, Hadith 11.**
2. **Al-Amali by Shaykh al-Tusi: Vol. 2, Page 137.**
3. **Al-Ihtijaj: Vol. 1, Page 391.**

¹This hadith has been narrated from Sulaym in Faza'il Shadhan's book with a difference in phrases, which is quoted exactly here: Sulaym ibn Qays says: I arrived at the mosque of Kufa to be with Amir al-Mu'minin (PBUH) and the people around him were there. Meanwhile, the head of the Jews and the head of the Christians came to him greeted him and sat down. The people said: O our master, by God, ask them to see what they do. The Imam said to the chief of the Jews: O the Jewish brother. He said: Labaik. The Imam said: How many groups were the nation of your Prophet divided into? He said: This matter to me is hidden in a book. He said: May God kill the group whom you are the leader of! He is asked about a matter in his religion and he says: "This matter to me is hidden in a book". Then the Imam turned to the head of the Christians and said: How many sects were the nation of your prophet divided into? He said: "to a certain number" and he said it wrong. The Imam said: If you said like your friend, it would be better than saying and making mistakes and not knowing. Here the Imam turned to the people and said: O people, I am more knowledgeable than the people of the Torah to their Torah, and the people of the Bible to their Bible, and the people of the Qur'an to their Qur'an. I know how many groups the nations are divided into. My brother and my beloved and the light of my eyes, the Prophet (PBUH&HF) informed me of this, where he said: The Jews were divided into seventy-one groups, seventy of whom were in the Fire and one in Paradise, and they were the ones who obeyed his successor. The Christians were divided into seventy-two sects, of which seventy-one were in the fire and one was in heaven, and they were the ones who obeyed his successor. And soon my nation will be divided into seventy-three sects, seventy-two sects in the Fire and one sect in Paradise, and they are the ones who obeyed my successor, - and meanwhile the Prophet (PBUH&HF) tap me on the shoulder. Then he said: Seventy-two groups broke God's covenant about you and one sect is in Paradise, and they are the ones who love you and they are your Shiites.

4.18 Hadith 66: The book of the incidents of the world with Amir al-Mu'minin (PBUH)

The book of the incidents of the world with Amir al-Mu'minin (PBUH): Ibn Abbas's words after the martyrdom of Imam Hussain (PBUH), foretelling of the sufferings for the Ahlul Bayt (PBUH) in the book of Amir al-Mu'minin (PBUH), foretelling of the usurpers ruling in the book of Amir al-Mu'minin (PBUH), the reaction of Abu Bakr and Umar while teaching a thousand chapters of Amir al-Muminin's (PBUH) knowledge, foretelling about the number of armies and the ruling of Bani Abbas, the importance of the book of Amir al-Mu'minin (PBUH) for Ibn Abbas.

The book of the incidents of the world with Amir al-Mu'minin (PBUH)

4.18.1 Ibn Abbas's words after the martyrdom of Imam Hussain (PBUH)

Sulaym says: When Imam Hussain (PBUH) was martyred, Ibn Abbas cried a lot and then said: What (incidents) did this nation go through after its prophet! O God, I bear witness to you that I love Ali Ibn Abi Talib and his children, and I hate his enemies and the enemies of his children, and I submit to their orders.

4.18.2 Foretelling of the sufferings for the Ahlul Bayt (PBUH) in the book of Amir al-Mu'minin (PBUH)

Ibn Abbas said: One day I entered to Amir al-Mu'minin (PBUH) in Dhi Qar. The Imam took out a book to show me and said: O Ibn Abbas, this is the book that the Prophet (PBUH&HF) spelled on me and it is my own handwriting.

I said: O Amir al-Muminin, recite it to me. He recited it and it contained everything that happened from the time of the death of the Prophet to the martyrdom of Imam Hussain (PBUH) and how he will be killed and who will kill him and who will help him and who will be martyred with him. The Imam cried loudly and made me cry.

Among what he read to me was about what they will do with the Imam himself, and how Hazrat Zahra (PBUH) will be martyred, and how her son Imam Hassan (PBUH) will be martyred, and how the ummah will treat him treacherously. When he read the way Imam Hussain (PBUH) will be killed, he cried a lot, and then closed the book, and the rest of what will happen until the Day of Judgment remained¹.

¹In Fada'il book: In that book was written what happened and what will happen until the Day of Judgment

4.18.3 Foretelling of the usurpers ruling in the book of Amir al-Mu'minin (PBUH)

In that book – some of what the Imam read to me was- what happened during Abu Bakr and Umar and Uthman and how long they will rule and how allegiance is paid to Ali (PBUH), ²and the incident of Jamal and moving of Ayesha and Talha and Zubayr, and the incident of Siffin and those who are killed in it, and the incident of Nahrawan and the arbitration (between the two groups), and the ruling of Mu'awiyah and those of the Shiites that he kills, and the plan that the people would do to Imam Hassan (PBUH), and the Yazid's story to the extent that it led to the killing of Imam Hussain (PBUH).

I heard all this from Amir al-Mu'minin (PBUH) and as the Imam recited, it all happened exactly. I knew the handwriting of that Imam and saw in that book that it had not changed and had not changed color³.

When he closed the book, I said: O Amir al-Muminin, I wish you would read the rest of the book to me. He said: No, but I will quote it for you. What prevents me is that what we will see from your family and children is in it, and it is a tragic issue that they kill us and are hostile to us, and they have a bad government and an evil power. I do not like that you hear them and feel grieved and upset, but I will quote for you.

4.18.4 The reaction of Abu Bakr and Umar while teaching a thousand chapters of Amir al-Muminin's (PBUH) knowledge

The Prophet (PBUH&HF) took my hand when he was passing away and opened a thousand chapters of knowledge for me, from which a thousand chapters were opened. Meanwhile, Abu Bakr and Umar were looking at me and the Prophet was referring to this matter.

When I came out, they said to me: What did the Prophet say to you? I also quoted the words of Prophet to them. They shook their hands and repeated my words. Then they turned their backs while repeating my words and pointed with their hands.

4.18.5 Foretelling about the number of armies and the ruling of Bani Abbas

O Ibn Abbas, Hassan comes to you from Kufa with a number of men except one person⁴.

O Ibn Abbas, when the ruling of the Umayyads is abolished, the first people from the Bani Hashim who come to power are your children, and they do things!

²In Fada'il book: What will happen to Ali ibn Abi Talib and how it will occur.

³means was not decolored. In Fada'il book: it was not erased.

⁴The details of this matter are given on page 477(?) of this book)

4.18.6 The importance of the book of Amir al-Mu'minin (PBUH) for Ibn Abbas

Ibn Abbas said: The fact that the copy of that book was with me was more beloved to me than what the sun shone on it⁵.

Narrated by referring to Sulaym's book:

1. **Al-Faza'il Shadhan: Page 141.**
2. **Al-Rawda book, narrated by Bihar: Vol. 28, Page 73, Hadith 32.**

⁵In Fada'il book: I wish I had copied that book, because it is more beloved to me than what the sun shines on

4.19 Hadith 67: Amir al-Muminin's (PBUH) speech after battle of Jamal

Amir al-Muminin's (PBUH) speech after battle of Jamal: Preparation of Mu'awiyah for the battle of Siffin, allegiance to Abu Bakr and Umar before the burial of the Prophet, actions of Amir al-Mu'minin (PBUH) against the usurpation of the Caliphate, silence of Amir al-Mu'minin (PBUH) for the sake of Islam and not wasting his blood, how did Umar and Uthman usurp the position of the caliphate? Allegiance of Amir al-Mu'minin after the killing of Uthman, uprising of Ayesha and Talha and Zubayr, Ayesha was the test of God for Muslims, contradiction of the usurpers in the matter of appointing a caliph, The plan of Amir al-Mu'minin (PBUH) was the plan of Aron (PBUH), Amir al-Muminin's (PBUH) prediction of the battle of Siffin and Nahrwan, Amir al-Mu'minin's (PBUH) plans in war and silence, the prediction of the killer of Amir al-Mu'minin (PBUH) and his torment, knowing and introducing Abu Bakr and Umar in the severity of their torment and curse, the general matter about guardianship and disassociation, Introducing and decency of Mohammad Ibn Abi Bakr, taking commitment from Abu Bakr and Umar and Uthman not to oppose Amir al-Muminin (PBUH), introducing the twelve Imams in the presence of Abu Bakr and Umar and Uthman, interpreting the dream of the Prophet about the usurpers, the foretelling of Amir al-Mu'minin (PBUH) about the crimes of Ziyad.

Amir al-Muminin's (PBUH) speech after battle of Jamal

Sulaym says: I was in the presence of Amir al-Mu'minin (PBUH) when he went to the house of Ziyad Ibn Ubayd after defeating the people of Jamal¹. The house was full of the companions of the Prophet (PBUH&HF), among whom were Ammar, Abu Al Haitham Ibn Al Tayhan, Abu Ayyub, and a number of the people of Badr, who were about seventy. Ziyad was also in a large room like a guest room.

4.19.1 Preparation of Mu'awiyah for the battle of Siffin

At this time, a man brought a letter to the Imam from one of the Shiites in the city of Damascus:

“Mu'awiyah encouraged the people to fight and invited them to seek the blood of Uthman. One of his words that encouraged the people is that he said: Ali killed Uthman and sheltered his killers, and he mocked Abu Bakr and Umar and claims that he was the caliph of the Prophet and he deserved the caliphate more than Abu Bakr and Umar. As a result of Mu'awiyah's propaganda, the public and the reciters of the Qur'an have been incited, and except a few, all have gathered with Mu'awiyah”.

¹Since he had a long history in Basra from the time of Umar, Amir al-Muminin (PBUH) went to him at the end of the war, and this had only a social aspect, and otherwise, at the end of this hadith, the Imam predicted Ziyad's crimes. In (C) ل ج the word invited is used.

4.19.2 Allegiance to Abu Bakr and Umar before the burial of the Prophet

Sulaym says: Amir al-Mu'minin (PBUH) praised God and said: What I have seen from this nation after their Prophet since the time of his death.

Umar and his companions, who united against me, raised Abu Bakr and pledged allegiance to him while I was busy with² bathing the Prophet (PBUH&HF) and his shroud and burial, and I had not yet finished that when they pledged allegiance to him and argued with Ansar about my reason and right. By God, he and those who allied with him knew for sure that I deserved the caliphate more than Abu Bakr.

4.19.3 Actions of Amir al-Mu'minin against the usurpation of the Caliphate

He said: When I saw their gathering around Abu Bakr and leaving me, I swore by God Almighty (about my right), and I mounted Fatima (PBUH) on a camel and took the hands of my two sons Hassan and Hussain so that they (people) might return, and no one of the people of Badr and the formers of Muhajireen and Ansar remained unless I asked them for help and I called for help. I swore to them about my right, but they did not answer me and did not help me.

You, the people of Badr, who are present, know that I said nothing but the truth.

They said: O Amir al-Muminin, you were right and you said good. We ask forgiveness for our deeds and repent to God.

4.19.4 Silence of Amir al-Mu'minin (PBUH) for the sake of Islam and not wasting his blood

Then he said: On the other hand, people were close to ignorance and I was afraid of the division of the ummah of Mohammad (PBUH&HF), and I recalled what the Prophet (PBUH&HF) had promised me because he had informed me of what they did, and ordered me to fight with them if I found any help, and to hold my hand if I did not find any, and preserve my blood.

4.19.5 How did Umar and Uthman usurp the position of the caliphate?

Abu Bakr then restored the caliphate to Umar, while by God he knew for sure that I deserved the caliphate more than Umar. Again, I did not desire division, so I pledged allegiance and listened and obeyed.

Then Umar placed me among six people and handed over the work to Abd al-Rahman ibn 'Uwf. Ibn 'Uwf also privately met with Uthman and established the caliphate for him, upon

²(c) ل خ: Umar raised Abu Bakr and pledged allegiance to him with his companions who united against me, while I was busy.

the condition that he returns it to Ibn 'Uwf and then pledged allegiance to him. Again, I did not desire divisions.

Then Uthman tricked Abd al-Rahman ibn 'Uwf and took away the caliphate from him. Ibn 'Awf also declared disassociation from him. and delivered a sermon and deposed Uthman from the caliphate as he took off his shoes.

Then Ibn 'Awf died and willed that Uthman would not pray over his body. The sons of Ibn 'Awf also thought that Uthman had poisoned him.

4.19.6 Allegiance of Amir al-Mu'minin after the killing of Uthman

Then Uthman was killed and the people gathered for three days and consulted about their rulling. Then they came to me and pledged allegiance to me willingly and without coercion.

4.19.7 Uprising of Ayesha and Talha and Zubayr

Then, Zubayr and Talha came to me to ask for my permission for Umrah. I made a covenant with them not to break my allegiance and not to plot against me and not to do anything against me.

Then they went to Mecca, and then they took Ayesha with them to the people of a city that were very ignorant and had little understanding of their religion, and they forced them to break my allegiance and make my blood (killing) lawful.

4.19.8 Ayesha was the test of God for Muslims

Then Amir al-Mu'minin (PBUH) reminded about Ayesha and her departure from her house and what she had done to him.

Ammar said: O Amir al-Muminin, refrain from mentioning her that she is your mother!³ The Imam stopped talking about her and started another story, but he mentioned her again and said more severely than what he had said the first time.

Ammar said: O Amir al-Muminin, refrain from mentioning her that she is your mother! Again, the Imam stopped to mention her, but returned a third time and said more severely.

Sulaym says: Ammar said: "O Amir al-Muminin, refrain from mentioning her because she is your mother".

He said: "I will never stop! I am with God against those who oppose Him. God has tested you through your mother to know if you will be with God or with your mother"!!

³That is because the wives of the Prophet (PBUH&HF) have been titled mother of believers (Umm al-Muminin).

4.19.9 Contradiction of the usurpers in the matter of appointing a caliph

Sulaym says: Then Amir al-Mu'minin (PBUH) reminded the allegiance of Abu Bakr, Umar and Uthman and said: "By God, if the matter is AS they say ..., but no, by God, it is not as they say", And then the Imam stayed silent. Ammar said: What do they say?

He said: They say: "The Prophet (PBUH&HF) did not appoint anyone as caliph and the people are left to their own to consult (on this matter)". But they even acted other than what they (thought they) were commanded⁴.

The people pledged allegiance to Abu Bakr without consulting and consent of anyone, and then forced me and my companions to pledge allegiance. Abu Bakr then pledged allegiance to Umar without consulting. Then Umar divided the caliphate between six people and expelled all the Muhajirin (emigrants) and Ansar - except these six - and said: "Suhayb will be the Imam of the congregation for three days⁵". Then he ordered the people: "If three days have passed and these six people had not finished the work of the caliphate, they should be beheaded, and if four people united and two people opposed, they should kill those two people"! Then they consulted about me for three days and their allegiance was through consulting with the public, and then they did what you saw⁶!

4.19.10 The plan of Amir al-Mu'minin (PBUH) was the plan of Aron (PBUH)

Then he said: Moses said to Aaron:

مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا إِلَّا تَتَّبِعَنِ ... وَلَمْ تَرْفُقْ قَوْلِي⁷

Meaning "What prevented you from obeying me when you saw them go astray ?!"... .. and you did not follow my words. I am also like Aaron to Moses in relation to the Prophet (PBUH&HF).

The Prophet (PBUH&HF) took my promise that if the ummah went astray after him and obeyed other than me, if I found help, I would fight with them, and if I did not find help, I would hold my hand and preserve my blood, and he told me what the ummah would do after him.

⁴That is they later even opposed the falsehood they attributed to the Prophet (PBUH&HF).

⁵Suhayb was the slave of Umar, and the meaning of the three days was that these six people would choose one of themselves during the three days of consultation.

⁶(Three days about me ...) The Imam means that there was such an oppressive rule in the allegiance of Uthman, but after the murder of Uthman, the people chose me with the opinion of the public, but you still saw that what Talha and Zubayr and their followers did!

⁷Surah Taha, verse 94

4.19.11 Amir al-Muminin's prediction of the battle of Siffin and Nahrwan

When I found helper after the murder of Uthman to uphold the command of God and revive the Qur'an and Sunnah, it was not permissible for me to hold hands. So, I opened my hand and fought with these preachers (those who broke allegiance)⁸.

And tomorrow, Insha God, I will fight the unjust (Qasitin) in the land of Damascus in a place called "Siffin".

After that, I will fight the Mariqin (apostates) in a land from Iraq called Nahrawan. The Prophet (PBUH&HF) ordered me to fight them in these three places.

4.19.12 Amir al-Mu'minin's reasons in doing war and staying silent

I did not stop (fighting) because of fear or disability reluctance in meeting my Lord, but (I stopped) because of obedience to the Prophet (PBUH&HF) and keeping his will.

When I found helper, I evaluated the situation and did not find a third way between one of the two ways: either jihad (battle) in the way of God and enjoining the good and forbidding the evil, or disbelief in God and denying what He has revealed, and being chained in the fire of hell and apostasy from Islam.

4.19.13 Foretelling of the killer of Amir al-Mu'minin and his torment

The Prophet (PBUH&HF) also informed me that martyrdom is behind me, and my beard will soon be stained with the blood of my head, but my killer is the evilest of the people of the first and the last. He is a man (Ahimar)⁹ who is equal in malice to the slayer of Salih's She-camel and Qabil, the murderer of his brother Habil and the great Pharaohs and the one who quarreled with Ibrahim about God and two of the children of Israel who distorted their book and changed their tradition. Then he said: And two people of my nation¹⁰.

⁸That is, Talha, Zubayr, and the people of Jamal, considering that this sermon was delivered after the end of the Jamal war

⁹This is the title of Qaddar ibn Salif who was the slayer of Prophet's Salih she-camel, which here is used as an allusion to Ibn Muljam. It is narrated in the hadith that the Prophet (PBUH&HF) said to Amir al-Muminin (PBUH): Shall I introduce to you the evilest people who are two? We said: Yes, O the Messenger of God, he said: (Ahimar) of the people of Thamud who killed the camel, and the one who beats you on here, O Ali - and he placed his blessed hand on his head - until it wets here out of that - and the Prophet placed his hand on his beard. Refer to Bihar Vol.32, Page 312, Hadith 276 and Al-Qadir Vol.6, Page 334.

¹⁰It means Abu Bakr and Umar as it will be determined from the remaining of the Hadith.

4.19.14 knowing and introducing Abu Bakr and Umar in the severity of their torment and curse

Then Amir al-Mu'minin (PBUH) said: The sins of the ummah of Mohammad (PBUH&HF) are on those two people. Every blood that is shed until the Day of Judgment, and every money that is eaten forbidden, and every woman that is taken forbidden, and every sentence that is judged cruelly, is the responsibility of those two people, without reducing the guilt of those who did it.

Ammar said: O Amir al-Mu'minin, name those two people for us so that we may curse them.

The Imam said: O Ammar, do you not love the Prophet (PBUH&HF) and do you not hate his enemy? He said: Yes. He said: Do you not love me and do you not hate my enemy? He said: Yes. He said: O Ammar, that is enough for you. You have acquitted those two people and cursed them, even though you do not know them by name!

He said: O Amir al-Mu'minin, if you name those two for your companions so that they hate them, it is better than not telling! He said: May God have mercy on Salman and Abū Dharr and Miqdād, how well they knew those two people and their dissociation from them and their curse towards them was severe.

He said: O Amir al-Mu'minin, may I be sacrificed for you, name those two! We testify that we love whom you love and seek hatred from whom you seek dissociation.

He said: O Ammar, in this case my companions will be killed and my congregation and the people of my army and the majority of those you see around me will be scattered!

4.19.15 The general matter about guardianship and dissociation

O Ammar, everyone who loved Moses and Aaron and hated their enemies had acquitted of the calf and the Samaritan. Everyone who loved the calf and the Samaritan and hated their enemies had acquitted Moses and Aaron without knowing it.

O Ammar, whoever loves the Prophet and his family and me and hates my enemy has hated those two¹¹ people. And whoever hates the enemies of those two people has hated the Prophet (PBUH&HF) without knowing it¹².

4.19.16 Introducing and decency of Mohammad Ibn Abi Bakr

Mohammad Ibn Abi Bakr said: O Amir al-Mu'minin, you do not need to introduce the two people whom I knew! We bear witness to God that we accept your guardianship and seek hatred from all your enemies, whether they are far or near, their first and last, alive and dead, present and absent.

¹¹That is, from Abu Bakr and Umar

¹²This does not mean that his dissociation from the Ahlul Bayt is due to ignorance, but it means that such a person does not want to understand that when the Prophet and his Ahlul Bayt (PBUT) are opposite point to Abu Bakr and Umar, the guardianship of each means dissociation from another.

Amir al-Mu'minin (PBUH) said: O Mohammad, may God have mercy on you, every nation has a noble person who is a witness over them and the intercessor for their good. And the best noble is a noble man who is from a bad family, and you, O Mohammad, are the noble of your family.

4.19.17 Taking commitment from Abu Bakr and Umar and Uthman not to oppose Amir al-Muminin

Know that I will tell you news:

The Prophet (PBUH&HF) called me while Salman and Abū Dharr and Miqdad were with him. Then he sent Ayesha to her father and also Hafsa to her father and his daughter to her husband Uthman¹³, and they came.

The Prophet (PBUH&HF) praised God and said: O Abu Bakr, O Umar, O 'Uthman! Tonight, I dreamed of twelve people on my pulpit, who were turning my nation backwards. Fear God and leave the caliphate to Ali after me and do not argue with him about this, and do not oppress him and do not unite with anyone against him!!

They said: O Prophet of God, we seek refuge in God from this matter! May God kill us before that!!!

4.19.18 Introducing the twelve Imams in the presence of Abu Bakr and Umar and Uthman

Then the Prophet (PBUH&HF) said: I bear witness to all of you and to every man and woman in the house: Ali Ibn Abi Talib is my caliph in my ummah, and he has more authority over the believers than themselves.

When he dies, this son of me will be - and he put his hands on Imam Hassan (PBUH) - and when he dies, this son of me - and he put his hands on Imam Hussain (PBUH) - then nine of Hussain's children (PBUTH) will be, one after another.

They are the ones whom God intends in His word:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ¹⁴

Obeys God, His Messenger, and your (qualified) leaders.

Then the Prophet (PBUH&HF) recited every verse that was revealed about the Imams (PBUTH)¹⁵.

¹³It means Ruqayyah or Zainab, the daughter of the Prophet (PBUH&HF) who were by order the wife of 'Uthman and both of them were killed by him.

¹⁴Surah Nisa, Verse 59

¹⁵This was the completion of the argument in the presence of Abu Bakr, Umar and Uthman with them. It is unfortunate that the narrator did not mention all the verses that the Prophet (PBUH&HF) said about the Imams (PBUTH) (to summarize the narration) so we could have those from the saying of the Prophet himself.

4.19.19 Interpreting the dream of the Prophet about the usurpers

Amir al-Mu'minin (PBUH) said: Abu Bakr, Umar and Uthman got up, and I stayed with my companions Abū Dharr, Salman and Miqdād. Fatima, Hassan, and Hussain remained, and the wives and daughters of Prophet got up (to go) except Fatima.

The Prophet (PBUH&HF) said: "I saw these three people with nine people from the Umayyads - some from the family of Abu Sufyan¹⁶ and also seven people from the descendants of Hakam Ibn Abi Al-As Ibn Umayyah - who were turning the ummah backwards (toward ignorance)"

4.19.20 The foretelling of Amir al-Mu'minin (PBUH) about the crimes of Ziyad

Amir al-Mu'minin (PBUH) was saying these words while the house of Ziyad was full of the companions of the Prophet (PBUH&HF)! Then the Imam turned to them and said: Hide what you have heard except from someone who seeks guidance. O Ziyad, fear God for my Shiites after me! Sulaym says: When the Imam came out of Ziyad's house, he turned to us and said: "Soon Mu'awiyah will claim him as his brother¹⁷ and he will kill my Shiites, may God curse him".

Narration from Sulaym's book:

1. **Ithbat al-Hudat: Vol. 2, Page 509.**

¹⁶That is Muawiyah ibn Abi Sufyan

¹⁷(c) غ ل: Mu'awiyah will invite him soon and he will accept and kill my Shiites. God curses him. And the meaning of Mu'awiyah's brotherhood is that since Ziyad was known as the son of adultery, Mu'awiyah claimed that he is son of Abu Sufyan and his brother to attract him. The full story was said in the footnote of Hadith 23.

4.20 Hadith 68: The beliefs of Ibrahim Ibn Yazid Nakhai at the time of his death and his confession to the Imams (PBUTh)

The beliefs of Ibrahim Ibn Yazid Nakhai¹ at the time of his death and his confession to the Imams (PBUTh)

4.20.1 The beliefs of Ibrahim Ibn Yazid Nakhai at the time of his death and his confession to the Imams (PBUH)

It is narrated in Sulaym's book from A'mash from Khaythama that²:

When Ibrahim Nakhai was dying, he said to me: "Bring me closer to you", I did it. He said: "I bear witness that there is no god but Allah. He is one and has no partner. And I bear witness that Mohammad, PBUH&HF, is the Messenger of God, and that Ali Ibn Abi Talib (PBUH) is the successor of Mohammad, and Hassan is the successor of Ali, and Hussain is the successor of Hassan, and Ali Ibn al-Hussain is the successor of Hussain³.

The narrator says: Then Ibrahim Nakhai lost consciousness and fell. I said: "hey hey"⁴! He came to his senses and said: Did anyone else hear those words of mine except you?! I said: No. He said: I live and die by this belief, and Alqalmah and Aswad⁵ also had the same belief, and whoever is not having this belief does not have the correct belief⁶.

Narration from Sulaym's book:

1. Ithbat al-Hudat: Vol. 1, Page 661. Hadith 851

¹Ibrahim Nakhai Abu Imran Ibrahim Ibn Yazid Ibn Aswad is from the Madhhaj tribe who died in 96 Hijri in Kufa. Alqamah and Aswad, who are mentioned in this hadith, are his uncles.

²The phrase in the manuscripts is like this, but apparently this hadith is from the narrations of Abān ibn Abi 'Ayyāsh, quoting A'mash, which he has brought in Sulaym's book.

³Ibrahim has mentioned the Imams up to his time.

⁴Is said to wake him who fainted up

⁵Alqama ibn Qays ibn Abdullah was born during the time of the Prophet (PBUH&HF) and died in Kufa in 62 or 73. And apparently he is the one who was present in Siffin and drowned his sword in blood and was wounded in battle and one of his legs was injured. He was a scholar in his religion and one of the reciters of the Qur'an. He was one of the trusted people of Amir al-Mu'minin (PBUH) and one of the elders among the followers and their leaders and their ascetics. Aswad ibn Zayd Nakha'i was also one of the companions of Amir al-Mu'minin (PBUH) who died in 74.

⁶The meaning of this hadith is that the three mentioned people, who are considered to be the great scholars of Islam, although they did not apparently claim the guardianship of the Ahlul Bayt (PBUTh), but this is the belief of their hearts that they expressed at the time of their death.

4.21 Hadith 69: The last hours of the life of Amir al-Mu'minin (PBUH)

The last hours of the life of Amir al-Mu'minin (PBUH): The will of Amir al-Mu'minin (PBUH) and the witnesses, Introducing the Imams (PBUTh) and trusts of the Imamate, the words of Amir al-Mu'minin (PBUH) about Ibn Muljam

The context of the will of Amir al-Mu'minin (PBUH): piety, Islam, unity upon truth, reform, maintaining the bonds of kinship, orphans, the Qur'an, neighbors, Hajj and prayer, zakat, fasting, the poor, jihad, the children of the Prophet (PBUH&HF) and his companions, women, commanding the good, doing good to one another, farewell of Amir al-Mu'minin (PBUH).

The last hours of the life of Amir al-Mu'minin (PBUH)

4.21.1 The will of Amir al-Mu'minin (PBUH) and the witnesses

Sulaym says¹: I was present at the will of Amir al-Mu'minin (PBUH) when he was making a will to his son Imam Hassan (PBUH).

On his will, the Imam witnessed Imam Hussain (PBUH) and Mohammad and all of his children, Ahlul Bayt and Shiite leaders.

4.21.2 Introducing the Imams (PBUTh) and trusting the Imamate

Then Amir al-Mu'minin (PBUH) handed over the books² and weapons to Imam Hassan (PBUH) and said: My son, the Prophet (PBUH&HF) commanded me to make a will and leave my books and weapons to you the same way that the Prophet (PBUH&HF) made a will for me and gave me his books and weapons. The Prophet (PBUH&HF) ordered me to command you to hand them over to your brother Hussain when your death comes.

Then the Imam (PBUH) turned to Imam Hussain (PBUH) and said: The Prophet (PBUH&HF) ordered you to give them to this son of you³ - and at the same time the Imam took his grandson's hand Hazrat Ali Ibn al-Husayn (PBUH), that was a child⁴ and brought him near himself

¹This hadith has been narrated from Imam Baqir (PBUH) in the book (Ghaybah) of Sheikh Tusi, and it starts as follows: Imam Baqir (PBUH) said: This is the will of Amir al-Mu'minin (PBUH), and this is a copy of the book of Sulaym ibn Qays Hilali which he gave to Abān and recited for him. Abān says: I read it in the presence of Imam Zayn al-Abedin (PBUH) and the Imam said: Sulaym is right, may God have mercy on him.

²In Book of Kafi and Faghih is said "the book"

³In the book of Tahdhib and Faghih this statement is as: Amir al-mu'minin turned to his son Imam Hussain (PBUH) and said: "The Prophet (PBUH&HF) ordered you to hand them over to your son Ali ibn al-Husayn". Then he turned to Imam Sajjad (PBUH) and said: "The Prophet (PBUH&HF) ordered you to hand them over to your son Mohammad ibn Ali ...".

⁴Imam Sajjad (PBUH) was two years old at the time of the martyrdom of Amir al-Mu'minin (PBUH).

and said: “The Prophet (PBUH&HF) ordered you to hand them over to your son Mohammad⁵. Convey Salam to him on behalf of the Prophet and me”.

4.21.3 The words of Amir al-Mu'minin (PBUH) about Ibn Muljam

Then the Imam turned to his son Imam Hassan (PBUH) and said: My son, after me you are the authority over the people and the authority of my blood. If you forgive, this is your right, and if you kill (him), then strike him once for the one strike (he did on me) and do not cut him to pieces.

The context of the will of Amir al-Mu'minin (PBUH)

Then the Imam said: write:

In the name of God, the most merciful and compassionate

This is what Ali ibn Abi Talib wills:

He wills that he testifies that there is no god but Allah, He is one and has no partner. And Mohammad is the servant of God and His Messenger who sent him for guidance and the religion of truth to prevail over all religions, even though the polytheists do not like it.

My prayer, my worship, my life and my death are for the God, 'the Lord of the universes', who has no partner. I have been ordered to do this and I am one of those who surrender (Muslims).

4.21.4 Piety, Islam, unity upon truth, reform

Then, O Hassan, I enjoin you, and all my children and family, and every believer to whom this writing of me reaches to piety for God, your Lord. Do not leave this world unless you have accepted Islam. All of you hold fast to the Bond of God, together, and do not scatter⁶. I heard the Prophet (PBUH&HF) saying: “Reconciliation between people is better than numerous prayer and fasting, and resentment and corruption between people destroy religion”⁷. And there is no power except with the help of God.

⁵This means Imam Baqir (PBUH).

⁶In Faghih book this statement is added: **وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ** Remember the Favor of God bestowed upon you when you were enemies, and how He united your hearts.

⁷The word "Ḥāliqa" means "shaver," which has been interpreted as "remover" or "eliminator." The phrase in the book Al-Kafi (Vol. 7) is as follows: The destroyer and eliminator of religion is corruption among individuals.

4.21.5 Maintaining the bonds of kinship, orphans, the Qur'an, neighbors

Pay attention to your relatives and maintain the relationship with them so that God makes accounting (of your deeds) easy for you.

(Fear) God in matters concerning orphans, do not change their mouths⁸ and do not waste those orphans who are with you. I heard the Prophet (PBUH&HF) saying: "Whoever takes over the expenses of an orphan so that (s)he becomes self-sufficient, God will make Paradise obligatory on him in the same way as He makes fire obligatory on the one who eats the property of the orphan".

(Fear) God in matters concerning the Qur'an. May others not surpass you in acting upon it.

(Fear) God in respect to your neighbors, for they were the Prophet (PBUH&HF) has recommended about them⁹.

4.21.6 Hajj and prayer, Zakat, fasting, the poor, jihad

(Fear) God in respect to your Lord's House (Kaaba). Do not abandon it as long as you live, for if you leave the house of God you will not be given respite¹⁰. And the least thing that the traveler of God's house returns with is that his past sins are forgiven.

(Fear) God with respect to prayer, as it is the pillar of your religion.

(Fear) God with respect to Zakat, as it quenches the wrath of your Lord.

(Fear) God with respect to Ramadan month, that its fast is a shield of fire.

(Fear) God with respect to the poor and needy, share with them in your life.

(Fear) God with respect to Jihad, fight with your wealth, and your lives. Two people perform jihad in the way of God: the Imam of guidance, and his obedient, who follows his guidance.

4.21.7 The children of the Prophet (PBUH&HF) and his companions

(Fear) God with respect to the children of your prophet¹¹. They should not be oppressed among you while you have the power to defend them.

(Fear) God with respect to those companions of your Prophet who did not create innovation and have not sheltered an innovator. The Prophet (PBUH&HF) has recommended about them and has cursed the innovator who either is or is not among them and has cursed the one who gives refuge to the innovator.

⁸That is, their food does not change as they do not have guardians and their food does not become inferior. In the book Al-Kafi (Vol. 7) and Tahdhib, the phrase is as follows: Their mouths should not be empty for one day and full for another day. And in the book of Faqih it is as follows: their voices do not rise.

⁹In Faqih book: God and His Prophet have willed about them.

¹⁰That is, torment and calamity will befall you

¹¹(C), Kh L: (Dhimma of your Prophet). In this case, it refers to the ahl al-Dhimma, who are under the protection of the Islamic state.

4.21.8 Women, commanding the good, doing good to one another

(Fear) God with respect to women, slaves and maidservants. Do not be afraid of the rebuke of reproacher (for doing something) in the way of God so that God suffices you¹², and speak good words to people as God has commanded you.

Do not abandon enjoining good and forbidding evil, so that as a result of abandoning them, God will hand over your affairs to the wicked, and while you pray, but God will not answer you.

My sons, it is upon you for communication, forgiveness and goodness towards one another. Avoid hypocrisy and disconnection and anger with each other and division. Help each other in goodness and piety and do not help each other in sin and enmity. Practice piety of God, as God's punishment is severe.

4.21.9 Farewell of Amir al-Mu'minin (PBUH)

May God protect you Ahlul Bayt, and protect your Prophet¹³ among you. I entrust you to God and say farewell to you¹⁴.

Then Amir al-Mu'minin (PBUH) kept saying (There is no God but Allah) until he passed away. And this was on the first night of the last decade of Ramadan, the eve of 21st, Friday eve of the 40th year of Hijra.

Narration from Sulaym's book:

1. **Ithbat al-Hudat: Vol. 1, Page 661. Hadith 852.**

Narrated by referring to Sulaym's book:

1. **Al-Kafi: Vol. 1, Page 297. Hadith 1.**
2. **Man La Yahduruhu al-Faqih: Vol. 4, Page 139. Hadith 484.**

¹²This statement in Kafi book Vol.7 is as follow: (Fear) God in respect to women, slaves and maidservants, because the last word that your Prophet said was: (I recommend you about two weak ones: your women, slaves and maidservants. Prayer, prayer, prayer. Do not be afraid of the rebuke of reproacher (for doing something) in the way of God. God will suffice you from the evil of those who harass you and oppress you.

¹³In the book of Al-Ghaybah is said your children

¹⁴In the Book of Al-Ghaybah: I send you peace and God's mercy. (This phrase means goodbye).

3. Tahzib: Vol. 9, Page 176. Hadith 714.
4. Al-Ghaybah by Shaykh Tusi: Page 117.
5. A'lam al-Wara by Tabarsi: Page 207.
6. Al-Durr al-Nadim by Ibn Hatam Shami, narrated by Al-Sayyid Bahr al-Ulum in the abstract of the book of Sulaym, Najaf publish: Page 15.

Narrated from other books:

1. Al-Kafi: Vol. 1, Page 298. Hadith 5.
2. Al-Kafi: Vol. 7, Page 51.
3. Nahj al-Balagha: Page 421, Letter 47.

4.22 Hadith 70: The lowest belief of a believer

The lowest belief of a believer, the general and detailed guardianship and disassociation, the one who does not recognize the truth, Nasibi is polytheist and infidel.

4.22.1 The lowest belief of a believer

Sulaym says: I said to Amir al-Mu'minin (PBUH): O Amir al-Mu'minin, what is the matter that one should definitely believe in, And what is that matter which, if I believe in it, doubting anything else becomes permissible for me?

The Imam said: Whoever testifies that there is no god but Allah and that He is One and has no partners, and that Mohammad is the servant of God and His Messenger, and to what God has sent down, and to perform prayer, pay zakat, fasting in Ramadan and Hajj for the house of God and confess to the guardianship of us Ahlul Bayt and disassociate from our enemies and avoid any intoxicant.

4.22.2 The brief and detailed (Ijmali and Tafsili) guardianship and disassociation

I said: May I be sacrificed for you, should I acknowledge what you said in brief or should it be interpreted? He said: No, but brief is enough.

I said: May I be sacrificed for you, what is intoxicating? The Imam said: Any drink that when the drinker drinks too much of it becomes intoxicated, even a single sip, even a drop of it is forbidden.

I said: May I be sacrificed for you, what you said is now clear, except for the matter of guardianship. Does it include all Bani Hashim or is it only for your jurists and scholars? And the other matter of disassociating from your enemies, should we declare disassociation of those who are in enmity with all of you or even if someone is enmity with one of you, should he be disassociated?

Hazrat said: O Hilali Brother¹, you have asked a question, understand the answer. If you accept the guardianship of us Ahlul Bayt in general and seek disassociation from our enemies in general, it is enough for you. If God introduced to you Imams from us, who are guardians, scholars, and jurists, then you also recognized them and acknowledged their obedience and obeyed them, in this case you are a believer in God and one of the people of Paradise. These are the people who enter heaven without accounting for their deeds.

4.22.3 The one who does not recognize the truth

If you believed in the oneness of God and testified that Mohammad is the Messenger of God, and you accepted the issues in which there is no difference and argument between all the people of the Qibla and they agree that God commanded them or forbade them, and the issue of

¹The addressee is Sulaym ibn Qays Hilali

Imamate and appointing successor and knowledge and jurisprudence (Fiqh) became difficult for you, and you left that knowledge to God, you did not commit enmity with Ahlul Bayt, and you did not disassociate yourself from them, and you did not raise a flag of enmity against them, in this case, you will be considered ignorant of these matters that you do not know. And you are astray from what the people of virtue and guardianship have been guided to. God's Mashiyat (will power) will apply to you: if He punishes you, it is because of your sin, and if He forgives you, it is because of His mercy.

4.22.4 Nasibi is polytheist and infidel

But the one who believes in our enmity and is in enmity with us is a polytheist, a disbeliever and an enemy of God.

And the recognizers to our right who believe in us are believers and Muslims and friends of God.

Chapter 5

Mustadrak of Sulyam's book

In this section, 23 hadiths are mentioned, which are narrated by Sulaym ibn Qays in the hadith books, and are not found in the existing versions of Sulaym's book. These hadiths are considered part of his book because what was narrated from Sulaym was from his book.

Mentioning these hadiths is a way to complete Sulaym's book and present a complete version of it, which will include all hadiths narrated by Sulaym. Refer to page 181(? ..of this English book) of the introduction of this book.

5.1 Hadith 71: Not knowing the Imam means the death of ignorance

Sulaym says: I heard a hadith from Salman, Abū Dharr and Miqdād - may God have mercy on them - that the Prophet (PBUH&HF) said: “Whoever dies without an Imam has died the death of ignorance”.

5.1.1 The meaning of not knowing the Imam

Sulaym presented this hadith to Jabir and Ibn Abbas. The two of them said: Salman, Abū Dharr and Miqdād have spoken truthfully. We were also present in this hadith and heard it from the Prophet (PBUH&HF).

Salman said: O Messenger of God, you said: “Whoever dies and does not have an Imam¹ has died the death of ignorance”, O Messenger of God, who is this Imam?

Hazrat said: O Salman, they are among my successors. Whoever dies from my Ummah and does not have an Imam who recognizes him has died the death of ignorance². If he is ignorant of him and in enmity with him, he is a polytheist, and if he is ignorant of him but does not enmity with him and does not befriend his enemy, such a person is ignorant but not a polytheist.

Narrated by referring to Sulaym’s book:

1. **Kamal Al-Deen: Page 413. Hadith 15.**

Narrated from other books:

1. **Oyun al-Akhbar narrated from Bihar: Vol. 23, Page 81. Hadith 18.**
2. **Kanz al-Fawa'id by Karajaki: Page 151.**
3. **Majma' al-Zava'id (Haithami): Vol. 5, Page 244**

5.2 Hadith 72: The order of the Prophet (PBUH&HF) to Amir al-Mu'minin (PBUH) to speak to the Sun

The order of the Prophet (PBUH&HF) to Amir al-Mu'minin (PBUH) to speak to the Sun, The speech of Amir al-Mu'minin (PBUH) with the Sun in the presence of Abu Bakr, Umar and the companions, the surprise and unconsciousness of those present at the speech of the Sun, the interpretation of the speech of the Sun with the Amir al-Mu'minin (PBUH).

¹In the book of Bihar: There is no Imam over him.

²In the Book of Bihar: Whoever dies from my Ummah while does not have an Imam from them, this is the death of ignorance.

5.2.1 The order of the Prophet (PBUH&HF) to Amir al-Mu'minin (PBUH) to speak to the Sun

Sulaym says: I heard Abū Dharr saying:

I saw my master Mohammad (PBUH&HF) saying one night to Amir al-Mu'minin (PBUH): Tomorrow, go to the Baqi Mountains and stand on a high place above the ground. When the sun rises, greet it. God Almighty has ordered the Sun to answer you with the attributes you have.

5.2.2 The speech of Amir al-Mu'minin (PBUH) with the Sun in the presence of Abu Bakr, Umar and the companions

The next day, Amir al-Mu'minin (PBUH) came out while Abu Bakr, Umar and some of the Muhajirin and Ansar were with him until they reached Baqi' and he stood on a high place from the ground. As soon as the Sun rose, the Imam said: "Peace be upon you, O new creation of God, who obeys Him".

They heard a voice from the sky and the answer of a speaker who said: "Peace be upon you, O the First, and O the Last, and O the Manifest, and O the Inner, and O the one who knows everything"!

5.2.3 The surprise and unconsciousness of those present at the speech of the Sun

When Abu Bakr, Umar, Muhajirin and Ansar heard the words of the Sun, they lost consciousness.

They woke up after a few hours while Amir al-Mu'minin (PBUH), had left that place! They all came to the presence of the Prophet (PBUH&HF) and said: You say that Ali is a human like us. The Sun addressed him with the words that God addressed Himself with!!

5.2.4 The interpretation of the speech of the Sun with the Amir al-Mu'minin (PBUH)

The Prophet (PBUH&HF) said: What did you hear from it? They said: We heard the Sun saying: "Peace be upon you, O the First"! Prophet said: It said the truth, he is the first one who believed in me.

They said: We heard from the Sun saying: "O the Last"! Prophet said: It said the truth, he is the last person to meet me again. He will bathe and shroud me and place me in my grave. They said: We heard the Sun saying: "O the Manifest"! Prophet said: It has said the truth, all my knowledge has been revealed to him.

They said: We heard the Sun saying: "O the Inner"! Prophet said: It said the truth. All my secrets are inside him¹.

¹In the book of Bihar: All my hidden secrets are with him

They said: We heard from the Sun saying: “O one who knows everything”! Prophet said: It said the truth. He is the one who knows what is lawful and what is forbidden, what is obligatory and what is recommended, and what is of this kind. Everyone stood up and said: “Mohammad put us into darkness”!! And then they left from the door of the mosque.

Narrated by referring to Sulaym’s book:

1. **Oyun al-Mujizat: Page 4.**

Narrated from other books:

1. **Al-Faza’il Shadhan: Page 69.**
2. **Ma Nazal Min al-Quran, narrated by Kanz al-Fawa’id Najafi, narrated from Bihar: Vol. 41, Page 181; Madinat al-Ma’ajiz: Page 33; and Tafseer Burhan: Vol. 4, Page 287.**
3. **Irshad al-Qulub: Vol. 2, Page 64.**
4. **Al-Hidaya al-Kubra: Page 17.**
5. **Fara’id al-Simtayn: Chapter 38.**
6. **Manaqib Khwarazmi: Page 68.**
7. **Yunabi’ al-Mawadda: Page 140.**

5.3 Hadith 73: Benefits of loving Amir al-Mu'minin (PBUH)

Benefits of loving Amir al-Mu'minin (PBUH), the status of the lovers of Ali (PBUH) in the view of God.

5.3.1 Benefits of loving Amir al-Mu'minin (PBUH)

Sulaym narrates from Abdullah ibn Abbas:

A man came to the Prophet (PBUH&HF) and said: Is the love of Ali beneficial for me?! He said: Woe to you! Whoever loves him loves me, and whoever loves me loves God, and whoever loves God, God will not punish him.

5.3.2 The status of the lovers of Ali (PBUH) in the view of God

The man said: Tell me about the virtue of loving Ali (PBUH). The Prophet said: I will ask my Lord about this soon.

At that time Gabriel came down, and the Prophet asked him and told him what the man said. Gabriel said: "I will ask the Lord about this soon", and went up.

God sent him a revelation: send greetings to my chosen Mohammad from me and say to him: "You are to me the way I want, and Ali is to you the way you are to me, and Ali's lovers are to me the way Ali is to you".

The narrator says: This hadith continues¹ and it states that the questioner was Abū Dharr.

Narrated by referring to Sulaym's book:

1. **Kanz al-Fawa'id by Karajaki, Section 4, narration from Al-Jawahir al-Saniyyah by Shaykh Al-Hurr al-Amili: Page 303.**

Narration from other books:

1. **Kanz al-Fawa'id by Karajaki, Section 4, narrated from Al-Mi'at al-Manqabah by Ibn Shadhan, narrated by Al-Jawahir al-Saniyyah: Page 302.**

¹It is very sad that the hadith has not reached us in its entire form.

5.4 Hadith 74: Ali (PBUH) is the first of the former and the nearest among those near to God

Ali (PBUH) is the first of the former and the nearest among those near to God.

5.4.1 Ali (PBUH) is the first of the former and the nearest among those near to God.

Sulaym narrates from Imam Hassan Mujtaba (PBUH) from his father Amir al-Mu'minin (PBUH) that about the words of God Almighty

¹وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

And the foremost are the foremost, (The foremost ones) will be the nearest ones to God “I am the foremost among those who are foremost towards God and His Prophet, and the closest people to God and His Messenger”.

Narrated by referring to Sulaym's book:

1. Taweel al-Ayat al-Zahirah by Najafi: Vol. 2, Page 642. Hadith 4.
2. Kanz al-Fawa'id by Karajaki: Page 369.

Narration from other books:

1. Al-Ghadeer by Allamah Amini: Vol. 2, Page 306. He has narrated this hadith with a number of references.

¹Surah Al-Waqi'a, Verses 10-11

5.5 Hadith 75: Abū Dharr’s important message during the days of Hajj about Ahlul Bayt (PBUTh)

Abū Dharr’s important message during the days of Hajj about Ahlul Bayt (PBUTh), the arrest of Abū Dharr by Uthman and Amir al-Mu’minin’s (PBUH) and Miqdād’s defense.

5.5.1 Abū Dharr’s important message during the days of Hajj about Ahlul Bayt (PBUTh)

Sulaym says: During the days of Hajj, when I and Hanash ibn Mu’tamir were in Mecca, Abū Dharr got up and took the door ring of the Kaaba and called out in his loudest voice:

O people, whoever knows me knows me, and whoever doesn’t know me, I am Jundab Ibn Junadah, I am Abū Dharr.

O people, I heard your Prophet saying: “The example of my family among my ummah is like Noah’s ship among his people. Whoever got on the ship was saved, and whoever left it would drown¹, and example of my family is like Bab Hitta”².

O people, I heard your Prophet saying: “I have left two things among you, as long as you adhere to them you will never go astray: the Book of God and my Ahlul Bayt...” until the end of the hadith³.

5.5.2 The arrest of Abū Dharr by Uthman and Amir al-Mu’minin’s (PBUH) and Miqdād’s defense

When Abū Dharr came to Medina, Uthman asked for him and said: “What made you set up this plan during the Hajj days? He said: It was a pact that the Prophet (PBUH&HF) had made with me and commanded me. Uthman said: Who will testify to this matter? Amir al-Mu’minin (PBU)H and Miqdād stood up and testified, and then all three left.

Uthman said: This man and his two friends think they are important people⁴!!

¹In the Book of Bihar: whoever stays behind the ship will drown.

²Bab Hitta was explained in footnote 17 from the beginning of the book on page 197 (? of this book)

³In Ihtijaj Tabarsi, the wording is as said.

⁴لج: They think they are doing something important

Narrated by referring to Sulaym's book:

1. Al-Ihtijaj by Tabarsi: Vol. 1, Page 228.
2. Nuzhat ul-Kiram: Page 555.

Narration from other books than Sulaym's book:

1. Amali Shaykh Tusi: Vol. 1, Page 59.
2. Amali Shaykh Tusi: Vol. 1, Page 359.
3. Amali Shaykh Tusi: Vol. 2, Page 75.
4. Amali Shaykh Tusi: Vol. 2, Page 96.
5. Amali Shaykh Tusi: Vol. 2, Page 127.
6. Amali Shaykh Tusi: Vol. 2, Page 247.
7. Amali Shaykh Tusi: Vol. 2, Page 343.
8. Bisharat al-Mustafa: Page 106.
9. Tara'if: Page 32.
10. Tazkirat ul-Khawas: Page 323.

5.6 Hadith 76: Imam Hassan Mujtaba's (PBUH) sermon during peace treaty with Muawiyah

Imam Hassan Mujtaba's (PBUH) sermon during peace treaty with Muawiyah: Peace with Muawiyah is not proof of his righteousness, If the Ummah had pledged allegiance to Imam of truth, The nation deliberately abandoned Imam of truth, The root of Imam Hassan's (PBUH) peace is a divine excuse, The people lost the best.

Imam Hassan Mujtaba's (PBUH) sermon during peace treaty with Muawiyah

Sulaym says: When Imam Hassan (PBUH) met with Muawiyah, he stood on the pulpit and praised God and said:

5.6.1 Peace with Muawiyah is not proof of his righteousness

O people, Muawiya thinks that I considered him worthy of the caliphate and did not consider myself worthy of it, and Muawiyah is lying. I have more authority over people than they do to themselves according to the Book of God and the Sunnah of His Prophet.

5.6.2 If the Ummah had pledged allegiance to Imam of truth

I swear to God, if people had pledged allegiance to me and obeyed me and helped me, the sky would have given them its raindrops and the earth would have given them its blessings, and you, O Muawiyah, would not have been greedy for the caliphate¹.

5.6.3 The nation deliberately abandoned Imam of truth

This is while the Prophet (PBUH&HF) has said: "A nation never entrusts its affairs to someone who there is someone more knowledgeable than him unless their affairs continue to decline until they reach the religion of the calf worshipers."

The children of Israel left Aaron and turned to the calf, although they knew that Aaron was the caliph of Moses. This nation also abandoned Ali while they had heard the Prophet (PBUH&HF) saying to Ali (PBUH): "You are to me like Aaron to Moses, except for prophethood, and there is no prophet after me."

¹ ل ج: You all, O Muawiyah, would not covet the caliphate.

5.6.4 The root of Imam Hassan's (PBUH) peace is a divine excuse

The Prophet (PBUH&HF) fled from the evil of his people while he was calling them to God, until he fled to a cave. If he had found helpers against them, he would not have run away. O Muawiyah, if I had found a helper, I would not have sworn allegiance to you.

God placed Aaron in vastness when they considered him weak and they were about to kill him and there was no helper against them. Also, God placed the Prophet in vastness when he ran away from his people and did not find any helpers against them. The same goes for my father and me from God in which the nation abandoned us and swore allegiance to other than us, and we did not find any helpers.

These are traditions and parables that come one after the other.

5.6.5 The people lost the best

O people, if you look between the East and the West, you will not find any of the children of the Prophet except me and my brother.

Narrated by referring to Sulaym's book:

- 1. Al-Ihtijaj by Tabarsi: Vol. 2, Page 8.**
- 2. Al-Adad al-Qawiyah: Page 51. Hadith 62.**

Narration from other books:

- 1. Amali Shaykh Tusi: Vol. 2, Page 171.**
- 2. Amali Shaykh Tusi: Vol. 2, Page 178.**
- 3. Al-Burhan, narrated by Bihar: Vol. 72, Page 151. Hadith 29.**

5.7 Hadith 77: Imam Hussain (PBUH) is the son of the Imam and the brother of the Imam and the father of the Imams

Imam Hussain (PBUH) is the son of the Imam and the brother of the Imam and the father of the Imams.

5.7.1 Imam Hussain (PBUH) is the son of the Imam and the brother of the Imam and the father of the Imams

Sulaym narrates from Salman Farsi that he said:

I entered the presence of the Prophet (PBUH&HF). Meanwhile, Imam Hussain (PBUH) was sitting on the knee of the Prophet and the Prophet was looking at his face carefully and kissing him between the two eyes¹ and saying:

“You are Sayyid, the son of Sayyid², you are an Imam and the son of an Imam and the brother of an Imam, you are the father of Imams. You are the proof of God, the son of the proof of God. You are the father of nine proofs of God from your lineage, the ninth of whom is their Qaim”³.

Narrated by referring to Sulaym’s book:

1. **Kifayat al-Athar: Page 46.**
2. **Uyun al-Akhbar: Vol. 1, Page 41. Hadith 17.**
3. **Ikmal al-Din: Page 262. Hadith 10.**

¹In the book of Khisal: He was sitting on the knee of the Prophet and the Prophet was kissing his eyes and kissing and licking his mouth. And in the book of Mawaddah al-Qurba: He was kissing his cheeks.

²Sayyid here means master

³In the book of Maqatal Khawrazmi, the phrase is as follows: You are Sayyid, the son of Sayyid, Sadat’s father. You are the Imam, the son of the Imam, the father of our Imams. You are the proof of God, the son of God’s proof, the father of God’s proofs. Nine people from your lineage, the ninth of them is their Qaim. And in the book of Mawaddah al-Qurba, the words are as follows: You are Sayyid, son of Sayyid, brother of Sayyid, you are Imam, son of Imam, brother of Imam, you are the proof of God, son of God’s proof, brother of God’s proof, and you are the father of nine proofs of God, the ninth of them is their Qaim.

4. **Khisal: Chapter 12, Hadith 38.**
5. **Al-Mi'at al-Manqabah: Page 124. Manqabat 58.**
6. **Istinsar by Karajaki: Page 9.**
7. **Manaqib Ibn Shahrashub: Vol. 4, Page 70.**
8. **Minhaj al-Fadilin: Page 242.**
9. **Maqtal Khwarazmi: Vol. 1, Page 145.**
10. **Mawaddah al-Qurba: Page 95.**

Narration from other books:

1. **Kifayat al-Athar: Page 30.**
2. **Ghayat al-Maram: Pages 56 & 621.**
3. **Heliyat al-Abrar: Vol. 1, Page 730.**
4. **Mawaddah al-Qurba: Page 95.**
5. **Al-Manaqib Al-Murtazawiiyyeh: Page 129.**

5.8 Hadith 78: Heaven is longing for the four beloveds of God and His Messenger

Heaven is longing for the four beloveds of God and His Messenger, the extent of the knowledge of Amir al-Mu'minin (PBUH), the knowledge with the Imams (PBUTH) until the Day of Judgment

5.8.1 Heaven is longing for the four beloveds of God and His Messenger

Sulaym says: One day Amir al-Mu'minin (PBUH) came out after returning from the battle of Siffin and before the battle of Nahrawan while we were sitting in the mosque. Hazrat sat down and we surrounded him. A man said: O Amir al-Mu'minin, tell us about your companions. He said: ask.

The Imam narrated a detailed story and then said: I heard the Prophet (PBUH&HF) saying in a long speech: God has ordered me to love four of my companions and informed me that He loves them and Paradise longs for them.

It was asked: O Messenger of God, who are they? He said: "Ali ibn Abi Talib" and then he remained silent. They said: O Messenger of God, who are they? He said: "Ali" and then remained silent. They said: O Messenger of God, who are they? He said: Ali and three people with him. Ali is their Imam and guide. They will not go astray and will not return, and the days will not be long for them and their hearts will not be cruel. They are Salman, Abū Dharr and Miqdād.

5.8.2 The extent of the knowledge of Amir al-Mu'minin (PBUH)

Then he narrated an extensive story. Then the Prophet (PBUH&HF) said: "Call Ali for me".

I noticed the Prophet¹, and the Prophet secretly taught me a thousand chapters of knowledge and from each chapter a thousand others.

Then Amir al-Mu'minin (PBUH) turned to us and said: ask me before you cannot find me. By the one who split the seed and created people, I am more knowledgeable about the Torah than the people of the Torah, and I am more knowledgeable about the Bible than the people of the Bible, and I am more knowledgeable about the Qur'an than the people of the Qur'an.

I swear by the One who split the seed and created the people, there will be no group until the Day of Resurrection that will reach a hundred people unless I know their leader and guide.

Ask me about the Quran. In the Qur'an, the expression of everything is there and also the knowledge of the first and the last. The Qur'an has not left a word for a speaker.

¹The word (كَيْبَتْ عَلَيْهِ) means I threw myself on that Prophet, which is translated as above. In the book of Bihar: The Prophet noticed me.

5.8.3 The knowledge with the Imams (PBUTh) until the Day of Judgment

He said: “No one knows the interpretation of the Qur’an except God and those who are immersed in knowledge. They are not one person. The Prophet (PBUH&HF) is one of them. God taught him and he taught me, and it will be in our generation until the Day of Resurrection”. Then the Imam recited the following:

بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ²

A remnant which the House of Moses and the House of Aaron left behind. And I am to the Prophet, like Aaron to Moses, and knowledge will be in our generation until the Day of Resurrection³.

Narrated by referring to Sulaym’s book:

1. Tafseer Furat: Page 9.
2. Taweel al-Ayat al-Zahirah: Vol. 2, Page 555. Hadith 10.

²Surah Al-Baqarah, Verse 248

³In the book Taweel Al-Ayat, this phrase is added: Then the Imam recited this verse: **وَجَعَلَهَا كَلِمَةً** **بَاقِيَةً** **فِي عَقْبِهِ** which means He made this an abiding word among his descendants, in order that they would return. And then he said: The Prophet (PBUH&HF) is the descendant of Prophet Ibrahim (PBUH) and we, the Ahlul Bayt, are the descendants of Prophet Ibrahim (PBUH) and the descendants of Prophet Mohammad (PBUH&HF).

5.9 Hadith 79: People's inappropriate choice does not harm the people of truth

People's inappropriate choice does not harm the people of truth, people are of three groups toward Ahlul Bayt (PBUTh)

5.9.1 People's inappropriate choice does not harm the people of truth

Sulaym says: I heard from Ali (PBUH) in the month of Ramadan - the same month in which he was martyred - while he was among his two sons Imam Hassan and Imam Hussain (PBUTh) and the children of Abdullah ibn Jafar ibn Abi Talib and his special Shiites.

Leave the people to themselves with what they like for themselves, and in the government of your enemy consider it necessary for you to remain silent, because neither the capture of another destroy your government, nor will the aggressor's envious enemy destroy you and will not harm you¹.

5.9.2 People are of three groups toward Ahlul Bayt (PBUTh)

There are three groups of people: a group is enlightened by our light², and a group earns their sustenance and living through us, and a group is guided by us and follows our orders, and these are the smallest group. These are the noble, wise, scholars and jurists Shiites, with piety and generosity. Good for them and may their ending be good.

Narrated by referring to Sulaym's book:

1. Mukhtasar al-Basa'ir: Page 104.

¹The Arabic wording is not clear and the wording is as follows: **الزموا انفسكم السكوت و دولة عدوكم، فإنه لا يعدمكم ما ينتحل امركم و عدو باغ حاسد**.

²Since at the end of the hadith, only the third group is approved by the Imam, apparently the meaning of this sentence is as follows: a group earns its reputation by attributing itself to us.

5.10 Hadith 80: The Imams (PBUTH) are witnesses over the people and the median ummah

The Imams (PBUTH) are witnesses over the people and the median ummah

5.10.1 The Imams (PBUTH) are witnesses to the people and the median ummah

Sulaym narrates from Amir al-Mu'minin (PBUH) who said: God Almighty has intended us with His words:

¹لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً

in order that you will be a witness over the people, and that the Messenger be a witness over you. The Prophet (PBUH&HF) is a witness over us, and we are God's witnesses over His creation and His authority in His land.

We are the ones about whom God, whose name is High, has said about them:

²وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً

And so We have made you a median nation.³

Narrated by referring to Sulaym's book:

1. **Manaqib Ibn Shahr Ashub: Vol. 3, Page 87.**
2. **Shawahid al-Tanzil by Haskani: Vol. 1, Page 92. Hadith 129.**
3. **Taweel al-Ayat al-Zahirah: Vol. 1, Page 81. Hadith 64.**
4. **Tafseer Majma' al-Bayan by Tabarsi: Vol. 2, Page 224.**
5. **Kifayat al-Muwahhidin: Vol. 2, Pages 140 & 179.**

¹Surah Baqarah, Verse 143

²Surah Baqarah, Verse 143

³Probably, "midian" () here is an allusion to the intermediary between God and creation, explaining the previous verse where witnesses over the people are mentioned. It may also refer to the intermediary between the people and the Prophet (PBUH), as the continuation of the verse clarifies: ”

In Tafseer Burhan (Vol. 1, pp. 159-160), ten hadiths are cited indicating that the "median nation" refers to the Imams (PBUTH).

6. Ihqaq al-Haqq: Vol. 14, Page 553.

Narration from other books:

1. Tafseer Burhan: Vol. 1, Page 159.

5.11 Hadith 81: Imams (PBUTh) are the core of books and wisdom

Imams (PBUTh) are the core of books and wisdom

5.11.1 Imams (PBUTh) are the core of books and wisdom

Sulaym narrates from Amir al-Mu'minin, peace be upon him, who said:

“We are the ones that God sent among us a messenger to recite His verses for us and purify us and teach us the Book and wisdom”¹.

Narrated by referring to Sulaym's book:

1. Taweel al-Ayat al-Zahirah: Vol. 2, Page 692. Hadith 1.
2. Kanz al-Fawa'id by Najafi: Page 400.

Narration from other books:

1. Tafseer Burhan: Vol. 1, Page 325. Hadith 4.

¹It refers to verse 2 of Surah Juma and also verse 164 of Surah Al-Imran, which says: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ... God has surely been gracious to the believers when He sent among them a Messenger from themselves to recite to them His verses, to purify them, and to teach them the Book and the Wisdom.

5.12 Hadith 82: Interpretation of Yaseen and Al Yaseen

Interpretation of Yaseen and Al Yaseen

5.12.1 Interpretation of Yaseen and Al Yaseen

Sulaym narrates from Amir al-Mu'minin (PBUH) saying that:

The Prophet's blessed name is Yaseen, and we are the ones whom God says:

سَلَامٌ عَلَىٰ آلِ يَاسِينَ¹

Peace be upon the family of Yaseen!

Narrated by referring to Sulaym's book:

1. Tafseer Furat: Page 131.
2. Taweel al-Ayat al-Zahirah: Vol. 2, Page 498. Hadith 13.
3. Tafseer Burhan: Vol. 4, Page 34. Hadith 7.
4. Al-Lawameh An-Nuraniyah: Pages 4 & 323.

Narration from other books:

1. Tafseer Qomi: Page 559.
2. Ma'ani l-Akhbar: Page 121. Hadiths 1-5.
3. Amali Saduq: Page 282.

¹Surah Saffat, verse 129

5.13 Hadith 83: God's question to Imams (PBUTh)

God's question to Imams (PBUTh)

5.13.1 God's question to Imams (PBUTh)

Sulaym narrates from Amir al-Mu'minin (PBUTh) saying:

The word of God Almighty:

وَاِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ¹

It is indeed a reminder to you and to your nation, and without doubt you shall be questioned soon.

He said: We are his nation and we will be questioned.

Narrated by referring to Sulaym's book:

1. Taweel al-Ayat al-Zahirah: Vol. 2, Page 561.
2. Kanz al-Fawa'id by Najafi: Page 292.
3. Al-Lawameh An-Nuraniyah: Page 371.
4. Tafseer Burhan: Vol. 4, Page 146.

Narration from other books:

1. Tafseer Noor al-Thaqalayn: Vol. 4, Page 604.
2. Tafseer Burhan: Vol. 4, Page 146.
3. Bihar: Vol. 23, Page 187.

¹Surah Az-Zukhruf, verse 44

5.14 Hadith 84: Severe punishment awaits the oppressors of the family of Mohammad, peace be upon them

Severe punishment awaits the oppressors of the family of Mohammad, peace be upon them

5.14.1 Severe punishment awaits the oppressors of the family of Mohammad, peace be upon them

Sulaym narrates from Amir al-Mu'minin (PBUH) saying:

The word of God Almighty:

¹ مَا آتَاكُمُ الرَّسُولُ خُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain. And fear God about oppressing the family of Mohammad; that God's punishment is severe for those who wrong them.

Narrated by referring to Sulaym's book:

1. Rawdhah Kafi: Page 58.
2. Taweel al-Ayat al-Zahirah by Najafi: Vol. 2, Page 678. Hadith 3.
3. Tafseer Burhan: Vol. 4, Page 316.
4. Kanz al-Fawa'id by Najafi: Page 336.

¹Surah Al-Hashr, verse 7

5.15 Hadith 85: Interpretation of (the one buried alive) in the Qur'an to the martyrs of Ahlul Bayt (PBUTh)

Interpretation of (the one buried alive) in the Qur'an to the martyrs of Ahlul Bayt (PBUTh).

5.15.1 Interpretation of (the one buried alive) in the Qur'an to the martyrs of Ahlul Bayt (PBUTh)

Sulaym ibn Qays Hilali narrates from Ibn Abbas, saying¹:

The word of God Almighty:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ²

And when questions are asked about the baby buried alive.

He is the one who is killed in the way of befriending of us Ahlul Bayt.

Narrated by referring to Sulaym's book:

1. Taweel al-Ayat al-Zahirah: Vol. 2, Page 766.
2. Kanz al-Fawa'id by Najafi: Page 372.

Narration from other books:

1. Tafseer Qomi: Vol. 2, Page 407.
2. Kanz al-Fawa'id by Najafi: Page 444.
3. Tafseer Furat: Page 203.
4. Manaqib Ibn Shahr Ashub, narrated by Tafseer Noor al-Thaqalayn: Vol. 5, Page 514.

¹Although the name of the Amir al-Mu'minin (PBUH) is not mentioned in the beginning of this hadith, it must be transmitted from him for two reasons: one is that at the end of the hadith is the word " " which means "befriending of us Ahlul Bayt" and it is clear that Ibn Abbas is not from Ahlul Bayt. And the other thing is that Sulaym has not narrated the interpretation of the Qur'an from a non-innocent person throughout his book.

²Surah Takwir, verse 8

5. Taweel al-Ayat al-Zahirah: Vol. 2, Page 765.
6. Majma' al-Bayan by Tabarsi in Tafseer Surah Takwir.
7. Bihar: Vol. 23, Page 256.
8. Tafseer Burhan: Vol. 4, Pages 431-432.

5.16 Hadith 86: The foundations of disbelief

1. The foundations of disbelief: The four bases of disbelief, the branches of debauchery, the branches of exaggeration, the branches of doubt, the branches of suspicion

2. The foundations of hypocrisy: The four bases of hypocrisy, branches of vain desires, branches of compromise, branches of wrath, branches of greed, divine traditions and repentance to Him

The foundations of disbelief

5.16.1 The four bases of disbelief

Sulaym narrates from Amir al-Mu'minin (PBUH) saying¹:

Disbelief is based on four foundations: debauchery, exaggeration, doubt, and suspicion.

5.16.2 The branches of debauchery

Debauchery is based on four branches: oppression, spiritual blindness, neglect and aggression. Whoever oppresses, considers the truth to be low² and strongly hates religious scholars and insists on great sin.

Anyone who is spiritually blind forgets the remembrance of God and follows conjecture³ and rises up to fight with his creator and the devil urges him and he asks for forgiveness without repentance, submission, and abandoning of sin⁴.

Anyone who is negligent commits a crime against his soul, and his matter is reversed and overturned, and he considers his misguidance to be guidance and desires deceive him, and when regret and remorse overtake him, it will be too late, the veil will have been lifted, and what he never expected will be revealed to him.

Whoever transgresses the order of God would be in doubt, and who doubts, God shows superiority over him and humiliates him with His power and despises him with His glory, just as he is arrogant towards his merciful Lord and has indulged in his matter⁵.

5.16.3 The branches of exaggeration

The branches of exaggeration⁶. Exaggeration is based on four branches: deep reflection into the opinion, conflicting in it, and deviation and stubbornness.

¹It is reminded that this hadith contains complex and hard meanings that need interpretation, and in hadith 8 of this book, the first part of this hadith was mentioned in the foundations of faith. We reminded there that Allamah Majlisi commented on the interpretation and explanation of the hard phrases of this hadith in volume 86 of Bihar, Page 365.

²In the book of Tuhaf al-Uqul: undervalues the believer

³In the book of Tuhaf al-Uqul: his behavior becomes obscene

⁴The word (negligence) has been translated as what described in the text.

⁵In the book of Tuhaf al-Uqul: in his life

⁶(exaggeration) here apparently means considering oneself above all in scientific matters.

Whoever ponders too much⁷ will not return to the truth, and he will gain nothing except drowning in complex matters, and sedition will not be removed from him unless another sedition engulfs him. And his religion would be torn apart and plunged into a complicated problem.

Whoever disputes and fights over an opinion, due to prolonged stubbornness, will become known as a fool⁸.

Whoever deviates, good would look ugly in his eyes and bad looks good in his eyes⁹.

Whoever is stubborn, the ways will be blinded to him and his work will be objected and it will be difficult for him to get out of it when he is not following the way of the believers.

5.16.4 The branches of doubt

Doubt is based on four branches: controversy, desire of souls, hesitancy, and surrender¹⁰. And this is the word of God Almighty who says:

فَأَيُّ آلَاءِ رَبِّكَ تَمَارَى¹¹

So which then of your Lord's favors do you dispute?

Whoever fears what is with him will turn back

And whoever disputes in religion falls into doubts, and the first of the believers overtake him and the last of them reach him¹², and the devil's hoofs trample him.

Anyone who submits to the destruction of this world and the hereafter will perish between these two, and whoever is saved from it, is due to his high certainty¹³, and God has not created a creature less than certainty.

5.16.5 The branches of suspicion

Suspicion is based on four branches: admiring and liking adornment, deceiving the soul, justifying deviations, and concealing truth from falsehood.

In such a way that adornment deviates from reason and deceiving leads the soul to lust, and deviation leads its owner to a great misguidance, and covering the truth with falsehood is darkness over another one.

And these are disbelief and its foundations and branches.

⁷The meaning of pondering here is not entirely clear. The meaning of the text is what we think to some extent

⁸In the book of Tuhaf al-Uqul: Whoever disputes and fights, would break the slack between them, and leads them into trouble due to the length of their stubbornness.

⁹In the book of Tuhaf al-Uqul, this sentence is added: And he will be afflicted with the intoxication of misguidance.

¹⁰لُغْلُغٌ: Controversy and fear of truth and hesitance and surrender in front of ignorance and its people

¹¹Surah Najm, verse 55

¹²In the book of Tuhaf al-Uqul, the phrase is as follows: Whoever hesitates in his religion, the first will overtake him and the last will reach him.

¹³This sentence can be interpreted as follows: it is from the blessing of certainty

The foundations of hypocrisy

5.16.6 The four bases of hypocrisy

Amir al-Mu'minin (PBUH) said: hypocrisy is based on four foundations: vain desires, compromise, wrath, and greed.

5.16.7 Branches of vain desires

The vain desires are divided into four branches: oppression and enmity and lust and rebellion.

A person who oppresses will have many complicated affairs and people will abandon him and help each other against him.

Whoever transgresses, people are not safe from his evil¹⁴ and his heart would not remain healthy, and he cannot control his soul in lusts.

Whoever does not rebuke his soul in lusts sinks into evil affairs¹⁵.

And whoever rebels, willfully and without reason goes astray¹⁶.

5.16.8 Branches of compromise

Compromise is based on four branches: being proud and wishing, and being beware and postponing promises.

And being beware would prevent from the truth, and postponing promises causes excesses in action until the time of death, and if there was no desire, a person would know the account of what is in it, and if a person knew the account of what is in it, he would suddenly die of fear and terror. And being proud causes a person to be short in action¹⁷.

5.16.9 Branches of wrath

Branches of wrath¹⁸ Wrath has four branches: arrogance, pride, false zeal and bigotry.

Whoever exalts himself turns his back on the truth. And anyone who boasts would fall into debauchery, and anyone who shows false zeal would insist on sins, and anyone who is prejudiced would oppress. And how bad it would end up on the bridge of Sirat for the one who turns his back on the truth and does debauchery and insists on sins and oppression.

5.16.10 Branches of greed

Greed has four branches: excessive happiness and joy, and stubbornness and accumulation¹⁹.

¹⁴In the book of Tuhaf al-Uqul: He is not safe from anyone who trusts him

¹⁵In the book of Tuhaf al-Uqul: He sinks into regrets and floats in it

¹⁶In the book of Tuhaf al-Uqul: He goes astray without excuse or reason

¹⁷In the book of Tuhaf al-Uqul, the phrase is as follows: And being proud of this world and extravagance in the Hereafter and extravagance in postponing promises leads to the blindness of heart. And if there was no action, one would not know the account of what is in it.

¹⁸The word () has two meanings: 1- wrath 2- Prejudice in protecting something

¹⁹In the book of Tuhaf al-Uqul: arrogance

Joy is not pleasing in front of God, too much joy is a wonder, and stubbornness is a disaster for the one who has forced him to bear the burden of sins, and it accumulates²⁰ playfulness and busyness and turns something inferior into something better.

And these are hypocrisy and its foundations and branches.

5.16.11 Divine traditions and repentance to Him

God is sovereign over His servants. His memory is long and His face is glorious and whatever He created He created beautifully. His two hands are open and His mercy has grasped everything, and His command is visible, His light is illuminating, His blessing is effervescent, and His wisdom enlightens. His book is a witness, His proof is victorious, and His religion is pure. His sovereignty is apparent, His word is the truth, and His measure is based on justice, and His prophets have conveyed.

God has made evil a sin, and sin a sedition, and sedition a pollution. He has made goodness as satisfaction²¹, satisfaction as repentance, and repentance as cleansing. Whoever repents will be guided, and whoever falls into sedition will go astray as long as he does not repent to God and confess his sin²². No one is greedy and covetous against God's command except the perishing one.

God! God! What is the vastness of repentance, mercy, glad tidings and gentleness with God. And how terrifying²³ is the restrictions, hell, and severe calamities that are with God.

Whoever obeys Him will gain His mercy, and whoever engages in committing sin in front of Him will taste His punishment, and he will regret it soon.

Narrated by referring to Sulaym's book:

1. **Kafi: Vol 2, Page 391. Hadith 1**

Narration from other books than Sulaym's book:

1. **Al-Khisal: by Al-Shaykh al-Saduq, Chapter 4, Hadith 74**
2. **Nahj al-Balagha, Page 473**
3. **Tuhaf al-Uqul, Page 109**

²⁰In the book of Tuhaf al-Uqul: arrogance

²¹In the book of Tuhaf al-Uqul: trophy

²²In the book of Tuhaf al-Uqul it is added here: and acknowledges goodness.

²³In the book of Tuhaf al-Uqul: How undesirable and ugly it is.

5.17 Hadith 87: Necessary knowledge and unnecessary knowledge

Necessary knowledge and unnecessary knowledge

Sulaym says that I heard from Amir al-Mu'minin (PBUH) that he said to Abu al-Tufayl, Amir ibn Wathila al-Kinani:

O Abu al-Tafayl, there are two types of knowledge: the knowledge that people have no choice but to look at it (learn it), which is the appearance of Islam. And the knowledge that people can leave looking at it, which is the power of God Almighty¹.

Narrated by referring to Sulaym's book:

1. **Al-Khisal: Vol 1, Page 47**

¹This hadith carries a precise and important meaning and needs interpretation, and the two types of knowledge mentioned in it can be interpreted as follows: First, the knowledge that is manifested by learning the religion of Islam that is accepted in terms of belief, ethics, and rulings, which is the period of Islamic education. Second: Sciences that do not have this direction, and therefore it is permissible to stop learning them, and that is thinking about the essence of God and the quality of His power.

5.18 Hadith 88: Verse and prayer for easy delivery

Verse and prayer for easy delivery

5.18.1 Verse and prayer for easy delivery

Sulaym narrates from Amir al-Mu'minin (PBUH), who said I know two verses from the revealed Book of God that when a woman's pregnancy becomes difficult, it should be written on a deer skin and she wears it on her waist¹, (and it is:) Seven times:

²بِسْمِ اللَّهِ وَاللَّهِ، فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا

(Indeed, hardship is followed by ease, indeed, hardship is followed by ease.) And one time:

³يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ، إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ، يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

(People, have fear of your Lord; the quake (of the physical realm) at the Hour of Doom will be terribly violent. When that hour comes, every breast-feeding mother will drop her baby out of fear and every pregnant female will cast off her burden. You will see the people behaving as though they were drunk, while, in fact, they are not drunk. They only will look such because of the severity of God's torment.)

These two verses are written on a piece of paper and tied on her left thigh with a thread of unspun linen. When she gives birth to her child, open it at the same time and do not slack in this work.

and it is also written⁴

“حَيَّ وَلَدْتَ مَرْيَمُ وَ مَرْيَمُ وَلَدَتْ حَيَّ، يَا حَيَّ اهْبِطِ إِلَى الْأَرْضِ السَّاعَةَ بِإِذْنِ اللَّهِ تَعَالَى”

Narrated by referring to Sulaym's book:

1. Tibb al-A'imma (PBUTh): Page 35

¹In the Arabic phrase, it is the word () which means the place to tie the pants, and in the text it is translated as (waist).

²Surah Al-Inshirah, verses 5-6

³Surah Al-Hajj, verses 1-2

⁴This prayer is either added to the previous two verses or it is an independent prayer that is written for the difficulty of delivery. And the appearance of the Imam's words is that this prayer should be independent.

5.19 Hadith 89: Heaven is forbidden to an insulter

Heaven is forbidden to an insulter, a reckless insulter is the son of adultery or a partner of Satan, sign of debauchery

5.19.1 Heaven is forbidden to an insulter

Sulaym narrates from Amir al-Mu'minin (PBUH) saying, The Prophet (PBUH&HF) said:

God has forbidden heaven for every obscene and shameless person who does not care what he says or what is said to him.

5.19.2 An insulter is the son of adultery or a partner of Satan

If you investigate such a person, you will not find him except the son of adultery or the partner of Satan in his seminal fluid.

It was said to that Prophet: O Messenger of God, is there anyone among the people whose seminal fluid is shared with Satan? The Prophet (PBUH&HF) said: Do you not read the words of God Almighty:

¹وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ

That means share their property and children with them!

5.19.3 Sign of debauchery

It was said²: Is there anyone among the people who does not care what he says or what is said to him?

He said: Yes, the one who harasses people and speaks about them while he knows that the people will not let him go, this is the one who does not care what he says or what is said to him.

¹Surah Al-Isra, verse 64

²This phrase is as follows in the book of Kafi and Tafsir Ayyashi: The narrator says: A man asked a jurist: Is there anyone among the people who does not care what is said to him? He said: Whoever attacks people and insults them while knowing that they will not let him go, this is the one who does not care what he says or what is said to him.

Narrated by referring to Sulaym's book:

1. **Kitab al-Zuhd by Al-Husayn Ibn Sa'id: Page 7**
2. **Tafseer Ayyashi: Vol 2, Page 299, Hadith 12.**
3. **Kafi: Vol 2, Page 323, Hadith 3.**

5.20 Hadith 90: Speaking less is a sign of insight

Speaking less is a sign of insight

5.20.1 Speaking less is a sign of insight

Sulaym narrates from Amir al-Mu'minin (PBUH) saying:

The Prophet (PBUH&HF) said: "From a person's religious knowledge is that they speak less about what does not benefit them".

Narrated by referring to Sulaym's book:

- 1. Amali by Shaykh Tusi: Vol 2, Page 235**

5.21 Hadith 91: The good news of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)

The good news of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH), living in the government of Hazrat Mahdi (PBUH).

5.21.1 The good news of the Prophet (PBUH&HF) about Hazrat Mahdi (PBUH)

Sulaym narrates from Salman Farsi who said: The Prophet (PBUH&HF) said:

O people, shall I not give you glad tidings of “Mahdi”? They said: Yes. The Prophet said: Be aware that God, the Exalted, will send a just ruler and a righteous Imam to your Ummah who will fill the earth with justice just as it was filled with injustice. He is the ninth child of my son Hussain. His name is my name and his nickname is mine.

5.21.2 Living in the government of Hazrat Mahdi (PBUH)

Be aware that there is no good in the life after him. And the end of his reign will be forty days before the Day of Judgment.

Narrated by referring to Sulaym’s book:

1. Kifayah al-Muhtadi Fi Marifat al-Mahdi: Page 307, narrated by Ithbat al-Rija’ by Al-Fadl Ibn Shadhan

5.22 Hadith 92: The status of Ali (PBUH) in the heavens and the earth

The status of Ali (PBUH) in the heavens and the earth, the similarities of Amir al-Mu'minin (PBUH) to the prophets (PBUTH), the name of Ali (PBUH) in heaven.

5.22.1 The status of Ali (PBUH) in the heavens and the earth

Sulaym ibn Qays says: The Prophet (PBUH&HF) said¹: Ali in the seventh heaven is like the sun on the earth during the day, and in the sky of the world he is like the moon on the earth at night.

God, the Exalted, has given Ali a portion of virtue that if distributed among the people of the earth would include all of them, and has given him a portion of understanding that if distributed among the people of the earth would include all.

5.22.2 The similarities of Amir al-Mu'minin (PBUH) to the prophets (PBUTH)

The gentleness of his behavior is similar to the gentleness of of Hazrat Lut (PBUH) and his morals are similar to those of Hazrat Yahya (PBUH) and his asceticism is similar to the asceticism of Hazrat Ayyub (PBUH) and his generosity is similar to the generosity of Hazrat Ibrahim (PBUH) and his beauty is similar to the beauty of Hazrat Sulayman ibn Dawud (PBUH) and his power is similar to the power of Prophet Dawood (PBUH).

5.22.3 The name of Ali (PBUH) in heaven

Ali is the name that is written on every veil and curtain in heaven. My Lord has given me good news... until the end of the hadith².

Narrated by referring to Sulaym's book:

1. Al-Anwar al-Nu'maniyah: Vol 1, Page 24, narrated from Shaykh Saduq

¹In the document of this hadith, the intermediary between Sulaym and the Prophet (PBUH&HF) has been omitted for brevity.

² It is a unfortunate that the rest of the hadith has not reached us.

5.23 Hadith 93: The precedence of Ali (PBUH) surpasses all who preceded

The precedence of Ali (PBUH) surpasses all who preceded, the sacrifice of Amir al-Mu'minin (PBUH) for the Prophet (PBUH&HF), the virtue of kinship and attribution to the Prophet (PBUH&HF), the teaching of Salawat by the Prophet (PBUH&HF), the allowance of Khums and the forbiddance of charity to Ahlul Bayt (PBUTH)

5.23.1 The precedence of Ali (PBUH) surpasses all who preceded

Sulaym ibn Qays narrates from Imam Hassan Mujtabi (PBUH) that he praised God and said: (God says)¹

السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

As for the foremost ones among the migrants and supporters and those who followed them in righteousness.

Just as the foremost ones have a special virtue over those who come after them, similarly, Ali ibn Abi Talib (PBUH), due to his precedence over all the foremost ones, possesses a special virtue over them.

5.23.2 The sacrifice of Amir al-Mu'minin (PBUH) for the Prophet (PBUH&HF)

God says:

أَجَعَلْتُمْ سَقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ

Do you consider giving drink to the pilgrims and inhabiting the Sacred Mosque is the same as one who believes in God and the Day of Judgment, and struggles in the Way of God? It was Ali ibn Abi Talib (PBUH) who answered the call of the Prophet (PBUH&HF) and helped him by sacrificing his life.

5.23.3 The virtue of kinship and attribution to the Prophet (PBUH&HF)

Then his uncle was Hamzah Sayyid al-Shuhada. Although many people were martyred accompanying the Prophet (PBUH&HF), Hamzah was their master due to his relationship with the Prophet.

¹The text in parentheses is not present in the Arabic text and is included to adjust the meaning

²Surah At-Tawbah, verse 100

³Surah At-Tawbah, verse 19, (Giving water to pilgrims) is an honor that God has bestowed upon Amir al-Mu'minin (PBUH)

God has given Jafar two wings with which he can fly wherever he wants with the angels in heaven. This is because of their status, their kinship with the Prophet (PBUH&HF), and their status in relation to him.

Among all the martyrs who were martyred by his side, the Prophet (PBUH&HF) prayed seventy prayers only on Hamzah's body.

And God made the wives of the Prophet (PBUH&HF) superior to other women because of their association with the Prophet (PBUH&HF)⁴.

And God gave the prayer in the mosque of the Prophet (PBUH&HF) superior to a thousand prayers in other mosques, except for the mosque that Prophet Ibrahim (PBUH) built in Mecca, and this is due to its attribution to the Prophet (PBUH&HF) and the virtue of the Prophet.

5.23.4 The teaching of Salawat by the Prophet (PBUH&HF)

The Prophet (PBUH&HF) taught the people the Salawat (salutations) and said: Say

“اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ”

O God, send blessing to Mohammad and the family of Mohammad, just as you sent blessing to Ibrahim and the family of Ibrahim, you are praised and glorified.

It is our right over every Muslim to send us blessings with every prayer, and this is an obligation from God⁵.

5.23.5 The allowance of Khums and the forbiddance of charity to Ahlul Bayt (PBUTh)

God has made booty⁶ lawful for His Prophet and has also made it lawful for us, and forbade charity for that Prophet and forbade it for us as well.

This is the dignity that God has honored us with and it is a virtue with which He has given us superiority.

⁴Of course, in the text of the Qur'an, God has set conditions for the wives of the Prophet (PBUH&HF), that by opposing them, according to the Qur'an, their punishment would be doubled compared to others.

⁵Apparently, it refers to the Salawat that is obligatory in Tashahhud (testimony) part of prayer

⁶One of the cases of Khums that is specified in the Qur'an is booty, which says: **وَأَعْلُوا أَمَّا غَنِمْتُمْ مِنْ ... شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَ...** and the Imam refers to the same thing.

Narrated by referring to Sulaym's book:

1. Tafseer Furat (Tehran publisher, Muhaqqiq): Page 169, Hadith 217. Similar hadith is mentioned in the book published in Najaf on Page 56.
2. Shawahid al-Tanzil: Vol 1, Page 336, Hadith 345.

Narration from other books:

1. Amali Tusi: Vol 2, Page 174, Majlis 3, narrated from Imam Sadiq (PBUH) from his father from Imam Zayn al-Abidin (PBUH)

5.24 Hadith 94: Martyrdom of Owais, Ammar and Khuzaima in Siffin

Martyrdom of Owais, Ammar and Khuzaima in Siffin

5.24.1 Martyrdom of Owais, Ammar and Khuzaima in Siffin

Sulaym says: On the battlefield of Siffin, I saw Owais Qarani after his martyrdom, whose body was lying between the bodies of Ammar and Khuzaima ibn Thabit.

Narrated by referring to Sulaym's book:

- 1. Tarikh Madina-Damishq (Ibn Asakir), Vol 9, Page 455**

5.25 Hadith 95: The first person to enter the presence of Prophet's (PBUH&HF) on the Day of Judgment

The first person to enter the presence of Prophet's (PBUH&HF) on the Day of Judgment

5.25.1 The first person to enter the presence of Prophet's (PBUH&HF) on the Day of Judgment

Sulaym says: I heard from Salman that he said: The first person of this Ummah who will come to his Prophet is the first person who accepted Islam and he is Ali ibn Abi Talib. And the destruction of this house¹ is by a man from the son of that person (ی ع ر ی ب ابن).

Narrated by referring to Sulaym's book:

1. Al-Mathalib by Ibn Shahr Ashub, Page 638

Narration from other books than Sulaym's book:

1. Sharh al-Akhbar, Vol 1, Page 178

¹This house is either the house of God or the house of prophethood. This secret name mentioned in the text also refers to the first destroyers of one of these two houses. If this is the House of God, it has been attacked and destroyed several times, the first of which was by Yazid after the martyrdom of Imam Hussain, and the other by Hajjaj in the story of Ibn Zubair. And if it means (the House of Prophethood), its first destruction was by the companions of Saqifa. As mentioned in the hadiths of Sulaym's book, Abu Bakr and Umar are the first destroyers in the event of Saqifa. They rushed to the house of Ali and Fatima with their feet, which is the house of prophethood and Imam, and Abu Bakr shouted from the pulpit that "if Ali does not swear allegiance, burn the house with its people"!! And Umar repeated the same call at the door of the house: "O Ali, come out of the house to pledge allegiance, otherwise we will burn the house and its people!" They set fire to the door of the house, burned it, broke it, entered without permission, attacked the people of the house and beat up the women of women in such a way that it led to the martyrdom of Hazrat Zahra (PBUH) and her son, Hazrat Mohsin. They tied a rope around the owner of the house, Amir al-Mu'minin, and held swords over his head so that if he did not pledge allegiance, they would kill him. This was the first step in the destruction of the House of Prophethood and Imam, and it continued until it led to the martyrdom of Sayyid al-Shuhada, Imam Hussain, and they set fire to his tents and the people of the house were taken as captives. This destruction continued for fourteen centuries until Hazrat Baqiyyatallah al-A'zam (Ajtfs) will rise from the side of the House of God and take revenge on the destroyers of the House of Prophethood. Amir al-Mu'minin (PBUH) cursed the destroyers of the House of Prophethood in the Qunut of prayers and said: "O God, curse the two idols of the Quraysh... O God curse them and their companions for destroying the Prophet's house and closing its door and lowering its roof and turning it upside down and displacing its people and dispersing their companions and killing their children and emptied his pulpit from his successor and his heir... O Lord, give them a punishment that the people of the fire will be afraid of."

5.26 Hadith 96: Tradition and innovation, assembly and division

Tradition and innovation, Assembly and division

5.26.1 Tradition and innovation, Assembly and division

Sulaym says: Ibn al-Kawa asked Amir al-Mu'minin (PBUH) about tradition (Sunnah), innovation, assembly, and division.

Hazrat said: O Ibn al-Kawa, you have memorized the question, pay attention to its answer: By God, the Sunnah is the Sunnah of Mohammad (PBUH&HF) and innovation is anything that deviates from the Sunnah of the Prophet (PBUH&HF). By God, assembly is the association with the people of truth, even if they are few, and division is the association with people of falsehood, even if they are many.

Narrated by referring to Sulaym's book:

- 1. Kanz al-A'mal, Vol 1, Page 378, Hadith 1644.**

5.27 Hadith 97: Prophet's prophecy about the future of the Ummah

Prophet's prophecy about the future of the Ummah: The future of Banu Umayyad and Banu Abbas and the ruling of Ahlul Bayt (PBUTH), the six cursed people in the Qur'an.

Prophet's prophecy about the future of the Ummah

Sulaym narrates from Salman as follows: When the Prophet's (PBUH&HF) illness worsened, we entered his presence. The Prophet said to the people: Leave me alone with my family. People got up and I got up with them. He said: O Salman, sit down because you are one of us Ahlul Bayt.

5.27.1 The future of Banu Umayyad and Banu Abbas and the ruling of Ahlul Bayt (PBUTH)

Then the Prophet (PBUH&HF) praised God and then said: O children of Abd Manaf, worship God and do not associate partners with Him. If I am allowed to prostrate¹, I will not put anyone before you.

I saw twelve people on top of my pulpit, all of them from Quraysh. Two of the children of Abu Sufyan, Harb Ibn Umayyah and the rest from the children of Abu al-As Ibn Umayyah². All of them are misleded and misleading others, and they make my Ummah go back from the right path.

Then the Prophet (PBUH&HF) said to Abbas: Be aware that destruction of Banu Umayyah is at the hands of your children.

Then the Prophet said: Regarding my Itrah who are my Ahlul Bayt, fear God, because the world did not last for anyone before us, and it will not last for us, and it will not last for anyone after us.

Then the Prophet (PBUH&HF) said to Ali: the Government of truth is the best governments. Be aware that after them, you will rule for two days for each day of their ruling, two months for each month of their ruling, and two years for each year of their ruling.

¹In some hadiths, it is stated that on the Day of Resurrection, the Prophet will prostrate before God and then he will raise his head and God will allow him to intercede, and then the Prophet will begin interceding. Therefore, the permission of prostration in this hadith refers to intercession, which prostration will be the first.

²Similar to this matter, it is also mentioned in hadiths 25, 42, 61, 67 of this book, and the meaning of these twelve people is: Abu Bakr and Umar first. The children of Abu Sufyan are Muawiyah and Yazid. Also, there are eight children of Abu al-As, the first of whom is Uthman and the rest are from Bani Marwan.

5.27.2 The six cursed people in the Qur'an

Then the Prophet said: There are six people whom God has cursed in His book: the one who adds something to the Qur'an, the one who does not accept God's predestination, the one who does not observe what God has forbidden³ in relation to my Itrah, the one who leaves my Sunnah, the one who assigns the spoils of Muslims to himself, and the one who dominates the people by force in order to humiliate the loved ones of God and exalt those whom God humiliated.

Narrated by referring to Sulaym's book:

- 1. Sharh al-Akhbar, Vol 3, Page 489, Hadith 1419.**

³It means that God forbids harassing them and anyone who harasses them is cursed by God.

5.28 Hadith 98: The position of Shia among the people

The position of Shia among the people

5.28.1 The position of Shia among the people

Sulaym says: I said to Amir al-Mu'minin: My family have cut their relation with me, but I maintain my relationship with them, and they deprive me of their forgiveness, but I grant them, and they say bad things about me. But I forgive them, and they say bad things to me in front of my face, but I refrain.

Hazrat said: I remember the people who were leaves without thorns, but today they are thorns without leaves!¹

I said: O Amir al-Mu'minin, what should be done now? He said: Make yourself the target of their sarcasm (arrows) for the day of your needs.

Then the Imam said: Our Shiites are of three groups: one group does good to us, and one group does good to the people, and one group loves our friends and is enemy with our enemies. This group are saints, chosen ones, sages and scholars. How fortunate they are and may their ending be good.

Narrated by referring to Sulaym's book:

1. **Manaqib Amir al-Mu'minin, (Mohammad Ibn Sulayman Kufi), Vol 2, Page 171**

N ends here.

¹As Sulaym himself explained in the question, the meaning is to tolerate people's verbal and practical sarcasm, with the aim that humans are dealing with these people in the world and therefore must tolerate their inappropriate behavior.