

'Falsification and the Truth'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.
In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Falsification and the Truth’

Summary

وَلَوْ شَاءَ عَجَّلَ مِنْهُ النَّقْمَةَ وَكَانَ مِنْهُ التَّعْيِيرُ حِينَ يُكَذِّبُ الظَّالِمَ وَيَعْلَمُ الْحَقُّ أَيْنَ مَصِيرُهُ وَ اللَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ
 الْآخِرَةَ دَارَ الثَّوَابِ وَ الْعِقَابِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى فُقُلْتُ شُكْرًا لِلَّهِ عَلَى نِعْمَائِهِ وَ صَبْرًا عَلَى
 بَلَائِهِ وَ تَسْلِيمًا وَ رَضِيَ بِقَضَائِهِ

(In a lengthy Hadith, Ali Amir Al-Momineen^{-asws} says) And had He^{-azwj} so Desired, He^{-azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah^{-azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].** I^{-saww} said: ‘Thanks be to Allah^{-azwj} for His^{-azwj} Favours, and I^{-asws} observe patience on His^{-azwj} afflictions and submit to them, and I^{-asws} am pleased with His^{-azwj} Judgement’.¹

الخصال أبي عن سعدٍ عن ابن عيسى عن الحجاج عن العلاء عن محمدٍ قال سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْحَيَّرَ ثَقُلَ عَلَى أَهْلِ الدُّنْيَا
 عَلَى قَدْرِ ثِقَلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَ إِنَّ الشَّرَّ خَفَّ عَلَى أَهْلِ الدُّنْيَا عَلَى قَدْرِ خِفَّتِهِ فِي مَوَازِينِهِمْ.

(The book) ‘Al Khisaal – My father, from Sa’ad, from Ibn Isa, from Al Hajjal, from Al A’ala, from Muhammad who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The good (truth) is heavy upon people of the world, in accordance to its weight in their scales on the Day of Qiyamah, and the evil (falsification) is light upon people of the world, in accordance to its lightness in their scales’.²

¹ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 421

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 13

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّيْقَلِيُّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ صَدَقَ لِسَانُهُ رَكَعًا عَمَلُهُ وَ مَنْ حَسُنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسَنَ بَرُّهُ بِأَهْلِ بَيْتِهِ مَدَّ لَهُ فِي عُمُرِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam who said, 'Abu Al Waleed Hasan Bin Ziyad Al Sayqal said,

'Abu Abdullah^{-asws} said: 'One whose tongue is truthful his deeds would be pure, and the one whose intention is good there would be an increase in his sustenance, and the one whose righteousness with his family members is good there will be an extension for him in his lifespan".³

الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: ذَكَرَ رَجُلٌ الْمُؤْمِنَ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ ع إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخِطُهُ مِنَ الْحَقِّ وَ الْمُؤْمِنُ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ الْمُؤْمِنُ الَّذِي إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Safwan, from Abdullah Bin Sinan who said,

'The Momin man was mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'But rather, the Momin is the one who, when he is annoyed, his annoyance does not exit him from the truth; and the Momin, when he is pleased, his pleasure does not enter him into a falsehood; and the Momin is the one when in power, does not demand what isn't for him".⁴

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 9

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 5

Falsification and the Belying:

ثم قال علي بن إبراهيم، حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، إن من صبر صبر قليلاً، وإن من جزع جزع قليلاً-»

Then Ali Bin Ibrahim said, ‘My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

‘Abu Abdullah^{-asws} said: ‘O Hafs! If one is patient, his patient is little, and if one panics, his panic is little’.

ثم قال- عليك بالصبر في جميع أمورك، فإن الله بعث محمداً وأمره بالصبر والرفق، فقال: وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَ قَالَ: اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Then he^{-asws} said: ‘Upon you is to be with the patience in the entirety of your affairs, for Allah^{-azwj} Sent Muhammad^{-saww} and Commanded him^{-saww} with the patience and the kindness, so He^{-azwj} Said: **‘And be patient upon what they are saying and avoid them with a becoming avoidance [73:10]. And Said: *Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].***

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظام، و رموه بها، فضاقت صدره، فأنزل الله عز و جل: وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.

So Rasool-Allah^{-saww} observed patience until they faced him^{-saww} with the falsities and accused him^{-saww} with these. So his^{-saww} chest was constricted, and Allah^{-azwj} Mighty and Majestic Revealed: ***We do Know it has grieved you, that which they are saying [6:33].***

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: قَدْ نَعَلِمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَحْجِدُونَ وَ لَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.

Then they belied him^{-saww} and accused him^{-saww}, and he^{-saww} was grieved due to that, so Allah^{-azwj} Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34].*** Thus, he^{-saww} necessitated the patience for himself^{-saww}.

فقدعوا و ذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكركم إلهي. فأنزل الله: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُثُوبٍ فَأَصْبِرْ عَلَى مَا يَقُولُونَ فَصبر رسول الله (صلى الله عليه و آله) في جميع أحواله.

So they sat (in gatherings) and mentioned Allah^{-azwj} Blessed and Exalted with the evil and belied Him^{-azwj}. So Rasool-Allah^{-saww} said: ‘I^{-saww} have been patient upon myself^{-saww} and

my^{-saww} family and my^{-saww} honour, but there is no patience for me upon their mentioning my^{-saww} God^{-azwj}. So Allah^{-azwj} Revealed: ***And We have Created the skies and the earth and what is between the two in six days and We were not touched from a fatigue [50:38] Therefore be patient upon what they are saying [50:39]***. Thus, Rasool-Allah^{-saww} was patient in the entirety of his^{-saww} states.

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بآيَاتِنَا يُوقِنُونَ

Then He^{-azwj} Gave the Glad Tidings regarding the Imams^{-asws} from his^{-saww} offspring, and they^{-asws} were described with the patience, so He^{-azwj} Said: ***And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24]***.

فبعد ذلك قال (عليه السلام): الصبر من الإيمان كالرأس من البدن. فشكر الله ذلك له فأَنْزَلَ اللهُ عَلَيْهِ: وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ مَا كَانُوا يَعْرِشُونَ فقال رسول الله (صلى الله عليه و آله): آية بشرى و انتقام.

So, during that, he^{-asws} said: ‘The patience is from the Eman like the head is from the body. So Allah^{-azwj} Thanked that to him^{-saww} and Revealed unto him^{-saww}: ***and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137]***. So Rasool-Allah^{-saww} said: ‘A Verse of glad tidings and revenge’.

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه و آله) و أحبائه، و عجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah^{-azwj} Permitted the killing of the Polytheists. So Allah^{-azwj} Killed them at the hands of Rasool-Allah^{-saww} and his^{-saww} loved ones, and Allah^{-azwj} Hastened to him^{-saww} the Reward of his^{-saww} patience along with what He^{-azwj} had Treasured for him^{-saww} in the Hereafter from the Recompense”⁵.

فَإِنَّ الْعِزَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أَلَا تَعْلَمُ أَنَّ مَنْ انْتَهَرَ أَمْرَنَا وَ صَبَرَ عَلَى مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ عَدَاؤُنَا فِي زُمْرَتِنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ دَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجُورَ قَدْ سَمِلَ الْبِلَادَ وَ رَأَيْتَ الْقُرْآنَ قَدْ حُلِقَ وَ أُخْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي الْمَاءُ

(In a lengthy Hadith, 6th Imam-asws described the affairs of people near the time of the reappearance of the 12th Imam^{-ajfj}): The Honour is for Allah^{-azwj} and for His^{-azwj} Messenger^{-saww}, and for the Believers, but the hypocrites do not know. Nay! The one who waits for our^{-asws} Command, and observes patient upon what he see from the sufferings and the fear, tomorrow he would be in our^{-asws} group. So if you were to see that the truth has died and its

⁵ تفسير القمي 1: 196

people have gone away, and you will see, that the injustice has encompassed the country, and you will see that for the Quran they are inventing new things which are not in it and giving it a perspective in accordance to their own whims, and you will see that the Religion has receded like the receding of the water,

وَرَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوَلَاةِ مَنْ يَمْتَدِّحُ بِشَيْئِنَا أَهْلَ الْبَيْتِ وَرَأَيْتَ مَنْ يُجْبِنَا يُرَوِّزُ وَ لَا تُقْبَلُ شَهَادَتُهُ وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ حَفَّتْ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

And you will see the one who loves us^{-asws} being falsified and his testimony not being accepted, and you will see the false words being competed for, and you will see the Quran has become heavy upon the people to listen to it and the people find it easier to listen to the falsehood (an extract)⁶

The Truth is heavy and bitter but is rewarded:

– نبه، تنبيه الخاطر ابْنُ أَبِي سَمَّالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ اسْتَفْتَاهُ رَجُلٌ مِنْ أَهْلِ الْجَبَلِ فَأَفْتَاهُ بِخِلَافِ مَا يُحِبُّ فَرَأَى أَبُو عَبْدِ اللَّهِ الْكَرَاهَةَ فِيهِ فَقَالَ يَا هَذَا اصْبِرْ عَلَى الْحَقِّ فَإِنَّهُ لَمْ يَصْبِرْ أَحَدٌ قَطُّ لِحَقِّ إِلَّا عَوَّضَهُ اللَّهُ مَا هُوَ خَيْرٌ لَهُ.

(The book) ‘Tanbeeh Al Khatir’ – Ibn Sammal,

‘From Abu Abdullah^{-asws}, a man from the mountain people has sought his^{-asws} verdict, so he^{-asws} issued it difference to what he liked. Abu Abdullah^{-asws} saw the abhorrence in him, so he^{-asws} said: ‘O you! Be patient upon the truth, for no one will be patient upon the truth at all except Allah^{-azwj} will Compensate him with what is better for him’.⁷

نهج، نهج البلاغة قَالَ ع لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ.

(The book) ‘Nahj Al-Balagah’ –

‘He^{-asws} said: ‘The people will not neglect anything from the matter of their religion in order to better their world except Allah^{-azwj} will Open upon them what is more harmful than it’.

وَ قَالَ ع مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: ‘One who manifests his cheek to the truth (i.e. turns away from it), is destroyed’.⁸

⁶ Al-Kafi, Vol. 8, H. 14455

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 5

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 6

وَقَالَ ع إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ وَإِنَّ الْبَاطِلَ خَفِيفٌ وَيَبِئُ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: ‘The truth is heavy, bitter, and the falsehood is light, (but it is) a plague (disease)’.⁹

وَقَالَ ع إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ وَإِنْ نَقَصَهُ وَكَرِهَهُ مِنَ الْبَاطِلِ وَإِنْ جَرَّ فَائِدَةً وَزَادَهُ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: ‘The most superior of the people in the Presence of Allah^{-azwj} is the one to whom working with the truth was more beloved to him and even if it incurred him a loss and hated the falsehood and even if it pulled the benefits and increased it’.¹⁰

وَقَالَ ع أَيُّهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَى لِقَلَّةِ أَهْلِهِ فَإِنَّ النَّاسَ اجْتَمَعُوا عَلَى مَائِدَةٍ شَبَعَهَا فَصِيرٌ وَجُوعَهَا طَوِيلٌ وَ سَأَقَ الْكَلَامَ إِلَى قَوْلِهِ ع أَيُّهَا النَّاسُ مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ وَ مَنْ خَالَفَ وَقَعَ فِي التَّيْبِ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: ‘O you people! Do not feel lonely in the path of guidance due to the scarcity of its people, for the people are gathering upon a table meal whose satiation is short-lived and its hunger is lengthy’ – and he^{-asws} continued the speech up to his^{-asws} words: O you people! One who travels the clear path (truth) would arrive at the water, and one who opposes would fall into the labyrinth (bewilderment)’.¹¹

صح، صحيفة الرضا عليه السلام لي، الأما لي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ النَّبِيِّ ص قَالَ: أَتَقَى النَّاسَ مَنْ قَالَ الْحَقَّ فِيمَا لَهُ وَ عَلَيْهِ.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘The most pious of the people is the one who speaks the truth in whatever is for him and against him’.¹²

Accept the Truth regardless of the speaker

فقال عثمان: يا أبا الحسن، أما عندك وعند أصحابك هؤلاء حديث في؟ فقال علي عليه السلام: بلى، سمعت رسول الله يلعنك مرتين ثم لم يستغفر الله لك بعد ما لعنك. فغضب عثمان ثم قال: ما لي وما لك ولا تدعني على حال، عهد النبي ولا بعده. فقال علي عليه السلام: نعم، فأرغم الله أنفك. فقال عثمان: فو الله لقد سمعت من رسول الله صلى الله عليه وآله يقول: (إن الزبير يقتل

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 7

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 8

¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 9

¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 15

مرتدا عن الأسلام) قال سلمان: فقال علي عليه السلام لي - فيما بيني وبينه - : صدق عثمان، وذلك أنه يباعدني بعد قتل عثمان وينكث بيعتي فيقتل مرتدا.

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

Ali^{-asws} said: ‘Yes, may Allah^{-azwj} Grind your nose’ (Humiliate you). Usman said, ‘By Allah^{-azwj}, I have heard from the Messenger of Allah^{-saww}, he^{-saww} said that: ‘Al-Zubeyr will be killed as an apostate from Islam’. Salman^{-ra} reports, ‘Ali^{-asws} said to me^{-ra} – just between me^{-ra} and him^{-asws} – Usman spoke the truth, and that he will pay allegiance to me^{-asws} after the killing of Usman, and will break the allegiance and will be killed as an apostate.¹³

Ali Amir Al-Momineen^{-asws} ratified a comment of Usman

فعثمان على ما كان عليه خير منهما. ولقد قال منذ أيام قولا رقت له وأعجبني مقالته. بينما أنا قاعد عنده في بيته إذ أتته عائشة وحفصة تطلبان ميراثهما من ضياع رسول الله صلى الله عليه وآله وأمواله التي بيده، فقال: (لا والله ولا كرامة لكما ولا نعمت عنه ولكن أجزى شهادتكما على أنفسكما. فإنكما شهدتما عند أبيكما أنكما سمعتما من رسول الله صلى الله عليه وآله يقول: (النبي لا يورث، ما ترك فهو صدقة). ثم لقتما أعرابيا جلفا يبول على عقبه ويتطهر ببوله (مالك بن أوس بن الحدثان) فشهد معكما، ولم يكن في أصحاب رسول الله صلى الله عليه وآله من المهاجرين ولا من الأنصار أحد شهد بذلك غيركما وغير أعرابي.

As for Usman, he was better than the two of them. He said some words, days ago, that I^{-asws} sympathised with and his speech pleased me^{-asws}. I^{-asws} was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of the Messenger of Allah^{-saww}, and their wealth which was in his hands. He said, ‘No, by Allah^{-azwj}, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two bore against yourselves. The two of you bore testified to your own two fathers that you two had heard the Messenger of Allah^{-saww} saying: ‘The Prophet^{-saww} does not bequeath, whatsoever that he^{-saww} leaves behind is charity’. Then the two of you teamed-up an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none

¹³ Kitab Sulaym Ibn Qais Al-Hilali, H. 4

among the companions of the Messenger of Allah^{-sawww} neither from the Emigrants nor from the Helpers who testified to that apart from the two of you and that Bedouin.

أما والله، ما أشك أنه قد كذب على رسول الله صلى الله عليه وآله وكذبتما عليه معه. ولكني أجزيت شهادتكما على أنفسكما فإذها فلا حق لكما. فانصرفنا من عنده تلعنانه وتشتمانه. فقال: ارجعا، أليس قد شهدتما بذلك عند أبي بكر؟ قالتا: نعم. قال: فإن شهدتما بحق فلا حق لكما، وإن كنتما شهدتما بباطل فعليكما وعلى من أجاز شهادتكما على أهل هذا البيت لعنة الله والملائكة والناس أجمعين.

But, by Allah^{-azwj}, there is no doubt that he lied against the Messenger of Allah^{-sawww}, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. So, the two of them left from his presence cursing and insulting him.

So he said, ‘Come back, did not the two of you testify that in the presence of Abu Bakr?’ They said, ‘Yes’. He said, ‘So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah^{-azwj} and His^{-azwj} Angels, and all of the people’.

قال عليه السلام: ثم نظر إلي فتبسّم ثم قال: يا أبا الحسن، أشفيتك منهما؟ قلت: نعم، والله وأبلغت وقلت حقا، فلا يرغم الله إلا أنافهما. فرقت لعثمان وعلمت أنه إنما أراد بذلك رضاي وأنه أقرب منهما رحما وأكف عنا منهما، ح وإن كان لا عذر له ولا حجة بتأميره علينا وادعائه حقنا.

He^{-asws} said: ‘Then he (Usman) looked at me^{-asws}, smiled, then said, ‘O Abu Al-Hassan^{-asws}, was I just with two of them?’ I^{-asws} said, ‘Yes, by Allah^{-azwj}, you have conveyed and spoken the truth. Allah^{-azwj} will not but humiliate the two of them’. I^{-asws} sympathised with Usman (for him being accused there), and I^{-asws} knew that he (Usman) only intended to please me^{-asws} by that, but he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from us^{-asws} (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us^{-asws} and his claim over our^{-asws} rights’.¹⁴

¹⁴ Kitab Sulaym Ibn Qais Al-Hilali, Hadith 14

The Truthful:

الكافي عَنْ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ جَدِّهِ الرَّبِيعِ بْنِ سَعْدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا رَبِيعُ إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صِدِّيقًا.

(The book) ‘Al Kafi’ – from Abu Ali Al-Ashary, from Muhammad Bin Salim, from Ahmad Bin Al-Nazar Al-Khazzaz, from his grandfather Al-Rabie Bin Sa’ad who said,

‘Abu Ja’far^{-asws} said to me: ‘O Rabie! Let the man be truthful until Allah^{-azwj} Writes him as being a truthful’.¹⁵

الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ وَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ فَإِذَا صَدَقَ قَالَ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ وَ بَرَّ وَ إِذَا كَذَبَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كَذَبَ وَ فَجَرَ.

(The book) ‘Al-Kafi’ – from the number, from Ahmad Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘The servant speaks the truth until he is Written in the Presence of Allah^{-azwj} as being from the truthful, and he lies until he is Written in the Presence of Allah^{-azwj} as being from the liars. When he speaks the truth, Allah^{-azwj} Mighty and Majestic Says: “He speaks the truth as is righteous!” And when he lies, Allah^{-azwj} Mighty and Majestic Says: “He is lying as is being immoral!”’¹⁶

الكافي عَنْ الْعِدَّةِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ ابْنِ أَبِي يَعْمُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُونُوا دُعَاءَ لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْاجْتِهَادَ وَ الصِّدْقَ وَ الْوَرَعَ.

(The book) ‘Al-Kafi’ – from the number, from Ibn Mahboub, from Al-A’ala Bin Razeyn, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘Be inviting to the people with the goodness without (using) your tongues for them to be seeing from you the struggle (opinion/biasness), but the truthfulness, and the devoutness’.¹⁷

¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 a

¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 b

¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 c

Truthfulness is from the treats of a Momin

الخصال أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ ابْنِ مُهَيْدٍ عَنِ الثَّمَالِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيِّ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ خِصَالٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَتْ خِصَالُ الْإِيمَانِ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَلَا بَاطِلٍ وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْعُضْبُ مِنَ الْحَقِّ وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) ‘Al Khisaal’ – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from Al-Hassan Bin Ail Bin Fazzal, from Ibn Humeiyd, from Al Sumali, from Abdullah Bin Al-Hassan,

‘From his mother (Syeda) Fatima^{-asws} daughter of Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Three characteristics, one who has these in him, perfects the characteristics of Eman – the one who, when he is pleased, his pleasure does not enter him into a sin nor any falsehood, and when he is angered, the anger does not exit him from the truth, and when he has power, he does not demand what isn’t for him’’.¹⁸

عيون أخبار الرضا عليه السلام لي، الأمامي للصدوق أبي عن أحمد بن علي التقيسي عن أحمد بن محمد الهمداني عن أبي جعفر الثاني عن أبيه ع عن النبي ص قال: لا تنظروا إلى كثرة صلاتهم و صومهم و كثرة الحج و المعروف و طنطنتهم بالليل و لكن انظروا إلى صدق الحديث و أداء الأمانة.

(The books) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – My father, from Ahmad Bin Ali Al Tafleesi, from Ahmad Bin Muhammad Al Hamdany,

‘From Abu Ja’far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Do not be looking that the abundance of their Salats and their fasts, and abundance of Performing the Hajj, and the acts of kindness, and their humming at night, but be looking at the truthfulness of the narration, and fulfilment of the entrustment’’.¹⁹

ثواب الأعمال ماجيلوي عن محمد العطار عن الأشعري عن البيهقي عن عثمان بن عيسى عن عبد الله بن عجلان قال سمعت أبا عبد الله ع يقول إن العبد إذا صدق كان أول من يصدق الله و نفسه تعلم أنه صادق و إذا كذب كان أول من يكذبه الله و نفسه تعلم أنه كاذب.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Usman Bin Isa, from Abdullah Bin Ajlan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The servant, when he is truthful, the first one to Ratify him would be Allah^{-azwj}, and his soul would know that he is truthful; and when he lies, the first one to Belie him would be Allah^{-azwj}, and his soul would know that he is lying!’²⁰

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 4

¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 13

²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 17

الخصال ماجيلويه عن عمه عن هارون عن ابن صدقة عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص ما أنفق مؤمن نفقة هي أحب إلى الله عز وجل من قول الحق في الرضا والغضب.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Sadaqa,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'A Momin does not spend any expenditure which is more Beloved to Allah^{azwj} Mighty and Majestic than the word of truth, during the pleasure and the anger''.²¹

الخصال ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن أبي أيوب عن أبي عبيدة الخدائي عن أبي جعفر ع قال: إنما المؤمن الذي إذا رضي لم يدخله رضاه في إنم ولا باطل وإذا سخط لم يخرج سخطه من قول الحق والمؤمن الذي إذا قدر لم تُخرجه قدرته إلى التلوي وإلى ما ليس له بحق.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{asws} having said: 'But rather, the Momin is the one, when he is pleased, his pleasure does not enter him into a sin nor (into) a falsehood, and when he is annoyed, his annoyance does not exit him from the word of truth; and the Momin is the one when he is powerful, his power does not exit him to the transgression and to what isn't for him by right''.²²

²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 2

²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 3