

Shahadat of Syeda^{asws} - the daughter of Rasool Allah^{saww}

Table of Contents

Shahadat of Syeda ^{asws} the daughter of Rasool Allah ^{saww}	4
Introduction:	4
Hadith of Imam Ja'far al Sadiq ^{asws} on kitab Sulaym ibn Qays.....	4
The testimony of (Syeda) Fatima Al-Zahra ^{asws} at the attack of the tribe of Quraysh on the House of Revelation and burning of it -	5
Defence of Ali ^{asws} for the descendant of the Prophet-hood	7
Abu Bakr issues an order to set fire to the house once again	7
"Allegiance" of Amir-ul-Momineen ^{asws} by compulsion and abhorrence.....	8
The entry into the House of (Syeda) Fatima ^{asws} without permission.....	9
Amir-ul-Momineen ^{asws} establishes his ^{asws} argument on the Quraysh	9
Abu Bakr fabricates a Hadith to usurp the Caliphate	11
THE PUBLIC TREASURY DURING THE ERA OF UMAR	11
Reason for pardoning Qunfuz from the confiscation of his wealth.....	13
HADEETH 14	13
INNOVATIONS AND OBJECTIONS OF ABU BAKR AND UMAR IN THE RELIGION	13
Innovations of Abu Bakr and Umar – Umar fines the workers.....	14
HADEETH 48	14
THE EVENT OF AL-SAQIFA IN THE WORDS OF IBN ABBAS.....	14
Taking of the allegiance from Ali ^{asws} by coercion	15
Their assault upon the House of (Syeda) Fatima ^{asws} and their burning of it	17
Hitting the Truthful (Al-Siddiqa), the Pure (Al-Tahira) peace be upon her ^{asws}	17
Amir-ul-Momineen ^{asws} resolves to kill Umar	18
They wanted to kill Al-Zahra ^{asws} by the sword	18

Exit of Amir-ul-Momineen ^{asws} from the house.....	18
HADITH 66.....	19
THE BOOK OF THE KNOWLEDGE OF EVENTS IN THE POSSESSION OF AMIR-UL-MOMINEEN ^{asws}	19
The news of the afflictions (to befall upon) the People ^{asws} of the Household in the Book of Amir-ul-Momineen ^{asws}	20
The story of Land of Fadak:.....	20
Usurpation of Fadak	21
Their conspiracy to kill Amir-ul-Momineen ^{asws}	23
Regret of Abu Bakr for having made the conspiracy	24
The confrontation to the conspiracy for the murder.....	25
Their usurpation of Fadak, a gift of the Prophet ^{saww} to Al-Zahra ^{asws}	26
Argumentation of Al-Zahra ^{asws} for the return of Fadak	26
Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak	26
Abu Bakr and Umar both returned to (Syeda) Fatima ^{asws}	27
Supplication of (Syeda) Fatima ^{asws} against Abu Bakr and Umar.....	27
Will of (Syeda) Fatima Al-Zahra ^{asws} and her testimony.....	28
Umar wanted to dig up the grave of Al-Zahra ^{asws} , so Amir-ul-Momineen ^{asws} faced up to him	29

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 وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Shahadat of Syeda^{asws} the daughter of Rasool Allah^{saww}

Introduction:

Ahadith related to the usurping of the land of Fadak and martyrdom of Rasool Allah^{saww}'s daughter are presented from the 'Kitab Sulaym Ibn Qays Hilali, the first shia Ahadith book compiled by a companion of Amir-ul-Momineen^{asws}, Sulaym Ibn Qays Hilali, who has recorded the events from the later days of Rasool Allah^{saww} to the martyrdom of Imam Hussain^{asws}. We start first with a Hadith of the Imam Jafar al-Sadiq^{asws} on the authenticity of the Ahadith book 'Kitab Sulaym Ibn Qays Hilali'. The complete book in English can be found:

<http://www.hubeali.com/kitab-e-sulaym/>

Hadith of Imam Ja'far al Sadiq^{asws} on kitab Sulaym ibn Qays

الشيخ عبد النبي الكاظمي في تكملة الرجال: نقلا عن خط المجلسي رحمه الله، قال: اقول: وجدت نسخة قديمة من كتاب سليم بروايتين بينهما اختلاف يسير، وكتب في آخر احدهما: تم كتاب سليم بن قيس الهلالي - إلى أن قال - روي عن الصادق (عليه السلام)، أنه قال: " من لم يكن عنده من شيعةنا ومحبينا كتاب سليم بن قيس الهلالي، فليس عنده من أمرنا شيء، ولا يعلم من أسبابنا شيئا، وهو أبجد الشيعة، وسر من اسرار آل محمد (عليهم السلام) ".

The Sheykh Abdul Naby Al Kazmy in *Takmalat Al-Rijaal* said, 'I copied from the writing of Al-Majlisi, may Allah^{azwj} have Mercy upon him, who said, 'I say that I found an old copy of Kitab Sulaym by two reports between which were simple differences, and written at the end of one of them was, "This completes Kitab Sulaym Bin Qays Al Hilali - until it said - A report from Al-Sadiq^{asws}, that he^{asws} said: **'The ones from our^{asws} Shiites and those that loves us^{asws}, who does not have Kitab Sulaym Bin Qays Al Hilali, then there is nothing with him from our^{asws} matters, nor does he know anything from our^{asws} reasons, and it is the Alphabet**

(Abjad) of the Shiites, and a secret from the secrets of the Progeny^{asws} of Muhammad^{saww}.¹**شهادة فاطمة الزهراء عليها السلام هجوم قبائل قريش على بيت الوحي وإحراقه**

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

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

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

Umar said to Abu Bakr, ‘What is preventing you to send someone to him for the allegiance, for there is no one remaining except that he has paid allegiance apart from him^{asws} and those four’. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more benign of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said, ‘Who shall we sent to him^{asws}?’ Umar said, ‘We should send to him^{asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from the freed ones of the Clan of Uday Bin Ka’ab.’²

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

¹ AL MUSTADRAK AL WASAAIL – H 21397

² He was freed by the Messenger of Allah^{saww} after the conquest of Mecca.

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

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

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

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

دفاع علي عليه السلام عن سلبية النبوة

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

Defence of Ali^{asws} for the descendant of the Prophet-hood

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

أبو بكر يصدر أمره بإحراق البيت مرة أخرى

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

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

Umar yelled out for help. The people came over until they entered the house, and Ali^{asws} reached for his^{asws} sword. Qunfuz returned to Abu Bakr and he feared that Ali^{asws} would come out to him with his^{asws} sword, having known of his^{asws} bravery and determination. Abu Bakr said to Qunfuz, ‘Return, and see if he^{asws} comes out, or else break down his^{asws} house, and if he^{asws} still refuses, burn down his^{asws} house upon him^{asws}’. Qunfuz the accursed

returned. He and his companions entered without permission, and Ali^{asws} reached for his^{asws} sword. They got to him^{asws} first, and they captured him^{asws}, and they were many of them. Some of them took their swords out, grabbed him^{asws} and seized him^{asws}. They put a rope around his^{asws} neck. (Syeda) Fatima^{asws} came in between him^{asws} and them near the door of the house. Qunfuz the accursed struck her^{asws} with the whip, she fell unconscious like she^{asws} had died, and on her^{asws} shoulder was a mark from the whip when she^{asws} passed away. May Allah^{azwj} Curse him and the one who sent him'.³

بيعة أمير المؤمنين عليه السلام بالجبر والإكراه

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

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

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

الدخول إلى بيت فاطمة عليها السلام بغير إذن

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

³ The Book Of Sulaym Bin Qays Al Hilali

The entry into the House of (Syeda) Fatima^{asws} without permission

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

أمير المؤمنين عليه السلام يقيم الحجة على قريش

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

Amir-ul-Momineen^{asws} establishes his^{asws} argument on the Quraysh

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

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

And Qunfuz did hit (Syeda) Fatima^{asws} with the whip when she^{asws} came between him and her^{asws} husband^{asws}, and Umar had sent him with a message, ‘If (Syeda) Fatima^{asws} comes

between you and him^{asws}, hit her^{asws}. Qunfuz, may Allah^{azwj} Curse him, forced her^{asws} to take refuge behind the door of her^{asws} house, and he pushed it. The ribs on her^{asws} side broke, and as a result of which (Mohsin^{asws}) was martyred. She^{asws} did not cease being bed-ridden as a result, until she^{asws} passed away from that as a martyr’.

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

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

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

أبو بكر يخلق حديثاً لغضب الخلافة

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

Abu Bakr fabricates a Hadith to usurp the Caliphate

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

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

بيت المال في عصر عمر

THE PUBLIC TREASURY DURING THE ERA OF UMAR

عن أبان، قال سليمان: كتب أبو المختار بن أبي الصعق إلى عمر بن الخطاب هذه الأبيات: ألا أبلغ أمير المؤمنين رسالة * فأنت أمين الله في المال والأمر وأنت أمين الله فينا ومن يكن * أمينا لرب الناس يسلم له صدري فلا تدعن أهل الرساتيق والقرى * يخونون مال الله في الأدم الحمر وأرسل إلى النعمان وابن معقل * وأرسل إلى حزم وأرسل إلى بشر وأرسل إلى الحجاج واعلم حسابه * وذلك الذي في السوق مولى بني بدر ولا تنسين التابعين كليهما * وصهر بني غزوان في القوم ذا وفر وما عاصم فيها بصفر عيابه * ولا ابن غلاب من رماة بني نصر واستل ذاك المال دون ابن محرز * وقد كان منه في الرساتيق ذا وقر فأرسل إليهم يصدقوك ويجبروا *

Aban said that Sulaym said, ‘Abu Al-Mukhtar Bin Abu Al-Sa’aq wrote these verses to Umar Bin Al-Khataab: - ‘May this letter reach Amir-ul-Momineen (Umar). ‘You are the trustee of Allah^{azwj} in the wealth and the affairs, and you are the trustee of Allah^{azwj} with regards to us, and the ones to come. For the trustee of the Lord^{azwj} of the people, my chest bows down to him. Do not leave the inhabitants of the towns and the villages who have betrayed the wealth of Allah^{azwj} regarding food and the animals, and send a message to Al-No’man and Ibn Ma’aqal. And send a message to Hazam, and a message to Bishr, and a message to Al-Hajaaj and get to know their accounting. And that is also for the one who is in the market,

Mawla the son of Badr, and do not forget all of their followers. And Sahr the son of Ghazwaan, who is affluent in the community, nor Aasim whose bag is not empty, nor Ibn Ghalaab the archer of the clan of Nasr, and the wealth which has accumulated with Ibn Mahraz, and he used to be affluent in the town. So, send a message to them to tell you the truth.

أحاديث هذا المال من كان ذا فكر وقاسمهم أهلي فداؤك إنهم * سيرضون إن قاسمتهم منك بالشرط ولا تدعوني للشهادة إنني *
أغيب ولكني أرى عجب الدهر أرى الخيل كالجدران والبيض كالدمى * وخطية في عدة النمل والقطر ومن ربطة مطوية في قرابها *
ومن طي أبراد مضاعفة صفر إذ التاجر الداري جاء بفأرة * من المسك راحت في مفارقهم تجري نوب إذا نابوا ونغزو إذا غزوا *
فإن لهم مالا وليس لنا وفر

This is the talk about the wealth from the one who is worried about that, and distribute it among my relatives and they will sacrifice themselves for you. They will be pleased to get a share of the distribution from you, but do not call upon me as a witness for I am hidden, but I see strange things of the times. I see horses like hosts (numerous), and the whiteness like my blood, and errors like the number of ants and the drops of rain, and the folded sheets and what is kept near it, and the merchants who have kept double, and the Musk (perfume), the aroma of which flows into the head if you smell, invades others if you let it flow. So the wealth is for them, and it's provision is not for us'.

فقال ابن غلاب المصري: ألا أبلغ أبا المختار إني أتيت * ولم أك ذا قربي لديه ولا صهر وما كان عندي من تراث ورثته * ولا صدقات من سبي ولا غدر ولكن دراك الركض في كل غارة * وصبري إذا ما الموت كان ورا السمر بسابغة يغشى اللبان فصولها *
أكفكفها عني بأبيض ذي وفر حكم عمر بمصادرة نصف أموال عماله

Ibn Ghalaab Al-Misry said, 'May it reach Abu Al-Mukhtar that I approached him, and I was not a relative of his nor through in-laws, and there was no inheritance in my possession, nor any charity from the captives nor any treachery, but I participated in every raid. And my patience in the death when it was behind the spears, and the shields which were covering the chests to stop the spears from reaching it. I held back and will be happy with the Judgement of Umar if he were to confiscate half the wealth of his workers'.

قال سليم: فأعزم عمر بن الخطاب تلك السنة جميع عماله أنصاف أموالهم لشعر أبي المختار ولم يغر قنفذ العدوي شيئا - وقد كان من عماله - ورد عليه ما أخذ منه وهو عشرون ألف درهم ولم يأخذ منه عشرة ولا نصف عشرة وكان من عماله الذين أغرموا أبو هريرة - وكان على البحرين - فأحصى ماله فبلغ أربعة وعشرون ألفا، فأعزمه اثني عشر ألفا.

Sulaym said, 'Umar Bin Al-Khataab, during that year fined all of his workers half of their wealth due to the verses of Abu Al-Mukhtar, but he did not fine Qunfuz Al-Adawwy anything - and he was from his workers - and returned to him what was taken from him, and it was

twenty thousand Dirhams, and neither took from him a tenth nor half of the tenth. But, one of his workers who he penalised was Abu Hureira – and he was upon (governor of) Bahrain. So he examined his wealth and it had reached forty thousand, so he fined him twenty thousand.

علة العفو عن قنفذ من مصادرة أمواله

قال أبان: قال سليمان: فلقيت عليا عليه السلام فسألته عما صنع عمر، فقال: هل تدري لم كف عن قنفذ ولم يغرمه شيئا؟ قلت: لا. قال: لأنه هو الذي ضرب فاطمة عليها السلام بالسوط حين جاءت لتحول بيني وبينهم، فماتت صلوات الله عليها وإن أثر السوط لفي عضدها مثل الدمليج.

Reason for pardoning Qunfuz from the confiscation of his wealth

Aban narrates that Sulaym said, 'So I met Ali^{asws} and asked him^{asws} about what Umar had done. He^{asws} said: 'Do you know why he held back from Qunfuz and did not fine him anything?' I said, 'No'. He^{asws} said: 'Because he is the one who struck (Syeda) Fatima^{asws} with the whip when she^{asws} came in between myself^{asws} and them. So she^{asws} passed away, with the effect of the whip on her^{asws} shoulder having still remained, like the swelling.

HADEETH 14

بدع واعتراضات أبي بكر وعمر في الدين

INNOVATIONS AND OBJECTIONS OF ABU BAKR AND UMAR IN THE RELIGION

قال أبان عن سليمان، قال: انتهيت إلى حلقة في مسجد رسول الله صلى الله عليه وآله، ليس فيها إلا هاشمي غير سلمان وأبي ذر والمقداد ومحمد بن أبي بكر وعمر بن أبي سلمة وقيس بن سعد بن عبادة.

Aban narrates from Sulaym who said, 'I ended up near a group in the Masjid of the Messenger of Allah^{saww}. There was no one in it except for the Hashemite's, apart from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa'd Bin Abada'.

بدع أبي بكر وعمر تغريم عمر لعماله

فقال العباس لعلي عليه السلام: ما ترى عمر منعه من أن يغرم قنفذا كما أغرم جميع عماله؟ فنظر علي عليه السلام إلى من حوله ثم اغرورقت عيناه بالدموع، ثم قال: شكر له ضربة ضربها فاطمة عليها السلام بالسوط، فماتت وفي عضدها أثره كأنه الدمليج.

Innovations of Abu Bakr and Umar – Umar fines the workers

Al-Abbas said to Ali^{asws}, 'What is your^{asws} opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?' So Ali^{asws} looked at the ones around him^{asws}, then his^{asws} eyes filled up with tears, then he^{asws} said: 'In appreciation for the strike which he struck at (Syeda) Fatima^{asws}, with the whip. She^{asws} passed away, and on her^{asws} shoulder was the effect of it, like a bruise and swelling'.

HADEETH 48

وقائع السقيفة على لسان ابن عباس

THE EVENT OF AL-SAQIFA IN THE WORDS OF IBN ABBAS

أبان بن أبي عياش عن سليمان بن قيس، قال: كنت عند عبد الله بن عباس في بيته ومعنا جماعة من شيعة علي عليه السلام، فحدثنا فكان فيما حدثنا أن قال: يا إخواني، توفي رسول الله صلى الله عليه وآله يوم توفي فلم يوضع في حفرته حتى نكث الناس وارتدوا وأجمعوا على الخلاف. واشتغل علي بن أبي طالب عليه السلام برسول الله صلى الله عليه وآله حتى فرغ من غسله وتكفينه وتحنيطه ووضعها في حفرته. ثم أقبل علي تأليف القرآن وشغل عنهم بوصية رسول الله صلى الله عليه وآله، ولم يكن همته الملك لما كان رسول الله صلى الله عليه وآله أخبره عن القوم.

Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, ‘I was in the presence of Abdullah Bin Abbas in his house, and with us was a group of Shiites of Ali^{asws}. So he narrated to us, and included in these narrations was that he said, ‘O my brothers, the Rasool Allah^{sawww} passed away on the day in which he^{sawww} passed away. He^{sawww} had not even been placed in his^{sawww} grave, and the people broke (the Covenant), and turned apostates, and got united in their opposition. And Ali Bin Abu Talib^{asws} was preoccupied with the Rasool Allah^{azwj} until he^{asws} was free from having washed him^{sawww}, shrouded him^{sawww}, and placed him^{sawww} in his^{sawww} grave. Then Ali^{asws} turned (his^{asws} attention) towards compilation of the Quran and busied himself^{asws} away from them as per the bequest of the Rasool Allah^{sawww}, and he^{asws} had no ambitions for the position (Caliphate) since the Rasool Allah^{sawww} had informed him^{asws} about the people.

أخذ البيعة من علي عليه السلام بالإكراه

فلما افتتن الناس بالذي افتتنوا به من الرجلين، فلم يبق إلا علي وبنو هاشم وأبو ذر والمقداد وسلمان في أناس معهم يسير، قال عمر لأبي بكر: (يا هذا، إن الناس أجمعين قد بايعوك ما خلا هذا الرجل وأهل بيته وهؤلاء النفر، فابعث إليه).

Taking of the allegiance from Ali^{asws} by coercion

When the people had fascinated themselves with the fascination of the two men, and when there did not remain any except for Ali^{asws} and the Clan of Hashim^{as}, and Abu Dahr^{ar}, and Al-Miqdad^{ar}, and Salman^{ar} among very few of the people, Umar said to Abu Bakr, ‘O you, all of the people have paid allegiance to you except for this man^{asws} and the People^{asws} of his^{asws} Household and those few numbers, so send for them’.

فبعث إليه ابن عمر يقال له (قنفذ) فقال له: (يا قنفذ، انطلق إلى علي فقل له: أجب خليفة رسول الله). فانطلق فأبلغه. فقال علي عليه السلام: (ما أسرع ما كذبتهم على رسول الله، نكثتم وارتددم. والله ما استخلف رسول الله غيري. فارجع يا قنفذ فإنما أنت رسول، فقل له: قال لك علي: والله ما استخلفك رسول الله وإنك لتعلم من خليفة رسول الله).

So he (Abu Bakr) sent to him^{asws} Umar’s cousin who was called Qunfuz, saying to him, ‘O Qunfuz, go to Ali^{asws} and say to him^{asws}, ‘Answer (the call) of the Caliph of the Rasool Allah^{sawww}. So he went and told him^{asws}. Ali^{asws} said: ‘How easily you have forged lies against the Rasool Allah^{sawww}, breaking (the Covenant) with him^{sawww} and turning apostates. By Allah^{azwj}, the Rasool Allah^{sawww} did not leave behind anyone apart from me^{asws}. So, return, O Qunfuz, for you are only a messenger, and say to him, ‘Ali^{asws} says to you: ‘By Allah^{azwj}, the Rasool Allah^{sawww} did not appoint you as a Caliph, and you very well know who the Caliph of the Rasool Allah^{sawww} actually is’.

فأقبل قنفذ إلى أبي بكر فبلغه الرسالة. فقال أبو بكر: (صدق علي، ما استخلفني رسول الله) فغضب عمر ووثب وقام. فقال أبو بكر: (إجلس). ثم قال لقنفذ: (إذهب إليه فقل له: (أجب أمير المؤمنين أبا بكر) فأقبل قنفذ حتى دخل على علي عليه السلام فأبلغه الرسالة. فقال عليه السلام: (كذب والله، انطلق إليه فقل له: والله لقد تسميت باسم ليس لك، فقد علمت أن أمير المؤمنين غيرك).

So Qunfuz went back to Abu Bakr and narrated to him the message. Abu Bakr said, ‘Ali^{asws} spoke the truth, the Rasool Allah^{sawww} did not appoint me as a Caliph’. Umar got angry and jumped to his feet. Abu Bakr said, ‘Sit down!’ Then he said to Qunfuz, ‘Go to him^{asws} and say to him^{asws}, ‘Answer (to the call of) Amir-ul-Momineen Abu Bakr’.

So Qunfuz went back until he came up to Ali^{asws} and narrated the message to him^{asws}. Ali^{asws} said: ‘By Allah^{azwj} he has lied! Go back to him and say to him: ‘You have named yourself with a name which is not for you. You know that the Amir-ul-Momineen is someone other than you’.

فرجع قنفذ فأخبرهما. فوثب عمر غضبان فقال: (والله إني لعارف بسخفه وضعف رأيه وإنه لا يستقيم لنا أمر حتى نقتله فخلني آتاك برأسه) فقال أبو بكر: (إجلس)، فأبى فأقسم عليه فجلس. ثم قال: يا قنفذ، انطلق فقل له: (أجب أبا بكر). فأقبل قنفذ فقال: (يا علي، أجب أبا بكر). فقال علي عليه السلام: (إني لفي شغل عنه، وما كنت بالذي أترك وصية خليلي وأخي، وأنطلق إلى أبي بكر وما اجتمعتم عليه من الجور).

So Qunfuz went back and informed both of them. Umar leapt up angrily and said, ‘By Allah^{azwj}, I know his^{asws} silliness and the weakness of his^{asws} argument, our command will not be stable for us until we kill him^{asws}, so leave me and I will come to you with his^{asws} head’.

Abu Bakr said, ‘Sit down!’ He refused, so Abu Bakr held him on oath. So he sat down. Then (Abu Bakr) said, ‘O Qunfuz, go to him^{asws} and say, ‘Answer (the call) of Abu Bakr’. Qunfuz went back and said, ‘O Ali^{asws}, answer (the call of) Abu Bakr’. Ali^{asws} said: ‘I^{asws} do not want to be distracted from it, and I^{asws} am not of those who will leave the bequest of my^{asws} friend^{sawww} and my^{asws} brother^{sawww}, and you go back to Abu Bakr and those unjust ones who have gathered around him’.

هجومهم على بيت فاطمة عليها السلام وإحراقه

فانطلق قنفذ فأخبر أبا بكر. فوثب عمر غضبان، فنادى خالد بن الوليد وقنفذا فأمرهما أن يحملا حطباً ونارا. ثم أقبل حتى انتهى إلى باب علي عليه السلام، وفاطمة عليها السلام قاعدة خلف الباب، قد عصبت رأسها ونخل جسمها في وفاة رسول الله صلى الله عليه وآله. فأقبل عمر حتى ضرب الباب، ثم نادى: (يا بن أبي طالب، افتح الباب). فقالت فاطمة عليها السلام: (يا عمر، ما لنا ولك؟ لا تدعنا وما نحن فيه). قال: (افتحي الباب وإلا أحرقتنا عليكم) فقال: (يا عمر، أما تتقي الله عز وجل، تدخل على بيتي وتهجم على داري؟) فأبى أن ينصرف. ثم دعا عمر بالنار فأضرمها في الباب فأحرق الباب، ثم دفعه عمر.

Their assault upon the House of (Syeda) Fatima^{asws} and their burning of it

So Qunfuz went and informed Abu Bakr. Umar leapt up angrily and called Khalid Bin Waleed, and Qunfuz. He ordered both of them to carry firewood and fire. Then they went until they ended up at the door of Ali^{asws} and (Syeda) Fatima^{asws}. She^{asws} was sitting behind the door, and she^{asws} had tied a piece of cloth to her^{asws} head and her^{asws} body had become thin (weak) due to the passing away of the Rasool Allah^{saww}.

Umar came up until he struck (banged on) the door, then called out, 'O son^{asws} of Abu Talib^{as}, open the door!' (Syeda) Fatima^{asws} said: 'O Umar, what is it with us^{asws} and you? Why don't you leave us^{asws} in the situation that we^{asws} are in?' He said, 'Open the door or I will burn it down upon you^{asws}'. She^{asws} said, 'O Umar, but fear Allah^{azwj} Mighty and Majestic, you will enter into my^{asws} house, and make an assault upon my^{asws} door?' He refused to leave. Then Umar called for the fire, so he kindled it by the door. The door burnt, then Umar pushed it.

ضرب الصديقة الطاهرة عليها السلام

فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع السيف وهو في غمده فوجأ به جنبها فصرخت. فرفع السوط فضرب به ذراعها فصاحت: (يا أبتاه)

Hitting the Truthful (Al-Siddiqa), the Pure (Al-Tahira) peace be upon her^{asws}

(Syeda) Fatima^{asws} came in front of him and shouted, 'O Father, O Rasool Allah^{saww}!' He raised the sword, and it was in its sheath, and he lashed out with it on her^{asws} side. She^{asws} screamed. So he raised the whip and struck her^{asws} arm with it. She^{asws} shouted out loud: 'O Father!'

أمير المؤمنين عليه السلام يهجم بقتل عمر

فوثب علي بن أبي طالب عليه السلام فأخذ بتلابيب عمر ثم هزه فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصى به من الصبر والطاعة، فقال: (والذي كرم محمداً بالنبوة يا بن صهاك، لولا كتاب من الله سبق لعلمت أنك لا تدخل بيتي).

Amir-ul-Momineen^{asws} resolves to kill Umar

So Ali^{asws} Bin Abu Talib^{asws} leapt up. He^{asws} grabbed the collar of Umar, shook him, and went on to twist his nose and throttled him, having resolved to kill him. So he^{asws} remembered the words of the Rasool Allah^{saww} and what he^{saww} had bequeathed to him^{asws} from the observance of patience and the obedience.

He^{asws} said: 'By the One^{azwj} Who Honoured Muhammad^{saww} by the Prophet-hood, O son of Sahhaak, had not the Book of Allah^{azwj} been in front of me^{asws}, you know that you would not have entered my^{asws} house'.

يريدون قتل الزهراء عليها السلام بالسيف

فأرسل عمر يستغيث. فأقبل الناس حتى دخلوا الدار. وسل خالد بن الوليد السيف ليضرب فاطمة عليها السلام فحمل عليه بسيفه، فأقسم على علي عليه السلام فكف.

They wanted to kill Al-Zahra^{asws} by the sword

Umar yelled out for help. The people came over until they entered the house. Khalid Bin Waleed unsheathed his sword to strike (Syeda) Fatima^{asws}. He^{asws} attacked him with his^{asws} sword, so he pleaded Ali^{asws} for mercy. He^{asws} refrained.

إخراج أمير المؤمنين عليه السلام من البيت

وأقبل المقداد وسلمان وأبو ذر وعمار وبريدة الأسلمي حتى دخلوا الدار أعوانا لعلي عليه السلام، حتى كادت تقع فتنة. فأخرج علي عليه السلام واتبعه الناس واتبعه سلمان وأبو ذر والمقداد وعمار وبريدة الأسلمي رحمهم الله وهم يقولون: (ما أسرع ما خنتم رسول الله صلى الله عليه وآله وأخرجتم الضغائن التي في صدوركم). وقال بريدة بن الخصيب الأسلمي: (يا عمر، أتثب على أخي رسول الله ووصيه وعلى ابنته فتضربها، وأنت الذي يعرفك قریش بما يعرفك به). فرفع خالد بن الوليد السيف ليضرب به بريدة وهو في غمده، فتعلق به عمر ومنعه من ذلك.

Exit of Amir-ul-Momineen^{asws} from the house

Al-Miqdad^{ar}, and Salman^{ar}, and Abu Dharr^{ar}, and Ammar, and Bureyda Al-Aslamy came up until they entered the house as helpers for Ali^{asws}, to the extent that strife (fighting) almost

broke out. So Ali^{asws} was brought out, and the people followed him^{asws}, and Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Ammar, and Bureyda Al-Aslami, may Allah^{azwj} have Mercy upon them also followed and they were saying, 'How quickly you have betrayed the Rasool Allah^{saww} and brought out the grudges that were in your hearts'.

And Bureyda Bin Al-Khaseeb Al-Aslami said, 'O Umar, You jumped upon the brother^{asws} of the Rasool Allah^{saww} and his^{saww} successor^{asws}, and upon his^{saww} daughter^{asws} so you hit her^{asws}, and you are the one who is known among the Quraysh by what they know about you'. Khalid Bin Waleed raised the sword which was in its sheath to strike at Bureyda, so Umar held him back from it, and prevented him from that.

HADITH 66

كتاب حوادث العالم عند أمير المؤمنين عليه السلام

THE BOOK OF THE KNOWLEDGE OF EVENTS IN THE POSSESSION OF AMIR-UL-MOMINEEN^{asws}

سليم، قال: لما قتل الحسين بن علي عليه السلام بكى ابن عباس بكاء شديدا، ثم قال: ما لقيت هذه الأمة بعد نبينا اللهم إني أشهدك أني لعلي بن أبي طالب ولي ولولده، ومن عدوه وعدوهم برئ، وإني أسلم لأمرهم.

Sulaym said, 'When Al-Husayn^{asws} Bin Ali^{asws} was martyred, Ibn Abbas cried with an intense crying, then said, 'What this community has meted out after its Prophet^{saww}. Our Allah^{azwj}! I am holding You^{azwj} as a Witness that I am a friend of Ali^{asws} and of his^{asws} children, and distance myself from his^{asws} enemies and their^{asws} enemies, and I submit to their^{asws} commands.

الإخبار عن بلايا أهل البيت عليهم السلام في كتاب أمير المؤمنين عليه السلام

لقد دخلت على علي عليه السلام بذئ قار، فأخرج إلي صحيفة وقال لي: يا ابن عباس، هذه صحيفة أملاها علي رسول الله صلى الله عليه وآله وخطي بيدي. فقلت: يا أمير المؤمنين، إقرأها علي فقرأها، فإذا فيها كل شيء كان منذ قبض رسول الله صلى الله عليه وآله إلى مقتل الحسين عليه السلام وكيف يقتل ومن يقتله ومن ينصره ومن يستشهد معه. فبكى بكاء شديدا وأبكاني.

The news of the afflictions (to befall upon) the People^{asws} of the Household in the Book of Amir-ul-Momineen^{asws}

I came up to Ali^{asws} at Zeekar. He^{asws} brought out a Parchment to me and said to me: ‘O Ibn Abbas, This is the Parchment which the Rasool Allah^{saww} dictated to me^{asws} and I^{asws} wrote it by my^{asws} hand’.

So I said, ‘O Amir-ul-Momineen^{asws}, read it out to me. So he^{asws} read it. In it was everything since the passing away of the Rasool Allah^{saww} up to the killing of Al-Husayn^{asws}, and how he^{asws} would be killed, and the one who will be killing him^{asws}, and the ones who will be helping him^{asws}, and the ones who will be martyred alongside him^{asws}. He^{asws} cried an intense crying and made me cry.

فكان فيما قرأه علي: كيف يصنع به وكيف يستشهد فاطمة وكيف يستشهد الحسن ابنه وكيف تغدر به الأمة. فلما أن قرأ كيف يقتل الحسين ومن يقتله أكثر البكاء، ثم أدرج الصحيفة وقد بقي ما يكون إلى يوم القيامة.

Amongst what he^{asws} read out to me was – What will transpire with him^{asws}, and how (Syeda) Fatima^{asws} would be martyred, and how Al-Hassan^{asws}, her^{asws} son^{asws} would be martyred, and how the community would betray him^{asws}. So when he^{asws} read out how Al-Husayn^{asws} would be killed, and the ones who would kill him, he^{asws} cried a lot. Then he^{asws} wrapped up the Parchment, and (the news of) what would transpire up to the Day of Judgement remained (unread).

The story of Land of Fadak:

غصب فداك

وقبضه وصاحبه فداك وهي في يد فاطمة عليها السلام مقبوضة قد أكلت غلتها على عهد النبي صلى الله عليه وآله. فسألها البينة على ما في يدها ولم يصدقها ولا صدق أم أيمن. وهو يعلم يقينا - كما نعلم - أنها في يدها. ولم يكن يحل له أن يسألها البينة على ما في يدها ولا أن يتهمها.

Usurpation of Fadak

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of (Syeda) Fatima^{asws}. She^{asws} had consumed from its yield in the era of the Prophet^{saww}. So they asked her^{asws} for proof for that which was already in her^{asws} hands, and neither did they ratify her^{asws} nor Umm Ayman^{ra} (Bibi Fizza). And he knew with conviction – just as we^{asws} know – that it was in her^{asws} hands. And it was not permissible for him to ask her^{asws} for proof for that which was already in her^{asws} hands, or for him to hurl accusations at her^{asws}.

ثم استحسّن الناس ذلك وحمّده وقالوا: (إنما حمّله على ذلك الورع والفضل) ثم حسن قبح فعلهما أن عدلا عنها فقالا: (نظن إن فاطمة لن تقول إلا حقا وإن عليا لم يشهد إلا بحق، ولو كانت مع أم أيمن امرأة أخرى أمضيناها لها). فحظيا بذلك عند الجهال وما هما ومن أمرهما أن يكونا حاكمين فيعطيان أو يمنعان؟ ولكن الأمة ابتلوا بهما فأدخلا أنفسهما فيما لا حق لهما فيه ولا علم لهما به.

Then the people beautified that and praised him for it and said, 'But he did that due to his piety and virtue'. Then they beautified the ugly deeds of them both as being fair and equitable. So they said, 'We think that (Syeda) Fatima^{asws} did not say except for the truth, and that Ali^{asws} did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her^{asws}'. So they both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?' But, the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها - : (أليست في يدي وفيها وكيلي وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي)؟ قالوا: بلى. قالت: (فلم تسألني البينة على ما في يدي)؟ قالوا: لأنها فيئ المسلم، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون - : (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركبها. أرايتما إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألونني البينة أم تسألونهم)؟ قالوا: بل نسألك.

And (Syeda) Fatima^{asws} had said to them both – when he wanted to take it (Fadak) away from her^{asws}, and it was in her^{asws} hands: 'Is this not in my^{asws} hands and my^{asws} representative regarding it is here, and I^{asws} had consumed the yield from it whilst the Messenger of Allah^{saww} was alive?' He said, 'Yes'. She^{asws} said: 'So why do you ask me^{asws} for the proof on that which is already in my^{asws} hands?' He said, 'Because this is war booty for the Muslims, so you^{asws} produce the proof otherwise we will not give it'. She^{asws} said to both of them – and the people around them were listening: 'Do the two of you want to turn back

what the Messenger of Allah^{saww} has done, and you both are issuing a ruling with regards to us^{asws} especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{asws} were to claim to be in my^{asws} hands from the wealth of the Muslims, you will ask me^{asws} for the proof or from them?' They said, 'But we will ask you^{asws}'.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألوني؟) فغضب عمر وقال: إن هذا فيء للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She^{asws} said: 'If all the Muslims were to make a claim for that which is in my^{asws} hands, you will ask them for the proof or from me^{asws}?' Umar got angry and said: 'This is the 'Fey' (war booty) for the Muslims and their land, and it is in the hands of (Syeda) Fatima^{asws} and she^{asws} is consuming the yield of it, so if she^{asws} can establish proof on what she^{asws} is claiming that the Messenger of Allah^{saww} gifted it to her^{asws} from between the Muslims - and it is their war booty and their right - we will look into that'.

فقالت: حسبي أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة؟) قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ أرايتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So she^{asws} said: 'It is sufficient for me^{asws} that I^{asws} should adjure you with Allah^{azwj} as Witness, O you people, but have you not heard the Messenger of Allah^{saww} say: 'My^{saww} daughter^{asws} is the Chieftess of the women of the Paradise?' They said, 'Our Allah^{azwj}, yes, we have heard it from the Messenger of Allah^{saww}'. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{asws} for immorality, or two men for theft, you will ratify them against me^{asws}?' As for Abu Bakr, he was silent, but not Umar. He said, 'Yes, we will apply the Limits (of the Law) on you^{asws}'.

فقالت: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز علي سيدة نساء أهل الجنة شهادة أو يقيم عليها حدا للمعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيرا) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She said: 'You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad^{saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{asws}, is an

accused infidel by what Allah^{azwj} Sent down upon Muhammad^{saww}, because they^{asws} are the ones from whom^{asws} Allah^{azwj} has kept away all uncleanness and Purified them^{asws} with a thorough Purifying [33:33]. It is not permissible to have witnesses against them^{asws} because they^{asws} are infallible from every evil, and pure from every immorality.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوما شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me^{asws} – O Umar – who are the People^{asws} (Ahl) of this Verse? If the people testify against them^{asws} or any one^{asws} from them^{asws}, of Polytheism or infidelity, or immorality, will the Muslims keep away from them^{asws} and apply the Limits (of the Law) on them^{asws}? He said, ‘Yes, and they^{asws} and the rest of the people with regards to that are not but equal’.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكت

She^{asws} said: ‘You have lied and transgressed (Kufr), they^{asws} and the rest of the people are not equal with regards to that because Allah^{azwj} has Made them^{asws} to be Infallible and Revealed their^{asws} Infallibility, and their^{asws} Purification, and Kept away from them^{asws}, the impurities. Therefore the one who ratifies against them^{asws}, he has lied against Allah^{azwj} and His^{azwj} Messenger^{saww}. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’.

مؤامرتهم لقتل أمير المؤمنين عليه السلام

قال ابن عباس: ثم إنهم تآمروا وتذاكروا فقالوا: (لا يستقيم لنا أمر ما دام هذا الرجل حيا) فقال أبو بكر: من لنا بقتله؟ فقال عمر: (خالد بن الوليد) فأرسلا إليه فقالا: (يا خالد، ما رأيك في أمر نحملك عليه؟ قال: احملاني على ما شئتما، فوالله إن حملتاني على قتل ابن أبي طالب لفعلت. فقالا: والله ما نريد غيره. قال: فياني له فقال أبو بكر: إذا قمنا في الصلاة صلاة الفجر فقم إلى جانبه ومعك السيف. فإذا سلمت فاضرب عنقه. قال: نعم. فافترقوا على ذلك.

Their conspiracy to kill Amir-ul-Momineen^{asws}

Ibn Abbas said, ‘Then they conspired and discussed, so they said, ‘The command cannot be stable for us so long as this man^{asws} is alive’. Abu Bakr said, ‘Who is there for us, to kill him^{asws}?’ Umar said, ‘Khalid Bin Waleed’. So they sent for him and said, ‘O Khalid, what is your view regarding a matter we would like to burden you with?’ He said, ‘Burden me with

whatsoever you both want to, for, by Allah^{azwj}, if you burden me with the killing of Ali^{asws} Bin Abu Talib^{asws}, I will do it’.

They said, ‘By Allah^{azwj}, we do not want anything apart from this’. He said, ‘So I am for it’. Abu Bakr said, ‘When we stand for the Prayer, the Dawn Prayer, so stand beside him^{asws} and keep the sword with you. So when I send the greetings (At the end of the Prayer) strike his^{asws} neck’. He said, ‘Yes’. So they separated (having agreed) upon that.

ندامة أبي بكر عند إجراء المؤامرة

ثم إن أبا بكر تفكر فيما أمر به من قتل علي عليه السلام وعرف أنه إن فعل ذلك وقعت حرب شديدة وبلاء طويل، فندم على ما أمره به. فلم ينم ليلته تلك حتى أصبح ثم أتى المسجد وقد أقيمت الصلاة. فتقدم فصلى بالناس مفكراً لا يدري ما يقول. وأقبل خالد بن الوليد متقلداً بالسيف حتى قام إلى جانب علي عليه السلام، وقد فطن علي عليه السلام ببعض ذلك. فلما فرغ أبو بكر من تشهده صاح قبل أن يسلم: (يا خالد لا تفعل ما أمرتك، فإن فعلت قتلتك) ثم سلم عن يمينه وشماله.

Regret of Abu Bakr for having made the conspiracy

Then Abu Bakr pondered over what he had ordered, for the killing of Ali^{asws}, and realised that if he were to do that, a severe war would break out and a lengthy affliction, so he regretted what he had ordered for. He did not sleep in that night till the morning. Then he came to the Masjid and the Prayer had been called for. So he went forward to Pray with the people, thoughtful, not knowing what to say. And Khalid Bin Waleed came up wearing the sword until he stood by the side of Ali^{asws}, and Ali^{asws} had discerned the situation by some of that. When Abu Bakr was free from bearing testimony (at the end of the Prayer), he shouted before sending the greetings, ‘O Khalid, do not do what I had ordered you to, for if you do it I will (have you) killed. Then he greeted from his right and from his left.

المواجهة لمؤامرة القتل

فوثب علي عليه السلام فأخذ بتلابيب خالد وانتزع السيف من يده، ثم صرعه وجلس على صدره وأخذ سيفه ليقتله، واجتمع عليه أهل المسجد ليخلصوا خالداً فما قدروا عليه. فقال العباس: حلفوه بحق القبر (لما كففت). فحلفوه بالقبر فتركه، وقام فانطلق إلى منزله.

The confrontation to the conspiracy for the murder

So Ali^{asws} leapt and grabbed Khalid and wrestled the sword out from his hand, then made him fall and sat upon his chest, and took his sword out to kill him, and the people of the Masjid gathered against him^{asws} to free Khalid. They could not do it. Al-Abbas said, ‘Hold him^{asws} on oath by the right of the grave (of the Rasool Allah^{sawww}) to restrain him^{asws}. So they all held him^{asws} on oath by the grave (of the Rasool Allah^{sawww}), so he^{asws} left him, and stood up and went to his^{asws} home.

وجاء الزبير والعباس وأبو ذر والمقداد وبنو هاشم، واختلطوا السيوف وقالوا: (والله لا تنتهون حتى يتكلم ويفعل) واختلف الناس وماجوا واضطربوا.

And Al-Zubayr, and Al-Abbas, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and the Clan of Hashim^{as} came hailing unsheathed their swords and said, ‘By Allah^{azwj}, we will not finish here until he (Khalid Bin Waleed) speaks (as to who ordered him) and he does it’. The people differed, and there was commotion, and they became restless.

وخرجت نسوة بني هاشم فصرحن وقلن: (يا أعداء الله، ما أسرع ما أبديتم العداوة لرسول الله وأهل بيته لظلمنا أردتم هذا من رسول الله صلى الله عليه وآله، فلم تقدرُوا عليه، فقتلتم ابنته بالأمس، ثم أنتم تريدون اليوم أن تقتلوا أحاد وابن عمه ووصيه وأبا ولده؟ كذبتهم ورب الكعبة. ما كنتم تصلون إلى قتله). حتى تخوف الناس أن تقع فتنة عظيمة.

And the women of the Clan of Hashim^{as} came out screaming and said, ‘O enemies of Allah^{azwj}! How quickly you have shown your enmity to the Rasool Allah^{sawww} and the People^{asws} of his^{sawww} Household. You often wanted this from the Rasool Allah^{sawww}, but you did not have the power to do it. You killed his^{sawww} daughter yesterday, then today you wanted to kill his^{sawww} brother and the son^{asws} of his^{sawww} uncle^{as}, and his^{sawww} successor^{asws}, and the father^{asws} of his^{sawww} sons^{asws}? You are all liars, by the Lord^{azwj} of the Kaabah. You will not arrive to killing him^{asws}. To the extent that the people feared that a great strife (Fitna) would break out.

غضبهم فدكا هدية النبي صلى الله عليه وآله للزهراء عليها السلام

احتجاج الزهراء عليها السلام لإعادة فدك

قال: ثم إن فاطمة عليها السلام بلغها أن أبا بكر قبض فدك. فخرجت في نساء بني هاشم حتى دخلت على أبي بكر فقالت: يا أبا بكر، تريد أن تأخذ مني أرضا جعلها لي رسول الله صلى الله عليه وآله وتصدق بها علي من الوجيف الذي لم يوجف

المسلمون عليه بخيل ولا ركاب؟ أما كان قال رسول الله صلى الله عليه وآله: (المرء يحفظ في ولده بعده)؟ وقد علمت أنه لم يترك لولده شيئاً غيرها.

Their usurpation of Fadak, a gift of the Prophet^{saww} to Al-Zahra^{asws}

Argumentation of Al-Zahra^{asws} for the return of Fadak

(Abdullah Bin Al-Abbas) said, ‘Then it reached (Syeda) Fatima^{asws} that Abu Bakr had confiscated Fadak. She^{asws} came out among the women of the Clan of Hashim^{as} until they came up to Abu Bakr. She^{asws} said: ‘O Abu Bakr, You want to take from me^{asws} the land which the Rasool Allah^{saww} had made it to be for me^{asws}, and had it ratified by it to me^{asws} from the war booty which the Muslims did not go to war on, neither with a horse nor a camel? But did not the Rasool Allah^{saww} say: ‘A person has to ensure that he leaves somethings for his children (so they live on it)? And you know that he^{saww} did not leave for his^{as} children anything apart from this’.

منع عمر من كتاب أبي بكر برد فدادك

فلما سمع أبو بكر مقالتها والنسوة معها دعا بدواة ليكتب به لها. فدخل عمر فقال: يا خليفة رسول الله، لا تكتب لها حتى تقيم البينة بما تدعي. فقالت فاطمة عليها السلام: نعم، أقيم البينة. قال: من؟ قالت: علي وأم أيمن. فقال عمر: (لا تقبل شهادة امرأة عجمية لا تفصح، وأما علي فيحوز النار إلى قرصه). فرجعت فاطمة عليها السلام وقد جرعتها من الغيظ ما لا يوصف، فمرضت.

Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak

When Abu Bakr heard her^{asws} words and of the women who were with her^{asws}, he called for the ink so that he could write it for her^{asws}. But Umar interfered saying, ‘O Caliph of the Rasool Allah^{saww}, do not write it for her until she establishes the clear proof for what she^{asws} is claiming. (Syeda) Fatima^{asws} said: ‘Yes, I^{asws} shall establish the clear proof’. He said, ‘Who?’ She^{asws} said: ‘Ali^{asws} and Umm Ayman’. Umar said, ‘The testimony of one non-Arab woman who is not eloquent, is not acceptable, and as for Ali^{asws}, he^{asws} will add fire to its fuel’. So (Syeda) Fatima^{asws} returned, and she^{asws} was in such a rage that it cannot be described. She^{asws} fell ill’.

أبو بكر وعمر يعودان فاطمة عليها السلام

وكان علي عليه السلام يصلي في المسجد الصلوات الخمس. فكلما صلى قال له أبو بكر وعمر: (كيف بنت رسول الله؟) إلى أن ثقلت، فسألها عنها وقالوا: (قد كان بيننا وبينها ما قد علمت، فإن رأيت أن تأذن لنا فنعتذر إليها من ذنبنا)؟ قال عليه السلام: ذاك إليكما. فقاما فجلسا بالباب، ودخل علي عليه السلام على فاطمة عليها السلام فقال لها: (أيتها الحرة، فلان وفلان بالباب يريدان أن يسلما عليك، فما ترين)؟ قالت عليها السلام: البيت بيتك والحرة زوجتك، فافعل ما تشاء. فقال: (شدي قناعك)، فشددت قناعها وحولت وجهها إلى الحائط.

Abu Bakr and Umar both returned to (Syeda) Fatima^{asws}

And Ali^{asws} used to Pray the five Prayers in the Masjid. Every time that he^{asws} Prayed, Abu Bakr and Umar would say to him^{asws}, 'How is the daughter of the Rasool Allah^{saww}?', (She^{asws} remained ill) to the point that her illness increased, so they asked about it and said, 'You^{asws} know what has happened between us and her^{asws}, so if you^{asws} can seek her^{asws} permission, we would like to apologise to her^{asws} from its sin?'

He^{asws} said: 'That is up to you'. So they stood up and went and sat by the door, and Ali^{asws} entered in it to (Syeda) Fatima^{asws}, so he^{asws} said to her^{asws}: 'O you Hourie, so and so and so and so are at the door wanting to greet you^{asws}. So what do you^{asws} see?' She^{asws} said: 'The house is your^{asws} house, and the Hourie is your^{asws} wife, so do what you^{asws} feel like'. He^{asws} said: 'Put on your^{asws} veil'. So she^{asws} put on her^{asws} veil and turned her^{asws} face towards the wall'.

دعاء فاطمة عليها السلام على أبي بكر وعمر

فدخلوا وسلموا وقالوا: ارضي عنا رضي الله عنك. فقالت: ما دعاكم إلى هذا؟ فقالوا: اعترفنا بالإساءة ورجونا أن تعفي عنا وتخرجي سخيمتك. فقالت: فإن كنتما صادقين فأخبراني عما أسألكما عنه، فإني لا أسألكما عن أمر إلا وأنا عارفة بأنكما تعلمانه، فإن صدقتما علمت أنكما صادقان في مجيئكما. قالوا: سلي عما بدا لك.

Supplication of (Syeda) Fatima^{asws} against Abu Bakr and Umar

So they entered and greeted, and said, 'Be pleased with us, may Allah^{azwj} be Pleased with you^{asws}'. She^{asws} said: 'What do you both intend by this?' They said, 'We both realise that we have offended you^{asws} and hope that you^{asws} will excuse us and get rid of your^{asws} anger'. She^{asws} said: 'If the two of you are truthful, so inform me^{asws} about what I^{asws} am going to ask you, for I^{asws} will not ask you about a matter except that I^{asws} know that both of you know it,

so ratify it if both of you are truthful in your answer’. They said, ‘Ask whatever that occurs to you^{asws}’.

قالت: نشدتكما بالله هل سمعتما رسول الله صلى الله عليه وآله يقول: (فاطمة بضعة مني، فمن آذاها فقد آذاني)؟ قالوا: نعم. فرفعت يدها إلى السماء فقالت: (اللهم إنهما قد آذيانِي، فأنا أشكوهما إليك وإلى رسولك. لا والله لا أرضى عنكما أبدا حتى ألقى أبي رسول الله وأخبره بما صنعتما، فيكون هو الحاكم فيكما).

She^{asws} said: ‘I^{asws} adjure you both to Allah^{azwj}, have you both heard the Rasool Allah^{saww} saying: ‘(Syeda) Fatima^{asws} is a piece from me^{saww}, so the one who hurts her^{asws}, so he has hurt me^{saww}?’ They said, ‘Yes’. She^{asws} raised her^{asws} hands towards the sky, so she said: ‘Our Allah^{azwj}, They have both hurt me^{asws}, so I^{asws} am complaining about both of them to You^{azwj}, and to Your^{azwj} Messenger^{saww}. No, by Allah^{azwj}, I^{asws} will never be pleased from both of you ever until I^{asws} meet my^{asws} father^{saww} the Rasool Allah^{saww} and inform him^{saww} of what the two of you have done, so he^{saww} will be the judge with regards to the two of you’.

قال: فعند ذلك دعا أبو بكر بالويل والثبور وجزع جزعا شديدا. فقال عمر: تجزع يا خليفة رسول الله من قول امرأة؟

(Abdullah Bin Al-Abbas) said, ‘When Abu Bakr heard that supplication, he called for doom and destruction (upon himself), and shook with a severe shaking’. Umar said, ‘O Caliph of the Rasool Allah^{saww}, you are frightened from the words of a woman?’

وصية فاطمة الزهراء عليها السلام وشهادتها

قال: فبقيت فاطمة عليها السلام بعد وفاة أبيها رسول الله صلى الله عليه وآله أربعين ليلة. فلما اشتد بها الأمر دعت عليا عليه السلام وقالت: (يا بن عم، ما أراي إلا لما بي، وأنا أوصيك أن تتزوج بنت أختي لي. وأن لا يشهد أحد من أعداء الله جنازتي ولا دفني ولا الصلاة علي).

Will of (Syeda) Fatima Al-Zahra^{asws} and her testimony

(Abdullah Bin Al-Abbas) said, ‘(Syeda) Fatima^{asws} remained after the passing away of her^{asws} father^{saww} the Rasool Allah^{saww}, for forty nights. When her^{asws} matter intensified, she^{asws} called Ali^{asws} and said: ‘O paternal cousin, I^{asws} can see what (situation) I^{asws} am in, and I^{asws} am bequeathing to you that you^{asws} should marry the daughter of my^{asws} sister (Amaama binte Zaynab) for me^{asws}. And that no one from the enemies of Allah^{saww} should witness my^{asws} funeral, or my^{asws} burial, or Pray over me^{asws}’.

قال ابن عباس: وهو قول أمير المؤمنين عليه السلام: (أشياء لم أجد إلى تركهن سبيلا، لأن القرآن بها أنزل على قلب محمد صلى الله عليه وآله: قتال الناكثين والقاسطين والمارقين الذي أوصاني وعهد إلي خليلي رسول الله بقتالهم، وتزويج أمامة بنت زينب أوصتني بها فاطمة عليها السلام).

Ibn Abbas said, 'And it is the statement of Amir-ul-Momineen^{asws}: 'Of the things which I^{asws} could not find a way to leave it, because the Quran Descended upon the heart of Muhammad^{sawww}, were – Fighting against the breakers (of the Covenant), the unjust, and the renegades, which is what my^{asws} friend the Rasool Allah^{sawww} had bequeathed to me^{asws} to fight against, and the marriage to Amaama Bint Zaynab, which (Syeda) Fatima^{asws} had bequeathed to me^{asws}.

قال ابن عباس: فقبضت فاطمة عليها السلام من يومها، فارتجت المدينة بالبكاء من الرجال والنساء، ودهش الناس كيوم قبض فيه رسول الله صلى الله عليه وآله. فأقبل أبو بكر وعمر يعزيان عليا عليه السلام ويقولان له: (يا أبا الحسن، لا تسبقنا بالصلاة على ابنة رسول الله). فلما كان في الليل دعا علي عليه السلام العباس والفضل والمقداد وسلمان وأبا ذر وعمارا، فقدم العباس فصلى عليها ودفنها.

Ibn Abbas said, 'On the day in which (Syeda) Fatima^{asws} passed away, Al-Medina reverberated with the sounds of wailing from the men and the women, and the people were as shocked as they were on the day in which the Rasool Allah^{sawww} passed away. Abu Bakr and Umar came to condole Ali^{asws} and they both said to him^{asws}, 'O Abu Al-Hassan^{asws} do not precede us by Praying upon the daughter of the Rasool Allah^{sawww}. When it was the night, Ali^{asws} called Al-Abbas, and Al-Fazl, and Al-Miqdad^{ar}, and Salman^{ar}, and Abu Dharr^{ar}, and Ammar. Al-Abbas went forward, so Prayer was recited over her^{asws} and she^{asws} was buried.

أراد عمر نبش قبر الزهراء عليها السلام فواجهه أمير المؤمنين عليه السلام

فلما أصبح الناس أقبل أبو بكر وعمر والناس يريدون الصلاة على فاطمة عليها السلام. فقال المقداد: قد دفنا فاطمة البارحة. فالتفت عمر إلى أبي بكر فقال: ألم أقل لك إنهم سيفعلون؟ قال العباس: إنها أوصت أن لا تصليا عليها. فقال عمر: والله لا تتركون - يا بني هاشم - حسدكم القلم لنا أبدا. إن هذه الضغائن التي في صدوركم لن تذهب والله لقد هممت أن أنبشها فأصلي عليها.

Umar wanted to dig up the grave of Al-Zahra^{asws}, so Amir-ul-Momineen^{asws} faced up to him

When it was the morning, Abu Bakr and Umar came up with the people wanting to Pray over (Syeda) Fatima^{asws}. Al-Miqdad^{ar} said, '(Syeda) Fatima^{asws} was buried last night'. Umar

turned towards Abu Bakr, 'Did I not say to you that they will be belittling you?' Al-Abbas said, 'She^{asws} had bequeathed that you two would not pray over her^{asws}'.

Umar said, 'By Allah^{azwj} – O Clan of Hashim^{as} – you will not leave being envious to us, ever. If this is the grudge in your hearts, it will never go away. By Allah^{azwj}, I am thinking of digging her^{asws} out, so I can pray over her^{asws}'.

فقال علي عليه السلام: (والله لو رمت ذلك يا بن صهاك لأرجعت إليك يمينك. والله لئن سللت سيفي لا غمدته دون إزهاق نفسك، فرم ذلك). فانكسر عمر وسكت، وعلم أن عليا عليه السلام إذا حلف صدق. ثم قال علي عليه السلام: يا عمر، أأست الذي هم بك رسول الله صلى الله عليه وآله وأرسل إلي، فجمت متقلدا بسيفي، ثم أقبلت نحوك لأقتلك، فأنزل الله عز وجل: (فلا تعجل عليهم إنما نعد لهم عدا)، فانصرفوا.

Ali^{asws} said: 'By Allah^{azwj}, if you were to do that, O son of Sahhaak, I^{asws} will return your pledge back to you. By Allah^{azwj}, if I^{asws} unsheathe my^{asws} sword, I^{asws} will not sheathe it back until I cause you to die, so do that'. So Umar was broken and kept quiet, and he knew that if Ali^{asws} makes a vow, he^{asws} would always fulfil it.

Then Ali^{asws} said: 'O Umar, are you not the one whom the Rasool Allah^{saww} intended, and he^{saww} sent for me^{asws}, so I^{asws} came wearing my^{asws} sword, then I^{asws} came near you for killing you, so Allah^{azwj} Mighty and Majestic Revealed: **"[19:84] Therefore be not in haste against them, We only number out to them a number (of days)."**? So they left.