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BIHAR AL-ANWAAR

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 1 – DIVISION OF THE COMMUNITY AFTER THE PROPHET⁺ˢᵃʷʷ UPON SEVENTY-THREE SECTS, AND IT FLOWS IN THEM WHAT HAD FLOWED IN OTHERS FROM THE COMMUNITIES AND THEIR APOSTASY FROM THE RELIGION

الآيات الأحزاب

The Verses – (Surah) Al Ahzaab: Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

فاطر قهل يطروان等于إِن مات الأُولون فإن يَجدُ ليستَثَ اللهَ تبدَيلاً وَ لَن يَجدُ ليستَثَ اللهَ تَبدِيلًا.

(Surah) Faatir: So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]

الإنشقاقة

(Surah) Al Inshiqaq: But no! I swear by the redness at sunset [84:16] And the night and that which it drives on [84:17] And the moon when it becomes full [84:18] You will be indulging in a state after a state [84:19].

الآيات الأحزاب

1- ل، الخصال الابن شتاذ عن محمد عن أعين عن أعين عن مائة عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين عن أعين


‘Rasool-Allah⁸ˢᵃʷʷ said: ‘The children of Israel divided upon Isa⁸ˢᵃ as into seventy-one sects. So, seventy are destroyed and one sect would be cleared; and my⁹ˢᵃʷʷ community would be divided upon seventy-two sects, so seventy-one would be destroyed and one sect would be cleared’.
They said, ‘O Rasool-Allahُ saww! Who is that sect?’ He*saww said: ‘The community! The community!’

They said, ‘Who are they, O Rasool-Allahُ saww?’ He*saww said: ‘The community’.

Yaqoub Bin Yazeed said, ‘Whenever Ali*a asws Bin Abu Talib*a asws narrated this Hadeeth from Rasool-Allahُ saww recited Quran during it: And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them [5:65] – up to His*a asws Words: evil is what they are doing [5:66]. And he*a asws recited as well: And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181] – meaning community of Muhammad*a saww.

From Ja’far*a asws Bin Muhammad*a asws, from his*a asws father*a asws, from his*a asws grandfather*a asws, from his*a asws father Al-Husayn*a asws Bin Ali*a asws Bin Abu Talib*a asws having said: ‘I heard Rasool-Allahُ saww saying: ‘The community of Musa*a as divided after him*a as into seventy-one sects, a sect from it is with salvation and seventy-two would be in the Fire.’
And the community of Isa\textsuperscript{as} divided after him\textsuperscript{as} into seventy-two sects, a sect from it is with salvation and seventy-one would be in the Fire; and my\textsuperscript{saww} community would be dividing after me\textsuperscript{saww} upon seventy-three sects, a sect from it is with salvation and seventy-two would be in the Fire.\footnote{Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 3}

Rasool-Allah\textsuperscript{saww} said: ‘There will come upon my\textsuperscript{saww} community what came upon the children of Israel, like with like, and they would be dividing into seventy-two nations, and my\textsuperscript{saww} community will be dividing upon seventy-three nations, one increased upon them. All of these would be in the Fire apart from one’.\footnote{Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 4}

He (the narrator) said, ‘It was said, ‘O Rasool-Allah\textsuperscript{saww}! And what is that one?’ He\textsuperscript{saww} said: ‘It is what we are upon today, \textsuperscript{saww} and People\textsuperscript{asws} of my\textsuperscript{saww} Household’.

Then he\textsuperscript{asws} faced towards the people and said: ‘By Allah\textsuperscript{aswj}! If the platform were to be set up for me, \textsuperscript{asws} would judge between the people of the Torah by their Torah, and between the people of the Enagel by their Evangel, and between the people of the Quran by their Quran.'
The Jews divided into seventy-one sects, seventy of these are in the Fire and one would attain salvation being in the Paradise, and it is which followed Yoshua Bin Noun\textsuperscript{as}, successor\textsuperscript{as} of Musa\textsuperscript{asws}, and the Christians divided into seventy-two sects, seventy-one would be in the Fire and one would be in the Paradise, and it is which followed Shamoun\textsuperscript{as}, successor\textsuperscript{as} of Isa\textsuperscript{as}.

And this community will divide into seventy three sects, seventy-two sects would be in the Fire and one in the Paradise, and it is which would have followed the successor\textsuperscript{asws} of Muhammad\textsuperscript{saww} – and he\textsuperscript{saww} struck with his\textsuperscript{saww} hand upon his\textsuperscript{saww} chest, then said: ‘Thirteen sects from the seventy-three sects, all of these would be arrogating my\textsuperscript{saww} cordiality and my\textsuperscript{saww} love, one of these would be in the Paradise, and they are the ones of moderate style, and twelve would be in the Fire’.\textsuperscript{5}

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\textsuperscript{5} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 5

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\textsuperscript{6} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 6
He asws said: ‘You are lying! By the One azwj Who there is no god other than Him azwj! You (Jews) have divided into seventy-one sect, all of these would be in the Fire except one, for Allah azwj is Saying: And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]. So this is which will attain salvation’.

Tafseer Al Ayyashi – Abu Al Suhban Al Bakry who said,

‘I heard Amir Al-Momineen asws saying: ‘By the One azwj is Whose Hand is my asws soul! This community will be dividing into seventy-three sects, all of these would be in the Fire except a sect, And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]. So, this is the one from this community which would attain salvation’.

Tafseer Al Ayyashi – Yaqoub Bin Yazeed who said,

‘Amir Al-Momineen asws said: ‘And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]. He asws said: ‘It means the community of Muhammad asaws’.

From the Prophet saww having said: ‘It is my asaws community, taking with the truth, and giving with the truth, and the group in front of you have been given similar to it: And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]’.

And Al Rabi’e Bin Anas said,

‘The Prophet saww recited this Verse and said: ‘There is a group from my asww community upon the truth, until Isa as Ibn Maryam as descends’.
Then he said, ‘And it is reported from Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} both having said: ‘We\textsuperscript{asws} are they’’.\textsuperscript{9}

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu ma’shar, from Saeed, from Abu Hureyra (well-known fabricator).

‘From the Prophet\textsuperscript{saww} having said: ‘You will be taking just as the communities from before you took to, cubit by cubit, palm width by palm width, and arms length by arms length, to the extent that if anyone of them had entered a lizard hole, you will be entering it’.

He (Abu Saeed) said, ‘Abu Hureyra (well-known fabricator) said, ‘And if you like you can read the Quran: Like those from before you; they were stronger than you in power and more abundant in wealth and children. So they enjoyed their portion, and you are enjoying your portion just as those before you enjoyed their portion; [9:69] – until he was free from the Verse.

They said, ‘O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}! So what did the Jews and the Christians do?’ He\textsuperscript{saww} said: ‘And what are the people except them?’’

And he said, ‘The reports have come from Ibn Abbas having said regarding this Verse, ‘How resembling is last night like those from before you, those children of Israel we resemble with them. I don’t know except he\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! You will follow them to the extent that if the man from them entered into a lizard hole, you will (also) enter it’’.

And similar to that is reported from Abu Hureyra (well-known fabricator), from Abu Saeed Al Khudry,

‘From the Prophet\textsuperscript{saww} having said: ‘You will be taking to just as the communities from before you took to, cubit by cubit, and palms width by palms width, and arms length by

\textsuperscript{9} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 9
arms length, to the extent that if one of them had entered a lizard hole, you will be entering it’. They said, ‘O Rasool-Allahsaww! Just as the Persians and the Romans and the people of the Book have done?’ He saww said: ‘And are the people except them?’

و قال عند الله بن مشاعر أئمة أشباه الأنبياء بنى إسرائيل لمنا و هنيأ تفعون عملهم هذه اللغة باللغة غير أي لا أدري أفعيون العباهن لإ لا.

And Abdullah Bin Masoud said, ‘You resemble the community of the children of Israel, in ways and guidance. You will be following their deeds, like feathers in a quiver, apart from that I saww do not know whether you will be worshipping the calf or not’.

قَالُوا يَا رَسُولَ اللَّهِ كَمَا صَنَعَتْ فَارِسُ وَ الرُّومُ وَ أَهْلُ الْكِتَابِ قَالَ فَهَلِ النَّاسُ إِلَّا هُمْ.

They said, ‘The Jews and the Christians, you saww mean, O Rasool-Allah saww?’ He saww said: ‘So who (else) do I saww mean? You will be invalidating the Handhold of Al-Islam, handhold by handhold. The first of what you will be invalidating from your Religion is the Entrustment, and the next one, the Salat’.

10 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 10

11 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 11
I heard Salman Al-Farsi\textsuperscript{a} saying, ‘Rasool-Allah\textsuperscript{saww} said: ‘My community will divide into sects. (One) sect would be upon the truth, the falsehood not reducing anything from it. They will love me\textsuperscript{saww} and love People\textsuperscript{asws} of my\textsuperscript{saww} Household.

Their example is like an example of the new gold. Every time it is entered into the fire, and it is ignited upon, it does not increase it except it quality.

\begin{quote}
\text{وَ فِرْقَةٌ عَلَى الْبَاطِلِ لََّ يَنْقُصُ الَْْقُّ مِنْهُ شَيْئاً يُبْغِضُونَنِِ وَ يُبْغِضُونَ أَهْلَ بَيْتِِ مَثَلُهُمْ مَثَ\end{quote}

And a sect will be upon the falsehood, the truth will not reduce anything from it. They will hate me\textsuperscript{saww} and hate People\textsuperscript{asws} of my\textsuperscript{saww} Household. Their example is like an example of the iron. Everything it enters into the fire, it is ignited upon it, it does not increase it except evil.

\begin{quote}
\text{وَ فِرْقَةٌ مُدَهْدَهَةٌ عَلَى مِلَّةِ السَّامِرِ ِّ لََّ ي َقُولُونَ لََّ مِساسَ لَكِ ََّنَّهُمْ ي َقُولُونَ لََّ قِتَالَ إِمَامُهُ عَبْدُ اللَّهِ بْنُ ق َيِْ  الأَْشْعَرِ ُ}.
\end{quote}

And a sect rolling upon the nation of Al-Samiry\textsuperscript{a}. They will not be saying, 'No violation’, but they will be saying, No fighting’. Their leader is Abdullah Bin Qas Al-Ashary’.\textsuperscript{12}

\begin{quote}
\text{فِ، تفسير القمي عَلِيُّ بْنُ الُْْسَينِْ عَنِ الْبََْقِيِّ عَنِ ابْنِ مَُْبُوب  عَنْ جََِيلِ بْنِ صَالِح  عَنْ زُرَارَةَ عَنْ أَبِيِ ََعْفَر  ع}
\end{quote}

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: You will be indulging in a state after a state [84:19]. He\textsuperscript{asws} said: ‘O Zurara! Or didn’t this community indulge in a state after a state regarding the matter of so and so, and so and so, and so and so?’\textsuperscript{13}

\begin{quote}
\text{فِ، مع، تعليق السفياني عَلِيُّ بْنُ الُْْسَينِْ عَنِ ابنِ عِيسَى عَنِ الُْْسَينِْ بْنِ سَيْف  عَنْ أَخِيهِ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِ}
\end{quote}

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Sayf, from his brother, from his father Sayf Bin Ameyra, from Muhammad Bin Marid, from Abdul A’la Bin Ayn who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! There is a Hadeeth the people are reporting that Rasool-Allah\textsuperscript{saww} said: ‘Narrate from the children of Israel, there is no problem’. He\textsuperscript{asws} said: ‘Yes’.

\textsuperscript{12} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 12
\textsuperscript{13} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 13
I said, ‘So, we can narrated from the children of Israel with what we have heard and there is no problem upon us?’ He \textit{asws} said: ‘Have you not heard what he \textit{saww} said: ‘It suffices with the person as a lie if he were to narrate with all what he hears’.

I said, ‘And how is this so?’ He \textit{asws} said: ‘Whatever was in the Book (Quran) that it happened among the children of Israel as an occurrence, so narrate that it would be happening in this community, and there is no problem’\textsuperscript{14}.

\textsuperscript{14} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 14

\textsuperscript{15} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 15
‘From Salman⁰cribing: ‘Rasool-Allah⁰w said: ‘My⁰w community would divide after me⁰w into sects. A sect of the people of truth, not being marred by the falsehood. Their example is like an example of the god. Every time it is tried with the fire, its quality and goodness increases, and their Imam⁰w of this is one of the three, and he⁰w is the one⁰w Allah⁰w Commanded with in His⁰w Book: an Imam and a Mercy [46:12].

And a sect of the people of falsehood, not being marred by truth. Their example is like an example of iron slag. Every time it is tried with the fire, it increases in wickedness and stink, and their imam is one of the three.

And a sect of the people of straying, wavering, neither towards these ones nor towards those; [4:143]. Their imam is one of the three’.

He (the narrator) said, ‘I asked him⁰w about the people of the truth, and their Imam⁰w. He⁰w said: ‘This Ali⁰w Bin Abu Talib⁰w, is Imam⁰w of the pious, and withhold (yourselves) from the two’. I struggled to get him⁰w to name the two, but he⁰w did not do so’.

16 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 1 H 16
17 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 1 H 17
‘Al-Ash’as Bin Qays and some people from the Arabs became apostates after the Prophet ﷺ of Allah azwj passed away. They said, ‘We shall pray Salat and we will not give the Zakat’.

Abu Bakr refused that upon them and said, ‘I will not loosen a knot Rasool-Allah ﷺ had tied it, nor will (let you) break anything from what the Prophet ﷺ of Allah azwj had taken upon you, and I will fight you, and if you were to prevent me any shackle from what the Prophet ﷺ of Allah azwj took from you, I will fight you upon it!’ Then he recited: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144], until he was free from the Verse.

And it is reported by Ibn Batreeq from Tafseer Al-Sa’alby regarding Words of the Exalted: Surely, those who were dividing their religion and became sects, [6:159], by his chain from Zazan Abu Umar who said, ‘Ali ﷺ said to me: ‘Abu Umar! Do you know how many the Jews divided into?’ I said, ‘Allah azwj His azwj Rasool ﷺ are more knowing’. He ﷺ said: ‘Dividing into seventy-one sects, all of these would be in Hell, except one, it would attain salvation. Do you know how many the Christians would divide into?’ I said, ‘Allah azwj His azwj Rasool ﷺ are more knowing’. He ﷺ said: ‘Dividing upon seventy-two sects, all of these would be in Hell except one, it would attain salvation.

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18 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 18
Do you know upon how many this community would divide into?' I said, 'Allahazwj Knows'. Heasws said: 'Dividing into seventy-three sects, all of these would be in Hell except one, it would attain salvation, and you are from them, O Abu Umar'.

Heasws said to chief of the Jews: 'O Jewish brother!' He said, 'Here I am!' Heasws said: 'Upon how many has the community of your Prophetas divided into?' He said, 'It is with us in a hidden book'. Heasws said: 'May Allahazwj Curse a people whose leader you are, he is asked about his religion so he says, 'It is with me in a hidden book'.'

Then heasws turned around to chief of the Christians and said to him: 'How many has the community of your Prophetas divided into?' He said, 'Upon such and such', and was mistaken. Heasws said: 'If you had said similar to the words of your companion, it would have been better for you than for you to say and err, and you don’t know'.

Then heasws turned during that and said: ‘O you people! Iasws am more knowing than the people of the Torah are with their Torah, and more knowing than the people of the Evangel are with their Evangel, and more knowing than the people of the Quran are with their Quran.

Iasws am more recognising of the division of the communities. Myasws brotherasww and beloved and delight of myasws eyes Rasool-Allahasww informed measws with it.

19 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 19
He say said: ‘The Jews would divide into seventy-one sects, seventy sects would be in the Fire and one sect in the Paradise, and it is which followed his successor; and the Christians would divide into seventy-two sects, seventy-one sects would be in the Fire and one sect would be in the Paradise, and it is which follow his successor;’

And my community will be dividing into seventy-three sects, seventy-two of them would be in the Fire, and one in the Paradise, and it is which follows my successor, and he struck his hand upon my shoulder, then said: ‘Seventy-two sects would loosen a knot of God regarding you, and one would be in the Paradise, and it is which would take to your love and they are your Shias’. 20

20 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 20
And this community will separate after its Prophet into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise.

وَ مِنَ الثَّلَثِ وَ سَبْعِينَ فِرْقَةً ثَلَثَ عَشْرَةَ فِرْقَةً تَنْتَحِلُ وَلََّي َتَنَا وَ مَوَدَّتُنَا أَنْ يَوْمَ الْيَومِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ الْيَوْمِ

And from these seventy-three sects, thirteen would be of those who claim to be in our Wilayah and show affection to us. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire.

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Salman that Amir Al-Momineen having said: ‘I heard Rasool-Allah saying: ‘My community will be riding the ways of the children of Israel, step of the slipper with a slipper, and step of the arrow with the arrow (in a quiver), palm’s width by palm’s width, and cubit with a cubit, to the extent that if they had entered into a hole, you will enter it along with them.

Surely, The Torah and the Quran have been Written by One Hand, in one Parchment, with one pen, and the examples and the Sunnahs flow equally.

Then Aban said, ‘Suleym said, ‘And I heard Ali Bin Abu Talib saying: ‘The community will be dividing into seventy-three sects, seventy-two sects would be in the Paradise, and thirteen from the seventy-three would be arrogating having love for us People of the Household, one of these would be in the Paradise and twelve in the Fire.

And as for the sect attaining salvation, the guided, the believers, the Muslims, the harmonised, the rightly guided, following me, submissive to my orders, obedient to me, disavowing from my enemies, loving to me hating my enemies, that which has recognise my rights, and my Imamate, and Obligation of obeying me in the Book of Allah, and Sunnah of His Prophet.

21 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 21
فَلَمْ تَرْتَدَّ وَ لََْ تَشٍَُّ لِمَا قَدْ ن َوَّرَ اللَّهُ فِِ قَلْبِهَا مِنْ مَعْرِفَةِ حَقِّنَا وَ عَرَّف َهَا مِنْ فَضْلِنَا
وَ أَلََْمَهَا وَ أَخَذَ بِنَوَاصِيهَا فَأَدْخَلَهَا فِِ شِيعَتِنَا حَتََّّ اطْمَأَنَّتْ قُلُوبَُهَا وَ اسْتَيْقَنَتْ يَقِيناً لََّ

It will not become apostate and will not doubt due to Allah\(^{azwj}\) having Radiated its hearts from recognition of our\(^{asws}\) rights, and understanding of our\(^{asws}\) merits, and Inspired it, and Seizing it by its forelocks and including it among our\(^{asws}\) Shias until its hearts are at rest, and achieve certainty, no doubts would mingle into it.

أَنِّيِّ أَنَا وَ أَوْصِيَائِي بعْدِ إِلََ يَوْمِ الْقِيَامَةِ هُدَاةٌ مُهْتَدُونَ الَّذِينَ قَرَن َهُمُ اللَّهُ بِنَفْسِهِ وَ
نَبِيِّهِ فِِ آمِنَّا مِنْ كِتَابِ اللَّهِ كَثِيرَة وَ طَهَّرَنَا وَ عَصَمَنَا وَ عَلَنَّا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجَّتَهُ فِِ أَرَِْهِ وَ خُزَّانَهُ عَلَى عِلْمِهِ وَ مَتَّعَاهُ وَحْيِهِ

Surely, I\(^{asws}\) and my\(^{asws}\) successors\(^{asws}\) after me\(^{asws}\) up to the Day of Qiyamah are guides, Guided, those Allah\(^{azwj}\) Paired them with Himself\(^{asws}\) and His\(^{asws}\) Prophet\(^{saww}\) in many Verses from the Book of Allah\(^{azwj}\), and Purified us\(^{asws}\), and Protected us\(^{asws}\), and Made us\(^{asws}\) witnesses over His\(^{aswj}\) creatures, and His\(^{aswj}\) Divine Authorities in His\(^{aswj}\) earth, and His\(^{aswj}\) treasurers upon His\(^{aswj}\) Knowledge, and mines of His\(^{aswj}\) Wisdom, and interpreters of His\(^{aswj}\) Revelation.

وَ حَيْثُ مِنْ أَهْلِ الَْْنَّةِ حَقااً هُمْ يَدْخُلُونَ الَْْنَّةَ ... بَعْضُ جََِهَاذِمَنْ الْجََِهَاذِمَنْ دِينِ الشَّيْطَانِ الآْخِذُونَ عَنْ إِبْلِيَِ وَ أَوْلِيَائِهِ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ الْمُؤْمِنِينَ يَدْخُلُونَ النَّارَ بِغَيرِْ حِسَاب

And He\(^{azwj}\) Made us to be with the Quran and the Quran to be with us\(^{asws}\). Neither will we\(^{asws}\) separate from it nor will it separate from us\(^{asws}\), until we\(^{asws}\) return to Rasool-Allah\(^{saww}\) at His\(^{saww}\) Fountain, just as he\(^{saww}\) had said: ‘And that is the one sect from the seventy-three sects, it is the one saved from the Fire and from the entirety of the Fitna (strife), and the straying’s, and the suspicions.

هُمْ مِنْ أَهْلِ الْجََِهَاذِمَنْ دِينِ الشَّيْطَانِ الآْخِذُونَ عَنْ إِبْلِيَِ وَ أَوْلِيَائِهِ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ الْمُؤْمِنِينَ يَدْخُلُونَ النَّارَ بِغَيرِْ حِسَاب

They are from the people of the Paradise truly. They would be entering the Paradise without any Reckoning; and the entirety of the seventy-two sects, they the ultra-orthodox without the right, the helpers of the religion of Satan\(^{la}\), the ones taking from Iblees\(^{la}\) and his\(^{la}\) friends, they are the enemies of Allah\(^{azwj}\) and the enemies of His\(^{azwj}\) Rasool\(^{saww}\), and enemies of the Momineen, would be entering the Fire without any Reckoning.

بَرَءُوا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ وَ كَفَرُوا بِهِ وَ عَبَدُوا غَيرَْ اللَّهِ مِنْ حَيْثُ لََّ يَ َ عْلَمُونَ وَ هُمْ يَُْسِنُونَ صُنْعاً

They disavowed from Allah\(^{azwj}\) and from His\(^{azwj}\) Rasool\(^{saww}\), and they associated with Allah\(^{azwj}\) and disbelieved in Him\(^{azwj}\) and they worshipped other than Allah\(^{azwj}\) from where they did not know, and they are reckoning that they are good in what they do’ [18:104].
They will be saying on the Day of Qiyamah: ‘By Allah, our Lord! We were not associators’ [6:23], swearing to Allahazwj, as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18].

قَالَ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ رَأَيْتَ مَنْ قَدْ وَقَفَ فَلَمْ يَأْتَيْكُمْ وَ لََْ يُضَادَّكُمْ وَ لََْ يََُّوَلَّكُمْ وَ لََْ يََُّبَأْ مِنْ عَدُوِّكُمْ وَ قَالَ لََّ أَدْرِ  وَ هُوَ صَادِقٌ

He (the narrator) said, ‘It was said, ‘O Amir Al-Momineenasws! What is yourasws view of the one who had refrained and did not follow youasws and did no help youasws, and did not befriend you and did not disavow from yourasws enemies, and said, ‘I don’t know’, and he is truthful?’

قَالَ لَء أُولَئٍَِّ مِ نَ الَّ ثَّلَثِ وَ الَّ سَبْعِينَ فِرْقَ ةً إِ ََّ ا عَ َُ رَسُ ولُ اللَّ حِ صِبْلَكُمْ وَ لََْ يََُّوَلَّ عَلَى قَبُو َوَ لََّ يََُّ بَ أْ مِنْ خَالَفَهَا

Heasws said: ‘They are not from the seventy three sects. But rather, Rasool-Allahsaww meant by the seventy-three sect, the rebels, and the hostile ones, those who had announced themselves and called to their religion. So one sect from these made it a religion with the Religion of the Beneficent, and seventy-two made it a religion with the religion of Satanla, and befriended (others) upon its acceptance and disavowed from the ones who opposed it.

فَأَمَّا مَنْ وَحَّدَ الَّهَ وَ آمَنَ بِرَسُولِ اللَّ حِ صُ وَ لََْ يَعْرِف وَ لََّيََُ تََأَ وَ لََْ نَعْلَوْلاَ وَ لََْ يََُ رِّمْ وَ أَخَ ذَ يَِمِي عِ مَ ا لَ يَِْ ب َ ينَْ ا لْمُخْتَلِفِينَ مِنَ الأُْمَّةِ خِلَفٌ فِِ أَنَّ اللَّهَ أَمَرَ بِهِ أَوْ ن َهَى عَنْهُ فَلَمْ يَنصِبْ شَيْئاً وَ لََْ يََُ لِّلَّ وَ لََْ يََُ رِّمْ وَ لََّ يََُ عْلَ مُ وَ رَدَّ عِلْ مَ مَ ا أَشْ كَلَ عَلَيْهِ إِلََ اللَّ حِ

As for the one who professed the Unity of Allahazwj and believed in Rasool-Allahsaww, and did not recognise ourasws Wilayah, nor the straying of ourasws enemies, and did not establish anything hostile, and did not permit and did not prohibit (anything else), and took with the entirety what wasn’t between differing ones from the community, any differing regarding measws that Allahazwj Mighty and Majestic Commanded with it or Prohibited from it.

وَ كَفَّ عَمَّا بَينَ الْمُخْتَلِفِينَ مِنَ الأُْمَّةِ خِلَفٌ فِِ أَنَّ اللَّهَ أَمَرَ بِهِ أَوْ ن َهَى عَنْهُ فَلَمْ يَنصِبْ شَيْئاً وَ لََْ يََُ لِّلَّ وَ لََْ يََُ رِّمْ وَ لََّ يََُ عْلَ مُ وَ رَدَّ عِلْ مَ مَ ا أَشْ كَلَ عَلَيْهِ إِلََ اللَّ حِ

And he refrained from what is between the differing ones from the community any differing regarding that Allahazwj Commanded with it, or Prohibited from it, but did not establish any hostility, and did not permit and did not prohibit, and did not know, and did not refer the knowledge of what was doubtful upon him, to Allahazwj.

فَهَذَا نَاج وَ هَذِهِ الطَّبَقَةُ بَينَ الْمُؤْمِنِينَ وَ بَينَ الْمُشْرِكِينَ هُمْ أَعْظَمُ النَّاسِ وَ هُمْ أَصْحَابُ الِْْسَابِ وَ الْمَوَازِينِ وَ الأَْعْرَافِ وَ الَْْهَنَّمِيُّونَ الَّذِينَ يَشْفَعُ لََُمُ الأَْنْبِيَاءُ وَ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ ُُْ رََُونَ مِنَ النَّارِ ف َيُسَمَّوْنَ الَْْهَنَّمِيِّينَ

So this one will attain salvation, and this is a layer between the Mominee and the Mushrikeen. They are the greatest of the people, and the majestic ones, and they are people of the Reckoning, and the Scale, and the heights. وَ الْجَهَمِيُّونَ الْدِّينَ يَشْفَعُ لَكُمُ الْأَلِيِّانِ وَ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ يُقَوَّنُونَ مِنَ النَّارِ فَيُسَمَّوْنَ الجَهَمِيُّينَ
The ‘Hell-dwellers’ (Jahannamiyoun) are those who would be interceded for by the Prophets, and the Angels and the Momineen, and they would be exiting from the Fire, so they would name as ‘Hell-dwellers’ (in the Paradise).

As for the Momineen, so they would be attaining salvation and entering the Paradise without any Reckoning, and rather the Reckoning is upon the people of this description, between the Momineen and the Mushrikeen, and the ones whose hearts are inclined to, and the perpetrators, and those who mingling one righteous deed and another evil one. [9:102].

And the weak ones, those, not being capable of dodging (Kufr) nor being guided to a Way [4:98]. They are not capable of dodging the Kufr, and the Shirk nor are they good to be installed, nor are they guided to a way to become Momineen, recognisers. So, they are the companions of the Heights.

And they, all of the, there is the Desire of Allah regarding them. If He Enters one of them into the Fire it would be due to his sin, and if He Overlooks (his sins) from him, it would be due to His Mercy.

I said, ‘Will the Momineen, the recogniser of the caller, enter the Fire?’ He said: ‘No’. I said, ‘Will he enter the Paradise, one who does not recognise the Imamate?’ He said: ‘No, except if Allah do Desires’. I said, ‘Will anyone enter the Fire except a Kafir or a Mushrik?’ He said: ‘No one will enter the Fire except a Kafir, except if Allah so Desires’.

I said, ‘So the one who meets Allah as a Momin, having recognised his Imam, being obedient to him, would he be from the people of the Paradise?’ He said: ‘Yes, when he meets Allah and he is a Momin. Allah Mighty and Majestic Said: And those who are believing and doing righteous deeds, [2:82] Those who are believing and they were fearing [10:63] Those who are believing and are not mixing their Eman with injustice. [6:82]."
Ira said, ‘So the one from them who meets Allahazwj upon the major sins?’ Heasws said: ‘He would be in Hisazwj Desire. If Heazwj Punishes him, it would be due to his sins, and if Heazwj Overlooks from him, it would be due to Hisazwj Mercy’.

Ira said, ‘So he would enter the Fire and he is a Momin?’ Heasws said: ‘Yes, due to his sins, because he isn’t from the Momineen, those Heaswj friends, and that there would neither be fear upon them nor would they be grieving [10:62]. They are Momineen, those who feared Allahazwj, and those who are doing righteous deeds, [2:82] and those who are not mixing their Eman with injustice. [6:82]’.

And from Aban, from Suleym Bin Qays who said,

‘I heard Abu Zarrra, and Salmanra, and Al-Miqdadra saying, ‘We were seated in the presence of Rasool-Allahsaww, there was no one else other than ussaww, when a group of the Emigrants, all of the participants of (battle of) Badr, (passed by).

Rasool-Allahsaww said: ‘Myasww community will be dividing after mesaww into three sects. A sect would be upon the truth. Their example is like an example of the gold. Every time it is hit upon the fire, it increases in goodness and quality. Their Imam is one of the three.

And a sect of people of falsehood. Their example is like an example of the iron. Every time it enters the fire, increases in wickedness and stench. Their Imam is this one of the three.

And a sect of the neither towards these ones nor towards those; [4:143]. Their Imam is this one of the three.’
So I (Suleym) asked them about the three. They said, ‘The Imam of the truth and the guidance is Ali Bin Abu Talib, and Sa’ad is imam of the wavering ones’. And I eager for them to name for me the third, but they refused unto me and they turned away from me, until I recognise the one they meant’.

(I heard Rasool-Allah saying upon the pulpit: ‘What is the matter with a people saying that the relatives of Rasool-Allah would not be interceded for on the Day of Qiyamah? Yes, by Allah! Surely, my relatives are connected in the world and (would be so) in the Hereafter!

And surely, O you people! On the Day of Qiyamah you will proceed to the Fountain. So when you come, the man would say, ‘O Rasool-Allah! I am so and so, son of so and so’. And I shall say: ‘As for the lineage, so I have recognised it, but after me, you took to the left, and reneged upon you heels backwards’. 

‘From the Prophet having said: ‘Are you alleging that the relatives of the Prophet of Allah will not intercede for its people on the Day of Qiyamah?’ (But) Yes, by Allah! My relationships are connected in the world and the Hereafter’.

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22 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 22
23 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 23
Then he saww said: ‘O you people! I shall proceed to the Fountain, so when you come, a man would stand saying, ‘O Prophet saww of Allah azwj! I am so and so, son of so and so’. And another one would say, ‘O Prophet saww of Allah azwj! I am so and so, son of so and so’. And another one would say, ‘O Prophet saww of Allah azwj! I am so and so, son of so and so’. saww will say: ‘As for the lineage, so have recognised it, but you innovated after me and reneged turning backwards’.  

24. (The book) ‘Al Amaali’ of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Bashar, from Mujahid Bin Musa, from Abbad Bin Abbad, from Mujalid Bin Saeed, from Khayr Bin Nowf Abu Al Waddak who said,  

‘I said to Abu Saeed Al-Khudry, ‘No year comes upon us except and it is eviler than the past one, nor any ruler and he is eviler than the one who was before him’.  

فقال أبو سعید سمعته من رسول الله صي قال مَا تقول و لكن سمعت رسول الله صي يقول لا يزال يقدم الآمر حتى يولد في الفتنة والجوار من لا يعرف عندها خلق الآمن حزو فلا يقدر أحد يقول الله  

Abu Saeed said, ‘I have heard from Rasool-Allah saww saying what you are saying, but I heard Rasool-Allah saww saying: ‘The matter will not cease with you until there are born in the strife and the tyranny, ones whose number cannot be counted, until the earth fills up with tyranny, and no one will be able upon saying ‘Allah azwj’’.  

أبو سعید سمعته من رسول الله صي قال ما تقول ولكن سمعت رسول الله صي يقول لا يزال يقدم الآمر حتى يولد في الفتنة والجوار من لا يعرف عندها خلق الآمن حزو فلا يقدر أحد يقول الله  

Then Allahazwj Mighty and Majestic will Send a man asws from me saww, and from my saww offspring, and he asws will fill the earth with justice just as it would have been filled with tyranny by the ones who were before him asws, and the ground would bring forth its treasures for him asws, and he asws will award the wealth with such and awarding, its number cannot be counted, and that when Al-Islam strikes its neighbours’.  

25. (The book) ‘Uyoon Akhbar Al Reza asws’ – Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sawly, from Muhammad Bin Musa Bin Nasr Al Razy, from his father who said,
‘Al-Reza asws was asked about the words of the Prophet saww: ‘My companions are like the stars, with whichever one (you believe) you will be guided’, and about his saww words: ‘Call my companions for me’.

He asws said: ‘This is correct. He saww intended the one who did not change (anything) after him saww and did not replace (anything)’. It was said, ‘And how do we know that they had changed and replaced?’

He asws said: ‘Due to what they are reporting from him saww having said: ‘A man from my companions would be driven away from my Fountain on the Day of Qiyamah, just as a strange camel is driven away from the water. So I saww shall say: ‘O Lord azwj! My companions! My companions!’ He azwj would Say to me saww: “You saww do not know what they innovated after you asws. They were taken to the left”. I saww shall say: ‘Remoteness be for them and damnation!’

Do you see this being for the one who did not change and did not replace?’

Tafseer Al Ayyashi, from Amro Bin Abu Al Miqdad, from his father who said,

‘I said to Abu Ja’far asws, ‘The general Muslims are claiming that allegiance to Abu Bakr, when the people gathered to him, was for the Pleasure of Allah azwj, and Allah azwj was not going to Try the community of Muhammad saww from after him saww’.

Abu Ja’far asws said: ‘And they are not reading the Book of Allah azwj? Isn’t Allah azwj Saying: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144] – the Verse.

26 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 26
He (the narrator) said, ‘I said to him asws, ‘They are interpreting this upon another aspect’. He asws said: ‘Or hasn’t Allahazwj Informed about those from the communities before them, they would be differing from after the proof had come to them where Heazwj says: And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; - up to Hisazwj Words: so from them was one who expressed belief, and from them was one who committed Kufr. [2:253]’.

Tafseer Al Ayyashi – Abdul Samad Bin Bashir,

‘From Abu Abdullahasws having said: ‘Do you know that the Prophetas is either dies or gets killed? Allahazwj is Saying: so if he dies or is killed will you turn back upon your heels? [3:144]. Heasws was poisoned before the death. Those two (Ayesha & Hafsa) poisoned himasww. We said, ‘These two and both their fathers are the most evil creatures of Allahazwj’. 28

Tafseer Al Ayyashi – Al Husayn Bin Al Munzir who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj: ‘so if he dies or is killed will you turn back upon your heels? [3:144]. Was it the killing or the death?’ Heasws said: ‘It Means hisasww companions who did what they did’. 29

(The book) ‘Al Majaalis’ of Al Mufeed – Al Jiany, from Ja’far Bin Muhammad Al Hasanny, from Abu Musa Isa Bin Mihran Al Musta’atfy, from Affan Bin Muslim, from Quheyb, from Abdullah Bin Usman, from Ibn Abu Muleykan, from Ayesha (well-known fabricress) who said,

‘Iasww would be at the Fountain looking at the ones from you returning to measww, and some men would be cut off from measww. Iasww shall say: ‘Myasww companions! Myasww companions!’ It would be said: ‘Youasww don’t known what they did after youasww. They did no cease returning upon their heels backwards’. 30

27 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 27
28 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 28
29 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 29
30 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 30
‘From Umm Salama'ra wife of the Prophetsaww, he (the narrator) said, ‘Abdul Rahman Bin Awf entered to see her'ra and said, ‘O mother'ra! I fear that the abundance of my wealth might destroy me. I am the most abundant of wealth from Quraysh'.

She'ra said, ‘O my'ra son! I'ra heard Rasool-Allahsaww saying: ‘From mysaww companions there is one who will not see me after Isaww separate from him'.

Abdul Rahman went out and met Umar Bin Al-Khattab, and informed him with that which Umm Salama'ra had said. He came harshly until he entered to see her'ra and said, ‘By Allahazwj, O mother'ra! Am I from them?' She'ra said, ‘If I don't know, and Iazwj will never absolve anyone after you, ever!'31

31 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 31

(The book) 'Al Majaalis' of Al Mufeed, by this chain from Isa, from Abu Muawiya, from Al Amsh, from Shaqeeq,

‘Rasool-Allahsaww said: ‘You will be Resurrected bare-footed, naked, uncircumcised’. Then he wasaww recited: Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104].

Indeed! And the first one to be clothed would be Ibrahimas, and some people from mysaww companions would be taken to the left, so Isaww shall say: ‘My companions!’ Heaswj would Say: “They did not cease turning back upon their heels since yousaww separated from them”. So, Isaww shall say just as the righteous servant Iwasas said: and I was a witness upon them for as long as I was among them. [5:117] – up to Hisaswj Words: You are the Mighty, the Wise’ [5:118]’.32

32 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 32
I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays that Amir Al-Momineen asws said: ‘Rasool-Allah saww said: ‘A group of my saww companions from the people Eliat and having the position from me saww, in order to pass over the bridge. When I saww see them and they see me saww, and I saww recognise them and they recognise me asws, they would tremble below me saww, and I saww shall say: ‘Yes, Lord azwj! My saww companions! My saww companions!’ He azwj would Say: “You saww don’t know what they innovated after you saww. They Surely, those who turned back upon their back [47:25], when you saww separated from them”. I saww shall say: ‘Remoteness be for them and damnation!’”

34 (Non-Shia source)
I saww shall say just as the righteous servant (Isa as) said: \textit{and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]}. He asw would say: “They did not cease to turn back upon their heels since you saww separated from them”.

Muslim said, ‘And in a Hadeeth of Wakie and Muaz (Bin Jabal), ‘He azwj would Say: “You saww don’t know what they innovated after you saww”.’ (Non-Shia source)

I saww shall say: ‘And I was a witness upon them as the righteous servant (Isa as) said: and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]’. He asw would say: “They did not cease to turn back upon their heels since you saww separated from them”.

‘From the Prophet saww having said: ‘By the One azwj in Whose Hand is my saww soul! I saww will drive away men from my saww Fountain just as you tend to drive away the strange camel from the fountain’.

He said, ‘And Al Bukhari brought it out from a Hadeeth of Al Zuhry, from Saeed Bin Al Musayyab, he was narrating from one of the companions of,

‘The Prophet saww having said: ‘There will come to me saww at the Fountain on the Day of Qiyamah, a group of my saww companions, and they will be driven away from the Fountain’. I saww shall say: ‘O Lord azwj! My saww companions!’ He azwj would Say: “Surely there is no knowledge for you with what they innovated after you saww. They turned back upon their heels backwards’’. (Non-Shia source)

I (Majlisi) am saying, ‘It is reported by Ibn Al Aseer in the book ‘Jamie Al Usool’, from what is extracted from Saheeh Al Bukhari and Saheeh Muslim, from Ibn Masoud who said,

‘Rasool-Allah saww said: ‘I shall proceed to the Fountain and the men from you would be introduced to me saww until I saww incline towards them in order to give them, they will be driven away besides me saww. So, I saww shall say: ‘Yes, O Lord azwj! My saww companions!’ He azwj would Say: “You saww don’t know what they innovated after you saww”’. (Non-Shia source)
وَ مِنَ الصَّحِيحَينِْ أَيْضاً عَنْ أَنَِ  أَنَّ رَسُولَ اللَّهِ صَلَّى الْأُمُومُ ُهُمْ رَبِّ أَصْحَابِي فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ أَصْحَابِيِ أَصْحَابِيِ فَأَقُولُنَّ Aَصْحَابِيِ أَصْحَابِيِ (مِنْ صَاحِبِنِِ حَتََّ إِذَا رَأَي ْتُهُمْ وَ رُفِعُوا إِلََِّ اخْتَلَجُوا دُونيِ شَرَبَ وَ مَنْ شَرِبَ لََْ يَظْمَأْ أَبَداً وَ لَيرَِدَنَّ عَلَيَّ أَق ْوَامٌ أَعْرِف ُهُمْ وَ ي َعْرِفُونَنِِ ثَُُّ بَيْنِِ وَ بَيْنَهُمْ. And from the two Sahiehs (Bukhari and Muslim) as well, from Anas (well-known fabricator).

‘Rasool-Allahsaww said: ‘Men from mysaww companions will arrive to meaww at the Fountain, until when Isaww see them and they see Isaww, and they are raised to meaww, they will be driven away besides meaww. So Isaww shall be saying: ‘Yes Lordazwj! Myaww companions! Mysaww companions!’ Heazwj would Say to meaww. ‘Youaww don’t know what they innovated after youaww.’

وَ أَيْضاً مِنَ الصَّحِيحَينِْ عَنْ أَبِيِ حَازِم َ عَنْ سَهْلِ بْنِ سَعْد َقَالَ سََِعْتُ النَّبَِِّّ ص يَقُولُ أَنَا فَرَطُكُمْ عَلَى الَْْوْضِ مَنْ وَرَدَ شَرِبَ وَ مَنْ شَرِبَ لََْ يَظْمَأْ أَبَداً وَ لَيرَِدَنَّ عَلَيَّ أَق ْوَامٌ أَعْرِف ُهُمْ وَ ي َعْرِفُونَنِِ ثَُُّ يََُالُ بَيْنِِ وَ بَيْنَهُمْ. And as well from the two Sahiehs (Bukhari and Muslim)– from Abu Hazim, from Sahl Bin Sa’ad who said,

Abu Hazim said, ‘I heard Nu’man Bin Abu Ayyash, and I was narrating to them with this Hadeeth, and he said, ‘That is how I heard Sahl saying’. I said, ‘Yes’. He said, ‘And I testify upon that Abu Saeed Al Khudry heard Yazeed and heaww would be saying, ‘But, they are from meaww. Heaww would Say: “Youaww don’t know what they innovated after youaww.”

وَ أَيْضاً مِنَ الصَّحِيحَينِْ عَنْ أَبِيِ هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى الْأُمُومُ ُهُمْ يَرِدُ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِيِ أَوْ قَالَ مِنْ أُمَّتِِ فَيُحَلَّئُونَ عَنِ الَْْوْضِ فَأَقُولُ يَا رَبِّ أَصْحَابِيِ فَيَقُولُ لََّ عِلْمَ لٍََ بَِِا أَحْدَثُوا بَعْدَكَ إِنْ هُمُ ارْتَدُّوا عَلَى أَعْقَابِِِمُ الْقَهْقَرَى وَ فِِ رِوَايَة َفَيُجِلْوُنَّ. And as well from the two Sahiehs (Bukhair and Muslim)– from Abu Hureyra (well-known fabricator),

‘Rasool-Allahsaww said: ‘On the Day of Qiyamah, a group of myaww companions would arrive to meaww – or said: ‘From myaww community, and they would be driven away from the Fountain. So Isaww shall say: ‘O Lordazwj! Myaww companions!’ Heazwj would Say: ‘There is no knowledge for youaww with what they innovated after youaww. They turned back upon their heels backwards’. And in a report, ‘They would be evacuated’. (Non-Shia source)
And from Al Bukhari – ‘Rasool-Allahsaww said: ‘While I saww would be standing at the Fountain when a group (would arrive) until when I saww recognise them, a man would come out from between me saww and them and say to them: ‘Come!’ I saww would say: ‘To where?’ He would say, ‘To the Fire, by Allahazwj!’ I saww would say: ‘And what is their affair?’ He would say: ‘They had turned back upon their backs’.

Then there would be another group, until when I saww recognise them, a man would come out from between me saww and them. He would say to them: ‘Come’. I saww would said: ‘To where?’ He would say: ‘To the Fire, By Allahazwj!’ I saww would say: ‘What is their affair?’ He would say: ‘They turned back upon their backs’.

I saww would not see him finishing from them except similar except a few”. (Non-Shia source)

They said, ‘O Prophet saww of Allahazwj! You saww will recognise us?’ He saww said: ‘Yes, for you would be a marking which wouldn’t be for anyone apart from you. You will be returned to me saww resplendent of faces from the effects of the Wudu’u, and a group from you would be blocked from me saww, and they will not (be able to) arrive. I saww shall say: ‘O Lordazwj! They are from my saww companions!’ An Angel would come to me and say: ‘And do you know what they innovated after you saww?’” (Non-Shia source)

And from Saheeh Muslim as well, from Ayesha (well-known fabricatress) who said,
I heard Rasool-Allah (saww) saying and he (saww) was in the midst of his (saww) companions: ‘I (saww) would be at the Fountain looking at the ones from you returning to me (saww). Some men would be cut off besides me (saww), so I (saww) shall say: ‘Yes, Lord (azwj)! (They are) from me (saww) and from my (saww) community!’ He (azwj) would Say: “You (saww) don’t know what they innovated after you (saww). They did no cease returning upon their heels.” [Non-Shia source]

And from the two Saheehs (Bukhari and Muslim) – From Asma Bint Abu Bakr who said,

‘Rasool-Allah (saww) said: ‘I (saww) would be at the Fountain looking at the ones from you returning to me (saww), and some people would be seized besides me (saww). I (saww) shall say: ‘O Lord (azwj)! (They are) from me (saww) and from my (saww) community!’

And in another report: ‘I (saww) shall say: ‘My (saww) companions!’ He (azwj) would Say: “Are you (saww) aware what they did after you (saww)? By Allah (azwj)! They did not even relax from returning upon their heels”’.[Non-Shia source]

And from Saheeh Muslim –

From Umm Salama (ra), from the Prophet (saww) having said: ‘I (saww) shall precede you all at the Fountain, so beware, not one of you should come and be driven away from me (saww) just as the stray camel gets driven away. I (saww) shall say: ‘Why this?’ He (azwj) would Say: “You (saww) don’t know what they innovated after you (saww). I (saww) shall say: ‘Damnation!’”

And from Al Bukhary – From Ibn Al Musayyab who used to narrated from the companions of the Prophet (saww) that the Prophet (saww) said: ‘Men would return to me (saww) at the Fountain, and they would be driven away from it. I (saww) shall say: ‘O Lord (azwj)! My (saww) companions!’ He (azwj) would Say: “There is no knowledge for you (saww) with what they innovated after you (saww). They turned upon their backs backwards!”’ [Non-Shia source]

And from the two Saheehs (Bukhari and Muslim) – From Abu Hureyra (well-known fabricator) who said,
'Rasool-Allah\textsuperscript{saww} said: 'By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! I\textsuperscript{saww} will impede men from my\textsuperscript{saww} Fountain just as you tend to impede the strange camel from the fountain’'.

(Non-Shia source)

And from both of them, from Huzeyfa,

'Rasool-Allah\textsuperscript{saww} said: 'My\textsuperscript{saww} Fountain is wider than from Eilat to Aden. By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! I\textsuperscript{saww} will drive away men from it just as the man tends to drive away the strange camel from his fountain’'.

(Non-Shia source)

And it is reported from Sunan of Abu Dawood, from Abu Hureyra (well-known fabricator).

'Rasool-Allah\textsuperscript{saww} said: 'The Jews will divide into seventy-one sects, or seventy-two, and the Christians similar to that, and my\textsuperscript{saww} community will be separating upon seventy-three sects”'.

(Non-Shia source)

And from Saheeh Al Tirmizi, from Ibn Amro Bin Al Aas who said,

'Rasool-Allah\textsuperscript{saww} said: 'There will be coming upon my\textsuperscript{saww} community what came upon the children of Israel, step of the slipper with the slipper, until if there was one of them who had gone to his mother openly, there will be one in my\textsuperscript{saww} community who would be doing that.

And the children of Israel divided into Seventy-two nations, and my\textsuperscript{saww} community will be dividing upon seventy-three nations. All of these would be in the Fire except one nation’. They said, 'Which one is it, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘One who would be upon what I\textsuperscript{saww} and my\textsuperscript{saww} companions are upon”'.

(Non-Shia source)

And from Saheeh Al-Tirmizi, from the Prophet\textsuperscript{saww} having said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! You will be riding the ways of the ones who were before you’.

And from Saheeh Al Tirmizi, from Ibn Umar Bin Al Awam who said。“
And there is an addition by Razeyn: ‘Step of the slipper with the slipper, and the arrow with the arrow (in a quiver), to the extent that if among them there was one who had gone to his mother, it would happen among you all, so I don’t know whether you will be worshipping the calf or not’. (Non-Shia source)

And from the two Saheehs (Bukhari and Muslim) – Abu Saedd Al Khudry,

‘Rasool-Allah\textsuperscript{saww} said: ‘You will be following the ways of the ones who were before you, palm’s width by palm’s width, and cubit by cubit, to the extent that if they had entered a lizard hole, you will be following them (into it)’. We said, ‘O Rasool-Allah\textsuperscript{saww}! The Jews and the Christians?’ He\textsuperscript{saww} said: ‘Who else?’ (Non-Shia source)

And from Saheeh Al Bukhari – From Abu Hureyra (well-known fabricator),

Rasool-Allah\textsuperscript{saww} said: ‘The Hour will not be established until my community take to what the previous generations before it had taken to, palm’s width by palm’s width, and cubit by cubit’. It was said to him\textsuperscript{saww} ‘O Rasool-Allah\textsuperscript{saww}! Like Persians and Romans?’ He\textsuperscript{saww} said: ‘Who are the people except them?’’

And from Al Tirmizi and Sunan of Abu Dawood: ‘There is a group of my community who will not cease to be upon the truth’. (Non-Shia source)

And the seyyid said, ‘Al Himeyri reported in ‘Al Jam’a Bayn Al Sahiheyn’, from ‘Musnad’ of Abu Darda’a in the first Hadeeth from Saheeh Al Bukhari. Umm Al Darda’a said, ‘Abu Al Darda’a entered to see me and he was angered. I said, ‘Mhat has angered you?’ He said, ‘By Allah\textsuperscript{awj}! I do not recognise anything from the matters of Muhammad\textsuperscript{saww} (still left as was) except they are all praying Salat’. (Non-Shia source)

It is reported as well from Saheel Al Bukhari, from Musnad of Anas Bin Malik (well-known fabricator), from Al Zuhry who said,
‘I entered to see Anas Bin Malik (well-known fabricator) at Damascus, and he was crying. I said, ‘What makes you cry?’ He said, ‘I do not recognise anything from what I have come across except this Salat, and this Salat has been wasted’.

And in another Hadith from him: ‘I do not recognise anything from what had happened in the era of Rasool-Allah saww. It was said, ‘The Salat’. He said, ‘Haven’t you wasted what you wasted regarding it?’’ (Non-Shia source)

And it is reported by Al Himeyri as well, from Musnad of Abu Malik, and Abu Aamir,

‘The Prophet saww said: ‘The first (beginning) of your Religion is Prophet-hood and Mercy, then (it will be) kingship and mercy, then kingship and tyranny, then kingship of harm in which the fur and the silk would be permissible’.

And from the agreed upon from the Musnad of Abu Hurayra (well-known fabricator) at the end of the mentioned Hadith: ‘My saww example is like an example of a man who kindled a fire, but when it had illumined all around them, [2:17], made the bed and this animal which fell into the fire, would fall into it, and went on to hold these and was overcome, and were swallowed up into it’.

He saww said: ‘And that is my saww example and your example. I saww grab your sides (saying): ‘Come out from the Fire! Come out from the Fire!’ But you will overcome me saww and you will be swallowed into it’.

And from Musnad of Sowban who said, ‘Rasool-Allah saww said: ‘But rather I saww fear upon my saww community of the strayed leaders, and when the sword falls upon them it will not be raised from them up to the Day of Qiyyamah, and the Hour will not be established until a tribe from my saww community joins up with the Polytheists and a tribe worships the idols in my saww community’.’ 37 (Non-Shia source)

37 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 1 H 37
CHAPTER 2 – ALLAH azwj EXALTED INFORMING HIS azwj PROPHET saww, AND THE PROPHET saww INFORMING HIS saww COMMUNITY WITH WHAT WOULD BEFALL UPON PEOPLE asws of HIS saww HOUSEHOLD, FROM THE INJUSTICES AND THE AGGRESSION

‘One day Rasool-Allah saww was seated when Al-Hassan asws came. When he saw him asws, he asws cried, then said: ‘To me! To me! O my son! He asws did not cease to draw him asws closer until he asws seated him asws upon his asws right thigh.

Then Al-Husayn asws came. When he saw him asws, he asws cried, then said: ‘To me! To me! O my son! He asws did not cease to draw him asws closer until he asws seated him asws on his asws left thigh.

Then (Syeda) Fatima asws came. When he saw her asws, he asws cried, then said: ‘To me! To me! O my daughter! He asws seated her asws in front of him asws.

Then Amir Al-Momineen asws came. When he saw him asws, he asws cried, then said: ‘To me! To me! O my brother! He asws did not cease to draw him asws closer until he asws seated him asws to his asws right side.

His asws companions said to him asws, ‘O Rasool-Allah saww! You saww did not see any one of them asws except you saww cried, or is it not so that what is in them asws would cheer you saww by seeing them asws?’
He saww said: ‘By the One azwj Who Sent me saww with the Prophet-hood and Chose me saww over the entirety of the Created beings! I saww and them asws are the most honourable creatures to Allah azwj Mighty and Majestic, and there is no person upon the surface of the earth more beloved to me saww than them asws.

As for Ali asws Bin Abu Talib asws, he asws is my asws brother asws, and my asws parallel, and Master of the Command after me saww, and bearer of my saww flag in the world and the Hereafter, and in charge of my saww Fountain, and my saww intercessor, and he asws is Master asws of every Muslim, and Imam asws of every Momin, and guide of every pious, and he asws is my saww successor, and my saww caliph upon my saww family and my saww community during my saww lifetime and after my saww passing away.

One loving him asws loves me saww, and one hating him asws hates me saww, and by his asws Wilayah my saww community became Mercied, and by having his asws enmity his asws adversaries from it became accursed.

And I saww cried when he asws came because I saww remembered the treachery of the community with him asws after me saww, to the extent that he asws would be moved from my saww seat, and although Allah azwj has Made it to be for him asws after me saww. Then the matter will not cease to be with him asws until he asws is struck upon his asws forehead with a strike, his asws beard would be dyed from it in the most superior of the months: *The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan; [2:185].*

And as for my saww daughter Fatima asws, she asws is chieftess of the women of the worlds, from the former ones and the latter ones, and she asws is a part of me saww, and she asws is light of my saww eyes, and she asws is fruit of my saww heart, and she asws is my saww soul which is by my saww two sides, and she asws is the human Hourie.
Whenever she asws stands in her asws prayer niche in front of her asws Lord azwj, her asws Noor (light) shines to the Angels of the sky just as the light of the stars tends to shine to the inhabitants of the earth, and Allah azwj Mighty and Majestic Says to His azwj Angels: “O My azwj Angels! Look at My azwj maid Fatima asws, chieftess of My azwj maids, standing in front of Me azwj! Her asws limbs are trembling from fearing Me azwj, and she asws has turned with her asws heart upon worshipping Me azwj. I saww Keep you as witnesses that I saww have Secured her asws Shias from the Fire!”

And whenever I saww see her asws, I saww remember what would be done with her asws after me saww. It is as if I saww am with her asws, and the humiliation has entered her asws house, and her asws sanctity has been violated, and her asws rights have been usurped, and her asws inheritance has been deprived, and her asws side has been broken, and her asws pregnancy has been miscarried, and she asws is calling out: ‘O Muhammad saww!’, but she asws is not answered, and she asws seeks help but is not helped.

So she asws will not cease after me saww to be aggrieved, crying, remembering the termination of the Revelation from her asws house at times, and remembering my saww separation at another (time); and she asws gets lonely when the night shields due to the loss of my saww voice which she asws used to listen to whenever I saww held vigil with the Quran. Then she asws sees herself asws as humiliated afterwards that she asws used to be endeared during the days of her asws father saww.

During that, Allah azwj, Exalted is His azwj Mention, would comfort her with the Angels, and she asws would be called out with what Maryam Bint Imran as had been called out with. They will say: ‘O Fatima asws! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. O Fatima asws! Be obedient to your Lord and perform Sajdahs and Rukuas along with the Ruku performers [3:43].’
Then the troubles would begin with her asws and she asws would fall ill, so Allah azwj Mighty and Majestic would Send Maryam Bint Imran as to her asws to console her asws and comfort her asws during her asws illness. During that she asws would say: ‘O Lord azwj I am weary of the life and complain of the people of the world, so join me asws with my asws father saww'.

So Allah azwj would join her asws with me saww and she asws would become the first one of my saww family asws to proceed to me saww, grief-stricken, saddened, usurped, murdered. During that, i saww shall say: ‘O Allah azwj! Curse the one who oppressed her asws, and Punish the one who usurped her asws, and disgrace the one who humiliated her asws, and eternalise in Your azwj Fire the one who struck her asws side to the extent that her asws child was miscarried!’ The Angels would say: ‘Ameen’, at that.

And as for Al-Hassan asws, so he asws is my saww son asws, and my saww child, and from me saww, and delight of my saww eyes, and illumination of my saww heart, and fruit of my saww heart, and he asws is chief of the youths of the inhabitants of the Paradise, and a Divine Authority of Allah azwj upon the community. His asws orders are my saww orders, and his asws words are my saww words. One who follows him asws, he is from me saww, and one who disobeys him asws, he isn’t from me saww.

And when i saww looked at him asws, i saww remembered what would transpire upon him asws of the humiliation after me asww. The matter will not cease with him asws until he asws is murdered by the poison, oppressed, and aggressed. During that, the Angels and the seven strong ones (skies) would cry at his asww expiry, and every thing would cry for him, even the birds in the atmosphere of the sky, and the fishes in the interior of the water.

So the one who cries for him asws, his eyes will not be blinded on the day the eyes would be blinded, and the one who grieves upon him asws, his heart will not grieve on the Day the hearts would grieve; and the one who visits him asws in his asws spot (grave), his feet will be affirmed upon the Bridge on the Day the feet would be slipping.
And as for Al-Husayn asws, he asws is from me saww, and he asws is my saww son asws, and my saww child, and best of the creatures after his asws brother, and he asws is Imam asws of the Muslims, and Master asws of the Momineen, and caliph of Lord azwj of the worlds, and helpers of the seekers of help, and a cave for the sheltering ones, and a Divine Authority of Allah azwj upon His azwj creatures, and he asws is chief of the youths of the inhabitants of the Paradise, and a door of the salvation of the community.

His asws orders are my saww orders, and obedience to him asws is obedience to me saww. One who follows him, so he is from me saww, and one who disobeys him asws, he isn’t from me saww.

And when I saww saw him asws, I asws remembered what would be done with him asws after me saww. It is as if I saww am with him asws, and he asws has appealed for help with my saww sanctimonious ones and my saww kindred, but he asws is not helped. So I saww hug him asws in my saww dream to my saww chest, and instruct him asws with the departure from the house of emigration, and give him asws the glad tidings of the martyrdom.

So he asws departs from it to the land of his asws killing, and place of his asws final lying down, a land of anguish and afflictions (Karb wa Bala), and killing, and perishing. A group of the Muslims would help him asws. They are from the chiefs of the martyrs of my saww community on the Day of Qiyaamah.

It is as if I saww am looking at him asws, and he asws has been shot at by an arrow, so he asws falls from his asws horse quickly. Then he asws is slaughtered just as the ram gets slaughtered, oppressed’.

Then Rasool-Allah saww cried, and the ones around him saww cried, and their voices were raised with the noise. Then he saww stood up and he saww was saying: ‘O Allah azwj! I saww complain to You azwj of what People asws of my saww Household would be facing after me saww. Then he saww entered his saww house’. 38

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38 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 1
2 - جامع الجامع للمفيد ما، الأمالي للشیخ الطوسي المفيد عن محمد بن عثمان العجمي باي عن أحمد بن محمد الجوهری عن الحسن بن علی عن
عیظ القرآن می تحفظ بن عثمان بن علی بن محمد بن مخبر، عن يزای بن المحدی، قال حدثنا مشهیر عن أم الزمان فی الیام تفیل
 رسول الله صبی رضی الله عنه، فلکن تبكيماً، ما الذي تبكيما؟

(The books) ‘Al Majaalis’ of Al Mufeed (and) ‘Al Amaali’ of Al Tusi Al Mufeed, from Muhammad Bin Imran Al Marzubani, from Ahmad Bin Muhammad Al Jawhari, from Al Hassan Bin Aleel, from Abdul Kareem Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Minqar, from Ziyad Bin Al Manzar from Shurjeel, from Umm Al Fazl Bin Al Abbas who said,

‘When Rasool-Allahsaww became heavy in his illness in which he passed away, he awoke with an awakening and we were crying. He said: ‘What is that which makes you all cry?’

قلت يا رسول الله نبكي لغير خصائصنا نبكي الفراق إيانا ولقطع خير السما عنا ونبكي الأمة من بعدك فلا ص من أنا إلّا كم المفهورون و
المستضعفون من بعدي.

I said, ‘O Rasool-Allahsaww! We are crying for the change of the circumstances, we are crying for your separation from us, and the termination of the goodness of the sky from us, and we are crying of the community from after yousaww. He said: ‘But you will be coerced and weakened from after me’.

3 - ما، الأمالي للشیخ الطوسي المفيد عن الحسن بن تحفظ بن عثمان بن أبي حمزة عن أبي الحارث شریح بن أبی الداود بن نذر
عن عبد العزيز بن سليمان عن سليمان بن حبيب بن أبي أمامة الباهلي قال قال رسول الله صبی عن قضا وصلاةً كلاً لفظت
عزة نسيب الناس بهن لم يذكروا الاحترام واجزه ملائمة

(The book) ‘Al Amaali’ of the sheykh Al Tusi, form Al Hassan Bin Muhammad, from Muhammad Bin Hamam, from Hamza Bin Abu Hamza, from Abu Al Haris Shareeh, from Al Waleed Bin Muslim, from Abdul Aziz Bin Suleyman, from Suleyman Bin Habeen, from Abu Amama Al Bahili who said,

‘Rasool-Allahsaww said: ‘You will be breaking handles of Islam, handle by handle. Every time a handle is broken, the people would cling with that which follows it. The first of these to be broken is the judgment (Laws), and the last of these would be the Salat’.

4 - ما، الأمالي للشیخ الطوسي المفيد عن الحسن بن تحفظ بن عثمان بن أبي حمزة عن أبي الحارث شریح بن أبی الداود بن نذر
عن عبد العزيز بن سليمان عن سليمان بن حبيب بن أبي أمامة الباهلي قال قال رسول الله صبی عن قضا وصلاةً كلاً لفظت
عزة نسيب الناس بهن لم يذكروا الاحترام واجزه ملائمة

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Sadouq, from his father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrima, form Abdullah Bin Al Abbas who said,

‘When the expiry presented to Rasool-Allahsaww, he wept to the extent that his tears dampened his beard. It was said, ‘O Rasool-Allahsaww! What makes you cry?’

39 Bihar Al Anwar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 2
40 Bihar Al Anwar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 3
فقال: ابني وما تصنع بيهم من بعدي كأني بفاطمة بني وفد ظلمت بعدي وهم لناذي بي آنَتِهَا فلا تجعلها أخذ من أني

He saww said: "I saww cry for my offspring and what would be done with them by the evil ones of my saww community from after me saww. It is as if I saww am with Fatima asws, my saww daughter, and she is being oppressed after me saww and she is calling out: 'O Father saww! O Father saww!' But no one from my saww community is assisting her asws'.

فسمعها فاطمة عفَّبكت فقال للا رَّسُولُ اللَّهِ صلّتِي يَا بَنْيَةَ فقالت لست أبكِي لِمَا يُصْنَعُ بِيِ مِنْ بَعْدِكَ وَ لَكِِّ أَبْكِي لِفِرَاقٍَِ يَا رَسُولَ اللَّهِ

Fatima asws heard that and she asws cried. Rasool-Allah saww said to her asws: 'Do not cry O daughter asws. She asws said: 'I asws am not crying at what would be done with me asws from after you asws, but I asws am crying due to your asws separation, O Rasool Allah saww!'

فقال لما أبتشري يا بنت عمْرُودَة، وَاللَّهُ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ فَإِنْ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِِ يَا بَنْيَةَ F

He saww said to her asws: 'Receive glad tidings, O daughter of Muhammad saww with the quickness of the joining up with me saww, for you asws will be the first one from the People asws of my saww Household to join up with me saww. 41

- 5 - لما والإيامي للشيخ الطوسي جَََاعَةٌ عَنْ أَبِيِ الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ مَُُمَّدِ بْنِ مََْلَد  الُْْعْفِيِّ عَنْ عَبَّا

The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Mukhallad Al Jufy, from Abbad Bin Saeed Al jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih Bin Abu Al Aswad, from Abu Al Jaroud, from Hajeem Bin Jubbeyr, from Salim Al Jufy who said,

‘Ali asws said and he asws was seated in Al-Rabha answering (questions), and he asws was upon a journey from the desert. He asws answered approximately one hundred and said, ‘By the Lord aswz of the sky and the earth! My asws beloved Rasool-Allah saww had narrated to me asws that the community would be betraying me asws after him saww of a pact, and decrees decreed, and the one who fabricates would be disappointed’ [20:61]’. 42

- 6 - لما الإمائي للشيخ الطوسي المُفِيدُ عَنْ عَلِيِّ بْنِ خَالِد  عَنِ الْعَبَّاسِ بْنِ الْمُغِيرَةِ عَنْ أَحَْْدَ بْنِ مَنْصُور  عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَر  عَنْ ق َتَادَةَ عَنْ نَصْرِ بْنِ عَاصِم  اللَّيْثِيِّ عَنْ خَالِدِ بْنِ خَالِد  الْيَشْكُرِ ِّ قَالَ:

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid, from Ali Bin Khalid, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Abdual Razzaq, from Ma’mar, from Qatadah, from Nasr Bin Aasim Al Laysi, from Khalid Bin Khalid Al Yashkuri who said,
‘I went out in the year of the conquest of Tustar (a province of Persia) until I arrived at Al-Kufa. I entered the Masjid and there I was with a circle there I was with a man of weak one from the men. I said, ‘Who is this?’ The group said, ‘Do you not recognise him?’ I said, ‘No’. They said, ‘This is Huzeyfa Bin Al-Yaman, companion of Rasool-Allahsaww’.

I went out in the time when Tustar was conquered until I arrived at Al-Kufa and entered the Masjid, and there I was with a circle whereon there was a man blocked from the men, of excellent talk being recognised by it that he was a man from the people of Al-Hijaz. I said, ‘Who is the man?’ The group said, ‘Or do you not recognise him?’ I said, ‘No’. They said, ‘This is Huzeyfa Bin Al-Yaman, companion of Rasool-Allahsaww’.

He (the narrator) said, ‘I sat to him, and he narrated to the group. He said, ‘The people used to ask Rasool-Allahsaww about the good, and I used to ask himsaww about the evil’. The group disliked that upon him.

He said, ‘I shall narrate to you with what you are disliking. The matter of Al-Islam came, so there came a matter unlike the matter of the pre-Islamic period, and I had been given understanding from the Quran, and men were coming and asking the Prophet saww. I said, ‘O Rasool-Allahsaww! Can evil happen to be after this goodness?’ He saww said: ‘Yes’.

And it is reported by Al Husayn Bin Masoud Al Farra in (the book) ‘Shar’h Al Sunnah’, this report from Al Yashkuri, like that –

‘I went out in the time when Tustar (a province of Persia) was conquered until I arrived at Al-Kufa and entered the Masjid, and there I was with a circle wherein was a man blocked from the men, of excellent talk being recognised by it that he was a man from the people of Al-Hijaz. I said, ‘Who is the man?’ The group said, ‘Or do you not recognise him?’ I said, ‘No’. They said, ‘This is Huzeyfa Bin Al-Yaman, companion of Rasool-Allahsaww’.
He (the narrator) said, ‘I sat down and he narrated to the people. He said, ‘The people used to ask the Prophet sallallahu 'alayhi wasallam about the good and I used to ask him sallallahu 'alayhi wasallam about the evil’. The group disliked that upon him.

He said to them, ‘I shall inform you with what you are disliking from that. Al-Islam came when it came, and a matter came which wasn’t like the matter of the pro-Islamic period. I had been given understanding regarding the Quran, and men were coming asking about the good, and I was asking him sallallahu 'alayhi wasallam about the evil.

I said, ‘O Rasool-Allah sallallahu 'alayhi wasallam! Can evil happen to be after this goodness, just as there was evil before it?’ He sallallahu 'alayhi wasallam said: ‘Yes’. I said, ‘So what is the protection, O Rasool-Allah sallallahu 'alayhi wasallam?’ He sallallahu 'alayhi wasallam said: ‘The sword’. I said, ‘And would there be any remnant after the sword?’ He sallallahu 'alayhi wasallam said: ‘Yes, an emir upon the sins and a truce upon the smoke’.

He (the narrator) said, ‘I said, ‘Then what?’ He sallallahu 'alayhi wasallam said: ‘Then citizens would spread the straying, so if there was a caliph for Allah ﷻ in the earth whipping your back and taking your wealth, then necessitate him, or else so die and you are biting upon the trunk of a tree’.

I said, ‘Then what?’ He sallallahu 'alayhi wasallam said: ‘The Al-Dajjal would emerge after that having a river with him and a fire. The one who falls into his fire, his Recompense would be obligated and his burdens (sins) would be shed, and one who falls into his river, his burden (sins) would be obligated and his Recompense would be shed’.

I said, ‘Then what?’ He sallallahu 'alayhi wasallam said: ‘An animal would be produced, but do not ride it until the establishment of the Hour’.

Note:

بعض الروايات فلَتُبِّعُواُّ نَزْلَتُ اللَّهِ عَلَى الدَّخْنِ: ما هِيَ قَالَ لَّ يَرَّعُ قَلِيلًا عَلَى الَّذِي كَانَ لِهِ. 43

43 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 6
And in a report – ‘I said, ‘O Rasool-Allah sallallahu alihi wasallam! The truce upon the smoke, what is it?’ He sallallahu alihi wasallam said: ‘The hearts of the people will not return upon that which they used to be’.7

7- ما، الأمالِ للشيخ الطوسي جَََاعَةٌ عَنْ أَبِيِ الْفَضْلِ عَنْ مُسَدَّدِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ يَسَارَ عَنِ الْفَضْلِ بْنِ دُكَينْ عَنْ مَطَرِ بْنِ خَلِيفَةَ عَنْ حَبِيبِ بْنِ أَبِيِ ثَابِت  عَنْ ثَعْلَبَةَ بْنِ مُرْشِد  الِْْمَّانيِِّ قَالَ سََِعْتُ عَلِيااً صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: وَ اللَّهِ إِنَّهُ لَعَهِدَ النَّبُِِّّ الأُْمِّيُّ إِلََِّ أَنَّ الأُْمَّةَ سَوْيَ عِنْدِ اِِّنَّهُ لَعَهِدَ النَّبُِِّّ الأُْمِّيُّ إِلََِّ أَنَّ الأُْمَّةَ سَيُرَبَّ عَنْ اِِّنَّهُ لَعَهِدَ النَّبُِِّّ الأُْمِّيُّ إِلََِّ أَنَّ الأُْمَّةَ سَتَغْدِرُ بٍَِ

8- ما، الأمالِ للشيخ الطوسي الَْْفَّارُ عَنِ الِْْعَابِيِِّ عَنْ عَلِيِّ بْنِ مُوسَى الخَْزَّازِ عَنِ الَْْسَنِ بْنِ عَلِي  عَنْ إِسََْاعِيلَ عَنْ عُثْمَانَ بْنِ أَحَْْدَ عَنْ أَبِيِ قِلَبَةَ عَنْ بِشْرِ بْنِ عُمَرَ عَنْ مَالٍِِ بْنِ أَنَِ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ إِسََْاعِيلَ بْنِ أَبَان  عَنْ أَبِيِ مَرْيَََ عَنْ ثُوَيْرِ بْنِ أَبِيِ فَاخِتَةَ عَنْ عَبْدِ الرَّحَْْلِي لَيْلَى قَالَ قَالَ أَبِيِ دَفَعَ النَّبُِِّّ ص الرَّايَةَ ي َوْمَ خَيْبَََ إِلََ عَلِيِّ بْنِ أَبِيِ طَالِب  ع ف َفَتَحَ اللَّهُ عَلَيْهِ وَ أَوْقَفَهُ ي َوْمَ غَدِيرِ خُم  فَأَعْلَمَ النَّاسَ أَنَّهُ مَوْلََ كُلِّ مُؤْمِن وَ مُؤْمِنَة

And he sallallahu alihi wasallam said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam are from me sallallahu alihi wasallam and I sallallahu alihi wasallam am from you sallallahu alihi wasallam’, and said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam will be fought upon the interpretation just as sallallahu alihi wasallam was fought upon the Revelation’; and said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam are from me sallallahu alihi wasallam at the status of Haroun as from Musa asw; and said to him sallallahu alihi wasallam: ‘I sallallahu alihi wasallam am at peace to the one who as at peace with you sallallahu alihi wasallam and at war with the one who battles you sallallahu alihi wasallam;

And he sallallahu alihi wasallam said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam are the firmest handhold’; and said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam shall clarify to them after me sallallahu alihi wasallam what is confusing upon them’; and said to him sallallahu alihi wasallam: ‘You sallallahu alihi wasallam are Imam sallallahu alihi wasallam of every believing man and woman and guardian of every believing man and

44 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 7
woman after me saww; and said to him asws: 'You asws the one for whom Allah azwj Revealed: And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]:

وَ قَالَ لَهُ أَنْتَ الْأَخْذُ بِسُنَّتِِ وَ الذَّابُ عَنْ مِلَّتِِ وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ تَسْتَنَكُ النَّارِ عَنْهُ وَ أَنَّي مُعَ يَّ وَ وَ قَالَ لَهُ أَنَا عِنْدَ الْوُضُو وَ أَنَّي مُعَ يَّ وَ وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ يَتَّقِ عِنْدَ فَاطِمَةُ عَلَيْهِمْمُ اللَّهُ وَ يَلَعْنُونَهُمُ اللَّهُ وَ يَلَعْنُونَ لَلَعِنَّونَ

And said to him asws: ‘You asws are the adopter of my saww Sunnah and the one melting away from my saww community'; and said to him asws: 'I saww would be the first one the ground would split up from him saww, and you asws would be with me saww'; and said to him asws: 'I saww would be at the fountain and you asws would be with me saww, and said to him asws, ‘saww would be the first one to enter the Paradise and you asws after me saww, and Al-Hassan asws, and Al-Husayn asws, and (Syeda) Fatima asws;

وَ قَالَ لَهُ إِنَّ اللَّهَ أَوْحَى إِلََِّ بِأَنْ أَقُومَ بِفَضْلٍَِ ف َقُمْتُ بِهِ فِِ النَّاسِ وَ بَلَّغْتُهُمْ مَا أَمَرَنيَِ الَّلَّهُ بِتَبْلِيغِهِ وَ قَالَ لَهُ اتَّقِ الضَّغَائِنَ الَّتِِ لٍََ فِِ صُدُورِ مَنْ لََّ يُظْهِرُهَا إِلََّ بَعْدَ مَوْتِِ أُولٍَِ يُلَعْنُهُمُ اللَّهُ وَ يُلَعْنُونَ اللَّعِنَّونَ

And said to him asws: ‘Allah azwj Revealed to me saww that I saww should stand with your asws merits, so I saww stood among the people with it and delivered to them what Allah azwj had Commanded me saww with delivering it'; and said to him asws: ‘Beware of the grudges which are for you asws in the chests of the ones who are not manifesting these except after my saww passing away: those Allah will Curse them, and the cursing ones will curse them (too) [2:159].

ثَُُّ بَكَى النَّبُِِّّ ص فَقِيلَ مِمَّ بُكَايُكَ يَا رَسُولَ اللَّهِ

Then the Prophet saww wept. It was said, ‘What are you saww crying from, O Rasool-Allah saww?’

قَالَ أَخْبَََنيِ ََبََْئِيلُ ع أَن َّهُمْ يَظْلِمُونَهُ وَ يمَْنَعُونَهُ حَقَّهُ وَ يَقْتُلُونَ وُلْدَهُ وَ يَظْلِمُونَهُمْ بَعْدَهُ

He saww said: ‘Jibraeel as informed me saww they (Muslims) would be oppressing him asws, and depriving him asws of his asws rights, and killing him asws, and killing his asws children, and oppressing them after him asws.

وَ أَخْبَََنيِ ََبََْئِيلُ ع عَنْ رَبِّهِ عَزَّ وَ ََلَّ أَنَّ ذَلٍَِ يَزُولُ إِذَا قَامَ قَائِمُهُمْ وَ عَلَتْ كَلِمَتُهُمْ وَ أَجََْعَتِ الأُْمَّةُ عَلَى مََُبَّتِهِمْ وَ كَانَ الشَّانِئُ لََُمْ قَلِيلً وَ لََُمْ ذَلِيلً وَ كَثُرَ الْمَادِحُ لََُمْ وَ ذَلٍَِ حِينَ تَغَيرُ الْبِلَدِ وَ تَضَعُّفِ الْعِبَادِ وَ الإِْيَاسِ مِنَ الْفَرَجِ وَ عِنْدَ ذَلٍَِ يَظْهَرُ الْقَائِمُ فِيهِمْ

And Jibraeel as informed me saww from his as Lord azwj Mighty and Majestic that, that will only decline when their asws Qaim asws rises, and their asws word would surmount and the community would unite upon their asws love, and the adversaries to them asws would be few, and the haters to them asws would be disgraced, and the praisers to them asws would be numerous. And that would be when the cities change, and the servants are weakened and despair from the relief, and during that, Al-Qaim asaws will appear among them’.
The Prophet saww said: ‘His asws name is like my asws name, and name of his asws father asws is like the name of my asws (grand) son asws, and he asws is from the sons asws of my asws daughter asws. Allah azwj will Manifest the truth through them asws, and the falsehood would be muffled by their asws swords, and the people will follow them asws between the ones desirous to them asws and the ones fearful of them asws.’

He (the narrator) said, ‘And the crying settled from Rasool-Allah saww, and He saww said: ‘Community of the Momineen! Receive glad tidings of the relief, a Promise of Allah azwj not to be broken, and His azwj Decree not to be repelled, and He azwj is the Wise, the Informed, for the victory of Allah azwj is near.’

O Allah azwj! They asws are my saww family asws, so keep the uncleanness away from them asws and Purify them asws a Purification. O Allah azwj! Be their asws Guarantor, and Protect them asws, and Nurture them asws, and Be for them asws, and Help them asws, and Assist them asws, and Honour them asws and do not (let them be) humiliated, and Replace me saww regarding them asws, You azwj are Able upon all things’. 45

9 - ما، الأمالِ للشيخ الطوسي جَََاعَةٌ عَنْ أَبِيِ الْمُفَضَّلِ عَنْ مَُُمَّدِ بْنِ الُْْسَينِِ بْنِ حَفْص عَنْ إِسََْاعِيلَ بْنِ مُوسَى عَنْ عَمْرِو بْنِ شَاكِر مِنْ أَهْلِ المَصِّيصَةِ عَنْ أَنَِ  قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِِ عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الَْْمُرِ. (The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs, from Ismail Bin Musa, from Amro Bin Shalir, from the people of Maseysa, from Anas (well-known Hadeeth fabricator) who said,

‘Rasool-Allah saww said: ‘There shall come a time upon the people, the one from them patient upon his Religion would be like that one holding on to the ember’. 46

10 - ما، الأمالِ للشيخ الطوسي جَََاعَةٌ عَنْ أَبِيِ الْمُفَضَّلِ عَنْ مَُُمَّدِ بْنِ الُْْسَينِِ بْنِ حَفْص عَنْ إِسََْاعِيلَ بْنِ مُوسَى عَنْ عَمْرِو بْنِ شَاكِر مِنْ أَهْلِ المَصِّيصَةِ عَنْ أَنَِ  قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِِ عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الَْْمُرِ. (The book) ‘Al Amaali’ of the sheykh Al Tusi – By this chain,

‘From the Prophet saww having said: ‘There shall come a time upon the people, the one from them patient upon his Religion, for him would be Recompense of fifty of you’. They said, ‘O

45 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 8
46 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 9
Rasool-Allah ﷺ said: ‘Yes, Recompense of fifty of you’ – saying it thrice’.  

The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Al Saqafi, from Is’haq Bin Abu Israil, from Ja’far Bin Suleiman, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

‘Rasool-Allah ﷺ informed Ali ﷺ with what he ﷺ would be facing after him ﷺ. So, Ali ﷺ wept and said: ‘O Rasool-Allah ﷺ! I ask you ﷺ by my ﷺ right upon you ﷺ, and right of my ﷺ relationship and right of my ﷺ companionship, if you ﷺ could supplicate to Allah azwj Mighty and Majestic to Capture me (my ﷺ soul) to Him azwj’.  

فَقَالَ رَسُولُ اللَّهِ صَلِيّ اللهُ عَلَيْهَ وَ سَلَّمَ يَا رَسُولَ اللَّهِ صَلِيّ اللهُ عَلَيْهَ وَ سَلَّمَ أَسْأَلُكَ أَنْ أُدْعُوَ رَبِّيّ لأَََِل مُؤَََّل قَالَ فَعَلَى مَا أُقَاتِلُهُمْ قَالَ عَلَى الإِْحْدَاثِ فِِ الدِّينِ.

11- ما، الأمالِ للشيخ الطوسي جَََاعَةٌ عَنْ أَبِيِ الْمُفَضَّلِ عَنِ الُْْسَينِْ بْنِ مَُُمَّدِ بْنِ شُعْبَةَ عَنْ سَالَِِ بْنِ َُنَادَةَ عَنْ وَكِيع  عَنْ سُفْيَانَ الثَّوْرِ ِّ عَنْ ََابِر  الُْْعْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يََْيََ الَْْضْرَمِيِّ قَالَ سََِعْتُ عَلِيااً ع ي َقُولُ كُنَّا َُلُوساً عِنْدَ النَّبِِِّّ ص وَ هُوَ نَائِمٌ وَ رَأْسُهُ فِِ حَجْرِ  ف َذَاكَرْنَا ال  

فَاسْتَيْقَظَ النَّبُِِّّ ص مُُْمَرااً وََْهُهُ ف َقَالَ لَغَيرُْ الدَََّّّالِ أَخْوَفُ عَلَيْكُمْ مِنَ الدَََّّّالِ الأَْئِمَّةُ 

Rasool-Allah ﷺ said: ‘You ﷺ are asking me ﷺ to supplicate to my ﷺ Lord azwj, for postponing the immediate?’ He ﷺ said: ‘So, upon what should I ﷺ fight them?’ He ﷺ said: ‘Upon the innovations in the Religion’. (Derogatory)

12- ما، الأمالِ للشيخ الطوسي بِإِسْنَا 

دِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلِيّ اللهُ عَلَيْهَ وَ سَلَّمَ يَأْتِِ عَلَى النَّاسِ زَمَانٌ يَذُوبُ فِيهِ قلْبُ الْمُؤْمِنِ فِِ ََوْفِهِ كَمَا يَذُوبُ الآْنٍُُ فِِ النَّارِ ي َعْنِِ الرَّصَاصَ وَ مَا ذَاكَ إِلََّّ لِمَا ي َرَى مِنَ الْبَ 

لَءِ وَ الإِْحْدَاثِ فِِ دِينِهِمْ لََّ يَسْتَطِيعُ لَهُ غِيرَاً.

13- ما، الأمالِ للشيخ الطوسي ﷺ بإِسْنَا 

دِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلِيّ اللهُ عَلَيْهَ وَ سَلَّمَ يَأْتِِ عَلَى النَّاسِ زَمَانٌ يَذُوبُ فِيهِ قلْبُ الْمُؤْمِنِ فِِ ََوْفِهِ كَمَا يَذُوبُ الآْنٍُُ فِِ النَّارِ ي َعْنِِ الرَّصَاصَ وَ مَا ذَاكَ إِلََّّ لِمَا ي َرَى مِنَ الْبَ 

لَءِ وَ الإِْحْدَاثِ فِِ دِينِهِمْ لََّ يَسْتَطِيعُ لَهُ غِيرَاً.  

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by a chain from Al Mujashie,

47 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 10  
48 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 11  
49 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 12
‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘There shall come a time upon the people, during it the heart of the Momin would melt in his inside just as the metal tends to melt in the fire – meaning the lead, and that is not except due to what he would see from the afflictions and the innovations in their Religion, there being no ability for him to change (the situation)’’. 50

‘Jibraeil as descended unto Rasool-Allah saww and upon him as was a black robe and a belt wherein was a dagger. Rasool-Allah saww said: ‘O Jibraeil as! What is this attire?’ He as said: ‘An attire of your saww uncle Al-Abbas, O Muhammad saww! Doom is for your saww children from the children of Al-Abbas’.

The Prophet saww went out and said: ‘O Uncle! Doom would be for my saww children from your children’. He said, ‘O Rasool-Allah saww! Shall I castrate myself?’ He saww said: ‘The Pen has dried with what is regarding it’’. 51

50 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 13
51 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 14
52 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 15
53 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 16
(The book) ‘Uyoon Akhbar Al-Reza asws’, by this chain, said, ‘The Prophet saww said to Ali asws: ‘My community would be treacherous with you asws after me saww, and its righteous and its immoral ones would follow that’’. 54

18- ن، عيون أخبار الرَا عليه السلام بِالإِْسْنَادِ إِلََ دَارِم  عَنِ الرََِّا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَيَا عَلِيُّ لََّ يََْفَظُنِِ فِيٍَ إِلََّّ

الأَْتْقِيَاءُ الأَْب ْرَارُ الأَْصْفِيَاءُ وَ مَا هُمْ فِِ أُمَّتِِ إِلََّّ كَالشَّعْرَةِ الْبَيْضَاءِ فِِ الثَّوْرِ الأَْسْوَدِ فِِ اللَّيْلِ

(The book) ‘Uyoon Akhbar Al-Reza asws’, by the chain to Darim, from Al-Reza asws, from his asws forefathers having said: ‘Rasool-Allah saww said: ‘O Ali asws! No one would preserve me saww regarding you asws except the pious ones, the righteous, the sincere, and they are not in my saww community except for the white hair in the black bull during the intensely dark night’. 55

19- فِ، تفسير القمي وَ ما ََعَلْنا لِبَشَر  مِنْ ق َبْلٍَِ الخُْلْدَ أَ فَإِنْ مِتَّ ف َهُمُ الخْالِدُونَ فَإِنَّهُ لََّمَّا أَخْبَََ اللَّهُ نَبِيَّهُ بَِِا يُصِيبُ أَهْلَ ب َيْتِهِ ب َعْدَهُ وَ ادِّعَاءِ

مَنِ ادَّعَى الخِْلَفَةَ دُون َهُمْ اغْتَمَّ رَسُولُ اللَّهِ ص فَأَن ْزَلَ اللَّهُ عَزَّ وَ ََلَوَّلاَّ نُذَكَرْنا فِتْنَةً

(Not a Hadeeth)56

20- لِ، الأمالِ للصدوق ابْنُ الْوَلِيدِ عَنْ أَحَّْْدَ بْنِ إِدْرِيَِ وَ مَُُمَّد  الْعَطَّارِ معاً عَنِ الأَْشْعَرِ ِّ عَنْ أَبِيِ

عَبْدِ اللَّهِ الرَّازِ ِّ عَنِ ابْنِ الْبَطَائِنِِِّ عَنِ ابْنِ

عَمِيرَةَ عَنْ مَُُمَّدِ بْنِ عُتْبَةَ عَنْ مَُُمَّدِ بْنِ عَبْدِ الرَّحَْْْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِيِ طَالِب  ع

قَالَ: بَيْنَا أَنَا وَ فاطِمَةُ وَ الُْْسَنُ وَ الُْْسَينُْ عِنْدَ رَسُولِ اللَّهِ ص إِذِ الْتَفَتَ إِلَيْنَا ف َبَكَى ف َقُلْتُ مَا ي ُبْكِيٍَ يَا رَسُولَ اللَّهِ

(Not a Hadeeth)

He saww said: ‘I saww am crying from what would be done with you asws all after me saww’. I asws said, ‘And what is that, O Rasool-Allah saww?’ He saww said: ‘I saww am crying from you asws being struck upon the forehead, and Fatima asws being slapped upon her asws cheek, and Al-Hassan asws being stabbed in the thigh and the poison he asws would be quenched, and Al-Husayn asws being killed’.

54 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 17
55 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 18
56 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 19
He said: ‘The People of the Household wept altogether. I said, ‘O Rasool-Allah! Allah has not Created us except for the afflictions’. He said: ‘Receive glad tidings, O Ali! for Allah Mighty and Majestic had Pacted to me that no one will love you except a Momin, nor hate you except a hypocrite’.

I was seated in front of Rasool-Allah during his illness in which he passed away, and (Syeda) Fatima entered. When she saw what was from the weakness with her father, she cried until her tears flowed upon her cheeks.

Rasool-Allah said to her: ‘What makes you cry, O Fatima?’ She said: ‘I fear the loss upon myself and my children after you’.

The eyes of Rasool-Allah sunk with the crying, then he said: ‘O Fatima! Do you not know that we, People of the Household, Allah has Chosen the Hereafter for us over the world, and He has Pre-destined the perishing upon the entirety of His creatures, and that Blessed and Exalted Considered the earth with a Consideration and Chose me from them and Made me a Prophet, and Considered a second Consideration and Chose your husband from it.

Then Allah Revealed to me that I should get you married to him and that I should take him as a guardian, and a Vizier, and make him to be my caliph in my community. Thus, your father is the best of the Prophets of Allah and His Messengers, and your husband is the best of the successors, and you will be the first one from my family to join up with me.’

57 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 20
Then He\textsuperscript{as} Considered the earth with a third Consideration and Chose you\textsuperscript{asws} and your\textsuperscript{asws} children, and you and your\textsuperscript{asws} two sons\textsuperscript{asws}, Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}, are chiefs of the youths of the people of Paradise, and sons\textsuperscript{asws} of your\textsuperscript{asws} husband\textsuperscript{asws} are my\textsuperscript{asws} successors\textsuperscript{asws} up to the Day of Qiyamah, all of them\textsuperscript{asws} being guides, Guided.

And the successors\textsuperscript{asws} from after me\textsuperscript{saww} are my\textsuperscript{saww} brother\textsuperscript{asws} Ali\textsuperscript{asws}, then Hassan\textsuperscript{asws}, then Husayn\textsuperscript{asws}, then nine from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, they\textsuperscript{asws} would be in my\textsuperscript{saww} level, and there isn't any level in the Paradise closer to Allah\textsuperscript{azwj} Mighty and Majestic than my\textsuperscript{saww} level, and level of my\textsuperscript{saww} successors\textsuperscript{asws}, and of my\textsuperscript{saww} father\textsuperscript{asw} Ibrahim\textsuperscript{asw}.

Do you\textsuperscript{asws} not know, O daughter\textsuperscript{asws}, that from the Honours of Allah\textsuperscript{azwj} Mighty and Majestic to you\textsuperscript{asws} is that your\textsuperscript{asws} husband is the best of my\textsuperscript{saww} community, and best of People\textsuperscript{asws} of my\textsuperscript{saww} Household, the most advanced of them in submission, and greatest of them in forbearance, and most abundance of them in knowledge?"
And Allah azwj Mighty and Majestic Commanded me saww to teach it to him asws. So, I saww did. Thus, there isn’t anyone from my saww community who knows the entirety of my saww knowledge, and my saww understanding, and my saww wisdom apart from him asws.

وَ إِنَّا أَهْلُ بَيْتٍ أَعْطَانَا اللَّهُ عَزَّ وَ Jáَلَّ سَبْعَ خِصَالٍ لَّوْ مُعْطِهَا أَحَداً مِنَ الأَْوَّلِينَ كَانَ قَبْلَكُمْ وَ لَّوْ مُعْطِهَا أَحَداً مِنَ النَّآْخِرِينَ غَيرَنا

And you asws, O daughter asws, are his asws wife, and his asws two sons asws Hassan asws and Husayn asws are my asws grandsons, then they asws are both grandsons asws of my saww community, and I saww instructed him asws with the good and forbade him asws from the evil, and Allah azwj Mighty and Majestic Gave him asws the wisdom and the decisive address.

نَبِيُّنَا سَيِّدُ الْمُرْسَلِينَ وَ هُوَ أَبُوكِ وَ وَصِيُّنَا سَيِّدُ الأَْوْصِيَاءِ وَ هُوَ بَعْلٍُِ وَ شَهِيدُنَا سَيِّدُ الشُّهَدَاءِ وَ هُوَ حَْْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ هُوَ عَمُّ أَبِيٍِ

O daughter asws! We asws, People asws of the Household, Allah azwj has Given us seven qualities He azwj did not Give these to anyone from the former ones who were before you asws nor will He azwj be Giving it to anyone from the latter ones apart from us asws.

نَبِيُّنَا إِنَّا أَهْلُ بَيْتٍ فَصَلَ الخِْطابِ

Our asws Prophet saww is the chief of the Messengers as, and he saww is your asws father saww, and our asws successor asws is the chief of the successors asws, and he asws is your asws husband; and our asws martyr is chief of the martyrs, and he asws is Hamza asws Bin Abdul Muttalib asws and he asws is uncle asws of your asws father saww.

وَ مِنَّا وَ الَّذِ  ن َفْسِي بِيَدِهِ مَهْدِ ُّ هَذِهِ الأُْمَّةِ الَّذِ  يمَْلََُ الأَْرْضَ قِسْطاً وَ عَدْلًَّ كَمَا مُلِئَتْ

She asws said, ‘O Rasool-Allah saww! And he asws is chief of the martyrs, those who were killed with you saww?’ He saww said: ‘No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets as, and the successors as.

وَ مِنَّا وَ الَّذِ  ن َفْسِي بِيَدِهِ مَهْدِ ُّ هَذِهِ الأُْمَّةِ الَّذِ  يمَْلََُ الأَْرْضَ قِسْطاً وَ عَدْلًَّ كَمَا مُلِئَتْ

She asws said: ‘So which of them asws can be named as the most superior?’

وَ مِنَّا وَ الَّذِ  ن َفْسِي بِيَدِهِ مَهْدِ ُّ هَذِهِ الأُْمَّةِ الَّذِ  يمَْلََُ الأَْرْضَ قِسْطاً وَ عَدْلًَّ كَمَا مُلِئَتْ

And from us asws, by the One awj is Whose Hand is my saww soul, is Mahdi asws of the community who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny’.

وَ مِنَّا وَ الَّذِ  ن َفْسِي بِيَدِهِ مَهْدِ ُّ هَذِهِ الأُْمَّةِ الَّذِ  يمَْلََُ الأَْرْضَ قِسْطاً وَ عَدْلًَّ كَمَا مُلِئَتْ

She asws said: ‘So which of them asws can be named as the most superior?’
He saww said: ‘After me saww, Ali asws is the superior of my saww community, and Hamza asws and Ja'far asws are superior of People asws of my saww Household after Ali asws and after you asws and after two of my saww sons asw and my saww grandsons asws Hassan asws and Husayn asws, and after the successors asws from sons of this son asws – and gestured towards Al-Husayn asws – ‘And from them asws is the Mahdi asws. We asws, People asws of the Household, Allah azwj Mighty and Majestic Chose the Hereafter for us asws over the world’.

Then Rasool-Allah saww looked at her asws and at her asws husband and towards her asws two sons asws and said: ‘O Salman ra! Allah azwj is a Witness that I saww am at peace to the one who is at peace with them asws, and at war with the one who battles them asws. But, they asws will be with me saww in the Paradise’.

Then he saww turned towards Ali asws and said: ‘O my saww brother asws! You asws shall remain after me saww and face difficulties from Quraysh, of their backing each other against you asws, and their injustices to you asws. So, if you asws were to find supporters against them, then fight the ones who oppose you asws with the ones loyal to you asws, and if you asws do not find supporters, then be patient and restrain your asws hand and do not be free with it to the destruction.

You asws are from me saww at the status of Haroun as from Musa as, and for you asws there is an good example with Haroun as when his as people weakened him saww and they almost killed him as. Therefore be patient upon the injustices of Quraysh to you asws and their backing each other against you asws, for you asws are from me saww at the status of Haroun as from Musa as, and the ones who follow, and the ones who follow him (Abu Bakr) are at the status of the calf and the ones who followed it.

O Ali asws! Allah azwj Blessed and Exalted has Decreed the sects and the differing upon this community, and had He azwj so Desired, would have United them upon the guidance until no two from this community would have differed, no one would have disputed regarding anything of his matters, nor would the inferior have rejected the superior of his merits.
And had He so Desired, He would have Hastened the vengeance and the change until the oppressor would have been belied and the truth would be known where it is destined. But, the world has been Made to be a house for the deeds, and the Hereafter has been Made to be a house for the tranquillity, 

*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]*.

\[
\text{فَقَالَ عَلِيٌّ عَلَى نَعْمَائِهِ وَ صَبَّاً عَلَى بَلَئِهِ}.
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\text{Ali said: ‘The Praise is for Allah as thanks upon His bounties, and I shall be patient upon His afflictions’}.^{58}
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فُلُجِّرُتْ عَلَيْهِمَا عَلَى نَعْمَائِهِ وَ صَبَّاً عَلَى بَلَئِهِ.
\]

I (Majlisi) am saying, 'I found in the original book of Al Hilali, similar to it up to his words:

\[
\text{And for you there is a good example with Haroun when he said to his brother: ‘Son of my mother! Surely the people weakened me and they almost killed me [7:150].’ – Suleym said,}
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وَ حَدَّثَنِِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَنْ أَنَّهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَفِِ بَعْضِ طُرُقِ الْمَدِينَةِ فَأَتََُّ أَتْنَا عَلَى حَدِيقَة
\]

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\text{‘And Ali Bin Abu Talib narrated to me saying: ‘I was walking with the Rasool-Allah in one of the roads of Al-Medina. We came to a garden. I said: ‘O Rasool-Allah, what a beautiful garden it is’. He said: ‘What a beauty it is, and for you in the Paradise is better than it’.}
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\text{فَلَمَّا خَلَلَهُ الطَّرِيقُ اعْتَنَقَنِِ ثَُُّ أََْهَشَ بَاكِياً وَ قَالَ بِأَبِيِ الْوَحِيدُ الشَّهِيدُ فَلُعِبَتْ بَاكِياً وَ قَالَ بِأَبِيِ الْوَحِيدُ الشَّهِيدُ}
\]

\[
\text{Then we came to another garden. I said: ‘O Rasool-Allah, what a beautiful garden it is’. He said: ‘What a beauty it is, and for you in the Paradise is better than it’. To the extent that we came across seven gardens. I kept saying: ‘What a beauty it is’, and he kept saying: ‘For you, in the Paradise, is better than it’.
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فَلَمَّا خَلَلَهُ الطَّرِيقُ اعْتَنَقَنِِ ثَُُّ أََْهَشَ بَاكِياً وَ قَالَ بِأَبِيِ الْوَحِيدُ الشَّهِيدُ فَلُعِبَتْ بَاكِياً وَ قَالَ بِأَبِيِ الْوَحِيدُ الشَّهِيدُ}
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\text{58 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeal, Ch 2 H 21}
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When we asws left the road, he saww embraced me asws, he saww began crying. He saww said: ‘May my saww father be sacrificed for the lonely martyr’. I asws said: ‘O Messenger saww of Allah aswj, what makes you saww cry?’ He saww said: ‘There are grudges in the chests of the people that will not be manifested to you asws except after me saww, malice of Badr and enmity of Ohad’. I asws said: ‘Will my saww Religion be intact?’ He saww said: ‘Your saww Religion will be intact’. 

Receive glad tidings, O Ali asws, your asws life and your asws death is with me saww, and you asws are my saww brother, and you asws are my saww successor, and my saww choice, and my saww vizier, and my saww inheritor, and my saww caller from me saww, and you asws are the fullfiller of my saww debts, and the fullfiller of my saww promises, and you asws completer of my saww responsibilities, and the returner of my saww trusts; 

And you asws are the fighter on my saww Sunnah against the breakers (of the covenant) of my saww community, the unjust and the renegades, and you asws are of the status with me saww as Haro as saww had with Musa as, and for you asws are the best example of Haro as when his as people considered him as to be weak and were very close to killing him as.

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

The differences, which are in the nation, are a Test of Allah aswj. O Ali asws! Allah aswj did not Send any Messenger as (to a nation) except that a group submitted (to him as) willingly and another group submitted (to him as) reluctantly. Allah aswj Made the reluctant group to overcome the willing group. They killed them and their (the willing group’s) Rewards were magnified.
O Ali asws, no community differed except after its Prophet as except that the people of falsehood overcame the people of the truth, and Allah azwj has Ordained sects and differences on this community’ – and continued the Hadeeth up to his asws words: ‘I asws shall be patient upon His azwj afflictions, and submit and am pleased with His azwj Judgment’.

He asws said to me: ‘When you do that and for you there is a position in the presence of your ruler who does not tolerate anyone upon loving us asws and our asws merits and mention of our asws merits, and the obligation upon this community of our asws rights?’

I said, ‘By Allah azwj! I do not intend with that except Allah azwj and His azwj Rasool asws nor do I care of the wrath of the one who is wrathful, nor is his abhorrence grievous in my chest, for its reason (of Ziyarat)’. He asws said: ‘By Allah azwj! Is that like that?’ – saying it thrice, and I said it thrice.

He asws said: ‘Receive glad tidings! Receive glad tidings, for I asws shall inform you with a Hadeeth which has been with me asws in the choicest treasures. Surely, when it afflicted us asws at Al-Taff (Karbala) what afflicted us asws and my asws father asws was killed, and there were killed with him asws the ones who were with him asws from his asws children, and his asws...’

59 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 22
brothers, and rest of his family, and his sanctimonious ones and his womenfolk were carry upon the camel loaders intending Al-Kufa with us.

I went on looking at them having fallen and not been covered (buried), so that was grievous in my chest and my worries intensified due to what I saw from them, and my soul almost came out, and that appeared from me to aunt Zainab Bin Ali, the elder. She said: 'What is the matter see you trying to find your breath, O remaining one of my grandfather, and my father, and my brothers?'

She said: 'And how can not be alarmed and be scared, and can see my master, and my brothers, and my uncles, and children of my uncle, and my family members to have fallen in their blood, in the sand (of the desert) in the open, not being shrouded, nor covered, and none is calling to them nor any mortal coming near them. It is as if they are people of the household from Al-Daylam and Al-Khazr'.

She said: 'Do not let it alarm you what you see, for by that is due to a pact from Rasool-Allah to your grandfather, and your father, and your uncle; and has Taken a covenant of some people from this community, pharaohs of this earth do not recognise them, and they are well-known among the inhabitants of the skies. They will gather these scattered limbs and cover (bury) these, and these stained bodies.

And they will install a flag for this 'Al-Taff (Karbala) for the grave of your father, chief of the martyrs. Its impact will not be understood, nor would its ritual go away upon the rotation of the nights and the days, and the leaders of Kufr and the adherents of the straying will struggle in obliterating it and covering it up, but its impact will not increase except in appearing more, and its matter (will only increase in) loftiness'.
I asws said: ‘And what is this pact, and what is this Hadeeth?’ She asws said: ‘It is narrated to me asws by Umm Ayman that Rasool-Allah saww visited the house of (Syeda) Fatima asws during a day from the days and made Hareer (meat soup) for him saww, and Ali asws came to him saww with a tray in which were dates.

Then Umm Ayman said, ‘I came to them asws with a bowl wherein was milk and butter. Rasool-Allah saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws ate from the Hareer, and Rasool-Allah saww drank, and they asws drank from that milk. Then he saww ate and they asws ate from those dates and butter. Then Rasool-Allah saww washed his saww hands and Ali asws poured the water upon him (his saww hands).

When he saww was free from washing his saww hands, he saww wiped his saww face, then looked at Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws with such a look, the cheerfulness was recognised in his saww face. Then he saww surveyed around the sky for a while, then turned his saww face towards the Qiblah and spread out his saww hands and suppliated, then fell into Sajdah and he saww sobbed. The sobbing was prolonged and his saww whispering was high (loud), and his saww tears flowed.

Then he saww raised his saww head and lowered it to the ground and his saww tears were flowing as if the rain had poured. So, (Syeda) Fatima asws, and Ali asws, and Al-Hassan asws, and Al-Husayn asws were saddened, and I was saddened along with them asws due to what we saw from Rasool-Allah saww, and we were awed from asking him saww until that was prolong, Ali asws said to him saww, and (Syeda) Fatima asws said to him saww: ‘What makes you saww cry, O Rasool-Allah saww? May Allah asws not Make your saww eyes cry, for our hearts are injured by what we see of your saww state’.

فقال: يا أخاه شرئت بتكم شرى ما شرئت بلة فقط وإي لأكثر إكرِم وتَّهم الله علَى نغمه على نغمه إذا هبط على جدرين فقال يا تخفف إن
He saww said: ‘O my saww brother asws! I saww was joyful with such joy I saww had not been joyful the like of it at all, and I saww looked at you asws all and praised Allah azwj upon His saww Favours upon me saww regarding you asws, when Jibraeel as descended unto me saww and said: ‘O Muhammad saww! Allah azwj Blessed and Exalted Noticed upon what is within yourself saww, when Jibraeel as descended upon you saww and said: ‘O Muhammad saww! Allah azwj Perfected the Favour for you asws and Congratulates you asww of the Gift by His azwj Making them asws as your asww offspring, and ones who love them asws and their asws Shias to be with you asww in the Paradise. There is no difference between you asww and them asws loving just as you asww love Me azwj, and they asws will be Given just as you asww are Given until you asww are pleased.

And above the pleasure there are many misfortune coming to them asws in the world, and its abhorrence hitting them asws by the hands of the people arrogating to be of your saww nation and claiming that they are from your saww community. They are disavowed from Allah azwj and from you asww, strike by strike and killing by killing. Their asws resting places would be various, their asws graves being remote (from each other), as a Choice from Allah azwj for them asws, and for you saww among them asws.

Therefore, praise Allah azwj Majestic and Mighty upon His azwj Choice and be pleased with His azwj Judgment’. I saww praised Allah azwj and was pleased with His azwj Judgment with what He azwj had Chosen for you asws all.

Then Jibraeel as said: ‘O Muhammad saww! Your saww brother asws would be persecuted after you saww, overcome upon by your saww community, fatigued from your saww enemies, then he asws will be killed after you saww. The evilest of the male and female creatures would kill him asws, and the most wretched of the created beings, a peer of the slayer of the she-camel (of Prophet Salih as), at a city where his asws emigration will happen to be, and it is a plantation of his asws Shias and Shias of his asws sons asws, and in it, upon every state, their asws afflictions would be numerous, and their difficulties would be mighty.'
And this grandson\textsuperscript{asws} of yours\textsuperscript{saww} – and he\textsuperscript{as} gestured by his\textsuperscript{as} hand towards Al-Husayn\textsuperscript{asws}, would be killed among a group from your\textsuperscript{saww} offspring and People\textsuperscript{asws} your\textsuperscript{saww} Household, and good ones from your\textsuperscript{saww} community by the banks of the Euphrates in a land called Karbala from its reason there will be numerous distresses and afflictions upon your\textsuperscript{saww} enemies and enemies of your\textsuperscript{saww} offspring during a day during which there will be no termination of its distresses nor will its regret come to an end, and it is the cleanest of the spots of the earth, and its greatest of sanctity, and it is from the valleys of the Paradise.

So when it will be that day in which your\textsuperscript{saww} grandson\textsuperscript{asws} and his\textsuperscript{asws} family would be killed and battalions of Kufr will surround them, and the curses will shake the earth from its horizons, and the mountains will tremble, and its restlessness will be a lot, and the oceans will be turbulent with its waves, and the skies will agitate with its inhabitants in anger for your\textsuperscript{saww} sake.

O Muhammad\textsuperscript{saww}! And for your\textsuperscript{saww} offspring and reverence to what would be violated from your\textsuperscript{saww} sanctity, and for evil of what would suffice your\textsuperscript{saww} offspring and your\textsuperscript{saww} family with, and there will not remain anything from that except Allah\textsuperscript{azwj} Mighty and Majestic would Permit it in helping your\textsuperscript{saww} family, the weakened, the oppressed, those who are the Divine Authorities of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures after you\textsuperscript{saww}.

Allah\textsuperscript{azwj} will Reveal to the skies and the earth, and the mountains and the oceans and the ones in these: “Surely I\textsuperscript{azwj} am Allah\textsuperscript{azwj}, the King, the Powerful, the One\textsuperscript{azwj} neither a fleer can escape Him\textsuperscript{azwj} nor can a preventer frustrate Him\textsuperscript{azwj}, and I\textsuperscript{azwj} am Able upon the helping, and the avenging. By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! I\textsuperscript{azwj} will Punish the one who wrongs My\textsuperscript{azwj} Rasool\textsuperscript{saww}, and My\textsuperscript{azwj} Elite, and violates his\textsuperscript{saww} sanctity, and kills his\textsuperscript{saww} family, and discards his\textsuperscript{saww} pact, and is unjust to his\textsuperscript{saww} family: I will Punish him with such a Punishment I have not Punished anyone from the worlds!” [5:115]!”
During that will clamour all things in the skies and the earths by cursing the ones who oppress your Saww family, and violate your Saww sanctity. When that group goes out to their resting places, Allah azwj Majestic and Mighty will Take charge of capturing their souls by His Hands, and Angels from the seven skies would descend to the earth having containers of rubies and emeralds filled from water of life, and garments from the garments of Paradise, and perfumes from the perfumes of paradise.

Their bodies would be washed with that water and they would be clothed with the garments, and embalmed with that perfume, and the Angels would pray Salat upon them in rows and rows. Then Allah azwj would Send a people from your Saww community the Kafirs will not recognise them. They would not have participated in (shedding of) that blood, neither by words nor deeds, nor intentions. They will bury their bodies and establish the rituals of the grave of the chief of martyrs in that valley, becoming a flag for the people of truth, and a cause for the Momineen to the success.

The Angels from every sky would circle it, one hundred thousand Angels during every day and night, and they will be praying Salat upon him asws, and glorifying Allah azwj in his asws presence and seeking Forgiveness of Allah azwj for his asws visitors, and writing down the names of the ones from your Saww community who come to him asws as visitors, drawing closer to Allah azwj and to you Saww with that, and names of their fathers, and their tribes, and their cities, and they will be branded in their faces by a branding of light of the Throne of Allah azwj:

“This is a visitor of the grave of the best of the martyrs, and son of the best of the Prophets”

When it will be the Day of Qiyamah, such light would shine in their faces from the impact of that branding, the sights would be overwhelmed from it, pointing upon them and they would be recognised by it, and it is as if with you Saww, O Muhammad Saww, between me as and Mikaeel as, and Ali as is in front of us as, and there will be with us as, from the Angels of
Allah azwj, what its number cannot be counted, and we would pick up the ones having that branding in his face, from between the creatures, until Allah azwj Rescues them from the horror of that Day and its difficulties.

And that is the Judgment of Allah azwj and His azwj Grant for the one who visits your saww grave, O Muhammad saww, or grave of your saww grandson asws, not intending other than Allah azwj Majestic and Mighty with it. And some people will find that the Curse of Allah azwj and the Wrath is deserving upon them if they were to cover-up the ritual of that grave, and obliterate its traces, and Allah azwj Blessed and Exalted will not Make a way to be for them to that'.

Then Rasool-Allah saww said: ‘So this is what made me saww cry and saddened me saww. (Syeda) Zainab asws said: ‘When Ibn Muljim la, may Allah saww Curse him la, struck my saww father asws, and asws saw the effects of the death from him asws, I asws said to him asws, ‘O father asws! I Umm Ayman narrated to me asws with such and such, and I asws would love to hear it from you asws.’

He asws said: ‘O daughter asws! The Hadeeth is as you asws Umm Ayman narrated to you asws, and it is as if I asws am with you asws and the daughters of your asws family being captives in the city, humiliated, fearful, fearing that the people would force you away [8:26]. So be patient.

By the One azwj Who Split the seed and Formed the person! There will be not friend for Allah azwj upon the earth on that day apart from you all, and the ones who love you asws, and your asws Shias; and Rasool-Allah saww had said to us asws when he saww informed us with this Hadeeth that on that day Iblees la would be flying in joy going around the earth, all of it, among his la satans la, and his la audacious ones.

He la would be saying, ‘O community of satans la! We la have comes across from the offspring of Adam as, the sought, and we la have reached the peak in their destruction, and made them inherit the evil, except one who protects with this group, therefore make your la pre-occupation to be with the doubts people among them, and carry them upon their enmity,
and deceive them and their children until you \textsuperscript{a} rule upon the straying the creatures, and their Kufr, and not one of them attains salvation’.

وَ لَنْفَعَ صَدَّقَ عَلَيْهِمْ إِبْلِيُِّ ظَنَّهُ وَ هُوَ كَذُوبٌ إِنَّهُ لََّ يَنْفَعُ مَعَ عَدَاوَتِكُمْ عَمَلٌ صَالِحٌ وَ لََّ يَضُرُّ مَعَ مََُبَّتِكُمْ وَ مُوَالَّتِكُمْ ذَٰلِكَ غَيرُْ الْكَبَائِرِ

And Iblees did ratify his conjecture upon them [34:20], and he\textsuperscript{as} was lying. Surely, a righteous deed cannot benefit along with having your\textsuperscript{as} enmity, nor can any sin harm along with having your\textsuperscript{as} love and your\textsuperscript{as} friendship, apart from major sins’.

Zaidah (the narrator) said, ‘Then Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as} said after having narrated to me with this Hadeeth: ‘Take it to you, for even if the armpits of the camels are struck for a year, it would be little (metaphor about rushing)’’ \textsuperscript{60}.

(He\textsuperscript{as} said): ‘I\textsuperscript{sa} submit to Your\textsuperscript{azwj} Command, O Lord\textsuperscript{azwj}, and there is not strength for me\textsuperscript{sa} upon the patience except through You\textsuperscript{azwj}. So, what are these?’

فيَنَّ أَوْلِيَاءَ الْخِيْرِ وَ الْآثِرَةَ عَلَى نَفْسِكَ وَ عَلَى أَهْلِكَ لِأَهْلِ النِّفَاقِ فَقَلَى بَيْنَهُ بَيْنَ زَبْعَتِي وَ زِيَادَتِي وَ سُلْطَتِي وَ مِنْ أَهْلِ النِّفَاقِ وَ الْأَلْلَِ فِِ الْرَّاحِلِ وَ الْرَّحِيلِ

(He\textsuperscript{azwj} Said): “And as for the second, it is the belying and the intense fear, and by that you\textsuperscript{sa} will be accused regarding Me\textsuperscript{azwj}, and you\textsuperscript{sa} will battle the people of Kufr with your\textsuperscript{sa} wealth, and your\textsuperscript{sa} self, and the patience upon what you\textsuperscript{sa} will be afflicted with

\textsuperscript{60} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 23
from them, from the harm from the people of hypocrisy and the pains during the war, and the injuries”.

قَالَ يَا رَبِّ قَبِلْتُ وَ رََِيتُ وَ سَلَّمْتُ وَ مِنٍَْ التَّوْفِيقُ وَ الصَّبَُْ

He\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}! I\textsuperscript{saww} accept, and am pleased, and submit, and from You\textsuperscript{azwj} is the inclination and the patience’.

وَ أَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلُ بَيْتٍ مِّنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَخُوكَ فَيَلْقَى مِنْ أُمَّتٍَِ الشَّتْمَ وَ التَّعْنِيفَ وَ التَّوْبِيخَ وَ الِْْرْ مَانَ وَ الَْْهْدَ وَ الظُّلْمَ وَ آخِرُ ذَلٍّ الْقَتْلُ

(He\textsuperscript{azwj} said): “And as for the third, is what People\textsuperscript{asws} of your\textsuperscript{saww} Household will face from after you\textsuperscript{saww}, from the killing. As for your\textsuperscript{saww} brother\textsuperscript{asws}, he\textsuperscript{asws} will face from your\textsuperscript{saww} community, the insults, and the taunting, and the reproach, and the deprivation, and the struggle, and the rejection, and the injustices, and at the end of that, the killing”.

فَقَالَ قَبِلْتُ يَا رَبِّ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ وَ سَلَّمْتُ وَ مِنٍَْ التَّوْفِيقُ وَ الصَّبَُْ

He\textsuperscript{saww} said: ‘Surely we are for Allah and to Him we are returning [2:156].’ I\textsuperscript{saww} accept, O Lord\textsuperscript{azwj}, and submit, and from You\textsuperscript{azwj} is the inclination and the patience’.

وَ يَكُونُ لَََا مِنْ أَخِيٍَ اب ْنَانِ يُقْتَلُ أَحَدُهَُِا غَدْراً وَ يُسْلَبُ وَ يُطْعَنُ ي َفْعَلُ بِهِ ذَلٍَِ أُمَّتٍَُ

(He\textsuperscript{azwj} said): “And there will happen to be for her\textsuperscript{asws}, from your\textsuperscript{saww} brother\textsuperscript{asws}, two sons\textsuperscript{asws}. One of them\textsuperscript{asws} will be killed by treachery, and looted, and stabbed. Your\textsuperscript{saww} community will be doing that”.

قَالَ قَبِلْتُ يَا رَبِّ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ وَ سَلَّمْتُ وَ مِنٍَْ التَّوْفِيقُ وَ الصَّبَُْ
He saw said: ‘I accept, O Lord, Surely we are for Allah and to Him we are returning [2:156], and I submit, and from You is the inclination and the patience’.

وَ أَمَّا ابْنُهَا الْآخَرُ فَتَدْعُوهُ أُمَّتٍ إِلَى الْحَيْدَةِ ثُمَّ يَقْتُلُونَهُ صَبْأَٰها وَ يَقْتُلُوْنَ أَوْلَادَهُ وَ مَنْ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْلُبُونَ حَرَامَهُ فَيَسْتَعِينُ بِي وَ قَدْ مَضَى الْقَضَاءُ مِنْ فِيهِ بِالشَّهَادَةِ لَهُ وَ لِمَنْ مَعَهُ وَ يَكُونُ قَتْلُهُ حُجَّةً عَلَى مَنْ بَينَاءَ حَيْدَةٍ

(He saw) Said: “And as for her other son, your community would invite him to the Jihad, then kill him being patient, and kill his children and the ones from his family member with him. Then they would plunder his sanctity. He will be Assisted by Me, and the Decree has been Ordained from Me regarding him with the martyrdom being for him, and for the ones with him, and his killing will happen to be an argument against the ones between the territories.

فَتَبْكِيهِ أُهْلُ السَّمَاوَاتِ وَ الأَرَِِّْْينَ عَلَيْهِ وَ تَبْكِيهِ مَلَائِكَةٌ لَّا يُدْرِكُوا نُصْرَتَهُ ثُُّ أُ خُرِجُ مِنْ صُلْبِهِ ذَكَراً بِهِ أَنْصُرُكَ وَ إِنَّ شَبَحَهُ عِنْدِ ََْتَ الْعَرْشِ

There will cry for him, the inhabitants of the skies and the earths, being alarmed upon it, and there will cry for him the Angels who could not come across to help him. Then I shall Extract a male from his lineage, I shall Help you, and that his resemblance is with Me beneath the Throne”

وَ فِِ نُسْخَهُ أُخْرَى ثُُّ أُخْرِجُ مِنْ صُلْبِهِ ذَكَراً أَنْ تَصِرُ لَهُ بِهِ وَ إِنَّ شَبَحَهُ عِنْدِ ََْتَ الْعَرْشِ يَقْتُلُ حَتَّّ يُسْأَلَ فِيهِ

– and in another copy (of this Hadeeth): “Then I shall Extract a male from his lineage, I shall Help him by him, and that his resemblance is with Me beneath the Throne. He will fill the earth with the justice and extinguish (injustice and tyranny) with the fairness. The awe will travel with him. He will kill to the extent that he will be questioned regarding it”.

قَُلْتُ يَا رَبِّ لِمَنْ يَغْضَبُ هَذَا وَ لِمَنْ أَعْدَدْتَ هَؤُلَِّؤِ وَ قَدْ وَعَدْتَ نَصْرَ فِيهِمْ فَأَنَا أَنْتَظِرُ مِنْ هُؤُلَؤُ أَهْلِي وَ أَهْلُ بَيْتِ وَ قَدْ أَخْبََْتَنِِ بَِِا لْقَوْنَ مِنْ بَعْدِ وَ لَوْ شِئْتَ لأََعْطَيْتَنِِ النَّصْرَ فِيهِمْ عَلَى مَنْ بَغَى عَلَيْهِمْ وَ قَدْ سَلَّمْتُ وَ قَبِلْتُ وَ رََِيتُ وَ مِن التَّوْفِيقِ وَ الرََِّا وَ الْعَوْنُ عَلَى الصَّبَِْ

I saw said: ‘We are for Allah. He saw said: ‘Raise your head!’ I looked at a man from the most beautiful of faced of the people, and most aromatic of aromas, and the light was shining from above him and from beneath him. I called him, and he came to me, and upon him was a garment of light, and a countenance of every goodness, until he kissed between my eyes. And I looked at Angel who had surrounded him, none can count them except Allah Majestic and Mighty.

فَقُلْتُ إِلَّا إِنَّكَ فَيْلِي رَفُوعُ رَأْسُكَ فَرَأَتْهُ إِلَى رَأْسِ مِنْ أَحْسَنِ النَّاسِ صُورَةً وَ أَطْيَبِهِ رِيَاً وَ النُّورُ يَسْطَعُ مِنْ فَوْقِهِ وَ مِنْ تََْتِهِ فَدَعَوْتُهُ فَأَقَبَلَ إِلَى وَ عَلَيْهِ ثِيَابُ النُّورِ وَ سِيمَاءٌ كُلِّ خَيرْ حَتَّّ قَبَّلَ بَينَ عَيْنِي وَ نَظَرْتُ إِلَى مَلَائِكَةٍ قَدْ حَفُّوا بِهِ لَّا يُصِيهِمْ إِلَّ اللَّهُ ََلَّ وَ عَزَّ

I saw said: ‘O Lord! For whom is this one angry, and for whom have You Prepare them, and You have Promised me the help regarding them, so shall await it from
You azwj, for they asws are my saww family, and People asws of my saww Household, and You azwj have Informed me saww with what they would be facing from after me saww, and if You azwj Desire, You azwj can Grant me saww the help regarding them upon the ones who rebel against them asws, and I saww have submitted, and accepted, and am pleased, and from You azwj is the inclination, and the pleasure, and the assistance upon the help’.

He azwj Said to me saww: “As for your saww brother asws, his asws Recompense with Me azwj is the Garden of Shelter (Al-Ma’wa) as a lodgement due to his asws patience. I azwj shall Conclude his asws argument upon the creatures on the Day of Resurrection, and Make him asws to be in charge of your saww Fountain, quenching your saww friends from it, and preventing your saww enemies from it, and Make Hell to be cool and safe upon him asws. He asws will enter it and extract the ones in whose heart would be a mustard seed of cordiality, and Make your asws houses to be in one level from the Paradise.

وَ أَمَّا ابْنُ الْمَقْتُولُ الْمَخْذُولُ وَ ابْنُ الْمَغْدُورُ الْمَقْتُولُ صَبَّاً فَإِنَّهُمَا مَِِّا أُزَيِّنُ بِِِمَاعِنِي وَ لََُمَا مِنَ الْكَرَامَةِ سِوَى ذَلٍّ مَا لََّ َُْطُرُ عَلَى قلْبِ بَشَرٍ لِمَا أَصَابَََهُ مِنَ الْبَلَءِ وَ لِكُلِّ مَنْ أَتَى قَبََْهُ مِنَ الخَْلْقِ

And as for your saww (grand) son asws, the killed, the abandoned, and your saww (grand) son asws, the betrayed, the killed while being patient, so they asws both are from those I azwj shall Adorn My azwj Throne with, and for them asws would be prestige besides what no heart of a mortal has conceived due to that would afflict them from the affliction, and for every one from the creatures who comes to his asws grave.

لأَِنَّ زُوَّارَهُ زُوَّارُكَ وَ زُوَّارُكَ زُوَّارِ  وَ عَلَيَّ كَرَامَةُ زَائِرِ  وَ أَنَا أُعْطِيهِ مَا سَأَلَ وَ أََْزِيهِ ََزَاءً يَغْبِطُهُ مَنْ نَظَرَ إِلََ تَعْظِيمِي لَهُ وَ مَا أَعْدَدْتُ لَهُ مِنْ كَرَامَتِِ

This is) because his asws visitor is your saww visitor, and your saww visitor is My azwj visitor, and upon Me azwj is to Honour My azwj visitor, and I azwj shall Give him whatever he asks and Recompense him with a Recompense, the one who looks at him would envy him and be revering to him, and what I azwj have Prepared to him of My azwj honours.

وَ أَمَّا ابْنَتِكَ فَإِي نَأْفَقَهَا عِنْدَ عَرْشِي فَأَرْضِعْهَا عِنْدَ عَرْشِي وَ يَقُولُ الظَّالُ وَا حَسْرَتَاهُ عَلَيْهِ مَا فَرَّطْتُ فِِ ََنْبِ اللَّهِ وَ يَمُتَّ الْكَرَّةَ

And as for your saww daughter asws, I azwj shall pause her asws at My azwj Throne and it will be said to her: “Allah azwj has Made you asws a judge among His azwj creatures, so the one who had oppressed you asws and oppressed your asws children, then judge regarding him with whatever you asws like to, for I azwj shall Allow your asws judgment regarding them”.

فَتَشْهَدُ الْعَرْصَةَ فَإِذَا أُوقِفَ مَنْ ظَلَمَهَا أَمَرَتْ بِهِ إِلََ النَّارِ فَيَقُولُ الظَّالُ وَا حَسْرَتَاهُ عَلَيْهِ مَا فَرَّطْتُ فِِ ََنْبِ اللَّهِ وَ يَمُتَّ الْكَرَّةَ
The plains would witness when He Pause the ones who had oppressed him, I shall Command with him to the Fire. The oppressor shall say, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56], and he will wish for the return.

And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]. And Say: Until when they both come to Us, he will say, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38] And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].

The oppressor will say: You will Judge between Your servants regarding what they were differing in’ [39:46], or Judge for others. It would be said to them: ‘The Curse of Allah is on the unjust, [7:44] Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45].

And the first one to be Judged would be Mohsin asws Bin Ali asws, regarding his asws murder, then regarding Qunfuz. They would both be brought, he and his companion and be struck with the whips of fire, if one whip from these were to fall upon the ocean, it would boil from its east to its west, and if it were to be placed upon a mountain of the world, it would melt until it becomes ash.

They would be struck by it. Then they would be knelt by Amir Al-Momineen asws in front of Allah aswj for the contention with the fourth, and three would be entered into a pit and it would be layered upon them. No one will see them, nor will they be seeing anyone.

So, those who used to be in their friendship would say, ‘Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones’ [41:29]. Allah aswj Mighty and Majestic would Say: And it...
will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].

During that, they would be calling for the woe and the destruction, and they will come to the Fountain asking about Amir Al-Momineen\textsuperscript{asws}, and with them would be guards. They will say, ‘Pardon us and quench us and finish us off (from this)’. It would be said to them: \textit{So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ’This one is what you had been calling (yourselves) with!’} \cite{Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 24}, with (the title of) ‘Amir Al-Momineen’. Return thirsty to the Fire, for there is no drink for you except the boiling water and the filth (Al-Hameem and Al-Gisleen), and the intercession of the intercessors will not benefit you’.\textsuperscript{61}

\textit{I heard Ali\textsuperscript{asws} saying: ‘Among what the Ummy Prophet\textsuperscript{saww} pacted to me\textsuperscript{asws}: ‘The community will be treacherous with you\textsuperscript{asws} from after me\textsuperscript{saww}.\textsuperscript{62}}

\textit{Tafseer Al Imam (Hassan Al-Askari\textsuperscript{asws}) - The Words of the Mighty and Majestic: \textit{And Musa had come to you with clear proofs, then you took the calf from after it and you were unjust} [2:92].}

\textit{The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Said to the Jews, those mentioned previously: \textit{And Musa had come to you with clear proofs} – the evidence upon his\textsuperscript{saww} Prophet-hood, and what he\textsuperscript{saww} described from the merits of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} nobility upon the creatures, and clarified on his\textsuperscript{saww} behalf the Caliphate of Ali\textsuperscript{asws}, his\textsuperscript{saww} successor and the command of his\textsuperscript{saww} Caliphs after him\textsuperscript{asws}.}

\textsuperscript{61} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 24
\textsuperscript{62} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 25
Then you took the calf – as god - from after it – after his Caliph which he appointed and left his upon you all, and he is Haroun, and you were unjust – disbelieving due to what you did from that”.

Then Rasool-Allah saww said to Ali Bin Abu Talib asws, and he saww had passed by a beautiful garden with him, and Ali asws had said: ‘How beautiful it is from the gardens!’ So he saww said: ‘O Ali! For you, in the Paradise, is more beautiful than it’ – up until he saww passed by seven gardens – for each of that Ali asws was saying: ‘How beautiful it is from the gardens!’, and Rasool-Allah saww kept saying: ‘For you, in the Paradise, is more beautiful than it’.

Then Rasool-Allah saww wept with an intense weeping, and Ali asws wept due to his weeping, then he asws said: ‘What makes you cry, O Rasool-Allah?’ He saww said: ‘O my brother, Abu Al-Hassan! (Due to) the grudges in the chests of the people which they would be displaying to you after me.

Ali asws said: ‘O Rasool-Allah! During the safety of my Religion?’ He saww said: ‘During the safety of my Religion. When my Religion is safe, then that does not bother me.

Rasool-Allah saww said: ‘For that (reason) Allah Made you to be a subsequent to Muhammad saww, and to His Pleasure and His Forgiveness, a caller, and about the legitimate and the illegitimate children, a discernment by their love for you, and for their hatred against you, a predictor, and for the flag of Muhammad saww on the Day of Judgment, a bearer, and for the Prophets, and the Rasools, and the patient ones under the flag, a guide to the Gardens.

O Ali! The companions of Musa took a calf (as their lord) after him, and they opposed his Caliph, and my community would be taking a ‘calf’ after me, then (another) calf, then (another calf), and they would be opposing you, and you are my Caliph upon them. They would be resembling them in the taking of the calf.
Indeed! So the one who harmonises with you asws and obeys you asws, so he would be with us asws in the lofty heights, and the one who takes the calf after me saww and opposes you and does not repent, so they would be with those who took the calf in the era of Musa as and did not repent, and they would be in the eternal Fire of Hell, for all eternity’’. 63

When you were to see that, it would be upon you to be with this shaven headed one on my saww right – Ali asws Bin Abu Talib asws. Even if all the people were to travel in a valley, so you travel in the valley of Ali asws and leave the people.

O Ammar! Verily, Ali asws would never repulse you from the Guidance, and would not repulse you during death. O Ammar! Obedience to Ali asws is obedience to me saww, and obedience to me saww is obedience to Allah azwj.’’

And in a report of Al Naasir, by his chain from Jabir Al Ansari, and Tareyf Al Abdy and Abu Abdul Rahman,

‘Ali asws said: ‘By Allah azwj, these Verses were Revealed regarding me asws and regarding my asws Shias, and regarding my asws enemies, and regarding their loyalists’’. 64

63 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 26
64 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 27
Al-Husayn asws Bin Ali asws, from his asws father asws having said: ‘When the Verse: Alif Lam Meem [29:1] Do the people reckon [29:2] was Revealed, I asws said: ‘O Rasool-Allah saww! What is this Fitna?’ He saww said: ‘O Ali asws! You asws will be Tried, and Tried, and you asws will be contended with, so prepare for the contention’.

The Prophet saww said: ‘Or you asws could become patient, anticipating, so it would be better for you asws than it’. Ali asws said: ‘So, if that would be better for me asws, then I asws shall be patient, anticipating’.

Then he saww mentioned the matter of so and so, and so and so (Umar and Usman) like that, then said: ‘How would it be with you asws when you asws are pledged allegiance to then abandoned?’ Ali asws withheld (from speaking). He saww said: ‘Choose the sword, O Ali asws, or the Fire’.

Ali asws said: ‘I asws did not cease to strike my asws command, apparent to hidden, and there was no leeway for me asws except fight the people and battle them’.

From Zayd son of Ali asws (Bin Al-Husayn asws), from his father asws having said: ‘Rasool-Allah saww, during his saww illness in which he saww passed away, placed his saww head in the lap of Umm Al-Fazl and there was unconsciousness upon him saww. A drop from her tears dropped upon
his saww cheek, so he saww opened his saww eye and said to her: ‘What is the matter with you, O Umm Fazl?’

قَالَتْ نعْيْتَ إِلَيْنَا نفْسٍََ وَ أَخْبََْتَنَا أَنٍََّ مَيِّتٌ فَإِنْ يَكُنَ الأَْمْرُ لَنَا فِِ غَيرِْنَا فَأَوْصِ بِنَا قَالَ فَقَالَ لَََا النَّبُِِّّ ص أَن ْتُمُ الْمَقْهُورُونَ الْمُسْتَضْعَفُونَ بَعْدِ.

She said, ’You saww gave the news of your saww expire to us and informed us that you saww would be passing away. So, if the matter happens to be for us, then give us the glad tidings, and if happens to be in others, then advise us’. The Prophet saww said to her: ‘You will be coerced, weakened after me saww’.

Our asws knowledge of People asws of the Household, gets denounced, and falsified, and its reporters get killed, and is offensive to the one it is recited to, out of rivalry and envy due to what Allah azwj has Graced the family of the successor asws, successor asws of the Prophet saww.

يَا ابْنَ الْيَمَانِ إِنَّ النبِيِّ ص ت فَلَ فِِ فَمِي وَ أَمَرَّ يَدَهُ عَلَى صَدْرِ وَ قَالَ اللَّهُمَّ أَعْطِ خَلِيفَتِِ وَ وَصِيِّي وَ قَاَِيَ دَيْنِِ وَ مُنْجِزَ وَعْدِ وَ أَمَانَتِِ وَ وَلِيِّي وَ وَلَِِّ حَوَِْي وَ نَاصِرِ  عَلَى عَدُوِّكَ وَ عَدُوِّ وَ مُفَرِّجَ الْكَرْبِ عَنْ وََْهِي مَا أَعْطَيْتَ آدَمَ مِنَ الْعِلْمِ وَ مَا أَعْطَيْتَ نُوْحاً مِنَ الِْْلْمِ وَ مَا أَعْطَيْتَ إِبْرَاهِيمَ مِنَ الْعِتََْةِ الطَّيِّبَةِ وَ السَّمَاحَةِ وَ مَا أَعْطَيْتَ أَيُّوبَ مِنَ الصَّبَِْ عِنْدَ الْبَلَءِ وَ مَا أَعْطَيْتَ دَاوُدَ مِنَ الشِّدَّةِ عِنْدَ مُنَازَلَةِ الأَْقَْرَانِ وَ مَا أَعْطَيْتَ سُلَيْمَانَ مِنَ الْفَهْمِ وَ مَا أَعْطَيْتَ دَاوُدَ مِنَ الشِّدَّةِ عِنْدَ مُنَازَلَةِ الأَْقَْرَانِ وَ مَا أَعْطَيْتَ سُلَيْمَانَ مِنَ الْفَهْمِ وَ مَا أَعْطَيْتَ دَاوُدَ مِنَ الشِّدَّةِ عِنْدَ مُنَازَلَةِ الأَْقَْرَانِ وَ مَا أَعْطَيْتَ سُلَيْمَانَ مِنَ الْفَهْمِ.

O son of Al-Yaman! The Prophet saww transmitted into my asws mouth and placed his saww hand upon my asws chest and said: ‘O Allah azwj! I give my asws caliph, and my asws successor, and payer of my saww debts, and fulﬁller of my saww promises and my saww entrustments, and my saww guardian asws, and one in charge of my saww Fountain, and my saww helper against Your awj enemies and my saww enemies, and reliever of the worries from my saww face, what You awj had Given Adam as from the knowledge;

وَ مَا أَعْطَلَتْ وَحَٰلَٰلًا مِنَ الْحِلْمِ وَ مَا أَعْطَلَتْ رُزْقِهِ مِنَ الْعَيْشِ الطَّيِّبِ وَ السَّمَاحَةِ وَ مَا أَعْطَلَتْ آيَٰبَهُ مِنَ الصَّبَرِ عَنْ عَدَلَ الْبَلَاءِ وَ مَا أَعْطَلَتْ دَائِمًا مِنَ الشَّكُّ عَندَ عُيْنَةِ الأَفْوَانِ وَ مَا أَعْطَلَتْ مُلْمِدًا مِنَ الْعَقْلِ.
And what You\textsuperscript{azwj} had Given Noah\textsuperscript{as} from the forbearance, and what You\textsuperscript{azwj} had Given Ibrahim\textsuperscript{as} from the goodly progeny and the forgiveness, and what You\textsuperscript{azwj} had Given to Ayoub\textsuperscript{as} from the patience during the afflictions, and what You\textsuperscript{azwj} had Given Dawood\textsuperscript{as} from the intensity during going to the peers, and what You\textsuperscript{azwj} had Given Suleyman\textsuperscript{as} from the understanding.

Do not Hide anything from Ali\textsuperscript{asws}, from the world, until You\textsuperscript{azwj} Make all of it to be in front of his\textsuperscript{asws} eyes like the small meal in front of him\textsuperscript{asws}.

\textit{O Allah\textsuperscript{azwj}! Give him\textsuperscript{asws} the sturdiness of Musa\textsuperscript{as}, and Make resemblances of Isa\textsuperscript{as} to be in his\textsuperscript{asws} lineage.}

\textit{O Allah\textsuperscript{azwj}! If Quraysh were to rebel against him\textsuperscript{asws} and advance others over him\textsuperscript{asws}, then Make him\textsuperscript{asws} to be at the status of Haroun\textsuperscript{as} when Musa\textsuperscript{as} was absent from him\textsuperscript{as}.}

Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! How many of your\textsuperscript{asws} excellent children would be killed while the people are standing by looking on? Ugly is a community which sees the children of its Prophet\textsuperscript{saww} being killed oppressively and they are not changing. The killer, and the commander, and the assistant which does not change, all of them are participants in the sin and being cursed’.

\textit{O son of Al-Yaman! Surely, Quraysh will neither expand their chests, nor will their hearts be pleased, nor will their tongues flow with the allegiance to Ali\textsuperscript{asws} and his\textsuperscript{asws} Wilayah except upon the hate and the blindness and the tyranny.}
O Ibn Al-Yaman! Quraysh will be pledging allegiance to Ali\textsuperscript{asws}, then break it upon him\textsuperscript{asws}, and battle him\textsuperscript{asws}, and strive against him\textsuperscript{asws}, and pelt him\textsuperscript{asws} with the mighty accusations, and afterwards Ali\textsuperscript{asws} will be followed by Al-Hassan\textsuperscript{asws}, and they will break (allegiance) upon him\textsuperscript{asws}. Then followed by Al-Husayn\textsuperscript{asws}, and they will kill him\textsuperscript{asws}. So the community which kills a son\textsuperscript{asws} of the daughter\textsuperscript{asws} of its Prophet\textsuperscript{saww} would be cursed, and there will be no honour in such a community, and its guide would be cursed, and the arranger of its army.

By the One\textsuperscript{azwj} in Whose Hand is the soul of Ali\textsuperscript{asws}! This community, after killing my\textsuperscript{asws} son Al-Husayn\textsuperscript{asws}, will not cease to be in straying,, and darkness, and storm, and tyranny, and differing in the Religion, and changes, and replacements of what Allah\textsuperscript{azwj} has Revealed in His\textsuperscript{azwj} Book, and appearance of the innovations, and invalidation of the Sunnahs, and differing, and analogies in confusing matters, and neglecting the Decisive, until they are away from Al-Islam and enter into the blindness, and the reluctance, and the wandering around.

What is the matter with you clan of Umayya? You will not be guided, O clan of Umayya! And what is the matter with you O clan of so and so! For you would be the unhappiness, for there is none among the clan of so and so, except an unjust one, rebellious, aggressor against Allah\textsuperscript{azwj} with the disobedience, killer of my\textsuperscript{asws} children, violator of the veil of my\textsuperscript{asws} sanctity.

So, this community will not cease to be of tyrants fighting each other upon the prohibitions of the world, submerging in the oceans of destructions in the valleys of blood until when the disappearing one\textsuperscript{asws} from my\textsuperscript{asws} sons\textsuperscript{asws} disappears from the eyes of the people, and the people will be agitated with his\textsuperscript{asws} loss, or with his\textsuperscript{asws} being killed, or with his\textsuperscript{asws} death. The Fitna will be noticed, and the afflictions would descend, and the prejudices would be worked upon, and the people would be exaggerating in their Religion, and unite upon that the Divine Authority has gone and the Imamate is false.

And the pilgrims of the people would perform Hajj in that year, from the Shias of Ali\textsuperscript{asws} and their attitudes would be for the enablement and the spying about a replacement of the
replacement (Imam asws), but their will neither see any trace for him asws nor would a replacement (Imam asws) be recognised for him asws.

During that, Shias of Ali asws would be reviled. Their enemies would revile them, and the evil ones and the mischief-makers would overcome upon them until when the community is fatigued, and would be frequently passionate in their words that the Divine Authority has died, and the Imamat is false.

By the Lord aswj of Ali asws! Their Divine Authority would be established, living in their roads, entering in their houses and their mansions, in the east of the earth and its west, hearing the speech, and greeting upon a the group he asws sees, and he asws will not be seen up to the day, the time, and the appointment; and the caller will call out from the sky. That is a day of joy for the children of Ali asws and Shias of Ali asws.

‘When Al-Husayn asws Bin Ali asws Bin Abu Talib asws was killed, Ibn Abbas cried with intense crying, then said, ‘What has this community faced after its Prophet saww! O Allah aswj I testify that I am a friend to Ali asws Bin Abu Talib asws and his asws children, and an enemy to his enemies, and am disavowed from the enemies of his asws children, and I submit to their asws orders.

And I had entered to see the son asws of the uncle as of Rasool-Allah saww at Zi Qar, and he asws brought out a parchment and said to me: ‘O Ibn Abbas! This is a parchment dictated by Rasool-Allah saww and I asws wrote it with my asws hand’.

68 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 31
He (Ibn Abbas) said, ‘He brought out the parchment for me, so I said, ‘O Amir Al-Momineen! Read it out to me’. He read it, and there in it was every thing since Rasool-Allah passed away, and how Al-Husayn was going to be killed, and the ones who would be killing him, and ones helping him, and ones martyred with him, and he cried with intense crying, and made me cry.

And it was among what he read was what would be done with him, and how (Syeda) Fatima would be martyred, and how Al-Hassan was going to be martyred, and how the community will be treacherous with him. When he read the killing of Al-Husayn and the ones who would kill him, the crying became more.

Then there was an insertion in the parchment and in it was what had happened and what will be happening up to the Day of Qiyamah, and it was among what he read was the matter of Abu Bakr, and Umar, and Usman, and how long each person from the would rule, and how the event of the camel (Battle of Basra) would occur upon Ali Bin Abu Talib and journey of Ayesha and Talha and Al-Zubeyr, and event of (battle of) Siffeen and the ones who will be killed at it, and event of Al-Nahrwan and the matter of the two judges, and kingdom of Muawiya and the ones he would kill from the Shias, and the people would do with Al-Hassan and the matter of Yazeed Bin Muawiya, until he ended to the killing of Al-Husayn.

I heard that, and it happened just as he had read out, not increasing and not decreasing, and I saw his handwriting in the parchment, not having changed nor soiled over. When he rolled up the parchment, I said, ‘O Amir Al-Momineen! If you could read out to me the remainder of the parchment’.

He said: ‘No, but I shall narrate to you with what is in it, from the matter of your house, and your children, and it is a disgraceful matter of them killing us and their enmity to us, and the evil of their kingdom, and inauspiciousness of their power, and you will dislike listening to it and be saddened, but I will narrate to you.'
Rasool-Allah^{saww} held my^{asws} hand during his^{saww} expiry and opened a thousand doors of knowledge for me^{asws}, from each door opened a thousand doors, and Abu Bakr and Umar was both looking at me^{asws}, and he^{saww} was giving me^{asws} glad tidings with that. When I^{asws} went out, they said to me^{asws} ‘What did Rasool-Allah^{saww} said to you^{asws}?’ I narrated to them with what he^{saww} had said to me^{asws}. They wringed their hands then recounted my^{asws} words, then turned around.

O Ibn Abbas! The kingdom of the clan of Umayya, when it declines, the first one to rule would be your children from the Clan of Hashim^{asws}, and they will do the deeds’.

Ibn Abbas said, ‘If that book had been copied for me, it would have been more beloved to me than what the sun emerges upon’.

(From Ali^{asws} Bin Abu Talib^{asws} having said: ‘I^{asws} was walking with the Prophet^{saww} in one of the streets of Al-Medina and we^{asws} came to a garden, and it was an orchard with the trees. I^{asws} said: ‘O Rasool-Allah^{saww}! Who beautiful is this garden!’ He^{saww} said: ‘What is its beautify and for you^{asws} in the Paradise is more beautiful than it?’)

Then we^{asws} came to another garden, and I^{asws} said: ‘O Rasool-Allah^{saww}! How beautiful it is from the gardens!’ He^{saww} said: ‘For you^{asws} in the Paradise is more beautiful than it’, to the extent that we^{asws} came to seven gardens, I^{asws} was saying: ‘O Rasool-Allah^{saww}, how beautiful it is’, and he^{saww} kept saying: ‘For you^{asws} in the Paradise is more beautiful than it’.

When the street was empty for him^{asws}, he^{saww} hugged me^{asws} and sobbed crying. I^{asws} said: ‘O Rasool-Allah^{saww}! What makes you^{saww} cry?’ He^{saww} said: ‘Grudges in the chests of people.

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69 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 32
They will not be manifesting these except after me.\(^{70}\) I\(^{12}\) asws said: ‘In safety of my Religion?’ He\(^{16}\) asws said: ‘In safety of your Religion’.

\(^{34}\) – كشف، كشف الغمة رَوَى ََابِرُ بْنُ عَبْدِ اللَّهِ الأَْنْصَارِ ُّ قَالَ: دَخَلَتْ فَاطِمَةُ ع عَلَى رَسُولِ اللَّهِ ص وَ هُوَ فِِ سَكَرَاتِ الْمَوْتِ فَانْكَبَّتْ عَلَيْهِ ت َبْكِي فَتَحَ عَيْنَهُ وَ أَفَاقَ ثَُُّ قَالَ يَا بُنَيَّةُ أَنْتِ الْمَظْلُومَةُ بَعْدِ وَ أَنْتِ الْمُسْتَضْعَ فَةُ بَعْدِ 

\(\text{The book) ‘Kash Al Ghumma’ – It is reported by Jabir Bin Abdullah Al Ansari who said,}

\(\text{‘(Syeda) Fatima}^{13}\text{ asws entered to see Rasool-Allah saww and he asws was in the pangs of death, so she asws leapt upon him saww crying. He saww opened his saww eyes and woke up, then said: ‘O daughter asws! You asws would be oppressed after me saww, and you asws will be weakened after me saww.}

فَمَنْ آذَاكِ فَقَدْ آذَانيِ وَ مَنْ غَاطٍَِ فَقَدْ غَاطَنِِ وَ مَنْ سَرَّكِ فَقَدْ سَرَّنيِ وَ مَنْ بَرَّكِ فَقَدْ بَرَّنيِ وَ مَنْ ََفَاكِ فَقَدْ ََفَانيِ وَ مَنْ وَصَلٍَِ فَقَدْ وَصَلَنِِ وَ مَنْ قَطَعٍَِ فَقَدْ قَطَعَنِِ وَ مَنْ ظَلَمٍَِ فَقَدْ ظَلَمَنِِ لأَِنٍِْ وَ أَنَا مِنٍِْ وَ أَنْتِ بَضْعَةٌ مِنِِّ وَ رُوحِيَ الَّتِِ ب َينَْ

One who hurts you asws has hurt me saww, and one who angers you asws has angered me saww, and one who cheers you asws has cheered me saww, and one who is righteous with you asws has been righteous with me saww, and one who connects with you asws has connected with me saww, and one who cuts you asws off has cut me saww off, and one who is fair with you asws has been fair with me saww, and one who is disloyal to you asws has been disloyal to me saww, because you asws are from me saww and I saww am from you asws, you asws are a part of me saww, and my saww soul which is between my saww sides’.

\(\text{Then he saww said: ‘I saww complain to Allah azwj of the ones from my saww community oppressing you asws’.

فَمَنْ دَخَلَ الَْْسَنُ وَ الُْْسَينُْ ع فَانْكَبَّا عَلَى رَسُولِ اللَّهِ ص وَ هَُِا ي َبْكِيََّنِ أَن ْفُسُنَا لِنَفْسٍَِ الْفِدَاءُ يَا رَسُولَ اللَّهِ فَذَهَبَ عَلِيٌّ ع لِيُنَحِّيَهُمَا إن َّهُمَا مَقْتُولََّنِ ب َعْدِ  ظُلْماً وَ عُدْوَاناً ف َلَعْنَةُ اللَّهِ عَلَى}^{12}\text{Then Al-Hassan asws and Al-Husayn asws entered crying upon Rasool-Allah saww, and they asws were weeping and saying: ‘Our asws selves be ransomed for your saww self, O Rasool-Allah saww!’ He saww went on to move them asws aside from him saww. He saww raised his saww head towards him asws, then said: ‘Leave them asws, O my saww brother asws, to smell me saww and I saww smell them, and being provided from me saww and I saww being provided from them asws, for they asws will both be killed unjustly after me saww, and aggressively. May Allah azwj Curse their asws killers’.

\(\text{Then he saww said: ‘I saww complain to Allah azwj of the ones from my saww community oppressing you asws’.

ثَُُّ قَالَ يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِ وَ أَنَا خَصْمٌ لِمَنْ أَنْتَ خَصْمُهُ يَوْمَ الْقِيَامَةِ}}^{70} \text{Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 33}
Then he saww said: 'O Ali asws! You asws will be oppressed after me saww, and I saww will dispute on the Day of Qiyamah to the one you asws will be disputing with (in the world)'.

He (the narrator) said, 'We said, 'You saww speak the truth, O Rasool-Allah saww, the Praise is for Allah azwj Lord azwj of the worlds, there is no associate for Him azwj'. We have thought that you saww did not say it except in wonderment from a thing you saww saw.

He saww said: 'Yes, due to that I asws saw Ali asws coming, I saww remembered a Hadeeth my saww beloved Jibraeel as had narrated to me saww. He as said: ‘I as asked Allah azwj to unite the community upon him asws, but He azwj Refused to him as except that He azwj Will Try some of them with others until the wicked ones are distinguished from the good.

And He azwj Revealed a Book (Quranic Verse) unto me as: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3].

But He azwj has Compensated his asws position with seven qualities – he asws will veil your saww bareness, and fulfil your saww debts and your saww promises, and he asws would be with you saww at your saww Fountain, and he asws would be reclining for you asws on the Day of Qiyamah and will never return to be a Kafir after Eman, nor be an adulterer after chastity.
And how man a tooth was broken for him\textsuperscript{asws} in Al-Islam with the advancing in Al-Islam, and the knowledge with the Speech of Allah\textsuperscript{azwj} and understanding in the Religion of Allah\textsuperscript{azwj} along with being the in-law, and the relationship, and the bravery during the war, and spending in acts of kindness, and the enjoining with the good and forbidding from the evil, and the Wilayah for My\textsuperscript{azwj} friends and enmity to My\textsuperscript{azwj} enemies, and give him\textsuperscript{asws} glad tidings, O Muhammad\textsuperscript{saww}, of that’. \textsuperscript{72}

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\textsuperscript{72} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 35
The Night of Pre-determination is better than a thousand months. Allah azwj Made the Night of Pre-determination for His Prophet saww to be better than a thousand months of the kingdom of the clan of Umayya''.
‘A man who had come across six or seven from companions of the Prophet s{aww} said, ‘They (companions) said when (the Verse): When Help of Allah comes and the victory [110:1] was Revealed, the Prophet s{aww} said: ‘O Ali as{ws}! O Fatima as{ws}! The Help of Allah azwj has come, and the victory, and I{laww} shall praise my Lord azwj with His Praise, and seek Forgiveness of my Lord azwj,

He was always oft-returning (to Mercy) [110:3].

O Ali as{ws}! Allah azwj Decreed the Jihad upon the Momineen during the Fitna from after me s{aww}. Ali as{ws} Bin Abu Talib as{ws} said: ‘O Rasool-Allah s{aww}! And who can we fight the Momineen, those who are saying during their Fitna, ‘We believe’?

He{laww} said: ‘Fight against the innovators in the Religion when they act upon the opinions in the Religion, and there is no opinion in the Religion. But rather the Religion is from the Lord azwj, His Commands and His Prohibitions’.

Amir Al-Momineen Ali as{ws} Bin Abu Talib as{ws} said: ‘O Rasool-Allah s{aww}! You{laww} had said to me as{ws} when the martyrdom was away from me as{ws}, and the ones from the Momineen who were martyred on the day of Ohad: ‘The martyrdom is from behind you{asws}.

He{laww} said: ‘How would be your patience when this is dyed from this?’ – and Rasool-Allah s{aww} placed his hand upon his head and his beard.

Then Amir Al-Momineen as{ws} said: ‘O Rasool-Allah s{aww}! That day wouldn’t be from the places of patience, but is would be from the places of glad tidings on the Day of Qiyamah’. He s{aww} said: ‘O Ali as{ws}! Prepare your dispute, for you will dispute your people on the Day of Qiyamah’.

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76 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 39
From Abu Ja'far

Having said: ‘Amir Al-Momineen said: ‘We visited Rasool-Allah and Umm Ayman had gifted to us some milk, and butter, and dates. We went ahead and ate from it. Then the Prophet stood up in a corner of the house and prayed two Cycles Salat.

When he was in his last Sajdah, he cried with intense crying. No one from us asked him is respect for him. Al-Husayn stood up and sat in his lap and said to him: ‘O father! You entered our house and we had not been cheered by anything like our cheerfulness with that. Then you cried a crying, saddening us. Why did you cry?’

He said: ‘My son! Jibraeel came to me and informed me and you will be killed in your various places’. He said: ‘O father! What is for one who visits our graves upon their dispersal?’

He said: ‘O my son! They are sects from my community visiting you all seeking the Blessings with that, and there are rights upon me that I give them on the Day of Qiyamah until I finish them from the horrors of the House, from their sins, and Allah Sets them in the Paradise’.

40-MA: al-Amali for the vely Al-Tusi – Al Husayn Bin Ibrahim Al Qazwini, from Muhammad Bin Qahban, from Ali Bin Habsy, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Undar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far having said: ‘Amir Al-Momineen said: ‘We visited Rasool-Allah and Umm Ayman had gifted to us some milk, and butter, and dates. We went ahead and ate from it. Then the Prophet stood up in a corner of the house and prayed two Cycles Salat.

When he was in his last Sajdah, he cried with intense crying. No one from us asked him is respect for him. Al-Husayn stood up and sat in his lap and said to him: ‘O father! You entered our house and we had not been cheered by anything like our cheerfulness with that. Then you cried a crying, saddening us. Why did you cry?’

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He said: ‘O my son! They are sects from my community visiting you all seeking the Blessings with that, and there are rights upon me that I give them on the Day of Qiyamah until I finish them from the horrors of the House, from their sins, and Allah Sets them in the Paradise’.

77 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 40
‘From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘Interpret for me the Words of Mighty and Majestic to His azwj Prophet saww: There isn’t anything for you from the matter [3:128]’.

He asws said: ‘Rasool-Allah saww was eager that Ali asws Bin Abu Talib asws should happen to be upon the people after him saww, and in the Presence of Allah azwj was opposite that.

He asws said: ‘And the meaning of that are the Words of Mighty and Majestic: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they
will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3]. So Rasool-Allah saww was pleased with the Command of Allah aswj Mighty and Majestic. 80

Chapter 43-Book of Punishments, For the Penalties from the Book of the words are taken from the Book of the known. In the whiteness of the grayness, the penumbral shadow, the inserted portion as known to the Beloved. Allah has sent His Messengers to all peoples and communities, and the faithful have been tested in their faith and their actions, and Allah will make known those who are truthful and those who are liars.

The book ‘Al Mukhtasar’ of Al Husayn Bin Suleyman, copied from the book ‘Al Durr Al Muntaqa Fi Manaqib Ahl Al Tuqa’ – raising it to Saeed Bin Jubeyr, from Ibn Abbas who said,

‘One day Rasool-Allah saww was seated when Al-Hassan asws came. When he saww saw him asws, he wept, then said: ‘To me saww, O my asws son!’ He saww did not cease to draw him closer until he saww seated him upon his asws right thigh.

Then Al-Husayn asws came. When he saww saw him asws, he wept, then said: ‘To me saww, O my asws son!’ He saww did not cease to draw him closer until he saww seated him upon his asws left thigh.

(Syeda) Fatima asws came. When he saww saw her asws, he saww wept, then said: ‘To me saww, O daughter!’ He saww did not cease to draw her closer until he saww seated her in front of him asws.

Then Amir Al-Momineen Ali asws Bin Abu Talib asws came. When he saww saw him asws, he saww wept, then said: ‘To me saww, O my asws brother!’ He saww did not cease drawing him closer until he saww seated him to his asws right side.

His saww companions said to him saww, ‘O Rasool-Allah saww! You saww did not see one of them except you saww cried’.

He saww said: ‘O Ibn Abbas! Even if the Angels of Proximity, and the Prophets as, and the Messengers as were to unite upon hating him asws, and they will never do it, Allah azwj would Punish them with the Fire’.

80 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 42
I said, ‘O Rasool-Allahsaww! Does anyone hate himasws?’

فقال يا ابن عباس! نعم قولت أنهم من أبي لم يفعل اللههم في الإسلام نعمة يا ابن عباس فإنه من علامة لتفضيل من هو هذه عليه.

Heasws said: ‘O Ibn Abbas! Yes. A people would be mentioning they are from mysaww community, Allahasws will not Make for them any share in Al-Islam. O Ibn Abbas! From a sign of their hatred for himasws is preferring one who is below himasws, over himasws.

By the Oneazwj Who Sent measws with the truth as a Prophetasws! Allahazwj has not Created any Prophetas more prestigious to Himazwj than measws, and Heaswj has not Created any successorasws more prestigious to Himazwj than myasws successorasws Aliasws.

Ibn Abbas said, ‘I did not cease to be for himasws just as Rasool-Allahsaww had instructed me with and had advised measws with being cordial to himasws, and it was the greatest of the deeds in hisasws presence’.

Ibn Abbas said, ‘Then some time passed and the expiry presented to Rasool-Allahsaww, so I presented to himsaww. I said to himsaww, ‘May my father and my mother be sacrificed for yousaww, O Rasool-Allahsaww! Yourasws term has drawn nearer, so what do youasws instruct me?’

فقال يا ابن عباس! فلم أزمل له كما أمرنيء Rasool-Allahsaww had instructed me with and had advised measws with being cordial to himasws, and it was the greatest of the deeds in hisasws presence’.

Heasws said: ‘O Ibn Abbas! Oppose the one who opposes Aliaisws, and do not become a backer against himasws, nor a friend (for others against himasws). I said, ‘O Rasool-Allahsaww! Why did youasws not order the people with leaving hisasws adversaries?’

He (the narrator) said, ‘Heasws cried until there was faintness upon himasws, then said: ‘O Ibn Abbas! The Book has preceded regarding them, and Knowledge of myasws Lordazwj. By the Oneazwj Who Sent measws with the truth as a Prophetasws! No one from the ones who oppose himasws will exit from the world until Allahazwj Changes whatever bounties there are with him.

بيا ابن عباس! إن أردت وجه الله ولفادة وهكITH نعك راضي فانقل طريق عليك في آي طالب ومن مغة حيثما ما مال وازم به إماما وعاد من

غادة ووال من وفاء
O Ibn Abbas! If you intend the Face of Allah^{azwj} and meeting Him^{azwj} and He^{azwj} is Pleased from you, then travel the path of Ali Bin Abu Talib^{asws} and incline with him^{asws} wherever he^{asws} inclines, and be pleased with him^{asws} as an Imam^{asws}, and be inimical to the one who is inimical to him^{asws}, and befriend the one who befriends him^{asws}.

O Ibn Abbas! Be cautious of the doubt regarding him^{asws} entering into you, for the doubter regarding Ali^{asws} - (indeed) is a Kafir’’.

I (Majlisi) am saying, ‘It is transmitted from the handwriting of our sheykh the martyr, ‘It is reported by Al Daraqutni, from Muhammad Bin Sa’ad the judge, Al Razi from Abdullah Bin Abu Harb, from Muhammad Bin Ali Bin Usama, from a son of Usama Bin Zayd, from his father, from Sufran Al Sowry, from Dawood Bin Hind, from Al Shaie, from Ibn Abbas,

‘From (Syeda) Khadeeja^{asws} having said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘Allah^{azwj} has Given me^{saww} nine characteristics regarding Ali^{asws} in the world, and three in the Hereafter, two of the three, I^{saww} am secure from these, and one I^{saww} am apprehensive from it’.

(Syeda) Khadeeja^{asws} said: ‘May my^{asws} father and my^{asws} mother be (sacrificed) for you^{saww}! Inform me^{asws} with these nine, what are these?’

The Prophet^{saww} said to her^{asws}: ‘As for the three which are in the world – he^{asws} will pay back my^{saww} debts, and fulfil my^{saww} promises, and veil my^{saww} bareness.

And as for the three in the Hereafter – He^{asws} will be reclining on a day releasing my^{saww} intercession, and the one standing at my^{saww} Fountain, and guide of my^{saww} community to the Paradise.

And as for the two which I^{saww} am secure from these – he^{asws} will not return to straying after guidance, and will not die until my^{saww} Lord^{azwj} Gives me^{saww} which He^{azwj} Promised me^{saww}.'
And as for the one which I saw am apprehensive from – what Quraysh will do with him after me.

\[^{81}\text{Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 43}\]
CHAPTER 3 – PREAMBLE TO USURPATION OF THE CALIPHATE, AND STORY OF THE ACCURSED AGREEMENT

1- كَا، الكافي العيدة عن سهل عن ابن فضال عن سفيان بن إبراهيم الخريتي عن الحارث بن خصيرة الأسدذي عن أبي حذافة عن قال: كنتُ دخلتُ مع أبي الخفيفة فПетسي على الرسومة الخمسة بنين العموسيين فقال في هذا الموضوع: تعالى القول إن مات رسول الله ص أي أن لا يرجع هذه الأمر في أحد من أهل نبيه أيضاً

Al Kafi – The number, from Sahl, from Ibn Al Fazzal, from Sufyan Bin Ibrahim Al Jareery, from Al Haris Bin Haseyra Al Asady, ‘From Abu Ja’far asws having said: ‘I asws entered the Kabah along with my asws father asws. He asws prayed Salat at the red marble between the two pillars. He asws said to me asws: ‘This is the place the group vowed that if Rasool-Allah saww dies, this command (caliphate) will not be returned to be in anyone from People asws of his asws Household, ever!’

He asws said: ‘I asws said: ‘And who were they?’ He asws said: ‘The first (Abu Bakr), and the second (Umar), and Abu Ubeyda Bin Al-Jarrah, and Saalim Bin Al-Habeeba (Mawla)’’.82

In context: ‘I asked Abu Ja’far asws about the Words of Allah aswj But rather, the secret counsels are from the Satan [58:10], he asws said: ‘The second one (Umar)’.

And His aswj Words: There does not happen to be a secret counsel of three, except He is their fourth one [58:7], he asws said: ‘So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, ‘If Muhammad asww were to die, they would not let the command to return among them, ever!’83

82 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 1
83 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 2
‘When Usman Bin Affan became caliph, there sheltered to him Al-Hakam Bin Al-Aas, and his son Marwan, and Al-Harir Bin Al-Hakam, and he sent his office bearers in the (various) cities, and among the ones sent was Umar Bin Sufyan Bin Al-Mugheira Bin Abu Al-Aas Bin Umayya to Mushkan, and Al-Harir Bin Al-Hakam to Al-Madain.

He stayed in it for a period abusing its inhabitants and spoiling their affairs. So, they sent a delegation from them to Usman, a delegation complaining to him, and they let him know of the evil of what evil office bearers he had send with, and that they had been harsh upon in the word.

So he made Huzeyfa Bin Al-Yaman in charge upon them, and that was during the end of his days. Huzeyfa Bin Al-Yaman did not leave from Al Madain until the killing of Usman and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} became caliph. Huzeyfa stayed upon it, and he\textsuperscript{asws} wrote to him:

\begin{quote}
In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj Ali\textsuperscript{asws}, Amir Al-Momineen\textsuperscript{asws}, to Huzeyfa Bin Al-Yamani. The greetings be upon you! I\textsuperscript{asws} make you to be in-charge what you have been in-charge upon, for the one who was before, from a word of Al-Madain, and I\textsuperscript{asws} have made to you the workings of the taxes, and the districts, and the levies of the people under the responsibility.

\begin{itemize}
  \item Gather your trustworthy ones to you and the ones who love you, from the ones you are pleased with in his religion, and his entrustments, and be assisted with them upon your work, for that would be a strength for you, and for your friends, and suppress your enemies. I\textsuperscript{asws} instruct you to be with the fear of Allah azwj and to be obedient to Him azwj in the private as well as in the open.
  \item Be cautious of His azwj Punishment in the hidden and the apparent, and advance to yourself with the goodness to the good doer, and the difficulty upon the obstinate; and I\textsuperscript{asws} instruct you to be with the kindness in your affairs, and the leniency, and the justice among your relations.
\end{itemize}
\end{quote}
citizens, for you will be questioned about that (on the Day of Qiyaama), and the fairness to
the oppressed, and the pardoning the people, and goodly ways, whatever you are able to,
for Allahazwj will Recompense the good doer.

وَ آمُرُكَ أَنْ تََْبَِِّ خَرَاجَ الأَْرََِينَ عَلَى الَْْقِّ وَ النَّصَفَةِ وَ لََّ تَجَاوَزْ مَا ت َقَدَّمْتُ بِ هِ إِلَيْ ٍَ
وَ لََّ تَ دَعْ مِنْ هُ شَ يْئاً وَ لََّ تَبْتَ دِعْ فِي هِ أَمْ راً ثَُُّ اقْسِ مْهُ ب َ ينَْ أَهْلِ هِ

And Iasws instruct you that you obligate the land tax upon the truth, and the fairness, and not
to overlook what is forwarded with to you, and do not leave anything from it, and do not
innovate any matter in it. Then distribute it among its rightful ones with the fairness, and
the justice, and lower your wings (be humble) to your citizens, and treat them equally in
your gathering, and let the near one and the far one be the same regarding the rights.

وَ احْكُمْ ب َينَْ النَّاسِ بِالَْْقِ
وَ أَقِمْ فِيهِمْ بِالْقِسْطِ
وَ لَّ تَتَّبِعِ الََْوى
وَ لَّ تَََفْ فِِ اللَّهِ لَوْمَةَ لََّئِم  فَ
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُُْسِنُونَ

And judge between the people with the truth, and stand among them with the equity, and
do not follow the whims, and do not fear any accusation of an accuser regarding Allahazwj,
Surely, Allah is with those who are pious and those who are good doers [16:128].

وَ قدْ وَََّهْتُ إِلَيٍَْ كِتَاباً لِتَقْ
رَأَهُ عَلَى أَهْلِ مَِْلَكَتٍَِ لِيَعْلَمُوا رَأْي َنَا فِيهِمْ وَ فِِ جََِيعِ الْمُسْلِمِينَ فَأَحْضِرْهُمْ وَ اقْرَأْ عَلَيْهِمْ وَ خُذِ الْبَيْعَةَ لَنَا عَلَى الصَّغِيرِ وَ
الْكَبِيرِ مِنْهُمْ إِنِ شَاءَ اللَّهُ ت َعَالََ

And Iasws am sending a (second asws) letter to you for you to read it to the people of your
kingdom for them to know ourasws view regarding them, and regarding the entirety of
the Muslims. So, present them and read it out to them, and take the allegiance for usasws upon
the young and the old from them, if Allahazwj the Exalted so Desires'.

فَلَمَّا وَصَلَ عَهْدُ أَمِيرِ الْمُؤْمِنِينَ ع إِلََ حُذَي ْفَةَ جَََعَ النَّاسَ فَصَلَّى بِِِمْ ثَُُّ أَمَرَ بِالْكِتَابِ ف َ
قُرِئَ عَلَيْهِمْ وَ هُوَ

When the pact of Amir Al Momineenasws arrived to Huzeyfa, he gathered the people and
prayed Salat (leading) them, then he instructed with the letter and read it to them, and it is:

بِسْمِ اللَّهِ الرَّحْْنِ الرَّحِيمِ
مِنْ عَبْدِ اللَّهِ عَلِي  أَمِيرِ الْمُؤْمِنِينَ إِلََ مَنْ ب َلَغَهُ كِتَابِيِ هَذَا مِ نَ الْمُسْ لِمِينَ سَ لَمٌ عَلَ يْكُمْ
فَ إِنيِّ أَحَْْ
دُ إِلَ يْكُمُ اللَّ هَ الَّ ذِ  لََّ إِلَ هَ إِلَّّ

In the Name of Allahazwj the Beneficent, the Merciful. From a servant of Allahazwj Ali Amir Al-
Momineenasws to the one from the Muslims whom this letter of mineasws reaches. Greetings
be upon you all! Iasws am praising to you - Allahazwj Who there is no god except Heazwj, and
iasws ask Himazwj to Send Salawat upon Muhammadasw and hisasw progenyasws.

فَأَمَّا بَعْدُ فَإِنَّ اللَّهَ نَعْلَمُ اخْتَارَالإِِسْلَمَ دِيناً لِنَفْسِهِ وَ مَلَئِكَتِهِ وَ رُسُلِهِ وَ إِحْكَاماً لِصُنْعِهِ وَ حُسْنِ تَ دْبِيرِهِ وَ نَظَراً مِنْ هُ
لِعِبَ ادِهِ وَ خَ صَّ مِنْ هُ مَ نْ أَحَ بَّ

In the Name of Allahazwj the Beneficent, the Merciful. From a servant of Allahazwj Ali Amir Al-
Momineen asws to the one from the Muslims whom this letter of mineasws reaches. Greetings
be upon you all! Iasws am praising to you - Allahazwj Who there is no god except Heazwj, and
iasws ask Himazwj to Send Salawat upon Muhammadasw and hisasw progenyasws.

فَأَمَّا بَعْدُ فَإِنَّ اللَّهَ نَعْلَمُ اخْتَارَالإِِسْلَمَ دِيناً لِنَفْسِهِ وَ مَلَئِكَتِهِ وَ رُسُلِهِ وَ إِحْكَاماً لِصُنْعِهِ وَ حُسْنِ تَ دْبِيرِهِ وَ نَظَراً مِنْ هُ
لِعِبَ ادِهِ وَ خَ صَّ مِنْ هُ مَ نْ أَحَ بَّ

As for after, verily Allahazwj Chose Al Islam as a Religion for Himselfazwj, and Hisazwj Angels, and Hisazwj Rasoolsas, and Judgments to be carried out, and goodness of its arrangement, and a warning from Himazwj to Hisazwj servants, and a Specialisation from Himazwj to the ones from Hisazwj creatures Heazwj Loves, so Heazwj Sent Muhammadasw to them.

Heasw taught them the Book and the wisdom as a prestige and preference for this community, and educated them so they would be guided, and united them lest they separate, and made them understand lest they become tyrannical. When heasw had fulfilled what was upon himasw from that, heasw passed away to the Mercy of hisasw Lordazwj, praising, praised.

Then some Muslims established two men after himasw, being pleased with their guidance and their ways. They stayed for as long as Allahazwj Desired, then Allahazwj Mighty and Majestic expired them. Then they made the third as a ruler after the two, and he innovated (many more) innovations, and the community found effectiveness upon him, and they harmonised upon him. Then they were resentful from him, and they changed.

Then they came to measws like followers of the horse, and pledged allegiance to me. Iasws sought Guidance of Allahazwj with Hisazwj Guidance and sought Hisazwj Assistance upon the piety. Indeed! And for you all, upon usasws, is the acting with the Book of Allahazwj and Sunnah of Hisaswj Prophetasw, and the standing with hisasw rights, and revive hisasw Sunnah.

And the good advice to you all, the absentee and the one present, and by Allahazwj weasws are Assisted upon that, and Heazwj Suffices usasws and is the best of the guarantors; and Iasws have made Huzeyfa Bin Al-Yaman to be in-charge of your affairs, and he is from the ones Iasws am pleased with his guidance and Iasws am hopeful of his righteousness, and Iasws have instructed him with the goodness to the good doer, and the harshness of your doubtful ones, and the kindness with the entirety of you.
i asws ask Allah aswj for us asws and for you all, the good choice and the good deeds, and His aswj extensive Mercy in the world and the Hereafter. And the greetings be upon you, and Mercy of Allah aswj and His aswj Blessings’.

He (the narrator) said, ‘Then Huzeyfa ascended the pulpit and he praised Allah aswj and extolled upon Him and sent Salawat upon the Prophet saww and his saww Progeny asws, then said, ‘The Praise is for Allah aswj Who Revived the truth and Killed the falsehood, and Came with the justice and Demolished the tyranny, and Suppressed the oppressors.

O you people! But rather, your Guardian is Allah aswj and His aswj Rasool saww and Amir Al-Momineen asws, truly, truly, and good is the one who knows him asws after our Prophet saww Muhammad saww, Rasool-Allah saww, and is the foremost of the people with the people, and most rightful of them with the common-man, and the closest of them to the truthfulness, and most guiding of them to the justice, and guiding them to the way, and the closest of them to Allah aswj as an intermediary, and their most touching of them with Rasool-Allah saww in mercy, the most turning to obedience.

The first of the people in peace, and the most abundant of them in knowledge, and the most moderate of them in ways, and most preceding of them in Eman, and best of them in certainty, and most abundant of them in acts of kindness, and most advanced of them in Jihaaad, and most honourable of them in position, brother asws of Rasool-Allah saww and son asws of his saww uncle asws, and father asws of Al-Hassan asws and Al-Husayn assws, and husband of (Syeda) Al-Zahra asws the chaste, chieftess of the women of the worlds.

Arise, O people, and pledge allegiance upon the Book of Allah aswj and Sunnah of His aswj Prophet saww, for there is Pleasure of Allah aswj in that, and for you would be a covering (protection), and correctness, and the peace’.

The people stood up in their entirety and they pledged allegiance to Amir Al-Momineen asws, a goodly allegiance, and were united. When the allegiance was completed, there stood up
to him a youth from the sons of non-Arabs and rulers of the helpers of Muhammad Bin Umar Bin Al-Tayhan, brother of Abu Al-Haysam Bin Al-Tayhan, called Muslim, collaring a sword, and called out from the ends of the people, 'O you commander! I heard you saying, 'But rather your Guardian is Allahazwj and Hisazwj Rasool saww and Amir Al-Momineen asws, truly, truly', turning away from the ones from the caliphs who were before him asws.

They did not happen to be commands of the Momineen truly, so make us recognise that, O commander, may Allahazwj have Mercy on you, and do not conceal from us, for you are from the one who attended and saw (Rasool Allahsaww), and we are followers of that. By Allahazwj! Their necks are witness upon you regarding what advice you are coming with for your community, and truthfulness from your Prophet saww.

Huzeyfa said, 'O you man! But, when you have asked and examined like this, then listen and understand, I shall inform you with it. As for the ones from the caliphs who preceded before Ali asws Bin Abu Talib asws, from the ones named as 'Amir Al-Momineen', they were named with that (because) the people named them with that, and as for Ali asws Bin Abu Talib asws, Jibraeel as named him asws with this name, from Allahazwj the Exalted, and Rasool-Allah saww testified for him asws, from the greeting by Jibraeel as to him asws as 'Amir Al-Momineen', and the companions of Rasool-Allah saww used to call him asws as 'Amir Al-Momineen' during the lifetime of Rasool-Allah saww.

The youth said, 'Inform us how that happened, may Allahazwj have Mercy on you'.

Huzeyfa said, 'The people were entering to see Rasool-Allah saww before the veiling whenever they so desired to, so Rasool-Allah saww forbade them, any of them to enter to see him saww, and in his saww presence was Dahiyah Bin Khalifa Al-Kalby (Jibraeelas), and Rasool-Allah saww was sending letters to Caesar king of Rome, and clan of Haneefa, and kings of clan of Gassan, upon his hand, and it was Jibraeelas who had descended upon his image, and for that (reason) Rasool-Allah saww prohibited the Muslims to enter to see him saww whenever Dahiyah was with him saww.'
Huzeyfa said, ‘And one day I came to Rasool-AllahSWT for one of my matters, hoping that I would meet himSWT being alone. When I came to the door, there I was with the covering having had covered upon the door. I raised it and thought of entering, and like that is what we used to do, and there was Dahiya seated in the presence of Rasool-AllahSWT, and the ProphetSWT was sleeping and hisSWT head was in a lap of Dahiya.

And I asked AliAWR to assist me upon (meeting) Rasool-AllahSWT regarding that. So he returned with me and I returned with himAWR. When we came to the door of the house, I sat at the door and AliAWR raised the covering and entered, and greeted. I heard Dahiya saying, ‘And upon you be the greetings, O Amir Al-MomineenAWR, and Mercy of Allahazwj and Hisazwj Blessings’.

Then he said, ‘Be seated and take the head of yourAWR brotherSWT and sonSWT of yourAWR uncleSWT from my lap, for youSWT are foremost of the people with it’. AliAWR sat down and held the head of Rasool-AllahSWT and made it to be in hisAWR lap, and Dahiya went out from the house. AliAWR said: ‘Enter, O Huzeyfa!’ I entered and sat down.

Rasool-AllahSWT quickly woke up and chuckled in the face of AliAWR, then said: ‘O Abu Al-HassanAWR! From whose lap did youAWR take mySWT head?’ HeAWR said: ‘From the lap of Dahiyat Al-Kalby’. HeSWT said: ‘That is JibraeelAS, so what did youAS say to himAS when youAS entered, and what did heAS say to youAS?’

O Ali asws! Jibraeel as did that from a Command of Allah aswj the Exalted and he as has Revealed to me saww from my Lord aswj Mighty and Majestic from before your entry that I saws should obligate that upon the people, and I saws shall be doing that, if Allah aswj the Exalted so Desires’.

When it was the next morning, Rasool-Allah saws sent me to around Fadak regarding a need. I waited a few days, and I proceeded and found the people narrating that Rasool-Allah saws had ordered the people that they should be greeting unto Ali asws as ‘Amir Al-Momineen’, and that Jibraeel as had come to him saws with that from Allah aswj Mighty and Majestic. I said, ‘Rasool-Allah saws spoke the truth and I had heard Jibraeel greeting unto Ali asws as ‘Amir Al-Momineen’, and narrated the Hadeeth to them.

Umar Bin Al-Khattab heard me and I was narrating to the people in the Masjid. He said to be, ‘You saw Jibraeel as and heard him saws? Fear the words, for you have said a grievous word, or there has been confusion with you’. I said, ‘Yes, I heard him as and saw him as. May Allah aswj Rub the nose of one He saws Rubs’. He said, ‘O servant of Allah aswj! You saw and heard a wonder’.

Huzeyfa said, ‘And Bureyda Bin Al-Haseeb Al-Aslami heard me and I was narrating with part of what I had seen and heard. He said, to me, ‘By Allah aswj, O son of Al-Yaman! Rasool-Allah saws had ordered them with the greeting unto Ali asws as ‘Amir Al-Momineen’. I said, ‘O Bureyda! Were you present on that day?’ He said, ‘Yes, from its beginning to its end’. I said
to him, ‘Narrate to me with it, may Allah azwj the Exalted have Mercy on you, for I was absent on that day’.

Bureyda said, ‘My brother Ammar and I were with Rasool-Allah saww in a farm house of the clan of Najjar and Ali asws Bin Abu Talib asws entered. He asws greeted and Rasool-Allah saww returned the greetings, and we returned (as well). Then he saww said to him asws: ‘O Ali asws! Be seated over there’. He asws sat down.

And some men entered, so Rasool-Allah saww instructed them with the greeting to Ali asws as ‘Amir Al-Momineen’. They greeted, but they almost did not (out of grudges). Then Abu Bakr and Umar entered, and they greeted. Rasool-Allah saww said to both of them: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They said, ‘Is the command from Allah azwj and His azwj Rasool saw’. He saww said: ‘Yes’.

Then Talha and Sa’ad Bin Malik entered and they greeted. Rasool-Allah saww said to them: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They said, ‘A command from Allah azwj and His azwj Rasool saw’. He saww said: ‘Yes’. They said, ‘We hear and we obey’.

Then Salman Al Farsi ra and Abu Zarr Al ghifari ra entered. They ra greeted and he saww returned the greetings to them, then said: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They ra greeted (Ali asws as ‘Amir Al-Momineen’), and did not say anything (without questioning and directly submitting to the orders of Rasool-Allah saww).

Khuzeyman Bin Sabit and Abu Al-Haseym Al-Tayhan entered and they greeted. He saww returned the greeting unto them, then said: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They greeted and did not say anything.

Then Ammar and Al-Miqdad ra entered and greeted. He saww returned the greeting unto them and said: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They did so and did not say anything.
Then Usman and Abu Ubeyda entered and greeted. He saww returned the greeted unto them, then said: ‘Greet unto Ali asws as ‘Amir Al-Momineen’. They said, ‘From Allah azwj and His azwj Rasool saww?’ He saww said: ‘Yes’.

Then so and so, and so and so entered, and a number of a group from the Emigrants and the Helpers, (during) all that Rasool-Allah saww said: ‘Greet unto Ali asws as ‘Amir Al-Momineen’’. They said: ‘From Allah azwj and His azwj Rasool saww?’ He saww said: ‘Yes’, to the extent that the gathering filled up with its people, and the room filled up, and some of them sat at the door, and in the street, and they kept entering and greeting and exiting.

Then he saww said to me and my brother: ‘Arise, you and your brother, and greet unto Ali asws as ‘Amir Al-Momineen’. We arose and greeted, then we returned to our places.

He (Bureyda) said, ‘Then Rasool-Allah saww faced towards them all and said: ‘Listen and retain! I saww am ordering you all that you should be greeting unto Ali asws as ‘Amir Al-Momineen’, and that (some) men asked me saww, ‘Is that from a Command of Allah azwj and order of His azwj Rasool saww?’ It was not for Muhammad saww that he saww come with any matter from himself saww. But it is a Revelation from his saww Lord azwj and His azwj Command.

By the One azwj in Whose Hand is my saww soul! Don’t you see that if you were to break it, you will be disbelieving and separating from what my saww Lord azwj Sent me saww with: So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’ [18:29].

Bureyda said, ‘When we went out, I heard one of them, those who had been ordered with the greeting unto Ali asws as ‘Amir Al-Momineen’, saying to his companion, and a party from the disloyal ones from Quraysh, having been delayed from Al-Islam, ‘Did you not see what Muhammad saww has done with the son asws of his saww uncle as, from a lofty status, and the
position, and by Allahazwj, if he saww had the capacity, he saww would have made himasws a Prophetas from after himsaww.

His companion said to him, ‘Restrain! Do not let this matter be grievous upon you, for if we were to lose Muhammad saww, this deed of his saww would be under our feet’.

Huzeyfa said, ‘And Bureyda went to one of the roads of Syria and returned, and Rasool-Allahsaww had passed away, and the people had pledged allegiance to Abu Bakr. Bureyda came and entered the Masjid and Abu Bakr was upon the pulpit, and Umar was below him by a step. He called out to them from a corner of the Masjid, ‘O Abu Bakr and O Umar!’ They said, ‘And what is the matter with you, O Bureyda! Have you become mad?’

He said to them, ‘By Allahazwj! I have not gone mad, but where is your greeting yesterday unto Alisaww as ‘Amir Al-Momineen’? Abu Bakr said to him, ‘O Bureyda! The matter has brought about a new matter, and you were absent, and we were present, and the one present sees what the absentee cannot see’.

He said to them, ‘You two saw what Allahazwj and Hisazwj Rasoolsaww did not see? And your companion has been loyal to his words, ‘If we were to lose Muhammad saww, his saww words would be under our feet’. Indeed! Al-Medina is prohibited unto me that I dwell in it, ever, until I die!’

Bureyda went out with his wife and his children and ledged between his people, the clan of Aslam, and he used to emerge during the time besides the time (occasionally). When the command passed to Amir Al-Momineenasws, he came to himasws and was with himasws until heasws proceeded to Al-Iraq. When Amir Al-Momineenasws was struck, he went to Khurasan and dwelled in it, and stayed over there until he died, by the Mercy of Allahazwj the Exalted’.
Huzeyfa said, ‘So this is the news which you had asked me about’. The youth said, ‘May Allah azwj not Recom pense goodly those who had witnessed Rasool-Allah saww saying this word regarding Ali asws, for they have betrayed Allah azwj and His azwj Rasool saww and they declined the command from the successor asws of Rasool-Allah saww, and acknowledged it out among the ones Allah azwj and His azwj Rasool saww did not see him (acknowledge) to that welcomingly. There is no doubt Allah azwj will never let them succeed after it, ever!’

فَنَزَلَ حُذَي ْفَةُ مِنْ مِنْبََِهِ فَقَالَ يَا أَخَا الأَْنْصَارِ إِنَّ الأَْمْرَ كَانَ أَعْظَمَ مَِِّا تَظُنُّ أَنَّهُ عَزَ بَ وَ اللَّهِ الْبَصَرُ وَ ذَهَبَ الْيَقِينُ وَ كَثُرَ الْمُخَالِفُ وَ قَلَّ النَّاصِرُ

Huzeyfa descended from his pulpit and said, ‘O brother of the Ansaar! The matter is greater than what you are thinking of. By Allah azwj! The insight is distant, and the conviction is gone, and the adversaries are numerous, and the helpers of the people of truth are few’.

فَقَالَ لَهُ الْفَتََّ ف َهَلَّ ان ْتَضَيْتُمْ أَسْيَافَكُمْ وَ وَََعْتُمُوهَا عَلَى رِقَابِكُمْ وَ ََرَب ْتُمْ بَِِا الزَّائِلِينَ عَنِ الَْْقِّ قُدُماً قُدُماً حَتََّّ تَُوتُوا أَوْ تُدْرِكُوا الأَْمْرَ الَّذِ  تَُِبُّونَهُ مِنْ طَاعَةِ اللَّهِ عَزَّ وَ ََلَّ وَ طَ

The youth said to him, ‘So unsheathe your swords and place these upon your necks and strike with these the decliners from the truth, moving forward and forwards, until either you die or you come across the matter which you love, from obedience of Allah azwj Mighty and Majestic, and obedience of His azwj Rasool saww.

فَقَالَ لَهُ أَي ُّهَا الْفَتََّ إِنَّهُ أُخِذَ وَ اللَّهِ بِأَسََْاعِنَا وَ أَبْصَارِنَا وَ كَرِهْنَا الْمَوْتَ وَ زُي ِّنَتْ عِ

He said to him, ‘O you youth! By Allah azwj, surely it has seized our names and our sights, and we dislike the death and the world is adorned with us, and the emirate of the oppressors has preceded in the Knowledge of Allah azwj, and we ask Allah azwj of the covering of our sins and the protection during whatever remains of our lives, for He azwj is a Merciful King’.

ثَُُّ انْ صَرَفَ حُذَي ْفَةُ إِلََ مَنْزِلِهِ وَ ت َفَرَّقَ النَّاسُ

Then Huzeyfa left to go to his house, and the people dispersed.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَمَةَ ف َبَيْنَآ أَنَّا ذَاتَ ي َوْم  عِنْدَ حُذَي ْفَةَ أَعُودُهُ فِِ مَرََِهِ الَّذِ  مَاتَ فِيهِ وَ قَدْ كَانَ يَوْمَ قَدِمَتْ فِيهِ مِنَ الْكُوفَةِ مِنْ ق َبْلِ قُدُومِ عَلِي  ع إِلََ الْعِرَاقِ ف َبَيْنَمَا أَنَّا عِنْدَهُ إِذْ ََاءَ الْفَتََّ الأَْنْصَارِ ُّ فَدَخَلَ عَلَى حُذَي ْفَةَ ف َرَحَّبَ بِهِ وَ أَ

Abdullah Bin Salama said, ‘One day I was in the presence of Huzeyfa, consoling him in his illness in which he died, and it was the day in which I had arrived from Al-Kufa, from before the arrival of Ali asws to Al-Iraq. While I was with him when the Ansari youth came and entered to see Huzeyfa. He was welcoming with him, and drew him closer from his seat, and the ones who were with Huzeyfa, from his consolers, went out.'
And the youth turned to him and said, ‘One day I heard you narrating from Bureyda Bin Al-Haseeb Al-Aslami that he had heard one of the people, those whom Rasool-Allah ﷺ had ordered them to greet unto Ali ﷺ as ‘Amir Al-Momineen’, saying to his companion, ‘Did you not see today what Muhammad ﷺ did with the son ﷺ of his uncle, and lofty status, until if he ﷺ had been able to make him ﷺ a Prophet, he ﷺ would have done so’.

His companion replied said, ‘Do not let it be grievous upon you. If we were to lose Muhammad ﷺ, his words would be under our feet’, and I thought that the call of Bureyda to them both, while they were upon the pulpit, these two (Abu Bakr and Umar) were the speakers of the words’.

Huzeyfa said, ‘Yes, the speaker was Umar and the answerer was Abu Bakr’. The youth said, ‘We are from Allah ﷻ and we are returning to Him ﷻ! By Allah ﷻ! The people are destroyed and their deeds are nullified’.

Huzeyfa said, ‘The people did not cease to be reneging upon that, and what Allah ﷻ Knows from them is more’. The youth said, ‘I used to love to recognise this matter from their deeds, but I find you ill, and I dislike it to make you work by narrating to me and my questioning’, and he stood to leave.

Huzeyfa said, ‘No, but be seated, O son of my brother, and receive their narration from me, and even if that distresses me, so do not reckon me except separating from you. I do not like you to be deceived by both their status among the people, so this is what I am able upon from the advising to you, and from the acts of obedience to Amir Al-Momineen ﷺ, and to Rasool-Allah ﷺ, and mentioned his status.

فَأَقْلَ عَلَيْهِ الْقُميَّةُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سَأَلْتُهُ يَوْمًا تََُدِّثُ عَنْ بُرَيْدَةَ بْنِ الَّّمِرْدَةَ بْنِ الْجَبِيرِ الْحَسَََّبُ الْأَسْلَمِي الَّذِي سَأَلْتُهُ عَنْ بَعْضَ الْقَوْمِ الَّذِيْنَ أَمَرَهُمُ رَسُولُ اللَّهِ ﷺ أَنْ يُسَلِّمَا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ يَقُولُ لِصَاحِبِهِ أَمَا رَأَيْتَ النَّاسَ الْيَوْمَ مَا صَنَعَ مَُُمَّدٌ بِابْنِ عَمِّهِ مِنَ التَّشْرِيفِ وَ عُلُوِّ الْمَنْزِلَةِ حَتَّّ لَوْ قَدَرَ أَنْ يَُعْلَهُ نَبِيًا لَفَعَلَ فَأَََابَهُ صَاحِبُهُ فَقَالَ لَّ يَكْبََُنَّ عَلَيٍّ فَلَوْ فَقَدْنَا مَُُمَّداً لَكَانَ قَوْلُهُ تََْتَ أَقْدَامِنَا وَ قَدْ ظَنَنْتُ نِدَاءَ بُرَيْدَةَ لََُمَا وَ هَُِا عَلَى الْمِنْبََِ أَن َّهُمَا صَاحِبَا النَّادِيِّينَ حَتَّّ لَا لَٰكُمْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ قَالَ حُذَيْفَةُ أَََلْ الْقَائِلُ عُمَرُ وَ الْمُجِيبُ أَبُو بَكْرٍ فَقَالَ الْفَتََّ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ هَلٍََ وَ اللَّهِ الْقَوْمُ وَ بَطَلَتْ أَعْمَالَُُمْ قَا لَ حُذَيْفَةَ أَََلْ الْقَائِلُ عُمَرُ وَ الْمُجِيبُ أَبُو بَكْرٍ فَقَالَ الْفَتََّ إنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ هَلٍََ وَ اللَّهِ الْقَوْمُ وَ بَطَلَتْ أَعْمَالَُُمْ قَا لَ حُذَيْفَةَ أَََلْ الْقَائِلُ عُمَرُ وَ الْمُجِيبُ أَبُو بَكْرٍ فَقَالَ الْفَتََّ إنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راَِعُونَ هَلٍََ وَ اللَّهِ الْقَوْمُ وَ بَطَلَتْ أَعْمَالَُُمْ قَا لَ حُذَيْفَةَ أَََلْ الْقَائِلُ عُمَرُ وَ الْمُجِيبُ أَبُو بَكْرٍ
He said, ‘O servant of Allah\textsuperscript{azwj}! Narrate to me with what is with you of their matters so I can happen to be upon an insight from that’. Huzeyfa said, ‘Then, by Allah\textsuperscript{azwj}, I shall inform you with a Hadeeth I have heard and seen, and by Allah\textsuperscript{azwj}, it has been evidenced upon by their deeds upon that they, by Allah\textsuperscript{azwj}, they neither believed in Allah\textsuperscript{azwj} nor in His\textsuperscript{azwj} Rasool\textsuperscript{saww}, even for the blink of an eye.

And I hereby inform you that Allah\textsuperscript{azwj} the Exalted Commanded His\textsuperscript{azwj} Rasool\textsuperscript{saww} in the year ten from the Emigration from Makkah to Al-Medina, that he\textsuperscript{saww} goes out to Hajj and the people be with him\textsuperscript{saww}. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww} with that: \textit{And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].}

Rasool-Allah\textsuperscript{saww} ordered the pro-claimers, so they proclaimed among the people of the lower (valleys) and the higher (mountains), ‘Indeed! Rasool-Allah\textsuperscript{saww} has determine upon (performing) the Hajj during this season of his\textsuperscript{saww} to let the people understand (performance of) their Hajj, and to teach them their rituals, so it would become a Sunnah for them up to the end of times’.

He said, ‘There did not remain anyone from the ones who had entered into Al-Islam, except he performed Hajj along with Rasool-Allah\textsuperscript{saww} in the year ten, \textit{So they would witness the benefits for them [22:28]}, and know their Hajj and recognise their rituals, and Rasool-Allah\textsuperscript{saww} went out with the people, and he\textsuperscript{saww} went out with his\textsuperscript{saww} womenfolk with him\textsuperscript{saww}, and it is the farewell Hajj.

When their Hajj was completed and they had fulfilled their rituals, and the people in their entirety recognised what they were needy to, and he\textsuperscript{saww} let them know that he\textsuperscript{saww} has established for them the Religion of Ibrahim\textsuperscript{as}, and the entirety of what the Polytheists had innovated after him\textsuperscript{as} is (now) removed from them, and he\textsuperscript{saww} returned the (Black) Stone to its former state, and he\textsuperscript{saww} entered Makkah and stayed at it for one day.
Jibraeel\textsuperscript{as} descended with the beginning of Surah Ankabout. He\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Read: “In the Name of Allah the Beneficent, the Merciful. Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]’.

Rasool-Allah\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! And what is this Fitna (Trial)?’

He\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Conveys the greetings to you\textsuperscript{saww} and Says: “I\textsuperscript{azwj} did not Send any Prophet\textsuperscript{as} before you\textsuperscript{saww} except I\textsuperscript{azwj} Commanded him\textsuperscript{as} during the termination of his\textsuperscript{as} term that he\textsuperscript{saww} should make a caliph to be in his\textsuperscript{as} community from after him\textsuperscript{as}, one who would stand in his\textsuperscript{as} place and revive his\textsuperscript{as} Sunnah for them, and his\textsuperscript{saww} rulings”.

So the obedient ones to Allah\textsuperscript{azwj} in what Rasool-Allah\textsuperscript{saww} orders them with, they are the ratifiers, and the adversaries to his\textsuperscript{saww} orders are the beliers, and O Muhammad\textsuperscript{saww} your\textsuperscript{saww} journey to your\textsuperscript{saww} Lord\textsuperscript{azwj} and His\textsuperscript{azwj} Paradise has drawn near, and He\textsuperscript{azwj} Commands you\textsuperscript{saww} to nominate for your\textsuperscript{saww} community from after you\textsuperscript{saww}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and pact to him\textsuperscript{asws}.

He\textsuperscript{asws} is the caliph, the one standing with your\textsuperscript{saww} citizens and your\textsuperscript{saww} community, if they obey him\textsuperscript{asws}, and if they disobey him\textsuperscript{asws}, and they will be doing that, and it is the Fitna (Trial) regarding that you\textsuperscript{saww} have recited the Verse.

And Allah\textsuperscript{azwj} Mighty and Majestic Commands you that you\textsuperscript{saww} let him\textsuperscript{asws} know of the entirety of what you\textsuperscript{saww} have been Taught, and he\textsuperscript{asws} should preserve the entirety of what you\textsuperscript{saww} preserved and been entrusted with, for he\textsuperscript{asws} is the trustworthy, the trustee.

O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} Chose you\textsuperscript{saww} from My\textsuperscript{azwj} servants as a Prophet\textsuperscript{saww}, and Chose him\textsuperscript{asws} for you\textsuperscript{saww} as a successor\textsuperscript{asws}!”
He (the narrator) said, ‘Rasool-Allahsaww called Aliasws one day and isolated with himasws that day and its night, and entrusted himasws the knowledge and the wisdom which Heazwj had Given himasww, and made himasws understand what Jibraelas had said; and that was during the day of Ayesha daughter of Abu bakr. She said, ‘O Rasool-Allahsaww! Yoursaww isolation with Aliasws is prolonged since today’.

He (the narrator) said, ‘Rasool-Allahsaww turned away from her. She said, ‘Why are yousaww turning away from me, O Rasool-Allahsaww, perhaps it is a matter which happens to be correct for me’.

Heasww said: ‘You speak the truth, and Iasww swear by Allahazwj that surely it is a matter correct for the one whom Allahazwj Assists with its acceptance and the belief with it, and Iasww have ordered with calling the people in their entirety to it, and you will soon be knowing that, when Iasww stand with it among the people’.

She said, ‘O Rasool-Allahsaww! And why don’t yousaww inform me with it now, so I can proceed with acting with it, and the taking that whatever is in it of the correctness?’

Heasww said: ‘Iasww shall inform you with it, so preserve it until Iasww instruct for the standing with it among the people in their entirety. If you were to preserve it, Allahazwj will Protect you in the current and the future altogether, and for you would be the merit with the precedence and the quickness to the Eman with Allahazwj and Hisazwj Rasoolsaww.

And if you were to waste it and neglect the care of what Iasww cast to you from it, you will disbelieve in your Lordazwj, and your Recompense will drop, and the Guarantee of Allahazwj would be voided from you, and guarantee of Hisazwj Rasoolsaww, and you would be from the losers, and that will never harm Allahazwj, nor Hisazwj Rasoolsaww.'
فَضَمِنَتْ لَهُ حِفْظَهُ وَ الإِيمَانَ بِهِ وَ رِعَايَةُ ف َقَالَ إِنَّ اللَّهَ تَعَالََ أَخْبَََني أَنَّ عُمُرَ قَدْ انْقَضَى
وَ أَمُرَني أَنْ أَنْصِبَ عَلِيااً لِلنَّاسِ عَلَماً وَ أَعْلَهُ فِيهِمْ إِمَاماً وَ أَسْتَخْلِفَهُ كَمَا أَسْتَخْلَفَ الأَنْبِيَاءُ مِنْ قَبْلِهِمْ

She guaranteed to himsaww of its preservation, and the belief in it, and care for it. He saww said: ‘Allahazwj the Exalted Informed me saww that my saww life is coming to an end and Commanded me saww to nominate Aliasws as a flag for the people, and make him asws to be an Imam asws among them, and make him asws a caliph just as the Prophetsas from before me saww had made caliphs of theiras successors as.

وَ إِنَّيِّ صَائِرٌ إِلََ أَمْرِ رَبِيِّ وَ آخِذٌ فِيهِ بِأَمْرِهِ فَ لْيَكُنِ الأَمْرُ مِنَ سُوَيْدَاءِ قلْبٍ إِلََ أَنْ يَأْذَنَ اللَّهُ بِالْقِيَامِ بِهِ

And saww shall be patient to the Command of my saww Lordazwj and take with Hisazwj Command regarding it, so to them the matter from you be under the darkness of your heart until Allahazwj Permits me saww with the standing with it’.

فَأَقَبَلَ بعضاً مِّن بعضاً وَ قَالُوا إِنَّ مَُُمَّداً يُرِيدُ أَنْ يُعَلَ هَذَا الأَمْرَ فِِ أَهْلِ بَيْتِهِ كَسُنَّةِ كِسْرَى وَ قِيْصَرَ إِلََ آخِرِ الدَّهْرِ وَ لَ وَ اللَّهِ مَا لَكُمْ فِِ ِِِّّيَاةِ مِنْ حَظٍ إِنْ أَفْضَى هَذَا الأَمْرُ إِلََ عَلِيِّ بْنِ أَبِي طَالِب ب وَ إِنَّ مَُُمَّداً عَامَلَكُمْ عَلَى ظَاهِرِكُمْ وَ إِنَّ عَلِيااً يَُعَامِلُكُمْ عَلَى مَا يُنِبْثِكُمْ فِِ نَفْسِهِ مِنْكُمْ فَاحْسِنُوا النَّظَرَ لأَِنْفُسِكُمْ فِِ ذَلٍِ وَ قَدِّمُوا رَأْيَكُمْ فِيهِ

They turned towards each other and said, ‘Muhammad saww wants to make this matter to be in People asws of Hisazwj Household, like the ways of Chosroe and Caesar up to the end of times, and no, by Allahazwj, there will be no share for (any of) you - if this matter goes to Alasws Bin Abu Talibasws, and that Muhammad saww works you upon your apparent, and Alasws will be working you upon what he asws finds within himself from you. Be good with the considers for yourselves regarding that, and present your opinions regarding it’.

وَ دَارَ الْكَلَمُ فِيمَا بَيْنَهُمْ وَ أَعَادُوا الخِطَابَ وَ أَتَأَلَُوا الرَّأْيَ فَاتَفَقُوا عَلَى أَنْ يَنْفِرُوا بِالن
بِِِّّ ص نَاقَتَهُ عَلَى عَقَبَةِ هَرْشَى وَ قَدْ كَانُوا عَمِلُوا مِثْلَ ذَلٍَِ فِِ غَزْوَةِ تَبُوك

And the speech circulated in regarding what was between them, and they repeated the address, and hastened the opinion, and they united upon that they would be alienating with the Prophet saww upon his saww camel at the turning of Aqaba, and they had already done similar to that during the military expedition of Tabuk.
Allahazwj Turned the evil away from Hisazwj Prophet saww. They gathered regarding the matter of Rasool-Allahsaww, from the killing, and the assassination, and quenching the poison upon another aspect; and the enemies of Rasool-Allahsaww had gathered, from the freed ones from Quraysh, and the hypocrites from the Helpers, and the ones in whose heart was the suspicions, from the Arabs in Al-Medina and what is around it, and they vowed and took oath upon that they would be alienating with himsaww hissaww camel, and they were fourteen men.

And it was from the determinations of Rasool-Allahsaww that he saww would establish Aliasws and nominate himasws to the people at Al-Medina when he saww arrived. Rasool-Allahsaww travelled for two days and two nights. When it was the third day, Jibraeelas came to himsaww with another Chapter, Al-Hijr. Heas said: ‘Read: So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93] So proclaim what you are Commanded with and turn away from the polytheists [15:94] We will Suffice you against the scoffers [15:95].’

He (the narrator) said, ‘And Rasool-Allahsaww departed and made the journey quickly upon hissaww entry into Al-Medina in order to nominate Aliasws as a flag for the people. When it was the fourth night, Jibraeelas descended at the end of the night and recited unto himas: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].’

And they are those who had plotted with Rasool-Allahsaww. Rasool-Allahsaww said: ‘O Jibraeelas! Don’t youas see measw hastening the journey being laborious in it in order to enter Al-Medina, so Iasw can obligate hisasws Wilayah upon the ones present and the absentees?’
Jibraeel\textsuperscript{as} said to him\textsuperscript{saww}: 'Allah\textsuperscript{azwj} Commands you\textsuperscript{saww} to Obligate his\textsuperscript{asws} Wilayah tomorrow, when you\textsuperscript{saww} descend in your\textsuperscript{saww} encampment'. Rasool-Allah\textsuperscript{saww} said: 'Yes, O Jibraeel\textsuperscript{as}! Tomorrow \textsuperscript{saww} shall do it, if Allah\textsuperscript{azwj} Desires', and Rasool-Allah\textsuperscript{saww} ordered for the departure from his\textsuperscript{saww} pausing, and the people travelled with him\textsuperscript{saww} until he\textsuperscript{saww} encamped at Ghadeer Khumm, and prayed Salat (leading) the people, and instructed them to gather to him\textsuperscript{saww}.

And he\textsuperscript{saww} called Ali\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} raised his\textsuperscript{asws} left hand with his\textsuperscript{saww} right hand, and raised his\textsuperscript{saww} voice with the Wilayah of Ali\textsuperscript{asws} upon the people altogether, and obligated upon them the obedience to him\textsuperscript{asws}, and ordered them that they should not differ upon him\textsuperscript{asws} after him\textsuperscript{saww}, and informed them that, that is from a Command of Allah\textsuperscript{azwj} Mighty and Majestic.

Then he\textsuperscript{saww} ordered the people that they should pledge allegiance to him\textsuperscript{asws}. They all pledged allegiance to him\textsuperscript{asws} and no one spoke, and Abu Bakr and Umar has gone ahead to Al-Juhfa. So, he\textsuperscript{saww} sent for them and returned them. Then the Prophet\textsuperscript{as} said to them both, attackingly: 'O Ibn Abu Qohafa, and O Umar! Pledge allegiance to Ali\textsuperscript{asws} with the Wilayah from after me\textsuperscript{saww}.'
He (the narrator) said, ‘And they both pledged allegiance, then left, and Rasool-Allahsaww travelled for the remainder of hissaww day and its night. When they were near from Aqaba turning, he send the people ahead in the bend of Al-Aqaba, and they had carried a tank and dropped pebbles in it’.

Huzeyfa said, ‘Rasool-Allahsaww called me and called Ammar Bin Yasser, and instructed him to usher it, and I should guide it, until when we came to the top of Al-Aqaba, the group agitated from behind us and they rolled down the tank between the legs of the camel. It was terrified and almost fled with Rasool-Allahsaww. The Prophet saww shouted at it: ‘Calm down! There is no problem upon you’.

Allahazwj the Exalted Caused it to speak with Arabic words, clear, eloquent. It said, ‘By Allahazwj, O Rasool-Allahsaww! I did not move a hand from a steady hand, nor a leg from the place of a leg while yousaww are upon my back’. The group came ahead to the camel in order to push it (into the ravine). Ammar and I struck their faces without swords, and it was a dark night.

They moved away from us and despaired from what they had thought of, and they determined and turned around. I said, ‘O Rasool-Allahsaww! Who are these people, those who wanted what you saw?’ He saww said: ‘O Huzeyfa! They are the hypocrites in the world and the Hereafter’. I said, ‘O Rasool-Allahsaww! Will yousaww not send a group to them, and they could come with their heads?’

He saww said: ‘Allahazwj has Commanded me saww to turn away from them, so Isaww disliked it that the people should be saying: ‘He saww called the people from hissaww people and hissaww companions to hissaww Religion, and they answered, then he saww fought with them (against the enemies) until when hesaww was victorious upon hissaww enemies, hesaww turned against them, and killed them’.

But, O Huzeyfa, leave them, for Allahazwj is for them with the ambush, and Heazwj will Respite them for a little while, then Heazwj will Force them into the harsh Punishment’.
فقلت و من هؤلاء القوم المنافقون يا رسول الله ص أ من المهاجرين أم من الأنصار فمشتاقهم بي رخالا رخالا حتى فرغ منهم و قد كان فيهم

أئم أنا أدرك أن ينكلون فيهم فاستنادت على ذلك.

I said, ‘And who are they, this group of hypocrites, O Rasool-Allahsaww? Are they from the Emigrants or from the Helpers?’ He(saww) named them to me man by man until he(saww) was free from them, and there were some people among them I dislike being among them, so I withheld at that.

فقال رسول الله ص باب حذيفة كان كأنما شاك في بعض من سمعت ذلك أرفع رأسه إلى القوم وهم وقف على النوبة قربها

فاضحته جميع ما حولا و ركب النوبة حتى جلبتهم معا طائفة

Rasool-Allahsaww said: ‘O Huzeyfa! It is as if you are doubtful regarding some of the ones Isaww named to you. Raise your head towards them!’ I raised my eyes towards the group and they were standing at the turning. A lightning flashed and illuminated the entirety of what was around us, and the lightning affirmed until I thought it was an emerging sun.

فنظرت و الله إلّا إلى القوم فعرفتهم رخالا فإذا حمهم كما قال رسول الله ص و عددهم أربعة عشر رخالا بسعة من فريسي و خمسة من سائر

By Allahazwj! I looked at the group and recognised them, man by man, and they were just as Rasool-Allahsaww had said and counted. The group was for fourteen men, nine from Quraysh and five from the rest of the people’.

فقال له ألقى جمعهم لتتركه الله تعالى قال حذيفة فهما كما قال رسول الله ص و عددهم أربعة عشر رخالا بسعة من فريسي و خمسة من سائر

و خمسة الخمسة الآخر فأخبوه موسى الأشعري و الشعري من شغبة المقيمين و أومين من الحداث الصري و أبو هثيزة و أبو طلحة الأنصاري

The youth said to him, ‘Name them for us, may Allahazwj the Exalted have Mercy on you!’ Huzeyfa said, ‘By Allahazwj! They were – Abu Bakr, and Umar, and Usman, and Talha, and Abdul Rahman Bin Awf, and Sa’d Bin Abu Waqas, and Abu Ubeida Bin Al-Jarrah, and Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas – and they are from Quraysh.

و أتى الخمسة الآخر فأخبوه موسى الأشعري و الشعري من شغبة المقيمين و أومين من الحداث الصري و أبو هثيزة و أبو طلحة الأنصاري

And as for the other five – Abu Musa Al-ashary, and Al-Mugheira Bin Shu’ba Al-Saqafi, and Aws Bin Al-Hadasan Al-Basry, and Abu Hureyra, and Abu Talha Al-Ansari’.

فقال حذيفة قلما أدخلنا من القلعة و قد طلع الفجر فنزل رسول الله ص فتوّا و انظر أصحابنا إلى احتدروا من القلعة و اجتمعوا قرب القدم

بأجحدهم و قد دخلوا مع الناس و صلوا خلف رسل الله ص

Huzeyfa said, ‘Then we went down from Al-Aqaba and the dawn had emerged. Rasool-Allahsaww descended and performed Wudu’u and awaited hissaww companions until they came down from Al-Aqaba and they gathered. I saw the group in their entirety and they had mingled with the people and prayed Salat behind Rasool-Allahsaww.’
When he saw finished from his Salat, he turned towards Abu Bakr and Umar and Abu Ubeyda who were whispering to each other. He ordered a caller who called out among the people, ‘No three persons from the people should be whispering between them secretly!’ and Rasool-Allah departed with the people from the encampment of Al-Aqaba.

When he descended at another encampment, he saw Saalim, a slave of Huzeyfa and Abu Bakr, and Umar, and Abu Ubeyda being secretive with each other. He paused at them and said, ‘Hasn’t Rasool-Allah ordered that no three persons from the people should gather upon one secret? By Allah! Either you will inform me regarding what you were (discussing) or else I shall go to Rasool-Allah until I inform him of that from you’.

Abu Bakr said, ‘O Saalim! Upon you is a pact of Allah and His Covenant, if I were to inform you of that which we are in, and what we are gathered for, I would love it if you could enter to be with us in it, and you used to be a man from us, and if you dislike that, you will conceal it upon us’.

Saalim said, ‘That is for you’, and he gave them his pact and his covenant; and Saalim used to be of intense hatred and enmity to Ali Bin Abu Talib, and that had been recognised from him. They said to him, ‘We have gathered upon that we shall swear an oath and make a pact upon that we will not obey Muhammad in what he has obligated upon us, from the Wilayah of Ali Bin Abu Talib after him’.

Saalim said to them, ‘Upon you is a pact of Allah and His Covenant, is this the matter you were indulging in and whispering?’ They said, ‘Yes, upon us is a pact of Allah and His Covenant! But rather, we were in this matter exactly, not in anything besides it’.
Saalim said, ‘And I, by Allahazwj, am the first one agreeing with you all upon this matter, and will not oppose you upon it. By Allahazwj! The sun has not emerged upon any household more hateful to me than the Clan of Hashimasws, nor in the Clan of Hashimasws is there anyone more abhorrent than Aliasws Bin Abu Talibasws, therefore do regarding this matter whatever comes to you, for I am one of you’. They made a pact at that time of their upon this matter, then they dispersed.

When Rasool-Allahsaww intended the travel, they came to himsaww. He said to them: ‘What were you whispering in this day of yours, and Isaww had forbidden you from the secret counsels?’ They said, ‘O Rasool-Allahsaww! We have not met each other apart from this time of ours’.

The Prophet saww looked at them for a while (then) said to them: ‘Are you more knowing or Allah?’ And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]’.

Then hesaww travelled until hesaww entered Al-Medina, and the whole group gathered and they wrote out an agreement between them upon a mention of what they had vowed upon regarding this matter, and the first of what was in the parchment was the breach of Wilayah of Aliasws Bin Abu Talibasws, and that the matter should go to Abu Bakr.

And Umar and Abu Ubeyda and Saalim were with them, not being outside from them, and thirty four men had testified that they were the companions of Al-Aqaba, and twenty others, and they deposited the parchment with Abu Ubeyda Bin Al-Jarrah, and they made him to be their trustee upon it’.
He (the narrator) said, ‘The youth said, ‘O servant of Allahazwj, may Allahazwj have Mercy on you! Let us say that they are the group who were pleased with Abu Bakr and Umar and Abu Ubeyda, because they were from the sheyks of Quraysh, but what was the matter with them being pleased with Saalim, and he was neither from Quraysh, nor from the Emigrants, nor from the Helpers, and rather he was a slave of a woman from the Helpers?’

قَالَ حُذَيْفَةُ يَا فَتَّ إِنَّ الْقَوْمَ أَجَّلُوا عَلَى إِزَالَةِ هَذَا الأَمْرِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ حَسَداً مِنْهُمْ لَهُ وَ كَرَاهَةً لأَمْرِهِ وَ اِتَّمَعَ لَمَعَ ذَلٍّ كَانَ فِ قُلُوبِ قُرَيْشٍ مِنْ سَفٍّ الدِّ مَاءِ وَ كَانَ خَاصَّةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ الَّذِي أَوفَّى رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ بِمِنْ عَلَيِّ بْنِي هَاشِمٍ فَإِنَّ الْعَقْدُ عَلَى إِزَالَةِ الأَمْرِ عَنْ عَلِيٍّ مِنْ هؤُلَى الأَرْبَعَةِ عَشَرَةَ وَ كَانُوا يَرَوْنَ أَنَّ سَالِمَ رََُْلٌ مِنْهُمْ

Huzeyfa said, ‘O youth! The group were united. They pacted upon removing this matter away from Aliasws Bin Abu Talibasws out of envy from them towards himasws, and abhorrence of hisasws command, and there gathered for them, along with that, what was in the hearts of Quraysh, from shedding of the blood, and it was in particular of Rasool-Allahsaww, and they were seeking the revenge which Rasool-Allahsaww had plunged them into from Aliasws, from Clan of Hashimasws. But rather the pact was from these fourteen, upon the removal of the command from Aliasws, and they were viewing that Saalim was a man from them’.

فَقَالَ الْفَتَّ فَخَبَِّنيَّ اللَّهُ عَمَّا كَتَبَ جََِيعُهُمْ فِِ الصَّحِيفَةِ لأَعْرِفَهُ

The youth said, ‘May Allahazwj have Mercy on you! Inform me about what they all wrote in the agreement, so I can know it’.

فَقَالَ حُذَيْفَةُ حَدَّثَنِي بِذَلٍّ أَسَِّاءُ بْنَتُ عُمَيِّ ُ الخَْثْعَمِيَّةُ امْرَأَةُ أَبِيِ بَكْرٍ أَنَّ الْقَوْمَ اَتَّمَعُوا فِِ مَنْزِلِ أَبِيِ بَكْرٍ فَتَآمَرُوا فِِ ذَلٍّ وَ أَسَِّاءُ تَسْمَعُهُمْ وَ تَسْمَعُ جََِيعَ مَا يُدَبِّرُونَهُ فِِ ذَل١ِ حَتَّٰ اَتَّمَعَ رَأْيُُهُمْ عَلَى ذَل١ِ فَأَمَرُوا سَعِيدَ بْنَ الْعَاصِ الأُْمَوِ َ فَكَتَبَ هُوَ الصَّحِيفَةَ بِاتِّفَاقٍ مِنْهُمْ وَ كَانَتْ نُسْخَةُ الصَّحِيفَةِ

Huzeyfa said, ‘It was narrated to me with that by Asma Bin Umays Al-Khas’amiya, wife of Abu Bakr, that the group had gathered in the house of Abu Bakr, and they plotted regarding that, and Asma was listening to them and heard the entirety of what they had pondered regarding that until they united their view upon that. They instructed Saeed Bin Al-Aas Al-Amawy and he wrote the agreement with the accord from them, and a copy of the agreement was:

بِسْمِ اللَّهِ الرَّحْْنِ الرَّحِيمِ هَذَا مَا اتَّفَقَ عَلَيْهِ الْمَلََُِ مِنْ أَصْحَابِ مَُُمَّدِ رَسُولِ اللَّهِ ص مِنَ الْمُهَاَِرِينَ وَ الأَْنْصَارِ الَّذِي نَ مَدَحَهُمُ اللَّهُ فِِ كِتَابِهِ عَلَى لِسَانِ نَبِيِّهِ ص اتَّفَقُوا جََِيعاً بعْدَ أَنْ أََْهَدُوا فِِ رَأْيِهِمْ وَ تَشَاوَرُوا فِِ أَمْرِهِمْ وَ كَتَبُوا هَذِهِ الصَّحِيفَةَ نَظَراً مِنْهُمْ إِلَِ الإِْسْلَامِ وَ أَهْلِهِ عَلَى غَابِرِ الأَْيَّامِ وَ بَاقِي الدُّهُورِ لِيَقْتَدِ بِِِمْ مَنْ يَأْتِِ مِنَ الْمُسْلِمِينَ مِنْ بعْدِهِمْ

In the Name of Allahazwj the Beneficent, the Merciful. This is what is pacted upon by the assembly from companions of Muhammadsaww, Rasool-Allahsaww, from Emigrants and the helpers, those Allahaszw has Praised in Hisazwj Book upon the tongue of Hisazwj Prophetasaww. They are all united in their view and they struggled in their views, and consulted regarding their affair, and wrote out this agreement, as a consideration from them to Al-Islam and its people, upon the past days and the remainder of the times, in order for them to be guided by them, the ones from the Muslims to come from after them.
As for after, Allah\textsuperscript{azwj}, by His\textsuperscript{azwj} Conferment and His\textsuperscript{azwj} Benevolent, Sent Muhammad\textsuperscript{saww} as a Rasool\textsuperscript{saww} to all the people with His\textsuperscript{azwj} Religion which He\textsuperscript{azwj} is Pleased with for His\textsuperscript{azwj} servants. He\textsuperscript{saww} fulfilled that and delivered whatever Allah\textsuperscript{azwj} had Commanded him\textsuperscript{saww} with and obligated upon us, the standing with the entirety of it.

Until when the Religion was perfected and the Obligations had been obligated, and the Judgments of the Sunnah, Allah\textsuperscript{azwj} Chose for him\textsuperscript{saww} what is in His\textsuperscript{azwj} Presence, honourable, delighted, from without having made anyone as a caliph from after him\textsuperscript{saww}, and made the choosing to Muslims to be choosing for themselves, someone they would trust his opinion and his good advice to them.

And for the Muslims, in Rasool-Allah\textsuperscript{saww}, there is the best example. Allah\textsuperscript{azwj} the Exalted Said: \textit{There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, [33:21]}, and Rasool-Allah\textsuperscript{saww} did not chose anyone as caliph, lest that flows in the People\textsuperscript{asws} of the Household, so it would become an inheritance besides the rest of the Muslims, and lest the government would happen to be between the rich from them, and lest the caliph would say that this command is to remain in his posterity, from a son to a son up to the Day of Qiyamah.

And that which is obligated upon the Muslims during the expiry of a caliph from the caliphs is that the ones with opinion and the correctors should gather and consult each other regarding their affairs, so the one whom they see as being rightful for it, they should make him to be in charge of their affairs, and make him to be the one standing upon them, for it is not hidden upon the people of every era who is correct from them for the caliphate.

So if a claimant from the people in their entirety were to claim that Rasool-Allah\textsuperscript{saww} chose a particular man as a caliph, nominating him for the people, and mentioned him by his name and nominated him, so he is false in his words and has come with opposite to what the companions of Rasool-Allah\textsuperscript{saww} recognise, and has opposed the community of the Muslims.
And if a claimant were to claim that the caliphate of Rasool-Allah\textsuperscript{saww} is an inheritance and that Rasool-Allah\textsuperscript{saww} leaves inheritances, so he has differed in his words, because Rasool-Allah\textsuperscript{saww} said: ‘We\textsuperscript{saww}, the community of Prophets\textsuperscript{as}, do not leave inheritance. Whatever we\textsuperscript{asws} leave is charity’.

And if a claimant were to claim that the caliphate is not correct except for one man from between the people, and it is enclosed regarding him, and it is not befitting for others because it follows the Prophet\textsuperscript{asws} hood, so he has lied, because the Prophet\textsuperscript{asws} said: ‘My\textsuperscript{saww} companions are like the stars, with whichever you seek guidance, you will be guided aright’.

And if a claimant were to claim that he is rightful for the caliphate and the Imamate by his nearness from Rasool-Allah\textsuperscript{azwj}, then it is enclosed upon him and upon his posterity, the son from them inheriting from his father, then it is like that in every era and time, not being correct for others, nor is it befitting that it happens to be for anyone besides them, until Allah\textsuperscript{azwj} Inherits the earth and the ones upon it, and even if his lineage is close from the Prophet, because Allah\textsuperscript{azwj} is Saying, and His\textsuperscript{azwj} Words are the Judge upon every one: \textit{Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]}.

And Rasool-Allah\textsuperscript{saww} said: ‘The responsibility of the Muslims is one. Their lowest one should strive with it, and all of them are a hand upon the ones besides them. So, the one who believes in the Book of Allah\textsuperscript{azwj} and accepts the Sunnah of Rasool-Allah\textsuperscript{saww}, so he is straight, and penitent, and has taken with the correctness; and the one who dislikes that from their deeds, so he has opposed the truth, and the Book, as separated from the group of Muslims. Therefore kill him, for in killing him is the correctness for the community.

And if a claimant were to claim that there is injustice on the part of a mujtahid in dictating a case, and if he was satisfied in the ruling, then it is correct, and if he was not satisfied, then he has lied, because he has opposed the truth, and the Book, as separated from the group of Muslims. Therefore kill him, for in killing him is the correctness for the community.
And Rasool-Allah\textsuperscript{saww} has said: ‘One who comes to my\textsuperscript{saww} community and they are together, and he separates them, so kill him, and kill the individual, whatever happens can happen from the people, for the unity is a mercy, and the sects are a punishment, and my\textsuperscript{saww} community will not unite upon the straying, ever, and that the Muslims are one hand upon the ones besides them, and no one will exit from the community of the Muslims except a separator, and one obstinate to them, and a supporter of their enemies against them, so Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} have legalised his blood, and permitted killing him’.

وَ كَتَبَ سُعْدَةُ بْنُ العَاصِيّ بِأَنَّ أَلْقَيَتُ الصُّحِيفَةِ فِي كُلْمَةٍ سَتَّةٍ عَشَرَةً مِنَ الْمَهْدَةِ وَ الصُّحِيفَةُ مَعَ أَمْرِي بِلَا رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

And Saeed Bin Al-Aas wrote in accordance with the ones who affirmed his name, and another ones witness – This agreement is in Muharram of the year ten from the Emigration, and the Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds, and may Allah\textsuperscript{azwj} Send Salawat upon our Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and the greetings’.

أَن يَلْتَسَكَوْا وَ صَلَّى رَسُولُ اللَّهِ صَلَةَ الْفَجْرِ ثَُُّ ََلََِ فِِ مَُْلِسِهِ يَ ذْكُرُ اللَّ هَ ت َعَ الََ حَ تََّّ طَلَعَ تِ الشَّمْساَةِ فِِ الْكَعْبَةِ مُِْ فَالْتَفَ تَ إِلََ أَبِيِ عُبَيْ دَةَ بْ نِ الَْْ رَّاحِ مَوَِْ  عِهَا وَ هِ  يَ الصَّ حِيفَةُ الَّ  تِِ تََ  َُّ أَمِ  يرُ الْمُ  ثُمْ مِمَّ  ا ت ُ  وُفَِِّ عُمَ  رُ ف َوَقَ  فَ بِ  هِ وَ هُ  وَ مُسَ جَّى بِثَوْبِ  هِ قَ  الَ مَ  ا أَحَ  بَّ إِلََِّ أَنْ أَلْقَ  ى اللَّ  هَ بِصَ  حِيفَةِ هَ  ذَا ّ ٍ الْمُسَجَّى

Then he handed over the parchment to Abu Ubeyda Bin Al-Jarrah, and he went with it to Makkah. So the parchment did not cease to be in the Kabah, buried, until the time of Umar Bin Al-Khattab. He took it out from its place, and it is the parchment which Amir Al-Momineen\textsuperscript{asws} had wanted to get hold of, when Umar died. He\textsuperscript{asws} stood with it and it was wrapped in his\textsuperscript{asws} clothes (and) he\textsuperscript{asws} said: ‘How beloved is to me\textsuperscript{asws} that I meet Allah\textsuperscript{azwj} with this hidden agreement’.

فَقَالَ لَهُ بَخْ بَخْ مَنْ مِثْلٍَُ وَ قَدْ أَصْبَحْتَ أَمِينَ هَذِهِ الأُْمَّةِ

Then they left, and Rasool-Allah\textsuperscript{saww} prayed Salat Al-Fajr (leading) the people, then sat in his\textsuperscript{saww} gathering mentioning Allah\textsuperscript{azwj} the Exalted until the sun emerged. He\textsuperscript{saww} turned towards Abu Ubeyda Bin Al-Jarrah and said to him: ‘Congratulations! Congratulations! Who is like you and you have (now) become a trustee of this community’.

فَقَالَ لِإِلَّهِ فَوَلَىٰ وَ قَدْ أُعْمِلِتْ لَهُ الْاَيْدِيَةُ فِي مَخْبِئٍ بِذَاتِ اللَّهِتَ مَيْلًا قَ لِّيَهُ فَوَلَىٰ وَ قَدْ أَنْصَرَ فِيهِ رَضِيَ اللَّهُ عَنْهُ مُُِيطاً

Then he\textsuperscript{saww} recited: \textit{So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah\textsuperscript{azwj}’, in order to be taking a small price through it. So, woe is for them from what their hands wrote, and woe is for them from what they are earning [2:79].}

لَقَدْ أُشْتَهِيَ لَهُمَا وَحَلَّ بِهِمَا فِي هَذِهِ الأُلمَ الْاَيْتَقَنُوهُمُ الْأَلْقَافَ وَ لاَ يَكْتُنُوهُمُ الْأَلْقَافَ وَ هُوَ مَعَهُمْ إِذْ يَنْتَخِبُونَ مَنْ مَا كَتَبَهُمْ وَ يَنِلُونَ مَا يَكْتُسِبُونَ
Men in this community have resembled, They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108].

Then he said: ‘In this morning of this day of mine, a group has become a match regarding their agreement which they had written during the pre-Islamic period, and had cast it in the Kabah, and that Allah the Exalted gave them a respite and let them be plagued, and plague the ones to come after them to distinguish between the wicked and the good.

And if the Glorious One has Commanded me with the turning away from them for the matter which it to reach, would have brought them forwards and struck off their necks’.

Huzeyfa said, ‘By Allah! We had seen these persons during the words of Rasool-Allah, this speech, and the awei has seized them, and no one from them could control anything from himself, and it was not hidden from anyone, from the ones who were present in the gathering of Rasool-Allah that day, that Rasool-Allah had meant them by his words and had struck the examples for them with what he had recited from the Quran’.

He (Huzeyfa) said, ‘And when Rasool-Allah arrived from that journey of his and descended in the house of Umm Salama, his wife, he stayed with her for a month, not lodging in any house besides it from the houses of his (other) wives, just as he used to do before that’.

He (Huzeyfa) said, ‘Ayesha and Hafsa complained of that to their fathers (Abu Bakr and Umar). They said to them, ‘We know why he has done that and for which thing (reason) he is going to, so do not extinguish him in the speech and deceive him from himself, for you will fling him welcoming, benevolent. Perhaps you could ask what is in his heart and take out his cloudiness’. 
He (Huzeyfa) said, ‘Ayesha went alone to himsaww and found himsaww to be in the house of Umm Salama’ra and Ailisws Bin Abu Talibsaww was with himsaww. The Prophetsaww said to her: ‘What have you come for, O Humeyra?’ She said, ‘O Rasool-Allahsaww! I do not like staying behind from yoursaww lodgement for this (length of) time, and I seek refuge with Allahaswj from yoursaww anger, O Rasool-Allahsaww.

He said: ‘If the matter was as you are saying, you would not have manifested the secretisaww had bequeathed you with concealing it. You are destroyed and have caused a community from the people to be destroyed’.

Then heisaww instructed a servant of Umm Salama’rasaying: ‘Gather them!’ – meaning hissaww wives. They gathered in the house of Umm Salama’ra. Heisaww said to them: ‘Listen to what Isaww am saying to you all’ – and heisaww indicated with hisisaww hand towards Ailisws Bin Abu Talibsaww and said to them: ‘This is myisws brotherisaww, and myisaww successorisaww, and myisaww inheritor, and the one standing among you and in myisaww community from after meisaww, so obey himisws in whatever heisws orders you all with, and do not disobey himisws, for you will be destroyed by disobeying himisws’.

He said: ‘O Aliisws! Iisaww bequeath them to youisws, so withhold them for as long as they obey Allahaswj and obey youisws, and spend upon them from youisws wealth, and instruct them with yourisws instructions, and forbid them from what is doubtful to youisws, and free their way (divorce them on myisaww behalf) if they disobey youisws.

Then heisaww said: ‘O Aliisws! Iisaww bequeath them to youisws, so withhold them for as long as they obey Allahaswj and obey youisws, and spend upon them from youisws wealth, and instruct them with yourisws instructions, and forbid them from what is doubtful to youisws, and free their way (divorce them on myisaww behalf) if they disobey youisws.

Aliisws said: ‘O Rasool-Allahsaww! They are women, and among them is the feebleness and the weakness of opinion’.

He said: ‘Be kind with them with the most exemplary kindness with them. So, the one from them who disobey youisws, divorce her (on myisaww behalf) with such a divorce, Allahaswj and Hisazwj Rasoolisaww would be disavowed from her’.
He (Huzeyfa) said, ‘And every wife of the Prophet sallallahu alaihi wasallam has been quiet and did not say anything. Ayesha spoke, ‘O Rasool-Allah sallallahu alaihi wasallam! We have not been instructed with anything, so we opposed it with what is besides it’.

He saws said to her: ‘Yes, O Humeyra! You have opposed my order with a severe opposition, and I asws swear by Allah azwj, you will be opposing these words of mine and disobey him asws after me sallallahu alaihi wasallam, and you will be going out from the house which I saws leave you behind in it, improperly dressed, surrounded by a group of people, and you will oppose wrongfully to him asws, in disobedience of your Lord azwj, and there will be reproaching you in your road, the dogs of Al-Hawwab. Indeed, that will be happening’.

Then he saws said: ‘Arise and leave to go to your houses!’ They arose and left.

He (Huzeyfa) said, ‘Then Rasool-Allah sallallahu alaihi wasallam gathered those (fourteen) persons, and the ones they inclined against Ali asws, and matched them upon his asws enmity, and the ones who were from the freed ones, and the hypocrites, and they were approximately four thousand men. He saws made them to be under the hand (command) of Usama Bin Zayd, his saws slave, and made him a commander upon them, and ordered him with the going out to an area of Syria.

They said, ‘O Rasool-Allah saws! We have just arrived from our journey which we were in with you sallallahu alaihi wasallam, and we ask you that you sallallahu alaihi wasallam permit for us regarding the staying in order to sort out our affairs what would be correct for us in our journey’.

He (Huzeyfa) said, ‘He saws ordered them that they should happen to be in Al-Medina pending they being needed to him saws, and ordered Usama Bin Zayd to march with them upon some miles from Al-Medina. So, he stayed in the place which Rasool-Allah saws had limited for him, awaiting the people and they would be loyal to him when they were free from their affairs and had fulfilled their needs; and rather Rasool-Allah saws wanted with
what he_saww had done from that, is that Al-Medina should be vacated from them and there should not remain at it anyone from the hypocrites’.

He (Huzeyfa) said, ‘They were upon that from their affairs, and Rasool-Allah_saww was fearful, urging them and ordering them with the going out, and the hastening to the direction which he_saww had assigned them towards, when Rasool-Allah_saww fell ill with the illness in which he_saww passed away. When they saw that, they delayed from what Rasool-Allah_saww had ordered them of the going out.

So he_saww instructed Qays Bin Ubada, and he was a swordsman (executioner) of Rasool-Allah_saww, and Al-Hubab Bin Al-Munzar among a group of Helpers to depart with them to their army. Qays Bin Sa’ad and Al-Hubab Bin Al-Munzar took them out until they joined up with their army, and they said to Usama, ‘Rasool-Allah_saww does not allow you regarding the staying behind, so travel at this time of yours, for Rasool-Allah_saww to know that’.

Usama departed with them, and Qays and Al-Hubab left to go to Rasool-Allah_saww and they let him_saww know of the departure of the people. He_saww said to them: ‘The people are not travelling’.

He (Huzeyfa) said: ‘Abu Bakr and Umar and Abu Ubeyda broke ranks with Usama and a group of his companions and they said, ‘Where are we going to and vacating Al-Medina, and we are most needy as can be to it, and to the staying at it’. He said to them, ‘And what is that (need)?’

They said, ‘Rasool-Allah_saww, the death has descended with him_saww, and by Allah_sawj, if we were to vacate Al-Medina, matters would be innovated at it, we will not be able to correct these. We shall (first) look at what is happening from the matter of Rasool-Allah_saww, then the journey would be in front of us’.
He (Huzeyfa) said, ‘The group returned at first to the army and stayed with it, and they sent a messenger in order for them to know the matter of Rasool-Allah\textsuperscript{saww}. The messenger came to Ayesha and asked her secretly about that. She said, ‘Go to my father, and Umar and the ones with them and say to them that Rasool-Allah\textsuperscript{saww} has become heavy (with illness) so no one from you should depart, and I shall let you know with the news, time after time, and I shall witness the illness of Rasool-Allah\textsuperscript{saww}.’

He (Huzeyfa) said, ‘The news came to them, so they grabbed a hand of Suheyb and took him to Usama and informed him the news, and they said to him, ‘How can it be befitting for us that we stay behind from attending Rasool-Allah\textsuperscript{saww}?’ And they (asked for a) permission regarding the entry to see him\textsuperscript{saww}. He permitted for them and instructed them that not to let anyone know of their entry, and if Rasool-Allah\textsuperscript{saww} were to recover, they would return to their army, and if the death were to occur, ‘Let us know that so we can become among a community of the people’.

Abu Bakr, and Umar and Abu Ubeyda entered Al-Medina at night, and Rasool-Allah\textsuperscript{saww} had become heavy (with illness). He\textsuperscript{saww} woke up in one of the waking and said: ‘A mighty evil has knocked this city in this night of ours’. It was said to him\textsuperscript{saww}, ‘And what is it, O Rasool-Allah\textsuperscript{saww}?’

He (Huzeyfa) said, ‘The group returned at first to the army and stayed with it, and they sent a messenger in order for them to know the matter of Rasool-Allah\textsuperscript{saww}. The messenger came to Ayesha and asked her secretly about that. She said, ‘Go to my father, and Umar and the ones with them and say to them that Rasool-Allah\textsuperscript{saww} has become heavy (with illness) so no one from you should depart, and I shall let you know with the news, time after time, and I shall witness the illness of Rasool-Allah\textsuperscript{saww}.’

Ayesha called Suheyb and she said, ‘Go to Abu Bakr and let him know that Muhammad\textsuperscript{saww} is in a state he\textsuperscript{saww} cannot return from, so come to us, you, and Umar, and Abu Ubeyda, and the ones you see to have entered to be with you, and let your entry among the people be secretive during the night’. 
He said: ‘Those who were in the army of Usama, and number of them have returned in opposition to my orders. Indeed! I disavow to Allah from them. Woe be unto you! Enforce the army of Usamai!’ He kept saying that until he had said it many times.

قَالَ وَ كَانَ بِلَلٌ مُؤَذِّنُ رَسُولِ اللَّهِ ص ي ُؤَذِّنُ بِالصَّلَةِ فِِ كُلِّ وَقْتِ صَلَة  فَإِنْ قَدَرَ عَلَى الخُْرُ وَ خَرَجَ وَ صَلَّى بِالنَّاسِ وَ إِنْ هُوَ لََْ ي َقْدِرْ عَلَى الخُْرُجِ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِب  ع فَصَلَّى بِالنَّاسِ

And Ali Bin Abu Talib and Al-Fazl Bin Al-Abbas were not leaving him during that illness of his. When Rasool-Allah woke up in the morning from that night of his illness in which the group had arrived, those who had been under the hand of Usama, Bilal proclaimed Azaan, then came to him informing him as per his habit, but found him to be heavy (with illness), and was not permitted from entering to see him.

فَأَمَرَتْ عَائِشَةُ صُهَيْباً أَنْ يمَْضِيَ إِلََ أَبِيهَا ف َيُعْلِمَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ ث َقُلَ فِِ مَرََِهِ وَ لََّ يُطِ يُ النُّهُوضَ إِلََ الْمَسْجِدِ وَ عَلِيَّ بْنَ أَبِي طَالِب  ع قَدْ شَغَلَ بِهِ وَ بُِِشَاهَدَتِهِ عَنِ الصَّلَةِ بِالنَّاسِ فَا خْرُجْ أَنْتَ إِلََ الْمَسْجِدِ فَصَلِّ بِالنَّاسِ فَإِن َّهَا حَالَةٌ ت َهْنِئٍَُ وَ حُجَّةٌ لٍََ ب َعْدَ الْيَوْمِ

Ayesha instructed Suheyb to go to her father and let him know that, ‘Rasool-Allah had become heavy in his illness and cannot endure going to the Masjid, and Ali Bin Abu Talib has been too pre-occupied with him and attending to him from praying the Salat (leading) the people, so you go to the Masjid and pray Salat (leading) the people, for it is a congratulatory situation and an argument for you after today’.

قَالَ ف َلَمْ يَشْعُرِ النَّاسُ وَ هُمْ فِِ الْمَسْجِدِ ي َنْتَظِرُونَ رَسُولَ اللَّهِ ص أَوْ عَلِيااً ع يُصَلِّي بِِِمْ كَعَادَ

A man from the companions of Rasool-Allah said to him, ‘And how can that be so and you were in the army of Usama? And no, by Allah, I do not know of anyone having been sent to you, nor you having been instructed with (leading) the Salat?’
Then Bilal called the people and said, ‘(It is) upon your messenger, may Allah have Mercy on you all. I shall seek permission to see Rasool-Allah regarding that’. Then he hastened to the door and knocked it severely. Rasool-Allah heard it and said: ‘What is this violent knocking? Go and look what it is’.

He (Huzeyfa) said, ‘Al-Fazl Bin Al-Abbas came out and opened the door, and there was Bilal. He said, ‘What is behind you, O Bilal?’ He said, ‘Abu Bakr has entered the Masjid and has proceeded until he has stood in the place of Rasool-Allah and claims that Rasool-Allah had instructed him with that’.

He said, ‘Or isn’t Abu Bakr with the army of Usama? By Allah! This is the mighty evil which knocked Al-Medina last night. Rasool-Allah had informed us with that’. And Al-Fazl entered and Bilal entered with him. He said: ‘What is behind you, O Bilal?’ He informed Rasool-Allah the news.

He said: ‘Stand me up! Stand me up! Come out with me to the Masjid. By the One in Whose Hand is my soul! A calamity has descended with Al-Islam and a mighty Fitna (strife) from the Fitnas’.

Then he went out, bandaged of the head, wobbling between Al and Al-Fazl Bin Al-Abbas, and his legs were dragging in the ground, until he entered the Masjid, and Abu Bakr was standing in the place of Rasool-Allah, and Umar and Abu Ubuyda and Saalim and Suheyb and a the number of those who had entered had surround him, and most of the people had refrained from the Salat awaiting what (news) Bilal would be coming with.
When the people saw Rasool-Allah saww to have entered the Masjid, and he saww was in that grievous state from the illness, they considered that grievous, and Rasool-Allah saww moved forward and pulled Abu Bakr from his behind and pushed him aside from the prayer niche.

And Abu Bakr and the number of those who had been with him, they lurked behind Rasool-Allah saww, and the people came and prayed Salat behind Rasool-Allah saww, and he saww was seated, and Bilal made people hear the exclamation of Takbeer until he saww had fulfilled his saww Salat.

Then Rasool-Allah saww turned, but did not see Abu Bakr, so he saww said: ‘O you people! Are you not wondering from the son of Abu Qohafa and his companions, those whom I saww had sent and made them to be under the hand of Usama, and had ordered them with the journeying to the direction which I saww had diverted to? But, they opposed that and returned to Al-Medina seeking the Fitna. Indeed! And surely Allah azwj had Arranged for them to be in it. Ascend me saww to the pulpit!’

He saww stood up and he saww was wrapped up, until he saww sat upon the lowest step. He azwj praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! Surely there has come to me saww from the Commands of my saww Lord azwj what the people are patient to it, and I saww am leaving you all upon the Divine Authority, its night is as clear as its day, so do not differ from after me saww just as the ones before you from the children of Israel had differed.

O you people! Surely, there is nothing permissible to you except what the Quran has Permitted, nor prohibited unto you except what the Quran has Prohibited, and I saww am leaving behind among you the two weighty things, what if you were to adhered with these two, you will never go astray and never slip – Book of Allah azwj and my saww family, People asws of my saww Household.

These are the two caliphs (replacements) among you, and they will never separate until they return to me saww at the Fountain, so I saww shall ask you all, what is that you dealt with
me saww regarding these two, and men would be impeded from my saww Fountain just as the strange camel, so men would say, 'I am so and so', so I saww would be saying: 'As for the names, I saww have recognise, but you reneged from after me saww, so remoteness be for you all, remoteness!

فَقَالَ الْفَتََّ يَا أَبَا عَبْدِ اللَّهِ مَا هَؤُلََّءِ فِِ أَصْحَابِ رَسُولِ اللَّهِ ص حَتََّّ قَدِ ان ْقَلَبَ النَّاسُ أَجََْ عُونَ بِسَبَبِهِمْ

Huzeyfa said, ‘Abu Sufyan, and Ikrimah Bin Abu Jahl, and Safwan Bin Umayya Bin Khalaf, and Saeed Bin Al Aas, and Khalid Bin Al Waleed, and Ayyash Bin Abu Rabie, and Bashir Bin Sa’ad, and Suheyl Bin Amro, and Hakeem Bin Hisam, and Suheyb Bin Sinan, and Abu Al Awr Al Sulamy, and Mutie Bin Al-Aswad Al-Madary, and a group of those from the ones who number count is dropped from me (cannot remember)’.

فَقَالَ الْفَتََّ يَا أَبَا عَبْدِ اللَّهِ مَا هَؤُلََّءِ فِِ أَصْحَابِ رَسُولِ اللَّهِ ص حَتََّّ قَدِ ان ْقَلَبَ النَّاسُ أَجََْ عُونَ بِسَبَبِهِمْ

The youth said, ‘O servant of Allah azwj! They are not from the companions of Rasool-Allah saww until all the people had overturned due to them?’

فَقَالَ الْفَتََّ يَا أَبَا عَبْدِ اللَّهِ مَا هَؤُلََّءِ فِِ أَصْحَابِ رَسُولِ اللَّهِ ص حَتََّّ قَدِ ان ْقَلَبَ النَّاسُ أَجََْ عُونَ بِسَبَبِهِمْ

Huzeyfa said, ‘They were the chiefs of the tribes and their nobles, and there was no man from them except and with him were a lot of people listening to him, and obeying, and
drinking in their hearts the love of Abu Bakr just as the hearts of the children of Israel had drunk from the love of the calf and Al-Samiri, until they left Haroun and weakened him.

The youth said, ‘I hereby swear by Allah, truly, truly, I will not decline my hatred for them and disavowing to Allah from them and from their deeds, nor cease being a friend to Amir Al-Momineen and an enemy to his enemies, and I shall join up with him and be hopeful to be Graced the martyrdom with him immediately, if Allah the Exalted so Desires’.

Then he bade Huzeyfa farewell and said, ‘This is my direction to Amir Al-Momineen. He went out to Al-Medina and met him, and he had determined to go out from Al-Medina intending Al-Iraq. He travelled with him to Al-Basra. When Amir Al-Momineen met (in battle) with the companions of the camel (Ayesha’s army), that youth was the first to be killed from the companions of Amir Al-Momineen.

And that is because when the people formed rows (to battle) and they gathered upon the war, Amir Al-Momineen loved to present to them by calling them to the Quran and its Judgment. He called for the Parchment and said: ‘One who takes with this Parchment, present it to them and call them to what is in it, so keep alive the one it keeps alive, and kill what it kills’.

He (the narrator) said, ‘And the lancing (with spears) had already started between the soldiers to the extent that if a person had wanted to walk to it, would have walked.

He (the narrator) said, ‘The youth stood up and said, ‘O Amir Al-Momineen! I shall take it and present it to them, and call them to what is in it’.

He (the narrator) said, ‘Amir Al-Momineen turned away from him. Then he called out for a second time: ‘One will take this Parchment and present it to them and call them to
what is in it?’ But, no one stood up to him. The youth stood up and said, ‘O Amir Al-Momineen! I shall take it and present it to them and call them to what is in it’.

He (the narrator) said, ‘Amir Al-Momineen turned away from him. Then he called out for a third time, but no one from the people stood up to him except the youth, and said, ‘I shall take it and present it to them, and call them to what is in it’.

Amir Al-Momineen said: ‘You, if you were to do that, you will be killed’. He said, ‘By Allah, O Amir Al-Momineen! There is nothing more beloved to me than to be graced the martyrdom in front of you, and to be killed in obedience to you’.

Amir Al-Momineen gave him the Parchment and he headed with it around their soldiers. Amir Al-Momineen looked at him and said: ‘The youth is from the ones Allah has Crammed his heart with Noor and Eman, and he will be killed, and I was compassionate upon him from that, and the people will never be successful after their killing him’.

The youth went with the Parchment until he paused parallel to the soldiers of Ayesha, and Talha and Al-Zubeyr then were on the right and left of the carriage (carrying Ayesha), and there was a (loud) voice for him. He called out at the top of his voice, ‘Community of people! This is the Book of Allah, and Amir Al-Momineen is calling you to the Book of Allah and the Judgment with what Allah has Revealed in it, therefore come to the obedience of Allah and the acting (in accordance) with His Book!’

He (the narrator) said, ‘And Ayesha, and Talha and Al-Zubeyr were listening to his words, and they withheld. When people of their army saw that, they rushed towards the youth, and the Parchment was in his right hand, and they cut off his right hand. So he grabbed the Parchment with his left hand and called out to them at the top of his voice like his call the first time.

قَالَ فَأَعْطَاهُ أَمِيرُ الْمُؤْمِنِينَ ع الْمُصْحَفَ فَتَوَََّهَ بِهِ نََْوَ عَسْكَرِهِمْ فَقَالَ إِنَّ الْفَتََّ مَِِّنْ حَشَا اللَّهُ ق َلْبَهُ نُوراً ...
They rushed towards him and cut off his left hand. He grabbed the Parchment and embraced it, and his blood was flowing upon it, and called them similar to that. They attacked upon him and killed him, and he fell down dead. They cut him into pieces and we saw the fat of his belly as pale.

He (the narrator) said, ‘And Amir Al-Momineen⁵ asws was standing, seeing them. He⁵ asws turned towards his⁵ asws companions and said: ‘By Allah⁶ aswj! I⁵ asws was not in doubt nor clouded from the straying of the people and their falsehood, but I⁵ asws loved to manifest that to you all, from after their killing the righteous man’.

Hakeem Bin Jabala Al Abdy was among the righteous men with him and their sins are multiplied due to this youth and he was calling them to Book of Allah⁶ aswj and the Judgment with it, and the acting with its Obligations. But they rushed to him and killed him, and no Muslim was doubtful of their killing, and the war ignited and intensified.

Amir Al Momineen⁵ asws said: ‘All of you attack upon them, in the Name of Allah⁶ aswj, Ha Meem [40:1], they will not be helped’. And he⁵ asws attacked by himself⁵ asws, and Al Hassan⁵ asws and Al Husayn⁵ asws, and companions of Rasool-Allah⁵ asww were with him⁵ asws. He⁵ asws plunged into the people by himself⁵ asws. By Allah⁶ aswj! It was not except an hour from the day until we saw the people, all of them running right and left falling under the hooves of the horses.

And Amir Al Momineen⁵ asws returned aided, helped, and Allah⁶ aswj Granted victory to him⁵ asws, and Gave him their shoulders, and instructed with whatever soldiers had possessed, and it was gathered to him⁵ asws and he⁵ asws distributed it between his⁵ asws companions.
And he instructed Muhammad Bin Abu Bakr that he enters his sister (Ayesha) into Al Basra, stay at it for a few days, then send her to her house at Al Medina.

Abdullah Bin Salama said, ‘I was from the ones who attended the battle of the people of the camel. When the war placed its burdens (ended), I saw the mother of that youth standing at him, and she went on to cry upon him, and kissing him, and she prosed saying,'
‘I asked Abu Abdullah asws about the meaning of the words of Amir Al-Momineen asws when he looked at the second one (Umar), and he was wrapped in his clothes (shroud): ‘There is no one more beloved to me asws than me asws with his agreement, than this wrapped one’. He asws said: ‘He asws meant by it his agreement which he had written in the Kabah’.  

(The book) ‘Al Kafi’ – By his chain from Abu Baseer,

‘From Abu Abdullah asws regarding Words of Allah azwj Mighty and Majestic: There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].

He asws said; ‘This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho’ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad aswsw were to pass away, they would not let the Caliphate to be in the Clan of Hashim asws, nor the Prophet-hood ever. So, Allah azwj Mighty and Majestic Revealed this Verse with regards to them.

He (the narrator) said, ‘I said, ‘The Words of the Mighty and Majestic: Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]. He asws said: ‘And these two Verse were (also) Revealed regarding them on that day’.

Abu Abdullah asws said: ‘Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn asws was martyred, and thus it had preceded in the Knowledge of Allah azwj Mighty and Majestic which He azwj Made known to the Rasool-Allah saww that when the agreement is written down, Al-Husayn asws would be

86 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 5
 martyred, and the kingdom would exit from the Clan of Hashim\textsuperscript{asws}. All of that did take place”\textsuperscript{87}.

7 – أقول وحدثت في كتاب ملحم بن فنيس، عن أبي بن أبي طالب عن عائشة: شهدت أبا ذر مرضا على عهد عزرئيل في إمارته فدخل عليه غزير يقوعة و الحديث: فقد أوصى أبو ذر إلى علي ع، وكتب وأشهد.

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays – From Aban Bin Ayyash, from his who said,

‘I attended Abu Zarr\textsuperscript{ra} who fell ill in the era of Umar during his rule. Umar entered to console him\textsuperscript{ra} and with him\textsuperscript{ra} were Amir Al-Momineen\textsuperscript{asws}, and Salman\textsuperscript{ra} and Al-Miqdad\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra} had bequeathed to Ali\textsuperscript{asws}, and it was written and witnessed.

When Umar went out, a man from the family of Abu Zarr\textsuperscript{ra}, from the clan of his\textsuperscript{ra} uncle, clan of Ghifar, said, ‘What prevented you from bequeathing to the amir al-momineen Umar?’

He\textsuperscript{ra} said, ‘I\textsuperscript{ra} have bequeathed to the true Amir Al Momineen Rasool-Allah\textsuperscript{saww} had ordered us with it, and we were eighty men – forty men from the Arabs and forty men from the non-Arabs. We greeted unto Ali\textsuperscript{asws} as ‘Amir Al Momineen’. He was standing among us, the one whom you named as ‘Amir Al Momineen’.

And there was no one, neither from the Arabs nor from the friends of the non-Arabs retorting Rasool-Allah\textsuperscript{saww} except this one and his companion who made him a caliph. They said, ‘Is this a truth from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Yes, a truth from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Allah\textsuperscript{azwj} Commanded me\textsuperscript{saww} with that, so I\textsuperscript{saww} ordered you all with it’.

Suleym said, ‘O Abu Al Hassan\textsuperscript{asws}! And you Salman\textsuperscript{ra}, and you Miqdad\textsuperscript{ra} are saying just as Abu Zarr\textsuperscript{ra} has said?’ They said, ‘He\textsuperscript{ra} speaks the truth’. I said, ‘Four just ones, and even if one had narrated to me, I would not have doubted in his truthfulness, but the four of you have strengthened myself, and my insight’.

\textsuperscript{87} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 6
I said, ‘May Allah azwj Keep you™ well! Can you name the eighty from the Arans and the friends?’ Salman ra named them, man by man. Ali asws, and Abu Zarr ra, and Al Miqdad ra said, ‘Salman ra speaks the truth, may Allah azwj and Mercy on him ra and Forgive him ra and them’.

From those that he ra (Salman) named were – Abu Bakr, and Umar, and Abu Ubeyda, and Ma’az, and Saalim, and the five of the companions of the consultative council (Al-Shura), and Amaar Bin Yaasir, and Sa’d Bin Abaada, and the remaining ones of the companions of Al-Uqba, and Ubay Bin Ka’ab, and Abu Zarr ra, and Al-Miqdad ra, and the remaining ones of the people of Badr and most of them were from the Helpers, among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub, and Asied Bin Hazeyr, and Bashir Bin Saeed.

Suleym said, ‘I think I met them (all) and asked them, and was alone with them, many by man. From them was one who remained silent from me and did not answer me with anything and concealed from me; and form them was one who narrated to me’.

Then he said, ‘Fitna afflicted us, seizing our hearts, and our hearing, and our sights, and that is when Abu Bakr claimed that he heard Rasool-Allah saww saying after that: ‘We asws, People asws of the Household, Allah azwj has Honoured us asws, and has Chosen the Hereafter to be for us asws over the world, and that Allahazwj Refused to Gather for us asws, People asws of the Household, the Prophet-hood and the caliphate’.

Abu Bakr argued by that upon Ali asws when they came with him asws for the allegiance, and they ratified him, and there testified for him forty (of them) who were good ones in our view, not indicted. From them was Ubuyda, and Saalim, and Umar, and Muaz, and we thought they had spoken the truth.
It was only when Ali asws was pledged allegiance to, we were informed that Rasool-Allah sAWW had said what he sAWW had said, and we were informed that these five had written a letter between them pacting upon it, and agreed upon in the shade of the Kabah that if Muhammad sAWW dies or is killed, they would overpower Ali asws and impede this caliphate, and four of them testified to this (statement of Ali asws) – Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Al-Zubayr.

And we realised (the Fitna), afterwards, when Abu Bakr’s accursed and erroneous allegiance was forced onto our necks then we came to know that Ali asws would never report from Rasool-Allah sAWW any falsehood, and testified to him asws as being the best of the companions of Muhammad sAWW.

Most of them said these words, ‘We reconsidered the matter after that and we remembered the words of the Prophet sAWW – and we heard: ‘Allah azwj Loves four of my sAWW companions and Ordered me sAWW for their love and that the Paradise is eagerly waiting them’. We said, ‘Who are they, O Rasool-Allah sAWW?’

He sAWW said: ‘My sAWW brother, and my sAWW Vizier, and my sAWW inheritor, and my sAWW Caliph in my sAWW community, and the Guardian of every believer after me sAWW, Ali asws bin Abu Talib asws, and Salman Al-Farsi ra, and Abu Zarr ra, and Al-Miqdad Bin Al-Aswad ra.’

And in another report – He sAWW said: ‘Indeed, Ali asws is from them’. Then he sAWW was silent, then said: ‘Indeed, Ali asws is from them’. Then he sAWW was silent, ‘Indeed, Ali asws is from them, and Abu Zarr ra and Salman ra, and Al Miqdad gra’.

And we seek Forgiveness of Allah azwj and repent to Him azwj from what we have done and come up with.
And we have heard from Rasool-Allah⁠(saww) saying certain words that we do not understand its explanation except as good. He⁠(saww) said: ‘A group of my⁠(saww) companions will come to me⁠(saww) at the Fountain, and they will be those who had status with me⁠(saww) and a position, until they will pause in accordance with their ranks, and they will see me⁠(saww) and come nearer to me⁠(saww). They will be grabbed and sent to the left. I⁠(saww) will say: ‘O Lord⁠(azwj), my⁠(saww) companions, my⁠(saww) companions! It will be said to me⁠(saww): ‘You don’t know what they have done after you⁠(saww). They did not cease to be apostates, turning on their backs, going backwards since you⁠(saww) separated from them’.

وَ لَعَمْرُنَا لَوْ أَنَّا حِينَ قُبِضَ رَسُولُ اللَّهِ ص سَلَّمْنَا الأَْمْرَ إِلََ عَلِي  ع فَأَطَعْنَاهُ وَ تَاب َعْنَاهُ وَ بَاي َعْنَاهُ لَرَشَدْنَا وَ اهْتَدَي ْنَا وَ وُف ِّقْنَا

And as for our affairs, had we – since the passing away of Rasool-Allah⁠(saww) – submitted our affairs to Ali⁠(asws) and obeyed him⁠(asws), and followed him⁠(asws), and paid allegiance to him⁠(asws), he⁠(asws) would keep us on the right path, and guided us, and harmonise us.

وَ لَكِنَّ اللَّهَ قَضَى الَِّخْتِلَفَ وَ الْفُرْقَةَ وَ الْبَلَءَ فَ لَ بُدَّ مِنْ أَنْ يَكُونَ مَا عَلِمَ اللَّهُ وَ قَضَى وَ قَدَّرَ

However, Allah⁠(azwj) Ordained it (in order to test the righteous ones) that there should be differentiation, and (due to that people are divided into) the sects and the (subjected to) afflictions. Thus it had to take place, as it was in the Knowledge of Allah⁠(azwj) and the fate and the destiny (as per actions of the nation)’.

سُلَيْمُ بْنُ ق َيِْ  قَالَ فَشَهِيدْتُ أَبَا ذَرِ بِالرَّبَذَةِ حِينَ سَيرََّهُ عُثْمَانُ وَ أَوْصَى إِلََ عَلِي  ع فِِ أَهْلِهِ وَ مَالِهِ ف َقَالَ لَهُ قَائِلٌ لَوْ كُنْتَ أَوْصَيْتَ إِلََ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ ف َقَالَ قَدْ أَوْصَيْتُ إِلََ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِيِ طَالِب  عَلَيْهِ الصَّلَةُ وَ السَّلَامُ سَلَّمْنَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِ

Sulaym Bin Qays said, ‘I saw Abu Zarr⁠(ra) at Al-Rabza when Usman exiled him⁠(ra), and he⁠(ra) bequeathed to Ali⁠(asws) with regards to his⁠(ra) family and his⁠(ra) belongings. Someone said to him, ‘If only you had bequeathed to Amir-ul-Momineen Usman’. He⁠(ra) said, ‘I⁠(ra) have bequeathed to the Amir-ul-Momineen⁠(asws) who is the true Amir-ul-Momineen, Ali⁠(asws) Bin Abu Talib⁠(asws). We had greeted him⁠(asws) as ‘Amir-ul-Momineen’ in the era of Rasool-Allah⁠(saww) by the Command of Allah⁠(azwj).

بِأَمْرِ رَ سُولِ اللَّهِ ص قَالَ ص لَنَا سَلِّمُوا عَلَيْهِ وَارِثِي وَ خَلِيفَي وَ أُمَّيَة وَ وَلِِّ كُلِّ مُؤْمِ

He⁠(saww) said to us: ‘Greet my⁠(saww) brother, and my⁠(saww) Vizier, and my⁠(saww) inheritor, and my⁠(saww) Caliph in my⁠(saww) community, and my⁠(saww) guardian of every believer after me⁠(saww), as ‘Amir-ul-Momineen’, for he⁠(asws) is reason by which the earth is in a tranquil state, if you were to lose him⁠(asws) the earth would refuse to carry you an its inhabitants.

فْرَأَيْتُ عِجْلَ هَذِهِ الأُْمَّةِ وَ سَامِرِيِهَا رَاََعَا رَسُولَ اللَّهِ ص فَقَالَّ حَقٌّ مِنَ اللَّهِ وَ رَسُولِهِ فَغَضِبَ بِأَمْرِهِ جَمِّ الْأَرْضِ وَ أَهْلَهَا

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I saw the calf of this community and its Samiri rebuking Rasool-Allah 

saww saying, ‘Is this truth from Allah azwj and His azwj Rasool-Allah saww?’ Rasool-Allah saww got angered by it and said: ‘It is truth from Allah azwj and His azwj Rasool-Allah saww. Allah azwj Command me saww for that’.

When we had greeted him asws, the two of them went to their companions Ma’az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali asws after having greeted him asws – so the two of them said to them, ‘What is it with this man asws, he asws does not cease to elevate his cousin asws’. And one of them said, ‘He asws always makes good the affair of his cousin asws’. And all of them said, ‘There is no good for us if Ali asws remains (alive)’.

Sulaym said, ‘I said, ‘O Abu Zarr ar, was this greeting before or after the Farewell Hajj?’ He ar said, ‘As for the first greeting, it was before the Farewell Hajj, and as for the other one, it was after the Farewell Hajj’. I said, ‘When was the contract of those five made?’ He ar said, ‘During the Farewell Hajj’.

I said, ‘May Allah azwj Keep you well, inform me about the twelve companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger saw of Allah azwj, when did that happen?’ He ar said, ‘At Ghadeer Khumm, when Rasool-Allah saww was returning from the Farewell Hajj’.

I said, ‘May Allah azwj Keep you well, do you know them?’ He ra said, ‘Yes, by Allah azwj, all of them’. I said, ‘From where did you ra come to know them and Rasool-Allah saww had told Huzayfa to keep it a secret?’ He ra said, ‘Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar’.

I said, ‘Can you name them for me?’ He ra said, ‘Five companions of the agreement, and five companions of the consultative council, and Amr Bin Al-Aas and Muawiya’.
I said, ‘May Allahazwj Keep you well, how come Ammar and Huzayfa hesitated in their affairs after Rasool-Allahsaww, when they had both seen them (companions of Al-Uqba)?’

And in another report: ‘How come Ammar and Huzayfa descended in their affairs after Rasool-Allahsaww?’

Heazr said, ‘They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard Rasool-Allahsaww saying that. They said, ‘Perhaps this matter happened after the first one. So the ones who doubted from them doubted, except that these two repented and understood, and were safe’.

Sulaym Bin Qays said, ‘I met Ammar during the Caliphate of Usman after Abu Zarrar had passed away and informed him of what Abu Zarrar had said. He said, ‘My brother Abu Zarrar spoke the truth. He is more righteous and truthful than to narrate from Ammar what heazr had not heard from him’.

I said, ‘May Allahazwj Keep you well, you are ratifying Abu Zarrar?’ He said, ‘I hereby testify that I have heard Rasool-Allahsaww say: ‘The sky has not cast a shadow, nor has the dust (ground) carried anyone who is more truthful in his words than Abu Zarrar, nor anyone more righteous’.

I (Ammar) said, ‘O Prophet saww of Allahazwj, not even the Peopleasws of yousaww Household?’ He saww said: ‘What I saww mean is apart from themasws, from the (other) people’.

Then I met Huzayfa at Mada’in – I travelled to him from Al-Kufa – and I mentioned to him what Abu Zarrar had said. He said, ‘Glory be to Allahazwj, Abu Zarrar is more truthful and...
righteous than to narrate something from Rasool-Allah⁹⁸ with other than what he⁹⁸ had said°".

⁹⁸ Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 7
CHAPTER 4 – COMMENTARY ON THE CONVENING OF THE SAQEEFA AND ITS PROCEDURE

1- ج، الإحتجاج عن أبي المفصل تجديد بن عبد الله المداني بإسناده الصحيح عن رجالة ثقة عن ثقة أن النبي ص ن أخى في مرضي الذي توفي فيه إلى العلاة ضعيفًا على الفضل من الجبين و علامة لم يبد له ثوابه و هي الشالة أن أخذوه سليماً إياهم.

(The book) ‘Al Ihtijaj’ – From Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani, by his correct chain from his men, a reliable one from a reliable one –

‘The Prophet saww came out to the Salat during his saww illness in which he saww passed away, relying upon Al-Fazl Bin Al-Abbas, and a slave of his saww called Sowban, and it is the Salat which he saww wanted a replacement for it due to his saww heaviness (of illness).

Then he saww (took the) load upon himself saww and went out. When he saww prayed Salat, he saww returned to his saww house. He saww said to his saww slave: ‘Sit at the door and do not bar anyone from the Helpers’, and the faintness came to him saww, and the Helpers came and they knocked on the door and said, ‘Give permission to us upon seeing Rasool-Allah saww!’

He said, ‘He saww is with unconsciousness upon him and with him saww are his saww wives. Then went on to wail and Rasool-Allah saww heard the wailing. He saww said: ‘Who are they?’ They said, ‘The Helpers’. He saww said: ‘Who is over here from my saww family?’ They said: ‘Ali asws and Al-Abbas’.

He called them, and went out reclining upon them, and he saww reclined to a trunk from the pillars of his saww Masjid, and the trunk was a branch of a palm tree. The people gathered, and he saww addressed and said in his saww speech: ‘No Prophet saww dies at all except and a replacement (successor) is left behind, and I saww am leaving behind among you all the two weighty things – Book of Allah azwj and People asws of my saww Household, so the one who wastes them, Allah azwj would Waste him.

آلا و إن الأعشار كرمي أمني إني إلها وإني أوصيكم بنعوى الله والإحسان إليهم فاتهم فأقبلوا من خشيتكم و نحاولوا عن مسبيهم.
Indeed! And the Helpers are like my saww feathers which I saww can shelter to, and I saww am bequeathing you with fearing Allah azwj, and the doing of good to them. Accept from their good deeds and overlook from their evil deeds.

Then he saww called Usama Bin Zayd and said: ‘Travel upon Blessings of Allah azwj and the Help, and the well-being where I saww order you to, with the ones I saww make you to be in charge upon’. And he saww had made him to be a commander upon a group of Emigrants and the Helpers, among them being Abu Bakr, and Umar, and a group of the Emigrants in the beginning, and he saww instructed him to change at Mowtat, a valley in Palestine.

Usama said to him saww, ‘May my father and my mother be (sacrificed) for you saww, O Rasool-Allah saww! Will you saww permit me to stay for days until Allah azwj Heals you saww, for when I go out and you saww are upon this state, I would be going out and in my heart would be a sore about you saww’.

He saww said: ‘Implement, O Usama, for the sitting back from the Jihad is not obliged in a state from the states’. It reached Rasool-Allah saww that the people were taunting regarding his deed, so Rasool-Allah saww said: ‘It reached me saww that you are taunting regarding a deed of Usama and regarding a deed of his father of before, and I saww swear by Allah saww, he is creative in his command, and his father was creative with it, and he is from the most beloved of the people to me saww. I saww bequeath good with him, so if you were to say (taunts) regarding his command, so your speaker had said regarding the command of his father’.

Then Rasool-Allah saww entered into his saww house, and Usama went out from his day until the army was on top of a cliff, a Farsakh from Al-Medina, and a caller of Rasool-Allah saww called out: ‘No one from the ones I saww have made him a commander upon should stay behind from Usama!’
The people joined up with him, and the first one to hasten to him were Abu Bakr and Umar and Ubeyda Bin Al-Jarrah. They descended in one lane with the total of the people of the army'.

He (the narrator) said, ‘And Rasool-Allahsaww became heavy (with illness), so the people, from the ones who did not happen to be among the sending of Usama, went on to entered to see himsaww in an orderly manner, and Sa’ad Bin Ubada had a complaint (illness). So, no one from the Helpers entered to see the Prophetsaww except he left to see Sa’ad to console him’.

He (the narrator) said, ‘And Rasool-Allahsaww passed away at morning time of the day of Monday, two days after the exit of Usama to his soldiers. The people of the army returned and Al-Medina trembled with its inhabitants. Abu Bakr came upon a camel of his until he paused at the door of the Masjid and said, ‘O you people! What is the matter with you all rippling? If Muhammad saww has died, so perhaps he saww did not die:

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144]’.

Then the Helpers gathered to Sa’ad Bin Ubada and they came with him to a shed (Saqeefa) of the clan of Saida. When Umar heard of that, he informed Abu Bakr with it, and they both went quickly to the shed and with them was Abu Ubeyda Bin Al-Jarrah, and in the shed there was a lot of people from the Helpers, and Sa’ad Bin Ubada was between them, sick.

They contended the command between them, saying the command is to’ – up to Abu Bakr saying at the end of his speech to the Helpers, ‘But rather, I am calling you all to Abu Ubeyda Bin Al-Jarrah, or to Umar, and both of them have agreed to this command, and both of them see themselves to be rightful for it’.
Umar and Abu Ubeyda said, ‘It is not befitting for us that we precede you, O Abu Bakr. You are our foremost one in Islam, and you were the companion (of Rasool-Allah’saww) in the cave, and second of the two, so you are more rightful with this command, and first one of us with it’.

The Helpers said, ‘We are cautious that he would overcome upon this command, one who is neither from us nor from you, so we shall made a ruler to be from us and a rule to be from you we shall be pleased with him upon that if he were to die, we shall choose the other one from the Helpers’.

Abu Bakr said after having praised the Emigrants, ‘And you, community of the Helpers, are from the ones whose merits cannot be denied, nor your great favours to Al-Islam. You Helpers have Pleased Allahazwj for Hisazwj Religion and for Hisazwj Rasoolawah, and Made Hisazwj Emigrants to be to you, and among you is a place of hisazwj wives. Thus, there isn’t anyone from the people, after the first Emigrants, being with your status, for they are the rulers and you are the ministers’.

Al-Hubab Bin Al-Munzar Al-Ansari stood up and said, ‘O community of the Helpers! Take control upon your own hands, and rather the people are in your shadow and your shade, and no audacious one will have the audacity upon opposing you, and the people will never implement except you your view’, and he praised upon the Helpers.

Then he said, ‘So, if they were to refuse to make you rulers upon them, then we do not agree their being rulers upon us, and we will not be content without there happening to be a ruler from us and a ruler from them’.

Umar Al-Khattab stood up and said, ‘Far be it! Two swords cannot be gathered to be in one sheath! The Arabs are not pleased to make you rulers and (although) their Prophetawah
is from other than you (Helpers), but the Arabs will not refuse for their affairs to be ruled by the ones the Prophet-hood was among them (Emigrants), and for us with that is the apparent argument against the ones who oppose us and the clear proof.

Therefore do not contend us regarding the authority of Muhammad saw and we are his saww friends and his saww clan, except the one pointing to the falsehood, or deviating to the sins, or entangled in the destruction, loving the Fitna’.

Al-Hubab Bin Al-Munzar stood up for a second time and said, ‘O community of the Helpers! Withhold the command upon your hands and do not listen to the words of the ignoramus and his companions, for they will go away with your share from this command, and if they refuse for a ruler to be from us and a ruler to be from them, then evacuate them from your city (Al-Medina) and take charge of this command upon them, for by Allah azwj, you are more rightful with it than them.

So, he has made it a religion with your swords before this time, one who did not happen to make it a religion with other than it, and its charm is worn out and its taste is desired. By Allah azwj! If anyone were to refute my words, I shall destroy his nose (pride) with the sword’.

Umar Bin Al-Khattab said, ‘When Al-Hubab was the one who answers me, there would not happen to be any speech for me with him, for there had flowed a contention between me and him during the lifetime of Rasool-Allah saww, and Rasool-Allah saww forbade me from battling him, and I vowed that I will not speak to him, ever!’

Then Umar said to Abu Ubeyda, ‘O Abu Ubeyda! Speak’. Abu Ubeyda Bin Al-Jarrah stood up and spoke with a lot of things, mentioning in it the merits of the Helpers. Bashir Bin Sa’ad was a chief from the chiefs of the Helpers. When he saw the unity of the Helpers upon Sa’ad Bin Ubada to make him the ruler, so he envied him, and strive in spoiling the matter upon him, and spoke regarding that, and agreed with a ruler of Quraysh and urged the people all of them, in particular the Helpers upon the agreement with what the Emigrants were doing.
Abu Bakr said, ‘This is Umar and Abu Ubeyda, sheykhs of Quraysh, so pledge allegiance to whichever of the two you desire to’.

Umar said and Abu Ubeyda said, ‘We will not be in charge of this command upon you. Extend your hand, we shall pledge allegiance to you’. Bashir Bin Sa’ad said, ‘And I am the third of you’, and he was a chief of the Aws (tribe) and Sa’ad Bin Ubada was chief of Al-Khazraj (tribe).

When Al-Aws saw the doings of Bashir and what he had called Al-Khazraj to from making Sa’ad a rule, they leapt upon Abu Bakr with the allegiance and augmented upon that, and crowded him and went on to trample Sa’d from the intensity of the crowd, and he was between them upon his bed, sick.

He said, ‘You are killing me!’ Umar said, ‘May Allahazwj Kill him’. Qays Bin Sa’ad leapt and grabbed the beard of Umar and said, ‘By Allahazwj! By Allahazwj, O son of Suhaak, the coward, the fleer in the wars, the lion in the assemblies and during the peace time! Even if a hair moves from him, you will not return and in your face would be clearness!’ Abu Bakr said, ‘No, O Umar, for the kindness is more reaching and better’.

Sa’ad said, ‘O son of Suhaak!’ – a grandmother of Umar was Ethiopian, ‘But, by Allahazwj, if there was strength for me upon the rising, you would have heard me roaring in the markets, you and your companions would have been distressed from it and I would have joined you to with a people you used to be among them, a disgraceful offspring, followers not being followed. You are being audacious, O family of Al-Khazraj! Carry me away from the place of Fitna!’

They carried him and entered him into his house. When it was after that, Abu Bakr sent a message to him, ‘The people have pledged allegiance, so (you) pledge allegiance’.
He said, 'No, by Allah\textsuperscript{azwj}, until I shoot at you with every arrow in my quiver, and dye the teeth from my spears, and strike you with my sword. I am not short of hands. I will fight you with the ones who follow me, from my family and my clan. Then, I swear by Allah\textsuperscript{azwj}! Even if the Jinn and the humans were to gather against me, I will not pledge allegiance to you two (Abu Bakr and Umar), O you usurpers, until I am presented unto my Lord\textsuperscript{azwj} and know what my Reckoning is'.

When his speech came to them, Umar said, ‘There is no escape from his allegiance’. Bashir Bin Sa’ad said, ‘He has refused and is vociferous, and will not be pledging allegiance, or he is killed, and he wouldn’t be killed until Al-Khazraj and Al-Aws are killed along with him. So leave him, and leaving him is not harmful’.

They accepted his words and left Sa’ad, and Sa’ad did not use to pray Salat with their Salat nor fulfilled any needs with their needs, and had he found any supporters he would have been and fought against them. He did not cease to be like that during the rule of Abu Bakr until Abu Bakr died.

Then Umar became ruler, and he was like that. Sa’ad feared the calamity of Umar, so he went out to Syria and died at Howran during the rule of Umar, and did not pledge allegiance to anyone, and the reason for his death was that he was shot at by an arrow during the night and it killed him, and it is claimed that the Jinn shot at him, and it is said as well that Muhammad Bin Maslama Al-Ansari was in-charge of killing him, and kept on coming against him. And it is reported that Al-Mugheira Bin Shu’ba was in charge of him.

He (the narrator) said, ‘And a group from the Helpers pledged allegiance, and the ones presented from others, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was pre-occupied with the funeral preparations of Rasool-Allah\textsuperscript{swaw}. When he\textsuperscript{asws} was free from that and had prayed Salat upon the Prophet\textsuperscript{saww}, and the people prayed Salat upon him, the ones who had pledged allegiance to Abu Bakr, and the ones who did not pledge allegiance sat in the Masjid.'
The Clan of Hashim\textsuperscript{asws} gathered to him\textsuperscript{asws}, and with him\textsuperscript{asws} was Al-Zubeyr Bin Al-Awwam, and the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra to Abdul Rahman Bin Afw, and they were gathered in the Masjid, when Abu Bakr and Umar and Abu Ubeida Bin Al-Jarrah came and they said, ‘What is the matter we see you all (seated) in various circles? Arise and pledge allegiance to Abu Bakr, for the Helpers have already pledged and (so have) the people’.

Usman and Abdul Rahman Bin Afw and the ones with them stood up and pledged allegiance, and Ali\textsuperscript{asws} and the Clan of Hashim\textsuperscript{asws} left to go to the house of Ali\textsuperscript{asws}, and Al-Zubeyr was with them.

He (the narrator) said, ‘Umar went to them among a group of the one who had pledged allegiance, among them were Aseyd Bin Huzeyr, and Salama Bin Salama, and took them altogether and said to them, ‘Pledge allegiance to Abu bakr, for the people have already pledged!’ Al-Zubeyr leapt to his sword. Umar said, ‘Upon you is (to deal) with the dog and stop his evil from us’. Salama Bin Salama rushed and snatched the sword from his hand, and Umar took it and struck the ground with it and broke it, and they cordoned off the ones from the Clan of Hashim\textsuperscript{asws} who were there, and they went with their group to Abu Bakr.

When they were presented, (Umar) said, ‘Pledge allegiance to Abu Bakr, for the people have pledged, and I swear by Allah\textsuperscript{azwj}, if you were to refuse that, we shall judge you with the sword!’

When the Clan of Hashim\textsuperscript{asws} saw that, man by man came and pledge allegiance until there did not remain anyone from the ones present except Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He (Umar) said to him (Ali\textsuperscript{asws}), ‘Pledge allegiance to Abu Bakr!’ Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am more rightful with this command than him, and you all are foremost with pledging the allegiance to me\textsuperscript{asws}. You seized this command from the Helpers and argued against them with the kinship from Rasool-Allah\textsuperscript{asws} and seized it from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, usurping.'
Didn’t you claim to the Helpers that you (Emigrants) are foremost with this command than them due to your position from Rasool-Allah(saw), so they gave you the leadership and submitted the government to you? And I(asws) am arguing against you with the like of what you had argued against the Helpers. I(asws) am foremost with Rasool-Allah(saw), living and deceased, and I(asws) am his successor(asws), and his Vizier, and a depository of his secrets and his knowledge.

And I(asws) am the greatest truthful, the first one to believe in him(saw), and ratify him(saw) and the best of you with hardship in fighting the Polytheists, and most recognising of you with the Book and the Sunnah, and most understanding of you in the Religion, and most knowledgeable of you with the results of the matters, and most eloquent of you in speaking, and most proven of you all with the Gardens, so upon what are you contending this command?

Be fair to us, if you are fearing Allah(azwj) than yourselves, and recognise to us of the command like what you introduced the Helpers as being for you, or else you are going with the injustice and you are knowing’.

Umar said, ‘Isn’t there an example for you(asws) with your family members (having pledged allegiance)?’ Ali(asws) said: ‘Ask them about that’. So, the group, those from the Clan of Hashim(asws) who had pledged allegiance, rushed and said, ‘Our allegiances are not an argument upon Ali(asws), and Allah(azwj) Forbid that we should be saying we are his equals in the Emigration, and the goodly Jihad, and the position from Rasool-Allah(saww).

Umar said, ‘You will not be left until you either pledge willingly or unwillingly’. Ali(asws) said: ‘

Ali(asws) said: ‘You are milking milk for you, being harsh for it today, it will be returned upon you tomorrow when, by Allah(azwj) asws will neither accept your words, nor will your place be celebrated, and I will not pledge allegiance’.
فَقَالَ أَبُو بَكْرُ مَهْلً يَا أَبَا الَْْسَنِ مَا نُشَدِّدُ عَلَيٍَْ وَ لََّ نُكْرِهٍَُ

Abu Bakr (at this point intervened and) said: Shh no, O Abu Al Hassan asws! We are not being harsh upon you asws, nor forcing you’.

فَقَامَ أَبُو عُبَيْدَةَ إِلََ عَلِي  ف َقَالَ يَا ابْنَ عَمِّ لَسْنَا نَدْفَعُ ق َرَاب َتٍََ وَ لََّ سَابِقَتٍََ وَ لََّ عِلْمٍََ

Abu Ubeyda stood up to Ali asws and said, ‘O cousin! We are not refuting your asws kinship nor preceding you asws, nor your asws knowledge, nor your asws help, but you are of young age’ – and on that day Ali asws was thirty three years of age – ‘and Abu Bakr is an old man from the old men of your asws people, and he has more endurance for the weight of this command, and the command has already passed along with whatever is in it, so submit to him.

فَإِنْ عَمَّرَكَ اللَّهُ لَسَلَّمُوا هَذَا الأَْمْرَ إِلَيٍَْ وَ لََّ َُْتَلِفُ عَلَيٍَْ اث ْنَانِ ب َعْدَ هَذَا إِلََّّ وَ أَنْ

If Allah azwj were to Make you asws a ruler, this command would be submitted to you asws, and no two would differ upon you asws after this, except and you would be appropriate with it, and competent for it, and do not resurrect the Fitna before the season of the Fitna (for) you asws do recognise what is in the hearts of the Arabs and other against you asws.

ف َقَالَ بَشِيرُ بْنُ سَعْدَ الأَْنْصَارِ ُّ الَّذِ  وَطَّأَ الأَْمْرَ لأَِبِيِ بَكْر  وَ قَالَتْ جَََاعَةُ الأَْنْصَارِ يَا أَ

Amir Al-Momineen asws said: ‘O community of the Emigrants and the Helpers! Allah azwj! Allah azwj! Do not forget the pact of your Prophet saww to you all regarding my asws command, and do not throw out the authority of Muhammad saww from his saww house and the bottom of his saww house, to your houses and bottom of your houses, and push away this saww family from its right and its position among the people.

فِِ دِينِ اللَّهِ الْمُضْطَلِعُ بِأَمْرِ الرَّعِيَّةِ وَ اللَّهِ إِنَّهُ لَفِينَا لََّ فِيكُمْ فَلَ ت َتَّبِعُوا الََْوَى ف َتَزْدَادُوا مِنَ الَْْقِّ ب ُعْداً وَ ت ُفْ

O community of gatherers! Surely, Allah azwj Decreed and Judged, and His Prophet saww is more knowing, and you are all knowing that we asws, People asws of the Household are more rightful with this command than you are! Wasn’t there from us asws the reader of the Book of Allah azwj, the jurist in the Religion of Allah azwj, the expert with the matters of the citizens? By Allah azwj! It is to be in us asws not among you! Therefore, do not pursue the whims for you will renege (default) from the truth far away and spoil your past from the evil of your newly occurring events’. 

فُقَالَ بَشِيرُ بْنُ سَعْدَ الَْْسَنِ مَا اخْتَلَفَ فِيٍَ اث ْنَانِ
Bashir Bin Sa’d Al-Ansari, the one who made it worse for Abu Bakr, and on behalf of the Ansar group (Helpers) said ‘O Abu Al Hassan
asws! If the Helpers had heard this speech from you before the adherence to Abu Bakr, no two would have differed regarding you
asws.

Ali
asws said: ‘O you all! Was I
asws supposed to leave shrouding Rasool-Allah
saww and not even bury him
saww, and come out to dispute regarding his
saww authority? By Allah
azwj! I
asws do not fear anyone, listening to him, and he would content us
asws, People
asws of the Household regarding it, and he could permit what you all have permitted it, and do you not know that on the day of Ghadeer Khumm Rasool-Allah
saww neither left any argument for anyone nor any words for any speaker?

I
asws adjure any man who heard the Prophet
saww saying on the day of Ghadeer Khumm saying: ‘One whose Master
saww was, so this Ali
asws is his Master
asws. O Allah
azwj! Befriend the one who befriends him, and be Inimical to the one who is inimical to him
asws, and help the one who helps him
asws, and Abandon the one who abandons him
asws, he should testify with what he heard’.

Zayd Bin Arqam said, ‘Twelve men, participants of Badr, testified with that, and I was from the ones who had heard the words from Rasool-Allah
saww, but I concealed the testimony on that day, so my sight was gone’ (as a result of concealing the truth).

He (the narrator) said, ‘And there was numerous talk in this meaning, and the voice was raised, and Umar feared that they would hearken to the words of Ali
asws, so he annulled the gathering and said, ‘Allah
azwj the Exalted Overturns the hearts and the sights, and you
asws, O Abu Al Hassan
asws, have not cease to be desirous of the words of the group’. They left on that day of theirs’.

89 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 1

(The book) ‘Al Ihtijaj’ – From Aban bin Tabligh who said,
'I said to Abu Abdullah Ja’far Bin Muhammad Al-Sadiq, ‘May I be sacrificed for you! Was there anyone from the companions of Rasool-Allah who denied upon Abu Bakr, his deed and his sitting in the seat of Rasool-Allah?'

He said: ‘Yes, the ones who had denied upon Abu Bakr were twelve men. From the Emigrants were – Khalid Bin Saeed Bin Al-Aas, and he was from the clan of Umayya, and Salman Al-Farsi, and Abu Zarr Al-Ghifari, and Al-Miqdad Bin Al-Aswad, and Ammar Bin Yasser, and Bureyda Aslami.

And from the Helpers were – Abu Al-Haysam Bin Al-Tayhan, and Sahl and Usman two sons of Huneyf, and Khuzeyma Bin Sabit, (titled as) ‘One with two testimonies’, and Ubayy Bin Ka’ab, and Abu Ayoub Al Ansari’.

He said: ‘When Abu Bakr ascended the pulpit, they consulted between them. One of them said to the other, ‘By Allah! We should go to him and bring him down from the pulpit of Rasool-Allah.

And others from them said, ‘By Allah! If you were to do that, you will let yourselves be cursed, and Allah Mighty and Majestic has Said: and cast not yourselves to destruction with your own hands [2:195]. So, let us go to Amir Al-Momineen in order to consult him and be notified of his view.

The group in their entirety went to Amir Al-Momineen, and they said, ‘O Amir Al-Momineen! You left a right which you are more rightful with it and foremost from it, because we did hear Rasool-Allah saying: ‘Ali is with the truth and the truth is with Ali. He inclines with the truth howsoever he inclines’. And we have thought of going to him and bring him down from the pulpit of Rasool-Allah, so we have come to you to consult you and to be notified of your view in what you are instructing us'.
And I asws swear by Allah aswj if you were to do that, you would only be at war to them, but you are like the salt in the food, and like the Kohl in the eyes.

And I asws swear by Allah aswj if you were to do that, you will be coming to me asws brandishing your swords preparing for the war and the fighting, then they would come to me asws and say, 'Either pledge allegiance or else we will kill you asws'. Thus, there would be no escape for me asws from defending myself asws from the people.

And that is because Rasool-Allah saww had instructed to me asws before his saww expiry saying: ‘O Abu Al-Hassan asws! The community will be treacherous with you asws after me saww, and break my saww covenant regarding you asws, and you asws are from me saww at the status of Haroun as from Musa as, and that the community from after me saww are at the status of Haroun as and the ones who followed him as, and Al-Samiri as and the ones who followed him as.

I asws said: ‘O Rasool-Allah saww! So, what is your saww pact to me asws, when that happens?’ He saww said: ‘If you asws were to find supporters, then rush towards them and fight them, but if you asws do not find supporters, restrain your asws hand and save your asws blood until you asws join up with me saww, as an oppressed one asws.

And when Rasool-Allah saww passed away, I asws was pre-occupied with washing him saww, and enshrouding him saww, and to be free from his saww affairs. Then I asws swore an oath that I asws will not wear my asws robe except for the Salat until I asws gather the Quran. I asws did so.

Then I asws grabbed a hand of (Syeda) Fatima asws, and my asws two sons asws Al-Hassan asws and Al-Husayn asws, and circled unto the people of Badr, and the foremost people adjoining them of my asws rights and called them to help me asws. But no one from them answered me asws except a group of four, from them being Salman ra, and Ammar ra, and Al-Miqdad ra, and Abu Zarr ra, and I asws had gone regarding that as an emphasis of my asws proof.
Therefore, fear Allah^{azwj} upon the silence due to what you well know of the venom (hatred) in the chests of the people and their hatred of Allah^{azwj} and His^{azwj} Rasool^{saww}, and for People^{asws} of the Household of His^{azwj} Prophet^{saww}.

The group went until they encircled the pulpit of Rasool-Allah^{saww}, and it was the day of Friday. When Abu Bakr ascended the pulpit, the Emigrants said to the Helpers, ‘Go ahead and speak’. And the Helpers said to the Emigrants, ‘But, you speak, for Allah^{azwj} Mighty and Majestic has Drawn you nearer when Allah^{azwj} Said: *Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]*’.

Aban Bin Tablugh said, ‘I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! The general Muslims are not reading it just as is with you^{asws}’. He^{asws} said: ‘And how is it being recited, O Aban?’ I said, ‘It is being recited as: *Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]*’. He^{asws} said: ‘Woe be unto them! And which sin was there for Rasool-Allah^{saww} until Allah^{azwj} Turned to him^{saww} from it? But rather, Allah^{azwj} Turned with him^{saww}, to his^{saww} community’.

The first one to speak with it (to Abu Bakr) was Khalid Bin Saeed Bin Al-Aas, then the rest of the Emigrants, then from after them, the Helpers’.

وَ رُوِىَ أَنَّهُمْ كَانُوا يَلْهَبُونَ عَنْ وَفَاتِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ قَدْ تَوَلَّى أَوُلُّو الْأَبْوَابِ وَ رَفَعُوا أَهْلَفُهُم مَّسْجِدَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَقَامَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ ثَُُّ بَاقِي الْمُهَاَِرِينَ ثَُُّ مِنْ بَعْدِهِمُ الأَْنْصارُ وَ رُوِِّيَ أَنَّهُمْ كَانُوا غُيَّبًا عَنْ وَفَاتِهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ قَدْ تَوَلَّى أَوُلُّو الْأَبْوَابِ وَ هُمْ يَوْمَئِذِ يُؤْمِنُونَ وَ قَالَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ فَأَوَّلُ مَنْ تَكَلَّمَ بِهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ ثَُُّ بَاقِي الْمُهَاَِرِينَ ثَُُّ مِنْ بَعْدِهِمُ الأَْنْصارُ وَ رُوِيَ أَنَّهُمْ كَانُوا غُيَّبًا عَنْ وَفَاتِهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ قَدْ تَوَلَّى أَوُلُّو الْأَبْوَابِ وَ هُمْ يَوْمَئِذِ يُؤْمِنُونَ وَ قَالَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ فَأَوَّلُ مَنْ تَكَلَّمَ بِهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ ثَُُّ بَاقِي الْمُهَاَِرِينَ ثَُُّ مِنْ بَعْدِهِمُ الأَْنْصارُ وَ رُوِيَ أَنَّهُمْ كَانُوا غُيَّبًا عَنْ وَفَاتِهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ قَدْ تَوَلَّى أَوُلُّو الْأَبْوَابِ وَ هُمْ يَوْمَئِذِ يُؤْمِنُونَ وَ قَالَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ Fَأَوَّلُ مَنْ تَكَلَّمَ بِهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ ثَُُّ بَاقِي الْمُهَاَِرِينَ ثَُُّ مِنْ بَعْدِهِمُ الأَْنْصارُ وَ رُوِيَ أَنَّهُمْ كَانُوا غُيَّبًا عَنْ وَفَاتِهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ قَدْ تَوَلَّى أَوُلُّو الْأَبْوَابِ وَ هُمْ يَوْمَئِذِ يُؤْمِنُونَ وَ قَالَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ
And it is reported that they were absent from the expiry of Rasool-Allah saww, and they went ahead and made Abu Bakr a ruler, and on that day they were flags of Masjid of Rasool-Allah saww. Khalid Bin Saeed Bin Al-Aas stood up and said, ‘Fear Allah azwj, O Abu Bakr, for you know well that which Rasool-Allah saww said, and we had left him saww alone on the day (battle) of Qureyza, when Allah azwj Granted victory to him saww, and on that day Ali asws had killed a number of their brave men, and ones of evil and the courageous ones from them.

(He saww said): ‘O community of the Emigrants and the Helpers! I saww am advising you with a bequest, and preserving it, a matter of your promise, so keep it. Indeed! Ali asws Bin Abu Talib asws is your commander after me saww, and my saww caliph among you all. My saww Lord azwj has Bequeathed me saww with that.

Indeed! And you, when you do not preserve my saww bequest regarding him asws, and (do not) back him asws and help him asws, you will be differing in your decisions and the matters of your Religion would waver (tremble) upon you, and your evils ones would rule you.

Indeed! The People asws of my saww Household, they asws are the inheritors of my saww commands, and knowledge with the matters of my saww community from after me saww. O Allah azwj! One from my saww community who obeys them asws and preserves my saww bequest regarding him asws, Resurrect them in my saww group, and Make a share to be for them from my saww friendship, coming across the Noor of the Hereafter by it.

O Allah azwj! And the one who damages my saww caliphate regarding People asws of my saww Household, Deprive him the Paradise, the expanse of it is like the sky and the earth’.

Umar Bin Al-Khattab said to him, ‘O Khalid! You aren’t from the ones one can consult with nor from the ones one can be guided by his view’. Khalid said, ‘Quiet, O ibn Al-Khattab, for you are speaking from a tongue other than yours, and I swear by Allah azwj, Quraysh have known that you are from its general affiliations, and lowest of its lineages, and the worst of its worth, and idlest of its mention, and the least of them reciting about Allah azwj and His aswj Rasool saww, and you are a coward during the war, stingy with the wealth, poorest of descent.
There is neither any pride for you among Quraysh, nor any mention for you regarding the wars, and you in this command are at the status of the Satan when he says to the human being, ‘Commit Kufr!’ So when he does commit Kufr, he says, ‘I am disavowed from you. I fear Allah, Lord of the worlds’ [59:16] So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].

Umar sat down, and Khalid Bin Saeed was seated. Then Salman Al-Farsi⁠ra stood up and said (in Persian), ‘Kardeed Wa Na Kardeed, Wa Na Daneed Che Kardeed’, i.e. ‘Whether you do and do not do, and you do not know what you are doing’, and he⁠ra had refused from the allegiance before that until his⁠ra neck was pained.

He⁠ra said, ‘O Abu Bakr! To whom will you go to back up your matter when it befalls with you what you do not recognise, and to whom will you panic when you are asked about what you do not know, and what would be your excuse preceding someone who is more knowledgeable than you are, and closer to Rasool-Allah⁠saww, and more knowing of the interpretation of the Book of Allah⁠azwj Mighty and Majestic and Sunnah of His⁠azwj Prophet⁠saww, and one whom the Prophet⁠saww had advanced during his⁠saww lifetime, and had bequeathed with him⁠asws during his⁠saww expiry.

But, you discarded his⁠saww words and forgot his⁠saww bequest, and broke the promise, and broke the pact, and your released the knot which had been tied upon you from enforcement under the flag of Usama Bin Zayd. Be cautioned from the like of what you have come with and a warning to the community upon the grievousness of the opposition of his⁠saww orders.

After a little while the matter would be clear to you, and the burden would be heavier for you, and you will be transferred to your grave, and there would be carried along with you whatever your hands had earned.
If you were to revert to the truth from nearby, and avoid yourself, and repent to Allahazwj from the grievousness of crime what you have committed, that would be nearer to your salvation on the day you will be alone in your grave and won’t be surrounded by the ones who are helping you (now).

You have heard as what we heard, and seen as what we saw, and that did not deter you from what you are clinging on with of this command which there is no excuse for you to be collared with, nor is there any share for the Religion and the Muslims regarding your standing with it. So Allahazwj, Allahazwj regarding yourself, for the one who is warned would be excused and will not be like the one who turns around and is arrogant!

Then Abu Zarrra stood up and said, ‘O community of Quraysh! You have attained ugliness and you neglected kinship. By Allahazwj! A group of the Arabs will be reneging and doubting in this Religion, and if you were to make the command to be in Peopleasws of the Household of your Prophet saww, no two swords would differ upon you.

By Allahazwj! You have come to the one who has overcome and been reassured to it supporting one who isn’t from its rightful ones, and you will be spilling a lot of blood in seeking it’. It transpired just as Abu Zarrra had said.

Then heasa said, ‘You have known and so have your chosen ones, that Rasool-Allahsaww had said: ‘The command after me saww is for Aliasws, then for myasws two sonsasws Al-Hassanasws and Al-Husaynasws, then for the pure ones from myasws offspring’.

But, you rejected the words of your Prophetasw and forsook what heasw had vowed among you all, and you came to the perishing worlds and sold the ever-lasting Hereafter, which its youths do not age, nor doe its bounties decline, nor do its inhabitants grieve, nor do its dwellers die, for (the sake of) the vile, the temporal, the declining (world).
And like that were the communities from before you. They disbelieved after their Prophets and turned back upon their heels, and changed, and replaced, and opposed. So, (now) you have equalled them, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), and after a little while you will be tasting the evil consequences of your affairs, and be Recompensed for what your hands had sent ahead, and Allah is not the least unjust to the servants’. 

The Al-Miqdad Bin Al-Aswad and said, ‘Return, O Abu Bakr, from darkness, and repent to your Lord, and stay in your house, and cry upon your mistake, and submit the command to its owner, the one who is foremost with it than you are. You have known what Rasool-Allah had pacted in your necks of his allegiance, and necessitated you of enforcement under the flag of Usama Bin Azyd, and he is your Master.

And he alerted upon invalidating the obligation of this command being for you, and for the one who supported you upon it, by pressing both of you to the flag of hypocrisy and mine of atrocity and the wretched one, Amro Bin Al-Aas, for whom Allah the Exalted regarding him upon His Prophet, Surely your adversary, he is the one without posterity [108:3].

There is not differing between the people of knowledge that it was Revealed regarding Amro, and he was a ruler upon you both, and upon the rest of the hypocrites, during the time in which Rasool-Allah accomplished it during the military expedition of Zat Al-Salasil, and that Amro collared you two with greed of his soldiers. So, from the greed to the caliphate, fear Allah, and rush to the resignation before it (opportunity) is lost, for that would be safe for you during your lifetime and after your death, and do not incline to your world nor let Quraysh and its pride deceive you.

After a little while, your world will disappear, then you will come to your Lord, and He will Inform you of your deeds, and you have known that Ali Bin Abu Talib is the (real)
owner of this command after Rasool-Allah ﷺ, so submit it to him ﷺ with what Allah ﷺ has Made it to be for him ﷺ, for it would be an achievement for your veiling, and a lightening of your burden. By Allah ﷺ! I have advised to you if you accept my advice, And to Allah return (all) the matters [2:210].

Then Bureyda Al-Aslamy stood up and said, ‘We are for Allah ﷺ and we are returning to Him ﷺ. What is the truth from the falsehood have you found, O Abu Bakr, are you forgetting or pretending to forget, or are you deceiving yourself? Have the falsehoods enticed you or do you not remember what Rasool-Allah ﷺ had ordered us with naming Ali ﷺ as ‘Amir Al-Momineen’ and the Prophet ﷺ was in our midst, and his ﷺ words in a number of times: ‘This is Amir Al-Momineen, killer of the renegades.

Therefore fear Allah ﷺ and rectify yourself before you cannot rectify it anymore from what would destroy it, and return the command to the one who is more rightful with it than you are, and do not continue in raping it, and return while you are able to return and the advice has been given to you and you have been pointed upon the path of salvation, so do not become a support of the criminals’.

Then Ammar Bin Yasser stood up and said, ‘O community of Quraysh! O community of Muslims! If you know, or else so know that People ﷺ of the Household of your Prophet ﷺ are foremost with it and more rightful with inheriting it, and straighter for the matters of the Religion, and safer upon the Momineen, and more protective of His ﷺ nation, and more advisory for his ﷺ community.

So, instruct your companion (Umar) to let you return the right to its rightful one before your ropes are disturbed and your affairs are weakened, and your enemies win, and your disapproval appears, and the Fitna becomes large with you, and you differ in what is between you, and your enemies covet regarding you.
You have known that the Clan of Hashim\textsuperscript{asws} are foremost with the command than you all are, and Ali\textsuperscript{asws} is your Master\textsuperscript{asws} from between you due to the pact of Allah\textsuperscript{azwj} and His\textsuperscript{asw} Rasool\textsuperscript{saww} and the apparent difference which you have recognised during a situation after situation, by the Prophet\textsuperscript{saww} closing your doors which were opening to the Masjid, so he\textsuperscript{saww} closed all of these apart from his\textsuperscript{asws} door, and his\textsuperscript{saww} preferring him\textsuperscript{asws} for his\textsuperscript{saww} prestigious (Syeda) Fatima\textsuperscript{asws} besides the rest of the ones from you who had proposed for her\textsuperscript{asws} to him\textsuperscript{saww}.

And his\textsuperscript{saww} words: ‘\textsuperscript{saww} am the city of knowledge and Ali\textsuperscript{asws} is its door, so the one who wants the wisdom, then let him come to it from its door’, and all of you (have to) depend on him\textsuperscript{asws} regarding what is confusing upon you from the matter of your religion, while he\textsuperscript{asws} is needless from each one of you, due to what is for him\textsuperscript{asws} of the precedents (from Allah\textsuperscript{azwj}) which isn’t even for your superior ones in the presence of his own self.

So what is the matter with you all overriding about him\textsuperscript{asws} and changing upon his\textsuperscript{asws} rights, and preferring the life of the world over the Hereafter. Evil it is for the unjust ones as a replacement. Give him\textsuperscript{asws} what Allah\textsuperscript{azwj} had Made it to be for him\textsuperscript{asws} and do not turn around backwards from him\textsuperscript{asws} nor renege upon your heels, for you will overturn to be losers’.

The Ubay Bin Ka’ab stood up and said, ‘O Abu Bakr! Do not reject right which Allah\textsuperscript{azwj} has Made to be for others, nor become the first one to disobey Rasool-Allah\textsuperscript{saww} regarding his\textsuperscript{saww} successor\textsuperscript{asws} and his\textsuperscript{saww} Elite, and turn away from his\textsuperscript{saww} orders. Return the truth to its rightful one\textsuperscript{asws}. Submit and do not continue in your error, for you will regret, and take a representative step in lightening your burden.

And do not specialise yourself with this command which Allah\textsuperscript{azwj} did not Make it to be for you, for you will face the evil results of your deeds, for after a little while, you will separate from what you are in and you will come to your Lord\textsuperscript{azwj}, and He\textsuperscript{azwj} will Question you about what crime you committed, and your Lord\textsuperscript{azwj} is not the least unjust to the servants’.
Then Khuzeyman Bin Sabit stood up and said, ‘O you people! Don’t you know that Rasool-Allah saww accepted my lone testimony and did not refer to anyone (else) with me?’ They said, ‘Yes’. He said, ‘So, I hereby testify that I heard Rasool-Allah saww saying: ‘People asws of my saww Household are distinguisher between the truth and the falsehood, and they asws are the Imams asws, those one can be guided by them asws, and I saww have said it: and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54].’

Then Abu Al-Haysam Bin Al-Tayhan stood up and said, ‘And I testify upon our Prophet saww that he saww has established Ali asws, meaning during the day of Ghadeer Khumm.

The Helpers has said, ‘He saww did not establish him asws except for the caliphate’. And some of them said, ‘He saww did not establish him asws except for the people to know he asws is a Master asws of the one Rasool-Allah saww was his Master saww, and the discussion regarding that was a lot, so we sent men from us to Rasool-Allah saww and they asked him saww about that.

He saww said: ‘Say to them, ‘Ali asws is a guardian of the Momineen after me saww, and the most advising of the people for my saww community, and those who were present with me saww had witnessed, So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. [18:29].’

Then Sahl Bin Huneyf stood up, and he praised Allah azwj and extolled upon Him azwj and sent Salawat upon the Prophet saww Muhammad saww and his asws Progeny asws, then said, ‘O community of Quraysh! Bear witness upon me that I testify upon Rasool-Allah saww, and I had seen him saww in this place, meaning the orchard, and he saww had held a hand of Ali asws Bin Abu Talib asws, and he saww was saying:

ثم قام سهل بن حنيف فحمد الله وثنى عليه وصلى عليه النبي ﷺ فقال بين يديه ورجل نشيط بين الحقيقة وضحل ونصيبي ذهب وثلث وثاني وثالث من نصائبي على حوض فطق عنثى ونصراً وثواب لمن نعمة ونصراً وثواب لمن ثلث غلبة وحلل

Then:  

ثَُُّ قَامَ خُزَيمَةُ بْنُ ثَابِتِ أَجَيُّهَا النَّاسُ أَ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبِلَ شَهَادَتِ وَحْدِ وَ لََْ يُرِدْ مَعِي غَيرِْ  قَالُوا بَلَى  

Then:  

ثَُُّ قَامَ أَبُو الََْيْثَمِ بْنُ التَّيِّهَانِ فََ أَنَا أَشْهَدُ عَلَى نَبِيِّنَا ص أَنَّهُ أَقَامَ عَلِيااً عَلَيْهِ السَّلَمُ يَعْنِِ فِِ يَوْمِ غَدِيرِ خُمَّ  

Then:  

ف َقَالَتِ الأَْنْصَارُ مَا أَقَامَهُ إِلََّّ لِلْخِلَفَةِ وَ قَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلََّّ لِيَعْلَمَ النَّاسُ أَنَّهُ مَوْلََ مَنْ كَانَ رَسُولُ اللَّهِ ص مَوْلَّهُ وَ أَكْثَرُوا الخَْوْضَ فِِ ذَلٍَِ  

The:  

ف َبَعَثْنَا رََِالًَّ مِنَّا إِلََ رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ ذَلٍَِ  

The:  

فَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ إِنَّ يَوْمَ الْفَصْلِ كانَ مِيقاتاً  

Then:  

فَقَالَ قُولُوا لََُمْ عَلِيٌّ وَلُِِّ الْمُؤْمِنِينَ بَعْدِ وَ أَنْصَحُ النَّاسِ لأُِمَّتِِ وَ قَدْ شَهِدْتُ بَِِا حَضَرَنيِ  

Then:  

يَا مَعْشَرَ قُرَيْشَ اشْهَدُوا عَلَيَّ أنيِّ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ رَأَيْتُهُ فِِ هَذَا الْمَكَانِ يَعْنِِ الرَّوََْةَ وَ هُوَ آخِذٌ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبِ ع وَ هُوَ يَقُولُ  

Then:  

ثَُُّ قَامَ سَهْلُ بْنُ حُنَيْفَ فَ حِمَدَ اللَّهَ وَ أَث َُْ عَلَيْهِ وَ صَلَّى عَلَيْهِ النَّبِِِّّ مَُُمَّد  وَ آلِهِ ثَُُّ قَالَ يَا مَعْشَرَ قُرَيْشَ ا
‘This Ali\textsuperscript{asws} is your Imam\textsuperscript{asws} from after me\textsuperscript{saww}, and my\textsuperscript{saww} successor during my\textsuperscript{saww} lifetime, and after my\textsuperscript{saww} expiry, and payer of my\textsuperscript{saww} debts, and fullfiller of my\textsuperscript{saww} promised, and the first one to shake my\textsuperscript{saww} hand at my\textsuperscript{saww} Fountain. So, beatitude is for the one who follows him\textsuperscript{asws}, and helps him\textsuperscript{asws}, and the woe be for the one who stays behind from him\textsuperscript{asws}, and abandons him\textsuperscript{asws}.

And his brother Usman Bin Huneyf stood with him. He said, ‘We heard Rasool-Allah\textsuperscript{saww} saying: ‘People\textsuperscript{asws} of my\textsuperscript{saww} Household are stars of the earth, so do not be preceding them\textsuperscript{asws}, and advance them\textsuperscript{asws}, for they\textsuperscript{asws} are the rulers after me\textsuperscript{saww}. So a man stood up to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! And which People\textsuperscript{asws} of your\textsuperscript{saww} Household?’ He\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} and the pure one from his\textsuperscript{asws} sons\textsuperscript{asws}.’

And it has become clear, O Abu Bakr, and do not become the first disbeliever by it [2:41] Do not betray Allah and the Rasool and betray your entrustment while you know [8:27].

Then Abu Ayoub Al-Ansari stood up and said, ‘Fear Allah\textsuperscript{azwj} regarding People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, and return their\textsuperscript{asws} rights to them\textsuperscript{asws} which Allah\textsuperscript{azwj} has Made to be for them\textsuperscript{asws}, for you have heard what our brothers have heard in place after a place of our Prophet\textsuperscript{saww}, and gathering after a gathering saying: ‘People\textsuperscript{asws} of my\textsuperscript{saww} Household are your Imams\textsuperscript{asws} after me;

And he\textsuperscript{saww} had gestured towards Ali\textsuperscript{asws} and said: ‘This is Emir of the righteous ones and killer of the disbelievers. Abandoned the one who abandons him\textsuperscript{asws}, and Helped is the one who helps him\textsuperscript{asws}, therefore repent to Allah\textsuperscript{azwj} from your injustices, surely Allah\textsuperscript{azwj} is oft-Turning, Merciful, and do not turn around backwards from him, and do not turn around from him\textsuperscript{asws}, turning away from him\textsuperscript{asws}.

قال الصادق ع فاعل كأنه أولاً كافير بي ولا تخوّب الله والمرسلون وتخون أماناتكم وانتِ تعلّمون \(\text{Al-Sadiq\textsuperscript{asws}}\) said: ‘Abu Bakr was confounded upon the pulpit to the extent that he could not respond with an answer. Then he said, ‘I am your ruler and I am not the best one of you. Dismiss me! Dismiss me!’
Umar Bin Al-Khattab said, ‘Come down from it, O vile (evil) one, when you were not going to stand with argumentation of Quraysh, you did not stand yourself in this place. By Allahazwj I had thought of vacating you and making it to be in Saalim Mawla Abu Huzeyfa’.

Heasws said: ‘He came down, then held his hand and went to his house, and they remained for three days not entering the Masjid of Rasool-Allahsaww. When it was the fourth day, Khalid Bin Al-Waleed came to them and with him were a thousand men, and he said to them, ‘Why are you not gathering and the Clan of Hashimasws are eager for it’.

And Saalim Mawla Abu Huzeyfa came to them and with him were a thousand men, and Muaz Bin Jabal came to them and with him were a thousand men. Men after men did not cease to gather until four thousand men had gathered, and they came out brandishing their swords, leading them was Umar Bin Al-Khattab, until they paused at the Masjid of the Prophetasws.

Umar said, ‘By Allahazwj, O companions of Aliasws! If the man from you were to go around speaking with that which was spoken with yesterday, we shall seize that which is in his eyes’.

Khalid Bin Saeed Bin Al-Aas stood up to him and said, ‘O Ibn Suhaak the wicked! Are you limiting us with your swords or alarming us with your gathering? By Allahazwj! Our swords are sharper than your swords, and we are more than you are, and even though they are few (in number), because the Divine Authority of Allahazwj is among us. By Allahazwj! Had I not known that obedience to my Imamasws is foremost with me, I would have unsheathed my sword and fought you for the Sake of Allahazwj until my excuse was done’.

Amir Al-Momineenasws said to him: ‘Be seated, O Khalid, for Allahazwj has Recognised your stand and Thanks you for your effort’. So, he sat down.
And Salman Al-Farsi\textsuperscript{ra} stood up to him and said, ‘Allah\textsuperscript{azwj} is the Greatest! Allah\textsuperscript{azwj} is the Greatest! I\textsuperscript{ra} have heard Rasool-Allah\textsuperscript{saww}, or else I\textsuperscript{ra} be mute, saying: ‘While my\textsuperscript{saww} brother\textsuperscript{asws} and son\textsuperscript{asws} of my\textsuperscript{saww} uncle\textsuperscript{as} would be seated in my\textsuperscript{saww} Masjid along with a number of his\textsuperscript{asws} companions, when he\textsuperscript{asws} would be pressurised by a group from the dogs, inhabitants of the Fire, intending to kill him\textsuperscript{asws}, and kill the ones with him\textsuperscript{asws}, and I have no doubt except that you are they’.

Umar Bin Al-Khattab thought of killing him, so Amir Al-Momineen\textsuperscript{asws} leapt up and grabbed the generality of his clothes, then brought him down to the ground, then said: ‘O son of Suhak, the wicked! If there had not preceded a Book from Allah\textsuperscript{azwj} and a pact from Rasool-Allah\textsuperscript{saww} preceded, I\textsuperscript{asws} would have shown which of us is with weaker helpers and fewer number \textsuperscript{[72:24]}.’

Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and said: ‘Leave, may Allah\textsuperscript{azwj} have Mercy on you, for by Allah\textsuperscript{azwj} I\textsuperscript{asws} did not enter the Masjid except just as my\textsuperscript{asws} brothers\textsuperscript{as} Musa\textsuperscript{as} and Haroun\textsuperscript{as} had entered, when his\textsuperscript{asws} companions said to him, therefore you and your Lord should both go and fight, we will be sitting over here\textsuperscript{[5:24]}.’

By Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not enter except for visiting (Ziyarat) of Rasool-Allah\textsuperscript{saww}, or a need\textsuperscript{asws} could fulfil, for it is not allowed for a Divine Authority Rasool-Allah\textsuperscript{saww} had established, that he\textsuperscript{asws} should leave the people in confusion’.\textsuperscript{90}

\textsuperscript{90} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 2
allegiances until when the days passed, he came among a large group to the house of Ali asws Bin Abu Talib asws.

He sought him asws for the coming out, but he asws refused. So, Umar called for the firewood and the fire and said, 'By the One azwj in Whose Hand is the soul of Umar! Either he asws comes out or I shall burn it down upon whatever (whoever) is in it'. It was said to him, 'Fatima asws daughter asws of Rasool-Allah saww is in it and so are the children of Rasool-Allah saww, and belongings of Rasool-Allah saww, and the people denied that from his words.

When he recognised their denials, he said, 'What is the matter with you all? Do you see me doing that? But rather, I intended the intimidation. Ali asws sent them a message: 'There isn’t any way to my asws coming out because I asws am in the midst of collecting the Book of Allah azwj which you have rejected and made the world to be your god instead of it, and I asws have sworn that asws will not come out from my asws house, nor place my asws robe upon my asws shoulders until I asws collect the Quran’.

He (the narrator) said, ‘And (Syeda) Fatima asws daughter asws of Rasool-Allah saww came out to them and paused at the door, then she asws said: ‘There is no pact for me asws with a people of worst presence than you all. You neglected the funeral of Rasool-Allah saww in front of us and cut out your matter in what is between you, so you did not give us asws the command and did not see any rights being for us asws. It is as if you do not know what was said on the day of Ghadeer Khumm.

By Allah azwj! The governance had been vowed for him asws on that day, of the hopes from you all to be cut off from it with that, but you cut off the means between you and your Prophet saww, and Allah azwj will Reckon between us asws and you all in the world and the Hereafter’. 91
‘Iblees
resembled in four images. He
imaged on the day the Prophet
passed away, in the image of Al-Mugheira Bin Shu’ba. He
said, ‘O you people! Do not make it to be like Chosroe followers
nor Caesar followers, and expand it with an expansion, so you do not
return it to be among the Clan of Hashim. Await the entrapment with it’. 92

92 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeal, Ch 4 H 4

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain I (Majlisi) shall be coming
within the chapter of the states of Iblees, from Jabir Bin Abdullah Al Ansari having said,

Iblees resembled in four images. He imaged on the day the Prophet saww
passed away, in the image of Al-Mugheira Bin Shu’ba. He said, ‘O you people! Do not make it to be like
Chosroe followers nor Caesar followers, and expand it with an expansion, so you do not
return it to be among the Clan of Hashim. Await the entrapment with it’. 92

5- ج، الاحتجاج زوي عن الصادق ع أَنَّهُ قَالَ لَمَّا اسْتُخْرِجَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ مَنْزِلِهِ خَرَََتْ فَاطِمَةُ ع فَمَا بَقِيَتْ هَاشَِِ يَا إِلََّّا خَرَََتْ مَعَهَا حَتََّانَتْ قَرِيباً مِنَ الْقَبَِْ ف َقَالَتْ (The book) ‘Al Ihtijaj’ – It is reported from Al-Sadiq asws having said: ‘When Amir Al-
Momineen asws came out from his asws house, (Syeda) Fatima asws (also) came out, and there
did not remain any Hashimite woman except she came out with her asws, until she asws ended
up near the grave (of Rasool-Allah saww) and she asws said:

Stay away from the son of my uncle, for by the One Who Sent Muhammad saww
with the truth! If you do not stay away from him asws, I will expose my hair and place
down the shirt of Rasool-Allah saww upon my head and cry-out to Allah sawwj Blessed and Exalted, for the she-camel of Salih as is not more prestigious to Allah sawwj than I am, nor are
its calves more prestigious unto Allah sawwj than my children are!’

Salman ra said, ’ra near from her asws and by Allah sawwj ra saw the foundations of the Masjid,
Masjid of Rasool-Allah saww, uproot from its bottom to the extent that if a man had intended
go from under it, could have.

Ira went near to her asws and said, ’O my chieftess and O my Lady asws! Surely, Allah sawwj
Blessed and Exalted Sent your father saww as mercy, so don’t become a destroyer’.

She asws returned, and the walls returned until the roof arose from its bottom, and entered
into our nostrils’ 93

93 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeal, Ch 4 H 5
Among what Amir Al-Momineen asws mentioned in answer to the one who had asked about what was in him asws from the qualities of the successors as, he asws said: ‘And as for the second, O Jewish brother! Rasool-Allah saww had made me asws an Emir (ruler) during his saww lifetime over the entirety of his saww community, and took the allegiance upon the entirety of the ones who were present, and the obedience to my saww orders, and instructed them that the ones present should deliver that to the absentee.

So, I saww was the performer to them on behalf of the Rasool-Allah saww of his saww instructions when present to him saww, and was the Emir upon the ones of them presenting to me saww. When I saww used to separate from them, I saww did not think within myself saww that anyone from the people would dispute to me saww regarding anything from the command during the lifetime of the Prophet saww nor after his saww expiry.

Then Rasool-Allah saww ordered for sending of the army, which he saww sent with Usama Bin Zayd, during the occurrence of the illness from Allah azwj with him saww in which he saww passed away, so Rasool-Allah saww did not leave anyone from the unknowns of the Arabs, nor from Al-Aws and Al-Khazraj, and from the rest of the people from the ones he saww feared upon his breaking (the pact), and his contention, nor anyone from the ones who saw me asws with the eye of hatred, from the one whom I saws had agitated by either killing his father, or his brother, or his friend, except he saww diverted him to be in that army.

Nor from the Emigrants and the Helpers, and the Muslims, other, and the ones of deviated (devious) hearts, and the hypocrites, in order to clear the hearts of the ones who remained with me asws in his saww presence, and lest a speaker says anything from what I saws might dislike, nor a repeller repelling me saws from the governance and the standing with the command of his saww citizens from after him saww.

Then it was the last of what he saww spoke with regarding something from the matters of his saww community is: ‘Enforce the army of Usama and no one should stay behind from it!’
From the ones whom he saw had urged to go with him, and advanced regarding that with the most intense of the advances, and communicated regarding it with the most far reaching of the communications, and emphasised regarding it with the most frequent of the emphasis.

I saw was not aware afterwards that the passing away of the Prophet saw except with the departure of Usama Bin Zayd and the people of his army, that they had left their positions, and vacated their places, and opposed the orders of Rasool-Allah saw regarding what he saw had sent them to, and had ordered them with, and proceeded to them of the necessitation of their commander, and the travelling with him under his flag, until they had implemented to his saw direction which he saw had enforced to it.

But, they opposed their commander standing among his soldiers and they returned rushing upon the running horses to loosen a knot which Allah azwj Mighty and Majestic had Tied for me saw in their necks. So they loosened it and the pact which Allah azwj and His saw Rasool saw had pacted, and they broke it and tied a pact for themselves clamouring their voices with it, and particularised their views with it from without any debate to anyone from us saw, sons of Abdul Muttalib saw, or participating in any viewpoint, or dismissing of what was in their necks of my saw allegiance.

They did that while I saw was with Rasool-Allah saw, pre-occupied, and with the preparation, blocked from the rest of the things, for it was more important and more rightful to begin with that it. So this was, O Jewish brother, most injurious of what had come upon my saw heart, along with that which I saw was (busy) in, from the mighty catastrophe, and the tragic calamity, and loss of one saw, there is not replacement from it, except Allah azwj Blessed and Exalted.

So, I saw was patient upon it. Then its sister (counterpart) came after him upon its nearness and quickness of its connection'.
Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and he\textsuperscript{asws} said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}.’

Those who had denied upon Abu Bakr of his sitting in the caliphate and his preceding upon Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, were twelve men from the Emigrants and the Helpers.

From the Emigrants were – Khalid Bin Saeed Bin Al-Aas, and Al-Miqdad Bin Al-Aswad, and Ubayy Bin Ka'b, and Ammar Bin Yasser, and Abu Zarr Al-Ghifari\textsuperscript{as}, and Salman Al-Farsi\textsuperscript{as}, and Abdullah Bin Masoud, and Bureyda Al-Aslami.

And from the Helpers were – Khuzeyman Bin Sabit ( titled as) ‘One with two testimonies’, and Sahl Bin Huneyf, and Abu Ayoub Al-Ansari, and Abu Al-Haysam Bin Al-Tayham, and others.

When he (Abu Bakr) ascended the pulpit, they consulted between them regarding his command. One of them said, ‘Come, let us go to him and bring him down from the pulpit of Rasool-Allah\textsuperscript{saww}, and others said, ‘If you were to do that, you will be assisting against yourselves, and Allah\textsuperscript{azwj} Mighty and Majestic has Said: and cast not yourselves to destruction with your hands [2:195]. But, let us go to Ali Bin Abu Talib\textsuperscript{asws}, consult him\textsuperscript{asws} and be notified of his\textsuperscript{asws} instructions’.

They came to Ali\textsuperscript{asws} and they said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have weakened yourself\textsuperscript{asws} and left a right which you\textsuperscript{asws} were foremost with it, and we wanted to go to the man and bring him down from the pulpit of Rasool-Allah\textsuperscript{asws}. So, if the right is your\textsuperscript{asws} right and you\textsuperscript{asws} are foremost with the command than him, we would dislike it for us to bring him down without having consulted you\textsuperscript{asws}.'
Ali\textsuperscript{asws} said to them: ‘If you were to do that, you would not be except at war to them, and you would not be except like the kohl in the eyes or like the salt in the food, and the community, the neglecter of the words of its Prophet\textsuperscript{saww}, has agreed upon him, and the belie upon its Lord\textsuperscript{azwj}, has agreed upon him, and I\textsuperscript{asws} have not consulted my\textsuperscript{asws} family members regarding that and they have refused except for the silence to what they know of the venom in the chests of the people, and their hatred to Allah \textsuperscript{azwj} Mighty and Majestic and to the People\textsuperscript{asws} of the Household of His\textsuperscript{asws} Prophet\textsuperscript{saww}, and they are seeking revenge of the pre-Islamic period.

By Allah\textsuperscript{azwj}! If you were to do that, you will be unsheathing your swords preparing for the war and the fighting, just as they would be doing that, until they forced me\textsuperscript{asws} and overcome upon myself\textsuperscript{asws} until they would call me\textsuperscript{asws} and say to me\textsuperscript{asws}, ‘Either pledge allegiance or we will kill you\textsuperscript{asws}.’ So I\textsuperscript{asws} will not find any choice except to defend myself\textsuperscript{asws} from the people.

And that is because I\textsuperscript{asws} remember the words of Rasool-Allah\textsuperscript{saww}: ‘O All\textsuperscript{asws}! The people will be breaking your\textsuperscript{saww} orders and tyrannise with it besides you\textsuperscript{saww}, and disobey me\textsuperscript{saww} regarding you\textsuperscript{saww}. Thus, upon you\textsuperscript{saww} is to be with the patience until Allah\textsuperscript{azwj} Reveals the matter, and they will be treacherous with you\textsuperscript{saww} inevitably, so do not make a way to be for them to humiliate you\textsuperscript{saww} and shed your\textsuperscript{saww} blood.

So if the community were to be treacherous with you\textsuperscript{saww} after me\textsuperscript{saww}, like that Jibraeil\textsuperscript{as} has informed me\textsuperscript{saww} from my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted, but go to the man (Abu Bakr) and inform him with what you had heard from your Prophet\textsuperscript{saww}, and do not leave him in the doubt of his matter, for that to become the greatest of the arguments against him, and far reaching in its Punishment when he comes to his Lord\textsuperscript{azwj}, and he would have disobeyed His\textsuperscript{azwj} Prophet\textsuperscript{saww} and opposed his\textsuperscript{saww} orders’.
He (the narrator) said, ‘They went until they surrounded the pulpit of Rasool-Allah saww on the day of Friday. They said to the Emigrants, ‘Allah azwj Mighty and Majestic has Begun with you in the Quran. He azwj Said: “Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]. Thus He azwj Began with you first’. So the first one to begin and stand was Khalid Bin Saeed Bin Al-Aas with his evidence with the clan of Umayya. He said, ‘O Abu Bakr! Fear Allah azwj! You have known what has preceded for Ali asws from Rasool-Allah saww. Indeed! You know that Rasool-Allah saww had said to us, and we had left him saww along during the day (battle) of the clan of Qureyza, and he saww had faced the worthy ones from us. He saww said: ‘Community of the Emigrants and the Helpers! I saww bequeath you with a bequest, so preserve it, and I asws am giving you an order, so accept it.

Indeed! Ali asws is your Emir (ruler) from after me saww, and my saww caliph among you. My saww Lord azwj and your Lord azwj has Bequeathed to me saww with that, and if you do not preserve my saww bequest regarding him asws, and (do not) shelter him asws and help him asws, you will differ in your decisions, and the matters of your Religion would be wavering upon you, and your most evil ones would rule upon you.

Indeed! And surely People asws of my saww Household, they asws are the inheritors of my saww command, the ones standing with the command of my saww community. O Allah azwj! The one who preserves my saww bequest regarding them asws, Resurrect him in my saww group, and Make a share to be for him from my saww friends, coming across the success of the Hereafter by it.

O Allah azwj! And the one who spoils my saww caliphate regarding People asws of my saww Household, Deprive him the Paradise, the width of it is as the skies and the earth”.

Umar Bin Al-Khattab said: ‘Be quiet, O Khalid, for you aren’t from the people to be consulted nor from the ones (with whom) one can be pleased with his words!’
Khalid said, ‘But you keep quiet O son of Al-Khattab! By Allah azwj! You know that you are speaking with another tongue, and you are hanging without your support. By Allah azwj! Quraysh know that you are its general one of affiliations, and least of it in etiquettes, and idlest of it of mention, and lowest of it in praise from Allah azwj Mighty and Majestic and from His saww Rasool saww. You are a coward during the war, stingy during the famine, poorest of the descent. There is no matter of pride for you among Quraysh’. Khalid silenced him and he sat down.

Then Abu Zarr ra stood up and said after having praised Allah azwj and extolling upon Him azwj, ‘As for after, O community of the Emigrants and the Helpers! You have known, and your good ones have known that Rasool-Allah saww said: ‘The command is for Ali asws after me saww, then for Al-Hassan asws, and Al-Husayn asws, then in the People asws of my saww Household from the sons asws of Al-Husayn asws.

But you rejected the words of your Prophet saww, and you forgot what he saww had advised to you and (instead) pursued the world, and you neglected the everlasting bounties of the Hereafter which neither is buildings get destroyed, nor do its bounties decline, nor do its inhabitants grieve, nor do its dwellers die.

And like that is how were the communities which disbelieved after their Prophets as. They replaced, and changed, so you did the same as them, same as the arrow with the arrow (in a quiver), and the slipper with the slipper. After a little while you will be tasting the evil results of your affairs, and Allah azwj is not the least unjust to the servants’.

The Salman Al-Farsi ra stood up and said, ‘O Abu Bakr! To whom will you to back up your matter when there befalls with you the decree, and to whom will you panic when you are asked about what you don’t know while there is among the people someone who is more knowledgeable than you are, and more in the good signs and virtues than you, and closer to Rasool-Allah saww in kinship and advanced during his saww lifetime.'
And he saw had advised to you but you neglected his words and forgot his bequest. After a little while it would become clear to you when you visit the graves, and your back would be heavy from the burdens, if these were to be carried to your grave, sending ahead on top of what you have already sent ahead.

If only you would return the right and be fair to its people, that would be a salvation for you on the day you will be needy to your deeds, and will be alone with your deeds in your grave, and you have heard as what we saw, but that did not deter you from what we are doing for it. So, Allah azwj, Allah azwj regarding yourself - for he may be excused, one who is warned'.

Then Al-Miqdad Bin Al-Aswad stood up and said, 'O Abu Bakr! Sit square-legged by yourself, and hold your legs with your palms, and cry upon your mistake, for that would be safer for you during your lifetime and your death, and return this command to where Allah azwj Mighty and Majestic and His Rasool saww had made it to be, and do not incline to the world, nor let it deceive you, one you have seen to be from its scoundrels (villain).

After a little while your world will disappear, then you will come to your Lord azwj, and He azwj will Recompense you for your deeds, and you have known that this command is for Ali asws, and he asws is its (rightful) owner after Rasool-Allah saww', and I have advised you, if you accept my advice'.

Then Bureyda Al-Aslami stood up and said, 'O Abu Bakr! Have you forgotten or pretending to forget, or are you deceiving yourself? Don’t you remember when Rasool-Allah saww had ordered us, so we greeted unto Ali asws as ‘Amir Al-Momineen’ and our Prophet saww was in our midst?
Fear Allah® and rectify yourself before you cannot rectify, and save it from its destruction, and leave this command, and allocate it to the one® who is more rightful with it than you are, and do not continue in your error and return while you are able to return, and I have given you my advice, and exerted for you whatever was with me, and if you accept, you will harmonise and be rightly guided’.

Then Abdullah Bin Masoud stood up and said, ‘O community of Quraysh! You have known, and your good ones know that People® of the Household of your Prophet® are closer to Rasool-Allah® than you are, and even though you are claiming this command based on the kinship of Rasool-Allah® and are saying that you have precedence to us.

The People® of the Household of your Prophet® are closer to Rasool-Allah® than you are, and of more ancient precedence than you and (for) Ali® Bin Abu Talib® is this command after your Prophet®, so give him® what Allah® has Made to be for him®, and do not turn back upon your heels, for you will overturn to be losers’.

Then Ammar Bin Yasser stood up and said, ‘O Abu Bakr! Do not make a right to be for yourself which Allah® Mighty and Majestic has Made it to be for someone else, and do not become the first one to have disobeyed Rasool-Allah® and opposed him® regarding People® of his® Household, and return the right to its rightful ones, lighten your back and reduce your burden, and meet Rasool-Allah® and he® being pleased about you, then you will come to the Beneficent and He® will Reckon you with your deeds and Question you about what you did’.

Then Khuzeyman Bin Sabit, one with two testimonies, stood up and said, ‘O Abu Bakr! Don’t you know that Rasool-Allah® accepted my lone testimony and did not refer to anyone else with me?’ He said, ‘Yes’. He said, ‘So, I hereby testify with Allah® that I heard Rasool-Allah® saying: ‘People® of my® Household will be distinguishing between the truth and the falsehood, and they® are the Imams® (for) those ones (who) can be guided by them®’.
Then Abu Al-Haysam Bin Al-Tayhan stood up and said, ‘I testify upon the Prophet saww that he saww established Ali saw, so the Helpers said, ‘He saw did not establish him saw except for the caliphate’. And some of them said, ‘He saww did not establish him saw except for the people to know that he saw is a Master saw of the ones Rasool-Allah saw was a Master saw of’.

He azwj said: ‘People saw of my saw Household are stars for the people of the earth, so advance them saw, and do not be ahead of them saw.

Then Sahl Bin Huneyf stood up and said, ‘I testify that I heard Rasool-Allah saw say upon the pulpit: ‘Your Imam saw from after me saw is Ali saw Bin Abu Talib saw, and he saw is the most advising of the people for my saw community’.

Then Abu Ayoub Al-Ansari stood up and said, ‘Fear Allah azwj regarding People saw of the Household of your Prophet saw and return this command to them saw, for you have heard as what I heard, in place after a place, from the Prophet saw of Allah azwj: ‘They saw are foremost with me saw than you are!’ Then he sat down.

Then Zayd Bin Wahab stood up and spoke, and a group stood up afterwards and they spoke with the approximate of this.

The reliable ones from the companions of Rasool-Allah saw have informed that Abu Bakr sat in his house for three days. When it was the third day, there came to him Umar Bin Al-Khattab, and Talha, and Al-Zubeyr, and Usman Bin Affan, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqqas, and Abu Ubeyda Bin Al-Jarrah. With each one of them there were ten men of their clan, having unsheathed their swords, and they brought him out from his house and (seated him) upon the pulpit.
A speaker of them said, ‘By Allah! If anyone of you were to repeat and speak with the like of which he had spoken with, we shall fill our swords from him’. So, they said in their houses and no one spoke after that’.

And it is reported as well by Muhammad Bin Jareer Al-Tabari, author of Al-Tareekh (The history), in the book of virtues of People(saw) of the Household, and some of them have increased upon other in its reporting.

Then Ammar Bin Yasser stood up and said, ‘Community of Quraysh! Do you know that People(saw) of the Household of your Prophet(saw) are more rightful of this command than you! So, instruct your companion and let him return the right to its rightful ones before your ropes are disrupted and your ways are weakened, and you differ regarding what is between you.

You have known that the Clan of Hashim(saw) are foremost with this command than you are, and closer to Rasool-Allah(saw). And if you are saying that the preceding is for us, so the People(saw) of the Household of your Prophet(saw) are more ancient than you of preceding,

95 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 7
and of greater praise than their companion, and Ali asws Bin Abu Talib asws is the one for this command from after your Prophet saww, so give him asws what Allah azwj has Made to be for him asws, and turn not on your backs for then you will be turning back as losers [5:21].

Then Sahl Bin Huneyf Al-Ansari stood up and said, ‘O Abu Bakr! Do not fight for a right what Allah azwj has not Made to be for you, and do not become the first one to have disobeyed Rasool-Allah saww regarding People asws of his saww Household, and return the right to its rightful one, lighten your back and reduce your burden, and meet Rasool-Allah saww with pleasure and do not specialise yourself with it.

After a little while it will elapse from you what you are in, then you will come to the King, the Beneficent, and He aswj will Reckon you and Question you about what you had come with, and Allah aswj is not the least unjust to the servants’.

Then Khuzeyma Bin Sabit, one with two testimonies, stood up and said, ‘O Abu Bakr! Don’t you know that Rasool-Allah saww accepted my lone testimony and did not want anyone else with me?’ He said, ‘Yes’. He said, ‘So I hereby testify with Allah aswj that I heard Rasool-Allah saww saying: ‘Ali asws is your Imam asws after me saww.’

He (the narrator) said, ‘And Ubayy Bin Ka’ab Al-Ansari and said, ‘I testify that I heard Rasool-Allah saww saying: ‘People asws of my saww Household distinguish between the truth and the falsehood, and they asws are the Imams asws, those one can be guided with’.

And Abu Al-Haysam Bin Al-Tayhan stood up and said, ‘And I testify upon our Prophet saww Muhammad saww that he saww established Ali asws for us to greet to him asws. Some of them said, ‘He saww did not establish him asws except for the caliphate’, and some of them said, ‘He saww did not establish him asws except for the people to know that he asws is the Master asws of the ones Rasool saww was a Master saww of’. 
They quarrelled regarding that and they sent a man to Rasool-Allah sallahu alayhi wa sallam to ask him about that. Rasool-Allah sallahu alayhi wa sallam said: ‘He is your ruler after me, and the most advising of the people for you after my expiry’.

And Usman Bin Huneyf Al-Ansari stood up and said, ‘I heard Rasool-Allah sallahu alayhi wa sallam saying: ‘People of my Household are stars of the earth and Noor of the earth, so do not precede them, and advance them, for they are the rulers after me. So a man stood up to him and said, ‘O Rasool-Allah, and which people of your Household are foremost with that?’ He sallahu alayhi wa sallam said: ‘Ali and his sons’.

And Abu Ayoub Al-Ansari stood up and said, ‘Fear Allah regarding People of my Household, and return their right to them, what which Allah has Made to be for them, for I have heard similar to what our brothers have heard, in place after place of our Prophet, and gathering after gathering, saying: ‘People of my Household are your Imams after me’.

He (the narrator) said, ‘Abu Bakr stayed in his house for three days. Then there came to him Umar, and Usman, and Talha, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqqas, and Abu Ubeyda Bin Al-Jarrah, and Saeed Bin Amro bin Nufeyl. Each one of them came to him armed among his own people until they brought him out from his house, then made him ascend the pulpit, and they had unsheathed their swords.

A speaker from them said, ‘By Allah! If anyone of you were to repeat with the like of what the riffraff from you had spoken with yesterday, we will fill our swords from him’. By Allah! The people refrained, and they disliked the death’.

96 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 8
‘From Abu Ja’farasws, he (the narrator) said, I said, ‘Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41], heasws said: ‘By Allahazwj, that was when the Helpers said, ‘There should be an Emir (ruler) from us and an Emir from you (Emigrants)’, (referring to the event of Saqifa)’.”97

Heasws said: ‘A hand emerged from the grave of Rasool-Allahsaww, they recognised that it was a hand of Rasool-Allahsaww and recognised that it was hissaww voice, (gesturing) around Abu Bakr: ‘O you! ‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]’.’98

‘Abu Abdullahasws having said: ‘When Aliasws was brought out cloaked (covered in cloth as a captive), heasws paused by the grave of the Prophetsaww. Heasws said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]’.

Heasws said: ‘By Allahazwj! How quickly they opposed Rasool-Allahsaww and broke hissaww pact, and they have named him with other than his (rightful) name (Amir Al-Momineen). By Allahazwj! Rasool-Allahsaww had not made him the caliph’.

Umar said, ‘Youasws are lying! Allahazwj Deal with youasws and dealt’. Aliasws said: ‘If you like measws to show you a proof upon that, Iasws will do so’. Umar said to himasws, ‘Youasws have

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97 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 9
98 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 10
not ceased lying upon Rasool-Allah ﷺ during his ﷺ lifetime and after his ﷺ death’. Come with us ﷺ to know which of us is the liar upon Rasool-Allah ﷺ during his ﷺ lifetime and after his ﷺ expiry’.

فَانْطَلَقَ مَعَهُ حَتََّّ أَتَى إِلََ الْقَبَِْ فَإِذَا كَفٌّ فِي هَا مَكْتُوبٌ

He ﷺ went with him until he ﷺ came to the grave, and there was a palm wherein was inscribed, ‘Are you committing Kufr – O Umar - with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]’. Ali ﷺ said to him: ‘Do you agree? By Allah azwj! You had rejected Allah azwj during his ﷺ lifetime and after his ﷺ expiry’.

Fear Allah azwj and rectify yourself before you cannot rectify it anymore, and save it from its destruction, and hand over this command to the one who is more rightful with it than you are, from its rightful ones, and do not continue in your usurpation, and return while you are able to return. I have advised you and exerted for you what was with me, if you were to do it, you will harmonise and be rightly guided’.

‘Then Bureyda Al-Aslami stood up and said, ‘O Abu Bakr! Are you pretending to forget or trying to live, or deceiving yourself? Don’t you remember that Rasool-Allah ﷺ had ordered and we greeted unto Ali ﷺ as ‘Amir Al Momineen’, and he ﷺ was in our midst?’

(Then Bureyda Al-Aslami stood up and said, ‘O Abu Bakr! Are you pretending to forget or trying to live, or deceiving yourself? Don’t you remember that Rasool-Allah ﷺ had ordered and we greeted unto Ali ﷺ as ‘Amir Al Momineen’, and he ﷺ was in our midst?’

From Ali ﷺ having said: ‘When Abu Bakr addressed on the day of Friday, Ubay Bin Ka’ab stood up, and it was the first day from the Month of Ramazan, and he said, ‘O community of Emigrants, those who emigrated and pursued the Pleasure of the beneficent, and Allah azwj Praised upon them in the Quran! And O community of Helpers, And those who had the home (in Al-Medina), and had the Eman [59:9], and Allah azwj Praised upon them.

99  Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 11
100 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 12
Are you all pretending to forget, or have you forgotten, or have you changed, or have forsaken, or are you frustrated? Don’t you know that Rasool-Allah saww had stood among us in a place he saww made Ali asws to stand and said: ‘One whose Master saww was, so Ali asws is his Master asws, and the one whose Prophet saww was, so this is his Emir (ruler)!’?

Don’t you all know that Rasool-Allah saww said: ‘O Ali asws! You asws are from me saww at the status of Haroun as from Musa as. Obedience to you asws is obligatory upon the ones after me saww’?

Or don’t you all know that Rasool-Allah saww said: ‘I saww bequeath you all with being good with People asws of my saww Household, so advance them asws and do not precede them asws, and make them asws rulers and do not be rulers upon them’.

Or don’t you all know that Rasool-Allah saww said: ‘People asws of my saww Household are the Imams asws from after me saww’?

Or don’t you all know that Rasool-Allah saww said: ‘People asws of my saww Household are minarets of guidance, and the pointers (guides) to Allah azwj’?

Or don’t you all know that Rasool-Allah saww said: ‘O Ali asws! You asws are the guide for the ones who strays’?

Or don’t you all know that Rasool-Allah saww said: ‘Ali asws is the reviver of my saww Sunnah and teacher of my saww community, and the one standing with my saww Divine Authority, and best of the ones I saww leave behind after me saww, and chief of my saww family members, and the most beloved of the people to me saww. Obedience to him asws after me saww is like obedience to me saww upon my saww community’?
Or don’t you all know that Rasool-Allah saww did not place anyone from you to be in-charge over Ali asws, and made him asws to be in-charge upon you all during every absence?

أَ وَ لَسْتُمْ تَعْلَمُونَ أَنَّهُمَا كَانَا مَنْزِلَتُهُمَا واحِداً وَ أَمْرُهَُِا واحِداً

Or don’t you all know that both of them asws were such that their asws status was one, and their asws matter is one?

أَ وَ لَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ إِذَا غِبْتُ عَنْكُمْ وَ خَلَّفْتُ فِيكُمْ عَلِيااً فَقَدْ خَلَّفْتُ فِيكُمْ رََُّلاً كَنَفْسِي

Or don’t you don’t know that he saww said: ‘Whenever i saww am absent from you, and leave behind Ali asws among you, so I saww have left behind a man like myself saww?’

أَ وَ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهُ جَََعَنَا ق َبْلَ مَوْتِهِ فِِ بَيْتِ ابْنَاتِهِ فاطِمَةَ ع فَقَا لَ لَنَا إِنَّ اللَّهَ أَوْحَى إِلََِّ مُوسَى أَنِ اتََِّذْ أَخاً مِنْ أَهْلِهِ أََْعَلْهُ نَبِيااً وَ أََْعَلْ أَهْلَهُ لٍََ وُلْداً وَ أُطَهِّرْهُمْ مِنَ الآْفَاتِ وَ أَخْلَعْهُمْ مِنَ الذُّنُوبِ

Or don’t you know that Rasool-Allah saww gathered us before his saww expiry in the house of his saww daughter asws (Syeda Fatima asws) and said to us: ‘Allah azwj Revealed to Musa as: “Take a brother from your as family, I aswjl shall Make him as a Prophet as, and Make his as family to be children for you asws, Purify them from the scourges, and Vacate them from the sins!”

فَاتَََّذَ مُوسَى هَارُونَ وَ وُلْدَهُ وَ كَانُوا أَئِمَّةَ بَنِِ إِسْرَائِيلَ مِنْ ب َعْدِهِ وَ الَّذِينَ يََِلُّ لََُمْ فِِ مَسَاَِِسَ مَا يََِلُّ لِمُوسَى

So, Musa as took Haroun as and his as sons, and they were the Imams (leaders) of the children of Israel from after him as, and the ones for whom it was permissible for them in their Masjids what was permissible for Musa as.

أَلََّ وَ إِنَّ اللَّهَ ت َعَالََ أَوْحَى إِلََِّ أَنِ اتََِّذَ عَلِيااً أَخاً كَمُوسَى أَلََّ وَ إِنيِّ خَتَمْتُ بِ النَّبِيِّينَ فَلَ نَبَِِّّ ب َعْدَكَ ف َهُمُ الأَْئِمَّةُ

Indeed! And Allah azwj the Exalted Revealed to me saww: “Take Ali asws as a brother asws like Musa as had taken Haroun as a brother as, and take his asws sons asws and i aswj have Purified them just as the sons of Haroun as had been Purified. Indeed! And i saww have Ended the Prophets as with you saww, so there is no Prophet as after you saww, and they asws are the Imams asws”

أَ فَمَا ت َفْقَهُونَ أَ مَا تُبْصِرُونَ أَ مَا تَسْمَعُونَ َُرِبَتْ عَلَيْكُمُ الشُّبُهَاتُ فَكَانَ مَثَلُكُمْ كَمَثَلِ رََُّل فِِ سَفَر  أَصَابَهُ عَطَشٌ شَدِيدٌ حَتََّّ خَشِيَ أَنْ ي َهْلٍَِ

Do you not understand? Are you not having insight? Are you not hearing the suspicious striking upon you? So an example of you would be like an example of a man during a journey and severe thirst hits him until he fears the death. Then he meets a guiding man on the road, so he asks him about the water. He says, ‘In front of you there are two springs, one of them salty and the other sweet. So, if you were to take from the salty you would
have strayed and will die, and if you attain from the sweet, you would be guided and be saturated’.

فَهَذَا مَثَلُكُمْ أَي َّتُهَا الأُْمَّةُ الْمُهْمَلَةُ كَمَا زَعَمْتُمْ وَ ايَُْ اللَّهِ مَا أُهِِْلْتُمْ لَقَدْ نُصِبَ لَكُمْ عَلَيْكُمْ الْإِخْتِلَافُ وَ لَا تَدَابِرُونَ وَ لَا تَعْلَمُونَ وَ لَا بَرِئَ بَعْضُكُمْ مِنْ بَعْضٍ

So this is your example, O you community, the neglected, just as you are claiming to be. And I saww swear by Allah! You have not been neglected! I saww have installed a flag for you all. He asws will permit for you the Permissible, and prohibited upon you the Prohibited, and if you were to obey him asws, you will neither differ, nor disaccord, nor be distracted, nor will you disparage each other’.

فَوَ اللَّهِ إِنْ سُئِلَ هَذَا عَنْ غَيرِْ مَا عَلِمَ أَف ْتََّ بِرَأْيِهِ وَ إِنْ سُئِلَ هَذَا عَمَّا يَعْلَمُ أَف ْتََّ بِرَأْيِهِ فَقَدْ تَََ أَرَيْتُمْ وَ زَعَمْتُمْ أَنَّ الَِّخْتِلَفَ رَحَْْةٌ

If this one is asked about other than what he knows, he gives a verdict (fatwa) by his opinion, and if this ones is asked about what he does know (even then) he issues a verdict by his opinion. You are confused and are (now) claiming that the differing is a mercy.

وَ أَخْبَََنَا بِاخْتِلَافِهِمْ فَقَالَ وَ لَّ يَزالُونَ مَُْتَلِفِينَ إِلََّّ مَنْ رَحِمَ رَبٍَُّ وَ لِذلٍَِ خَلَقَهُمْ أَ ْ لِلرَّحَْْهِ وَ هُمْ آلُ مَُُمَّد  وَ شِيعَتُهُمْ

And He asws Informed of their differing so He asws Said: and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119], i.e., for the Mercy, and they asws are Progeny asws of Muhammad saww and their asws Shias.

وَ سََعْتُ رَسُولَ اللَّهِ ص ي َقُولُ يَا عَلِيُّ أَنْتَ وَ شِيعَتٍَُ عَلَى الْفِطْرَةِ وَ النَّاسُ مِنْهَ

And I heard Rasool-Allah saww saying: ‘O Ali asws! You asws and your asws Shias are upon the nature, and the people are away from it’. So, why didn’t you accept from your Prophet saww? How, and he saww was informing you all of your backsliding, and forbidding you from
opposing his \text{successor}\textsuperscript{saww} and his \text{trustee}, and his \text{Vizier}, and his \text{brother}\textsuperscript{saww}, and his \text{guardian}?

(They\textsuperscript{saww} are) cleanest of hearts, and more knowledgeable than you in knowledge, and more advanced than you of Islam, and greater than you of praise from Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} is given his \text{inheritance}, and bequeathed with fulfilling it, and made a caliph upon his \text{community}, and his \text{head} was placed with him\textsuperscript{saww}.

Thus, he\textsuperscript{saww} is his \text{guardian} besides you all, and more rightful with it than you, chief of the successors\textsuperscript{saww}, and most superior of the pious ones, and the most obedience of the community to Lord\textsuperscript{azwj} of the worlds, and caliphate of the Muslims was submitted to him\textsuperscript{saww} during the lifetime of chief of the Prophets\textsuperscript{saww}, and last of the Messengers\textsuperscript{as}.

I have excused the one I warned, and given the advice to one who heeds advice, and seen the one who is blinded, and lived and responded. You have heard as we heard, and you have seen as what we saw, and you had witnessed as what we witnessed’.

Abdul Rahman Bin Awf and Abu Ubeyda Bin Al-Jarrah, and Muaz Bin Jabal said, ‘Sit down, O Ubay! Either you are hit by dementia or hit by insanity!’

He said, ‘But the dementia is among you. I was in the presence of Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} turned towards a man speaking to him, and I heard his speech and did not see his face. He said among what he addressed him\textsuperscript{saww}, ‘What I advise for you\textsuperscript{saww} and for your\textsuperscript{saww} community, and let him\textsuperscript{saww} know of your\textsuperscript{saww} Sunnah’.

Rasool-Allah\textsuperscript{saww} said: ‘Do you see my\textsuperscript{saww} community being critical to him\textsuperscript{saww} from after me\textsuperscript{saww}? He said, ‘O Muhammad\textsuperscript{saww}! There will be following him\textsuperscript{saww}, the righteous ones from your\textsuperscript{saww} community, and they will be opposing him\textsuperscript{saww} from your\textsuperscript{saww} community, it’s
immoral ones, and like that have been the successors\textsuperscript{as} of the Prophets\textsuperscript{as} from before you\textsuperscript{saww}.

O Muhammad\textsuperscript{saww}! Musa\textsuperscript{as} Bin Imran\textsuperscript{as} had bequeathed to Yoshua\textsuperscript{as} Bin Noun\textsuperscript{as}, and he\textsuperscript{as} was the most knowledgeable of the children of Israel, and most fearful of them of Allah\textsuperscript{azwj} and their most obedient one to Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Mighty and Majestic Commanded him\textsuperscript{saww} to take him\textsuperscript{as} as a successor\textsuperscript{as} just as you\textsuperscript{saww} have taken Ali\textsuperscript{asws} as a successor, and just as you\textsuperscript{saww} are Commanded with that.

The children of Israel envied him\textsuperscript{as}, the tribe of Musa\textsuperscript{as} in particular, and they cursed him\textsuperscript{as}, and reviled him\textsuperscript{as}, and abused him\textsuperscript{as}, and wasted from him\textsuperscript{as}. So, if your\textsuperscript{saww} community were to take to the ways of the children of Israel, they will belie your\textsuperscript{asws} successor\textsuperscript{as}, and reject his\textsuperscript{as} command, and swindle (him\textsuperscript{asws} of his\textsuperscript{asws}) caliphate, and try to find mistakes in his\textsuperscript{asws} knowledge’.

I said, ‘O Rasool-Allah\textsuperscript{saww}! Who is this?’ Rasool-Allah\textsuperscript{saww} said: ‘An Angel from the Angels of my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic. He informed me\textsuperscript{saww} that my\textsuperscript{saww} community will be opposing upon my\textsuperscript{saww} successor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and I\textsuperscript{saww} am bequeathing you, O Ubayy, with a bequest, if you were to preserve it, you will not cease to be with good.

O Ubay! Upon you is to be with Ali\textsuperscript{asws}, the guide, the Guided, the advisor of my\textsuperscript{saww} community, the reviver of my\textsuperscript{saww} Sunnah, and he\textsuperscript{asws} is your Imam\textsuperscript{asws} after me\textsuperscript{saww}. So, the one who is pleased with that would meet me\textsuperscript{saww} upon what I\textsuperscript{saww} separated from him.

O Ubay! And the one who changes, or replaces, would meet me\textsuperscript{saww} having broken my\textsuperscript{saww} allegiance having disobeyed my\textsuperscript{saww} orders, as a rejecter of my\textsuperscript{saww} Prophet-hood. I\textsuperscript{saww} will not intercede for him in the Presence of my\textsuperscript{saww} Lord\textsuperscript{azwj}, nor will I\textsuperscript{saww} quench him from my\textsuperscript{saww} Fountain’.

فَقَالَتْ إِلَيْهِ رُجَالُ رُجَالٌ مِنَ الْأُفْصَالِ فَقَالُوا الْفَعْلُ رَجَحَ اللهُ يَا أُبِيُّ فَقَدْ أَذْكَرَتْ مَا سَيَغْفِرُ وَ وَفَتْيَتْ بِعَهْدِهِ
Some men from the Helpers stood up to him and they said, ‘Sit down, may Allah azwj have Mercy on you, O Ubay! You have fulfilled what you heard and have been loyal with your pact’.  

Tafseer Al Ayyashi, from Muyasser,

‘From Abu Ja’far asws regarding His azwj Words: And do not make mischief in the earth after it has been set in order, [7:56], he asws said: ‘The earth was spoilt, so Allah azwj Corrected it through His azwj Prophet saww, so He azwj Said: And do not make mischief in the earth after it has been set in order, [7:56]’.

Tafseer Al Ayyashi – From Amro Bin Abu Al Miqdam, from his father, from his grandfather who said,

‘There did not come upon Ali asws days more grievous than two days which came to him asws. As for the first, it was the day Rasool-Allah saww passed away, and as for the second day, by Allah aswj, I was seated in the Saqeefa of the clan of Sa’ada on the right of Abu Bakr and the people were pledging allegiance to him when Umar said to him, ‘O you! There isn’t anything from it (caliphate) in your hands so long as Ali asws does not pledge allegiance to you, so send for him asws until he asws comes to you and pledges allegiance to you, for rather these ones are only sheep’.

He sent Qunfuz to him asws, saying to him, ‘Go and say to Ali asws, ‘Answer to the caliph of Rasool-Allah saww!’. Qunfuz went, and it was not long before he returned and said to Abu Bakr, ‘He asws says to you: ‘Rasool-Allah saww did not make anyone a caliph apart from me asws’.

He said, ‘Return to him asws and say, ‘Answer, for the people have gathered upon their allegiance to him, and they are the Emigrants and the Helpers, pledging allegiance to him and (so have) Quraysh, and rather you asws are a man from the Muslims, for you asws is what is for them, and against you asws is what is against them’.

101 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 a
102 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 b
And Qunfuz went to him, and it was not long before he returned and said, ‘He asws says to you: ‘Rasool-Allah saws said to me asws, and bequeathed to me asws, when Iasws have buried him saww in his saww grave, Iasws should not exit from my asws house until Iasws have compiled the Book of Allah azwj, and it is in the branches of the palm trees, and in the shoulder bones of the camels’.

He (the narrator) said, ‘Umar said, ‘Arise with us to go to him asws!’ So, Abu Bakr, and Umar, and Usman, and Khalid Bin Al-Waleed, and Al-Mugheira Bin Shu’ba, and Abu Ubayda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Qunfuz arose, and I stood up along with them.

When we ended up to the door, they saw (Syeda) Fatima asws at it. She asws locked the door in their faces, and she asws had no doubt that they will not enter upon her asws except with her asws permission. But, Umar hit the door with his leg and broke it, and it was of foliage leaves.

Then they entered and brought Ali asws out folded (tied up). (Syeda) Fatima asws came out and said, ‘O Abu Bakr! Do you intend to make me asws a widow from my asws husband? By Allah azwj! If you do not refrain from him asws, Iasws shall expose my asws hair, and tear my asws pocket and will go to the grace of my asws husband, and Iasws will cry loud (beseeching) to my asws Lord azwj!’

She asws grabbed the hands of Al-Hassan asws and Al-Husayn asws and went out intending the grave of the Prophet saww. Ali asws said to Salman ra: ‘Reach the daughter of Muhammad saww, for Iasws see the two sides of Al-Medina to have had (been lifted). By Allah azwj! If she asws were to expose her asws hair and tears up her asws pocket, and come to the grave of her asws father saww, and beseeches to her asws Lord azwj, there is no doubt with Al-Medina that it would submerge and with the ones in it!’
Salman ra reached her asws and said, ‘O daughter asws of Muhammad saww! Allah azwj Sent your asws father saww as a mercy, so return!’ She asws said: ‘O Salman ra! They are intending to kill Ali asws, there is no patience upon me asws, so leave me asws until I asws go to the grave of my asws father, and expose my asws hair, and tear up my asws pocket, and beseech to my asws Lord azwj.

He (the narrator) said, ‘They brought him asws out from his asws house tied up, and they went with him asws to the grave of the Prophet saww, and I heard him asws saying: ‘Son of my mother! Surely the people weakened me and they almost killed me [7:150].

And Abu Bakr sat in the shed of the clan of Saida and brought Ali asws forward. Umar said to him asws, ‘Pledge allegiance!’ Ali asws said to him: ‘Supposing I asws do not it, then what?’ Umar said to him asws, ‘Then by Allah azwj I will strike off your asws neck’.

Ali asws said to him: ‘Then, by Allah azwj, I asws would become a murdered servant of Allah azwj, and brother of Rasool-Allah saww. Umar said, ‘As for you asws being a killed servant of Allah azwj, so yes, and as for being a brother of Rasool-Allah saww, so no’ – until he said it thrice.

That reached Al-Abbas Bin Abdul Muttalib asws, and he came sprinting hurriedly, and I heard him saying, ‘Be gentle O son asws of my brother as, and for you all it is upon me that he asws pledges allegiance to you’, Al-Abbas came and grabbed a hand of Ali asws and wiped it upon the hand of Abu Bakr.

فَقَالَ مَلِمَانٌ إِنَّ أَحَدَهُمُّ اسْتَفْتَتَهُ الْمَدِينَةَ وَ عَلِيٌّ بَعَثَنِِ إِلَيٍِْ يَأْمُرُكِ أَنْ تُرِعِي لَهُ إِلَّا بَيْتٍِِ وَ تَنْصَرِفِِ ف َقَالَتْ إِ ذاً أَرَِْرُعْ وَ أَصْبَُِ وَ أَسََْعُ لَهُ وَ أُطِيعُ
Then they untied him\textsuperscript{asws} angrily, and I heard him\textsuperscript{asws} saying, and he\textsuperscript{asws} had raised his\textsuperscript{asws} head towards the sky: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{aswj} Know that the Prophet\textsuperscript{asws} had said: ‘If they are complete twenty (supporters), then fight them, and it is Your\textsuperscript{azwj} Word in Your\textsuperscript{aswj} Book: If there happen to be twenty patient ones from you, they would overcome two hundred \textsuperscript{[8:65]}’.\textsuperscript{103}

He (the narrator) said, ‘And I heard him\textsuperscript{asws} saying: ‘O Allah\textsuperscript{azwj}! And they are not even twenty complete’ – until he\textsuperscript{asws} had said it thrice, then left’.\textsuperscript{103}

Similar to it, and there is an increased after his words, ‘They brought him\textsuperscript{asws} out from his\textsuperscript{asws} house tied up, and Al-Zubeyr came brandishing his sword and he was saying, ‘O community of clan of Abdul Muttalib\textsuperscript{asws}! They are doing this with Ali\textsuperscript{asws} and (although) you are alive?’’

And he was harsh upon Umar in order to strike him with the sword, but Khalid Bin Al-Waleed pelted him with a rock and it hit his palm, and the sword fell down from his hand. Umar grabbed it and struck it on the rock, and it broke, and Ali\textsuperscript{asws} passed by to go to the grave of the Prophet\textsuperscript{asww}. He\textsuperscript{asws} said: ‘‘	extit{Son of my mother!} [7:150]’ – up to the end of the Hadeeth’’.\textsuperscript{104}

\textsuperscript{103} Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 14

\textsuperscript{104} Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 15
فَجَرَتْ عَلَيْنَا كَمَا ََرَتْ عَلَى الَّذِينَ مِنْ ق َبْلِنَا وَ قَوْلُ اللَّهِ حَقٌّ قَالَ اللَّهُ ت َبَارَكَ وَ ت َعَالََ لِ مُحَمَّد  ص

So it flowed upon us asws just as it had flowed upon those from before us asws, and the Word of Allah azwj is True. Allah azwj Blessed and Exalted Said to Muhammad saww, A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77].

وَ قَالَ ف َهَلْ ي َنْظُرُونَ إِلََّّ سُنَّتَ الأَْوَّلِينَ ف َلَّ تََِدُ لِسُنَّتِ اللَّهِ تََْوِيلً

And Said: are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43].

وَ قَالَ ع لَّ ت َبْدِيلَ لِقَوْلِ اللَّهِ وَ قَدْ قَضَى اللَّهُ عَلَى مُوسَى ع وَ هُوَ مَعَ ق َوْمِهِ يُرِيهِمُ ا

And he asws said: 'There is no replacement to the Words of Allah azwj, and Allah azwj had Decreed upon Musa as, and he as was with his as people, to show them the Signs (miracles) and the warnings, then they passed by a people worshipping idols. They said, 'O Musa! Make a god for us just as there is a god for them'. He said, 'You are an ignorant people [7:138].

فَاسْتَخْلَفَ مُوسَى هَارُونَ ف َنَصَبُوا عِجْلً ََسَداً لَهُ خُوارٌ فَقالُوا هذا إِلَُكُمْ وَ إِلهُ مُوسَى وَ ت َرَكُوا هَارُونَ ف َقَالَ

So Musa as made Haroun as a caliph, but they installed a body of a calf for it being a mooning sound, and they said, 'This is your god and god of Musa, [20:88], and they neglected Haroun as. He as said: ‘O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order’ [20:90] They said: ‘Never! We will continue our devotion upon it until Musa returns to us [20:91].

فَضَرَبَ لَكُمْ أَ مْثَالََُمْ وَ ب َينََّ لَكُمْ كَيْفَ صَنَعَ بِِِمْ

So He aswj Struck their examples for you all and Explained to you how they dealt with them'.

وَ قَالَ إِنَّ نَبَِِّّ اللَّهِ ص لََْ ي ُقْبَضْ حَتََّّ أَعْلَمَ النَّاسَ أَمْرَ عَلِي  ع ف َقَالَ مَنْ كُنْتُ مَ وْلََّهُ ف َعَلِيٌّ مَوْلََّهُ وَ قَالَ إِنَّهُ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيرَْ أَنَّهُ لََّ

And he asws said: ‘The Prophet saww of Allah aswj did not pass away until he saww had let the people know the matter of Ali asws, so he saww said: ‘One whose Master saww was, so Ali asws
his Master asws. And he asws said: ‘He asws is from me saww at the status of Haroun as from Musa as, apart from that there is no Prophet saww after me asw.

وَ كَانَ صَاحِبَ رَايَةِ رَسُولِ اللَّهِ ص فِِ الْمَوَاطِنِ كُلِّهَا وَ كَانَ مَعَهُ فِِ الْمَسْجِدِ يَدْخُلُهُ عَلَى كُلِّ حَال  وَ كَانَ أَوَّلَ النَّاسِ إِيمَاناً به فَلَمْ يَفْقَهُ لِيُوضَعَ نَيْمَهُ.

And he asws was the bearer of the flag of Rasool-Allah saww in all the places, and with him saww in the Masjid. He asws could enter it upon all states, and he asws was the first of the people in believing in him saww. When the Prophet saww of Allah azwj passed away, he asws was the one, when the differing had been determined, and Umar deliberated and pledged allegiance to Abu Bakr, and Rasool-Allah saww had yet to be buried.

فَلَمَّا رَأَى ذَلٍَِ عَلِيٌّ ع وَ رَأَى النَّاسَ قَدْ بَأَوْأَبَا بَكْرَ خَشِيَ أَنْ يَفْتَتَ النَّاسُ فَفَرَغَ إِلََ كِتَابِ اللَّهِ وَ أَخَذَ يُهُمُهُ فِِ مُصْحَفٍ.

Abu Bakr sent a message to him asws, ‘Come and pledge allegiance’. Ali asws said: ‘I asws will not come out until I asws collect the Quran’. He sent messages to him asws once again. He asws said: ‘I asws will not come out until I asws am free’. So, he sent a message to him for the third time, Umar and a man called Qunfuz.

فَأَرْسَلَ أَبُو بَكْرَ إِلَيْهِ أَنْ تَاعَالَ فَبَايِعْ فَقَالَ عَلِيٌّ ع لََّ أَخْرُجُ حَتََّ أَجََْعَ الْقُرْآنَ فَأَرْسَلَ إِلَيْهِ مَرَّةً أُخْرَى فَقَالَ لََّ أَخْرُجُ حَتََّ أَفْرُغَ فَأَرْسَلَ إِلَيْهِ الثَّالِثَةَ.

(Syeda) Fatima asws daughter asws of Rasool-Allah saww stood to be a barrier between him and Ali asws. He hit her asws. Qunfuz went back without Ali asws, and he feared that Ali asws would gather the people, so he ordered for the firewood and made it to be around his asws house. Then Umar came with fire and wanted to burn down upon Ali asws, his asws house, and upon Fatima asws, and Al-Hassan asws, and Al-Husayn asws. When he asws saw that, he asws came out and pledged allegiance unwillingly, not willingly*.

105 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 16
When the people pledged allegiance to Abu Bakr, Alī asm and Al-Zubeyr and Al-Miqdad ra entered the house of (Syeda) Fatimahasm and refused to come out. Umar Bin Al-Khattab said, ‘Ignite fire (and) set the house (on fire and) around them!’ Al-Zubeyr came out and with him was his sword. Abu Bakr said, ‘Upon you is to deal with the dog!’

They aimed to around him, and his foot slipped and he fell upon the ground, and the sword fell from his hands. Abu Bakr said, ‘Strike the rock with it’. They struck the rock with it until it broke, and Alî asws Bin Abu Talib asws came out to around the high slope and was met by Sabit Bin Qays Bin Shammas. He said, ‘What is your concern O Abu Al-Hassan asws?’

They want to burn down my asws house upon me asws, and Abu Bakr is upon the pulpit being pledged to, neither is he being repelled from that nor denied!’ Sabit said to him asws, ‘My palm will not separate from your hand, ever, until I kill the ones besides you asws.

They both went together until they returned to Al-Medina, and Fatima asws was standing at her door, and her house had been vacated (its interior) from every one of the group, and she asws was saying: ‘There is no pact for me asws with a people or eviler presence of you all. You neglected the funeral of Rasool-Allah saww in front of us asws, and divided your matters between you. You did not make us asws the rulers and did with us asws what you did, and you did not see any right being for us asws’.

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106 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 17
like today at all! They presented with the evillest of presentations, and they neglected the funeral of their Prophet in our midst, and began with the command besides us!

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, ‘Fazail’ of al Sam’any, and Abu Al Sa’daaat, and ‘Tareekh’ of Al Khateeb, and the words of Al Sam’any who said,

‘Usama Bin Zayd said, ‘Al-Hassan Bin Ali came to Abu Bakr, and he was upon the pulpit of Rasool-Allah. He said, ‘Descend from the seat of my father!’

He (Abu Bakr) said, ‘You speak the truth! It is the seat of your father, then I had him seated in his chamber’ – and he (Abu Bakr) wept. Al said: ‘By Allah! This was not from my matters’. He (Al Hassan) said: ‘He ratified you, by Allah, what he had accused you of’.

And in a report of Al-Khateeb – Al-Husayn said: ‘ said to Umar: ‘Descend from the pulpit of my father, and go to the pulpit of your father’. Umar said, ‘There does not happen to be any pulpit for my father’ – and he took me and seated me with him. Then he asked me, ‘Who taught you this?’ said: ‘By Allah! No one taught me’.

It is taken from (the book) ‘Manaqib’ of Ibn Al Jowzy –

‘A sermon Amir Al-Momineen addressed with after the expiry of Rasool-Allah, reported by Mujahid from Ibn Abbas who said,

‘When Rasool-Allah had been buried, Al-Abbas and Abu Sufyan Bin Harb, and a number of the Clan of Hashim came to Amir Al-Momineen, and they said, ‘Extend your hand, and today, this is the day in which Abu Sufyan said, ‘If you like, I shall fill it (Al-Medina) with cavalry and infantry, and incite it’. Al-Abbas refrained and said to him, ‘By Allah! After a few days you will be a servant of the stick’.

107 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 18
108 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 19
He addressed and said: ‘O you people! Split apart the waves of Fitna by the ship of salvation, and hobble away from the path of intimidation, and place down the crowns of bragging, for the successful is the one who rises with wings, or submits.

So he (Abu Bakr) soaked up putrid water, and swallowed a morsel he would suffocate with it. It was more reasonable with the intellectual than a morsel filled with wasps, and from a drink its drinker deriving pleasure with it along with neglecting the consideration regarding the end-results of the matters.

So, if I say (anything), they say, ‘He greedy upon the kingdom’, and if I keep quiet, they say, ‘He is panicking from the death’. Far be it! Far be it! After that which I have been through. By Allah! The son of Abu Talib is more comfortable with the death than the child is with a breast of its mother, and more than a brother is with his brother, and his uncle.

I am integrated upon such knowledge, if I were to disclose it, you will tremble the trembling of the rope in the deep well’ – and mentioned a lot of speech’. 109

(The book) ‘Rijaal Al Kashy’ – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Wahb Bin Hafs, from Abu Baseer,

‘From Abu Ja’far having said: ‘After that, the Emigrants, and the Helpers and others came to Ali and they said to him, ‘By Allah! You are Amir Al-Momineen, and by Allah you are the most rightful of the people, and their foremost with the Prophet. Give your hand, we shall pledge allegiance to you. By Allah! We shall die (fighting) in front of you.’

109 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 20
Ali asws said: ‘If you were truthful, then come to me tomorrow morning having shaved your heads!’ Amir Al-Momineen asws shaved his head, and Salman ra shaved, and Miqdad ra shaved, and Abu Zarr ra shaved, and others did not shave. Then they dispersed.

They came to him asws again after that and they said to him asws, ‘You asws, by Allah azwj, are Amir Al-Momineen asws, and you asws are the most rightful of the people, and their foremost with the Prophet saww. Give your hand, we shall pledge allegiance to you asws’, and they swore oaths.

He asws said: ‘If you were truthful, then come to me asws in the morning having shaved your heads’. But, no one shaved except those three’.

I said, ‘Ammar wasn’t among them?’ He asws said: ‘No’. I said, ‘So, is Ammar from the people of apostasy?’ He asws said: ‘Ammar had fought alongside Ali asws afterwards’.

And he asws said: ‘They are those upon them the mill turned (they were ground), and they refused to pledge allegiance until they came to Amir Al-Momineen asws. They were coerced, so they pledged allegiance (to Abu Bakr), and that is the Word of Allah azwj Mighty and Majestic: And Muhammad is not except for a Rasool; the Rasools have already passed

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110 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 21
away before him; so if he dies or is killed will you turn back upon your heels? [3:144] – the Verse”.

23- كُنُوا رَجَالًا كِمْلَةً بَيْنَ يَدَيْهِمَا حَبْلُ عَلَى الْقُتَيْبِ عَلَى الْكَشِّ بْنِ مُعَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو بَنِ عُثْمَانَ عَنْ رََُلٍ عَنْ أَبِيِ حَْْزَةَ قَالَ سََِعْتُ أَبَا جَاهِرَ مَرَّيْنَ بِأَمِيرِ الْمُؤْمِنِينَ مُعَمَّدَ بْنَ ابْنِ أَمِيرِ الْمُؤْمِنِينَ وَ فِِ رَقَبَتِهِ حَبْلٌ إِلََ زُرَيْق ََرَبَ أَبُو ذَر  بِيَدِهِ عَلَى الأُْخْرَى فَقَالَ لَيْتَ السُّيُوفَ قَدْ عَادَتْ بِأَيْدِينَا ثَانِيَةً (The book) ‘Rijal Al Kashy’ – Ali Bin Muhammad Bin Al Quteybi, from Ja’far Bin Muhammad Al Razy, from Amro Bin usman, from a man from Abu Hamza who said,

‘I heard Abu Ja’far asws saying: ‘When they passed dragging Amir Al-Momineen asws to Zureyq (Abu Bakr), and in his asws neck was a rope, Abu Zarr ra struck his ra hand upon the other and said, ‘If only the swords had been returned to our hands again’.

وَ قَالَ مِقْدَادٌ لَوْ شَاءَ لَدَعَا عَلَيْهِ رَبَّهُ عَزَّ وَ ََلَّ وَ قَالَ سَلْمَانُ مَوْلََّ َ أَعْلَمُ بَِِا هُوَ فِيهِ. And Miqdad ra said, ‘If he asws so desires, he asws supplicated to his asws Lord azwj Mighty and Majestic’. And Salman ra said, ‘My ra Master asws is more knowing with what situation he asws is in’.

24- كُنُوا رَجَالًا كِمْلَةً بَيْنَ يَدَيْهِمَا حَبْلُ عَلَى الْقُتَيْبِ عَلَى الْعَبَّاسِ بْنِ عَمْرٍو بَنِ عُثْمَانَ عَنْ رََُلٍ عَنْ أَبِيِ حَْْزَةَ قَالَ سََِعْتُ عَبْدَ الْمَلٍِِ بْنَ أَعْينََ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع ف َلَمْ يََزَلْ يَسْأَلُهُ حَتََّّ قَالَ لَهُ فَأَيْنَ أَبُو سَاسَانَ وَ عَمْرٍ وَ شُتَيرَْةُ وَ أَبُو عَمْرَةَ فَصَارُوا سَبْعَةً. He (the narrator) said, ‘So he asws said: ‘Surely it (door) was opened up for the straying. Yes, by Allah azwj, they were all destroyed, except three’. Then Abu Sasan, and Ammar, and Abu Amro joined up, and they became seven’.

25- كُنُوا رَجَالًا كِمْلَةً بَيْنَ يَدَيْهِمَا حَبْلُ عَلَى الْقُتَيْبِ عَلَى الْكَشِّ بْنِ مُعَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو بَنِ عُثْمَانَ عَنْ رََُلٍ عَنْ أَبِيِ حَْْزَةَ قَالَ سََِعْتُ عَبْدَ الْمَلٍِِ بْنَ أَعْينََ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع ف َلَمْ يََزَلْ يَسْأَلُهُ حَتََّّ قَالَ لَهُ فَأَيْنَ أَبُو سَاسَانَ وَ عَمْرٍ وَ شُتَيرَْةُ وَ أَبُو عَمْرَةَ فَصَارُوا سَبْعَةً. (The book) ‘Rijal Al Kashy’ – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Ibrahim bin Abdul Hameed, from Abu Baseer who said,

'I heard Abdul Malik Bin Ayn asking Abu Abdullah asws, and did not cease asking him asws until he said to him asws, ‘The people were (all) destroyed, then!’ He asws said: ‘Yes, by Allah azwj, O Ibn Ayn! The people were all destroyed’. I said, ‘Ones in the east and ones in the west?’

He (the narrator) said, ‘So he asws said: ‘Surely it (door) was opened up for the straying. Yes, by Allah azwj, they were all destroyed, except three’. Then Abu Sasan, and Ammar, and Shuteyra, and Abu Amro joined up, and they became seven’.

111 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 22
112 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 23
113 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 24
‘I said to Abu Abdullah asws, ‘The people (all of them) became apostates except three – Abu Zarr’ra, and Salman’ra, and Al Miqdad’ra?’ Abu Abdullah asws said: ‘So where is (your mention of) Abu Sanan, and Abu Amro Al-Ansari?’

He asws said: ‘If you intend the ones who did not doubt, and nothing entered into him (of the suspicion), then Al-Miqdad’ra.

As for Salman’ra, he’ra there had presented an issue in his’ra heart that a Magnificent Name of Allah aswj was with Amir Al-Momineen asws, and if he asws were to speak with it, the ground would seize them (adversaries), and it is like that. So he’ra was satisfied, and his’ra neck was pained (beaten up) until he’ra was discarded like a commodity. Amir Al-Momineen asws passed by him’ra and said to him’ra: ‘O servant of Allah aswj! This is from (refusing) that allegiance, so pledge allegiance (to Abu Bakr)’.

And as for Abu Zarr’ra, Amir Al-Momineen asws had ordered him’ra with the silence, and he’ra should not take any accusation regarding Allah aswj of any accuser’. But he’ra refused, except that he’ra would speak. Usman passed by him asws and ordered with him’ra.

Then the people repented afterwards, and the first one to turn was Abu Sasan Al-Ansari, and Abu Amra, and Shuteyra, and they became seven. So, no one happened to have recognised the right of Amir Al-Momineen asws except these seven’.

114 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 25
115 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 26
‘Amir Al-Momineen asws addressed the people at Al-Medina. He asws said: ‘The Praise is for Allah azwj Who, there is no god except He azwj. He saww would always be alive without ‘how’, and there does not happen to be any ‘was’ for Him azwj, nor would there be a ‘how’ for His azwj Existence, nor is there any ‘where’ for His azwj Existence, nor did He azwj exist in anything, nor was He azwj upon anything, nor is there a place for the beginning for His azwj Existence.

And He azwj did not become stronger after having Created anything, nor was He azwj ever weak before He azwj had Created anything, nor was He azwj lonesome before He azwj Begun anything, nor does anything resemble Him azwj, nor was He azwj vacant from the kingdom before He azwj Created it, nor will He azwj happen to be vacant from it after its disappearance.

He azwj was a living God without life, and a King before He azwj Created anything, and a King after He azwj Created it, and there isn’t any ‘how’ to happen to be for Allah azwj, nor ‘where’, nor a limit recognisable, nor anything resembling Him azwj, nor does He azwj age due to the prolongation of His azwj Life, nor does He azwj weaken of His azwj fright, nor does He azwj fear like the fear of His azwj creatures.

But, He azwj Hears without ears, and Sees without sight (eyes), and is Strong without strength from His azwj creatures, nor can the gaze of the beholders realise Him azwj, nor can the hearing of the listeners comprehend His azwj Hearing.

Whenever He azwj Intends anything, it would be without consultation, nor demonstration, nor information, nor does He azwj Ask anyone from His azwj creatures about anything He azwj Wants: 

*Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].* And I asws testify that there is no god except Allah azwj Alone, there being no associates for Him azwj.
And I testify that Muhammad is His servant and His Rasool. He Sent him with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].

He delivered the Message, and clarified the evidence. O you community (who was) deceived so it deceived, and recognised the deception of the one who deceived, and came to be upon what it recognised, and pursued its whims, and struck out in the darkness of its errors, and (although) the truth had been clarified for it, but it blocked from it, and the clear path, but it censured it.

But, by the One Who Split the seed and Formed the person! If you were to attain the knowledge from its mine, and drunk the water with its sweetness, and hoarded the goodness from its place, and took from the clear road and travelled from the truth on its manifesto, you would have followed the paths, and the signs would have been manifested to you, and Al-Islam would have been illuminated for you, and you would have eaten well and nor dependent of your would have been ill, nor Muslim from you would have been oppressed, nor any ally.

But, you travelled the way of the darkness, so your world became dark upon you with its welcome, and closed the doors of knowledge upon you. So, you spoke with your whims, and differed in your religion, and you issued verdicts in the Religion of Allah without knowledge, and followed the deviants, so they deviated you, and you neglected the Imams, and they left you.
By the Oneazwj Who Split the seed and Formed the person! You have known that iasws am your Masterasws, and the one you have been Commanded with, and iasws am your most knowledgeable one and the one with hisasww knowledge, your salvation, and successorasws of your Prophetasww and the Choice of your Lordaswj, and tongue of your light, and the knowledge with what you can be corrected.

After a little while, little by little, it will befall with you what you have been Threatened with, and what had befallen with the communities before you, and Allahazwj Mighty and Majestic will be Questioning you about your leaders – (with whom) you would be Resurrected with to Allahazwj Mighty and Majestic tomorrow you will be coming to.

But, by Allahazwj! If there was for me the number of companions of Talut, or the number of the people at Badr, and they were your enemies, iasws would have struck you all with the sword until you would have returned to the truth, and be reprimanded for (having left) the truthfulness, so you would progress for the disassociation and take with the gentleness.

O Allahazwj! Judge between us with the truth and Youazwj are the best of the judges!'

He (the narrator) said, ‘Then heasws went out from the Masjid and passed by an enclosure and in it were around thirty sheep. Heasws said: ‘By Allahazwj! If there were for me men advising for Allahazwj Mighty and Majestic and for Rasool-Allahsaww, the number of these sheep, iasws would have removed the eater of the swarms of flies, from his kingdom’.

He (the narrator) said, ‘When it was evening, three hundred and sixty men had pledge to himasws upon the death. Amir Al-Momineenasws said: ‘Come to us in the morning at the olive trees having shaved your heads’; and Amir Al-Momineenasws shaved. But, no one from the people was loyal having shaved their heads, except Abu Zarr'ra, and Al-Miqdad, and Huzeyfa Bin Al-Yaman, and Ammar Bin Yasser, and Salman’ra came at the end of the group.
He raised his hands towards the sky and said: ‘O Allah, Surely the people weakened me [7:150], just as the children of Israel had weakened Haroun. O Allah! Surely You Know what we hide and what we announce, [14:38], and there is nothing hidden upon You in the earth, nor in the sky. Cause me to die a submitter and join me with the righteous ones’ [12:101].

But, by the House (Kabah) and the pilgrims to the House!’ – and in a copy, ‘And Al-Muzdalif and the stones (pebbles) to the stoning! If the Prophet saw had not pacted to me his pact, I would have sent the gulf of death to the adversaries, and would have sent flashes of lighting of death upon them, and after a little while, they will come to know’.

The People of the Household of your Prophet, they are the progeny from Ibrahim, and the elites, and the descent from Ismail, and the guiding family from Muhammad.

So, by Muhammad, their nobility is ennobled, and their rights are obligated, and the merits is Given from their Lord, like the built sky, and the spread out earth, and the installed mountains, and the veiled Kabah, and the illuminating sun, and the guiding stars, and the tree of Prophet-hood is more illuminating in its oil, and Blessed is what is around it.

116 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 27
So, Muhammad saww is a successor of Adam as, and inheritor of his as knowledge, and Imam saww of the pious, and guide of the resplendent, and the great interpreter of the Quran; and Ali asws is the greatest truthful, and the magnificent separator, and successor asws of Muhammad saww, and inheritor of his saww knowledge, and his saww brother asws.

So what is the matter with you all, O you community confused after its Prophet saww? Had you advanced the one Allah azwj had Advanced, and left behind the governance for the one whom the Prophet saww had left it behind for him asws, by Allah azwj, you would have raised high a Guardian of Allah azwj, and no two would have differed in a Judgment of Allah azwj, nor would any share from the Obligations of Allah asws would have fallen, nor would this community have disputed regarding anything from the matters of its Religion, except you would have found the knowledge of that with People asws of the Household of your Prophet saww, because Allah aswj the Exalted is Saying in the Mighty Book: Those whom We gave the Book are reciting it as is its true recitation [2:121].

So taste the scourge of what your failures are, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

(The book) ‘Al Amaali’ of the sheykh Al Tusi, (and) ‘Al Majaalis’ of Al Mufeed, form Abu Al Mufazzal, from Ahmad Bin Ali Bin Mahdi, dictated from his book, from his father,

‘From Abu Al-Hassan Al-Reza asws, from his asws forefathers asws having said: ‘When Abu Bakr and Umar came to the house of Amir Al-Momineen asws, and addressed him asws regarding the matter of the allegiance, and they exited from his asws presence, Amir Al-Momineen asws went out to the Masjid.'
He asws praised Allah azwj and extolled upon Him aswj with what People asws of the Household had faced in their presence, when He aswj had already Sent a Rasool saww from them asws, and Kept away the uncleanness from them, and Purified them asws with a Purification.

Then he asws said: ‘So and so, and so and so had come to me asws and they sought the allegiance from me asws for the one, his way is that he should be pledging allegiance to me asws. I asws am a son asws of an uncle as of the Prophet saww, and father asws of his saww (grand) sons asws, and the greatest truthful, and brother asws of Rasool-Allah saww. None would say it apart from me asws, except a liar.

And I asws professed Islam and prayed Salat before every one, and I asws am his saww successor asws, and husband of his saww daughter asws, chiefest of women of the worlds, (Syeda) Fatima asws daughter asws of Muhammad saww, and am father asws of Hassan asws and Husayn asws, two grandsons asws of Rasool-Allah saww.

And we asws are People asws of the Household of Mercy. Through us asws, Allah azwj Guided you all, and by us asws He aswj Saved you from the straying, and I asws am the Master asws of the day of Al-Douh (Ghadeer Khumm), and a Chapter from the Quran was Revealed regarding me asws (Surah Al-Dahr), and I asws am the bequeathed upon the deceased ones from his saww family, and I asws am his saww remaining one upon the living ones from his saww community, therefore fear Allah aswj, He will Help you and Affirm your feet [47:7] He would Complete His Favours upon you, [16:81]. Then he asws returned to his asws house’. 118

And from their matters what happened, she asws grabbed the clot of Umar and pulled him, then she asws said, ‘But, by Allah aswj, O son of Al-Khattab! Had it not been that I asws dislike the

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118 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 29
affliction to hit the ones having no sin for him, you would have known, I asws would have sworn upon Allahazwj, then I asws would have found Himazwj to be of a quick Response. 119

(31)–Kasi, the ka’fis, swore: I have not neglected the remnants of the ummah, or left it unconquered, so I have sworn by Allahazwj, then I asws would have found Himazwj to be of a quick Response.”

(32)–Kasi, the ka’fis, swore: I have not neglected the remnants of the ummah, or left it unconquered, so I have sworn by Allahazwj, then I asws would have found Himazwj to be of a quick Response.”

The book ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim,

‘From Abu Ja’farasws regarding words of Mighty and Majestic: Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41]. Heasws said: ‘That, by Allahazwj, was when the Helpers said, “There should be a ruler from us and a ruler from you (Emigrants)”’. 120

(32)–Kasi, the ka’fis, swore: I have not neglected the remnants of the ummah, or left it unconquered, so I have sworn by Allahazwj, then I asws would have found Himazwj to be of a quick Response.”

The book ‘Al Kafi’ – Muhammad Bin Yahya, from Ali Bin Al Numan, from Ibn Muskan, from Muyassar,

‘From Abu Ja’farasws, he (the narrator) said: ‘Iasws said, ‘And do not make mischief in the earth after it has been set in order [7:56], so heasws said: ‘O Muyassar, verily the earth used to be in a state of disorder, so Allahazwj Mighty and Majestic Corrected it by Hisasww Prophetasww, therefore Heaswj Said: And do not make mischief in the earth after it has been set in order [7:56]’.” 121

(33)–Kasi, the ka’fis, swore: I have not neglected the remnants of the ummah, or left it unconquered, so I have sworn by Allahazwj, then I asws would have found Himazwj to be of a quick Response.”

The book ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Ibn Muskan, from Sadeyr who said,

‘We were in the presence of Abu Ja’farasws’, and we mentioned what the people had done after their Prophetasww, and their humiliating Amir Al-Momineenasws. A man from the group said, ‘May Allahaswj Keep youasws well! So where were the mighty ones of the Clan of Hashimaasws, and what were they in, from the numbers?’

فقال أبي حضور عليا فمن كان يبني من بني هاشم فإنا كان خلفا فخطباء فاجمعنا واغلبنا جيلان ضعفنا فذيلان حديثا عهدا بالإسلام عهدا وغبيلنا وكناه من الطائفاء

119 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 30
120 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 31
121 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 32
Abu Ja’far<sup>asws</sup> said: ‘And whom from the Clan had remained? But rather, Ja’far<sup>as</sup> and Hamza<sup>as</sup> had both passed away, and there had remained two men with them, both weak, humble, new to the pact of Al-Islam, Abbas and Aqeel, and they were both from the freed ones.' But, by Allah<sup>azwj</sup>! If Hamza<sup>as</sup> and Ja’far<sup>as</sup> had both been in their presence, they would not have arrive to him<sup>asws</sup>, and if they had both witnessed them they would have destroyed themselves’.<sup>122</sup>

And they reckoned that strife would not be happening [5:71]. He<sup>asws</sup> said: ‘This was when the Rasool-Allah<sup>saww</sup> was present among them. so they were blinded and deafened when the Rasool-Allah<sup>saww</sup> passed away. Then Allah Turned to them when He<sup>azwj</sup> Established Amir-Al-Momineen<sup>asws</sup>. then many of them were blinded and deafened [5:71], up to this time’.<sup>123</sup>

When they came out with Ali<sup>asws</sup>, (Syeda) Fatima<sup>asws</sup> also came out having placed the shirt of the Rasool-Allah<sup>saww</sup> upon her<sup>asws</sup> head, taking her<sup>asws</sup> two sons<sup>asws</sup> by the hand. She<sup>asws</sup> said: ‘What is it between me<sup>asws</sup> and you, O Abu Bakr that you want to orphan my<sup>asws</sup> two sons<sup>asws</sup> and widow me<sup>asws</sup> from my<sup>asws</sup> husband<sup>asws</sup>? By Allah<sup>azwj</sup>! Had it not been inappropriate, I<sup>asws</sup> would have released my<sup>asws</sup> hair and cried out to my<sup>asws</sup> Lord<sup>azwj</sup>!’

A man from the people said, ‘What do you want (from all) this?’ Then she<sup>asws</sup> took him<sup>asws</sup> (Ali<sup>asws</sup>) by his<sup>asws</sup> hand and left with him<sup>asws</sup>.

And by the chain from Aban, from Ali Bin Abdul Aziz, from Abdul Hameed Al Taie,
'From Abu Ja’far asws having said: ‘By Allah azwj! If she asws had exposed her asws hair, they would have died immediately’.

Abu Ja’far asws said: ‘Or are they not reading the Book of Allah azwj? Or isn’t Allah azwj Saying: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]?’

He (the narrator) said, ‘I said to him asws, ‘They are interpreting upon another perspective’.

He asws said: ‘Or hasn’t Allah azwj Mighty and Majestic Informed about those from the communities before them? They had differed from after the proof had come to them, where He azwj Says: And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253].

And in this is what points upon that the companions of Muhammad saww had differed from after him saww, so from them was one who expressed belief, and from them was one who committed Kufr [4:55].'

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124 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 35
And surely there is no one who would be calling (to himself) up to the emergence of Al-Dajjal except he would find one pledging allegiance to him, and one who raises a flag of straying, so its owner is a tyrant". 126

And it was more beloved to him that he acknowledge to them upon what they had done, than for them to renounce from Al-Islam, and rather destroyed are the ones who indulged in what they indulged in.

As for the one who did not do that, and entered along with the people what they had entered into, upon without having knowledge, and not enmity for Amir Al-Momineen, so that one neither disbelieved nor exited from Al-Islam. For that reason Ali concealed

125 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 36
126 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 37
his asws matter and pledged allegiance unwillingly when he asws did not find any supporters”.

127

The book ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abdul Rahman Al Qaseer who said,

‘I said to Abu Ja’far asws, ‘The people get alarmed when we say that the people became apostate’.

He asws said: ‘O Abdul Rahman! After Rasool-Allah senn passed away, the people returned to the pre-Islamic (ways). The Helpers detached themselves but did not detach with good. They went on to to pledge allegiance to Sa’d, and they were reciting slogans, slogans of the pre-Islamic period – ‘O Sa’d! You are the hope, and your slogan is the vessel, and your solution is being repelled’.

128

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from manie Bin al Hajjaj, from Sabbah Al Haza’a, from Sabbad Al Muzny, from Jabir,

‘From Abu Ja’far asws having said: ‘When the Rasool-Allah saww grabbed the hand of Ali asws on the Day of Al-Ghadeer, Ibleesla screamed in his army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to himla. They said, ‘O our chief and our master! What was that shriek which we heard which was so frightening that you have never screamed like this before?’

He la said to them, ‘It was the action of this Prophet saww, if acted upon, no one would disobey Allahawj ever!’ They said, ‘O our chief, you la dealt with Adamasw.

127 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 38
128 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 39
So when the hypocrites said, ‘He saws speaks out of desires’, and one of the two (Abu Bakr and Umar) said to his companion, ‘Did you see hissaww turn in hissaww head as if he sawsaww is insane?’ - meaning Rasool-Allahsaww, Ibleesla screamed with a scream of pleasure.

Hisla friends gathered. He sawsaww said, ‘But, do you know that Ila dealt with Adamasws beforehand?’ They said, ‘Yes’. He sawsaww said, ‘Adamasws set aside the Covenant and did not blaspheme with the Lordazwj, and these ones have set aside the Covenant and have blasphemed against Rasool-Allahsaww’.

When Rasool-Allahsaww passed away and the people established someone other than Aliasws, Ibleesla wore a crown of the king and established a pulpit and sat upon the cushion, and gathered hisla cavalry and hisla infantry. Then he sawsaww said to them, ‘Be delighted! Allahazwj will not be obeyed until the Imamasws (Al-Mahdi) rises’.

And Abu Ja’farasws recited: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]. Abu Ja’farasws said: ‘The explanation of this Verse came to the fore when the Rasool-Allahsaww passed away, and the conjecture from Ibleesla where they said to the Rasool-Allahsaww that he sawsaww speak out of desire, so Ibleesla conjectured about them with a conjecture and they ratified hisla conjecture’.

(The book) ‘Al Kafi’ – Muhammad Ibn Yahya, from Ibn Isa, from Ali Bin Hadeed, from Hameel Bin Darraj, from Zurara,

‘From one of the two (5th or 6th) Imamasws having said: ‘One morning the Rasool-Allahsaww was grim and in grief. Aliasws said to himsaww: ‘What is it that Isaww see yousaww to be grim and sad, O Rasool-Allahsaww?’

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129 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 40
He saww said; ‘How can I saww not be like that and I saww have dreamt last night that the Clan of Taym (Abu Bakr’s clan), and clan of Adayy (Umar’s clan) ascending upon this Pulpit of mine saww, returning the people back from Al-Islam backwards? So I saww said: ‘O Lord azwj! Will it be during my saww lifetime or after my saww passing away?’ He azwj said; “After your saww passing away”.

Where Rasool-Allah saww passed away, forty men came to Ali asws Bin Abu Talib asws and they said, ‘No, by Allah azwj! We will not obey anyone in obedience after you asws ever’. He asws said: ‘And why?’ They said, ‘We heard from Rasool-Allah saww on the day of Ghadeer regarding you asws’. He asws said: ‘And you will be doing so?’ They said, ‘Yes’. He asws said: ‘Then come to me asws in the morning, having shaved your heads’.

He asws said: ‘No one came to him asws except the three. And Ammar Bin Yasser came to him asws after Al-Zohr (midday). He asws struck his asws hand upon his asws chest, then said to him: ‘What is now for you. Did you wake up from the sleep of heedlessness? Return! There is no need for me asws regarding you all! You did not obey me in shaving the head, so how will you obey me asws regarding fighting the iron mountain? Return, there is no need for me asws regarding you all!’.

Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 41

Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 42
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Salman\textsuperscript{ra} was with him\textsuperscript{asws} up to the rise of the day, so Allah\textsuperscript{azwj} Punished him, that he\textsuperscript{ra} was pained in his\textsuperscript{ra} neck until it became as if it was the red rib; and Abu Zarr\textsuperscript{ra} was from it up to the time of Al-Zohr so Allah\textsuperscript{azwj} Punished him\textsuperscript{ra} up to Usman overcame upon him\textsuperscript{ra} until he\textsuperscript{ra} was carried up a hump, and the flesh of his\textsuperscript{ra} back was eaten up, and he\textsuperscript{ra} was kicked out from the vicinity of Rasool-Allah\textsuperscript{saww}.

\begin{quote}
فَأَمَّا الَّذِينَ لَ مَن تَغَيرَّهُم رَسُولُ اللَّهِ صَحَّحَتْ لَهُمْ يَوْمَ الْقَيْسَادِ فِي أَدْنَى نَصْرٍ \\
فَالْمِقْدَادُ بْنُ الأَْسْوَدِ لَ مَن زَلْ قَائِماً قَابِضاً عَلَى قَائِمِ السَّيْفِ عَيْنَاهُ فِِ عَيْنَِْ \\
أَمِيرِ الْمُؤْمِنِينَ ع يَنْتَظِرُ مَتََّ يَأْمُرُهُ ف َيَمْضِيَ
\end{quote}

As for the one who did not change for the blink of an eye since Rasool-Allah\textsuperscript{saww} had passed away, until he left the world, so it is Al-Miqdad Bin Al-Aswad\textsuperscript{ra}. He\textsuperscript{ra} did not cease to stand, grabbing upon the hilt of the sword, his\textsuperscript{ra} eyes being following the eye of Amir Al-Momineen\textsuperscript{asws}, awaiting when he\textsuperscript{asws} would instructing, so he\textsuperscript{ra} would go’. \textsuperscript{132}

(\textsuperscript{132}Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeal, Ch 4 H 43)

\begin{quote}
\textsuperscript{44} حَصَصَ، الاحتفاظ بِمَن التَّحْنَينِ عِنْدَ الْأَوْلِيَاءِ عَنِ الْمَطْفَعِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ تَحْكَمُهُ عَنْ قَمْعَةِ عَنْ إِسْحَاقِ بْنِ جَابِر

\textsuperscript{45} أَقُولُ وَََدْتُ فِِ كِتَابِ سُلَيْمِ بْنِ ق َيِْ الَِْلَلِِِّ، بِرِوَايَةِ أَبَانِ بْنِ أَبِيِ عَيَّاش  عَنْهُ مُوَافِقاً لِ مَا رَوَاهُ الطَّبَِْسِيُّ ره عَنْهُ فِِ الإِْحْتِجَاجِ سُلَيْمُ بْنُ ق َيِْ

(\textsuperscript{133}Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 44)
'Suleym Bin Qays said, ‘I heard Salman Al-Farsi\textsuperscript{ra} said: ‘When the Prophet saww passed away and the people did what they did, Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and disputed to the Helpers, and they (Helpers) disputed to them by the argument of Ali asws.

قَالُوا يَا مَعْشَرَ الْأَْنْصَارِ قُرَيْشٌ أَحَق بِالأَْمْرِ مِنْكُمْ لأَِنَّ رَسُولَ اللَّهِ ص مِنْ قُرَيْش وَ الْمُهَاَِرُونَ خَيرٌ مِنْكُمْ لأَِنَّ اللَّهَ بَدَأَ بِِِمْ كِتَابِهِ وَ فَضَّلَهُمْ قَالَ رَسُولُ اللَّهِ ص الأَْئِمَّةُ مِنْ قُرَيْش

They (Emigrants) said, ‘O communities of Helpers! Quraysh are more rightful with the command than you are because Allah azwj Began with them in His azwj Book, and merited them. Rasool-Allah saww had said: ‘The Imams asws are from Quraysh’.

وَ قَالَ سَلْمَانُ فَأَتَيْتُ عَلِيااً وَ هُوَ يُغَسِّلُ رَسُولَ اللَّهِ ص وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَوْصَى عَلِيااً ع أَنْ لََّ يَلِيَ غُسْلَهُ غَيرُْهُ فَقَالَ يَا رَسُولَ اللَّهِ ص مَنْ يُعِينُنِِ عَلَى ذَلٍَِ فَقَالَ ََبََْئِيلُ

And Salman ra said, ‘I\textsuperscript{ra} came to Ali asws and he asws was washing (the body of) Rasool-Allah saww, and Rasool-Allah saww had bequeathed to Ali asws that no one should be in charge of washing him saww apart from him asws. He asws said: ‘O Rasool-Allah saww! Who will assist me asws upon that?’ He saww said: ‘Jibraeel as’.

فَكَانَ عَلِيٌّ ع لََّ يُرِيدُ عُضْواً إِلََّّ قُلِّبَ لَهُ فَلَمَّا غَسَّلَهُ وَ حَنَّطَهُ وَ كَفَّنَهُ أَدْخَلَنِِ وَ أَدْخَلَ أَبَا ذَر  وَ الْمِقْدَادَ وَ فَاطِمَةَ وَ الُْْسَنَ وَ الُْْسَينَْ ع فَتَقَدَّمَ وَ صَفَفْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ الْعَائِشَةُ فِِ الُْْجْرَةِ لََّ ت َعْلَمُ قَدْ أَخَذَ اللَّهُ بِبَصَرِهَا

So, Ali asws did not intend any limb, except it was turned for him asws. When he asws had washed him saww, and embalmed him saww, and enshrouded him saww, allowed me\textsuperscript{ra} to enter, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws. He asws proceeded and we formed rows behind him asws, and prayed Salat upon him saww; and Ayesha was in the chamber, not knowing, Allah azwj had Seized her sight.

فِئَةٌ خَطَأ عَلا لا يُدِيدُ غَضْحاً إِلَّا قَلبَ لَهُ لََّ فَلَمَّا غَسَّلَهُ وَ حَنَّطَهُ وَ كَفَّنَهُ أَدْخَلَنِِ وَ أَدْخَلَ أَبَا ذَر  وَ الْمِقْدَادَ وَ فَاطِمَةَ وَ الُْْسَنَ وَ الُْْسَينَْ ع فَتَقَدَّمَ وَ صَفَفْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ الْعَائِشَةُ فِِ الُْْجْرَةِ لََّ ت َعْلَمُ قَدْ أَخَذَ اللَّهُ بِبَصَرِهَا

Then ten from the Emigrants and ten from the Helpers entered. They were entering and supplicating and exiting until there had not remained anyone present from the Emigrants and the Helpers except he had prayed Salat upon him saww.

قَالُوا يَا مَعْشَرَ الْأَْنْصَارِ قُرَيْشٌ أَحَق بِالأَْمْرِ مِنْكُمْ لأَِنَّ رَسُولَ اللَّهِ ص مِنْ قُرَيْش وَ الْمُهَاَِرُونَ خَيرٌ مِنْكُمْ لأَِنَّ اللَّهَ بَدَأَ بِِِمْ كِتَابِهِ وَ فَضَّلَهُمْ قَالَ رَسُولُ اللَّهِ ص الأَْئِمَّةُ مِنْ قُرَيْش

Salman Al-Farsi\textsuperscript{ra} said, ‘I\textsuperscript{ra} informed Ali asws while he asws was washing Rasool-Allah saww, with what the people had done, and I\textsuperscript{ra} said, ‘Abu Bakr, at the moment, is upon the pulpit of Rasool-Allah saww. They are not pleased pledging allegiance to him with one hand, and they are pledging allegiance to him with both his hands together, his right hand and his left hand’.
قال عليّ أَيَا سَلْمَانُ وَ هَلْ تَدْرِ مَنْ أَوَّلُ مَنْ بَايَعَهُ عَلَى مِنْبَََ عَلِيٌّ أَنَّهُمْ كَانُوا أَوْلَى بِمَنْ بَايَعْتُهُمْ وَ فَقَالَ عَلِيٌّ عَلِيٌّ أَنَّهُمْ كَانُوا أَوْلَى بِمَنْ بَايَعْتُهُمْ وَ فَقَالَ عَلِيٌّ عَلِيٌّ أَنَّهُمْ كَانُوا أَوْلَى بِمَنْ بَايَعْتُهُمْ وَ فَقَالَ عَلِيٌّ عَلِيٌّ أَنَّهُمْ كَانُوا أَوْلَى بِمَنْ بَايَعْتُهُمْ وَ فَقَالَ عَلِيٌّ عَلِيٌّ أَنَّهُمْ كَانُوا أَوْلَى بِمَنْ بَايَعْتُهُمْ

Ali ws said: ‘O Salman! And do you know who was the first one to pledge allegiance to him upon the pulpit of Rasool-Allah saww?’ I ra said, ‘No, except I saw him in the shed of the clan of Sauida when the Helpers disputed, and the first one to pledge allegiance was Al-Mugheira Bin Shu’ba, then Bashir Bin Sa’d, then Abu Ubeyda Bin Jarrah, then Umar Bin Al-Khattab, then Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal’.

قَالَ لَسْتُ أَسْأَلٍَُ عَنْ هَؤُلََّءِ وَ لَكِنْ تَدْرِ  مَنْ أَوَّلُ مَنْ بَايَعَهُ حِينَ صَعِدَ الْمِنْبَََ قُلْتُ لََّ وَ لَكِنْ رَأَيْتُ شَيْخَاً يَتَوَكَّأُ عَلَى عَصَاهُ بِعَيْنَيْهِ سَجَّادَةٌ شَدِيدُ التَّشْمِيرِ صَعِدَ الْمِنْبَََ أَوَّلَ مَنْ صَعِدَ وَ خَرَّ وَ هُوَ يَبْكِي وَ يَقُولُ الَّذِ  لِلَّهِ الَّذِ  لََْ يمُِتْنِِ حَتََّ رَأَي ْتٍَُ فِِ هَذَا الْمَكَانِ ابْسُطْ يَدَكَ

He asws said: ‘I asws am not asking you about them, but do you know the first one to pledge allegiance to him when he ascended the pulpit?’ I ra said, ‘No, but I saw an old man, aged, leaning upon his staff, there was the mark between his eyes due to intense prostrations, ascending the pulpit, the first one to ascend and he fell (in Sajdah) and he was crying and saying, ‘The Praise is for Allah azwj Who did not Cause me to die until I saw you in this place. Extend your hand!’

فَبَسَطَ يَدَهُ فَبَايَعَهُ ثَُُّ قَالَ يَوْمٌ كَيَوْمِ آدَمَ ثَُُّ نَزَلَ فَخَرَجَ مِنَ الْمَسْجِدِ

He (Abu Bakr) extended his hand, and he pledged allegiance to him. Then he said, ‘A day like the day of Adam as. Then he descended and went out from the Masjid’.

فَقَالَ عَلِيٌّ عَلِيٌّ أَ تَدْرِ مَنْ هُوَ قُلْتُ لََّ وَ لَقَدْ سَاءَتْنِِ مَقَالَتُهُ كَأَنَّهُ شَامِتٌ بَِِ وْتِ رَسُولِ اللَّهِ ص أَنَّ إِبْلِيَِ وَ رُيَسَاءَ أَصْحَابِهِ شَهِدُوا نَصْبَ رَسُولِ اللَّهِ ص إِيَّا َ ي َوْمَ غَدِيرِ خُم ُبَِِا أَمَرَهُ أَنْ يَُبَلِّغَ الشَّاهِدُ الْغَائِبَ

Ali asws said: ‘O Salman! Do you know who he was?’ I ra said, ‘No, and his words had displeased me, as if he was gloating with the expiry of Rasool-Allah saww.’

قَالَ عَلِيٌّ عَلِيٌّ أَبَالِسَتُهُ وَ مَرَدَةُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ الأُْمَّةَ أُمَّةٌ مَرْحُومَةٌ مَعْصُ 

Ali asws said: ‘For sure he was Iblees la, may Allah azwj Curse him la. Rasool-Allah saww informed me asws that Iblees la and the chief of his la companions attended my asws nomination by Rasool-Allah saww on the day of Ghadeer Khumm with what Allah azwj had Commanded him. So he sww informed them that I asws was foremost with them than their own selves, and ordered them that the one present should deliver to the absentee.

فَأَقَبَلَ إِلَى إِبْلِيَِ أَبَالِسَتُهُ وَ مَرَدَةُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ الأُْمَّةَ أُمَّةٌ مَرْحُومَةٌ مَعْصُ 

So they turned to Iblees la, his la devils, and castaways of his la companions and they said to him la, ‘This community is a Mercied community, protected. There is neither any way for you la nor for us upon them, and they have already known their shelter and their Imam asws after their Prophet saww. Iblees la went away bleak, grieving.
Amir Al-Momineen\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} informed me\textsuperscript{asws}: ‘If I\textsuperscript{saww} were to pass away, the people would be pledging allegiance to Abu Bakr in a shade (shed) of the clan of Saaida after their disputing our\textsuperscript{asws} rights and our\textsuperscript{asws} arguments. Then they would come to the Masjid and the first one to pledge allegiance to upon my\textsuperscript{saww} pulpit would be Iblees in the image of an old man, aged, tucked up. He\textsuperscript{la} would be saying such and such.'

Then he\textsuperscript{la} would go out and gather his\textsuperscript{la} satans, and his\textsuperscript{la} devils. They would fall down in Sajdah and say, ‘O their chief, and O their elder! You\textsuperscript{la} are the one who got Adam\textsuperscript{as} expelled from the Paradise’.

He\textsuperscript{la} would say, ‘Yes, Which community did not stray after its Prophet\textsuperscript{as}? Never! You are alleging that there is no way for me\textsuperscript{la} upon them, so how do you\textsuperscript{la} see me\textsuperscript{la} doing with them when they neglected what Allah\textsuperscript{asw} had Commanded them with of obeying him\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} had ordered them (as well), and that is the Word of the Exalted: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].’

Salman\textsuperscript{ra} said, ‘When it was the night, Ali\textsuperscript{asws} carried (Syeda) Fatima\textsuperscript{asws} upon a donkey and held the hands of his\textsuperscript{asws} two sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} did not leave anyone from the people of Badr (participants in the battle), neither from the Emigrants nor from the Helpers, except he\textsuperscript{asws} came to him in his house, and reminded them of his\textsuperscript{asws} right, and called them to help him\textsuperscript{asws}.

But no one from them answered to him\textsuperscript{asws} except forty four men. He\textsuperscript{asws} instructed them they should come in early morning having shaved their heads, having their weapons with them, in order to pledge allegiance to him\textsuperscript{asws} upon the death. They woke up in the morning and not one of them was loyal except four.’
I said to Salmanra, ‘Who were the four?’ He ra said, ‘I ra, and Abu Zarrra, and Al-Miqdadra, and Al-Zubeyr Bin Al-Awwam. Then Alisws came to them in the next night, and adjured them. They said, ‘We shall come tomorrow morning’. But, not one of them came to himisws apart from usra. Then heisws went to them the third night. But no one came to himisws apart from usra.

When Alisws saw their betrayal and scarcity of their loyalty to himisws, heisws stayed in hisisws house and turned to the Quran, compiling it, and collecting it. Heisws did not come out from hisisws house until heisws had collected it, and it used to be in the papers, and the fragments, and the (animal) shoulder bones, and the palm leaves.

When heisws had collected all of it and written it with hisisws hand, and interpreted it, and the Abrogating from it and the Abrogated, Abu Bakr sent a message to him, ‘Come out and pledge allegiance’. Alisws sent a message to him: ‘Iisws am busy and have sworn a vow upon myselfisws that Iisws will not cloak myself with a cloak except for the Salat, until Iisws have compiled the Quran and have collected it’.

They were silent from him for days. Heisws collected it in one cloth and sealed it. Then heisws came out to the people, and they were gathered with Abu Bakr in the Masjid of Rasool-Allahsaww. Alisws called out at the top of hisisws voice: ‘O you people! Since Rasool-Allahsaww passed awayisws have been pre-occupied with washing himsaww, then with the Quran until Isaww have (now) collected it, all of it, in this one cloth.

There is no Verse from it Allahazwj Revealed unto Hisazwj Prophetasw except and Iasws have collected it, and there isn’t any Verse from it except and Rasool-Allahsaww had read it out to measws and taught measws its interpretation’.

Then Alisws said: ‘Lest you might be saying tomorrow, ‘We were oblivious of this’ [7:172].’
Then Ali asws said to them: ‘You cannot be saying on the Day of Qiyamah that I asws did not call you all to help me asws, and I asws did not make you realise my asws rights, and I asws did not call you to the Book of Allah azwj, from its beginning to its end’.

Then Umar said to him, ‘We are needless with what is with us from the Quran, from what you asws are calling us to’. Then Ali asws entered his asws house.

And Umar said to Abu Bakr, ‘Send a message to Ali asws and let him asws pledge allegiance, for we aren’t in anything until he asws pledges allegiance, and if he asws were to pledge allegiance, we would be secure’.

Abu Bakr send a message to him asws, ‘Answer the caliph of Rasool-Allah saww. The messenger came to him asws and said that to him asws. Ali asws said to him: ‘Glory be to Allah azwj! How quickly you have belied upon Rasool-Allah saww! Surely he knows, and so do the ones around him that Allah azwj and His azwj Rasool saww did not make a Caliph apart from me asws’.

And the messenger went and informed him with what he asws had said to him. He said, ‘Go and say to him asws, ‘Answer to ‘Amir Al-Momineen’ Abu Bakr’. He came to him asws and informed him asws with what he had said.

Ali asws said: ‘Glory be to Allah azwj! By Allah azwj, the time has not been long and he has forgotten. By Allah azwj he knows that this is the name not correct except for me asws, and Rasool-Allah saww had ordered him, and he was the seventh of the seven, and they had greeted unto me asws as ‘Amir Al-Momineen’.

Thus, he and his companion did understand, from between the seven, so they said, ‘Is it a Command from Allah azwj and His azwj Rasool saww?’
Rasool-Allah ﷺ said to them: ‘Yes, truly from Allah ﷻ and His ﷻ Rasool ﷺ. He ﷺ is ‘Amir Al-Momineen’, and chief of the Muslims, and owner of the flag of the resplendent. Allah ﷻ Mighty and Majestic would Make him ﷺ to be seated upon the Bridge, and he ﷺ would enter his ﷺ friends into the Paradise, and his ﷺ enemies into the Fire’.

The messenger went and informed him with what he ﷺ had said. They were silent from him ﷺ on that day of theirs.

He (Salman ra) said, ‘When it was the night, Ali asws carried (Syeda) Fatima asws upon a donkey, and held the hands of his asws two sons asws, Al-Hassan asws and Al-Husayn asws. He asws did not leave anyone from the companions of Rasool-Allah saww except he asws went to his house and adjured them with Allah azwj of his asws rights, and called them to help him asws. But no man from them answered apart from us ra four.

So, we ra shaved our asws heads and we exerted our asws help to him asws, and Al-Zubeyr was the most intense of us of insight in our helping him asws. When Ali asws saw the abandonment of the people to him asws, and their negligence in helping him asws, and their gathering their words with Abu Bakr, and their revering him, he asws stayed in his asws house.

Umar said to Abu Bakr, ‘What prevents you from dispatching (men) to him asws, so he asws pledge allegiance, for there does not remain anyone except and he has pledged allegiance apart from him asws and those four’.

And Abu Bakr was softer of the two men, and gentler of the two, and more benign of the two, and more thoughtful of the two; and the other one (Umar) was more shot-tempered of the two, and harsher of the two, and more treacherous of the two.

Abu Bakr said to him, ‘Who shall we sent to him asws?’ Umar said, ‘We should send Qunfuz to him, for he is a rude, harsh man, from the freed ones of (battle of) Ohad of the clan of Uday Bin Ka’ab’.
He sent him, and sent assistants with him, and he went and sought permission to see Ali asws, but he asws refused to give permission to 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 did not permit for us’. Umar said, ‘Go! Either he asws permits for you or else entered without permission’.

They went and sought permission. (Syeda) Fatima asws said: ‘asws forbid you from entering into my asws house without permission’. They returned and Qunfuz the accursed stayed affirmed. They said, (Syeda) ‘Fatima asws said such and such, and she asws forbid us from entering her asws house without permission’.

Umar got angered and said, ‘What is it to us and the women?’ Then he ordered the people around him with collecting the firewood, and they carried the firewood, and Umar carried along with them, and they made it to be around the house of Ali asws, and in it were Ali asws, and (Syeda) Fatima asws, and her asws two sons asws.

Then Umar called out until Ali asws and (Syeda) Fatima asws heard, ‘By Allah asw! Either you asws will come out, O Ali asws, and pledged allegiance to the caliph of Rasool-Allah saww, or else I will ignite the fire upon you asws!’

(Syeda) Fatima asws stood up and said, ‘O Umar! What have we asws to do with you?’ He said, ‘Open the door or else I will burn your house upon you’. She asws said, ‘O Umar! Do you not fear Allah asw’, in entering into my asws house?’

(Syeda) Fatima asws cried out: ‘O father saww!’ He raised the whip and struck her asws forearm with

But he refused to leave. And Umar called for the fire and ignited it in the door. Then he pushed it and entered. (Syeda) Fatima asws was facing him, and she asws shouted: ‘O father saww! O Rasool-Allah saww!’ Umar raised the sword, and it was in its sheath, and pained her asws side with it. She asws cried out: ‘O father saww!’ He raised the whip and struck her asws forearm with
it. She\textsuperscript{asws} called out: ‘O Rasool-Allah\textsuperscript{saww}! Evil is what Abu Bakr and Umar have replaced you\textsuperscript{saww} with!’

فَأَرْسَلَ عُمَرُ يَسْتَغِيثُ فَأَقَبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ وَ ثَارَ عَلِيٌّ ع إِلَى سَيْفِهِ فَسَبَقُوهُ إِلَيْهِ وَ كَاثَرُوهُ فَتَنَاوَلَ بَعْضُ سُيُوفِهِمْ فَكَاثَرُوهُ فَأَلْقَوْا فِرْعَةً مِنْ عُنُقِهِ حَبْلً وَ حَالَتْ بَيْنَهُمْ وَ بَيْنَهُ فَاطِمَةُ ع عِنْدَ بَابِ الْبَيْتِ

Umar yelled for help, and the people came until they enter the house, and Ali\textsuperscript{asws} reached for his\textsuperscript{asws} sword. So, Qunfuz returned and he was scared of Ali\textsuperscript{asws} bringing out his\textsuperscript{asws} sword due to what he had recognise from his\textsuperscript{asws} bravery and severity. Abu Bakr said to Qunfuz, ‘Return. If he\textsuperscript{asws} comes out, storm his\textsuperscript{asws} house unto him\textsuperscript{asws}, and if he\textsuperscript{asws} refuses, then ignite the fire upon their house!’

قَضَرَبَ قُنْفُذٌ الْمَلْعُونُ بِالسَّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِِ عَضُدِهَا مِثْلَ الدُّمْلُجِ مِنْ ََرْبَتِهَا مِنْ ظُلُبٍ أَحَذَّرْهَا الَّذِي كَفَّرَ مِنْهَا قَبْلَ أَنْ يَحْجِرْ عَلَيْهِنَّ عِندَهَا لِيَأْخَذِهَا بِالسَّوْطِ

Qunfuz the accursed went, and he and his companions stormed in without permission, and Ali\textsuperscript{asws} reached for his\textsuperscript{asws} sword, but he preceded him\textsuperscript{asws} to it, and they were many of them. Some of them grabbed their swords and they were many, and they threw a rope upon his\textsuperscript{asws} neck, and (Syeda) Fatima\textsuperscript{asws} blocked between them and him\textsuperscript{asws} at the door of the house.

فَضَرَبَ قُنْفُذٌ الْمَلْعُونُ بِالسَّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِِ عَضُدِهَا مِثْلَ الدُّمْلُجِ مِنْ ظُلُبٍ أَحَذَّرْهَا الَّذِي كَفَّرَ مِنْهَا قَبْلَ أَنْ يَحْجِرْ عَلَيْهِنَّ عِندَهَا لِيَأْخَذِهَا بِالسَّوْطِ

Qunfuz the accursed hit her\textsuperscript{asws} with the whip. She\textsuperscript{asws} passed away when she\textsuperscript{asws} passed away and in her\textsuperscript{asws} upper arm was the swelling from his\textsuperscript{la} strike, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}. Then they went with Ali\textsuperscript{asws} dragging until they ended with him\textsuperscript{asws} to Abu Bakr, and Umar was standing with his sword upon his head, and (so were) Khalid Bin Al-Waleed and Abu Ubeyyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeifa, and Muaz Bin Jabal, and Al-Mugheir Bin Shu‘ba, and Aseyd Bin Huzeyr, and Bashir Bin Sa‘ad. And the rest of the people were around Abu Bakr, having the weapons upon them.’
He (Suleym) said, ‘I said to Salman⁴, ‘They entered upon (the house of) (Syeda) Fatima⁴ without permission?’ He⁴ said, ‘Yes, by Allah⁵! There was no scarf upon her⁴. She called out: ‘O father⁷! O Rasool-Allah⁷! Evil is what Abu Bakr and Umar have replaced you⁷, and your⁷ have not even closed in your⁷ grave’, calling out at the top of her⁴ voice.

And Abu Bakr and the ones around him were seen to be crying. There was no one among them except he cried, apart from Umar, and Khalid Bin Al-Waleed, and Al-Mugheira Bin Shuba, and Umar said, ‘We have nothing to do with women and their opinions’.

He (Salman⁴) said, ‘They ended up with Ali⁷ to Abu Bakr, and he⁷ was saying: ‘But, by Allah⁸, if my⁷ sword were to fall into my⁷ hand, you would have known, you could not have come to this, ever! But, by Allah⁸! And if I⁷ could have got hold of forty men, I⁷ would have dispersed your group, but may Allah⁸ Curse the people who pledged allegiance to me⁷, then abandoned me⁷!’

When Abu Bakr sighted him⁷, he shouted, ‘Free his way!’ Ali⁷ said: ‘O Abu Bakr! How quickly you have proven to be against Rasool-Allah⁸. By which status did you call the people to your allegiance? Did you not pledge allegiance to me yesterday by the Command of Allah⁸ and the order of Rasool-Allah⁸?’

And Qunfuz⁸, may Allah⁸ Curse him⁸, had hit (Syeda) Fatima⁴ with the whip when she⁴ blocked between him and her⁴ husband⁴, and Umar had sent a message to him, ‘If (Syeda) Fatima⁴ were to come between you and him⁴, then hit her⁴. Qunfuz⁸ lashed her⁴ and she⁴ sheltered the frame of her⁴ house, and he pushed it and broke her⁴ ribs from her⁴ side. Her⁴ unborn child was martyred in her⁴ lap. She⁴ did not cease to be in bed until she⁴ passed away from that, a martyr’. 
He (Salman ra) said, ‘And when they ended with Ali asws to Abu Bakr, Umar snubbed him asws and said to him asws, ‘Pledge allegiance and leave these falsities from you asws’. Ali asws said to him: ‘Supposing I asws don’t do it, then what will you be doing?’

They said, ‘We will kill you asws disgracefully and belittling’. He asws said: ‘Then you would be killing a servant of Allah azwj and a brother asws of Rasool-Allah saww’. Abu bakr said, ‘As for (you asws being) a servant of Allah azwj, so yes, and as for (you asws being) a brother asws of Rasool-Allah saww, we do not acknowledge to you asws with this’. He asws said: ‘Are you rejecting that Rasool-Allah saww established brother-hood between me asws and him saww?’ He asws said, ‘Yes’. He asws repeated to him repeatedly.

Then Ali asws turned towards them and said: ‘O community of Muslims, and the Emigrants and the Helpers! I asws adjure you all with Allah azwj! Didn’t you hear Rasool-Allah saww saying on the day of Ghadeer Khumm, such and such, and during the military expedition of Tabuk, such and such?’

Ali asws did not leave anything Rasool-Allah saww had said regarding him asws, announcing to the general public, except he asws reminded them of it. They kept saying, ‘O Allah azwj, yes!’

When Abu Bakr feared that the people might help him asws, and even if he forbids them, he rushed them said, ‘All what you asws say is true. We have heard it with our ears, and our hearts retained it, but we have heard Rasool-Allah saww saying after this: ‘We asws, People asws of the Household, Allah azwj Chose us asws, and Honoured us asws, and Chose the Hereafter to be for us asws over the world, and that Allah azwj will not happen to Gather for us asws, People asws of the Household, the Prophet-hood and the Caliphate’.

He (Salman ra) said, ‘Is there anyone from the companions of Rasool-Allah saww who witnessed this with you?’ Umar said, ‘The caliph of Rasool-Allah saww speaks the truth. We have heard this
from him just as he says’. And Abu Ubeyda, and Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal said, ‘We have heard that from Rasool-Allah.

Ali said: ‘You have been loyal to your agreement, the accursed, which you had agreed upon in the Kabah that, If Allah Kills Muhammad, or he dies, you will be removing this command from us, People of the Household’. Abu Bakr said, ‘So what made you know that? We did not notify you upon it!’

Ali said: ‘You, O Abu Zarr, and you O Salman, and you O Abu Zarr, and you O Miqdad! I ask you by Allah, and by Islam, did you not hear Rasool-Allah saying that, and you were listening: ‘So and so, and so and so’ – until he counted those five who had written a letter between them and vowed regarding it, and they had agreed upon what they would do.

They said, ‘O Allah, yes we have heard Rasool-Allah saying that to you, they have contracted and agreed upon what they would do, and written a letter between them if he is killed or dies, they would impeded this from you, O Ali!’

I said: ‘May my father be (sacrificed) for you, O Rasool-Allah! What do you instruct me to do when that happens?’ He said: ‘For you are if you were to find supporters against them, then fight them, and get rid of them, and if you do not find supporters, then pledge allegiance to them and save your blood’.

Ali said: ‘By Allah! If those forty men, those who had pledged allegiance to me had been loyal, I would have fought against you regarding Allah. But, by Allah, no one from both your (Abu Bakr and Umar) posterity will attain it (caliphate) up to the Day of Qiyamah.'
And regarding what you are belying in your words upon Rasool-Allah(saww), are the Words of Allah(azwj):

**Or are they enlying the people upon what Allah has Given them from His Grace?**

So We Have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54], so it is the Book, the Prophet-hood, and the Wisdom is the Sunnah, and the kingdom is the caliphate, and we(asws) are the progeny of Ibrahim(as).

فَقَامَ الْمِقْدَادُ فَقَالَ يَا عَلِيُّ بَِِا تَأْمُرُ وَ اللَّهِ إِنْ أَمَرْتَنِِ لأَََْرِبَنَّ بِسَيْفِي وَ إِنْ أَمَرْتَنِِ

Miqdad(ra) stood up and said, 'O Ali(asws)! What are your orders? By Allah(azwj)! If you(ra) were to order me, I will strike with my sword, and if you(asws) order me, I(asws) shall refrain'. Ali(asws) said: 'Refrain, O Miqdad(ra), and remember the pact of Rasool-Allah(saww) and what he(saww) has bequeathed with'.

وَ قَامَ أَبُو ذَر  فَقَالَ أَي َّتُهَا الأُْمَّةُ الْمُتَحَيرَِّةُ ب َعْدَ نَبِيِّهَا الْمَخْذُ وَ ءَالَ مُوَّلِّدُ بِعِصْيَانَِِا إِنَّ اللَّهَ ي َقُولُ

And Abu Zarr(ra) stood up and said, 'O you community, the confused ones after its Prophet(saww), and on the way with its acts of disobedience! Allah(azwj) Says: *Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]*.

وَ هُمْ كَالسَّمَاءِ الْمَرْفُوعَةِ وَ الِْْبَالِ الْمَنْصُوبَةِ وَ الْكَعْبَةِ الْمَسْتُورَةِ وَ الْعَينِْ الصَّافِيَةِ وَ ا

And the Progeny(asws) of Muhammad(saww) are the replacements from Noah(as), and are the progeny(asws) of Ibrahim(as) from Ibrahim, and the descendants from Ismail(as), and family(asws) of the Prophet(saww) Muhammad(saww), People(asws) of the Household of Prophet-hood, and place of the Message, and interchange of the Angels.
And they\textsuperscript{asws} are like the raised sky, and the installed mountains, and the veiled Kabah, and the clear spring, and the guiding stars, and the Blessed tree illuminating its light, and its Blessed oil.

Muhammad\textsuperscript{asws} is the last of the Prophets\textsuperscript{as}, and chief of the children of Adam\textsuperscript{as}, and Ali\textsuperscript{asws} the successor\textsuperscript{asws} of the successors\textsuperscript{as}, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and he\textsuperscript{asws} is the greatest truthful, and the magnificent distinguisher, and successor\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and inheritor of his\textsuperscript{saww} knowledge.

And he\textsuperscript{saww} is foremost of the people with the Momineen\textsuperscript{saww} than their own selves, just as Allah\textsuperscript{azwj} the Exalted Said: \textit{The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6].}

So, advance the one whom Allah\textsuperscript{azwj} Advanced, and keep back the one whom Allah\textsuperscript{azwj} Kept back, and make the governance and the ministry to be for the one Allah\textsuperscript{azwj} has Made it for’.

And Al-Hassan\textsuperscript{sawws} and Al-Husayn\textsuperscript{sawws} were standing. When they\textsuperscript{sawws} heard the words of Umar, they\textsuperscript{sawws} cried. So, he\textsuperscript{sawws} hugged them\textsuperscript{sawws} to his\textsuperscript{sawws} chest and said: ‘Do not cry, for by Allah\textsuperscript{azwj}, they are not able upon killing your\textsuperscript{sawws} father\textsuperscript{sawws}.

And Umm Ayman\textsuperscript{ra} came grieving Rasool-Allah\textsuperscript{saww} and said, ‘O Abu Bakr! How quickly you have begun your envy and your hypocrisy!’ Umar ordered with her\textsuperscript{ra}, and she\textsuperscript{ra} was expelled from the Masjid, and he said, ‘What have we to do with the women’.
And Bureyda Al-Aslami stood up and said, ‘O Umar! Are you pouncing upon the brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and father\textsuperscript{asws} of his\textsuperscript{saww} children, and you are the one, we know you among Quraysh with what we recognise you. Aren’t you two the ones to whom Rasool-Allah\textsuperscript{saww} had said: ‘Go to Al\textsuperscript{asws} and greet unto him\textsuperscript{asws} as ‘Amir Al-Momineen’?’ So you both said, ‘Is it a Command from Allah\textsuperscript{azwj} and of His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Yes’.

Abu Bakr said, ‘That was like that, but Rasool-Allah\textsuperscript{saww} said after that: ‘There will not gather to the People\textsuperscript{asws} of my\textsuperscript{saww} Household, the caliphate and the Prophet-hood’. He said, ‘Rasool-Allah\textsuperscript{saww} did not say this! By Allah\textsuperscript{azwj}, I will not dwell in a city you are a ruler in it’. Umar ordered with him, so he was hit and expelled.

Then he said, ‘Stand O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} and pledge allegiance!’ He\textsuperscript{asws} said: ‘Supposing I\textsuperscript{asws} do not do it?’ He said, ‘Then by Allah\textsuperscript{azwj}, we will strike off your\textsuperscript{asws} neck’. He\textsuperscript{asws} argued against them three times, them extended his\textsuperscript{asws} hand from without having opened his\textsuperscript{asws} palm, and Abu Bakr hit his own hand upon it, and he was pleased with that from him\textsuperscript{asws}.

Then Ali\textsuperscript{asws} called out before he\textsuperscript{asws} pledged allegiance, and the rope was still in his\textsuperscript{asws} neck: ‘\textit{Son of my mother! Surely the people weakened me and they almost killed me [7:150]’.

And he said to Al-Zubeyr, ‘Pledge allegiance!’ But he refused, so Umar and Khalid and Al-Mugheira Bin Shu’ba among people, leapt and snatched his sword, and they struck the ground with it until they broke it. Then they tied him. Al-Zubeyr said while Umar was upon his chest, ‘O Ibn Suhaak! But, by Allah\textsuperscript{azwj}! If my sword was in my hand, you would have fallen from me’. He pledged allegiance.

Salman\textsuperscript{ra} said, ‘Then they seized me\textsuperscript{ra} and pained my\textsuperscript{ra} neck until they left it like the (bent) rib’. Then they grabbed my\textsuperscript{ra} hand and wriggled it and I\textsuperscript{ra} pledged allegiance abhorrently.
Then Abu Zarr and Al-Miqdad pledged unwillingly, and no one from the community pledged unwillingly apart from Ali and four of us.

And there did not happen to be anyone from us of more severe words than Al-Zubeyr. When he pledged allegiance, he said, 'O Ibn Suhaak! But, by Allah, had it not been for these tyrants supporting you, you would not have advanced to me, and with me would be my sword, due to what I know of your cowardice and your vileness. But, you found tyrants to be strengthened by them, and you arrived'.

Umar was angered and said, ‘Are you mentioning Suhaak?’ He said, ‘And who is Suhaak, and what prevents you from her mention, and Suhaak used to be an adulteress. Your father Nufeyl committed adultery with her and she gave birth to your father Al-Khattab.

So Abdul Muttalib gifted her to him after him having had committed adultery with her, and he (your father) was born, and he, born of adultery, is a slave of my grandfather. Abu Bakr reconciled between the two, and the palm of each one of them was upon his companion’.

Suleym said, ‘I said to Salman, ‘So, you pledged allegiance to Abu Bakr, O Salman, and did not say anything?’

He said, ‘I had said after pledging, ‘Damnation be for you all for the rest of the time! Or, do you know what you are doing with yourselves? You have got it correct but are mistaken. You have got onto the ways of the ones who were before you of the sects, and the differing; and you are mistaken in the Sunnah of your Prophet, unless you extract it from its mine, and its people’.
Umar said, ‘O Salman ra! But, then your ra companion asws has pledged, and you ra have pledged, so say whatever you like, and do whatever comes to you ra, and let your ra companion asws say whatever comes to him asws.

Salman ra said, ‘I ra said, ‘I ra heard Rasool-Allah saww saying: ‘Upon you (Abu Bakr) and upon your companion (Umar) who pledged to you, would be the like of sins of his asws (whole) community up to the Day of Qiyamah, and like their punishment, in their entirety’.

He said, ‘Say whatever you like. Haven’t you pledged allegiance, and Allah azwj will not delight your ra eyes by it going to your ra companion asws."

I ra said, ‘I ra testify that I ra have read in one of the Revealed Books of Allah azwj being with your name, and your lineage, and your description is on a door from the doors of Hell’. He said to me ra, ‘Say whatever you like. Hasn’t Allah azwj Removed it from People asws of the Household, those you are taking them asws to be lords from besides Allah azwj?'

I ra said to him, ‘I ra testify that I ra heard Rasool-Allah saww saying, and I ra had asked him saww about this Verse: So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26]. He saww informed me asws that you are he’.

Umar said to me ra, ‘Be quiet! Be quiet! May Allah azwj Kill you ra, O you slave, son ra of the evil-tongued one!’ Ali asws said to me: ‘I asws vow upon you ra, O Salman ra, be quiet’.

Salman ra said, ‘By Allah azwj! If Ali asws had not ordered me ra with the silence, I ra would have informed him with all things Revealed regarding him, and all things I ra had heard from Rasool-Allah saww regarding him and his companion’.

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When Umar saw me to have quietened, he said, ‘You are obedience to him, a submitter’. When Abu Zarr, and Al-Miqdad pledged allegiance and did not say anything, Umar said, ‘O Salman! Will you not refrain just as your two companions have refrained? By Allah! You are not with more intense love for the People Household than these two, nor more intense reverence to their rights, and they have both refrained, just as you can see, and pledged their allegiances’.

Abu Zarr said, ‘Are you faulting us, O Umar, with having love for Progeny of Muhammad, and revering them? May Allah Curse, and He has Done so, the one who hates them of their rights, and oppresses them of their rights, and loads the people upon their necks, and this community has turned backwards upon its back’.

Umar said, ‘Ameen! May Allah Curse the one who oppresses them of their rights. By Allah! There is no right for them in it (caliphate), and they and the rest of the people are only equal in it’.

Abu Zarr said, ‘Then why did you dispute the Helpers of their rights and their arguments?’

Ali said to Umar: ‘O Ibn Suhaak! So, there aren’t any rights for us in it, and it is for you and for the son of eater of swarms of flies?’ Umar said, ‘Refrain, O Abu Al-Hassan, when you have already pledged allegiance, for the general public are pleased with my companions, and are not pleased with you, so what is my fault?’

Ali said: ‘But Allah and His Rasool are not pleased except with me, so receive news, you and your companions and the ones who follow you two, and support you, of the Wrath from Allah and His Punishment, and His Disgrace. Woe be unto you, O Ibn Al-Khattab! If only you knew what you are coming out from and what you are entering into, and what crime you have committed upon yourself and upon your companion!’
Abu Bakr said, ‘O Umar! When he asws has already pledged allegiance, and we are secure from his asws evil, and his asws attack, and his asws destruction, so leave him asws to say whatever he asws likes to’.

Ali asws said: ‘I asws won’t be saying apart from one thing. I asws remind you of Allah azwj, O you four!’ – saying to Salman ra, and Abu Zarr ra, and Al-Zubeyr, and Al-Miqdad ra. Did you ra hear from Rasool-Allah saww saying that in the Fire (Hell) there is a coffin of fire. I saww see twelve men being in it, six from the former ones and six from the latter ones, in a pit in the bottom of Hell, in a coffin. Locking upon that pit is a rock. So, whenever Allah aswj Wants to Inflame Hell, the rock is removed from the pit, and Hell is set ablaze from the glow of that pit and from its heat’.

Ali asws said: ‘So I asws asked Rasool-Allah aswj about them, and you ra are witnesses, he saww said; ’As for the former ones, it is the son of Adam as who killed his brother, and Pharoh la of the Pharaohs, and the one who argued with Ibrahim as regarding his azwj Lord, and two men from the children of Israel who replaced their Book and changed their ways. As for one of them, he Judaised the Jews, and the other one Christianised the Christians, and Iblees la is their sixth.

And Al-Dajjal la among the latter ones, and these five, companions of the agreement which they had vowed and agreed upon being inimical to you asws. O my saww brother! And they will be backing each other against you asws after me saww, this one, and this one’ – until he saww had named them and counted them to us’.

Salman ra said, ‘We ra said, ‘You asws speak the truth! We ra testify that we asws have heard that from Rasool-Allah saww’.

Usman said, ‘O Abu Al-Hassan asws! Is there any Hadeeth with these companions of yours asws regarding me?’ Ali asws said to him: ‘But, I asws heard Rasool-Allah saww cursing you, then he saww did not seek Forgiveness for you after having cursed you’.
Usman was angered, then said. ‘What is it to me, and what is the matter with you?
You did not leave me to be upon my state in the era of the Prophet, nor after him.

Al-Zubeyr said, ‘Yes, may Allah Rub your nose’. Usman said, ‘By Allah! I heard Rasool-Allah saying: ‘Al-Zubeyr would be killed as an apostate from Al-Islam’.

Salman said, ‘Ali said to me in what is between me and him: ‘Usman spoke the truth. Al-Zubeyr will pledge allegiance to me after the killing of Usman, and he would break my allegiance and will be killed as an apostate’.

Suleym said, ‘Then Ali turned towards Salman and said: ‘The people all of them became apostates after Rasool-Allah apart from four. After Rasool-Allah, the people committed to what was done in the era of Haroun and the ones who followed him and at the status of the calf and the ones following it’.

Thus, is in Sunnah of Haroun, and Ateeq (Abu Bakr) in the sunnah of the calf, and Umar in the sunnah of Al-Samiri. And I heard Rasool-Allah saying: ‘There will come a group from my companions from the people held in high regard and position from me to pass over the Bridge. When I see them and they see me, and I recognise them and they recognise me, they would be taken away from me’.

I shall say: ‘O Lord! My companions! My companions!’ He will Say: “Don’t know what they innovated after you. They turned upon their heels when you separated from them’. So, I shall say: ‘Be distant and crushed!’

And I heard Rasool-Allah saying: ‘My community will be adopting the ways of the children of Israel, step of the slipper with the slipper, and step of the arrow with the arrow
(in a quiver), palm’s width by palm’s width, and cubit by cubit, and inch by inch, when the Torah and the Quran are Written by One Hand, and in a Parchment with one pen, and the Sunnahs and the examples flow in the same manner”.

And as well I (Majlisi) found in the book of Suleym Bin Qays Al Hilali having heard Al Bara’a Bin Aazib saying,

'I used to love the Clan of Hashim asws with intense love during the lifetime of Rasool-Allah saww and after his saww expiry. When Rasool-Allah saww passed away, he saww had bequeathed to Ali asws that no one would be in charge of washing him saww apart from him asws and it is not befitting for anyone that he sees his saww private parts apart from him asws and it isn’t for anyone to see the private parts of Rasool-Allah asw except his sight would be gone.

Ali saww said: ‘O Rasool-Allah saww! Who will assist me asws upon washing you saww?’ He saww said: 'Jibraeel as among armies of Angels'.

So, Ali asws was washing him saww, and Al-Fazl Bin A-Abbas was blindfolded of the eyes, pouring the water, and the Angels were turning him saww for him asws however he asws so desired; and Ali asws had intended to remove the shirt of Rasool-Allah saww, and he (Jibraeel as) said (as per Command of Allah aswj) to him asws: ‘Do not remove the shirt of your asws Prophet saww, O Ali asws!’ So, he asws inserted his asws hand beneath the shirt and washed him saww.

Then he asws embalmed him saww, then removed the shirt during enshrouding him and embalming him saww.

Al-Bara’a Bin Aazib said, ‘When Rasool-Allah saww passed away, I feared that Quraysh would overcome upon extracting this command from the Clan of Hashim asws. When the people did what they did, from pledging allegiance to Abu Bakr, there seized me the grief what tends to seize a bereaved mother, along with the grief there was with me due to the expiry of Rasool-Allah asw.

134 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 45
I reluctantly went on to scan the faces of the people, and the Clan of Hashim\textsuperscript{saww} had isolated with Rasool-Allah\textsuperscript{swt} for washing him\textsuperscript{saww}, and embalming him\textsuperscript{saww}, and it had reached me from the words of Sa’ad Bin Ubada, and the ones who followed him from the totality of his companions. I did not care about them and knew that it will not come to anything.

I reluctantly went on to be between them and between the Masjid, and surveyed faces of Quraysh, and it is as if I was like that when I missed Abu Bakr and Umar. Then it was not long before I was with Abu Bakr and Umar and Ubeyda having had come among the people of the shed (Saqeefa), and they were with the manufactured cloth. No one passed by them except they thwarted him. So, when they recognised him, they would forcibly extend his hand upon the hand of Abu Bakr, whether he liked that or refused.

My intellect disliked during that, being alarmed from it, along with the calamity with Rasool-Allah\textsuperscript{swt}. So I went out hurriedly until I came to the Masjid. Then I went to the Clan of Hashim\textsuperscript{saww}, and the door was locked besides them. I knocked the door with violent knocking and I said, ‘O People\textsuperscript{saww} of the Household!’

Al-Fazl Bin Al-Abbas came out to me, and I said, ‘The people have pledged allegiance to Abu Bakr’. Al-Abbas said, ‘You have raised your hands from it up to the end of times. But, I had instructed you, but you disobeyed me’.

I remained suffering with what was within myself. When it was the night, I went out to the Masjid. When I came to be in it, I remembered that I used to hear the humming of Rasool-Allah\textsuperscript{swt} with the Quran. I got up from my place and went out to around the space, and I found a number (of men) whispering. When I went near to them, they became silent. So, I turned to leave from them, and they recognised me, and I did not recognise them.
They called me, so I went to them, and there was Al-Miqdad\textsuperscript{as}, and Abu Zarr\textsuperscript{as}, and Amman Bin Yasser, and Ubada Bin Al-Samit, and Huzeyfa Bin Al-Yaman, and Al-Zubeyr Bin Al-Awwam, and Huzeyfa saying, ‘By Allah\textsuperscript{azwj}! They are doing (exactly) what I had informed you all with. By Allah\textsuperscript{azwj}! Neither am I lying nor was I lied to. And then the people would want to return the command to a consultation between the Emigrants and the Helpers’.

Huzeyfa said, ‘Let us go to Ubay Bin Ka’b, for he knows similar to what I know’. So we went to Ubay Bin Ka’ab, and we knocked his door to him. He came until he was behind the door, then said, ‘Who are you?’ Al-Miqdad\textsuperscript{ra} spoke. He said, ‘What have you come for?’ He said, ‘Open, for the matter which we have come for is greater than to flow behind the door’. He said, ‘I will not be opening my door, and I know what you have come for, and I will not open my door. It is as if you are wanting the considering regarding this pact’. We said, ‘Yes’. He said, ‘Is Huzeyfa among you?’ We said, ‘Yes’. He said, ‘The word is what Huzeyfa says. As for me, I will not open my door until there flows upon me what has upon him, and what will be happening after it would be more evil than it, and I complain to Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise’. They returned, then Ubay Bin Ka’ab entered his house.

He said, ‘and the news reached Abu Bakr and Umar so they sent a message to Abu Ubuydya Bin Al-Jarrah, and Al-Mugheira Bin Shu’ba, and asked them for the opinion. Al-Mugheira Bin Shu’ba said, ‘I view that you should meet Al-Abbas son of Abdul Muttalib\textsuperscript{as}, and entice him regarding that there would happen to be a share for him in this command, to be for him and for his posterity from after him. So cut him out from the son\textsuperscript{asws} of his brother\textsuperscript{as} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for if Al-Abbas were to become with you, it would be the argument upon the people, and the matter would be easy for you, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} would be alone’.

He said, ‘Abu Bakr, and Umar, and Abu Ubuydya Bin Al-Jarrah, and Al-Mugheira Bin Shu’ba went until they entered to see Al-Abbas during the second night from the expiry of Rasool-Allah\textsuperscript{saww}.'
He said, ‘Abu Bakr spoke. He praised Allahazwj Majestic and Mighty, and extolled upon Himazwj, then said, ‘Allahazwj had Send Muhammadsaww as a Prophetsw and a guardian for the Momineen. Allahazwj Conferred upon them with hissaww being in their midst until Heazwj Chose for him what is in Hisazwj Presence, and left for the people, their affairs for choose for themselves, their benefits, harmonised, not differing.

فَالَمَا خَطَّبَهُمْ عَلَيْهِمْ وَإِلَّاً وَأَمَّرَهُمْ زَابِعًا فَتَوَلَّوْنَهُ ذَا لَّ نَأْتِي وَلَّ نُشْعِرُ وَ لَا حِمَيْنَ وَ لَا مَوْقِعَتِ إِلَّا بِأَنْفُسِهِ تُلْفَّتْ وَ إِلَيْهِلَبِينَ

So they chose me as a ruler upon them and a shepherd for their affairs, making me to be in charge of that, and by the Assistance of Allahazwj I neither fear any weakness, nor confusion, nor cowardice, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88], apart from that I cannot until myself from the taunts that have reached me, and he is saying opposite to the words of the general public.

فَقَالَ عُمَرُ إِلَى اللَّهِ وَ أُخْرَى يَا بَنِي حَشْمٍ عَلَى رِسْلِكُمْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ مِنَّا وَ مِنْكُمْ وَ لَنَأْتَيْنِي إِلَيْكُمْ وَ لَنَأْتَيْنِي إِلَيْكُمْ وَ لَكِنْ كَرِهْنَا أَنْ يَكُونَ

Umar said, ‘By Allahazwj! And another (thing), O Clan of Hashimasws upon your Rasoolsaww. Surely, Rasool-Allahsaww is from us and from you, and we did not come to you for a need from us to you, but we disliked that the taunts should happen in what the Muslims have united upon, so the speech would become aggravated between you and them. So, consider for yourselves and for the general public’.

فَتَكَلَّمَ الْعَبَّاسُ فَقَالَ إِنَّ اللَّهَ ابْتَعَ مَدَّةً صَنَّبَى نَبِيًا وَ لِلْمُؤْمِنِينَ وَ لِيَاً فَإِنْ كُنْتَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ طَلَبْتَ هَذَا الأَمْرَ فَحَقَّنَا أَخَذْتُ وَ إِنْ كُنْتَ بِالْمُؤْمِنِينَ طَلَبْتَ فَنَحْنُ مِنْهُمْ مَا تَقَدَّمَ رَأْيُنَا فِهِلَأَمِرَ وَ لَنَشُرِّنَّ وَ لَنُبَلِّي فِهِلَأَمِرَ وَ لَنَعْلَمُ أَنْ يَكُونَ

Al-Abbas spoke, he said, ‘Allahazwj had Sent Muhammadsaww as a Prophetsw and a guardian for the Momineen. So, if you were seeking this command by Rasool-Allahsaww, so you have seized our right, and if you were seeking with the Momineen, then we are from them. You did not advance our view regarding your command, nor did you consult us, and we do not like that for you, and we were (also) from the Momineen, and we were from those who were hating you.
And as for your words that you will make a share to be for me in this command, so if this command was for you in particular, then withhold it to you, for we are not needy to you, and if it was a right of the Mominneen, then it isn’t for you that you decide regarding their rights, and if it was our right, then we are not pleased with part of it besides a part.

They went out from his presence and Al-Abbas prosed saying, ‘I did not reckon this command would turn away from (Clan of) Hashim\textsuperscript{asws}, then from it away from Abu Hassan\textsuperscript{asws}. Isn’t he\textsuperscript{asws} the first one to pray Salat to your qiblah, and most knowledgeable of the people with the Ahadeeth and the Sunnah, and the closest of the people in pact with the Prophet\textsuperscript{asws}, and the one whom Jibraeel\textsuperscript{as} was an assistant of for the washing, and the enshrouding, one in whom whatever is in the entirety of the people, and there isn’t in the people what there is in him\textsuperscript{asws} of the beauties. Who is that who can return you from it? Here, your allegiance is from the first of the strifes (Fitna)’.\textsuperscript{135}

\textsuperscript{135} Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 46
‘Abu Ja’far asws said to me: ‘What is faced by us asws, People asws of the Household, from the oppression of Quraysh, their backing each other against us asws, and their killing us asws, and what is faced by our asws shias and ones who love us asws from the people, is because Rasool-Allah saww passed away and he saww had stood with our asws rights, and ordered with obedience to us asws, and Obligated our asws Wilayah, and our asws cordiality, and informed them what we asws are foremost with them than their ownselves, and ordered that the one presented deliver it to the absentee’.

But they backed each other against Ali asws. He asws argued against them with what Rasool-Allah saww had said regarding him asws, and what the general public had heard. They said, ‘You asws speak the truth, Rasool-Allah saww had said it, but abrogated it. (They alleged that) He saww said: ‘We asws, People asws of the Household, Allah azwj Mighty and Majestic Honoured us asws, and Chose us asws, and was not Pleased for the world being for us asws, and that Allah azwj will not Gather for us asws, the Prophet-hood and the caliphate’.

Forty persons testified with that for him (Abu Bakr), and (so did) Abu Ubeyda, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa. They confused upon the general public, and they ratified them, and they returned them upon their backs, and they took it out from its mine when Allah azwj had Made it to be, and they argued against the Helpers with our asws right, and they tied it to Abu Bakr.

Then Abu Bakr returned it to Umar sufficing him (of his support) with it. Then Umar made it to be a consultation between six. Then Ibn Awf made it to be for Usman upon (a condition) that he would return it to him. But, Usman was treacherous with him, and Ibn Awf manifested his Kufr, and his ignorance, and accused him during his lifetime and claimed that Usman had poisoned him, Then he died.

Then Talha and Al-Zubeyr stood and pledged allegiance to Ali asws willingly, without abhorrence. Then they broke it and betrayed, and Ayesha went with them to Al-Basra (to fight against Ali asws). Then Muawiya called the tyrants of the people of Syria to seeking the blood of Usman, and established the war to us asws.
Then the people of Haroura opposed him asws upon that the Book of Allahazwj and the Sunnah of Hisazwj Prophetazwj would decide. If they had both decide with what was stipulated upon them, they would have decided that Ali asws is Ami Al-Momineen in the Book of Allahazwj upon the tongue of Hisazwj Prophetazwj, and in hissaww Sunnah. The people of Al-Naharwan opposed him asws and they fought against him asws.

I (Majlisi) am saying, ‘I found as well in the book of Suleym Bin Qays, by a report of Ibn Abu Ayyash, from him who said,

‘I was in the presence of Abdullah Bin Abbas in his house, and with us was a group of Shias of Aliasws. He narrated to us, and it was among what he narrated to us is that he said, ‘O my brothers! Rasool-Allahsaww passed away on the day he saww passed away, and he saww had not been placed in hissaww until the people broke (the pact), and they became apostates, and they united upon the opposition.

And Aliasws was pre-occupied with Rasool-Allahsaww until he saww was free from washing himsaww, and enshrouding himsaww, and embalming himsaww, and placing himsaww in hissaww grave. Then heasws turn to compiling the Quran, and was too pre-occupied from them with the bequest of Rasool-Allahsaww, and the kingdom did not happen to be hisasws concern due to what Rasool-Allahsaww had informed himasws about the people.

The people were tempted by that which they were tempted with from the two men (Abu Bakr and Umar), so there did not remain anyone except Aliasws, and the Clan of Hashimasws, and Abu Zarrra, and Al-Miqdadra, and Salmanra among a few people with them.

Umar said to Abu Bakr, ‘O you! The people in their entirety have pledged allegiance to you, apart from this manasws and hisasws family members, and those persons, so send a message to himasws.’

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136 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 47
He sent a cousin of Umar to him asws called Qunfuz. He said to him, ‘O Qunfuz! Go to Ali asws and say to him, ‘Answer to the caliph of Rasool-Allah saww’. He went and delivered it. Ali asws said, ‘How quickly you have lied upon Rasool-Allah saww. You have become apostates, by Allah azwj! Rasool-Allah saww did not make a caliph apart from me asws. So return, O Qunfuz, for you are a messenger, and say to him, ‘Ali asws says to you: ‘By Allah azwj! Rasool-Allah saww did not make you a caliph, and you know well who the caliph of Rasool-Allah saww is’.

Qunfuz returned to Abu Bakr and delivered the message. Abu Bakr said, ‘Ali asws speaks the truth. Rasool-Allah saww did not make me a caliph’. Umar got angry and leapt and stood up. Abu Bakr said, ‘Sit down!’ Then he said to Qunfuz, ‘Go to him asws and say to him asws, ‘Answer to Amir Al-Momineen Abu Bakr’.

Qunfuz came back until he entered to see Ali asws and delivered the message to him asws. He asws said: ‘He is lying, by Allah azwj! Go to him and say to him, ‘You have named yourself with a name which isn’t for you, for you have known that Amir Al-Momineen is other than you’.

Qunfuz returned and informed them both. Umar leapt up in anger and said, ‘By Allah azwj! I recognise his asws absurdity and weakness of his asws view, and he asws cannot establish an order to us until we kill him asws. Leave me, I will come to you with his asws head!’

Abu Bakr said, ‘Sit down!’ But he refused’ He vowed upon him, then he sat down. Then he said, ‘O Qunfuz! Go, say to him asws, ‘Answer to Abu Bakr’.

Qunfuz came and said, ‘O Ali asws! Answer Abu Bakr’. Ali asws said: ‘I asws am too pre-occupied from him, and I asws was not going to neglect a bequest of my asws friend, and my asws brother asws, and go to Abu Bakr and what tyrannies they have gathered to him’.
Qunfuz went and informed Abu Bakr. Umar leapt up in anger and called Khalid Bin Al-Waleed and Qunfuz, and ordered them to carry firewood and fire. Then he came until he ended up at the door of Ali, and (Syeda) Fatima was seated behind the door. Her head was bandaged and her body had weakened due to the expiry of Rasool-Allah.

Umar came until he hit the door, then called out, ‘O son of Abu Talib! Open the door!’ (Syeda) Fatima said: ‘O Umar! What have we to do with you, and you do not leave us and what (grief) we are in’. He refused to leave.

Then Umar returned with the fire and ignited it at the door and burnt down the door. Then Umar pushed it, and (Syeda) Fatima faced him shouting: ‘O father! O Rasool-Allah!’ He raised the sword and it was in its sheath and pained her side with it. She cried out. He raised the whip and hit her forearm with it. She cried out: ‘O father!’

Ali Bin Abu Talib leapt up and grabbed the collar of Umar, then shook him and wrestled him (to the ground), and pained his nose, and his neck and thought of killing him. Then he remember the words of Rasool-Allah and what he had bequeathed with, from the patience and the obedience. He said: ‘By the One Who Honoured Muhammad with the Prophet-hood! O Ibn Suhaak! Had there not been a preceding Book from Allah [8:68], and a pact vowed to me by Rasool-Allah, you would have known that you cannot enter my house!’

Umar sent for help and the people came until they entered the house, and Khalid Bin Al-Waleed unsheathed the sword in order to strike Ali with it. Ali attacked upon him.
with his asws sword. He swore upon Ali asws. He asws refrained. And, Al-Miqdad ra, and Salman ra, and Abu Zarr ra, and Ammar, and Bureyda Al-Aslami came until they entered the house as supporters of Ali asws until Fitna almost occurred.

And Bureyda Bin Al-Haseeb Al-Aslami said, ‘O Umar! You went to the brother asws of Rasool-Allah saww and his asws successor asws and his asws daughter asws and you hit her asws, and you are the one whom the Quraysh recognise you with what they recognise you with!’

Khalid Bin Al-Waleed raised the sword in order to strike Bureyda, and it was in its sheath. Umar freed it and prevented him from that. They ended up with Ali asws to Abu Bakr, tied up. When Abu Bakr looked at him asws, he shouted, ‘Free his asws way!’

He asws said: ‘How quickly you have pounced upon People asws of the Household of your Prophet saww. O Abu Bakr! By which right, and by which inheritance, and by which precedence did you urge the people to your allegiance? Did you not pledge allegiance to me asws yesterday by the orders of Rasool-Allah saww?’

Umar said, ‘Leave this one from you, O Ali asws. By Allah azwj! If you asws do not pledge allegiance, we will kill you asws!’ Ali asws said ‘Then, by Allah azwj, I asws would become the killed servant of Allah azwj and brother asws of Rasool-Allah saww. Umar said, ‘As for (you asws being) the killed servant of Allah saww, so yes, and as for (you asws being) the brother asws of Rasool-Allah saww, so, no.’
Ali said: ‘But, by Allah! If the Decree from Allah had not preceded, and a pact my friend vowed to me, I would not allow it. You would have known which of us is with weaker helpers and fewer number [72:24].

And Abu Bakr was silent, not speaking. Bureyda stood up and said, ‘Aren’t you two those to whom Rasool-Allah said: ‘Go to Ali and greet unto him as ‘Amir Al-Momineen? So you two said, ‘Is it a Command from Allah and order of His Rasool?’ He said: ‘Yes’.

Abu Bakr said, ‘That has happened, O Bureyda, but you were absent and we witnessed, and the new matter occurred after the matter’. Umar said, ‘What is it to you and this, O Bureyda, and what makes you interfere in this?’ Bureyda said, ‘I will not dwell in a city you are rulers in’. Umar ordered with him, and he was hit and thrown out.

Then Salman stood up and said, ‘O Abu Bakr! Fear Allah and stand from this seat and leave it for its rightful one, eating plentifully with it up to the Day of Qiyamah, no two swords would differing upon this community’. Abu Bakr did not answer, so Salman repeated, saying similar to it.

Umar snubbed him and said, ‘What is it for you and this matter, and what makes you interfere in this over here?’ He said, ‘No, O Umar! Stand up, O Abu Bakr, from this seat and leave it for its rightful ones, eating by it, by Allah, up to the Day of Qiyamah, and if you refuse, you will milk blood with it, and the freed ones would covet regarding it, and the expelled ones, and the hypocrites.

By Allah! If I would repel a wrong or honour the Religion for Allah, I would place my sword upon my neck, then strike with it ahead. Are you pouncing upon the successor of Rasool-Allah? Receive news of the afflictions, and termination from the hope.'
Then Abu Zarr, and Al-Miqdad and Ammar stood up and said to Ali, ‘What are you orders? By Allah! If you were to order us, we will strike with the sword until we are killed’.

Ali said: ‘Refrain, may Allah have Mercy on you, and remember the pact of Rasool-Allah and what he has bequeathed you with’. So, they refrained.

Umar said to Abu Bakr, and he was seated at the top of the pulpit, ‘What makes you sit at the top of the pulpit and this seated fighter is not standing and pledging allegiance to you? Or, will you order with him, and we will strike off his neck?’

And Al-Hassan and Al-Husayn were standing by the head of Ali. When they heard the words of Umar, they cried and raised their voices: ‘O grandfather! O Rasool-Allah!’ Ali hugged them to his chest and said: ‘Do not cry. By Allah!’ They are not able upon killing your father. They are both disgraceful and weak from that’.

And Umm Ayman, the special Nubian nurse-maid, and Umm Salama came and said, ‘O Ateeq! How quickly you began your envy to wards Progeny of Muhammad’. Umar ordered with them and they were expelled from the Masjid, and he said, ‘What have we to do with the women?’

Then he said, ‘O Ali! Stand and pledge allegiance!’ Ali said: ‘If I do not do so?’ He said, ‘Then, by Allah, we will strike off your neck’. He said: ‘You are lying, by Allah’, O Ibn Suhaak! You are unable upon that. You are lower and weaker than that’.
Khalid Bin Al-Waleed leapt up and grabbed his sword and said, ‘By Allah azwj! If you asws do not do it, we will kill you asws!’ Ali asws stood up to him and grabbed the generality of his clothes, then pushed him until he asws threw him upon his hand, and the sword fell from his hand.

Umar said, ‘Stand, O Ali asws Bin Abu Talib asws and pledge allegiance!’ He asws said: ‘Supposing I asws do not do it?’ He said, ‘Then, by Allah azwj, we will kill you asws’. And Ali asws argued against him three times, then extended his asws hand from without opening his asws palm, and Abu Bakr hit upon it and was pleased with that, then he asws headed to his asws house, and the people followed.

He (the narrator) said, ‘Then it reached (Syeda) Fatima asws that Abu Bakr had seized (the estate of) Fadak. She asws came out among womenfolk of the Clan of Hashim asws until she asws entered to see Abu Bakr, and she asws said: ‘O Abu Bakr! You want to seize a land from me asws which Rasool-Allah saww had made it to be for me saww, and the distinguished ones had testified with it upon me asws, that it is which the Muslims did not make an expedition upon it, neither by horses nor camels, [59:6].

Had not Rasool-Allah saww said: ‘The person is preserved in his children?’ And you have known that he saww did not leave anything for his saww children other than it’.

When Abu Bakr heard her asws words, and the womenfolk were with her asws, he called for the ink in order to write it for her asws. But, Umar entered and said, ‘O caliph of Rasool-Allah saww! Do not write it for her asws until she asws establishes the proof with what she asws is claiming’.

(Syeda) Fatima asws said, ‘Yes, asws shall establish the proof’. He said, ‘Who?’ She asws said: ‘Ali asws and Umm Ayman ra’. Umar said, ‘And a testimony is not acceptable from a non-Arab woman, not eloquent. And as for Ali asws, the fire flows to his asws fingers’.
(Syeda) Fatima asws returned, and such anger had entered into her asws which cannot be described. She asws fell ill, and Ali asws used to pray Salat in the Masjid, the five (daily) Salats. Whenever he asws prayed Salat, Abu Bakr and Umar would say to him asws, ‘How is the daughter asws of Rasool-Allah saww – until he asws was bereaved, they would ask about her asws and said: ‘And it has happened between us and her asws what you have known, so if you asws see fit, then seek permission for us, so we can present our excuse to her asws from our sin’.

He asws said: ‘That is up to you two’. They stayed seated at the door, and Ali asws entered to see (Syeda) Fatima asws. He asws said to her asws, ‘O you asws free one! So and so, and so and so are at the door wanting to greet unto you asws. What is your asws view?’ She asws said: ‘The house is your house, and the free one is your asws wife. Do what you asws want’.

He asws said: ‘Cover (with) your asws veil’. She asws covered (with) her asws veil and turned around towards the wall, and they greeted and said, ‘Be pleased from us, may Allah azwj be Pleased from you asws’. She asws said: ‘What called you both to (be doing) this?’ They said, ‘We asws acknowledge with the evil and we hope that you asws will pardon us, and throw out your asws anger’.

She asws said, ‘If you two were truthful, then inform me what I asws ask you about, for I asws will not ask you about any matter except I asws recognise that you both know of it. If you two speak the truth, I asws would know that you are both truthful in your decision’. They said, ‘Ask about whatever comes to you asws’.

She asws said: ‘We asws adjure you both with Allah azwj, did you hear Rasool-Allah saww saying: ‘Fatima asws is a part from me saww, so the one who hurts her asws so he has hurt me asws?’ They said, ‘Yes’.

She asws said: ‘We asws adjure you both with Allah azwj, did you hear Rasool-Allah saww saying: ‘Fatima asws is a part from me saww, so the one who hurts her asws so he has hurt me asws?’ They said, ‘Yes’.
She asws raised her hands towards the sky and said: ‘O Allah azwj! These two have hurt me asws, and I asws complain to you asws of them to Your Rasool saww! No, by Allah azwj! I asws will not be pleased with them, ever, until I asws meet my father saww Rasool-Allah saww and inform him saww with what you two have done, and he would be the judge regarding you two’.

He (the narrator) said, ‘During that Abu Bakr called for the woe and the destruction, and was alarmed with severe alarm. Umar said, ‘You are panicking, O caliph of Rasool-Allah saww, from the words of a woman?’

He (the narrator) said, ‘Fatima asws remained after the expiry of Rasool-Allah saww, for forty nights. When the matter intensified with her asws, she asws called Ali asws and said: ‘O son asws of uncle azwj! I asws cannot see except what is with me asws, and I asws hereby bequeath to you asws that you will marry Umama daughter of my asws sister Zainab as, so she would become for my asws children like me asws, and take a casket for me asws, for I asws see the Angels forming rows for me asws, and that you asws will not let anyone from the enemies of Allah azwj to attend my asws funeral, nor my asws burial, nor the Salat upon me asws’.

Ibn Abbas said, ‘And it is the word of Amir Al-Momineen asws: ‘There are things asws cannot find a way to neglecting these, because the Quran was Revealed with these, descending upon the heart of Muhammad saww – fighting against the breakers (of the Covenant), and the renegades, and the deviants, those my asws friend Rasool-Allah saww bequeathed to me and vowed to me asws; and marrying Umama daughter of Zainab as whom Fatima asws had bequeathed me asws with’.”

Ibn Abbas said, ‘(Syeda) Fatima asws passed away on that very day, and Al-Medina trembled with the wailing from the men and the women, and the people were staggered like the day in which Rasool-Allah saww passed away.

Abu Bakr and Umar came to console Ali asws and they said to him asws, ‘O Abu Al-Hassan asws! Do not precede us with the Salat upon the daughter asws of Rasool-Allah saww.’
When it was during the night, Ali
asws called Al-Abbas, and Al-Fazl, and Al-Miqdad
asws, and Salman
asws, and Abu Zarr
asws, and Ammar. Al-Abbas proceeded to pray Salat upon her
asws and her
asws burial (behind Ali
asws). When the people woke up in the morning, Abu Bakr and Umar
and the people came intending the Salat upon (Syeda) Fatima
asws. Al-Miqdad
ra said, ‘She
asws has already been buried last night’.

Umar turned towards Abu Bakr and said, ‘Did I not say to you they would be doing so?’ Al-Abbas said, ‘She
asws had bequeathed that you two should not pray Salat upon her
asws.

Then Ali
asws said: ‘By Allah
azwj! If you were to do that, O Ibn Suhaak, your right hand will not return
to you
asws (cut it off) if I
asws were to unsheathe my
asws sword, besides taking your breath away (killing you), so (try) doing that!’ Umar was broken and was silent, and he knew that
when Ali
asws swears an oath, he
asws is true to it.

Ibn Abbas said, ‘Then they conspired and discussed, and they said, ‘The command will not
be straight for us for as long as this man
asws is alive’. Abu Bakr said, ‘Who is for us with killing him
asws?’ Umar said, ‘Khalid Bin Al-Waleed’. They went to him and said, ‘O Khalid! What is your view regarding a matter we are to assign you upon it?’ He said, ‘You can assign me...’
upon whatever you so desired to, for by Allah\textsuperscript{azwj}, even if you were to assign me upon killing the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}, I would do so’.

They said, ‘By Allah\textsuperscript{azwj}! We do not want other than it!’ He said, ‘Then I am for it’. Abu Bakr said, ‘When you stand during the Salat, Salat Al-Fajr, then stand to his\textsuperscript{asws} side and the sword should be with you. So, when you have greeted (Salaam), then strike off his\textsuperscript{asws} neck’. He said, ‘Yes’. The dispersed (having agreed) upon that.

Then Abu Bakr thought regarding what he had ordered him with, of killing Ali\textsuperscript{asws}, and he realised that if he were to do that, severe wars would break out and prolonged calamities, so he regretted upon what he had ordered with. That night of his wasn’t complete until he went to the Masjid, and the Salat had been established. So, he proceeded and prayed Salat (leading) the people, thoughtful, not knowing what he should be saying.

And Khalid Bin Al-Waleed came collared with the sword until he stood to the side of Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} had discerned part of that. When Abu Bakr was free from his Tashahhud (testimonies), he shouted before he greeted (Salaam), ‘O Khalid! Do not do what I had instructed you with, for if you were to do so, I will kill you!’ Then he greeted on his right and his left.

Ali\textsuperscript{asws} leapt and seized the collar of Khalid and snatched away the sword from his hand, then wrestled him to the ground and sat upon his chest, and grabbed his\textsuperscript{asws} sword in order to kill him; and the people of the Masjid gathered to him\textsuperscript{asws} in order to finish Khalid off from it, but they were not able upon it.

Al-Abbas said, ‘Oath him\textsuperscript{asws} by the right of the grave (of Rasool-Allah\textsuperscript{saww}) to restrain!’ They pleaded to him\textsuperscript{asws} with the grave and he\textsuperscript{asws} left him, and he separated from him\textsuperscript{asws} and he\textsuperscript{asws} stood up and went to his\textsuperscript{asws} house; and Al-Zubeyr, and Al-Abbas, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and the Clan of Hashim\textsuperscript{asws} came and they unsheathed the sword, and they said, ‘By Allah\textsuperscript{azwj}! We will not end until he\textsuperscript{asws} speaks and does!’
And the people differed, and they were turbulent and were disturbed, and the womenfolk of the Clan of Hashim asws came out shouting and were saying, ‘O enemies of Allah azwj! How quickly you began the enmity to Rasool-Allah saww and People asws of his saww Household, and for long you have been wanting this from Rasool-Allah saww!

Flowed your hearts to the path of enmity, they were turbulent and they came out shouting, and they were saying, ‘O enemies of Allah azwj! How quickly you began the enmity to Rasool-Allah and People asws of his saww Household, and for long you have been wanting this from Rasool-Allah saww!’

But you were not able upon him saww but you killed his saww daughter asws yesterday, then today you wanted to kill his asws brother asws, and son asws of his saww uncle asws, and his saww successor asws, and father asws of his saww children. You are lying, by Lord azwj of the Kabah, and you will not be arriving to killing him asws!’ – until the people were frightened that major Fitna would occur.137

Tafseer Al Qummi – My father, from Muhammad Bin Al Fuzeyl,

‘Abu Al-Hassan asws having said: ‘Al-Abbas came to Amir Al-Momineen asws and said, ‘let us go and get the people to pledge allegiance to you asws. Amir Al-Momineen asws said: ‘Do you see them doing it?’ He said, ‘Yes’.

He asws said: ‘So where are the Words of Allah azwj the Exalted: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3]?138


‘Amir Al-Momineen Al asws Bin Abu Talib asws stood with the Commands of Allah azwj Majestic and Lofty, and his asws age was of thirty-five years, and the Momineen followed him asws, and

137 Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 48
138 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 49
the hypocrites sat back from him\textsuperscript{asws}, and they installed for the kingdom and matters of the world, a man they had chosen for themselves, besides the one\textsuperscript{asws} whom Allah\textsuperscript{azwj} Mighty and Majestic and Rasool-Allah\textsuperscript{saww} had chosen’’.

فَرَوَى أَنَّ الْعَبَّاسَ رََِيَ الِلَّهُ عَنْهُ صَارَ إِلََ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ قُبِضَ رَسُولُ اللَّهِ ص ف َقَالَ لَهُ امْدُدْ يَدَكَ أُبَايِعٍَْ ف َ قَالَ وَ مَنْ يَطْلُبُ هَذَا الأَْمْرَ وَ مَنْ يَصْلُحُ لَهُ غَيرُْنَا وَ صَارَ إِلَيْهِ نَاسٌ مِنَ الْمُسْلِمِينَ مِنْهُمُ الزُّب َيرُْ وَ أَبُو سُفْيَانَ صَخْرُ بْنُ حَرْب  فَأَبََ وَ خُلْفَتْ الأََفْضَالُ لِفَرْقَيْنِ ف َقَالَ تََْنِيطِهِ وَ تَكْفِينِهِ وَ دَفْنِهِ ب َعْدَ الصَّلَةِ عَلَيْهِ مَعَ مَنْ حَضَرَ مِنْ بَنِِ هَاشِم  وَ ق َوْم  مِنْ صَحَابَتِهِ مِثْلِ سَلْمَانَ وَ أَبِيِ ذَرَ وَ الْمِقْدَادِ وَ عَمَّار  وَ حُذَي ْفَةَ وَ أُبِيَِّ بْنِ كَعْب  وَ جَََاعَةَ وَ أَرْبَعِينَ رََُلً And the news arrived to Amir Al-Momineen\textsuperscript{asws} after his\textsuperscript{asws} being free from washing Rasool-Allah\textsuperscript{saww}, and embalming him\textsuperscript{saww}, and enshrouding him\textsuperscript{saww}, and preparing him\textsuperscript{asws}, and burying him\textsuperscript{saww} after the Salat upon him, along with the ones present from the Clan of Hashim\textsuperscript{asws}, and a group of his\textsuperscript{asws} companions, like Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Huzeyfa, and Ubay Bin Ka’ab, and a group of around forty men.

And the Emigrants and the Helpers differed. The Helpers said, ‘There should be a ruler from us and a ruler from you’. A group from the Emigrants said, ‘We heard Rasool-Allah\textsuperscript{saww} saying: ‘The caliphate would be among Quraysh’. So the Helpers submitted to Quraysh after they had trampled Sa’ad Bin Ubada and trodden upon his belly.

وَ اتَّصَلَ الخَْبََُ بِأَمِيرِ الْمُؤْمِنِينَ ع ب َعْدَ ف َرَاغِهِ مِنْ غُسْلِ رَسُولِ اللَّهِ ص وَ تََْنِيطِهِ وَ تَكْفِينِهِ وَ دَفْنِهِ ب َعْدَ الصَّلَةِ عَلَيْهِ M And Umar Bin Al-Khattab pledged allegiance to Abu Bakr and clapped his hands. Then his people, from the ones who had arrived at Al-Medina at that time, from the Bedouins and the inclined of hearts, pledged allegiance to him, and others followed them upon that.

وَ اخْتَلَفَ الْمُهَاَِرُونَ وَ الأَْنْصَارُ ف َقَالَتِ الأَْنْصَارُ مِن ا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ وَ قَوْمٌ مِنَ الْمُهَاَِرِينَ سََِعْنَا رَسُولَ اللَّهِ ص ي َقُولُ الخِْلَفَةُ فِِ ق ُرَيْشٍ وَ سَلَّمَتِ الأَْنْصَارُ لِقُرَيْش  ب َعْدَ أَنْ دَاسُوا سَعْدَ بْنَ عُبَادَةَ وَ وَطِئُوا بَطْنَهُ And the news arrived to Amir Al-Momineen\textsuperscript{asws} after his\textsuperscript{asws} being free from washing Rasool-Allah\textsuperscript{saww}, and embalming him\textsuperscript{saww}, and enshrouding him\textsuperscript{saww}, and preparing him\textsuperscript{asws}, and burying him\textsuperscript{saww} after the Salat upon him, along with the ones present from the Clan of Hashim\textsuperscript{asws}, and a group of his\textsuperscript{asws} companions, like Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Huzeyfa, and Ubay Bin Ka’ab, and a group of around forty men.

And the news arrived to Amir Al-Momineen\textsuperscript{asws} after his\textsuperscript{asws} being free from washing Rasool-Allah\textsuperscript{saww}, and embalming him\textsuperscript{saww}, and enshrouding him\textsuperscript{saww}, and preparing him\textsuperscript{asws}, and burying him\textsuperscript{saww} after the Salat upon him, along with the ones present from the Clan of Hashim\textsuperscript{asws}, and a group of his\textsuperscript{asws} companions, like Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Huzeyfa, and Ubay Bin Ka’ab, and a group of around forty men.

فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثَُْ عَلَيْهِ ثَُُّ قَالَ إِنْ كَانَتِ الإِْمَامَةُ فِِ ق ُرَيْش  فَأَنَا أَحَقُّ ق ُرَيْش  بَِِا وَ إِنْ لََّ تَكُنْ فِِ ق ُرَيْش  بَِِا وَ إِنْ لََّ تَكُنْ فِِ ق ُرَيْش  بَِِا وَ إِنْ لََّ تَكُنْ F And Umar Bin Al-Khattab pledged allegiance to Abu Bakr and clapped his hands. Then his people, from the ones who had arrived at Al-Medina at that time, from the Bedouins and the inclined of hearts, pledged allegiance to him, and others followed them upon that.

وَ اتَّصَلَ الخَْبََُ بِأَمِيرِ الْمُؤْمِنِينَ ع ب َعْدَ ف َرَاغِهِ مِنْ غُسْلِ رَسُولِ اللَّهِ ص وَ تََْنِيطِهِ وَ تَكْفِينِهِ وَ دَفْنِهِ ب َعْدَ الصَّلَةِ عَلَيْهِ M And Umar Bin Al-Khattab pledged allegiance to Abu Bakr and clapped his hands. Then his people, from the ones who had arrived at Al-Medina at that time, from the Bedouins and the inclined of hearts, pledged allegiance to him, and others followed them upon that.

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And the news arrived to Amir Al-Momineen\textsuperscript{asws} after his\textsuperscript{asws} being free from washing Rasool-Allah\textsuperscript{saww}, and embalming him\textsuperscript{saww}, and enshrouding him\textsuperscript{saww}, and preparing him\textsuperscript{asws}, and burying him\textsuperscript{saww} after the Salat upon him, along with the ones present from the Clan of Hashim\textsuperscript{asws}, and a group of his\textsuperscript{asws} companions, like Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Huzeyfa, and Ubay Bin Ka’ab, and a group of around forty men.

F and extolled upon Him\textsuperscript{azwj}, then said: ‘If the Imamate was to be among Quraysh, then I\textsuperscript{asws} am most rightful of the Quraysh with it, and if it cannot happen to be among Quraysh, then the Helpers are upon their claim’. Then he\textsuperscript{asws} left them and entered his\textsuperscript{asws} house.
He asws stood among them, and the ones from the Muslims who followed him asws from the Muslims and said, ‘There are five examples for me asws from five of the Prophets as – Noah as when he as said: ‘I am overcome, so Help!’ [54:10]; and Ibrahim as when he as said: And I will withdraw from you and what you call on besides Allah, [19:48]; and Lut as when he as said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]; and Musa as when he as said: So I fled from you when I feared you. [26:21]; and Haroun as when he as said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150].’

Then Ali asws compiled the Quran and came out to the people, and he asws had carried it in a cloth with him asws and it was weighing down from under him asws. He asws said to them: ‘This is the Book of Allah aswj. I asws have compiled it just as Rasool-Allah saww had instructed me asws and bequeathed me asws, just as it had been Revealed’. 

One of them said, ‘Leave it and go!’ He asws said to them: ‘Rasool-Allah saww had said to you all: ‘I saww am leaving behind among you all the two weighty things – Book of Allah aswj and my saww family asws. They will never separate until they return to me saww at the Fountain’. Thus, if you were to accept it then accept me asws along with it. I asws shall judge between you with whatever is in it from the Judgments of Allah aswj.

They said, ‘There is no need for us regarding it, nor regarding you asws, so leave it with it with you asws. Do not separate from it’. So, he asws left from them.

Amir Al-Momineen asws and the ones with him asws from his asws Shias, stayed in their houses due to what Rasool-Allah saww had pacted to him asws, and they headed to his asws house. And they (others) crowded to him asws, and burnt down his asws door, and brought him asws out from it forcefully, and they squeezed chieftess of the women (Fatima asws) at the door until Mohsin asws (her asws little child) was martyred.
And they seized him asws with the allegiance, but he asws refused and said: ‘I asws will not do it’. They said, ‘We will kill you asws!’ He asws said: ‘If you were to kill me asws, so I asws am a servant of Allah aswj and brother asws of His aswj Rasool saww, and they (forcefully) extended his asws hand and he asws grabbed it (making a fist), and made it difficult upon them. They opened it and wiped upon it, and it was pressed’.

Then one of the people (Abu Bakr) met Amir Al Momineen asws, a few days after this deed, so he asws adjured him with Allah azwj and reminded him of the days of Al lah azwj and said to him: ‘Is it for you if I asws were to gather between you and Rasool Allah aswj until he saww orders you and forbids you?’ He said to him asws, ‘Yes’.

He returned and had thought of submitting the command to him asws. But his companion (Umar) prevented him from that saying, ‘This is clear sorcery, well-known from the sorcery of the Clan of Hashim asws. Or, do you not remember the day we were with Abu Kabasha (Rasool-Allah saww), and he saww ordered two trees, and they joined up, and he saww fulfilled his saww need behind them? Then he saww ordered them, and they separated and returned to their (former) state?’

He said to him, ‘But you are reminding of this, so I had been with him saww in the cave, and he saww wiped his saww hand upon my face, then gestured by his saww left and showed me the sea, then he saww showed me Ja’far as and his as companions in a ship, floating in the sea’.

So, he returned from what he had determined upon, and they thought of killing Amir Al-Momineen asws, and they advised and agreed with each other with that, and placed Khalid
Bin Al-Waleed in charge of killing him\textsuperscript{asws}. Asman Bint Umeys\textsuperscript{ra} sent a maid of hers\textsuperscript{ra} to Amir Al-Momineen\textsuperscript{asws}, and she grabbed the frames of the door and called out, \textit{The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]}.

فخرج ع مُشْتَمِلً بِسَيْفِهِ وَ كَانَ الْوَعْدُ فِِ قَتْلِهِ أَنْ يُسَلِّمَ إِمَامُهُ فَيَقُومَ خَالِدٌ إِلَيْهِ بِسَيْفِهِ فَأَحَسُّوا بَأْسَهُ فَقَالَ الإِّمَامُ قَبْلَ أَنْ يُسَلِّمَ لََّ تَفْعَلَنَّ خَالِدُ مَا أَمَرْتُ بِهِ

He\textsuperscript{asws} went out carrying his\textsuperscript{asws} sword, and the appointment regarding his\textsuperscript{asws} killing was that their prayer leader would greet (Salaat – finishing the Salat), so Khalid would stand to him\textsuperscript{asws} and make him\textsuperscript{asws} feel it’s evil. But the prayer leader (Abu Bakr) said before he greeted (Salaam), ‘Don’t do it, Khalid, what I had instructed with!’

And during the two years and two months and seven days from the Imamate of Amir Al-Momineen\textsuperscript{asws}, Ibn Abu Qohafa (Abu Bakr), and he is Ateeq Bin Usman, died, and bequeathed with the command after him to Umar Bin Al-Khattab, due to a pact which was between the two, and they isolated Amir Al-Momineen\textsuperscript{asws} like the isolation (done) by his companion (Abu Bakr) before him, except from what they could not find any escape from, nor forbid except from what they could not find any escape from his\textsuperscript{asws} forbiddance, and they, during the midst of that, were asking him, and seeking his\textsuperscript{asws} verdicts regarding their Permissibles, and their Prohibitions, and regarding interpretation of the Book and the decisive address’’.

And Ibn Abu Al-Hadeeth said during the commentary (of Nahj Al-Balagah), the words of Amir Al-Momineen\textsuperscript{asws}: ‘\textsuperscript{asws} looked around and there weren’t’\textsuperscript{asws} any supporters for me except my\textsuperscript{asws} family members, and (so \textsuperscript{asws}) protected them from the death. So, \textsuperscript{asws} closed my\textsuperscript{asws} eyes from the mote, and drank upon the choking, and was patient upon cramp seizures, and upon the bitterest of the food to swallow’’.

\textsuperscript{139} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 50
\textsuperscript{140} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 51
And it is reported by Ibn Abu Al Hadeed as well in the mentioned book, from the book ‘Saqeefa’ of Al Jowhari, from his men who said,

‘Umar came to the house of (Syeda) Fatima\textsuperscript{asws} among men from the Helpers and a small number from the Emigrants, and he said, ‘By the One\textsuperscript{aszw} is Whose Hand is my soul! Either you\textsuperscript{asws} come out for the allegiance or I will burn down the house upon you\textsuperscript{asws} all’

فَخُرَجَ الزُّبَيْرُ رَوَى النَّضْرُ بْنُ شََُيْل  قَالَ حُِْلَ سَيْفُ الزُّبَيْرِ لَمَّا نَدَرَ مِنْ يَدِهِ إِلََ أَبِيِ بَكْر  وَ هُوَ عَلَى الْمِنْبََِ َُْطُبُ فَقَالَ اَْرِبُوا بِهِ الْجَرَ

Al-Zubeyr came out with the sword unsheathed, and he was confronted by Zayd Bin Labeed Al-Ansari and another man, and the sword fell from his hand. Umar struck the rock with it, then he brought them out with their collars being ushered a violent ushering, until they pledged allegiance to Abu Bakr’.

قَالَ أَبُو زَيْد  رَوَى النَّضْرُ بْنُ شََُيْل  قَالَ حُِْلَ سَيْفُ الزُّبَيْرِ لَمَّا نَدَرَ مِنْ يَدِهِ إِلََ أَبِيِ بَكْر  وَ هُوَ عَلَى الْمِنْبََِ َُْطُبُ فَقَالَ اَْرِبُوا بِهِ الْجَرَ

Abu Zayd said, ‘It is reported by Al-Nazr Bin Shumeyl who said, ‘The sword of Al-Zubeyr which fell from his hand, was carried to Abu Bakr, and he was addressing upon the pulpit. He said, ‘Strike the rock with it’.

وَ قَالَ أَبُو عَمْرِو بْنِ حَِْاس  وَ لَقَدْ رَأَيْتُ الْجَرَ وَ فِيهِ تِلٍَْ الضَّرْبَةُ وَ النَّاسُ ي َقُولُونَ هَذَا أَث َرُ ََرْبَةِ سَيْفِ الزُّبَيْرِ

And Abu Amro Bin Himas said, ‘And I saw the rock and in it was that strike, and the people were saying, ‘This is the impact of the strike of the sword of Al-Zubeyr’.'\textsuperscript{141} (Mu’tazali source)

وَ رَوَى أَيْضاً عَنِ الَْْوْهَرِ ِّ عَنْ أَبِيِ بَكْر  الْبَاهِلِي عَنِ إِسََْاعِيلَ بْنِ مَُُ الِد  عَنِ الشَّعْبِِِّّ قَالَ:

And it is reported as well from Al Jowhari, from Abu Bakr Al Bahily, from Ismail Bin Mukhalid, from Al Shabi who said,

‘Abu Bakr said, ‘O Umar! Where is Khalid Bin Al-Waleed?’ He said, ‘He is there’. He said, ‘Both of you go to them – meaning to Ali\textsuperscript{asws} and Al-Zubeyr, and come to me with them both’. Umar entered and Khalid paused at the door from outside. Umar said to Al-Zubeyr, ‘What is this sword?’ He said, ‘I had prepared it to pledge allegiance to Ali\textsuperscript{asws}’.

قَالَ وَ كَانَ فِِ الْبَيْتِ نَاسٌ كَثِيرٌ مِنْهُمُ الْمِقْدَادُ بْنُ الأَْسْوَدِ وَ جَُْهُورُ الََْاشَِِيِّينَ فَاخْتَََطَ عُ مَرُ السَّيْفَ فَضَرَبَ بِهِ صَخْرَةً فِِ الْبَيْتِ فَكَسَرَهُ ثَُُّ أَخَذَ بِيَدِ

He (the narrator) said, ‘And there were many people in the house, from them were Al-Miqdad Bin Al-Aswad\textsuperscript{a} and Jamhour Al-Hashimy. Umar took the sword and hit a rock in the

\textsuperscript{141} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 52
house with it, and it broke. Then he grabbed the hand of Al-Zubeyr and stood him up, then pushed him and brought him out and said, ‘O Khalid! It is for you with this one’. So Khalid withheld him, and there were a lot of people with Khalid on the outside. Abu Bakr had sent them to fetch them (Ali asws and al Zubeyr).

Then Umar entered and said to Ali asws, ‘Stand up and pledge allegiance!’ He asws leaned back and withheld. So he grabbed his asws hand and said, ‘Stand!’ But he asws refused to stand. He had him asws carried and pushed just as Al-Zubeyr had been pushed (outside). Then Khalid held them both. Umar and the ones with him ushered them with a violent ushering, and the people gathered awaiting, and the streets of Al-Medina had filled up with the men.

And (Syeda) Fatima asws saw what Umar had done, and she asws cried and ululated, and a lot of women from the Hashemite’s gathered with her asws. She asws went out of the door of her chamber and called out: ‘O Abu Bakr! How quickly you have deceived upon People asws of the Household of Rasool-Allah saww! By Allah azwj I asws will not speak to Umar until I asws meet Allah saww!’

He said, ‘And it is reported by Ahmad Bin Umar Bin Abdul Aziz, from Umar Bin Shabbah, from Muhammad Bin Mansour, from Ja’far Bin Suleyman, from Malik Bin Dinar who said,

‘The Prophet saww had sent Abu Sufyan as a courier. He returned from it, and Rasool-Allah saww had passed away. He met a group and he asked them. They said, ‘Rasool-Allah saww has passed away’. He said, ‘Who is the ruler after him saww?’ It was said, ‘Abu Bakr’. He said, ‘Abu Al-Faseyl?’ They said, ‘Yes’. He said, ‘So what was done with the two weakened ones, Ali asws and Al-Abbas?’ But, by the One azwj in Whose Hand is my soul! I will lift them up from their arms’.

Abu Bakr Ahmad Bin Abdul Aziz said, and Ja’far Bin Suleyman mentioned, ‘Abu Sufyan said another thing, the reporters have not preserved it. When he arrived at Al-Medina, he said, ‘I can see such smoke, nothing will extinguish it except the blood’.

142 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 53
He (the narrator) said, ‘Umar spoke to Abu Bakr, he said, ‘Abu Sufyan has arrived and we are not safe from his evil, so leave for him whatever is in his hands’. He left him, and he was pleased’.143 (Non-Shia source)

And Ibn Abu Al-Hadeed said in another place – ‘When Rasool-Allahsaww passed away and Aliasws was busy with washing himsaww, and burying himsaww, and Abu Bakr was being pledged to, Al-Zubeyr and Abu Sufyan and a group from the Emigrants isolated with Aliasws and Al-Abbas for getting the views, and they spoke with speeches requiring agitation and the annoyance.

Al-Abbas said, ‘We have heard your words, and we are not leaving your views due to the scarcity of your assistance nor for your though. Respite us to review the thinking, so if there happens to be a way out for us from the sins, the truth would squeak between us and them the squeaking of the cockroach, and we shall extend to the glory sufficiently, we won’t be able to hold it, or we shall reach the term.

And if it happens to be another, so it is not due to scarcity of the numbers, nor due to weakness in the hands. By Allahazwj! Had it not been for Al-Islam having restrictions of the lethality, I would have rock the boats of Sakhar, its chatter would have been heard from the high place!

Aliasws released hisasws love and said: ‘The patience, and leniency, and the piety is Religion, and the Divine Authority is the argument, and the path is the (Straight) Path. O you people! Cleave the waves of Fitna’ – up to the end of what we have transmitted before. Then heasws got up and entered into hisasws house, and the people dispersed.

143 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 54
And he said as well in the commentary, this speech from him\textsuperscript{asws}, when the Emigrants gathered upon pledging allegiance to Abu Bakr, Abu Sufyan came and he was saying, ‘But, by Allah\textsuperscript{azwj}! I see such smoke; nothing can extinguish it except the blood! O Abd Manaf! In what is Abu Bakr from your affairs? Where are the two weakened ones? Where are the two humiliated ones?’ – meaning Ali\textsuperscript{asws} and Al-Abbas. ‘How come this command is among the lowest tribe of Quraysh?’

Then he said to Ali\textsuperscript{asws}, ‘Extend your\textsuperscript{asws} hand, I will pledge allegiance to you\textsuperscript{asws}, for by Allah\textsuperscript{azwj}, if you\textsuperscript{asws} like, I will fill it (Al-Medina) with cavalry and infantry) against Abu Al-Faseyl (Abu Bakr)!’ Ali\textsuperscript{asws} refused. When he despaired from him\textsuperscript{asws}, he stood up from him\textsuperscript{asws}, and he was prosing a poem of the seeker, ‘And it cannot stand upon an inferior ones, intended with it, except the two humiliated ones being a vein of life and the stabiliser. This is has been tied upon the wretched one with its ritual, and that one is with a scar, so no one will lament for him’.

And it was said to Abu Qohafa (Abu Bakr’s father) on the day his son was in charge of the command, ‘Your son is in charge of the caliphate’. He recited, \textit{Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, [3:26]’}. Then he said, ‘Why was he made the ruler?’ They said, ‘Due to his age’. He said, ‘But I am older than him’.

And he said as well during what he mentioned at the enforcement of the army of Usama, just as we shall be mentioning it, where he said, ‘When he rode, meaning Usama, a messenger of Umm Ayman came to him and he said, ‘Rasool-Allah\textsuperscript{saww} has passed away’. So, he returned and with him was Abu Bakr and Umar and Abu Ubeyda, and they ended up to Rasool-Allah\textsuperscript{saww} when the sun had declined from the day of Monday, and he\textsuperscript{saww} had passed away.
And the flag was with Bureyda Bin Al-Khaseeb, and he entered with the flag and tied it as the door of Rasool-Allah saww, and it was locked, and Ali asws and some of the Clan of Hashim asws were pre-occupied with preparing his saww funeral, and washing him saww.

Al-Abbas said to Ali asws, and they were both in the house, ‘Extend your asws hand, I shall pledge allegiance to you asws, so the people can be saying, ‘Uncle of Rasool-Allah saww has pledged allegiance to a son asws of the uncle as of Rasool-Allah saww, and no two would differ upon you asws.

He saww said to him: ‘Or are you greedy, O uncle, regarding it, the greed of others?’ He said, ‘You asws will soon know’. It was not long before news came to them that the Helpers had seated Sa’ad in order to pledge to him, and that Umar had come to Abu Bakr and pledged allegiance to him, and the Helpers had preceded with the allegiance’.

Ali asws was sad upon unreasonableness regarding the matter of his asws caliphate, and staying back from it, and Al-Abbas prosed the words of Dureyd, ‘I instructed them of my instruction of twisting the flag, but they did not seek the advice except the next morning’. (Mu’tazali source)

And it is reported by the sheykh in (the book) ‘Talkhees Al Shafy’, from Hisham Bin Muhammad, from Abu Mikhnaf, from Abdullah Bin Abdul Rahman Bin Abu Umra Al Ansari,

‘When the Prophet saww passed away, the Helpers gathered in the shed (Saqueefa) of the clan of Saaida and they said, ‘We will be Sa’ad Bin Ubada to be a ruler after Muhammad saww, and they brought out Sa’ad to them and he was ill’.

Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 55
He (the narrator) said, 'When they had gathered, he said to his son, or to one of the clan of Umayya, 'I am not able upon getting my complaint to be heard by all of the people, but you receive my words from me and get it to be heard by them'. So he was speaking and the man was memorising his words. He raised his voice and got his companions to hear it.

قَالَ فَلَمَّا اَْتَمَعُوا قَالَ لَِّبْنِهِ أَوْ لِبَعْضِ بَنِِ عَمِّهِ إِنيِّ لََّ أَقْدِرُ لِشَكْوَا َ أَنْ أُسَِْعَ الْقَوْمَ
كُلَّهُمْ كَلَمِي وَ لَكِنْ ت َلَقَّ مِنِِّ ق َوْلِِ فَأَسَِْعْهُمْ فَكَانَ يََْفَظُ الرََُّلُ
ق َوْلَهُ ف َيرَْفَعُ بِهِ صَوْتَهُ وَ يُسْمِعُ بِهِ أَصْحَابَهُ

He said after he had praised Allahazwj and Extolled upon Himazwj, 'O community of the Helpers! For you is the precedence in the Religion and a merit in Al-Islam, not being for any tribe from the Arabs. Muhammad saww stayed among his saww people for ten years calling them to worship the Beneficent, and leave the idols. But no one from his saww people believed except a few men.

وَ اللَّهِ مَا كَانُوا ي َقْدِرُونَ عَلَى أَنْ يمَْنَعُوا رَسُولَهُ وَ لََّ أَنْ يُعِزُّوا دِينَهُ وَ لََّ أَنْ يَدْف َعُوا عَ
نْ أَن ْفُسِهِمْ ََيْماً عُمُّوا بِهِ حَتََّ إِذَا أَرَادَ بِكُمْ رَبُّكُمُ الْفَضِيلَةَ وَ
سَاقَ إِلَيْكُمُ الْكَرَامَةَ وَ خَصَّكُمْ بِالنِّعْمَةِ وَ رَزَقَكُمُ الإِْيمَانَ بِهِ وَ بِرَسُولِهِ وَ الْمَنْعَ لَهُ وَ لأَِ
صْحَابِهِ وَ الإِْعْزَازَ لَهُ وَ لِدِ

By Allahazwj! They were neither able upon preventing Hisazwj Rasoolazwj nor strengthen Hisazwj Religion, nor defend from themselves any wrong being blinded with it, until when your Lordazwj Wanted the merit with you, and Usher the honour to you, and specialise you with the Favour, and Grace you with the Eman in Himazwj and Hisazwj Rasoolazwj and the prevention for him saww and for his saww companions, and the strengthening for him saww and his saww Religion, and fighting against his saww enemies.

وَ كُنْتُمْ أَشَدَّ النَّاسِ عَلَى عَدُوِّهِ مِنْهُمْ وَ أَث ْقَلَهُ عَلَى عَدُوِّهِ مِنْ غَيرِْكُمْ حَتََّ اسْتَقَامَتِ الْعَ
رَبُ لأَِمْرِ اللَّهِ طَوْعاً وَ كَرْهاً وَ أَعْطَى الْبَعِيدُ الْمَقَادَةَ صَاغِراً
دَاخِراً وَ حَتََّ أَثْخَ
نَ اللَّهُ لِرَسُولِهِ بِكُمُ الأَْرْضَ وَ دَانَتْ بِأَسْيَافِكُمْ لَهُ الْعَرَبُ وَ تَوَفَّاهُ اللَّهُ إِلَيْهِ وَ هُوَ عَنْ
كُمْ رَاض  وَ بِكُمْ قَرِيرُ عَينْ  اسْتَبِدُّوا بَِِذَا الأَْمْرِ
دُونَ النَّاسِ فَإِنَّهُ لَكُمْ دُونَ النَّاسِ

And you were the strongest of the people against his saww enemies than they were, and heavier upon his saww enemies than others, until they were straightened for the Commands of Allahazwj, willingly and unwillingly, and the distant ones came belittled, humbled, and until Allahazwj Strengthened the earth for Hisazwj Rasoolazwj through you, and the Arabs had a Religion by your swords, and Allahazwj Caused him saww to pass away to Himazwj, and he saww was pleased from you, and his saww eyes would be delighted by you having begun with this command besides the (other) people, for it is for you besides the people’.

فَأَحْتَيِّهَا بِجَمِيعِهِمْ بِنَذِرتٍ وَقَفَّتْ في الأَيَّامِ وَ أُسَّبِبَ في الأَخْوَانِ وَ لَنْ نَغْدُوْ مَا رَأَيْتُوا فِيهِ الْأَيُّ وَ حَتَّى تَوَفَّاهُ اللَّهُ،ْاً

They answered him in their entirety with, ‘We are concordant in the view, and correct with the words, and we will never leave what you are viewing. We will make you in charge of this command, for you are among us, following the interests of the Momineen, agreeable.'
Then they turned the speech and they said, ‘Supposing the Emigrants of Quraysh refuse and they said, ‘We are the Emigrants and companions of Rasool-Allah saww, the formers ones, and we are his saww clan, and his saww friends, so why are you disputing with us regarding the command from after him saww’ A group from them said, ‘We are saying then, there would be a ruler from us and a ruler from you, and will never be pleased with anything besides this, ever!’

Sa’ad Bin Ubada said when he heard this, ‘This is the first weakness’. And the news came to Umar, so he came to the house of the Prophet saww and sent a message to Abu Bakr, and Abu Bakr was in the house, and Ali asws Bin Abu Talib was persevering in the funeral preparations of the Prophet saww.

Abu Bakr sent a message to him (Umar), ‘Come out to me’. He sent a message to him: ‘I am busy’. He sent a message to him, ‘An event has occurred, there is no escape for you being present’. He went out to him. He said, ‘Do you not know that the helpers have gathered in the shed of the clan of Saaida wanting Sa’ad Bin Ubada to be in charge of this command, and their excelled words are of the one who said, ‘There should be a ruler from us and a ruler from Quraysh’.

They both went hurriedly and met Abu Ubeyda walking towards them. Then they met Aasim Bin Adayy, and Uweym Bin Saaida. They both said to them, ‘Return, for it will not happen except what you love’. They said, ‘You don’t do it’. They came to them and they had gathered. Umar Bin Al-Khattab said, ‘I have come to them and I used to be with false speech. I wanted to stand with it among them’.

When I rushed towards them, going to beginning the talk, Abu Bakr said to me, ‘Slowly, until I speak, then speak whatever you like’. He spoke. Umar said, ‘I did not want anything I should be speaking with except you have come with it or increased upon it.’
Abdullah Bin Abdul Rahman said, ‘Abu Bakr began. He praised Allahazwj and extolled upon Himazwj, the said, ‘Allahazwj Sent Muhammadasw, a Rasoolasw to Hisasw creatures, and a witness upon hisasw community for them to be worshipping Allahazwj, and profess Hisazwj unity, and they were worshipping various gods from besides Himazwj, claiming that these (gods) would intercede for the ones who worships these and beneficial to them, and rather these were of sculpted stone and carved wood’.

Then he recited, *And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: ‘These would be our intercessors in the Presence of Allah. [10:18], and they said, ‘We do not worship them except they draw us closer to Allah’. [39:3].* So, it was grievous upon the Arabs that they leave the religion of their forefathers.

Allahazwj Specialised the Emigrants, the first ones from hisasw people, with ratifying himasw, and the consolation to himasw, and the patience with himasw upon the difficulties. Their people were harmful towards them and their belying himasw, and all the people, have adversaries for them, and upon them are visitors, so they would not feel lonely due to the fewness of their numbers. The people cut back from them, and their people united against them.

They were the first ones to worship Allahazwj in the earth, and believe in Allahazwj and the Rasoolasw, and they are hisasw friends, and hisasw clan, and most rightful of the people with this command, and no one would dispute them regarding that except an unjust one, and you, O Helpers, are one who do not deny their merits in the Religion, nor do you preceded them the greatness in Al-Islam.
are the ruler and you are the ministers. Do not be rattled with consultation nor will decisions of the matters be made besides you’.

Al-Munzar Bin Al-Hubab Bin Al-Jamouh stood up. That is how Al-Tabari has reported, and that which is reported by others is that Al-Hubab Bin Al-Munzir said, ‘O community of the Helpers! Control should be upon your hands’ – and continued the Hadeeth approximated with what is reported by Ibn Abu Al-Hadeed, from Al-Tabari up to his words: ‘They stood up to him and pledged allegiance to him, and it was broken up upon Sa’ad Bin Ubada, and upon Al-Khazraj, what they had gathered for of their matter.

Then he said, ‘Hisham said, ‘Abu Mikhnaf said, and it was narrated to me by Abu Bakr Bin Muhammad Al-Khuzaeie, ‘(The clan of) Aslam came with their groups such that the markets were disturbed by them, in order to pledge allegiance to Abu Bakr, and Umar was saying, ‘It was not until I was (the clan of) Aslam, then I was convinced of the victory’.

Hisham said, from Abu Mikhnaf having said, ‘Abdullah Bin Abdul Rahman said, ‘The people came from every side pledging allegiances to Abu bakr, and they almost trampled Sa’ad Bin Ubada. Some people from the companions of Sa’d said, ‘Save Sa’d, don’t let him be trampled!’ Umar Bin Al-Khattab said, ‘Kill him, may Allah azwj Kill him’.

Then he stood at his head and said, ‘I had thought of trampling you until your arm is torn off’. Qays Bin Sa’ad grabbed the beard of Umar, then said, ‘By Allah azwj! If you even prick a hair, you will not return and in your mouth would be clearness’. Abu Bakr said, ‘No, O Umar, the kindness is more reaching over here’. He turned away from him.

And Sa’ad said, ‘But, by Allah azwj! If I had seen strength what I could be strengthened upon getting up, you would have heard from me up to its horizons and its markets such a roar, rattling you and your companions. But, by Allah azwj! I will not join with a people I used to be among them, followed not following. Carry me away from this place!’
They carried him away and entered him into his house, and he was left for days. Then he (Abu Bakr) sent a message to him, ‘Come, pledge allegiance, for the (other) people have pledged allegiance, and your people have pledged (as well)’.

He said, ‘No, by Allah\textsuperscript{azwj}, until I shoot at you with whatever is in my quiver of the arrows, and I dye your teeth with my shooting, and strike you with my sword whatever my hand can possess, and I fight you all by my family members, and the ones from my people who obey me, and I will not do it. And I swear by Allah\textsuperscript{azwj}! Even if the Jinn were to gather for you all along with the people, I will not pledge allegiance to you until I present to my Lord and know what my Reckoning is’.

When they came to Abu Bakr with that, Umar said to him, ‘Do not leave him until he pledges allegiance’. Bashir Bin Sa’ad said to him, ‘He has been vociferous and refuses and will not be pledging allegiance to you until he is killed, and he wouldn’t be killed his son, and his family members, and a group from his clan are killed with him. Thus, leaving him would not be harmful to you. But rather, he is one man, so leave him’.

And they accepted the consultation of Bashir Bin Sa’d and they heeded his advice of what had appeared to them from him. And Sa’d neither used to pray Salat with their Salats, nor gather with them, nor perform Hajj with their Hajj, and they departed (for Hajj) and he did not depart with them. He did not be to be like that until Abu Bakr died’.\textsuperscript{145} (Non-Shia source)
And Ibn Al-Aseer in (the book) ‘Al-Kamil’ – When Rasool-Allahsaww passed away, the Helpers gathered in the shed of the clan of Saaida in order to pledge allegiance of Sa’ad Bin Ubada. That reached Abu Bakr, and he came to them, and with him were Umar and Abu Ubeyda Bin Al-Jaffah. He said, ‘What is this?’ They said, ‘There should be a ruler from us and a ruler from you’. Abu Bakr said, ‘From us should be the rulers and from you the ministers’.

Then Abu Bakr said, ‘I agree to you with one of these two men – Umar and Abu Ubeyda, trustee of this community’. Umar said, ‘Whichever of you is good himself that he be a replacement, advance the one the Prophet saww advance’. So Umar pledge allegiance to him (Abu Bakr) and the people pledged. The Helpers, or some of them said, ‘We will not pledge allegiance to except Aliasws’.

He (the narrator) said, ‘Aliasws, and the Clan of Hashimasws, and Al-Zubeyr, and Talha stayed behind from the allegiance. Al-Zubeyr said, ‘I will not sheathe my sword until Aliasws is pledged allegiance to’. Umar said, ‘Seize his sword and strike the rock with it’. Then Umar came to them and seized them for the allegiance’. Then he mentioned what has passed from the story of Abu Sufyan and Al-Abbas.

Then, a lengthy Hadeeth is reported from Ibn Abbas, from Abdul Rahman Bin Awf, and he continued it up to he said, ‘When Umar returned from the Hajj to Al-Medina, he sat upon the pulpit and said, ‘It has reached me that there is a speaker from you saying, ‘If the amir al-momineen (Umar) were to die, he will pledge allegiance to so and so’. Do not be deceived by a man if he says that the allegiance pledged to Abu Bakr was a slip. It has been like that but Allahazwj saved us from its evil.

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146 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 57
And there isn’t anyone from your necks are cut to him like Abu Bakr, and he was appropriate when Rasool-Allah ﷺ expired, and that Ali ﷺ and Al-Zubeyr, and the ones with them had stayed back from us in the house of (Syeda) Fatima ﷺ, and Helpers stayed back from us, and the Emigrants gathered to Abu Bakr’ – and he continued the story of Al-Saqeefa approximate to what has passed’. {59}

Then it is reported from Abu Amra Al-Ansari, similar to what I brought from the summarisation of Al-Shaqq, and he continued the speech up to he said, ‘And Al-Zuhry said, ‘There remain Ali ﷺ, and the clan of Hashim ﷺ, and Al-Zubeyr, for six months, not pledging allegiance to Abu Bakr, until (Syeda) Fatima ﷺ passed away. Then they pledged allegiance to him. When it was the next morning from the allegiance, Abu Bakr sat on the pulpit and the people pledged allegiance to him a general allegiance’’. {147 (Non-Shia source)}

The Allama said in the book ‘Kashf Al-Haq’ – it is reported by Al-Tabari in his history, said, ‘Umar Bin Al-Khattab came to the house of Ali ﷺ and said, ‘By Allah ﷺ! I will burn it down upon you ﷺ all, or you ﷺ come out to for the allegiance!’’

And it is reported by Al-Waqidi (Wahabi imam), ‘Umar Bin Al-Khattab came to Ali ﷺ among a group, among them was Useyd Bin Huzar, and Salama Bin Aslam. He said, ‘Either come out or we shall burn it down upon you!’’

And it is reported by Ibn Jinzaba in (the book) ‘Gurar’ – Zayd Bin Aslam said, ‘I was from the ones who carried the firewood along with Umar to the door of (Syeda) Fatima ﷺ when Ali ﷺ and his ﷺ companions had refused from pledging the allegiance. Umar said to (Syeda) Fatima ﷺ, ‘Bring out the ones in the house or I will burn it down and the ones in it!’’

He said, ‘And in the house were Ali ﷺ, and (Syeda) Fatima ﷺ, and Al-Hassan ﷺ, and Al-Husayn ﷺ, and a group from companions of the Prophet ﷺ. (Syeda) Fatima ﷺ said: ‘Will

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147 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 58
you burn down Ali\textsuperscript{saw} and my children\textsuperscript{saw}? ’ He said, ‘Yes, by Allah\textsuperscript{azwj}, or they come out and pledge allegiance’.

And Ibn Abd Rabbih said, and he is from their supporters, ‘As for Ali\textsuperscript{saw} and Al-Abbas, they both sat back in the house of (Syeda) Fatima\textsuperscript{saw}, and Abu Bakr said to Umar Bin Al-Khattab, ‘If they refuse, kill them!’ He came with a firebrand of fire to ignite the fire upon them. (Syeda) Fatima\textsuperscript{saw} faced them and she\textsuperscript{saw} said: ‘O Ibn Al-Khattab! Have you come to burn down our house?’ He said, ‘Yes’.\textsuperscript{148}

\textsuperscript{148} Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 59
you the Eman with Him\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the strengthening of His\textsuperscript{azwj} Religion, and the fighting against his\textsuperscript{saww} enemies.

So you were the severed of the people upon the ones who stayed behind from him\textsuperscript{saww}, and heaviest upon his\textsuperscript{saww} enemies than others, until they stood to the Command of Allah\textsuperscript{azwj} willingly and unwillingly, and gave to the remote, the taste of your swords, becoming belittled, humiliated, until Allah\textsuperscript{azwj} Fulfilled the Promise for your Prophet\textsuperscript{saww}, and the Arabs had a religion due to your swords.

Then Allah\textsuperscript{azwj} Caused him\textsuperscript{saww} to pass away to Him\textsuperscript{azwj}, and he\textsuperscript{saww} was pleased from you and with you the eyes were delighted, therefore strengthened your hand with this command, for you are more rightful of the people and foremost with it‘.

They all answered: ‘We are concordant in the view and correct in the words, and we will never leave what you are instructing. We will make you in charge of this command, for you are a covering for you, and pleased for the interests of the Momineen’.

Then they turned the speech between them and they said, ‘If the Emigrants of Quraysh refuse and they said, ‘We are the Emigrants and the first companions of Rasool-Allah\textsuperscript{saww}, and we are his\textsuperscript{saww} clan, and his\textsuperscript{saww} friends. So, upon what are you disputing with us of this command from after him\textsuperscript{saww}?’

A group from them said, ‘The we shall say, ‘There should be a ruler from us and a ruler from you. We will not be pleased with less than this, ever!’ For us there is regarding the sheltering and the helping what is for them regarding the emigration, and there is for us in the Book of Allah\textsuperscript{azwj} what is not for them. Thus, they cannot count anything except and we can count the like of it, and there isn’t from our opinion the preference upon them, then from us should be a ruler, and from them, a ruler’.

Sa‘ad Bin Ubada said, ‘This is the first weakness‘.
And the news came to Umar, so he came to the house of Rasool-Allah saww and found Abu Bakr in the house, and Ali asws was (busy) in preparing the funeral Rasool-Allah saww, and the first one who came to him with the news Ma’an Bin Aday. He grabbed the hand of Umar and said, ‘Arise!’ Umar said, ‘I am too busy from you’. He said, ‘There is no escape from standing’. So he stood with him.

He said to him, ‘This tribe from the Helpers have gather in the shed of the clan of Saaida, with them is Sa’ad Bin Ubada circling around him. You are the hopeful, and your offspring is the hopeful, and then people from their nobles, and I have feared the Fitna, so look, O Umar, what is that you see, and mentioned to your brothers, and let them wrangle for themselves, for I am looking at a door of Fitna to have opened at the moment, unless Allah azwj Locks it’.

Umar was alarmed with severe alarm until he went to Abu Bakr and grabbed his hand and said, ‘Stand up’. Abu Bakr said, ‘I am too busy from you’. Umar said, ‘There is no escape from standing and if Allah azwj so Desires, we shall return’. Abu Bakr stood with Umar, and he narrated the event to him.

Abu Bakr was alarmed with intense alarm and they both went out hurriedly to the shed of the clan of Saaida, and therein were men from the nobles of the Helpers, and with them was Sa’ad Bin Ubada in their midst, and he was ill. Umar intended to speak and praise Abu Bakr and said, ‘I feared that Abu Bakr might be deficient from past of the speech. When Umar began, Abu Bakr refrained him and said, ‘Upon your message, so leave the speech, then you can speak after my speech with whatever comes to you’.

فَتَشَهَّدَ أَبُو بَكْر  ثُُّ قَالَ إِنَّ اللَّهَ ََلَّ ثَنَايُهُ بَعَثَ مَُُمَّداً بِالَُْدَى وَ دِينِ الَْْقِّ فَدَعَا إِلََ إِِسْلَمِ فَأَخَذَ اللَّهُ بِقُلُوبِنَا وَ ن َوَاصِينَا إِلََ مَا دَعَانَا إِلَيْهِ وَ كُنَّا مَعَاشِرَ الْمُهَاَِرِينَ أَ وَّلَ النَّاسِ إِسْلَماً وَ النَّاسُ لَنَا فِِ ذَلٍَِ تَبَعٌ وَ نََْنُ عَشِيرَةُ رَسُولِ اللَّهِ صَفَاءُ الْمُهَاَِرِينَ أَ لِقُرَيْشَ فِيهَا وِلََّدَةٌ
Abu Bakr testified, then said, ‘Allahazwj, Majestic is Hisazwj Praise, Sent Muhammadasw with the guidance and Religion of the truth. Heasw called to Al-Islam and Allahazwj Seized our hearts and our forelocks to what heasw had called us to, and we are the community of Emigrants, foremost of the people in professing Islam, and the people followed us in that, and we are the clan of Rasool-Allahsaww, and most extensive of the Arabs in lineage. There isn’t any tribe of the Arabs except and there is a birth for it for Quraysh.

And you are helpers of Allahazwj, and you helped Rasool-Allahazwj, then you are ministers of Rasool-Allahsaww and our brothers in the Book of Allahazwj, and our partners in the Religion and in what we used to be in from the goodness. You are the most beloved of the people to us and their most honourable to us, and the most rightful of the people with the pleasure with the Decree of Allahazwj and the submitters to what Allahazwj Ushered to your brothers from the Emigrants, and most rightful of the people not to envy them.

Thus, you are the ones preferred upon yourselves where the specialisation is, and most rightful of the people not to become pouncing upon this command, and mingling it upon your hands, and I am calling you to Abu Ubeida and Umar, both of them have agreed for this command, and both of them I see to be rightful for it’.

Umar and Abu Ubeida said, ‘It is not befitting for anyone from the people that he happens to be above you (Abu Bakr). You are the companion in the cave, being the second of the two [9:40], and Rasool-Allahsaww had instructed you with (leading) the Salat, so you are most rightful of the people with this command’.

The Helpers said, ‘By Allahazwj! We are not envying you upon good which Allahazwj has Ushered towards you, nor is anyone more beloved to us, nor more pleasing in our presence that you are, but we fear from after this day, and are cautious that he would overcome upon this command, one who is neither from us nor from you.
So, if today you could make a man from you we can pledge allegiance to, and we shall be pleased upon that when he dies, we shall choose one from the Helpers. So, when he dies, then another one from the Emigrants, (and so on) forever, for as long as this community remains. That would be better and more just regarding the community of Muhammad⁴.

The Helper feared that the Qureyshi would capture upon it, and the Qureyshi feared that the Helper would capture upon it. So, Abu Bakr stood up and said, ‘When Rasool-Allah⁴ sent the great Messaged to the Arabs that they should leave the religion of their forefathers, so they opposed him⁴ and burdened him⁴, and Allah⁴ Specialised the first Emigrants with ratifying him⁴, and the belief in him⁴, and the consoling to him⁴, and the patience with him⁴ upon severe harm of his⁴ people, and he⁴ was not lonely due to the large numbers of their enemies.

So they were the first ones to worship Allah⁴ in the earth, and they are the first ones to believe in Rasool-Allah⁴, and there are his⁴ friends, and his⁴ family, and most rightful of the people with the command after him⁴. No one will dispute them regarding it except an unjust one, and there isn’t anyone after the Emigrants who can count merits, and precedence in Al-Islam like you can. Thus, we are the rulers, and you are the ministers. We will not issue verdicts without consulting you, nor will we judge the matters without you all’.

Al-Hubab Bin Al-Munzar Bin Al-Jamouh stood up and said, ‘O community of the Helpers! Make your hands to rule upon you! But rather the people should be in your shade and your shadow, and no one would be brave enough to oppose you nor should the people implement matters except from your matters. You are the people of the sheltering, and the helping, and to you was the emigration, and you are the owners of the house, and the Eman.

By Allah⁴! Allah⁴ has not been worshipped openly except in your presence, and in your city, nor a congregational Salat except in your Masjids, nor is the Eman recognise except from your swords. So take control of your matters upon you. If they refuse except what you have heard, then from us should be a ruler, and from them a ruler’.
Umar said, ‘Far be it! Two swords cannot gather in one sheath. The Arabs will not agree to make you the rulers and their Prophet s.a.w. is from others, and the Arabs will not refuse for their affairs to be ruled by ones the Prophet-hood was among them, and the first of the commands from them is for us due to that apparent argument against the ones who oppose us, and the clear authorisation against the ones who dispute us.

Who is that who would dispute us regarding the authority of Muhammad s.a.w., and his s.a.w. inheritance, and we are his s.a.w. friends, and his s.a.w. clan, except one pointing with the falsehood, or congruent with the sin, or one embroiled in destruction’.

Al-Hubab got up and said, ‘O community of the Helpers! Do not listen to the words of this one and his companions, for they will go away with your share from the command. If they refuse upon you what you are giving them, then exile them from your city, and take charge of this command upon them, for you are foremost of the people with this command. Surely this command has come by your swords.

One who does not happens to profess to it, I will encourage its criterion, and make it taste the hope. If you like, we can return it as ‘Jaz’a’ (after four years). By Allah s.w.t! No one will return upon me what I am saying except I will smash his nose with the sword!’

He said, 'When Bashir Bin Sa’ad Al-Khazraj saw what the Helpers had united upon, from the matter of Sa’ad Bin ubada, and he was jealous to him, and he was from the chiefs of Al-Khazraj, he stood up and said, ‘O you Helpers! We, and even though we are with precedence, we do not want our fight and our Islam to be except for Pleasure of our Lord s.w.t and obedience of our Prophet s.a.w.

And it is not befitting for us what we prevail with that upon the people and we do not seek any compensation with it from the world. Muhammad s.a.w. was a man from Quraysh, and
his saww people are more rightful with inheriting his saww command. And I swear by Allah azwj! May Allah azwj no Show me disputing them of this command, therefore fear Allah azwj and do not dispute them nor oppress them’. 

Abu Bakr stood up and said, ‘This is Umar and Abu Ubeyda! Pledge allegiance to whichever of the two you desire to’. They both said, ‘By Allah azwj! We will not take charge of this command upon you, and you are the most superior of the Emigrants, and second of the two (in the cave), and a replacement of Rasool-Allah saww upon the Salat, and the Salat is the most superior of the Religion. Extend your hand, we shall pledge allegiance to you!’

When he extended his hand and they went to pledge their allegiances, Bashir Bin Sa’ad beat them to it and pledged.

Al-Hubab Bin Al-Munzir called out to him, ‘O Bashir! Detach your bitterness. By Allah azwj! You are not desperate to this except for the envy for the son of your uncle’.

When Al-Aws saw that a chief from the chiefs of Al-Khazrah had pledged allegiance, Ased Bin Huzeyr stood up, and he was a chief of Al-Aws, and he pledged out of envy for Sa’ad as well, and rivalry to him to be in charge of the command. So, Al-Aws, all of them pledged allegiance when Aseyd had pledged.

And Sa’ad Bin Ubada was carried away, and he was ill, and entered into his house, and he refused from the allegiance during that day, and during what was after it, and Umar wanted to force him upon it, and he gestured to him not to do so, and he will not pledge until he is killed, and he will not be killed until his family is killed, and his family would not be killed until Al-Khazraj would be killed, all of them, and if Al-Khazraj go to war, Al-Aws would be with them, and the matter would be spoilt.
So they left him. He neither used to pray with their Salat, nor gather with their group, nor fulfil any needs with the, and if he had found supporters he would have struck them. And he did not cease to be like that until Abu Bakr died.

Then he met Umar during his caliphate, and he was upon a horse and Umar was upon a camel. Umar said to him, ‘Far be it, O Sa’ad!’ Sa’ad said, ‘Far be it, O Umar!’ He said, ‘You are a companions of the one you are a companion of?’ He said, ‘Yes, I am like that’.

Then he said to Umar, ‘By Allah asw! No one has been a neighbour to me who is more hateful to me than you as a neighbour’. Umar said, ‘Surely the one who dislikes a neighbour, transfers away from him’. Sa’ad said, ‘I wish I can vacate it for you immediately to the vicinity of one who is more beloved to me as a neighbour than you are, and from your companions’.

Sa’ad did not live after that except a little until he went out to Syria and died therein. And he did not pledge allegiance to anyone, neither to Abu Bakr, nor to Umar, nor to anyone else.

He (the narrator) said, ‘And the people became a lot to Abu Bakr and most of the Muslims pledged allegiance to him during that day, and the Clan of Hashim asws gathered to the house of Ali asws Bin Abu Talib asws, and with them was Al-Zubeyr, and he used to count himself as a man from the Clan of Hashim asws. Ali asws was saying: ‘Al-Zubeyr did not cease to be from us, People asws of the Household until his children grew up, and they left from us asws’.

And the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra gathered to Sa’ad and Abdul Rahman. Umar and Abu Ubeida came, and he said, ‘What is the matter I see you in a circle? Arise and pledge allegiance to Abu Bakr, so the people have pledged allegiance to him, and the helpers have (also) pledged allegiance to him’. Usman and the ones with him stood up, and Sa’ad and Abdul Rahman and the ones with them stood up and pledged allegiance to Abu Bakr.
And Umar went and with him was a group, to the house of (Syeda) Fatima asws, with them was Aseyd Bin Huzeyr and Salama Bin Aslam. He said to them, ‘Go and pledge allegiance’, but they refused to him, and Al-Zubeyr came out with his sword. Umar said, ‘Upon you is (to deal with) the dog’. Salama Bin Aslam leapt upon him and seized the sword from his hand and hit the wall with it.

Then they went with him and with Ali asws, and with them were the Clan of Hashim asws, and Ali asws was saying: ‘I asws am a servant of Allah azwj and brother asws of Rasool-Allah saww, until they ended up with him asws to Abu Bakr. He said to him asws, ‘Pledge allegiance’. He asws said: ‘I asws am more rightful with this command than you are. I will not pledge allegiance to you and you are foremost with pledging allegiance to me asws.

You seized this command from the helpers and argued against them by the kinship from Rasool-Allah saww. So, they gave you the leaders and submitted the emirate (rulership) to you, and I asws am arguing against you with the like of what you argued against them with upon the Helpers. Be fair to us if you fear Allah azwj from yourselves, and recognise for us from the command like what the Helpers recognised for you, or else so you got it with the injustice and you are knowing’.

Umar said, ‘You asws will not be left alone until you asws pledge allegiance’. Ali asws said to him: ‘O Umar! Milk the milk for you, part of it has been strengthened for it today, tomorrow it would be returned to you as bitter. No, by Allah azwj! I asws will not accept your words, nor will I asws pledge allegiance to you’.

Abu Bakr said to him asws, ‘If you do not pledge allegiance to me, I will not force you asws’.
Abu Ubeyda said to him asws, ‘O Abu Al-Hassan asws!’ You asws are of young age, and they are elders of Quraysh, your asws people. There isn’t for you asws like their experience and their recognition with the affairs, and I do not see Abu Bakr except as stronger upon this command, and formidable of endurance for it, and stronger with it, so submit this command to him, and be pleased with it, for you asws, for if you asws live and your asws life is prolonged, then you asws would be appropriate for it, and capable with it considering your asws merit, and your asws kinship, and your asws precedence and your asws Jihaad’.

Ali asws said: ‘O community of the Emigrants! Allah azwj, Allah azwj! Do not take the authority of Muhammad saww out from his saww house and his saww Household to your households and your houses, and do not push his saww away from his saww position among the people and his saww right.

By Allah azwj, O community of Emigrants! We asws People asws of the Household are more rightful with this command than you are. Was there not from us asws the reader of the Book of Allah azwj, the understanding one in the religion of Allah azwj, and knower with the Sunnah, the expert with the affairs of the citizens. By Allah azwj! It is regarding us asws, so do not pursue the whims, for you will only increase in remoteness from the truth’.

Bashir Bin Sa’ad said, ‘If only the Helpers had heard the speech from you asws, O Ali asws, before they pledged their allegiances to Abu Bakr, no two would have differed upon you asws, but they have already pledged their allegiance’.

And Ali asws left to go to his asws house and did not pledge allegiance and stayed in his asws house until (Syeda) Fatima asws passed away, and he asws pledged allegiance’.

Then it is reported from the book ‘Al Saqifa’ of Ahmad Bin Abdul Aziz Al Jowhary, from Ahmad Bin Is’haq, from Ibn Ufeyr, from Abdullah Bin Abdul Rahman,

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149 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 60
'From Abu Ja’far asws Muhammad Bin Ali asws: ‘Ali asws carried (Syeda) Fatima asws upon a donkey and travelled with her at night to the houses of the Helpers asking them for the help, and (Syeda) Fatima asws as for the victory for him asws.'

They were saying, ‘O daughter asws of Rasool-Allah saww! Our allegiances have already gone to his man (Abu Bakr). If the son asws of your asws uncle asws had preceded Abu Bakr to us, we would not have abandoned him asws with it’.

Ali asws said: ‘Should I asws have neglected Rasool-Allah saww deceased in his saww house, not preparing his saww funeral, and gone out to the people disputing them regarding his saww authority?’

And (Syeda) Fatima asws said: ‘Abu Al-Hassan asws only did what was appropriate for him asws, and they did what Allah azwj would be Reckoning them upon it’.

And it is reported as well from the mentioned book, from Umar Bin Shabba, from Abu Quseyba who said, ‘When the Prophet saww expired and it flowed in Al-Saqeefa what flowed, Ali asws (cited) a resemblance (in prose): ‘And people became saying whatever they desired, and they were overwhelmed to what was expensive increase in its calamities’.

And he said, ‘And it is reported by Al Zubeyr Bin Bakkar, from Muhammad Bin Is’haq,

‘When Abu Bakr was pledged allegiance to, the (clan of) Taym Bin Murra prided, and the generality of the Emigrants and most of the Helpers had not doubts that Ali asws, he asws was the owner of the command after Rasool-Allah saww.’

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150 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 61
151 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 62
Al-Fazl Bin Al-Abbas said, ‘O community of Quraysh and disputers! O clan of Taym! But rather you seized the caliphate by the Prophet- hood and (although) we are its rightful ones besides you, and had we sought this command which we are rightful of, the abhorrence of the people to us would have been greater than their abhorrence to others due to envy from them towards us and spitefulness upon us, and we know that with our Master asws, there is a pact he asws ending up to him asws/152 (Non-Shia source).

And one of the sons of Abu Lahab as a son of Abdul Muttalib asws said a poem, ‘I did not used to reckon that the command would leave from Hashim asws, then from it, away from Abu Hassan asws. Isn’t he asws the first one to pray Salat to your Qiblah? And most knowledgeable of the people with the Ahadeeth and the Sunnahs? And the closest of the people of a pact with the Prophet saww? And one whom Jibraeel asws assisted him asws during the washing and the enshrouding? One in whom is what they cannot be disputing with, and there isn’t anyone in the people having goodness what is in him asws. What is that which they rejected from him asws, we know it. Behold! That is a fraud from the greatest of frauds’.153 (Non-Shia source)

Al-Zubeyr said, ‘Ali asws sent a message to him and forbade him and instructed him that he should not repeat, and said: ‘Safety of the Religion is more beloved to us that something else’’.154 (Non-Shia source)

Then Ibn Abi Al Hadeed said, and it is reported by Al Bukhari and Musilm in ‘Al Saheeh’, by their chain to Ayesha (well-known fabricress),

(Syeda)’Fatima asws and Al-Abbas both came to Abu Bakr seeking their inheritances from the Prophet saww, and they were seeking from his saww land of Fadak, and his saww share from Khyber.

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152 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 63
153 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 64
154 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 65
Abu Bakr said to them, ‘I heard Rasool-Allah saww saying: ‘We saww community of the Prophets as do not leave inheritances. Whatever we as leave is charity’. But rather the Progeny asws of Muhammad saww is consuming from this wealth, and surely, by Allah azwj, I don’t leave any matter I have seen Rasool-Allah saww doing it, except I do it (as well)’.

So (Syeda) Fatima asws deserted him and did not speak to him regarding that until she asws passed away. Ali asws buried her asws at night and did not permit Abu Bakr with it, and for Ali asws there was a face (honour) from the people during the lifetime of (Syeda) Fatima asws. When (Syeda) Fatima asws passed away, the faces of the people turned away from Ali asws.

A man said to Al-Zuhry, and he is the reported of this Hadeeth from Ayesha, ‘So, why did he asws not pledge allegiance to him for six months?’ He said, ‘No, and not even one from the Clan of Has asws, until Ali asws pledged allegiance. When they saw that, they went to pledged allegiance to Abu Bakr.

He asws sent a message to Abu Bakr, ‘If you come to us, and no one should come with you’, and he asws dislike it that Umar should come to him asws due to what he asws recognised from his harshness. Umar said, ‘Do not go to them along’. Abu Bakr said, ‘By Allah azwj! I will go to them alone, and what can they do with me?’

He went until he entered to see Ali asws, and the Clan of Hashim asws had gathered in his asws presence. Ali asws stood up, he asws praised Allah azwj and extolled upon Him azwj with what He azwj is Rightful of, then said: ‘As for after, we were not prevent from pledging allegiance to you, O Abu Bakr, denial of your merits, nor competing for goodness Allah azwj has Ushered to you, but we saw that there is a right for us in this command, but you enslaved with it against us’ – and he asws mentioned kinship from Rasool-Allah saww and his saww rights. He asws did not cease mentioning that until Abu Bakr cried.
When Ali asws was silent, Abu Bakr testified. He praised Allah azwj and extolled upon Him azwj with what He azwj is Rightful of, then said, ‘As for after, the kinship of Rasool-Allah saww is more beloved to me than its origin from my kinship, and surely by Allah azwj, I am not preventing you from the wealth which was between me and you except the goodness, but I heard Rasool-Allah saww saying: ‘We asws do not leave inheritance. Whatever we as leave behind is charity, and rather the Progeny asws of Muhammad saww in this wealth, by Allah azwj I do not neglect any matter Rasool-Allah saww had some except I shall do it (as well) if Allah azwj so Desires’.

Ali asws said: ‘Your appointment for the allegiance is the evening’. When Abu Bakr had prayed Al Zohr Salat, turned towards the people, then excused Ali asws with part of what he excused him asws with. Then Ali asws stood up and magnified from the right of Abu Bakr, and mentioned his merits and his precedence, then went to Abu Bakr and pledged allegiance to him. The people turned towards Ali asws and they said, ‘You have been correct and done good’.

I (Majlisi) am saying, ‘It is reported by Abu Muhammad Bin Muslim Bin Quteyba, from great scholars from the adversaries and historian in the famous history, from Abu Ufeyr, from Abu Awn, from Abdullah Bin Abdul Rahman Al Ansari, story of Al Saqeefa, with its length, approximate to what is reported by Abu Al Hadeed, from the book ‘Al Saeefa’, except that he said,

‘Position of Bashir Bin Sa’ad Qays Bin Sa’ad’ – and he continued the speech up to his words, ‘When they both, meaning Abu Ubeyda and Umar, went to pledge allegiance to him (Abu Bakr), they were preceded to it by Qays Bin Sa’ad, and he pledged allegiance to him.

Al-Hubab Bin Al Munzir called out, ‘O Qays Bin Sa’ad! Detach your bitterness! You are not desperate to what you have done (except) out of envy to son of your uncle upon the rulership’. He said, ‘No, but I disliked to dispute a people of a right which is for them’.

155 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 66
When (the tribe of) Al Aws saw what Qays had done, and he was a chief of (the tribe of) Al-Khazraj, and what Quraysh had been called to, and what Al-Khazraj had sought from the rulership of Sa’ad, they said to each other, and among them was Useyd Bin Huzeyr, ‘By Allahazwj! If they were to make Sa’ad in charge upon you, that would not cease to be for them as the merit upon you, nor will they ever make a share to be for you in it. Arise and pledge allegiance to Abu Bakr’.

They stood up to him and pledged allegiance to him. Al-Hubab stood up to his sword and grabbed it. They rushed towards him and seized his sword and he went on to hit their faces with his cloth until they were free from the allegiance. He said, ‘You are doing it, O community of the Helpers! But, by Allahazwj, it is as if I am with your sons at the doors of their sons, having paused to ask them with their palms, but they are not quenching them the water’.

And he continued the Hadeeth up to his words, ‘Sa’ad Bin Ubada said, ‘But, if only there was for me what I could be strengthened with upon the getting up, I would have made hear its horizons and its markets a road, expelling you and your companions, you would join up with the people you used to be among them, following not followed, sluggish without might’.

Then he mentioned that Sa’ad did not pledge allegiance, and he was neither praying with their Salat, nor gather with their gatherings, nor departing (for Hajj) with their departure, and had he found supporters against them, he would have attacked with them, and if anyone had followed him upon fighting against them, he would have fought them. He did not cease to be like that until Abu Bakr died, and Umar became ruler. He went out to Syria and died at it, and did not pledge allegiance to anyone’.

Then he mentioned the refusal of the Clan of Hashimasws from the allegiance, and their gathering to Amir Al-Momineenasws, and that Umar went with a group to them, and al
Zubeyr came out to them with his sword’ – and continued what has passed in the report of Al-Jowhary, up to he said –

ثم إن علِبا أيه يا بكر و هو يقول أنا عبد الله و أخو رسولِه فقيل له بناي بناي يا بكر فقال أنا أخفى هذا الأمر منكما لا أبلغكم و انتم آول

بيعة في أخذت هذا الأمر من الأصحاب و استحلالكم عليهم بالقرابة من بين ص و تأجيلونا من أهل البيت غالبًا.

Then Ali asws was brought to Abu Bakr, and he asws was saying: ‘I asws am a servant of Allah azwj and brother asws of His azwj Rasool saww. It was said to himasws, ‘Pledge allegiance to Abu Bakr!’ He asws said: ‘I asws am more rightful with this command than you are. I asws will not pledge allegiance to you, and you are foremost with pledging allegiance to me asws. You seized this command from the Helpers and argued against them by the kinship from the Prophet saww, and you seized it from usasws, Peopleasws of the Household, usurping’.

فائقونا يقولون يا بنت رسول الله ص قد مضت يَعَتُنَا لذر الول و لو أن زوج و ابن عك سبنًا أبا بكر ما عدلنا به

Then he mentioned what he asws argued with approximate to what has passed, with an increase we have left it out, up to he said, ‘And Ali asws went out carrying (Syeda) Fatima asws daughter asws of Rasool-Allah saww upon a riding animal (donkey) at night circling among the gathering of the Helpers, asking them of the help.

فقالوا يأتونا يا بنت رسول الله ص قد مضت يَعَتُنَا لذر الول و لو أن زوج و ابن عك سبنًا أبا بكر ما عدلنا به

They were saying, ‘O daughter asws of Rasool-Allah saww! Our allegiance are gone to this man (Abu Bakr), and if yourasws husband and sonasws of yourasws uncleasws had preceded Abu Bakr to us, we would not have abandoned himasws with it’.

فقالت فاطمَة مَا صنع أبو الَْْسَن إلَّّ مَا كان ينْبِي له و قد صنعوا ما الله حسِبهم و طالبهم.

Ali asws said: ‘Should I asws have left Rasool-Allah saww in his saww house, not burying him saww, and should have come out to dispute the people of his saww authority?’

فقالت قاطنة ما صنع أبو الحسن إلَّّ ما كان ينْبِي له و قد صنعوا ما الله حسِبهم و طالبهم.

(Syeda) Fatima asws said: ‘What Abu Al-Hassan asws did not do except what was appropriate for himasws, and they have done what Allah azwj will Reckon them with and Demand them’.

فقال وأنا إن بكر يا بكر قوم متمتكم عن تعب عن على ع قفعت إليهم غمر من الحطاب فعذوا فاده اذهم و هم في دار علي ع فأنوا أن بُلْحُوا

Then he said, ‘And Abu Bakr was informed of a group who had stayed behind from pledging allegiance to him being in the presence of Ali asws. He sent Umar Bin Al-Khattab to them. He came calling out to them, and they were in the house of Ali asws. They refused to come out. Umar called for the firewood and said, ‘By the One azwj in Whose Hand is the soul of Umar!'
Either you come out or else I will burn it down upon you, upon the ones who are in it’. It was said to him, ‘O Abu Hafsa! Fatima asws is in it!’ He said, ‘And even if she asws is’.

فَخَرََُوا ف َبَاي َعُوا إِلََّّ عَلِيٌّ فَإِنَّهُ زُعِمَ أَنَّهُ قَالَ حَلَفْتُ أَنْ لََّ أَخْرُجَ وَ لََّ أَََعَ ث َوْبِيِ عَلَى عَ

They came out and pledged allegiance except Ali asws, and it is claimed that he asws said: ‘I asws have vowed that I asws will not come out nor place my cloth (robe) upon my asws shoulders until I asws collect the Quran’.

فَوُقِقتْ قاَطِمَة ع َلَعِبْهُ هُوَ بِقَوْم  حَضَرُوا أَسْوَأَ مَُْضَر  مِنْكُمْ ت َرَكْتُمْ َِنَازَةَ رَسُولِ اللَّهِ ص ب َينَْ أَيْدِينَا وَ قَطَعْتُمْ أَمْرَكُمْ لََْ

Fatima asws paused at her asws door and she asws said: ‘There is no pact for me with a people with a presentation as evil are your presentation. You neglected the funeral of Rasool-Allah saww in front of us and you divided your matter between you. You did not consult us and did not see any right being for us’.

فَأَتَى عُمَرُ أَبََا بَكْرَ ف َقَالَ لََّ عَهْدَ لِِ

Umar came to Abu Bakr and said to him, ‘Will you not seize this remainer staying behind from you with the allegiance?’ Abu Bakr said, ‘O Qunfuz!’, and he was a slave of his, ‘Go and call Ali asws’.

قَالَ فَذَهَبَ ق ُنْفُذٌ إِلََ عَلِي  ع ف َقَالَ مَا حَاََاتٍَُ قَالَ يَدْعُوكَ خَلِيفَةُ رَسُولِ اللَّهِ ص قَالَ عَلِيٌّ ع لَسَ

He (the narrator) said, ‘Qunfuz went to Ali asws. He asws said: ‘What is your need?’ He said, ‘Caliph of Rasool-Allah saww is calling you’. Ali asws said: ‘How quickly you have belied upon Rasool-Allah saww!’’. Qunfuz returned and delivered the message’.

فَجَاءَهُ ق ُنْفُذٌ فَأَدَّى مَا أُمِرَ بِهِ ف َرَفَعَ عَلِيٌّ صَوْتَهُ ف َقَالَ سُبْحَانَ اللَّهِ لَقَدِ ادَّعَى مَا لَيَِْ لَهُ ف َرَََعَ ق ُنْفُذٌ فَأَب ْلَغَ الرِّسَالَةَ قَالَ ف َبَكَى أَبُو بَكْر  طَوِيلً

Qunfuz came to him asws and related what he had been ordered with. Ali asws raised his asws voice and said: ‘Glory be to Allah azwj! He has claimed what isn’t for him’. Qunfuz returned and delivered the message. Abu Bakr wept for a long time.

ثَُُّ قَامَ عُمَرُ فَمَشَى مَعَهُ جَََاعَةٌ حَتََّّ أَت َوْا بَابَ فَاطِمَةَ ع فَدَقُّوا الْبَابَ فََِا بَا

He (the narrator) said, ‘Abu Bakr wept for a long time. Umar said for a second time, ‘Will you not pressurise this remaining one staying behind from you, with the allegiance?’ Abu Bakr said to Qunfuz, ‘Return to him and say, ‘Amir Al Mominee n calls you for the allegiance’.

قُلْ أمِيرُ الْمُؤْمِنِينَ يَدْعُو كَ لِتُبَايِعَ

فَجَاءَهُ ق ُنْفُذٌ فَأَدَّى مَا أُمِرَ بِهِ فَرَفَعَ عَلِيٌّ صَوْتَهُ فَقَالَ سُبْحَانَ اللَّهِ لَقَدِ ادَّعَى مَا لَيَِْ لَهُ فَرَََعَ ق ُنْفُذٌ فَأَب ْلَغَ الرِّسَالَةَ قَالَ ف َبَكَى أَبُو بَكْر  طَوِيلً.
Then Umar stood up and a group walked with him until they came to the door of Fatima al-Sawda. They knocked the door. When she heard their voices, she called out at the top of her voice crying: 'O Rasool-Allah! What are we facing after you of the son of Al-Khattab, and son of Abu Qohafa!'

When the people heard her voice and her crying, they left weeping, and their hearts were almost rendered, and the livers almost broke up, and there remained Umar and with him was a group.

They brought Ali out and went with him to Abu Bakr. They said, ‘Pledge allegiance!’ He said: ‘If don’t do it, then what?’ They said, ‘Then by Allah, Who there is no god except He, we will strike off your neck’.

He (the narrator) said, ‘Then you would be killing a servant of Allah and brother of His Rasool, so yes, and as for brother of Rasool-Allah, so no!’ And Abu Bakr was silent, not speaking’.

Umar said to him, ‘Will you not order regarding him with your order?’ He said, ‘I will not force him upon something for as long as Fatima is by his side’. Ali adhered to the grave of Rasool-Allah, shrieking, wailing, and calling out: ‘O ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]’. Umar said to Abu Bakr, ‘Come with us to (Syeda) Fatima for we have angered her. They went together and sought permission to see (Syeda) Fatima. But she did not permit them. They came to Ali and spoke to him. He entered them both to see her.

When they said in her presence, she turned her face away from them to the wall. They greeted unto her, but she did not return the greeting to them.
Abu Bakr spoke, he said, ‘O beloved of Rasool-Allah saww! The kinship of Rasool-Allah saww is more beloved to me in the origin than my own kinship, and you asws more beloved to me than my daughter Ayesha, and on the day your asws father saww passed away, I loved to have died and not remain after him asws.

Don’t you asws see me? I do recognise your asws merit, and your asws nobility, and I prevented your asws right and your asws inheritance from Rasool-Allah azwj only because I heard Rasool-Allah saww saying: ‘We asws community of Prophets as, do not leave inheritance, and whatever we as leave, it is charity’.

She asws said: ‘What are both your views if I asws were to narrate to you a Hadeeth from Rasool-Allah saww, will you recognise it and listen to it?’ They said, ‘Yes’. She asws said: ‘We asws adjure you both with Allah azwj! Did you not hear from Rasool-Allah saww saying: ‘Pleasure of Fatima asws is from my saww pleasure and wrath of Fatima asws is from my saww wrath, and one who loves my saww daughter asws Fatima asws, so he has loved me saww, and one who pleases Fatima asws, so he has pleased me saww, and one who angers Fatima asws, so he has angered me saww?’

They said, ‘Yes, we have heard it from Rasool-Allah saww.

She asws said: ‘I asws hereby keep Allah azwj as Witness and His azwj Angels, you have both angered me asws and have not pleased me, and when I asws meet the Prophet saww I asws will complain to him of you both!’

Abu Bakr said, ‘I seek Refuge with Allah azwj from His azwj Wrath and your asws wrath, O Fatima asws. Then Abu Bakr wailed crying, almost losing his soul, and she asws said: ‘By Allah azwj! I saww will supplicate to Allah azwj against you every Salat I asws pray!’
Then he went out crying, and the people gathered to him. He said to them, ‘Every man from you spent last night hugging his wife, happy with his wife, and you left me and what I am in. There is no need for me regarding your allegiances. Dismiss my allegiance’.

فقالوا يا خليفة رسول الله إن هذا الأمر لا يستقيمه و أنت أعلمنا بذلك إن كان هذا لا يطمئن الله دين

They said, ‘O caliph of Rasool-Allah! This command cannot stand straight, and you are most knowing of us with that. If this happens, the Religion will not stand for Allah Azwj’.

فقال الله لو لا ذلك وما أخف من خلاف هذه الغزو ما يتمنى لبي في عون مسلمين يثيب بعد ما ضيعت و زادت من قاطمة

He said, ‘By Allah! Had it not been that, and I fear from the prosperity of this handle (caliphate), I would not have spent any night and there was an allegiance to me in the necks of the Muslims, after what I have heard and seen from (Syeda) Fatima Asws’.

فقال فلم يباع علي حلي ماتت فاطمة و لم تكتب بعد أبيها إلا خمسة و سبعين ليلا

He (the narrator) said, ‘Ali Asws did not pledge allegiance until Fatima Asws passed away, and she Asws did not remain after her Asws father SAWW except for seventy five days” 156 (Non-Shia source)

Notes:

و قال بعضهم إن النبي ص أمر الناس في مرضه بالصلاة و لم يعنى أحدا.

And some of them (reporters) said, ‘The Prophet SAWW, during his SAWW illness, had ordered with the Salat and did not mean anyone (in particular)’. (Non-Shia source)

فقالت عائشة بنت أبي بكر لبهل إنه ص أمر أن يؤم أبو بكر في الصلاة فلما أطاع النبي على ذلك الحال وضع إحدى يده عليه على متكب علي و الأخرى على متكب الفضل بن العباس و خرج إلى المسجد و خلى أنها يكبر عن المحراب فصلى بال الناس حتى لا تصير إتباعه موجبًا للخلال في الدين.

Ayesha (well-known fabricatress) daughter of Abu Bakr said to Bilal, ‘He SAWW had ordered Abu Bakr to lead in the Salat. When the Prophet SAWW was notified upon that state, placed one of his SAWW hands upon a shoulder of Alasws and the other upon the shoulder of Al Fazl Bin Al Abbas, and went out to the Masjid, and Abu Bakr stepped aside from the prayer niche, and prayed Salat with the people until his leadership did not become obligatory for the imbalance in the Religion’.

و بعضهم ما ردابة الخwcharي و لبدله عن غزو رصد رسول الله ص من نفسه بناء فخرج إلى المحراب فكان أبو بكر يصلى بالصلاة رسول الله ص و الناس يعانون بصلاة أبي بكر أي ينكرون النهي.

156 Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 67
And it is supported by what is reported by Al Bukhari by his chain from Urwah, ‘Rasool-Allahsaww found lightness from himselfsaww, so hesaww went out to the prayer niche. So Abu Bakr prayed Salat with the Salat of Rasool-Allahsaww and the people were praying Salat with the Salat of Abu Bakr, i.e. by his exclamations of Takbeer, ending’. (Non-Shia source)

و أن بنى هاشم لم يبايعوا أولا ثم فهموا و بابوا بعد سنة أشهر حتي أن معاوية كتب إليه علی إلَّي ابتُلَّ بهدنة بذلك حيث يقول إنَّك كنت تفاد كما يفاد الجمل المحسوس

And the Clan of Hashimsaww did not pledge allegiance at first, then they were forced and they pledge allegiance after six months, to the extent that Muawiya wrote to Aliasws rebuking himasws with that where he saying, ‘Youasws had sat back just as the fearful camel’.

و كتب ع في جوابه و قلت إن كنت أفاد كما يفاد الجمل المحسوس حتي أبداو و نعمر الله لقد أردت أن تدع فسحت و أن توضح فالفضحت و ما على المسلم من غضابة في أن يكون مظلوما لم يكن شاكا في ذهابه و من هذا حجي عليه و على غيره.

And heasws wrote in its answer and said: ‘Iasws had sat back just as the fearful camel until asws pledged allegiance and for the Command of Allahazwj, and Iasws wanted to condem, but Iasws praised, and if Iasws had exposed, Iasws would have been exposed (to danger), and there is no shortcoming upon the Muslims regarding measws that he happens to be oppressed, for as long as he does not doubt in his Religion, or suspects within himself, and this is myasws argument against you and against others’.

و روى أبو إسحاق إبراهيم بن سعيد الثقفيّ عن عثمان بن أبي أبي شيبة العبسيّ عن خالد المدائن عن خالد الحازّة عن عبد الرحمن بن أبي بكر: 

It is reported by Abu Is’haq Ibrahim Bin Saeed Al Saqafi, from usman Bin Abu Shayba Al Absy, from Khalid Al Madainy, from Khalid Al Hazaa’a, from Abdul Rahman Bin Abu Bakrah who said,

‘I heard Aliasws saying upon the pulpit: ‘Rasool-Allahsaww passed away and there is no one from the people foremost with this command than Iasws am’’. (Non-Shia source)

و روى إبراهيم الثقفيّ قال أخبرنا عثمان بن أبي أبي شيبة و أبو نعيم الفضلّ بن ملك بن خليفة بن حيّان بن عمار بن أبيه:

And it is reported by Ibrahim Al Saqafi who said, Usman Bin Abu Shayba informed us, and Abu Nueym Bin Zukeyn, from Fitir Bin Khalifa, from Ja’far Bin Amro Bin Hureys, from his father who said,

‘I heard Alisws saying: ‘Iasws have ceased to be oppressed since Allahazwj Caused Hisazwj Prophetsaww to pass away up to this day of the people’. (Non-Shia source)
And it is reported by Ibrahim, from Yahya Bin Abdul Hameed Al Himmany, and Abbad Bin Yaqoub Al Asady, from Amro Bin Sabit, from Salama Bin Khueyl, from Musayyib Bin Najdab who said, 

‘While Ali\(^{asws}\) was addressing, a Bedouin said, ‘Oh your\(^{asws}\) being oppressed!’ Ali\(^{asws}\) said: ‘Approach!’ He went near. He \(^{asws}\) said: ‘I\(^{asws}\) have been oppressed the number of the mud and fluff (uncountable times)’. (Non-Shia source)

‘And in a Hadeeth of Ubada, he said, ‘A Bedouin came making his way forward and called out, ‘O Amir Al Momineen\(^{asws}\)! Oppressed!’ Ali\(^{asws}\) said: ‘Woe be unto you, and I\(^{asws}\) am oppressed. I\(^{asws}\) have not ceased to be oppressed since Allah\(^{azwj}\) caused His Prophet\(^{saww}\) to pass away’’. (Non-Shia source)

‘My father narrated to me that Ali\(^{asws}\) did not stand even once upon the pulpit except he\(^{asws}\) said at the end of his\(^{asws}\) speech before he\(^{asws}\) descended: ‘I\(^{asws}\) have not ceased to be oppressed since Allah\(^{azwj}\) caused His Prophet\(^{saww}\) to pass away’. (Non-Shia source)

‘A man came to Abu Zarr\(^{ra}\), and he\(^{ra}\) was seated in the Masjid, and Ali\(^{asws}\) was praying Salat in front of him\(^{ra}\). He said, ‘O Abu Zarr\(^{ra}\)! Will you not narrated to me with the most beloved of the people to you\(^{ra}\), for by Allah\(^{azwj}\) I know that the one most beloved to you\(^{ra}\) would be the most beloved one to Rasool-Allah\(^{saww}\). 

He\(^{ra}\) said, ‘Yes, by the One\(^{azwj}\) in Whose Hand is my\(^{ra}\) soul! The most beloved one to me\(^{ra}\) is the one most beloved to Rasool-Allah\(^{saww}\) and it is this sheykh, the oppressed, the one\(^{asws}\) persecuted of his\(^{asws}\) rights’. (Non-Shia source)
And it has been reported by many ways that he\textsuperscript{asws} had said: ‘I\textsuperscript{asws} would be the first one Resurrected for the disputing in front of Allah\textsuperscript{azwj} on the Day of Qiyamah’. (Non-Shia source)

And his\textsuperscript{asws} words: ‘O strange, that he (Abu Bakr) had resigned it during his lifetime when he was holding it for another one (Umar) after his death’. (Non-Shia source)

And it is reported by Ibrahim, from Ismail, from Usman Bin Saeed, from Ali Bin Ayish, from Abu Al Jahhaf, from Muawiya Bin Sa’alba having said,

‘Shall I narrate a Hadeeth to you will not be mixed up (confused)?’ I said, ‘Yes’. He said, ‘Abu Zarr\textsuperscript{ra} was ill with severe illness, so he\textsuperscript{ra} bequeathed to Ali\textsuperscript{asws}. One of ones who had entered to see him\textsuperscript{ra} said to him\textsuperscript{ra}, ‘If you could bequeath to Amir Al Momineen (Usman), it would be more beautiful than your\textsuperscript{ra} bequeathing to Ali\textsuperscript{asws}.’ He\textsuperscript{ra} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{ra} have bequeathed to the true Amir Al-Momineen’.

And it is reported by Abdullah Bin Habala Al Kinany, from Zareeh Al Muhariby, from Abu Hamza Al Sumali,

‘From Ja’far Bin Muhammad\textsuperscript{asws}: ‘Bureyda was absent being in Syria. When he arrive the people had already pledged to Abu Bakr. He came to him in his gather and said, ‘O Abu Bakr! Have you forgotten our greeting unto Ali\textsuperscript{asws} as ‘Amir Al-Momineen’, being an Obligation from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’

He said, ‘O Bureyda! You were absent and we were present, and Allah\textsuperscript{azwj} the Exalted Brought about the Command after the Command, and Allah\textsuperscript{azwj} did not happen to gather for the People\textsuperscript{asws} of this Household, the Prophet- hood and the kingdom’.

And it is reported by Ibrahim Al Saqafy, from Yahya Bin Abdul Hameed Al Himany, from Amro Bin Hureys, from Habeeb Bin Abu Sabit, from Sa’alba Bin Yazeed Al Himani,

‘From Ali\textsuperscript{asws} he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Among what the Ummy Prophet\textsuperscript{saww} pacted to me\textsuperscript{asws}: ‘The community will be betraying you\textsuperscript{asws}.’ (Non-Shia source)
And it is reported by Ibrahim, from Ismail Bin Amro Al Bajali who said, ‘It is narrated to us by Husheym Bin Bashir Al Wasity, from Ismail Bin Salim Al Asady, from Abu Idrees Al Awdy,

‘From Ali\textsuperscript{asws} having said: ‘If I\textsuperscript{asws} were to fall from the sky to the earth, the bird picks me\textsuperscript{asws} up, it would be more beloved to me\textsuperscript{asws} than for me\textsuperscript{asws} to be saying I\textsuperscript{asws} heard (such and such) from Rasool-Allah\textsuperscript{saww} and I\textsuperscript{asws} had not heard it. He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! The community will be betraying you\textsuperscript{asws} after me\textsuperscript{saww}.’ (Non-Shia source)

And it is reported by Zayd son of Ali Bin Al Husayn\textsuperscript{asws} having said, ‘Ali\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! The people pledged allegiance to Abu Bakr and although I\textsuperscript{asws} was foremost with them with this shirt (caliphate) of mine. But I\textsuperscript{asws} swallowed my\textsuperscript{asws} anger and waited my\textsuperscript{asws} Command and affixed my\textsuperscript{asws} chest with the ground.

Then Abu Bakr died, and made Umar the caliph, and by Allah\textsuperscript{azwj}, he knew\textsuperscript{asws} was foremost with the people with this shirt (caliphate) of mine\textsuperscript{asws}. But, I\textsuperscript{asws} swallowed my\textsuperscript{asws} anger, and I\textsuperscript{asws} awaited my\textsuperscript{asws} Command.

Then Umar died and made it to a consultative council and made me\textsuperscript{asws} to be among them as sixth of six, like a share of a grandmother and he said, ‘Kill the minority’. So, I\textsuperscript{asws} swallowed my\textsuperscript{asws} anger and waited my\textsuperscript{asws} Command, and adhered my\textsuperscript{asws} chest with the ground until I\textsuperscript{asws} could not find except the fighting or the Kufr with Allah\textsuperscript{azwj}.

And all the recorders of the Seerah reported, ‘When Amir Al Momineen\textsuperscript{asws} and Al Abbas disputed regarding the inheritance and they took their case to Umar, Umar said, ‘Who can excuse me from these two. Abu Bakr was in charge’. They said, ‘He was disloyal and unjust, and Allah\textsuperscript{azwj} Knows he used to be righteous, pious, then turned around’. They said, ‘Disloyal and unjust’. (Non-Shia source)
And it is reported by Al Waqidy (Wahabi imam) in the book ‘Al Jamal’, by his chain, ‘When allegiance was pledged to Amir Al Momineen\textsuperscript{asws}, he\textsuperscript{asws} addressed the people and extolled upon Him\textsuperscript{azwj}, then said: ‘Truth, and falsehood, and for each there are people and even if the matter of falsehood is ancient, do it and even if the truth is little maybe, rarely would something come back.’

And I\textsuperscript{asws} fear that you would become in nature and there would be nothing upon me\textsuperscript{asws} except the struggle, and the matters have passed and you inclined in it an inclination which was upon you. During it you were not praised ones in my\textsuperscript{asws} presence.

But I\textsuperscript{asws}, if I\textsuperscript{asws} so desired, would say: \textit{Allah Pardons from what is past [5:95].} The two men (Abu Bakr and Umar) preceded, and the third one (Usman) stood like the crow, his main concern was his belly. O woe be unto him! If wings had been clipped and his head cut off, it would have been better for him’ – in a lengthy speech after it’.

But it is reported by Al Tabari in his history, from his elders, from the way of the adversaries, ‘When Umar Bin Al Khattab was stabbed, it was said to him, ‘O Amir Al Momineen, if only you would choose a caliph’.

He said, ‘Who can I choose as caliph? If Ubeyda Bin Al Jarrah had been alive, I would have chosen him as caliph, for if my Lord\textsuperscript{azwj} were to Ask me, I would say, ‘I heard You\textsuperscript{azwj} Prophet\textsuperscript{saww} saying he is a trustee of this community’.

And if Saalim Mawla Abu Huzeyfa would have been alive, I would have chosen his as caliph, so if my Lord\textsuperscript{azwj} were to Ask me, I would say, ‘I heard Your\textsuperscript{azwj} Prophet\textsuperscript{saww} saying that Saalim is of intense love for Allah\textsuperscript{azwj}’.

The man said to him, ‘I point you upon Abdullah Bin Umar’. He said, ‘May Allah\textsuperscript{azwj} Kill you! By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} did not Want this. Woe be unto you! How can I choose a man to be caliph who is unable to even divorce his wife?’” (Non-Shia source)
And it is reported by Al Balazury in his book well known as ‘Tareekh Al Ashraaf’ – From Affan Bin Muslim, from Hammad Bin Salama, from Ali Bin Zayd, from Abu Rafie,

‘Umar Bin Al Khattab used to trust Ibn Abbas, and Ibn Umare and Seed Bin Zayd were with him. He said, ‘Know that I am not saying anything regarding the person who has neither parents nor offspring, and am not making anyone a caliph after me, and the one who comes across my death from the captives of the Arabs, so he is free from the wealth of Allah\textsuperscript{azwj}.

Saeed Bin Zayd said, ‘But if you could indicate to a man from the Muslims, the Muslims trust you’. Umar said, ‘I have seen greed and evil from my companions, and I am going to make this matter to six persons, those Rasool-Allah\textsuperscript{saww} was pleased from when he\textsuperscript{saww} passed away’.

Then he said, ‘If only I could come across one of the two men, I would have made this command to him and trust him with it – Saalim Mawla Abu Huzeyfa, and Abu Ubeyda Bin Al Jarraḥ’.

A man said to him, ‘O Amir Al Momineen! So where are you from Abdullah Bin Umar?’ He said to him, ‘May Allah\textsuperscript{azwj} Kill you! By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} did not Want this. Should I make caliph a man who is not even good at divorcing his wife?’

Affan (the narrator) said, ‘He meant by the man who indicated to Abdullah Bin Umar, (it was) Al Mugheira Bin Shu’ba’. \textit{(Non-Shia source)}
exact of what he has reported is well known. He said, 'It is narrated to me by Bakr Bin Al Hayasam, from Abdul Razaq, from Muammar, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘Abu Bakr sent Umar Bin Al Khattab to Ali\textsuperscript{asws} when he\textsuperscript{asws} sat back in his\textsuperscript{asws} house and said, ‘Come to me with him\textsuperscript{asws} with the most violent of violences!’

When he\textsuperscript{asws} came to him, speech flowed between the two. He\textsuperscript{asws} said to him: ‘Milk the milk for you, part of it has been strengthened for it today, tomorrow it would be returned to you as bitter; and we did not rival unto Abu Bakr of this command, but we disliked your neglecting consulting us, and we said, ‘There is a right for us, you should not be ignoring it’. Then he\textsuperscript{asws} went to him and pledged allegiance to him’. (Non-Shia source)

And Al Balazuri has reported from Al Madainy, from Maslama Bin Muharib, from Suleyman Al Taymi, from Ibn Awn,

‘Abu Bakr sent Umar to Ali\textsuperscript{asws} wanting him\textsuperscript{asws} to pledge the allegiance. But he\textsuperscript{asws} did not pledge. Umar came, and with him was a firebrand, and Fatima\textsuperscript{asws} faced him at the door. She\textsuperscript{asws} said: ‘O Ibn Al Khattab! Are you viewing to incinerate my\textsuperscript{asws} door upon me\textsuperscript{asws}?’ He\textsuperscript{asws} said, ‘Yes, and that is more powerful regarding what your\textsuperscript{asws} father\textsuperscript{aww} came with’. Ali\textsuperscript{asws} came and pledged allegiance’. (Non-Shia source)

And it is reported by Ibrahim Bin Saeed Al Saqafi, from Ahmad Bin Amro Al Bajaly, from Ahmad Bin Habeeb Al Aamiry, from Humran Bin Ayn,

‘From Abu Abdullah Ja’far Bin Muhammad\textsuperscript{asws} having said: ‘By Allah\textsuperscript{azwj}! Ali\textsuperscript{asws} did not pledge allegiance until he\textsuperscript{asws} saw the smoke to have entered his\textsuperscript{asws} house’’. (Non-Shia source)

And it is reported by Al Madainy, from Abdullah Bin Ja’far, from Abu Awn who said,

‘When the Arabs reneged, Usman walked to Ali\textsuperscript{asws} and said, ‘O son\textsuperscript{asws} of an Uncle\textsuperscript{asw}! No one is coming out to fight this enemy, and you\textsuperscript{asws} have yet to pledge allegiance’. And he did not cease to be with him\textsuperscript{asws}, until he\textsuperscript{asws} walked to Abu Bakr, and the Muslims rejoiced with that, and the people exerted regarding the fighting’. (Non-Shia source)
And it is reported by Al Balazuri, from Al Madainy, from Abu Jazy, from Ma’mar, from Al Zuhry, from Urwah, from Ayeshah (well-known fabricatress), who said,

‘Ali asws did not pledge allegiance to Abu Bakr until (Syeda) Fatima asws passed away, after six months. When she asws had passed away, Abu Bakr begged for the reconciliation. He sent him asws a message to pledge allegiance to him. Umar said to him, ‘Don’t go to him asws alone’. He said, ‘What can they do with me’.

Abu Bakr came to him asws, Ali asws said to him: ‘By Allah azwj we did not compete against you of what Allah azwj has Ushered to you, from merit, and goodness. But, we saw that there should be a share for us in this command (but) you domineered with it upon us’.

Abu Bakr said, ‘By Allah azwj! The kinship of Rasool-Allah saww is more beloved to me and my own kindred’. Ali asws did not cease to mention his asws rights and his asws kinship until Abu Bakr wept. He asws said: ‘You appointment is the evening’.

When Abu Bakr had prayed Al Zohr Salat, he addressed and mentioned Ali asws and his asws allegiance. Ali asws said: ‘We did not withhold from pledging allegiance to Abu Bakr, but we saw that there should be a share for us in this command, (but) you domineered with it upon us’. Then he asws Pledged allegiance to Abu bakr. The Muslims said, ‘You are correct and have done good’. (Non-Shia source)

And it is reported by Ibrahim al Saqafi, from Muhammad Bin Abu Umar, from his father, from Salih Bin Abu Al Aswad, from Uqba Bin Sinan, from Al Zuhry who said,

‘Ali asws did not pledge allegiance except after six months, and he asws would not dare upon it except after the expiry of (Syeda) Fatima asws’. (Non-Shia source)
And it is reported by al Saqafi, from Muhammad Bin Ali, from Aasim Bin Aamir Al Bajali, from Nuh Bin Darraj, from Muhammad Bin Is’haq, from Sufyan Bin Farwa, from his father who said,

‘Bureyda came until he focussed his view in the midst of (clan of) Aslam, then said, ‘I will not pledge allegiance until Ali Bin Abu Talib asws pledges!’ Ali asws said: ‘O Bureyda! Enter into what the people have entered into, for their unity is more beloved to me asws today than their differing’. (Non-Shia source)

And it is reported by Ibrahim, from Muhammad Bin Abu Umar, from Muhammad Bin Is’haq, from Musa Bin Abdullah Bin Al Hassan,

‘Ali asws said to them: ‘Pledge allegiances (to Abu Bakr), for they have given me asws a choice, if they were to take what isn’t for them, or I asws fight them and divide the affairs of the Muslims’. (Non-Shia source)

And it is reported by Ibrahim, from Yahya Bin Al Hassan Bin Al Furat, from Qaleyb Bin Hammad, from Musa Bin Abdullah Bin Al Hassan who said,

'(The clan of) Aslam refused to pledge allegiance. They said, ‘We will not pledge allegiance until Bureyda pledges, due to the words of the Prophet saww to Bureyda: ‘Ali asws is your ruler from after me saww’.

He (the narrator) said, ‘Ali asws said: ‘O you all! They have given us a choice. Either they oppress me asws of my asws rights and I asws pledge allegiance to them. The people have turned apostates until the apostasy reach (every) one. So, I asws chose to be oppressed of my asws rights, and even if they do what they do’. (Non-Shia source)

And it is reported by Ibrahim, from Yahya Bin Al Hassan, from Aasim Bin Aamir, from Nuh Bin Darraj, from Dawood Bin Yazeed Al Awdy, from his father, from Aday Bin Hatim who said,

‘No one showed mercy like the mercy of Ali asws when they came with him asws tied up. It was said to him asws, ‘Pledge allegiance’. He asws said: ‘Suppose asws don’t do it?’ They said, ‘Then we will kill you asws’. He asws said: ‘Then you would be killing a servant of Allah aswj and
brother asws of Rasool-Allah saww! Then he asws pledged allegiance like this, and fisted his right hand”. (Non-Shia source)

And it has frequently recurred in the reports of the two sects (Shias and non-Shias), words of the Prophet saww: ‘One who hurts Ali asws, so he has hurt me saww.’