BIHAR AL-ANWAAR

Volume 29

The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 5 – ARGUMENTATION OF AMIR AL MOMINEEN \textit{asws} AGAINST ABU BAKR AND OTHERS REGARDING THE MATTER OF THE ALLEGIANCE

1- [Quoted] 'From Ja'far \textit{asws} Bin Muhammad \textit{asws}, from his \textit{asws} father \textit{asws}, from his \textit{asws} grandfather \textit{asws} having said: 'When it was from the matter of Abu Bakr, and the allegiance of the people to him, and their dealings with Ali \textit{asws} Bin Abu Talib \textit{asws}, what happened, Abu Bakr did not cease manifest the cheerfulness to him \textit{asws} and he saw constriction from him \textit{asws}."

That was grievous upon Abu Bakr and he loved to meet him \textit{asws} and bring out what was with him \textit{asws}, and the excusing to him \textit{asws} from what he had gathered the people against him \textit{asws} and their emulating (Taqleed) of him in the matters of the community, and scarcity of his \textit{asws} desire regarding that and his \textit{asws} abstaining regarding it.

He came to him \textit{asws} during a time of inattention and sought the privacy with him \textit{asws}, and said to him \textit{asws}, 'By Allah \textit{asw}! O Abu Al-Hassan \textit{asw}! This command did not happen in collusion from me, nor did I desire falling into it, nor was I greedy upon it, nor do I have confidence in myself regarding the community is needy to, nor with there any financial strength for me, nor a large clan, nor exclusive power with it besides other.

So what is the matter you \textit{asws} are being angry upon me what I am not deserving from you \textit{asws} and are manifesting the abhorrence towards me regarding I have come to, and you \textit{asws} are looking at me with the eyes of hostility, from me?'
He (the narrator) said, ‘He asws said to him: ‘So what carried you upon it when you were neither desirous for it, nor greedy upon it, nor had any confidence in yourself regarding the standing with it and with what is required from you regarding it!’?

Abu Bakr said, ‘A Hadeeth I heard from Rasool-Allah saww (saying): ‘Allah azwj will not Unite my saww community upon the straying’, and when I saw their unity I followed a Hadeeth of the Prophet saww, and I considered impossible that their unity would happen to be opposite to the guidance. So, I gave them the answer of leadership, and if I had known that anyone would differ, I would have refused!’

He (the narrator) said, ‘He asws said: ‘But what you mentioned from a Hadeeth of the Prophet saww (saying): ‘My saww community will not unite upon straying’, so you were from the community and I asws wasn’t!?’ He said, ‘Yes.

He asws said: ‘And like that is the group of the ones who refused upon you, from Salman ra, and Ammar ra, and Abu Zarr ra, and Al-Miqdad ra, , and Ibn Abada, and the ones who were with him, from the Helpers?’ He said, ‘All are from the community’.

He asws said: ‘Then how can you argue with a Hadeeth of the Prophet saww and the likes of them had differed from you, and there isn’t any accusation of the community regarding them, nor regarding companionship of the Rasool saww and any deficiency of advice from them!?’

He said, ‘I did not know of their differing except from after agreement of the command, and I feared that if I were to push the command away from me it would be aggravated until the people return backwards from the Religion, and it was your asws practice that your asws reply was less supportive upon the Religion, and it more lasting for it than the people striking each other and they return as Kafirs, and I know that you asws aren’t inferior to me regarding the lasting upon them and upon their Religion!’
Ali asws said: ‘Yes, But inform me asws about that which makes one deserving of this command, due to what do you deserve it?’

Abu Bakr said, ‘Due to the advice, and the loyalty, and pushing away the flattery and the prejudices, and goodly manners, and manifesting the justice, and the knowledge with the Book and the Sunnah and the decisive address, along with the asceticism in the world scarcity of the desire regarding it, and fairness of the oppressed from the oppressor of the near one and the far one’. Then he was silent.

Abu Bakr said, ‘And the precedence and the kinship!’ Abu Bakr said, ‘And the precedence and the kinship’.

He (the narrator) said, ‘Ali asws said: ‘I asws adjure you with Allah azwj, O Abu Bakr! Do you find these characteristics within yourself or in me asws? Abu Bakr said, ‘But, in you asws, O Ali asws’.  

He asws said: ‘I asws adjure you with Allah azwj! Am I asws answerable to Rasool-Allah saww before the male Muslims, or you are?’ He said, ‘But, you asws are’.  

He asws said: ‘I asws adjured you with Allah azwj! Am I asws the proclamation (Azaan) for the people of the season (Hajj) and the entirety of the community in Surah Bara’at or you are?!’ He said, ‘But, you asws are’.  

He asws said: ‘I asws adjure you with Allah azwj! I asws saved Rasool-Allah saww with myself asws on the day of the cave or you did?’ He said, ‘But, you did’.  

He asws said: ‘I asws adjure you with Allah azwj! Is the Wilayah from Allah azwj for me asws along with the Wilayah of His azwj Rasool saww for me asws in the last Verse of Zakat, or for you?’ He said, ‘But, (it is) for you’.  

قَالَ عَلِيٌّ عَلَيْهِ السَّلََمُ: أَجَلْ، وَ لَكِنْ أَخْبِرْنِيّ عَنِ الَّذِي يَسْتَحِقُّ هَذَا الَْْمْرَ، بَِِا يَسْتَحِقُّهُ
قال: فاتشداك بالله أني مولى لك و لكل سبب بحذرك السوفي واله نور القمر، أم أنت؟ قال: بل أنت.

He asws said: ‘I asws adjured you with Allah azwj! Am I asws the Master asws for you and for every Muslim by the Hadeeth of the Prophet saww on the day of Al-Ghadeer, or you are?’ He said, ‘But you are’.

قال: فاتشداك بالله أني أورث من رسول الله صلى الله عليه وسلم و أهله و الذين من هازم و مؤمن، أم لكم? قال: بل لك.

He asws said: ‘I asws adjure you with Allah azwj! Is it for me asws, the master-ship from Rasool-Allah saww, and the parables from Haroun as and Musa as, or for you?’ He said, ‘But, (they are) for you asws.

قال: فاتشداك بالله أني برز رسول الله صلى الله عليه وسلم و ياهل البيت و وليدي في مخالفة المشتركون من الناس، أم بلك و أهلتك و ولدك؟ قال: بكم.

He asws said: ‘I asws adjure you with Allah azwj! Is it with me asws Rasool-Allah saww went out, and with People asws of my asws Household, and my asws two sons asws during the imprecation of the Polytheists from the Christians, or with you and with your family members and your sons?’ He said, ‘With you asws.


He asws said: ‘I asws adjure you with Allah azwj! Is it for me asws and for my asws wife asws and my asws two sons asws, the Verse of Purification from the uncleanness (33:33), or for you and your wife and for your family members?’ he said, ‘But, for your asws and People asws of your asws Household’.

قال: فاتشداك بالله أنا صاحب غلبه رسول الله صلى الله عليه وسلم و ياهل البيت و أهلتي و وليدي يوم القيامة: الله نور العيناءهلها، أو تأتيك للنار، أم أنت؟ قال: بل أنت.

He asws said: ‘I asws adjure you with Allah azwj! Am I asws the owner (recipient) of the supplication of Rasool-Allah saww, and my asws wife asws, and my asws two sons asws on the day of the Cloak: ‘O Allah azwj! They asws are People asws of my asws Household. To You azwj not to the Fire!, or you are?’ He said, ‘But, you asws, and your asws wife asws, and your asws sons asws.

قال: فاتشداك بالله أنا صاحب الألف يومه، بل تأتيك يومه كان شرها مفتوحا، أم أنت? قال: بل أنت.

He asws said: ‘I asws adjure you with Allah azwj! Am I asws the owner (referred one) of the Verse: They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7], or you are?’ He said, ‘But, you are’.

قال: فاتشداك بالله أنت الفキー الذي نودي من السماء: ألا سبيل إلا ذو الفقار و لا فقي إلا عظي، أم أنت؟ قال: بل أنت.
He asws said: ‘I asws adjure you with Allah azwj! Are you the youth called out from the sky: ‘There is not sword except Zulfiqar nor any youth except Ali asws’, or you are?’ He said, ‘But, you asws are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي رُدَّتْ لَهُ السَّمْسُ لِوَقْتِ صَلَََّتِهِ فَصَلَّهَا ثُُّ تَوَارَتْ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one the sun returned for at the time of his Salat so he prayed it, then returned, or I asws was?’ He said, ‘But, you asws did’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِرَايَتِهِ يَوْمَ خَيْ َبََ فَفَتَحَ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one Rasool-Allah saww bestowed his saww flag to on the day of Khyber so Allah granted victory to him, or I asws?’ He said, ‘But it was you asws’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي أَخْتَارَنِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ زَوَّجَنِِ اب ْنَاتَ هُ فَاطِمَةَ عَلَيْهَا السَّلَََلُ وَ قَالَ: اللَّهُ زَوَّجَكَ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one who relieved the worries from Rasool-Allah saww and from the Muslims by killing Amro Bin Abd Wadd, or I asws did?’ He asws said, ‘But, you asws did’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا وَالِدُ الَْْسَنِ وَ الُْْسَيِْْ رَيََْان َتَيْهِ اللَّذَيْنِ قَالَ فِيهِمَا: هَذَانِ سَي ِدَاَشَابِ أَهْلِ الَِْنَّةِ وَ أَبُوهُُُا خَيرٌْ مِنْهُمَا، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.
He asws said: ‘I asws adjure you with Allah azwj! I asws am father of Al-Hassan asws and Al-Husayn asws, his saww aromas, those regarding whom he saww said: ‘These two are chiefs of the youths of the inhabitants of the Paradise, and their asws father asws is better than them asws’, or you are?’ He asws said: ‘But, you are’.

He asws said: ‘I asws adjure you with Allah azwj! Is your brother the one adorned with two wings in the Paradise flying with them with the Angels, or my asws brother?’ He said, ‘But your asws brother (Ja’far as) is’.

He asws said: ‘I asws adjure you with Allah azwj! Am I asws responsible for the debts of Rasool-Allah saww and called out during the season (Hajj) with the fulfilment of his saww promises, or you?’ He said, ‘But, you asws are’.

He asws said: ‘I asws adjure you with Allah azwj! I asws the one whom Rasool-Allah saww invited for a bird which was with him saww, intending to eat it, so he saww said: ‘O Allah azwj! Bring to me saww the most beloved of Your saww creatures to You azwj after me saww, or were you?’ He said, ‘But, you asws were’.

He asws said: ‘I asws adjure you with Allah azwj! I asws am the one Rasool-Allah saww gave glad tidings to me asws of killing the breakers (of the Covenant), and the renegades, and deviants upon interpretation of the Quran, or (was it) you?’ He said, ‘But, (it was) you asws’.

He asws said: ‘I asws adjure you with Allah azwj! I asws am the one who witnessed the last words of Rasool-Allah saww and was in charge of his saww washing and burying him saww, or were you?’ He said, ‘But you were’.

He asws said: ‘I asws adjure you with Allah azwj! I asws am the one Rasool-Allah saww pointed upon with the knowledge of the judgments by his saww words: ‘Ali asws is your asws judge’, or you are?’ He said, ‘But, you are’. 
He asws said: ‘I asws adjure you with Allah azwj! I asws am the one, for me asws Rasool-Allah saww ordered his saww companions with the greeting unto me asws with the ruler-ship (as Amir Al-Momineen) during his saww lifetime, or you?’ He said, ‘But you are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي سَبَقَتْ لَهُ الْقَرَابَةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه وَ سَلَّمَ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one for whom the kinship of Rasool-Allah saww precedes for or I asws?’ He said, ‘But you’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ اللَّهُ عَزَّ وَ جَلَّ بِدِينَار َ عِنْدَ حَاجَتِهِ، وَ بَاعَكَ جَبَْئِيلُ عَلَيْهِ السَّلَََِمُ، وَ أَضَفْتَ مَُُمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِه، وَ أَضَفْتَ وُلْدَهُ أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! You are the one whom Allah azwj Mighty and Majestic Bestowed with Dinars during his need, and Jibraeel as sold for you, and you hosted Muhammad saww and hosted his saww children, or I asws did?’ He (the narrator) said, ‘Abu Bakr cried and said, ‘But, you did’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حََْلَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه عَلَى كَتِفِهِ فِِ طَرْ حِ صَنَمِ الْكَعْبَةِ وَ كَسْرِهِ حَتََّ لَوْ شَاءَ أَنْ ي َنَالَ أُفُقَ السَّمَاءِ لَنَالََْا، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one to whom Rasool-Allah saww said: ‘You are bearer of my saww flag in the world and the Hereafter’, or was it me asws?’ He said, ‘But, it was you’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه فِِ الدُّن ْيَا وَ الْْخِرَةِ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one for whom Rasool-Allah saww ordered with keeping his door open in his saww Masjid and ordered with the closure of the entirety of its doors (doors of the his saww companions and his saww family members), and permitted for him in it what Allah azwj had Permitted for him saww, or was it for me asws?’ He said, ‘But, it was for you asws.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي أُمِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه بِفَتْحِ بَابِهِ فِِ مَسْ جِهِ حِيَْ أُمِرَ بِسَدِّ ََِيعِ بَابِهِ-أَبَو بَّوَابِ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ-وَ أَحَلَّ لَهُ فِيهِ مَا أَحَلَّهُ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Were you the one who forwarded charity before his consulting to Rasool-Allah saww, so he consulted to him saww, or I asws was, when Allah azwj
Mighty and Majestic Faulted a people, so He\textsuperscript{azwj} Said: ‘Are you fearing sending forth charities before your consultations? [58:13] – the Verse’. He said, ‘But, you\textsuperscript{asws} did’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Are you the one regarding whom Rasool-Allah\textsuperscript{saww} said to (Syeda) Fatima\textsuperscript{asws}, ‘Your\textsuperscript{asws} husband is the first of the people in Eman, and most predominant of them in Islam’, in a speech of his\textsuperscript{saww}, or I\textsuperscript{asws}?’ He said, ‘But it was you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Are you the one for whom Rasool-Allah\textsuperscript{saww} said: ‘The truth is with Ali\textsuperscript{asws} and Ali\textsuperscript{asws} is the truth, they will not be separating until they return to me\textsuperscript{saww} at the Fountain’, or (for) me\textsuperscript{saww}?’ He said, ‘But, (for) you\textsuperscript{asws}.

He (the narrator) said, ‘He\textsuperscript{asws} did not cease counting his\textsuperscript{asws} merits upon him which Allah\textsuperscript{azwj} Mighty and Majestic had Made to be for him\textsuperscript{asws}, besides him, and besides others, and Abu Bakr kept saying to him\textsuperscript{asws}, ‘But, you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘So by this and it’s like one deserves the standing with the affairs of the community of Muhammad\textsuperscript{saww}.

He\textsuperscript{asws} said: ‘So, what is that which deceived you from Allah\textsuperscript{azwj}, and from His\textsuperscript{azwj} Rasool\textsuperscript{saww} and from His\textsuperscript{azwj} Religion, and you were empty from what the people of his\textsuperscript{saww} Religion were needy to?’

He (the narrator) said, ‘Abu Bakr cried and said, ‘You\textsuperscript{asws} speak the truth, O Abu Al-Hassan\textsuperscript{asws}! Respite me for this day of mine, and I can manage what I am in and what I have heard from you\textsuperscript{asws}.

He (the narrator) said, ‘Ali\textsuperscript{asws} said to him: ‘That is for you, O Abu Bakr!’
He returned from his presence and isolated himself during his day and did not permit anyone up to the night, and Umar hovered among the people due to what had reached him from his isolating with Ali.

He (Abu Bakr) continued during his night and he saw Rasool-Allah in his dream resembled for him being in his gathering, so Abu Bakr stood up to him and greeted unto him. He turned his face away. He went to face his face and greeted unto him, but he turned his face away from him.

Abu Bakr said to him, ‘O Rasool-Allah! Did you order me with any order I did not do?’

Rasool-Allah said: ‘Should I return the greetings unto you and you have opposed Allah and His Rasool and opposed the one Allah had appointed? Return the right to its rightful one!’

He said, ‘I said, ‘Who is its rightful one?’ He said: ‘One you quarrelled upon, and he is Ali’. He said, ‘So I shall return it to him, O Rasool-Allah, by your instructions’.

He (the narrator) said, ‘He woke up in the morning and cried, and he said to Ali, ‘Extend your hand’. He pledged allegiance to him and submitted the command to him.

And he said to him, ‘Can you come out to the Masjid of Rasool-Allah so I can inform the people with what I have seen during my night and what has flowed between me and you, so I take myself out from this command and submit the government unto you’.

He (the narrator) said, ‘Ali said: ‘Yes’.
He went out from his asws presence, changed of colour, feeling high within himself, but Umar blocked him and he was searching for him. He said, 'What is your state, O caliph of Rasool-Allah saww?'

فَأَخْبََهُ بَِِا كَانَ مِنْهُ وَ مَا رَأَى وَ مَا جَرَى بَيْنَهُ وَ بَيْنِ عَلِيٍّ عَلَيْهِ السَّلََمُ

He informed him with what had happened from him, and what he had seen, and what had flowed between him and Ali asws.

فَقَالَ عُمَرُ: أَنْشُدُكَ بِاللَّهِ يَا خَلِيفَةَ رَسُولِ اللَّهِ أَنْ تَغْتَََّ بِسِحْرِ بَنِِ هَاشِمِ! فَلَيْسَ هَذَا بِأَوَّلِ سِحْرٍ مِنْهُمْ ..

Umar said, 'I adjure you with Allah azwj, O caliph of Rasool-Allah saww, you have been deceived by the sorcery of the Clan of Hashim! This isn’t the first of the sorceries from them’.

فَمَا زَالَ بِهِ حَتََّ رَدَّهُ عَنْ رَأْيِهِ وَ صَرَفَهُ عَنْ عَزْمِهِ، وَ رَغَّبَهُ عَلَيْهِ

He did not cease to be with him until he returned him from his intention and turned him from his determination, and made him desirous regarding what he was in, and instructed him with being affirmed upon it and the standing with it.

قَالَ: فَأَتَى عَلِيٌّ عَلَيْهِ السَّلََمُ الْمَسْجِدَ لِلْمِيعَادِ، فَلَمْ يَرَ فِيهِ مِنْهُمْ أَحَداً، فَأَحَسَّ بِالشَّرِّ مِنْهُمْ، فَقَعَدَ إِلََ قَبِْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَمَرَّ بِهِ عُمَرُ فَقَالَ: يَا عَلِيُّ دُونَ مَا تَرُومُ خَرْطُ اَلْقَتَادِ، فَعَلِمَ بِالَْْمْرِ وَ قَامَ وَ رَجَعَ إِلََ بَيْتِهِ.

He (the narrator) said, ‘Ali asws came to the Masjid for the appointment, but did not see anyone from them to be in it, so he asws discerned of the evil from them. He asws sat down by the grave of Rasool-Allah saww. Umar passed by him asws and said, ‘O Ali asws! (You asws are far) from what you asws are agitating the base of the state’. He asws came to know of the matter, and stood up and returned to his asws house’.

And it is reported (in the book ‘Al-Ihtijaj) by an unbroken chain – similar to it.

فَسَ– فِسْ: أَحْدَثَ بِنَ إِدْرِيسَ، عَنْ أَحْدَثَ بِنَ مَُُمَّدَ، عَنْ أَسْنَانِ بْنِ الْبَطَّانِ، عَنْ أَبِي حَفْصٍ عَلِيٍّ عَلَيْهِ السَّلََمُ قَالَ: فَلَمْ أَمِرَ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ بِرَجْعَةَ وَفَاتِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ الْمَسْجِدِ وَ النَّاسُ مُّتَمِعُونَ بِصَوْتٍ عَالِيٍّ، الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمالَُْمْ.

(In the book) ‘Tafseer Al Qummi’ – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Hassan Bin Al Abbad Bin Al Jareysh,

‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said, after the expiry of Rasool-Allah saww, in the Masjid, and the people were around him asws, in a loud voice: Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1].

1 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 1
2 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 2
Ibn Abbas said, ‘O Abu Al-Hassan asws! Why did you asws say what you asws said: ‘He asws said: ‘I (only) recited something from the Quran’. He said, ‘Did you asws say it for a (particular) matter?’’

He asws said: ‘Allah azwj the Exalted Said in His azwj Book: ‘And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. So, can you testify upon Rasool-Allah saww and he saww chose Abu Bakr as caliph?’

He said, ‘I did not hear Rasool-Allah saww bequeath except to you asws’. He asws said: ‘Then why didn’t you pledge allegiance to me asws’. He said, ‘The people gathered to Abu Bakr, so I was with them’.

Amir Al-Momineen asws said: ‘Just as the people of the calf gathered to the calf. Over here is your Fitna, and your Example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17]. Deaf, dumb (and) blind, so they will not be returning [2:18]’. 3

(4) - عبر: محمَّد بن عيسى، عن ابن أبي عميرة وعلي بن الَّكمِ، عن أبُو عمرة، عن أبي عبد الله عليه السلام.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Ibn Abu Umeyr, and Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from Abu Umarah,

‘From Abu Abdullah asws.

وَ عُثْمَانُ بْنُ عِيسَى، عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنِ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََّامُ:

And Usman Bin Isa, from Aban Bin Taghlub,

‘From Abu Abdullah asws.’ Amir Al-Momineen asws met Abu Bakr and argued against him. Then he asws said to him: ‘Will you agree with Rasool-Allah saww being between me asws and you?’ He said, ‘And how I be with him saww?’

3 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 3
He \textit{saww} grabbed his hand and came to Masjid Quba, and there was Rasool-Allah \textit{saww}. He \textit{saww} judged against Abu Bakr. Abu Bakr returned frightened. He met Umar and informed him. He said, ‘What is the matter with you? Do you not know of the sorcery of the Clan of Hashim?’

\[\text{(The book Al-Kharaij Wal Jaraih)} \text{ – } \text{Sa’ad, from Muhammad Bin Isa – similar to it.}^{5}\]

\[\text{‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws met Abu Bakr in one of the markets of Al-Medina. He asws said: ‘You have oppressed and did it’. He said, ‘And who can let (men) know that?’ He asws said: ‘Rasool-Allah saww will (let you) know that’.}^{6}\]

\[\text{He said, ‘How can it be for me to be with Rasool-Allah saww until he saww would let me know of that? If he saww could come in my dream and informs me, I would accept that’}.^{6}\]

\[\text{Ali asws said: ‘I asws shall enter you to meet Rasool-Allah saww. He asws entered him into Masjid Quba, and there he was with Rasool-Allah saww in Masjid Quba. Rasool-Allah saww said to him: ‘Give up from oppressing Amir Al-Momineen asws!’}^{6}\]

\[\text{He went out from his saww presence, and Umar met him. He informed him of that. He said to him, ‘Be quiet! Don’t you recognise sorcery of the Clan of Abdul Muttalib asws?’}^{6}\]

\[4\] Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 4

\[5\] Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 5

\[6\] Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 6 & 7
From Abu Abdullah asws having said: ‘Ali asws met Abu Bakr. He asws said: ‘O Abu Bakr! Don’t you know that Rasool-Allah saww ordered you to greet unto me asws as ‘Amir Al-Momineen’, and ordered you with following me asws?’

He (the narrator) said, ‘He (Abu Bakr) went on to be doubting to him asws. He asws said to him, ‘Make a judge to be between me asws and you’. He asws said: ‘I asws agree, make whoever you asws like’. He asws said: ‘I asws make Rasool-Allah saww to be between me asws and you’. He seized (the opportunity) at the end and said, ‘I have agreed’.

He (the narrator) said, ‘He asws grabbed his hand and went to Masjid Quba, and there was Rasool-Allah asw seated in the place of the prayer niche. He asws said to him: ‘This is Rasool-Allah asw, O Abu Bakr’.

Rasool-Allah saww said: ‘O Abu Bakr! Had I saww ordered you with the greeting to Ali asws (as Amir Al-Momineen) and following him asws?’ He said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Hand over the command to him asws’. He said, ‘Yes, O Rasool-Allah saww’.

He (the narrator) said, ‘Umar met him. He said, ‘What is the matter with you, O Abu Bakr?’ He said, ‘I met Rasool-Allah saww and he saww ordered me to hand over these affairs to Ali asw’. He said, ‘Don’t you recognise the sorcery of the Clan of Hashim as? This is sorcery’.

قال: فقلب atención على ما كان.
He (the narrator) said, ‘He overturned the command to what it had been’.  

(The book) ‘Al-Khraj Wa Al-Jaraih’ – from Al-Saffar – similar to it.

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said to Abu Bakr: ‘Shall I asws make Rasool-Allah saww to be (a judge) between measws and you?’ He said, ‘Yes’. 

They both went out to Masjid Quba. Amir Al-Momineen asws prayed two cycles Salat, and there he asws was with Rasool-Allah saww. He saww said: ‘O Abu Bakr! Did I saww pact with you upon this (which) you have come up with?’ 

He returned and he was saying, ‘By Allah azwj I will not sit in this seat (of caliphate)’. He met Umar. He said, ‘What is the matter with you?’ He said, ‘By Allah azwj He asws went with me and showed me Rasool-Allah saww’. 

Umar said, ‘Don’t you remember one day we were with him asws and he saww ordered two trees, and they joined up, so he saww fulfilled his saww need behind these, then he asws ordered them, and they separated?’ 

Abu Bakr said, ‘But, when you say that, so I and he saww had entered into the cave, and he saww gestured with his saww hand upon and wiped upon it, and the spider came spinning its web just as it did, then he saww said: ‘Shall I saww show you Ja’far as and his companions being tossed around with their ship in the sea?’ I said, ‘Yes’.

7 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 8
8 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 9
He (Abu Bakr) said, ‘He saww wiped his saww hand upon my face and I saw Ja’far as and his companions being tossed around with their ship in the sea. So, on that day I recognised that he saww is a sorcerer’. He returned to his place’.

The books ‘Al Aikhtisas’ (and) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father Suleyman, from Aysam Bin Aslam, from Muawiya Al Duhny who said,

‘Abu Bakr entered to see Ali asws, and said to him asws, ‘Rasool-Allah saww did not narrated any Hadeeth to us regarding your asws matter after the day of the Wilayah, and I do testify that you asws are my Master asws, acknowledging to you asws with that, and I had greeted unto you asws, in the era of Rasool-Allah saww, as ‘Amir Al-Momineen’.

And Rasool-Allah saww informed us that you asws are his saww successor, and his saww inheritor, and caliph among his saww family members and his saww wives, and did not loosen between you asws and that, and inheritance of Rasool-Allah saww has come to you asws, and the affairs of his saww wives, and he saww did not inform us that you asws are his saww caliph from after him saww, there is no crime for us regarding that in what is between us and you asws, nor any sin between us and you asws, and between Allah azwj the Exalted’.

He (the narrator) said, ‘Ali asws said: ‘If I asws were to show you Rasool-Allah saww until he saww informs you that I asws am foremost with the command which you are in, than you are, and from others (as well), and if you do not return from what you are involved in, you will become a Kafir’.

Abu Bakr said, ‘If I were to see Rasool-Allah aswj until he saww inform me with part of this, I shall be suffice with it’. He asws said: ‘Then meet me asws when have prays Al-Maghrib Salat’.

He (the narrator) said, ‘He returned to him asws after Al-Maghrib. He asws grabbed his hand and went out with him to Masjid Quba, and there was Rasool-Allah saww seated in the Qiblah.

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9 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 10
He asws said: ‘O Ateeq! You pounced upon Ali asws and sat in the seat of Prophet-hood, and I saww had forewarned you regarding that, so take off this dress (caliphate) which you have worn, and leave it for Ali asws, or else your appointment is the Fire’.

He (the narrator) said, ‘He asws grabbed his hand and took him out, and the Prophet saww stood up and walked away from them’.

He (the narrator) said, ‘Amir Al-Momineen asws went to Salman ra and said: ‘O Salman ra! Don’t you know it happened from the matter, such and such?’ He ra said, ‘I ra shall publicise with you asws, and go to his companion (Umar) and inform him with the news’.

He (the narrator) said, ‘Amir Al-Momineen asws smiled and said: ‘But, he will be informing his companion, and he does it? No, by Allah azwj! He will not mention it ever up to the Day of Qiyamah. They are both looking after themselves from that’.

He (the narrator) said, ‘Abu Bakr met Umar. He said to him, ‘Ali asws showed me such and such, and did such and such with me’.

Umar said to him, ‘Woe be unto you! How little is your intellect! By Allah azwj! What you are in at the moment, isn’t except from part of sorcery of Ibn Abu Kabasha (Rasool-Allah saww)! Have you forgotten the sorcery of the Clan of Hashim as? And where will Muhammad saw return from? And the one who dies, does not return. Surely, what you are in is greatest of the sorceries of Clan of Hashim as, therefore collar yourself with this dress (caliphate) and walk in it’.

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10 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 11 & 12
(The book) ‘Al-Kharaij Wa Al-Jaraih’ – From Al-Saffar – similar to it.  

From Abu Ja’far asws having said: ‘Abu Abdullah asws was asked by a man from his asws family about Surah: *Surely, We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr)*, he asws said: ‘Woe be unto you! You have asked about a mighty thing. Beware of asking about the like of this!’ The man arose (and left).

He (the narrator) said, ‘I came to him asws one day and turned towards him asws and asked him asws. He asws said: *Surely We Revealed it during the Night of Pre-determination [97:1]* (Surah Al-Qadr), is a Noor in the presence of the Prophets as and the successors as. They do not want any need from the sky, nor from the earth, except they as mention it to that Noor, and it comes with it.

And from what Ali asws Ibn Abu Talib asws to it from the needs, is that he asws said to Abu Bakr one day: *And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]*. So, testify that Rasool-Allah saww passed away as a martyr, and beware of saying that he saww is dead. By Allah azwj! He saww can come to you. Therefore, fear Allah azwj when he saww comes to you. The Satan la cannot resemble him saww.

Abu Bakr wondered and said, ‘By Allah azwj! If he saww were to come to me, I shall obey him saww and exit from what I am in’.

He (Abu Ja’far asws) said: ‘Amir Al-Momineen asws mentioned to that Noor, and it ascended to the souls of the Prophets as, and there Muhammad saww was. That Noor put on his saww face and came and he saww said: ‘O Abu Bakr! Believe in Ali asws and eleven from his asws sons. They

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11 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 13
are like me saww except for the Prophet-hood, and repent to Allah aswj by returning what is in your hands, to them asws, for surely there is no right for you in it’.

قَالَ: ثَُُّ ذَهَبَ فَلَمْ يُرَ
فَقَالَ أَبُو بَكْر : أَََْعُ النَّاسَ فَأَخْطُبُهُمْ بَِِا رَأَيْتُ، وَ أَب ْرَأُ إِلََ اللَّهِ مَِِّا أَنَا فِيهِ إِلَيْكَ باَ عَليِّ، عَلَى أَنْ تُؤْمِنَنِِ؟
قَالَ: مَا أَنْتَ بِفَاعِل ، وَ لَوْ لَِ أَنَّكَ ت َنْسَى مَا رَأَيْتَ لَفَعَلْتَ.

He (Abu Ja'far asws) said: ‘Then he saww went away and was not seen. Abu Bakr said, ‘Gather the people, I shall address them with what I have seen, and disavow to Allah azwj from what I am in, to you asws O Ali asws, upon (a condition) that you asws will grant me amnesty?’ He asws said: ‘You will not be doing it, and if you don’t forget what you saw, you will do it’.

فَلَمَّا أَخْبََ أَبُو بَكْر الَْْبََ عُمَرَ، قَالَ: سَحَرَكَ، وَ إِنَّهَا لَفِي بَنِِ هَاشِم لَقَدِيمَةٌ
وَ جَاءَ النُّورُ فَأَخْبََ عَلِيّاً عَلَيْهِ السَّلَََمُ خَبََهَُُا، ف َقَالَ: بُعْداً لَُْمَا كَما بَعِدَتْ ثََُودُ.

I (the narrator) said, ‘And the Noor knew?’ He asws said: ‘There is a speaking tongue for it searching out the news for the successors as, and it listens to the secrets and comes to them asws with the interpretation of all matters their asws enemies are concealing with’.

When Abu Bakr informed Umar with the news, he said, ‘He asws enchanted you, and it is ancient for the Clan of Hashim as.

فُلْشَا أَخْبََ أَبُو بَكْرِ الحَبَّ رَمَّ، قَالَ: سَحَرَكَ، وَ إِنَّهَا لَفِي بَنِِ هَاشِم لَقَدِيمَةٌ
وَ جَاءَ النُّورُ فَأَخْبََ عَلِيّاً عَلَيْهِ السَّلَََمُ خَبََهَُُا، ف َقَالَ: بُعْداً لَُْمَا كَما بَعِدَتْ ثََُودُ.

He (Abu Ja'far asws) said: ‘Then they both stood up to inform the people but they did not know what they should be saying’. I said, ‘Why is that so?’ He asws said: ‘Because they had both forgotten it. And the Noor came and informed Ali asws of their news. He asws said: ‘Remoteness be for them both, as was remoteness (for the people) of Samood! [11:95]’.

12 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 14
He asws said: ‘O Umar! It reached me from you that you mentioned my Shias’. He said, ‘Four upon your limping (weakness)’.

He asws said: ‘You stay over here!’ Then he asws threw the bow upon the ground, and there is (was transformed into) a serpent like the camel, opening its mouth and it have around Umar to swallow him. Umar shouted, ‘Allahazwj! Allahazwj, O Abu Al-Hassan asws! I will not repeat regarding anything after it’, and went on pleading to him asws.

He asws struck his hand towards the serpent, and it returned to be the bow, just as it had been. Umar went to his house frightened.

Salman ra said, ‘When it was during the night, Ali asws called me and said: ‘Go to Umar, for some wealth has been carried to him from an area of the east, and he has not let anyone known of it, and he had determined to withhold it (for himself). Say to him, ‘Ali asws says to you: ‘Bring out the wealth to you and distribute it among the ones it has been made to be for, and do not withhold it, or he asws will expose you’.

Salman ra said, ‘I delivered the message to him. He said, ‘The affairs of your Master asws astonish me. Where does he asws know it from?’ I ra said, ‘And can the like of this be hidden from him asws?’

He said to Salman ra, ‘Accept from me what I am saying to you. Ali asws is nothing but a sorcerer, and I am fearful upon you from him asws, and the correctness is that you ra should separate from him asws and come to be in our midst’.

I said, ‘Evil is what you are saying. But Ali asws is from the secrets of the Prophet-hood. What you have seen from him asws and whatever, he asws is greater than it’. He said, ‘Return to him asws and say to him asws, ‘The listening and the obedience is to your orders’.
I returned to Ali. He said: ‘Shall I narrated to you of what flowed between the two of you?’ I said, ‘You are more knowing with it than I am’.

He spoke will all what had flowed between us, then said: ‘The fear of the serpent will be in his heart until he dies’.

(13) (The book) ‘Al Manaqib of Ibn Shehr Ashub – Abdullah Bin Suleyman, and Ziyad Bin Al Munzir, and Al Hassan Bin Al Abbas Ibn Jareysh, all of them,

(14) (The book) ‘Kashf Al-Ghumma’ – A group from Quraysh gathered in the presence of Umar, among them being Ali Bin Abu Talib. They mentioned the nobles, and Ali was silent. Umar said, ‘What is the matter with you, O Abu Al-Hassan, being silent?’ And Ali used to dislike the speaking (among them). Umar said, ‘Speak, O Abu Al-Hassan!’
Ali\textsuperscript{asws} said (a poem): ‘Allah\textsuperscript{azwj} Honoured us\textsuperscript{asws} with helping His\textsuperscript{saww} Prophet\textsuperscript{saww}, and by us\textsuperscript{asws} the Laws of Al-Islam were strengthened. In every battle our\textsuperscript{asws} swords engaged in it the skulls of the important fighters, and Jibraeel\textsuperscript{asws} visits us\textsuperscript{asws} in our\textsuperscript{asws} houses with the Obligations of Al-Islam and the Ordinances.

So we\textsuperscript{asws} became the first ones to permit His\textsuperscript{azwj} Permissible(s), and prohibiting for Allah\textsuperscript{azwj} every Prohibition. We\textsuperscript{asws} are the best ones of the citizens, all of them, and its system, and rein of all reins. We\textsuperscript{asws} tend to prevent the ones we\textsuperscript{asws} want to prevent, and we\textsuperscript{asws} straighten the head of the standing hunter, and our\textsuperscript{asws} swords returned returning the armies, and the Praise is for the Beneficent, with the Bounties’.

(The book) ‘Irshad Al-Quloob’ – It is reported from Al-Sadiq\textsuperscript{asws}: ‘Abu Bakr met Amir Al-Momineen\textsuperscript{asws} in a market of the clan of Al-Najjar. He greeted him\textsuperscript{asws} and shook his\textsuperscript{asws} hand and said to him, ‘O Abu Al-Hassan\textsuperscript{asws}! Is there anything within yourself\textsuperscript{asws} from the people making me the caliph, and what happened from the day of Al-Saqaefa, and your\textsuperscript{asws} abhorrence of the allegiance?’

By Allah\textsuperscript{azwj}! That did not happen from my intention, except the Muslims had united upon it and it did not happen to be for me that I oppose against them regarding it, because the Prophet\textsuperscript{saww} said: ‘My\textsuperscript{saww} will not unite upon the straying’.

Amir Al-Momineen\textsuperscript{asws} said: ‘O Abu Bakr! His\textsuperscript{saww} community are those who obeyed him\textsuperscript{saww} regarding his\textsuperscript{saww} pact from after him\textsuperscript{saww}, and they took with the guides, and they fulfilled with whatever they had pacted with Allah\textsuperscript{azwj} upon, and they did not replace and did not change (anything)’.

\textsuperscript{15} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 17
Abu Bakr said to him\textsuperscript{asws}, ‘By Allah\textsuperscript{azwj}, O Ali\textsuperscript{asws}! If he can testify in my presence, one I can rely with, that you\textsuperscript{asws} are more rightful with this command, I would submit it to you\textsuperscript{asws}, agrees one who agrees, and gets angered one who gets angered’.

Amir Al-Momineen\textsuperscript{asws} said to him: ‘O Abu Bakr! Do you know anyone more trustworthy than Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} taken my\textsuperscript{asws} allegiance upon you in four places, and upon a group with you, among them were Umar and Usman – during the day of the House, and during the allegiance of Al-Rziwaan beneath the tree, and day of his\textsuperscript{saww} sitting in the house of Umm Salama\textsuperscript{ra}, and during the day of al Ghadeer after his\textsuperscript{saww} return from the farewell Hajj?’

So, your whole group said, ‘We hear and obey Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}!’ He\textsuperscript{saww} said to you all: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are from the witnessed upon you all’.

He\textsuperscript{saww} said: ‘Then let each one of you testify upon the other, and let your present one deliver to your absentee, and the one from who you hears, let him make hear the ones who did not hear’.

So you all said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’ And you all stood up congratulating Rasool-Allah\textsuperscript{saww} and congratulating me for the Prestige of Allah\textsuperscript{azwj} for us\textsuperscript{asws}.

The Umar approached and struck his hand upon my\textsuperscript{asws} shoulder and said in your presence, ‘Congratulations! Congratulations, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}! You\textsuperscript{asws} have become our Master\textsuperscript{asws} and Master\textsuperscript{asws} of the Momineen’.

Abu Bakr said, ‘You\textsuperscript{asws} have reminded me, O Amir Al-Momineen\textsuperscript{asws}, of a matter, if Rasool-Allah\textsuperscript{saww} happens to testify, I would listen from him\textsuperscript{saww}.’
فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَىٰهُ السَّلَامُ: اللَّهُ وَ رَسُولُهُ عَلَيْكَ مِنَ الشَّاهِدِينَ، يَا أَبَا بَكْر  إِذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيّاً وَ يَقُولُ لَكَ إِنَّكَ ظَالِمٌ لِِ أَخْذِ حَقِّيَ الَّذِي جَعَلَهُ اللَّهُ لِِ وَ رَسُولُهُ دُونَكَ وَ دُونَ الْمُسْلِمِيَْ أَ تُسَلِّمُ هَذَا الَْْمْرَ إِلََِّ وَ تََْلَعُ نَفْسَكَ مِنْهُ؟

فَضَرَبَ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ عَلَى يَدِهِ وَ قَالَ: تَسْعَى مَعِي نََْوَ مَسْجِدِ قُبَا، فَلَمَّا وَرَ دَاهُ تَقَدَّمَ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ فَدَ خَلَ الْمَسْجِدَ وَ أَبُو بَكْر  مِنْ وَرَائِهِ، فَإِذَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ قِبْلَةِ الْمَسْجِدِ،

فَلَمَّا رَآهُ أَبُو بَكْر  سَقَطَ لِوَجْهِهِ كَالْمَغْشِيِّ عَلَيْهِ فَنَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: ارْفَعْ رَأْسَكَ أَي ُّهَا الضَّلِيلُ الْمَفْتُونُ. فَرَفَعَ أَبُو بَكْر  رَأْسَهُ وَ قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَ حَيَاةٌ بَعْدَ الْمَوْتِ يَا رَسُولَ اللَّهِ؟

فَقَالَ وَيْلَكَ يَا أَبَا بَكْر  إِنَّ الَّذِي أَحْياها لَمُحْيِ الْمَوْتى إِنَّهُ عَلى كُلِّ شَيْءٍ قَدِيرٌ.

فَقَالَ: فَسَكَتَ أَبُو بَكْر  وَ شَخَصَتْ عَيْنَاهُ نََْوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ لَهُ: وَيْلَكَ يَا أَبَا بَكْر  نَسِيتَ مَا عَاهَدْتَ اللَّهَ وَ رَسُولَهُ عَلَيْكَ فِِ الْمَوَاطِنِ الَْْرْب َعَةِ لِعَلِيٍّ عَلَيْهِ السَّلََمُ؟ فَقَالَ: مَا أَنْسَاهَا يَا رَسُولَ اللَّهِ
He (the narrator) said, ‘Abu Bakr was silent and stared his eyes around Rasool-Allahsaww. He saww said to him: ‘Woe be unto you, O Abu Bakr! Have you forgotten what Allahazwj and Hisawwj Rasool-saww had covenanted upon you in four places for Aliasws?’ He said, ‘I had forgotten these, O Rasool-Allahsaww.’

فقال أبو بكر: يا رسول الله فهل من توبة؟ وهل يعفو الله عن إذا سلمت هذا الأمر إلى أمير المؤمنين؟ قال: نعم أبا بكر، وأنا الضامن للك على الله ذي لقاء إن وقعت.

Abu Bakr said, ‘O Rasool-Allahsaww! Is there any repentance? And will Allahazwj Pardon me when I submit the command to Amir Al-Momineen asws?’ He saww said: ‘Yes, O Abu Bakr, and I saww am a guarantor for you upon Allahazwj of that, if you fulfil’.

فقال: فaniclam ما من نوبة؟ وهل يعفو الله عن إذا سلمت هذا الأمر إلى أمير المؤمنين؟ قال: نعم أبا بكر، وأنا الضامن للك على الله ذي لقاء إن وقعت.

He (the narrator) said, ‘Rasool-Allahsaww disappeared from them both. Abu Bakr stuck with Amir Al-Momineen asws and said: ‘Allahazwj! Allahazwj regarding me, O Aliasws! Come with me to the pulpit of Rasool-Allahsaww until I ascend the pulpit and I relate to the people what I witnessed and what I have seen from Rasool-Allahsaww, and what he saww said to me and I said to himsaww, and what he saww ordered me with, and I can vacate myself from this command and submit it to youasws.’

فقال أبو بكر: إن كتبتم تأطين ذلك. فقال أبو بكر: إن لا يتأطن ذلك.

Amir Al-Momineen asws said to him: ‘Iasws am with you if you leave your Satanla (Umar)’. Abu Bakr said, ‘If he does not leave me I will leave him and disobey him’.

فقال: أبُو بَكْرِ أَنَا مَعَكَ إِنْ تُرَكَكَ شَيْطَانُكَ فِي أَطْنَانِي، وَ إِنَّا رَأَيْتَ مَا رَأَيْتَ لِتَأْكِيدِ الُْْجَّةِ عَلَيْكَ.

And he asws grabbed his hand and they both exited from Masjid Quba intending Masjid of Rasool-Allahsaww, and Abu Bakr was of changed complexion and the people were looking at
him and did not know what is that which had happened, until Umar met him and said to him. He said to him, 'O caliph of Rasool-Allah s\textsuperscript{aww}! What is your concern, and what is that which has affected you so?'

فَقَالَ أَبُو بَكْر: خَلِّ عَنِّ يَا عُمَرُ، فَوَ اللَّهِ لَِ سََِعْتُ لَكَ ق َوْلًِ .

Abu Bakr said, ‘Leave me alone, O Umar, for by Allah azwj, I will not hear a word of yours’. Umar said to him, ‘And where are you intending to go to, O caliph of Rasool-Allah s\textsuperscript{aww}?’

فَقَالَ أَبُو بَكْر : أُرِيدُ الْمَسْجِدَ وَ الْمِنْبََ فَقَالَ: هَذَا لَيْسَ وَقْتَ صَلََة  وَ مِنْبَ !

Abu Bakr said, ‘I intend the Masjid and the pulpit’. He said, ‘This isn’t a time of Salat and pulpit (speech)!’ He said, ‘Leave me alone, and there is no need for me in speaking to you’.

Umar said, ‘O caliph of Rasool-Allah s\textsuperscript{aww}! Will you not enter your house before the Masjid so you can perfect the Wudu’u?’ He said, ‘Yes’.

فَدَخَلَ أَبُو بَكْر  مَنْزِلَهُ، وَ مَعَهُ عُمَرُ، فَقَالَ: يَا خَلِيفَةَ رَسُولِ اللَّهِ لََِ لَِ ت ُنْبِئُنِِ بِأَمْرِكَ، وَ تََُدِّثُنِِ بَِِ ا دَهَاكَ بِهِ عَلِيُّ بْنُ أَبِِ طَالِب ؟

Abu Bakr entered his house and Umar was with him. He said, ‘O caliph of Rasool-Allah s\textsuperscript{aww}! Why did you not inform me of your matter and narrate to me with what Ali asws Bin Abu Talib asws hit you with?’

فَقَالَ لَهُ أَبُو بَكْر : وَيََْكَ يَا عُمَرُ! قَدْ قَالَ لِِ عَلِيٌّ: إِنَّكَ لَِ تَدَعُنِِ أَخْرُجُ مِنْ هَذِهِ الْمَظْلِمَةَ، وَ إِنَّكَ شَيْطَا نِِ، فَدَعْنِِ عَنْكَ، فَلَمْ يََْ رَقُبُهُ إِلََ أَنْ حَدَّثَهُ بَِِدِيثِهِ كُلِّهِ.

Abu Bakr said, ‘Woe be unto you, O Umar! Ali asws has already said to me that you will not leave me. Get out from this grievance and you are my Satan la, so leave me from you’. He did not cease to pressure him until he narrated to him with his narration, all of it.
He said to him, ‘With Allahazwj upon you, O Abu Bakr! Have you forgotten your poem in the beginning of the Month of Ramazan in which its Fasts were Obligated upon us? There had come to you Huzyeya Bin Al-Yamani, and Sahl Bin Huneyf, and Numan Al-Azdy, and Khuzyema during the day of Friday to your house in order demand their debts upon you.

فَلَمَّا انْتَهَوا إِلَّا بَابِ الدَّارِ سََِعُوا لَكَ صَلْصَلَةً فِِ الدَّارِ، فَوَقَفُوا بِالْبَابِ وَ لََْ يَسْتَأْذِنُوا عَلَيْكَ، فَسَمِعُوا أُمَّ بَكْر  زَوْجَتَكَ تُنَاشِدُكَ وَ تُقُولُ: قَدْ عَمِلَ حَرُّ الشَّمْسِ بِيْْ كَتِفَيْكَ، قُمْ إِلَّا دَاخِلِ الْبَيْتِ وَ أَبْعِدْ مِنَ الْبَابِ لَِ يَسْمَعْكَ بَعْضُ أَصْحَابِ مَُُمَّد فَيُهْدِرُوا دَمَكَ،

When they ended up to the door of the house, they head for you (some) voices in the house, so they paused at the door and did not seek permission to see you. They heard Umm Bakr, your wife, adjuring you and saying, ‘The heat of the sun has worked between your shoulders. Arise to go inside the room and say afar from the door, so the companions of Muhammadh addw would not hear you, for they would waste your blood.

فَقُلْتَ لََْا: هَاتِ لَِ أُمَّ لَكِ فَضْلَ طَعَامِي مِنَ اللَّيْلِ، وَ أَتْرِيِّ الْكَأْسَ مِنَ الَْْمْرِ، وَ حُذَيْفَةُ وَ مَنْ مَعَهُ بِالْبَابِ يَسْمَعُونَ مَُُاوَرَتَكُمَا، فَجَاءَتْ قَعْبٌ بِصَحْفَةٍ فِيهَا طَعَامٌ مِنَ اللَّيْلِ وَ قصب مِْلُوءٌ خََْراً، فَأَكَلْتَ مِنَ الصَّحْفَةِ وَ كَرَعْتَ الَْْمْرَ،

You have known that Muhammadh addw wastes the blood of the one who breaks one day (of Fast) from a Month of Ramazan, from without travelling, nor illness, in opposition to Allahazwj and to Muhammadh addw Rasool-Allahsaww.

فَأَضْحَى النَّهَارُ وَ قَدْ قُلْتَ لِزَوْجَتِكَ: ذَرِينِِ أَصْطَبِحْ يَا أُمَّ بَكْرَ فَإِنَّ الْمَوْتَ نَفَّثَ عَنْ هِشَام إِلَّا أنْ انتَهْيَتَ فِِ قَوْلِكَ قَوْلٌ لَنَا ابْنُ كَبْشَةَ سَوْفَ نُُْيَا وَ كَيْفَ حَيَاةُ أَشْلََء وَ هَامَ وَ لَكِنْ بَاطِلًَ قَدْ قَالَ هَذَا وَ إِفْكاً مِنْ زَخَارِيفِ الْكَلَََمِ أَلَِ هَلْ مُبْلِغُ الرَّحَْْنِ عَنِِّ بِأَنِِّ تَارِكٌ شَهْرَ الصِّيَامِ

You said to her, ‘Give me the leftover of my meal from the night and take the cup of wine’, while Huzeyfa and the ones with him were listening at the door to your dialogue. So, she came with a place wherein was food from the night before and a cup filled with wine. You ate from the plate and drank the wine.

فَأَسْتَحْيَيْتُ الْيَوْمَ وَ قَدْ قُلْتُ لَرَحْمَيْكَ: ذَرِيبِي أَصْطَبِحِي بِاَبُ مُّبْكُرَ

And the day shone, and you had said to your wife, (in prose), ‘Leave me to drink O Umm Bakr, for the death is breathing down generously’ – until it ended in your words, (a poem),

إِلَّا أنْ أَنْتَهِيَتْ فِِ قَوْلٍ 

وُكَتَفَتْ حَيَاةُ أَشْلَاءَ وَ هَامَ وَ لَكِنْ بَاطِلًَ قَدْ قَالَ هَذَا أَلَِ هَلْ مُبْلِغُ الرَّحَْْنِ عَنِِّ بِأَنِِّ تَارِكٌ شَهْرَ الصِّيَامِ
'Ibn Kabasha (Rasool-Allahsaaww) is saying to us that we shall soon live, and how can a corpse and the limbs live, and it was false that he saaww said this, and blatant lies from the flowery words. Indeed! Would the Beneficient reach out to me that I have neglected a month of Fasting, and neglected all what is Revealed to us by Muhammad from the mythical speech, so tell Allahazwj to Prevent my drinking, and tell Allahazwj to Prevent my eating, and a wise man saw a donkey so he reined it, and lost the bridle’.

When Huzeyfa and the ones with him heard you ridiculing Muhammadsaaww, they stormed upon you in your house and found you and the cup of wine was in your hands, and you were belching. They said to you, ‘O enemy of Allahazwj! You have opposed Allahazwj and Hisazwj Rasoolsaaww!’

And they carried you as you were to a gathering of the people at the door of Rasool-Allahsaaww and they narrated your story to him saaww, and they repeated your poem. I came near to you shook you up and said to you among the noise of the people: ‘Say, ‘I drank the wine at night, so I got drunk and my intellect was lost, so I came up what I came up with at daytime, and there is no knowledge for me with that, so he saaww might stave off the legal punishment from you’.

And Muhammadsaaww came out and looked at you and said, ‘Wake him up!’ We said, ‘We saw him and he was drunk, O Rasool-Allahsaaww, not understanding’. He saaww said: ‘Woe be unto you and the wine declining the intellect! You are knowing this from yourselves and still you are drinking it?’

We said, ‘O Rasool-Allahsaaww! And women of Al-Qays have said a poem regarding it, ‘I drank the wine until my mind was lost, like that does the wine deal with the intellects’. 
Then Muhammad\textsuperscript{saww} said: ‘Await his awakening from his intoxication’.

So, he\textsuperscript{saww} gave you respite until they saw you to have sobered, and Muhammad\textsuperscript{saww} asked you and I had informed him with who had instructed to you, ‘Who gave you to drink it at night?’

So what is the matter with you today believing in Muhammad\textsuperscript{saww} and whatever he\textsuperscript{saww} came with, and in our presence he\textsuperscript{saww} is a lying sorcerer?’

He said, ‘Woe be unto you, O Abu Hafsa! There is no doubt with me regarding what story you narrated to me, so go out to the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} and turn him\textsuperscript{asws} away from the pulpit’.

He (the narrator) said, ‘Umar went out and Ali\textsuperscript{asws} was seated by the bottom of the pulpit. He said, ‘Woe be unto you\textsuperscript{asws}, O Ali\textsuperscript{asws}! Have you\textsuperscript{asws} been blocked to it? Far be it! Far be it! By Allah\textsuperscript{azwj}! It is besides you\textsuperscript{asws} agitating from the top of this pulpit the base of the state’.

Amir Al-Momineen\textsuperscript{asws} smile until his\textsuperscript{asws} teeth were manifested, then said: ‘Woe be unto you from it! By Allah\textsuperscript{azwj}, O Umar, when it comes to you, and the woe be for the community from your calamity!’ Umar said, ‘This is glad tiding for me, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}. Your thought would be ratified, and your\textsuperscript{asws} words would be proven true’.

And Amir Al-Momineen\textsuperscript{asws} left to go to his\textsuperscript{asws} house, and this was from his\textsuperscript{asws} evidence’.\textsuperscript{16}

\textsuperscript{16} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 18
And it is reported as well in (the book) ‘Al Irshad’, by a deleted chain, raising it to Jabir Al Jufy who said,

‘Abu Bakr collared (placed in charge) of the charities of a town of Al-Medina and the estate of Fadak, a man from (clan of) Saqeeef called Al-Ashja’a Bin Muzahim Al-Saqafi, and he was brave, and there was a brother of his who was killed by Ali asws Bin Abu Talib asws during the event of Hawazin and Saqeeef.

When the man went out from Al-Medina, he made the first of his aims, an estate from the estates from People asws of the Household recognised as Baniqiya. He came suddenly and pounced upon it and upon the charities which were for Ali asws, and took charge of these and avoided its rightful ones, and the man was an atheist, a hypocrite.

The people of the town turned to Amir Al-Momineen asws with a messenger, letting him asws know of what excesses were committed from the man.

Ali asws called for an animal of his asws called Al-Sabih, and it had been gifted to him by a cousin of Sayf Bin Zy Yazan, and turbaned with a black turban, and collared with two swords, and shielded his asws ride Al-Murtajiz, and accompanied with him asws, Al-Husayn asws and Ammar Bin Yasser and Al-Fazl Bin Al-Abbas, and Abdullah Bin Ja’far, and Abdullah Bin Al-Abbas, until he asws arrived at the town. He asws called most of the town in a Masjid known as Masjid Al-Qaza’a.


Al-Husayn asws said to him: ‘Answer Ali asws Bin Abu Talib asws’. He said, ‘I am a ruling authority, and he asws is from the commoners, and the need is for him asws, so he asws should be coming to me’.
Al-Husayn asws said to him: ‘Woe be unto you! Can the like of my asws father asws be from the commoners, and the like of you happens to be the ruling authority??’ He said, ‘Yes, because your asws father asws did not enter into the allegiance of Abu Bakr willingly, and we pledged to him willingly, and we were for him without coercion, so there is a difference between us and him asws.'

فَقِيلَ لِمَيْرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ: الَْْقَ عَمَّاراً، فَالسَّاعَةَ ي َقْطَعُونَهُ، فَوَجَّهَ أَمِيرُ الْمُؤْ

Al-Husayn asws came to Amir Al-Momineen asws and let him asws know of what happened from the words of the man. He asws turned towards Ammar and said, ‘O Abu Al-Yaqzan! Go to him and be gentle to him in the words, and ask him to come to us, for the one who does not answer to a successor asws from the successors asws would end up going to the people of straying, for we asws are like the House of Allah azwj (Kabah). We asws are come to, and we asws do not go’.

فَذَكَرَ عَمَّاراً، وَ أَفْحَشَ لَهُ فِِ الْكَلََامِ، وَ كَانَ عَمَّارٌ شَدِيدَ الْغَضَبِ، ف َوَضَعَ حََْائِلَ سَيْفِهِ فِِ عُنُقِهِ، فَمَدَّ يَدَهُ إِلََ السَّيْفِ.

He chided Ammar and was immoral to him regarding the speech, and Ammar was of severe anger. He placed the belt of the sword in his neck and extended his hand towards the sword.

فَأَصَفَّرَ عَمَّاراً، وَ قَالَ: مَرْحَباً يَا أَخَا ثَقِيف ، مَا الَّذِي أَقْدَمَكَ عَلَى

It was said to Amir Al-Momineen asws, ‘Join up with Ammar, for he will kill him any moment now’. Amir Al-Momineen asws headed towards the central mosque and said to them: ‘Do not terrify him and come with him to me asws.’

وَ كَانَ مَعَ الرَّجُلِ ثَلََثُونَ فَارِساً مِنْ خِيَارِ ق َوْمِهِ، ف َقَالُوا لَهُ: وَي ْلَكَ! هَذَا عَلِيُّ بْنُ أَبِِ طَالِب

And there were with the man, thirty horsemen from the bests ones of his people. They said to him, ‘Woe be unto you! This is Ali asws Bin Abu Talib asws. He asws will kill you and kill your companions with him asws besides the ones he asws killed before’. The people were silent out of alarm from Amir Al-Momineen asws.
Al-Ashja’a was pulled out to Amir Al-Momineen*sws* upon the heat of his face, with a pulling. Amir Al-Momineen*sws* said: ‘Leave him and do not be hasty, for the hastiness and the impulsiveness, the Divine Authorities of Allah*azwj* and His*azwj* Proofs cannot stand by these’.

Amir Al-Momineen*sws* said to him: ‘Woe be unto you! By what did you permit yourself what you took from the wealth of People*asws* of the Household? And what is your argument upon that?’

He said to him*asws*, ‘And you*asws*? By what did you*asws* permit the killing of these people regarding every right and falsity, and the pleasure of my master (Abu Bakr) is more beloved to me than follow you okay?’

Ali*asws* said: ‘O you! I*asws* don’t find any sin to you from myself*asws* except my*asws* killing your brother on the day of Hawazin, and the rebellion is not sought for the like of this killing. May Allah*azwj* Uglify you and Sadden you’.

Al-Ashja’a said to him*asws*, ‘But, may Allah*azwj* Uglify you*asws*, and cut down your*asws* life short’, or said, ‘Sadden you*asws*, for your*asws* envy for the caliphs will not cease with you*asws* until the resources of the destruction come to you*asws*, and the damage, and your*asws* tyranny upon them cutting you*asws* short from your*asws* intentions’.

Al-Fazl Bin Al-Abbas got angry from his words, then stretched upon him with his sword, freed (stuck off) his neck and threw it away from his body with assistance of the right hand. His companions gathered against Al-Fazl. Amir Al-Momineen*sws* unsheathed his*sws* sword Al-Zulfiqar.
When the people looked at the spark in the eyes of the Imam asws and the glitter of Zulfiqar in his asws palm, they threw down their weapons and said, 'The obedience! The obedience!"

Amir Al-Momineen asws said: 'Ugh to you all! Leave with the head of this small master of yours to your great master, for the revolution will not be sought with the like of killing you, nor will the strings expire'. They left and with them was the head of their master, until they threw it in front of Abu Bakr.

The Emigrants and the Helpers gathered and said, 'O community of the people! Your brother, Al-Saqafi, obeyed Allah azwj and His asws Rasool saww and the ones with authority from you. He (Abu Bakr) collared him with the charities of Al-Medina and what surrounds it, but the son asws of Abi Talib asws hated him so he asws killed him with the most wicked of killings, and trampled him with the most wicked of the trampling, and he has gone out among a number of his asws companions to a town of Al-Hijaz.

Let your brave ones go out to him asws and let them return him asws from his asws ways, and prepare for it from the cavalry and the weapons and whatever can be prepared to you, and he asws is someone you recognise him asws. He asws is a disease there is no cure for it, and the horseman which there is no match for him asws.

He (the narrator) said, 'The people were silent for a while, as if the birds were upon their heads. He said, 'Are you all mute or with tongues!?' A man from the Bedouins call Al-Hajjaj Bin Al-Sakhr turned to him and said to him, 'If you go to him we shall travel with you. But, if you were to send this army of yours, we shall slaughter them to their last one like slaughter of the sacrificial animals!'

Then another one stood up and he said, 'Do you know who were they being sent to! You are sending us to the greatest abductor of the souls by his asws sword with abductions. By Allah azwj! Meeting the Angel of death is easier upon us than meeting Ali asws Bin Abu Talib asws (in battle)'.

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Ibn Abu Quhafa (Abu Bakr) said, ‘Do not panic from a group having goodness from your leader. When Ali asws Bin Abu Talib asws is mentioned, your eyes roll over in your faces, and you are seized by the pangs of death. Is it like this being said to the like of me!?'

He (the narrator) said, ‘Umar Bin Al-Khattab turned to him and said, ‘There isn’t anyone for him except Khalid Bin Al-Waleed’.

Abu Bakr turned to him and said, ‘O Abu Suleyman! Today you are a sword from the swords of Allah azwj, and a cornerstone from His azwj cornerstones, and a notification of Allah azwj against His azwj enemies, and Ali asws bin Abu Talib asws has split this community.

And go out among a number of his companions to an estate of Al-Hijaz, and he asws had killed from our loyalists a main lion and an impenetrable cave. Go to him asws among intensive ones for your people and ask him asws to enter the community, for we shall pardon him asws. But if he asws resists you with the battle, then come to us with him asws as a captive’.

Khalid Bin Al-Waleed went out among five hundred horsemen from the champions of his people who had heavy weaponry, until they arrive to Amir Al-Momineen asws.

He (the narrator) said, ‘Al-Fazl Bin Al-Abbas looked at dust of the cavalry and he said, ‘O Amir Al-Momineen asws! Ibn Abu Quhafa has diverted to you asws a regiment who are hammering the ground with the horses with a hammering’.

He asws said: ‘O Ibn Abbas! (Bring) calmness upon you, for it they were the mighty ones of Quraysh and tribes of Hunayn, and horsemanship of Hawazin, asws would not alienate except from their straying’.
Then Amir Al-Momineen\textsuperscript{asws} stood up and tightened a rein of the animal, then cast its end upon his\textsuperscript{asws} shoulder debasing with Khalid until he\textsuperscript{asws} paid attention to the cavalry. He\textsuperscript{asws} said: ‘O Abu Suleyman! What is that which has made you come to me\textsuperscript{asws}?’

He said, ‘That which made me come to you\textsuperscript{asws}, you\textsuperscript{asws} are more knowing with it than I am’. He\textsuperscript{asws} said: ‘Make us hear it now’.

There wasn’t any opposition between you and him after the Emigration, and leave the people and they are turning to. Strays the one who strays, and guided is the ones who is guided, and do not cause separation between the words of unity, and do not ignite the fitna after its extinguishing, for it your\textsuperscript{asws} were to do that, you\textsuperscript{asws} will find a stupidity, without commendation’.

Amir Al-Momineen\textsuperscript{asws} said: ‘Are you threatening me\textsuperscript{asws}, O Khalid, by yourself and with Ibn Abu Quhafa!? I\textsuperscript{asws} cannot be threatened by the like of you and one like him, so leave your intimidation which I\textsuperscript{asws} more knowing of it than you, and aim around what you have been send for’.

He said, ‘It is so that it has been forwarded to me that if I can return you\textsuperscript{asws} from your\textsuperscript{asws} ways, you\textsuperscript{asws} would be specialised with the prestige and the love, and if you\textsuperscript{asws} stand upon what you\textsuperscript{asws} are upon from opposing the truth, I have to carry you\textsuperscript{asws} to him as a captive’.
He asws said to him: ‘O son of the un-circumcised one! And you recognise the truth from the falsehood, and the like of you would be carrying the like of me asws as a captive? O son of the apostate from Al-Islam! You will imprison me asws? Woe be unto you! You killed Malik Bin Nuweyra and married his wife.

O Khalid! You come to me asws with your fragile intellect, and the cloudiness of your face, and the rising of your nose. By Allah aswj! If I were to stretch this sword of mine to you and upon your stirring, I asws would satiate it from your flesh hunger of the hyena, and the wolf and the fox, and you and your companions would not (be able) to wear my asws killing, and I asws know my asws killer, and I asws seek my asws death morning and evening, and the like of you cannot carry the like of me asws as a captive, and if I asws wanted that, I asws would kill you in the courtyard of this Masjid’.

Khalid got angered and said, ‘You asws are threatening a threat of the lion, and dodging the dodge of the fox. I will not be inimical to you asws in the words, and the like of you asws is one who would follow up his words with his deed’.

Amir Al-Momineen asws said: ‘When these are your words, then it’s your concern’, and Amir Al-Momineen asws unsheathed Zulfiqar upon Khalid, and pulsated it upon him.

Amir Al-Momineen asws struck the top of the handle of Zulfiqar upon his back and threw him off his animal, and Amir Al-Momineen asws was not going to return his asws hand when he asws had already raised it, lest it be attributed to cowardice. The companions of Khalid encountered from the deed of Amir Al Momineen asws, strange horror and violent fear.
Then he asws said: ‘What is the matter with you all, not striving about your chief? By Allah aswj If he had ordered you to (kill) me asws I would have rolled off your heads, and it would be lighter upon my asws hands than the reaped harvest it upon the hands of the slave, and upon this way you are nibbling into the wealth of Al-Fey (war booty)? Ugh to you all!’

A man from the group called Al-Musanna Bin al Sabbah stood up, and he was an intellectual, he said, ‘By Allah aswj! We came to you asws due to enmity between us and you asws, or from without understanding with you asws and the old and the young known you, and you are the lion of Allah aswj in His aswj earth, and His aswj avenging sword against His aswj enemies, and the like of us should not be ignorant of you asws, and we are followers of orders, and a relaying army, and obedient (to orders), not opposing. Damned be the one who diverted us to you asws! Is there no recognition for him of the day of Badr, and Ohad and Hunayn?’

Amir Al-Momineen asws felt pity from the words of the man, and left them all, and Amir Al-Momineen asws went on to tease Khalid of what pain he was with of the strike, and he was silent.

Amir Al-Momineen asws said to him: ‘Woe be unto you, O Khalid! You are being obedient to the betrayers and the breakers (of the covenant)! Or wasn’t there a covering for you on the day of Ghadeer when your companions rushed to you in the Masjid until it happened from you what happened?

By the One aswj Who Split the seed and Formed the person! If there would have been anything thrown by you, and your companion Ibn Abu Quhafa (Abu Bakr), and Ibn Suhaak (Umar), they both would have been the first ones to be killed with this sword of mine asws, and you would have been with them, and Allah does whatsoever He so Desires to [14:27].
And he has not ceased to carry you upon spoiling your state with me\textsuperscript{asws}. So, you have neglected the truth upon recognition, and you have come to me\textsuperscript{asws} answering to the trivial falsehood in order to carry me\textsuperscript{asws} to Ibn Abu Quhafa as a captive after your recognition that I\textsuperscript{asws} killed Amro Bin Abd Wadd and Marhab, and uprooted the gate of Khyber, and I\textsuperscript{asws} am embarrassed from you and from the scarcity of your intellects.

Or are you alleging that it would be light upon me\textsuperscript{asws}, what your companion (Abu Bakr) has forwarded to you when he sent you out to me\textsuperscript{asws}? And you do remember what has happened from me\textsuperscript{asws} to Amro Bin Ma'deykARB, and to Aseyd Bin Salama Al-Kahzumi.

Ibn Quhafa said to you that you do not cease to mention that to him. But rather, that is from a supplication of the Prophet\textsuperscript{asaww} and all that has gone, and not it is less than that. Isn’t it like that, O Khalid? Had it not been for what (pact) Rasool-Allah\textsuperscript{asaww} has forwarded to me\textsuperscript{asws}, it would have happened from me to them both, what they are both more knowing with than you are.

O Khalid! Where was Ibn Quhafa and you were splashing the death along with me\textsuperscript{asws} in the midst of the death with a splashing, and your people were rushing to leave like frightened sheep, and the shivering of the rooster. Fear Allah\textsuperscript{azwj}, O Khalid 	extit{and do not become an advocate for the treacherous [4:105]}, nor a backer for the unjust ones’.

Khalid said, ‘O Abu Al-Hassan\textsuperscript{asws} I do understand what you\textsuperscript{asws} are saying, and what the Arabs and the masses turned from you\textsuperscript{asws} only to seek entering into the ancient (practices) of their fathers, and their chiefs would be departing soon, dodging away from you like the dodging of the fox in what is between the mountain passes and the plains, and the difficulties of extracting the kingdom from your\textsuperscript{asws} hands, and fleeing from your\textsuperscript{asws} sword.
And nothing called them to pledge allegiance of Abu Bakr except the leniency by his side, and softness of his character, and security of his side, and their taking wealth which is above the level of their deserving it, and fewness of the ones who incline to the truth, and you asws have sold the world for the Hereafter, and if their morals were to gather to your asws opposition, Khalid would not oppose you asws.

Amir Al-Momineen asws said to them: ‘By Allah azwj! Khalid did not come except from the aspect of this treacherous, unjust, tempted Ibn Suhaak (Umar), for he does not cease to be pitting the tribes (against each other), and panicking them from me asws, and comforting them from their awards, and reminding them of what makes them forget the time, and soon he will come to know the foolishness of this affair when his soul departs’.

Khalid said, ‘O Abu Al-Hassan asws! By the right of your asws brother asws Why don’t you cut this from yourself asws, and come to your asws house honourably, when the people are pleased with the refraining from you asws?’

Amir Al-Momineen asws said to him: ‘May Allah azwj not Recompense any good of their own selves and of the Muslims’.

He (the narrator) said, ‘Then he asws called for his asws animal and his asws companions followed him asws, and Khalid was discussing with him asws and laughing with him asws, until he asws entered Al-Medina. Khalid rushed to Abu Bakr and narrated to him with what had happened from him.

Amir Al-Momineen asws came to the grave of the Prophet saww, then came to Al-Rawdah (platform) and prayed four cycles Salat and supplicated, and he asws stood up intending to leave to go to his asws house, and Abu Bakr was seated in the Masjid, and Al-Abbas was seated to his side.

Abu Bakr turned to Al-Abbas and said, ‘O Abu Al-Fazl! Call the son asws of your brother asws to me so I can admonish him asws upon what has happened from him asws to Al-Ashja’a’. 
فقال له الععامِن: أو ليس قد تقدم إلينك مناجيب إبراهيم معاينته؟ أو أخف عقلت مثل هذه عائشة أن لا تتصرف منه.

Al-Abbas said to him, ‘Or hasn’t your companion arrived to you with ignoring its blame? And I fear upon you from himasws when you admonish himasws, that you will not be helped from it’.

فقال أبو بكر: إن أرائك يا أبا الفضل، ودعاني وئاه، فأما ما كلفت عليه إبراهيم معاينته فقد رأيته يكلف علي يكلمه يكاد يحلف الذي خرج به إليه، و لا أخشى إلا أن الله قد كن به إلى خير، دعوده.

Abu Bakr said, ‘I see you, O Abu Al-Fazl, scaring me from himasws. Leave me and himasws. As for what Khalid spoke to me of leaving its blame, so I have seen him speaking to me with speech opposite to that which he had come out to you with, except that it had happened from himasws to him something which had scared him’.

فقال: يا أمير المؤمنين عليه السلام، فما كتلت المسلمون عليه السلام فحلس إلى جنب الغالام. فقال: إن الععامِن: إن أبا بكرك استبطةك، و هو يريد أن يسألكي به جريا.

Al-Abbas said to him, ‘You and himasws, O Ibn Quhafa! Al-Abbas called himasws, and Amir Al-Momineenasws came and sat by the side of Al-Abbas. Al-Abbas said to himasws, ‘Abu Bakr youasws down (from going home), and he wants to ask youasws with what flowed’.

فقال: يا عمه، لو دعاني لما أتته. فقال لنه أبا الحسن! ما أرضي لمثلك هذه البغال، قال: أي فعل؟ قال: فنكل مشتلي بعفون، فما لخلق من القتل، قد خلعته عينيك و ذارك.

Heasws said: ‘O uncle! If he had called measws, Iasws would not have come to him’. Abu Bakr said to himasws, ‘O Abu Al-Hassanasws! I am not pleased of this deed for the like of youasws. Heasws said: ‘And which deed?’ He said, ‘Youasws killed a Muslim without right. Youasws did not show sympathy from the killing and have it as yourasws slogan and yourasws garment’.

فالتقى إليه أمير المؤمنين عليه السلام، فقال: أنا منئلك على في قتلي شنيل فقه الله أن أقتل من شئت بعفون، لأن من وحب عنه الفعل يقع عند اسم الإسلام.

Amir Al-Momineenasws turned towards him and said: ‘As for your admonishing Alasws regarding killing a Muslim, so Allahazwj Forbid that Iasws would kill a Muslim without right, because one upon whom the killing is Obligated, the name of Al-Islam is raised from him’.

وأما قتلي الأشجع، فإن كان إسلامك إسلام الله فقد فرث فلؤا غضبا! أقول: و ما عذبي إلا من الله، و ما فعلت إلا عن يبتين من ربي، و ما أنت أعلم بخلق و الحرم لم، و ما كان السمل إلا رفعا متفقة، فإن في شيء صنعت من رخاع تنسست به ثم تعصرن إلينك، و ما كان من عسلم الله أن يواجهدنه بقتل عائدة الأولان و الواقدة.

And as for myasws killing Ashja’a, so if your Islam is like his Islam, so you have achieved a mighty success!! (cynically). I say, ‘And what is myasws excuse except from a proof from myasws Lordazwj, and you aren’t more knowing with the Permissible(s) and the Prohibitions than Iasws am, and the man wasn’t except an atheist, a hypocrite, and in his house is an idol
of marble. He wipes with it then comes to you, and it would not be from the justice of Allahazwj that you should seize me/asws with the killing of an idol worshipper and an atheist’.

And Amir Al-Momineen/asws began with the speech, but Al-Mugheira Bin Shuba and Ammar Bin Yasser, and they swore upon Ali/asws (being correct), so he/asws was silent, and (upon) Abu Bakr, so he withheld’.

Then Abu Bakr faced towards Al-Fazl Bin Al-Abbas and said, ‘If I had tied you up with Al-Ashja’a he/asws would not have done like it’, Then he said, ‘How could I have tied you up with the like of him and you are a son of uncle of Rasool-Allahsaww and his/asws washer!?’

Al-Abbas turned to him and said, ‘Leave us, and we are wise ones (and) far reaching from your occupation. You objected to my son and son/asws of my brother/asws, and you are the son of Ibn Abu Quhafa Bin Murra, and we are the sons of Abdul Muttalibasws Ibn Hashimasws, People of the Household of the Prophetasws, and foremost for the caliphate.

You are being named by our names and you pounced upon us regarding our authority, and you cut-off our relationship, and prevented our inheritances, then you are claiming that there is no inheritance for us, and you are more rightful and foremost with this command than we are? Remoteness and damnation is for you. Why are you so deluded?’

Then the people left, and Al-Abbas held a hand of Al/asws, and Al/asws went on to say: ‘I/asws swear upon you, O uncle, don’t speak, and if you do speak, do not speak except what is little, and there isn’t for them with me/asws except the patience, just as the Prophetasws of Allahazwj had instructed me/asws. Leave them and there does not happen to be any cover for them due to the day of Al-Ghadeer. Leave them to weaken us with their struggles, for Allahazwj is our Masterazwj, and Heazwj is the best of the Judges’.
Al-Abbas said to him Ḥasan: ‘O son of my brother! Haven’t I sufficed you? And if you like, I can return to him and make him recognise his place, and remove his authority from him’. Ali vowed upon him and quietened him. 17

Then the two were met, and Ali said: ‘Rasool-Allah (saww) did not order you to obey me?’ He said, ‘No’. 18

Rasool-Allah (saww) said: ‘I (saww) had ordered you, so obey him!’

He said: ‘Then come, let us go to Rasool-Allah (saww).’ He went with him to Masjid Quba, and there was Rasool-Allah (saww) praying Salat. When he (saww) finished, Ali (asws) said to him (saww): ‘O Rasool-Allah (saww)! I (saww) said to Abu Bakr: ‘Didn’t Rasool-Allah(order you to obey me (saww)?’ He said, ‘No’.

He (asws) said: ‘Then come, let us go to Rasool-Allah (saww).’ He went with him to Masjid Quba, and there was Rasool-Allah (saww) praying Salat. When he (saww) finished, Ali (asws) said to him (saww): ‘O Rasool-Allah (saww)! I (saww) said to Abu Bakr: ‘Didn’t Rasool-Allah (saww) order you to obey me (saww)?’ He said, ‘No’.

Rasool-Allah (saww) said: ‘I (saww) had ordered you, so obey him (saww)!’

He (Abu Abdullah asws) said: ‘He went out and was met by Umar, and he (Abu Bakr) was frightened. Umar stood and said to him, ‘What is the matter with you?’

He said to him, ‘Rasool-Allah (saww) said such and such’. Umar said, ‘Damnation be for a community who made you in charge of their affairs. Don’t you recognise the sorcery of the Clan of Hashim?’ 18
CHAPTER 6 – DISPUTE OF AMIR AL-MOMINEENASWS WITH AL-ABBAS REGARDING THE INHERITANCE

‘I was in the presence of Abu Bakr when AliASWS and Al-Abbas emerged jostling and arguing regarding the inheritance of the ProphetASW. Abu Bakr said, ‘The short one will suffice you with the tall one’ – meaning by the short, AliASWS, and by the tall, Al-Abbas’.

Al-Abbas said, ‘I am an uncle of the ProphetASW and hisASW inheritor, and AliASWS is a barrier between me and hisASW inheritance’.

Abu Bakr said, ‘So where were you, O Abbas, when the ProphetASW gathered the sons of Abdul MuttalibASWS and you are one of them, so heASW said: ‘Which one of you wants to be myASW Vizier and he would be myASW successorASWS and myASW among myASW family, fulfilling myASW promises, and paying off myASW debts’. So (everyone) withheld from it except AliASWS, and the ProphetASW said: ‘YouASWS are like that’.

Al-Abbas said, ‘So what you sit in this seat of yours? You preceded himASWS and ruled upon himASWS’?

Abu Bakr said, ‘Excuse us, Clan of Abdul MuttalibASWS’.

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18 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 20
It is reported that Yahya Bin Khalid Al-Barmakky asked Hisham Bin Al-Hakam in the presence of (the caliph Haroun) Al-Rasheed. He said, ‘Inform me, O Hashim! Can the truth happen to be in two different perspectives?’ Hisham said, ‘Apparently no’.

He said, ‘Inform me about two men disputing regarding a ruling regarding the Religion, and they dispute and differ. Can it be vacant from them both being true or both be false, or that one of them would be true and the other one false?’

Hisham said, ‘It cannot be vacant from that’.

Yahya Bin Khalid said to him, ‘Inform me about Ali\textsuperscript{asws} and Al-Abbas, when they both disputed to Abu Bakr regarding the inheritance. Which of the two was the rightful and who was the false one, when you are saying the both of them can neither be right nor both be wrong!?’

Hisham said, ‘I considered, so if I were to say that Ali\textsuperscript{asws} was false, I would be committing Kufr and exit from my doctrine, and if I were to say that Al-Abbas was false, (Haroun) Al-Rasheed would strike off my neck, and a question has been referred to me I had not been asked about before that time, nor could I respond an answer for it.

I said to him, ‘There is no real mistake for each of them, and they were both true, and for this is a match the Quran has Spoken with in the story of Dawood\textsuperscript{as}. Allah\textsuperscript{azwj} Mighty and
Majestic Says: *And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21]* – up to His⁸⁸¹⁷ Words: *We are* two litigants. *One of us has transgressed upon the other, [38:22]*. So, which of the two Angels was mistaken, and which of the two was correct? Or are you saying, ‘But rather they were both mistaken’. So, you answer regarding that, is my answer’.

Yahya said, ‘I am not saying, ‘The Angels were both mistaken’, but I am saying, ‘But rather, they were both correct’, and that is because they did not dispute regarding the reality and did not differ regarding the judgment, and rather they manifested that in order to explain to Dawood⁸⁸¹⁸ regarding the mistake and make him⁸⁸¹⁹ realise the judgment and harmonise him⁸⁸¹⁹ upon it’.

Hisham said, ‘I said to him, ‘Like that were Ali⁸⁸²⁰asws and Al-Abbas. They did not differ regarding the judgment and did not dispute regarding the reality, and rather they manifested the differing and the dispute in order to explain it to Abu Bakr of his error, and they pointed him upon that there is an right for them both in the inheritance, and they did not happen to be in doubt of their affairs, and rather that was from them upon a limit of what had happened from the two Angels’.

Al-Rasheed applauded that answer’.

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¹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 6 H 1
CHAPTER 7 – RARE ARGUMENTATION

(From Abu Bakr, and he had accompanied him in a journey, said, ‘I said to him, ‘O Abu Bakr! Teach me something Allah azwj can Benefit me with it’.

He said, ‘I would have done it, and if you would not have asked me. Do not associate anything with Allah azwj, and establish the Salat, and give the Zakat, and Fast the Month of Ramazan, and perform Hajj of the House (Kabah), and perform Umrah, and do not be a ruler upon (even) two of the Muslims’.

He (the narrator) said, ‘As for what you instructed me with, from the Eman, and the Salat, and the Hajj, and the Umrah, and the Zakat, so I am doing it, and as for the ruler-ship, I saw the people not attaining this nobility, and this is the richness, and the honour, and the status with Rasool-Allah saww, except by it’.

He said, ‘You have advised me and I exerted myself for you (for nothing)’.

When Rasool-Allah saww passed away and Abu Bakr became caliph, I came to him and said to him, ‘O Abu Bakr! Didn’t you forbid me from ruling upon (even) two?’ He said, ‘Yes’. I said, ‘So what is the matter with you ruling upon community of Muhammad saww?’

He said, ‘The people differed and I feared the straying upon them, and they called me, so I did not find any escape from that!’

20 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 7 H 1
CHAPTER 8 – ARGUMENTATION OF SALMAN\textsuperscript{ra} AND UBAY BIN KA’AB AND OTHERS AGAINST THE PEOPLE

(J: عن حفّار بن محتمش، عن أبيه، عن أبيه عليه السلام قال: خطب الناس سلمان الفارسي رحمته الله عليه -بعد أن ذته البلاء- عليه و آله السلام بثلاثة أيام، فقال فيها:)

(The book) ‘Al Ihtijaj’ –

From Ja’far\textsuperscript{asws}, Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Salman Al-Farsi\textsuperscript{ra} addressed the people after the burial of the Prophet\textsuperscript{saww} by three days. He\textsuperscript{ra} said in it:

‘Indeed, O you people! Listen my\textsuperscript{ra} Hadeeth from me\textsuperscript{ra}. Indeed, I\textsuperscript{ra} have been given a lot of knowledge, and if I\textsuperscript{ra} were to narrate to you with all what I\textsuperscript{ra} know of the merits of Amir Al-Momineen\textsuperscript{asws}, a group from you would say, ‘He\textsuperscript{ra} is insane!’ And another group would say, ‘O Allah\textsuperscript{azwj}, Forgive the killer of Salman\textsuperscript{ra}\’

Indeed, there would be deaths for you - followed by afflictions! Indeed, and with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} are the (knowledge) of the deaths and the afflictions, and inheritance of the bequests, and the decisive address, and origin of the lineages upon a manifest of Haroun\textsuperscript{as} Bin Imran\textsuperscript{as}, from Musa\textsuperscript{as}, when Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘You\textsuperscript{asws} are my\textsuperscript{saww} successor\textsuperscript{asws} among my\textsuperscript{saww} family, and my\textsuperscript{saww} caliph in my\textsuperscript{saww} community, and at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}.

But you took the ways of the Children of Israel, so your erred in the truth. You (think that you are) knowing but (in fact) not knowing. But, by Allah\textsuperscript{azwj}, \textit{You will be indulging in a state after a state [84:19]}, being upon the ways of the Children of Israel, step of the slipper with the slipper, and the arrow with the arrow (in a quiver).
But, by the One azwj in Whose Hand is the soul of Salman ra! Hade you made Ali asws in-charge of it, you would have eaten from your above and from beneath your feet, and if you had called the bird from the atmosphere of the sky, it would have answered you, and had you called the fish from the sea it would have answered you, and had you held him asws a Guardian asws of Allah azwj, you would not have strayed from any part from the Obligations of Allah azwj nor would any two have differed regarding the Judgment of Allah azwj.

But (instead) you placed others in-charge, so receive the news of the afflictions, and despair from the hope, and you disassociated upon the same. So I ra hereby cut off the rope of friendship between me ra and you.

Upon you is to be with Progeny asws of Muhammad saww, for they asws are the guides to the Paradise, and the callers to it on the Day of Qiyamah.

Upon you is to be with Amir Al-Momineen Ali asws Bin Abu Talib asws. By Allah azwj we had greeted unto him asws with the Wilayah and ruler of the Momineen repeatedly gathering with our Prophet saww. (During) all that he saww ordered us with it, and emphasised it upon us.

So what is the matter with the people who recognise his asws merit and they are envying him asws!? And Qabeel la had envied Habeel as, so he la killed him as, and the community of Musa as Bin Imran as had become disbelievers, having reneged. The affair of this community is like the affair of the children of Israel, so where are they going with you, O you people!?

Woe be unto you all! What have I ra got to do with Abu so and so (Abu Bakr), and so and so (Umar)!? Are you ignorant or pretending to be ignorant, or you were envied or are envying? By Allah azwj! You will return to be Kafirs, striking each other’s necks with the swords. The witness would testify upon the saved one with the destruction, and the witness would testify upon the Kafir with having attained salvation.
Indeed! And I have manifest my matter and submitted to my Prophet, and followed my Master and Master of every believing man and believing woman, Ali, Amir Al-Momineen, and chief of the successors, and guide of the resplendent, and Imam of the Truthful and the Martyrs and the Righteous; [4:69]. 21

(The book) ‘Al Ihtijaj’ – From Muhammad and Yahya, two sons of Abdullah Bin Al Hassan, from their father, from her grandfather,

‘From Ali Bin Abu Talib having said: ‘When Abu Bakr addressed, Ubayy Bin Ka’ab stood up, and it was the day of first Friday of the Month of Ramazan.

He (Ubayy Bin Ka’ab) said, ‘O community of the Emigrants, those who pursued the Pleasure of Allah, and Allah Praised upon them in the Quran! And O community of the Helpers, those who had the home (in Al-Medina), and had the Eman, and Allah Praised upon them in the Quran. Did you forget them or did you forget, or did you replace or did you change, or did you forsake or were you frustrated!?'

Don’t you know that Rasool-Allah stood among us in a place he stood Ali in it and said: ‘One whose Master was, this is his Master – meaning Ali, and one whose Prophet was so this is his Emir (ruler)!

Don’t you know that Rasool-Allah said: ‘O Ali! You are from me at the status of Haroun from Musa. Obedience to you is Obligatory upon the ones after me like obedience to me during my lifetime, except that there is no Prophet after me!?

Don’t you know that Rasool-Allah said: ‘I hereby bequeath you all with being good to People of my Household, so advance them and do not precede them, and make them rulers, and do not rule upon them!'?
Don’t you know that Rasool-Allah(saww) said: ‘People(asws) of my(saww) Household are the minarets of guidance and the pointers to Allah(asw)’?

Don’t you know that Rasool-Allah(saww) said to Ali(asws): ‘You(asws) are the guide for the ones straying!’?

Don’t you 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 the best of the ones I(saww) leave as caliphs from after me(saww) and chief of my(saww) family, the most beloved of the people to me, obedience to him(asws) is like my(saww) obedience upon my(saww) community!’?

Don’t you know that he(saww) did not make anyone of you in-charge, and made him(asws) to be in-charge upon you all during every absence!?

Don’t you know that both their(asws) statuses during their(asws) journeys is one, and their(asws) departures, and their(asws) affairs is one!?

Don’t you know that he(saww) said: ‘Whenever I(saww) am absent, so I(saww) shall keep Ali(asws) as replacement (caliph) among you, so I(saww) am leaving behind among you a man(asws) like myself(saww)’?

Don’t you know that he(saww) said: ‘Whenever I(saww) am absent, so I(saww) shall keep Ali(asws) as replacement (caliph) among you, so I(saww) am leaving behind among you a man(asws) like myself(saww)’?

Don’t you know that Rasool-Allah(saww), before his(saww) passing away, had gathered us in the house of his(saww) daughter(asws) (Syeda) Fatima(asws) and said to us: ‘Allah(asw) Revealed to Musa(as) Bin Imran(as): “Take a brother from your(as) family and I(asw) shall Make him(as) a Prophet(as), and make his(as) family as being children of yours(as), I(asw) shall Purify them from the calamities and Purify them from the doubts!”’

فأَتَعَفَّ مُوسَى هارُوَن أَخًا، وَ وُلْدَة أُمِّهَا لَيْبَي إِسْرَائِيل مِنْ بَعْدِهَا، يَجِلُّ هُمَا فِي مُسَاجِدِهَا مَا يَجِلُّ لِمُوسَى
So Musa\textsuperscript{as} took Haroun\textsuperscript{as} as brother, and his\textsuperscript{as} sons as Imams for the children of Israel from after him\textsuperscript{as}, permitting for them in their Masjids what was Permissible for Musa\textsuperscript{as}.

And Allah\textsuperscript{azwj} Revealed to me\textsuperscript{saww}: "Take Ali\textsuperscript{asws} as brother\textsuperscript{asws}, and take his\textsuperscript{asws} children (as my\textsuperscript{saww}) children, for I\textsuperscript{azwj} Purified them just as I\textsuperscript{azwj} had Purified the children of Haroun\textsuperscript{as}, except I\textsuperscript{saww} have Ended the Prophets\textsuperscript{as} with you\textsuperscript{saww}, so there will be no Prophet\textsuperscript{saww} after you\textsuperscript{saww}!" Thus, they\textsuperscript{asws} are the Imams\textsuperscript{asws} of guidance!?

Are you not seeing? Are you not understanding? Are you not listening? The doubts have been struck upon you.

Your example is like an example of a man in a journey, and severe thirst hits him until he fears the death. Then he meets a guiding man in the road, so he asks him about the water. He says to him, 'In front of you are two springs, one of them salty and the other sweet. So if you attain the salty, you have strayed, and if you attain the sweet, you have been guided and will be saturated.

So, this is your example, O you community, just as you claim to be, and I swear by Allah\textsuperscript{azwj} you were not deserted. A flag was installed for you permitting for you the Permissible and prohibiting upon you the Prohibition. If you were to obey him\textsuperscript{asws} you would neither differ, nor be hostile to one another, nor kill each other, nor disavow from each other.

By Allah\textsuperscript{azwj}! After him\textsuperscript{saww}, you are differing in your rulings, and have broken the pact of Rasool-Allah\textsuperscript{saww}, and you are opposing against his\textsuperscript{saww} family.

And if this is asked of someone who knows, he issues a verdict with his opinion. You went far and traded, and claimed that the differing is a mercy. Far be it! The Book has Refused that upon you. Allah\textsuperscript{azwj} Blessed and Exalted Said: \textit{And do not become like those who}
disunited and differed from after the clear proofs having come to them, and they, for them is a grievous Punishment [3:105].

Then He asw informed us with their differing; 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 are Progeny asws of Muhammad saww.

I heard Rasool-Allah saww saying: ‘O Ali asws! You asws and your Shias are upon the nature, and the people are away from it’.

So why don’t you accept from your Prophet saww? How, and he asws is your best of you with your retreat from his successor asws, and his trustee, and his Vizier, and his brother asws, and he saww placed him asws in charge besides you all.

He saww is the purest of you of heart, and most knowing of you of knowledge, and the first of you in submission, and greatest of you of praise from Rasool-Allah asw. He saww gave him saww his inheritance, and bequeathed him saww with his entrustments, and made him a caliph upon his community, placing his secrets with him asws.

Thus, he asws is your ruler besides you all, and most rightful with it than you upon the nomination, chief of the successors as, and most superior of the pious ones, and most obedience of the community to Lord of the worlds. You greeted until him with the caliphate of the Momineen during the lifetime of chief of the Prophets as, and last of the Messengers as.

So, he would be excused, one who were warned, and he has heeded the advice one who advises, and sees the one who is blind, for you have heard just as I heard, and you have seed just as I saw, and you witnessed just as I witnessed’.
Abdul Rahman Bin Awf stood, and Abu Ubeyda Bin Al-Jarrah and Muaz Bin Jabal stood up and they said, 'O Ubay! Have you been hit by dementia or there is insanity with you?'

He said, 'But, the dementia is among you all. I was in the presence of Rasool-Allahsaww one day, and hesaww turned to speak to a man, I heard his voice but did not see his face. He said among what he addressed himsaww, 'What I would advise yousaww, and for yoursaww community, and let himasws know of yoursaww Sunnah'.
And I am bequeathing you with a bequest O Ubay, if you were to preserve it, you will not cease to be with good. O Ubay! Upon you is to be with Ali, for he is the guide, the Guided, the adviser to my community, and reviver of my Sunnah, and he is your Imam after me.

So the one who is pleased with that would meet me upon what I had separated from him upon. O Ubay! And the one who changes and replaces, would meet me as a breaker of my allegiance, disobedient to my orders, rejected of my Prophet-hood. I will not interceded for him in the presence of my Lord, nor will I quench him from my Fountain’.

Some men from the Helpers stood up and they said, ‘Sit down, may Allah have Mercy on you, O Ubay! You have delivered what you heard, and have been loyal with your pact’.

The book ‘Kashf Al Yaqeen’ – Al Hassan Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Abu Haroun, from Mukhawwal Bin Ibrahim, from Isa Bin Abdullah Bin Al Hassan, from his father, from his grandfather – similar to it with brevity.

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22 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 8 H 2
23 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 8 H 3
CHAPTER 9 – WHAT ABU BAKR WROTE TO A COMMUNITY CALLING THEM TO THE ALLEGIANCE AND IN IT ARE SOME OF THE SITUATIONS OF ABU QUHAFIA

Abu Bakr wrote to him – ‘From Abu Bakr, caliph of Rasool-Allahsaww, to Usama Bin Zayd. As for after, consider when my letter comes to you, and come to me, you and the ones with you, for the Muslims have united upon me and have made me to be in-charge of their affairs, so do not stay behind, for you will be disobeying, and there would from me what you will dislike. Greetings’.

Heasws said: ‘Usama wrote to him in answer to his letter, ‘From Usama Bin Zayd, office bearer of Rasool-Allahsaww upon the military expedition of Syria. As for after, a letter has come to me from you, its beginning contradicting its end. You mentioned in its beginning that you are caliph of Rasool-Allahsaww, and you mentioned in its end that the Muslims united upon you and made you in charge of their affairs and are pleased with you.

And know, I and the ones with me from the group of Muslims and the Emigrants, by Allahazwj, we are not pleased with you, nor did we make you in-charge of our affairs, and consider in handing over the right to its rightful one, and vacate it for them, for they are more rightful with it than you are.

You have known what had happened from the words of Rasool-Allahsaww regarding Aliasws on the day of Ghadeer Khum. The pact has not been for long and you have forgotten.'
Consider your position and do not oppose, for you will be disobeying Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and you will be disobeying the one whom Rasool-Allah\textsuperscript{saww} chose as caliph upon you and upon your companion, and did not isolate me until Rasool-Allah\textsuperscript{saww} passed away, and you and your companions both returned and disobeyed, and you stayed in Al-Medina without permission’.

He\textsuperscript{asws} said: ‘Abu Bakr thought of separating him from his neck. Umar said to him, ‘Do not do it! (This) shirt (caliphate) is shirt of Allah\textsuperscript{azwj}, do not take it off for you will regret. But, pressurise upon Usama with the letters, and order so and so, and so and so, and so and so to be writing to Usama not to separate the unity of the Muslims, and that he should insert his hand into what they have done’.

He\textsuperscript{asws} said: ‘Abu Bakr wrote to him, and some people from the hypocrites wrote to him, ‘Agree with what we are united upon, and beware of including the Muslims in a Fitna from your direction, for they discussing the pact with the Kufr’.

When the letters arrived to Usama, he left with the ones with him until he entered Al-Medina. When he saw the gathering of the people to Abu Bakr, he went to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said, ‘What is this (going on)’?

Ali\textsuperscript{asws} said to him: ‘This is what you see!’ Usama said to him\textsuperscript{asws}, ‘Have you\textsuperscript{asws} pledged allegiance to him?’ He\textsuperscript{asws} said: (by force) ‘Yes’. Usama said to him\textsuperscript{asws}, ‘Willingly or unwillingly?’ He\textsuperscript{asws} said: ‘No, but forcibly’.

He\textsuperscript{asws} said: ‘Usama went and entered to see Abu Bakr and said, ‘The greeting be to you, O caliph of the Muslims’.

قال: فَرَدَّ أَبُو بَكْر  وَ قَالَ: السَّلََمُ عَلَيْكَ أَي ُّهَا الَْْمِيرُ
He\textsuperscript{asws} said: ‘Abu Bakr replied and said, ‘The greeting be unto you, of you commander’’.\textsuperscript{24}

When the Prophet\textsuperscript{saww} passed away Makkah was shaken with his\textsuperscript{saww} obituary. Abu Quhafa (Abu Bakr’s father) said, ‘What is this (going on)?’ They said, ‘Rasool-Allah\textsuperscript{saww} passed away’.\textsuperscript{25}

He said, ‘So whom have the people placed in charge after him\textsuperscript{saww}?’ They said, ‘Your son’. He said, ‘Have the clan of Abd Shams and clan of Al-Mugheira agreed?’ They said, yes’.

He said, ‘There is no preventing to what Allah\textsuperscript{azwj} Gives, and not giving to what Allah\textsuperscript{azwj} Prevents. How strange of this command! They quarrelled of the Prophet-hood and they are submitting the caliphate this is something aimed against you [38:6]’.

When Abu Quhafa read the letter he said to the messenger, ‘What prevented them from Ali\textsuperscript{asws}?’ The messenger said, ‘He\textsuperscript{asws} is of young age, and he\textsuperscript{asws} has killed a lot among the Quraysh and others, and Abu Bakr is older than him\textsuperscript{asws}.’
Abu Quhafa said, ‘If this command in that was based upon the age, then I am more rightful than Abu Bakr is. They have oppressed Ali asws of his asws right, and the Prophet saww had got the allegiances to be pledged to him asws, and had ordered us with pledging to him asws.’

Then he wrote to him, ‘From Abu Quhafa to Abu Bakr. As for after, Your letter came to me and I find it to be a letter of an idiot, contradicting part of it with a part. At times you are saying, ‘Caliph of Allah aswj’, and at time you are saying, ‘Caliph of Rasool-Allah saww’, and at times, ‘The people are in agreement with me’, and it is a vague matter.

Do not enter into a matter it would be difficult for you to exit from it tomorrow, and your posterity would happen to be in regret from it, and the self-accusing soul would blame in front of the Reckoning on the Day of Qiyamah. There are entrances and exits for the matters, and you know one who is foremost with it than you are. Watch out for Allah aswj as if you can see Him aswj, and do not leave out its (rightful) owner, for leaving it today is lighter upon you, and peace be to you’.26

(The book) ‘Kashf al Yaqeen’ – From the book ‘Al Bihar’ of Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Raib, from Fuzeyl Al Rassan, and Al Hassan Bin Al Sakkan, from the one who informed him, from Abu Umama who said,

‘When Rasool-Allah saww passed away, Abu Bakr wrote to Usama Bin Zayd, ‘From Abu Bakr, caliph of Rasool-Allah saww to Usama Bin Zayd. As for after, the Muslims have gathered to me when Rasool-Allah saww passed away, so when this letter of mine comes to you, then come over’.

He (the narrator) said, ‘Usama Bin Zayd wrote to him, ‘As for after, your letter came to me, its beginning end contradicts its beginning. You wrote to me, ‘From Abu Bakr caliph of Rasool-Allah saww, may the Salawat be upon him saww and upon People asws of his saww Household, then you informed me that the Muslims have gathered to you’.

26 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 9 H 3
He (the narrator) said, ‘When he arrived to him, he said to him, ‘O Abu Bakr! Don’t you remember Rasool-Allahsaww when hesaww ordered us to greet unto Aliawj as ‘Amir Al-Momineen’, so you said, ‘Is it from Allahazwj and from Hisawj Rasool saww?’ He saww said to you: ‘Yes’.

Then Umar stood up and said, ‘Is it from Allahazwj and from Hisawj Rasool saww?’ He saww said: ‘Yes’. Then the people greeted unto himawj. I was their youngest one of age, and I stood up and greeted as ‘Amir Al-Momineen’?

He said, ‘Surely, Allahazwj was not going to gather the Prophet-hood and the caliphate for them’.” 27

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27 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 4
CHAPTER 10 – ACKNOWLEDGMENT OF ABU BAKR WITH THE MERIT OF AMIR AL-MOMINEEN asws, AND THE CALIPHATE BEING FOR HIM asws AFTER USURPATION

Abu Bakr said addressing, ‘Patience upon one isn’t inclined towards religion, nor obscured by patronage, nor caring for the governance. Manifest the Eman is disgrace, and hiding the hypocrisy is wrong. They are a group of satans, and a gathering of tyrants claiming that I said, I am superior than Ali asws. How can I be saying that?

There isn’t for me his asws precedence, nor his asws kinship, nor his asws specialisation. He asws professed Oneness of Allah azwj while I was an apostate, and he asws worshipped Him azwj before I worshipped Him azwj and befriended the Rasool-Allah saww and I was his saww enemy, and he asws preceded me in times, even if I were to break into pieces I would not have reach his asws praise, and would not have even achieved its dust.

By Allah azwj! Surely, Ali asws Bin Abu Talib asws attained such success from Allah azwj with His azwj Manifesto, and from Rasool-Allah saww with nearness, and from the Eman with its rank, if the former ones, and the latter ones except the Prophets as, were to struggle they would not be reaching his asws level, and would not be following his asws programme.
He asws shielded this knowledge, catching up before he asws was chased, and went for duel before he asws could be preceded. He asws gathered the knowledge, and the forbearance, and the understanding as if he asws is gathering the good deeds, which were a treasure for his heart. He asws did not hoard even the size of a mustard seed except and he asws spent it in its door (correct manner).

So, who is that who can hope of attaining his asws rank, and Allah aswj and His aswj Rasool saww had Made him asws a guardian for the Momineen asws, and a successor asws for the Prophet saww, and a retainer for the caliphate, and an establisher for the Imamate?

Would the ignorant one be deceived with the position of its summit when I stand in it, and obey when he saww instructs me? I heard Rasool-Allah saww saying: ‘The truth is with Ali asws and Ali asws is with the truth, one who obeys Ali asws is rightfully guided, and one who disobeys Ali asws is corrupted, and one who loves him asws is fortunate, and one who hates him asws is wretched’.

By Allah aswj! If we do not love the son asws of Abu Talib asws except for the reason that he asws did not fall into any Prohibition of Allah aswj, nor worshipped an idol from besides Him aswj, and for the needs of the people to him asws after their Prophet saww, there would be in that what is Obligated.

So how can there be reasons, the least of which are positive, and the weakest of these are desirable? For him asws is the brilliant kinship with the Rasool saww, and the knowledge of the subtle and the majestic, and the pleasure with the beautiful patience, and the comfort during the more and the less, and acts of righteousness whose count cannot be reached, nor can its glory be realised.
وَدَّ الْمُتَمَنُّونَ أَنْ لَوْ كَانُوا تَرَابَ ابْنِ أَبِي طَالِبٍ، أَ لَيْسَ هُوَ صَاحِبُ لِوَاءِ الْحَمَّادَةَ، وَ الشَّافِي بِوَمَّامِ، وَ جَامِعَ كُلِّ كَرَمٍ، وَ عَالََِ كُلِّ عِلْمٍ، وَ الوَسِيلَةُ إِلَى اللَّهِ وَ إِلَى رَسُولِ اللَّهِ ﷺ؟!

Wish for the position if you were dust of the son asws of Abu Tali asws. Isn’t he asws the owner of the flag of praise, and the quencher on the Day of return, and centre of every benevolence, and knower of every knowledge, and the intermediary to Allah azwj and to Hisazwj Rasool saww?"
CHAPTER 11 – REVELATION OF THE VERSES REGARDING THE MATTER OF (ESTATE OF) FADAK, AND ITS STORY, AND THE SUMMARY OF THE ARGUMENTS REGARDING IT, AND IN IT IS STORY OF KHALID, AND HIS DETERMINATION UPON KILLING AMIR AL-MOMINEEN

(1) — Among what Al-Reza asws argued regarding the merit of the Pure Progeny asws, he asws said: ‘And the fifth Verse, Allah azwj Mighty and Majestic Said: ‘And give to the one with kinship his right, [17:26], a specialisation the Mighty, the Subduer Specialised them asws and Chose them asws upon the community.

When this Verse was Revealed unto Rasool-Allah saww, he saww said: ‘Call (Syeda) Fatima asws to me asws’. She asws was called for him asws. He asws said: ‘O Fatima asws! She asws said: ‘Here I am, O Rasool Allah saww’.

He saww said: ‘(The estate of) Fadak, it is from what neither the horses (cavalry) attacked upon nor camels, and it is exclusively for me saww (and) exclusive of the Muslims, and I saww have made it to be for you asws, due to what Allah aswj has Commanded me saww with it, so take it for you asws and for your asws children’. 29

From Al-Sudy who said, ‘Ali asws Bin Al-Husayn asws said to a man from the people of Syria, when Ubaydullah Bin Ziyad had him asws sent to Yazeed Bin Muawiya, upon him la be the curse: ‘Do you read the Quran?’ He said, ‘Yes’. He asws said: ‘Have you not read: And give to the one with kinship his right, [17:26]?’

29 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 10 H 2
He said, ‘And you all are the ones with kinship - which Allah has Commanded with giving its right?’ He said: ‘Yes’.

Then she said at the end of her call (poem): ‘There have happened after you such news and difficult events, of you had witnessed these, the speech would not have been enough (to describe). We lost you, and the earth lost its downpour, and your people are disorderly, so witness them and they have turned to opposite (to kufr).

Jibraeel used to comfort us with the Verses. You disappeared from us, so every good was veiled. And you were a full moon, and a Noor one could be illuminated with, and the One with the Might Revealed the Books upon you.

The (Muslim) men scorned us and belittled us, after the Prophet, and all good was usurped. The ruler will soon come to know the injustice he perpetrated on us, on the Day of Judgment, he will soon be overthrown.
We asws have faced that which no one (else) from the citizens have faced, neither non-Arabs nor Arabs. Soon we asws will cry for you saww for as long as we asws live, and whatever remains for us asws of the eyes, by enduring the silence for it’.

(The book) ‘Tafseer Furaat’ – Zayd Bin Muhammad Bin Ja’far Al Alawy, from Muhammad Bin Marwan, from Ubeyda Bin Yahya,

‘From Muhammad Bin Ali asws Bin Al-Husayn asws having said: ‘When Jibraeel as descended unto Rasool-Allah saww, Rasool-Allah saww tightened his saww weapon and bridled his saww riding animal, and Ali asws tightened his asws weapon and bridled his asws riding animal, then they asws both headed out in the middle of the night, and Ali asws did not know where Rasool-Allah saww wanted to go until they asws ended up to (estate of) Fadak.

Rasool-Allah asws said to him asws: ‘O Ali asws! Will you asws carry me saww or shall I saww carry you asws?’ Ali asws said: ‘I asws will carry you saww, O Rasool-Allah saww!’

Rasool-Allah saww said: ‘O Ali asws! But, I saww shall carry you asws, because I saww am taller than you asws and you asws are not taller than me saww. So, he saww carried Ali asws upon his saww shoulders, then stood up with him asws.

He saww did not cease to hold him asws high until he asws was higher upon the bridge of the fortress. Ali asws climbed upon the fortress, and with him asws was the sword of Rasool-Allah saww. He asws knocked upon the fortress and exclaimed Takbeer.

فأنتدر أهل الجماعة إلى باب الحصن هارباً، حتى فتحوا و خرجوا منه، فاستقللهم رسول الله صلى الله عليه وسلم يجمعهم، و نزل عليهم إياه، فقطع علي عليه السلام قاتلة عدد من طامعاتهم و كثرائهم، و أعطتهم الأمان بأيديهم، و من رسل الله صلى الله عليه وسلم أجداهم و من تلقين منهم و خطائهمчем كتبوا على رؤاهم إلى المدينة.

31 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 2
The people of the fortress rushed towards the door of the fortress until they opened it and came out from it. Rasool-Allah \(\text{saww}\) faced them all, and Ali \(\text{asws}\) descended to them. Ali \(\text{asws}\) killed eighteen from their mighty ones and their great ones, and the rest of them came with their hands (up), and Rasool-Allah \(\text{saww}\) ushered their offspring and the ones from them who remained, and their rich ones were carrying them upon their necks to Al-Medina”.

No one attacked upon it other than Rasool-Allah \(\text{saww}\), so it is for him \(\text{saww}\) and for his \(\text{saww}\) offspring in particular, besides the Momineen”.

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32 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 3
33 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 4
(Syeda) Fatima\textsuperscript{asws} found (grievance) against Abu Bakr regarding that. She\textsuperscript{asws} deserted him and did not speak to him until she\textsuperscript{asws} passed away, and she\textsuperscript{asws} had lived after the Prophet\textsuperscript{saww} for six months. When she\textsuperscript{asws} passed away, her\textsuperscript{asws} husband Ali\textsuperscript{asws} buried her\textsuperscript{asws} at night and did not notify Abu Bakr with it, and Ali\textsuperscript{asws} prayed Salat upon her\textsuperscript{asws}.

And it is reported (from the same source) as well, similar to that from (the book) ‘Saheeh’ Muslim, by his chain.\textsuperscript{35}

The book) ‘Misbah Al Anwaar’ – From Yahya Bin Abdullah Bin Muhammad Bin Umar,

‘Son of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘(Syeda) Fatima\textsuperscript{asws} said to Ali\textsuperscript{asws}: ‘I\textsuperscript{asws} have a need to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘It shall be fulfilled, O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’

She\textsuperscript{asws} said: ‘We\textsuperscript{asws} adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj} and by the right of Muhammad\textsuperscript{saww}, Rasool-Allah\textsuperscript{saww}, that neither Abu Bakr nor Umar should pray Salat upon me\textsuperscript{asws}. I\textsuperscript{asws} will not conceal a Hadeeth from you\textsuperscript{asws}.

She\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to me: ‘O Fatima\textsuperscript{asws}! You\textsuperscript{asws} will be the first one from my\textsuperscript{saww} family members to join up with me\textsuperscript{saww}, and I\textsuperscript{asws} disliked from upsetting you\textsuperscript{asws}.

He (the narrator) said, ‘When she\textsuperscript{asws} passed away, Abu Bakr and Umar came to him\textsuperscript{asws} and said, ‘And why don’t you\textsuperscript{asws} bring her\textsuperscript{asws} (body) out until we pray Salat upon her\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘We do not view except for the (next) morning’. Then he\textsuperscript{asws} buried her\textsuperscript{asws} at night, then he\textsuperscript{asws} drew seven graves with his\textsuperscript{asws} legs, around her\textsuperscript{asws} (grave to hide the original burial place).

\textsuperscript{34} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 5
\textsuperscript{35} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 6
قَالَ: فَلَمَّا أَصْبَحُوا أَتَوْهُ فَقَالِ: يَا أَبَا الَْْسَنِ! مَا حََْلَكَ عَلَى أَنْ تَدْفَنَ بِنْتَ رَسُولِ اللَّهِ (ص) وَ لََْ نََْضُرْهَا؟
قَالَ: ذَلِكَ عَهْدُهَا إِلََِّ.

He (the narrator) said, ‘When it was morning, they came to him and said, ‘O Abu Al-Hassanasws! What carried youasws upon burying the daughterasws of Rasool-Allahsaww and not let us be present?’ Heasws said: ‘That was herasws pact to measws.

قَالَ: فَسَكَتَ أَبُو بَكْر ، فَقَالَ عُمَرُ: هَذَا وَ اللَّهِ شَيْءٌ فِِ جَوْفِكَ.

He (the narrator) said, ‘Abu Bakr was silent, but Umar said, ‘By Allahazwj! This is something in yourasws inside’.

فَثَارَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ فَأَخَذَ بِتَلََابِيبِهِ، ثَُُّ جَذَبَهُ فَاسْتََْخَى فِِ يَدِهِ، ثَُُّ قَالَ: وَ اللَّهِ لَوْ لَِ كِتَابٌ سَبَقَ وَ ق َوْلٌ مِنَ اللَّهِ، وَ اللَّهِ لَقَدْ ف َرَرْتَي َوْمَ خَيْبََ وَ فِِ مَوَاطِنَ، ثَُُّ لََْ ي ُنْزِلِ اللَّهُ لَكَ ت َوْبَةً حَتََّ السَّاعَةِ.

Amir Al-Momineenasws leapt and grabbed his shirt, then pulled him and he fell in his hand, then heasws said: ‘By Allahasws! Had there not preceded a Book and Word from Allahazwj! By Allahazwj! You had fled in Khyber and in (many) places, then Allahazwj did not Send down repentance for you until now!’

فَأَخَذَهُ أَبُو بَكْر  وَ جَذَبَهُ وَ قَالَ: قَدْ ن َهَيْتُكَ عَنْهُ.

Abu Bakr grabbed him and pulled him away and said, ‘I had forbidden you from himasws’.

فَأَخَذَهُ أَبُو بَكْر  وَ جَذَبَهُ وَ قَالَ: قَدْ ن َهَيْتُكَ عَنْهُ.

And give to the one with kinship his right, and (to) the needy, and the wayfarer, [17:26] – Meaning kinship of Rasool-Allahsaww, and it was Revealed regarding Fatimaasws, so Fadak was made to be for herasws, and the needy are from the children of Fatimaasws, and the wayfarer from Progenyasws of Muhammadasww and children of (Syeda) Fatimaasws. (Not a Hadeeth)

And give to the one with kinship his right, and (to) the needy, and the wayfarer, [17:26] – Meaning kinship of Rasool-Allahsaww, and it was Revealed regarding Fatimaasws, so Fadak was made to be for herasws, and the needy are from the children of Fatimaasws, and the wayfarer from Progenyasws of Muhammadasww and children of (Syeda) Fatimaasws. (Not a Hadeeth)

A Preventer of the good [50:25], he said, ‘The preventer is the second one (Umar), and the good is Wilayah of Amir Al Momineen, and rights of Progenyasws of Muhammadasww. And
when the first one (Abu Bakr) wrote Fadak with returning it to Fatima asws, the second (Umar) prevented it, so he is an excessive sinner [68:12].

(The book) (Al-Kharaij Wa Al-Jaraih) – It is reported from Abu Abdullah asws: ‘Rasool-Allah saww went out in a military expedition. When he saww left to return, he saww encamped in one of the roads. While Rasool-Allah saww having a meal and the people were with him saww, when Jibraeel as came to him saww and said: ‘O Muhammad saww! Arise, and ride!’

The Prophet saww stood up and rode, and Jibraeel as was with him saww and the ground folded up for him saww like the folding of the cloth until he saww ended up to Fadak.

The people of Fadak heard the noise of the horses, they thought that their enemies had come to them, and they locked the doors of the city and handed over the keys to an old woman of their in the house of theirs, outside from the city, and they joined up at the top of the mountain.

Jibraeel as came to the old woman until he seized the keys, then opened the doors of the city, and the Prophet saww circled among its houses and its towns.

Jibraeel as said: ‘O Muhammad saww! This is what Allah azwj has Specialised you with, and Given to you saww besides the people, and it is the Word of the Exalted: Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, [59:7] regarding His azwj Words: what you (Muslims) did not make an expedition upon it, neither by horses nor camels, but Allah Empowers His Rasool upon ones He so desires to, [59:6].

And Ordeals, Ch 11 H 9

Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 9
And the Muslims did not fight for it and did not tread it (in battle), but Allah azwj Bestowed it upon His saww Rasool saww, and Jibraeel as circles with him saww in its houses, and its walls, and, he as locked the doors and handed over the keys to him saww.

فَجَعَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ غِلَََفِ سَيْفِهِ – وَ هُوَ مُعَلَّقٌ بِالرَّحْلِ ثُُُّ رَكِبَ، وَ طُوِيَتْ لَهُ الَْْرْضُ كَطَّيِّ الثَّوْبِ، ثُُُّ أَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُمْ عَلَى مَََالِسِهِمْ وَ لََْ ي َتَفَرَّقُوا وَ لََْ ي َبَْحُوا.

Rasool-Allah saww made to be in the sheath of his saww sword, and it was suspended with the riding animal, then rod, and the land was folded for him like folding of the cloth. Then Rasool-Allah saww came to them and the y were upon their seats and they had not dispersed and had not left.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: قَدِ ان ْتَهَيْتُ إِلََ فَدَكَ، وَ إِنِِّ قَدْ أَفَاءَهَا اللَّهُ عَلَيَّ. فَغَمَزَ الْمُنَافِقُونَ ب َعْضُهُمْ ب َعْضاً.

The hypocrites winked at each other. Rasool-Allah saww said: ‘I saww had ended up to Fadak, and Allah azwj has Bestowed it to me saww’. When he saww entered Al-Medina, he saww went to (Syeda) Fatima asws and said: ‘O daughter asws! Allah azwj has Bestowed (estate of) Fadak to your asws father saww and has Specialised him saww with it, so it is for you asws exclusively excluding the Muslims. I saww do with it whatever I saww so Desire to, and it had been a dowry for your asws mother asws (Syeda) Khadeeja asws upon you asws father saww, and your asws father saww has made it to be for you asws due to that, and has been gifted for you asws, and for your asws children after you asws.

قَالَ: فَدَعَا بِأَدِيْ، وَ دَعَا عَلِيَّ بْنَ أَبِِ طَالِب ، ف َقَالَ: اكْتُبْ لِفَاطِمَةَ عَلَيْهَا السَّلَََمُ بِفَادَكَ نَِْلَةً مِنْ رَسُولِ اللَّهِ، فَشَهِدَ عَلَى ذَلِكَ عَلِيُّ بْنُ أَبِِ طَالِب عَلَيْهِ السَّلَََمُ وَ مَولْلَ رَسُولِ اللَّهِ وَ أُمُّ أَيمَْنَ، فَقَالَ رَسُولُ اللَّهِ إِنَّ أُمَّ أَيمَْنَ امْرَأَةٌ مِنْ أَهْلِ الَِْنَّةِ.

He (Abu Abdullah asws) said: ‘He saww called for a skin (for writing), and called Ali asws Bin Abu Talib asws and said: ‘Write for Fatima asws with (estate of) Fadak being a gift from Rasool-Allah saww’. Ali asws Bin Abu Talib asws witnessed upon that and (so did) a slave of Rasool-Allah saww and Umm Ayman’. Rasool-Allah saww said: ‘Surely, Umm Ayman is a woman from the people of Paradise’.

وَ جَاءَ أَهْلُ فَادَكَ إِلََ النَّبِِِّ، فَقَاطَعَهُمْ عَلَى أَرْبَعَة  وَ عِشْرِينَ أَلْفَ دِينَار  فِِ كُلِّ سَنَة .
And the people of Fadak came to the Prophet saww, and he saww agreed them upon twenty four thousand Dinars during every year”.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘The Prophet saww encamped at Fadak to battle them, then said to them: ‘You do not happen to be safe in this fortress and my saww going to your fortresses and conquering these’.

They said, ‘It is locked, and upon it (in charge) there is one who would defend it, and its keys are with us’. Rasool-Allah saww said: ‘Its key have already been handed over to me saww’. Then he saww brought these out and showed it to the people.

They accused their keeper that he had inclined to the Religion of Muhammad saww, and had handed over the keys to him saww. They took an oath that the keys were with him, and that these were in a box in a house with locks upon it: When they investigated, these were missing.

The keeper said, ‘I had protected these and had recited from the Torah upon it, and I feared from his saww sorcery, and I know now he saww is not a sorcerer and that his saww matter is magnificent’.

They returned to the Prophet saww and said, ‘Who gave these to you saww?’ He saww said: ‘He azwj Gave me saww, the One azwj Who Gave the Tablets to Musa – Jibraeel.

The keeper testified, then they opened the door and came out to Rasool-Allah saww, and from them he became a Muslim, the one who became a Muslim, and settled them in their houses and took their fifth from them’.

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39 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 10
It was Revealed: **And give to the one with kinship his right, [17:26]**. He said: ‘And what is it?’ He said: ‘Give (estate of) Fadak to (Syeda) Fatima asws, and it is from her inheritance from her mother Khadeeja asws and from her sister Hind daughter of Abu Halah’.

The Prophet sahw carried it to her asws what he sahw had taken from it, and informed her asws with the Verse. She asws said: ‘I am not going to do anything new in it while you are alive. You are foremost with me asws than myself asws, and my wealth is for you sahw’. He sahw said: ‘I dislike to make someone in-charge of it upon you asws, so he would end up preventing you asws from after me sahw’.

She asws said: ‘Implement your orders regarding it’. So he gathered the people to her asws house and informed them: ‘This wealth, it is for (Syeda) Fatima asws. He differentiated it among them, and it was like that every year, and he took her livelihood from it. When his expiry approached, he handed it over to her asws’. 

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40 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 11
41 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 12

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‘From Abu Abdullah⁷⁸ having said: ‘And give to the one with kinship his right, and (to) the needy, [17:26]. Rasool-Allah⁷⁹ said: ‘O Jibraeel! I⁸⁰ have recognise the need, so who is the one with kinship?’ He⁸¹ said: ‘They are your⁸² next of kin’.

He⁸³ called Hassan⁸⁴ and Husayn⁸⁵ and Fatima⁸⁶ and said: ‘My⁸⁷ Lord⁸⁸ has Commanded me⁸⁹ to Give you⁹⁰ all what Allah⁹¹ has Bestowed upon me⁹². He⁹³ said: ‘I⁹⁴ hereby give you (estate of) Fadak’’.⁹⁵

(From the book) ‘Tafseer Al Ayyashi’ – From Aban Bin Taglib who said,

‘I said to Abu Abdullah⁷⁸, ‘Had Rasool-Allah⁷⁹ given (Syeda) Fatima⁸⁶ (the estate of) Fadak?’

He⁸³ said: ‘It was dedicated to her⁸³ (Waqf property). Allah⁹¹ Revealed: And give to the one with kinship his right, [17:26]. So he⁸³ gave her⁸³ Fadak’.⁹⁶

(From the book) ‘Tafseer Al Ayyashi’ – From Jameel Bin Darraj, who said,

‘I said to Abu Abdullah⁷⁸, ‘Had Rasool-Allah⁷⁹ given (the estate of) Fadak to Fatima⁸⁶?’ He⁸³ said: ‘It was for her⁸³ from Allah⁹¹ the Exalted’.⁹⁷

(From the book) ‘Tafseer Al Ayyashi’ – From Jameel Bin Darraj,

‘From Abu Abdullah⁷⁸ having said: ‘(Syeda) Fatima⁸⁶ came to Abu Bakr wanting (estate of) Fadak. He said, ‘Come with a black or red (man) to testify with that’.

He⁸³ said: ‘She⁸³ brought Umm Ayman⁹⁸. He said, ‘What are you⁹⁹ testifying with?’

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⁷⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 13
⁷⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 14
⁸⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 15
She said, "I testify that Jibraeel came to Muhammad and said: 'Allah, the Exalted is Saying: And give to the one with kinship his right, [17:26], so Muhammad did not know who they were. He said: 'O Jibraeel! Ask your Lord who they are?' He said: '(Syeda) Fatima is the one with kinship'. So he gave Fadak to (Syeda) Fatima.

They are claiming that Umar obliterated the parchment and Abu Bakr had written it (to be) for her."

(From Abu Al Tufeyl, he (the narrator) said, 'From Ali, he (the narrator) said, 'He said on the day of the consultation: 'Is there anyone among you his noor was completed from the sky when He Said: And give to the one with kinship his right, and (to) the needy, [17:26]?’ They said, ‘O Allah, no!’"

'I heard Abu Ja’far saying: ‘When the Verse: And give to the one with kinship his right, and (to) the needy, [17:26] was Revealed, Rasool-Allah gave (Syeda) Fatima (the estate of) Fadak’.

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45 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 16
46 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 17
47 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 18
Aban Bin Taglib (a narrator) said, ‘Rasool-Allahsaww gave it to herasws?’ He (the narrator) said, ‘Heasws said: ‘Abu Ja’farasws got angry, then said: ‘Allahazwj gave it to herasws!’”

When the Verse (17.26) was Revealed, the Prophetsaww called (Syeda) Fatimaasws and gave herasws (the estate of) Fadak, Heasws said: ‘This is for youasws and for yourasws offspring after youasws. And give to the one with kinship his right, and (to) the needy, [17:26]’.

Whatever the companions of the Prophetasw did not attack upon, neither by horses nor camels, [59:6], so it is for Rasool-Allahsaww. Heasw can place it wherever heasw so desires to, and (the estate of) Fadak is from what was not attacked upon, neither by horses nor camels, [59:6].

Regarding the Words of the Exalted: And give to the one with kinship his right, and (to) the needy, [17:26], and that was when Rasool-Allahsaww made a share to be for the relatives, and they were taking it in the era of the Prophetsaww until hesaww expired, then they veiled the Khums (fifth) from hissaww relatives, so they could not take it.”
From it is what is reported from Muhammad Bin Muhammad Bin Suleyman al Abdy, and Haysam Ibn Khalaf Al Dowry, and Abdullah Bin Suleyman Bin Ai Ash’ab, and Muhammad Bin al Qasim Bin Zakariya, they said, ‘It is narrated to us by Abbad Bin Yaqoub who said, ‘It is informed to us by Ali Bin Abbas...

And it is narrated to us by Ja’far Bin Muhammad Al Hassany, from Ali Bin Al Munzir Al Tareyfi, from Ali Bin Abbas, from Fazl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed Al Khudry who said,

‘When it was Revealed: And give to the one with kinship his right, and (to) the needy, [17:26], Rasool-Allah saww called (Syeda) Fatima asws and gave her asws (the estate of) Fadak’.

And he said in (the book) ‘Kashf Al-Mahajjah’ among what he bequeathed to his son, ‘Your grandfather saww Muhammad saww had gifted to your mother asws Fatima asws (the estate of) Fadak and the high plains’.

‘From Abu Abdullah asws having said: ‘When Abu Bakr prevented (Syeda) Fatima asws (from the estate of) Fadak and expelled her asws representative, Amir Al-Momineen asws came to the Masjid, and Abu Bakr was seated and around him were the Emigrants and the Helpers.

قَالَ: يَا أَبَا بَكْر ! لََِ مَنَعْتَ فَاطِمَةَ مَا جَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لََْا وَ وَكِ يِلُهَا فِيهِ مُنْذُ سِنِيَْ؟!

He asws said: ‘O Abu Bakr! Why did you prevent (Syeda) Fatima asws what Rasool-Allah saww had made it to be for her asws, and her asws representative has been in it for years!’

فَقَالَ أَبُو بَكْر : هَذَا فَِْءٌ لِلْمُسْلِمِيَْ، فَإِنْ أَتَتْ بِشُهُود  عُدُول ، وَ إِلَِّ فَلََ حَقَّ لََْا فِيهِ.

Abu Bakr said, ‘This is a war booty of the Muslims, so either you asws come up with just witnesses or else there is no right for her asws in it’.

قَالَ: يَا أَبَا بَكْر ! تََْكُمُ فِينَا بِِِلََفِ مَا تََْكُمُ فِِ الْمُسْلِمِيَْ؟! قَ

He asws said: ‘O Abu Bakr! Are you judging regarding us with different to what you judged regarding the Muslims?’ He said, ‘No’.

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52 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 23
53 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 24
54 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 25
He \textit{asws} said: ‘Inform me \textit{asws}! if there was something in the hands of the Muslims and \textit{asws} made a claim for it, whom would you ask for the evidence?’ He said, ‘You \textit{asws} are the one I would ask’. He \textit{asws} said: ‘So there had been a thing in my \textit{asws} hand, and the Muslims are claiming for it, (and) you are asking me\textit{asws} for the evidence regarding it?’

He (Abu Abdullah\textit{asws}) said: ‘Abu Bakr was silent. Umar said, ‘This is a war booty of the Muslims, and we are not from your\textit{asws} disputants regarding anything’.

Amir Al-Momineen\textit{asws} said to Abu Bakr: ‘O Abu Bakr! Will you acknowledge with the Quran?’ He said, ‘Yes’.

He\textit{asws} said: ‘Inform me about Words of Allah\textit{azwj} Mighty and Majestic: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], was it Revealed regarding us\textit{asws} or regarding others?’ He said, ‘But, regarding you\textit{asws}’.

He\textit{asws} said: ‘Inform me, if two witnessed from the Muslims were to testify against (Syeda) Fatima\textit{asws} with an immorality, what would you do?’ He said, ‘I would establish the legal penalty upon her\textit{asws} just as I would establish upon the women of the worlds!’

He\textit{asws} said: ‘Then you would be from the Kafirs in the Presence of Allah\textit{azwj}. He said, ‘And why?’ He\textit{asws} said: ‘Because you would rejecting the Testimony of Allah\textit{azwj} and accepting the testimony of others, because Allah\textit{azwj} Mighty and Majestic has Testified for her\textit{asws} with the Purity. Thus, when you reject a Testimony of Allah\textit{azwj} and accept a testimony of others, you would be from the Kafirs in the Presence of Allah\textit{azwj}.

He (Abu Abdullah\textit{asws}) said: ‘The people wept, and they dispersed, and were grumbling angrily’.
When Abu Bakr returned to his house, he sent a message to Umar saying, ‘Woe be unto you, O Ibn Al-Khattab! Did you not see Ali\textsuperscript{asws} and what happened with us? By Allah\textsuperscript{azwj}! If he\textsuperscript{asws} were to sit in a seat, he\textsuperscript{asws} would spoil this command upon us, and we will not be welcome with anything for as long as we live!’

Umar said, ‘There is no one for him\textsuperscript{asws} except Khalid Bin Al-Waleed’. So, they sent for him. Abu Bakr said to him, ‘We want to load upon with a great matter’. He said, ‘Load upon me whatever you like, and even if it was killing Ali\textsuperscript{asws}. Be by his\textsuperscript{asws} side, so when I greet (Salaam to finish Salat), then strike off his\textsuperscript{asws} neck’.

Asma Bint Umays\textsuperscript{ra}, and she is mother of Muhammad Bint Abu Bakr, sent for her maid and said, ‘Go to (Syeda) Fatima\textsuperscript{asws} and convey the greeting to her\textsuperscript{asws}. When you enter from the door, then say: 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]. So, if you make her\textsuperscript{asws} understand, or else repeat it to her once again’.

She went and entered, and said, ‘My mistress is saying, ‘O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asww}! How are you\textsuperscript{asws}?’ Then she recited this Verse: The chiefs have issued an order for you to be killed, [28:20]. When she wanted to exit, she\textsuperscript{ra} recited it.

Amir Al-Momineen\textsuperscript{asws} said to her: ‘Convey the greetings to her\textsuperscript{ra} and say to her\textsuperscript{ra} that Allah\textsuperscript{azwj} Mighty and Majestic will be a Barrier between them and what they are intending, if Allah\textsuperscript{azwj} so Desires’.

Khalid Bin Al-Waleed paused by his\textsuperscript{asws} side. When he (Abu Bakr) intended to greet (Salaam), he did not greet, and (instead) said, ‘O Khalid! Do not do what I had instructed you! The greetings be upon you all!’
Amir Al-Momineen asws said: ‘What is this which he instructed you with, then forbid you before he greeted?’ He said, ‘He had instructed me with striking off your asws neck, and rather he had instructed me (to do so) after the greeting’. He asws said: ‘And would you have done it?’ He said, ‘Yes, by Allah azwj! If he had not forbidden me, I would have done so’.

He (Abu Abdullah asws) said: Amir Al-Momineen asws said, grabbing the generality of the clothes of Khalid, then hit the wall with him and said to Umar: ‘O Ibn Al Suhaak! By Allah azwj, Had there not been a pact from Rasool-Allah azwj, and a preceding Book from Allah [8:68], and you would come to know who is with weaker helpers and fewer number [72:24].

(Syeda) Fatima asws came to Abu Bakr and she asws said: ‘O Abu Bakr! Why did you prevent me asws of my asws inheritance from my asws father asws Rasool-Allah asws, and expelled my asws representative from Fadak, and Rasool-Allah asws had made it to be for me asws by the Command of Allah azwj the Exalted?’ He said, ‘Bring witnesses upon that to me’.

She asws came with Umm Ayman ra. She ra said, ‘O Abu Bakr! I will not testify until I argue against you with what Rasool-Allah saww had said. I adjure you with Allah azwj! Don’t you know that Rasool-Allah saww said: ‘Umm Ayman ra is a woman from the people of the Paradise?’ He said, ‘Yes’.

قَالَ فَأَشْهَدُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلََ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَآتِ ذَا الْقُرْل حَقَّهُ فَجَعَلَ فَدَكَ لِفَاطِمَةَ بِأَمْرِ اللَّهِ.’

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Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 26
She"a said, ‘I testify that Allahazwj Mighty and Majestic Revealed to Rasool-Allahsaww: And give to the one with kinship his right, and (to) the needy, [17:26], so he saww made Fadak to be for (Syeda) Fatimaasws by the Command of Allahazwj.

And Aliasws came and testified with similar to that. So, he (Abu Bakr) wrote (a deed) for herasws and handed it to herasws. (Meanwhile) Umar came and said, ‘What is this letter?’ He said, ‘(Syeda) Fatimaasws claimed regarding Fadak and Umm Ayman’ra and Aliasws testified for herasws, so I wrote it for herasws. Umar took the letter and tore it’.

When it was after that, Aliasws came to Abu Bakr, and he was in the Masjid and around him were the Emigrants and the Helpers. Heasws said, ‘O Abu Bakr! Why did you prevent (Syeda) Fatima asws inheritance from Rasool-Allahsaww, and sheasws had owned it during the lifetime of Rasool-Allahsaww?’

Abu Bakr said, ‘This is a war booty for the Muslims. So either sheasws establishes witnessed that Rasool-Allahsaww made it to be for her, or else there is no right for herasws regarding it’.

Amir Al Momineenasws said: ‘O Abu Bakr! You are judging regarding us with opposite to the Judgment of Allahazwj regarding the Muslims?’ He said, ‘No’.

Heasws said: ‘Supposing there was something in the hands of the Muslims they are owning it, then Iasws make a claim regarding it, whom would you ask for the evidence?’ He said, ‘I would ask youasws for the evidence’.

Heasws said: ‘Then what is the matter with (Syeda) Fatimaasws that you are asking herasws for the evidence of what is in herasws hands and sheasws had owned it during the lifetime of Rasool-Allahsaww and after himsaww and you would not ask the Muslims for the evidence upon what they are claiming, for witnessed, just as you are asking measws upon what Iasws might claim upon them!’
Abu Bakr was silent. Umar said, ‘O Ali! Leave us from your speech, for we are not strong upon arguing against you. Either she comes with just witnesses or else it is a war booty for the Muslims, there is neither any right for you for (Syeda) Fatima is in it’.


He said: ‘Inform me about Words of Allah Mighty and Majestic: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], was it Revealed regarding us or regarding others?’ He said, ‘But, regarding you.

He said: ‘If witnesses were to testify against (Syeda) Fatima daughter of Rasool-Allah with an immorality, what would you do with her?’ He said, ‘I would establish the legal penalty upon her just as I would establish upon the rest of the women of the worlds!’ He said: ‘The you would be from the Kafirs in the Presence of Allah’. He said, ‘And why?’

He said: ‘Because you would have rejected the testimony of Allah with the Purification and accepted a testimony of the people against her, just as you have rejected the Judgment of Allah and judgment of His Rasool if making Fadak to be for her, and she had possessed it during his lifetime, then you accepted a testimony of a Bedouin misleading upon his posterity, against her, and you seized Fadak from her, and claimed that it is a war booty for the Muslims.

And Rasool-Allah had said: ‘The evidence is upon the claimant and the oath is upon the defendant. So, you have rejected the words of Rasool-Allah: ‘The evidence is upon the one who claims, and the oath is upon the one who is claimed against’"
He (Abu Abdullah asws) said: ‘The people grumbled angrily and some of them denied and said, ‘By Allah azwj! Ali asws speaks the truth’. And Ali asws returned to his asws house’.

قَالَ: فَدَمْدَمَ النَّاسُ وَ أَنْكَرَ بِعْضُهُمْ وَ قَالُوا: صَدَقَ وَ اللَّهِ عَلِيٌّ، وَ رَجَعَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى مَنْزِلِهِ.

قَالَ: وَ دَخَلَتْ فَاطِمَةَ عَلَيْهَا السَّلَامُ الْمَسْجِدَ، وَ طَافَتْ عَلَى قَبِْيَ أَبِيهَا، وَ هِيَ تَقُولُ:

قَدْ كَانَ بَعْدَكَ أَن ْبَاءٌ وَ هَنْبَثَةٌ لَوْ كُنْتَ شَاهِدَهَا لَّتَكْثُرِ الْطْبُ إِنَّا فَقَدْنَاكَ فَقُدْ الَْْرْضِ وَ اخْتَلَّ قَوْمُكَ فَاشْهَدْهُمْ فَقَدْ نَكَبُوا

قَدْ كَانَ جِبِْيلُ بِالْْيَاتِ يُؤْنِسُنَا فَغَابَ عَنَّ ا فَكُلُّ الَْْيرِْ مُُْتَجَبٌ قَدْ كُنْتَ بَدْراً وَ نُوراً يُسْتَضَاءُ بِهِ عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبُ

جِبْرِئِيلُ اَسْتَجِئَ عَلَيْهِ مِنْ ذِي الْعِزَّةِ الْكُتُبُ Qiblata al Haseeb and the Verses. You sâwâw disappeared from us, so every good was veiled. And you sâwâw were a full moon, and a Noor one could be illuminated with, and the One azwj with the Might Revealed the Books upon you sâwâw.

تَهْجَّمَتْ رِجَالٌ وَ اسْتُخِفَّ بِنَا إِذْ غِبْتَ عَنَّا فَنَحْنُ الْيَوْمَ نُغْتَصَبُ فَسَوْفَ نَبْكُيكَ مَا عِشْنَا وَ مَا بَقِيَتْ مِنَّا الْعُيُونُ بِتَهْمَال لَّا سَكْبٌ

The (Muslim) men scorned us asws and belittled us, when you sâwâw disappeared from us, so today we are usurped, and soon we shall cry for you sâwâw of the life and what remains from us asws of the eyes, enduring the silence for it.

قَالَ: فَرَجَعَ أَبُو بَكْرُ وَ عُمَرُ إِلَى مَنْزِلِ مَا، وَ بَعَثَ أَبُو بَكْرَ إِلَى عُمَرَ ثُُّ دَعَاهُ، فَقَالَ: أَ مَا رَأَيْتَ مََْلِسَ عَلِيٍّ مِنَّا فِِ هَذَا الْيَوْمِ؟ وَ اللَّهِ لَئِنْ قَعَدَ مَقْعَداً مِثْلَهُ لَيُفْسِدَنَّ أَمْرَنَا، فَمَا الرَّأْيُ؟

عَلَيْكُ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبُ إِذْ عَيِّنَ عَلَيْكُمْ الْيَوْمُ لَعْصَبُ بَيْنَآ إِنَّا شَاهِدُونَهَا عَلَيْهَا هَا سَنِنَّ

The (Muslim) men scorned us asws and belittled us, when you sâwâw disappeared from us, so today we are usurped, and soon we shall cry for you sâwâw of the life and what remains from us asws of the eyes, enduring the silence for it.

قَالَ: فَرَجَعَ أبو بَكْرُ وَ عُمَرُ إِلَى مَنْزِلِ مَا، وَ بَعَثَ أبو بَكْرَ إِلَى عُمَرَ ثُُّ دَعَاهُ، فَقَالَ: أَ مَا رَأَيْتَ مََْلِسَ عَلِيٍّ مِنَّا فِِ هَذَا الْيَوْمِ؟ وَ اللَّهِ لَئِنْ قَعَدَ مَقْعَداً مِثْلَهُ لَيُفْسِدَنَّ أَمْرَنَا، فَمَا الرَّأْيُ؟

قَالَ: الرَّأْيُ أَنْ نَأْمُرَ بِقَتْلِهِ. قَالَ: فَمَنْ يَقْتُلُهُ؟ قَالَ: خَالِدُ بْنُ الْوَلِيدِ. فَبَعَثَا إِلَى خَالِد

He (Abu Abdullah asws) said: ‘Abu Bakr and Umar returned to their houses, and Abu Bakr sent a message to Umar, then called him. He said, ‘Did you not see the sitting of Ali asws from us during this day? By Allah azwj! If he asws were to sit in a gathering similar to it, he asws would spoil our affairs. So, what is the opinion?’

قَالَ: الرَّأْيُ أَنْ نَأْمُرَ بِقَتْلِهِ. قَالَ: فَمَنْ يَقْتُلُهُ؟ قَالَ: خَالِدُ بْنُ الْوَلِيدِ. فَبَعَثَا إِلَى خَالِد

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قَالَ: الرَّأْيُ أَنْ نَأْمُرَ بِقَتْلِهِ. قَالَ: فَمَنْ يَقْتُلُهُ؟ قَالَ: خَالِدُ بْنُ الْوَلِيدِ. فَبَعَثَا إِلَى خَالِد

Umar said, ‘The opinion is that we should order with having him asws killed’. He said, ‘Who will kill him asws? He said, ‘Khalid Bin Al-Waleed’. So they sent for Khalid and he came to them.
They said to him, ‘We want to load a great matter upon you’. He said, ‘Load upon me whatever you like, and even if it is the killing of Ali asws Bin Abu Talib asws. They said, ‘It is that’.

Khalid said, ‘When shall I kill him asws?’ Abu Bakr said, ‘Be present at the masjid and stand by his asws side during the Salat. When I have greeted (Salaam), stand to him asws and strike off his asws neck’. He said, ‘Yes’.

Asma Bint Umays ra heard, and she was under Abu Bakr (Married to him). She said to her maid, ‘Go to the house of Ali asws and Fatima asws and convey the greetings to them asws and say to Ali asws, 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]’.

Then he asws stood up and prepared for the salat and presented at the Masjid and prayed Salat by himself asws, behind Abu Bakr, and Khalid Bin Al-Waleed was by his asws side, and with him was the sword. When Abu Bakr saw for the Tashahhud, he regretted upon what he had said and feared the Fitna (strife), and he recognised the intensity of Ali asws and his asws prowess. He did not cease to think not emboldened upon performing the Salaam, until the people thought that he had forgotten.

Then he turned to Khalid and said: ‘O Khalid! Do not do what I have instructed you, the greetings be upon you all and Mercy of Allah azwj and His azwj Blessings (Salaam)’.
Amir Al-Momineen\textsuperscript{asws} said: 'O Khalid! What is that which he had instructed you with?' He said, 'He had instructed me with striking off your\textsuperscript{asws} neck'. He\textsuperscript{asws} said: 'And you would have done it?' He said, 'Yes, by Allah\textsuperscript{awj}! Had he not said to me, 'Don’t do it', before the Salaam, I would have killed you\textsuperscript{asws}'.

He (Abu Abdullah\textsuperscript{asws}) said: 'Ali\textsuperscript{asws} grabbed Khalid and hit the ground with him. The people gathered to him\textsuperscript{asws}. Umar said, 'He\textsuperscript{asws} will kill him, by Lord\textsuperscript{awj} of the Kabah!'

The people said, 'O Abu Al-Hassan\textsuperscript{asws}! Allah\textsuperscript{awj}! Allah\textsuperscript{awj}, by the right of the occupant of the grave!'

He\textsuperscript{asws} vacated from him, then turned to Umar and grabbed his collar and said: 'O Ibn Suhaak! By Allah\textsuperscript{awj}! Had there not been a pact from Rasool-Allah\textsuperscript{awj}, and \textit{a preceding Book from Allah [8:68]}, and you would come to know \textit{who is with weaker helpers and fewer number [72:24]}' and entered his\textsuperscript{asws} house\textsuperscript{a}.\textsuperscript{56}

From Abu Abdullah\textsuperscript{asws} – similar to it, and in it: 'Umar seized the letter (of deed) from (Syeda) Fatima\textsuperscript{asws} and tore it, and said, 'This is a war booty for the Muslims!'

And said: 'Aws Bin Al-Hadsan, and Ayesha, and Hafsa were testifying against Rasool-Allah\textsuperscript{saww} that he\textsuperscript{saww} had said: 'We\textsuperscript{asws} community of the Prophets\textsuperscript{as} do not leave inheritance, whatever we\textsuperscript{as} leave is charity', and that Ali\textsuperscript{asws} is her\textsuperscript{asws} husband rewarding to himself\textsuperscript{asws}, and Umm Ayman\textsuperscript{r} is a righteous woman, if there was someone else with her\textsuperscript{r}, we would consider it'.

\textsuperscript{56} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 27
(Syeda) Fatima\textsuperscript{asws} went out from their presence, crying, grieving. When it was after that, Ali\textsuperscript{asws}.

And regarding it, after his\textsuperscript{asws} words to her\textsuperscript{asws}: ‘We are usurped’ – (A poem) ‘For every family there are relatives and a status in the Presence of God, upon the closeness; the men manifested to us\textsuperscript{asws} the whispering of their chests due to what has happened, and formed a barrier from the Books;’

They have deceived us\textsuperscript{asws} with what no one from the citizens has been deceived with, neither non-Arabs nor Arabs; and we have been deceived by him, purely of his manners, clearing the taxes, and the relations, and the lineages. So, you\textsuperscript{asws} are the best of the servants of Allah\textsuperscript{awj}, all of them, and the most truthful of the people whoever ratified and believed’.

And regarding it, after the other couplet: ‘The ruler will soon come to know of having been unjust of our\textsuperscript{asws} matter on the Day of Judgment, how we\textsuperscript{asws} would be overturning him’\textsuperscript{57}.

57 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 28
Asma Bint Umays, wife of Abu Bakr, heard, and she was in her veil, so she sent a maid of hers and said: ‘Go to the house of Ali\textsuperscript{asws} and say, \textit{The chiefs have issued an order for you to be killed}, [28:20].

The maid did so, and Ali\textsuperscript{asws} made her hear it. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on her. Say to your mistress, ‘So who would be killing the breakers (of the covenant), and the renegades, and the deviants?’

And the appointed time fell for the Salat Al-Fajr, when it would be more hidden and more concealed due to the darkness, and the suspicious, but \textit{Allah would Accomplish His Command}. [65:3], and Abu Bakr said to Khalid Bin Al-Waleed, ‘Finish from Al-Fajr (Salat) and strike off his\textsuperscript{asws} neck’.

He prayed to his\textsuperscript{asws} for that reason, and Abu Bakr was in the Salat thinking regarding the consequences, and he regretted. He said in his Salat until the sun almost emerged, here reconsidered the opinion and feared the Fitna (strife), and did not feel safe upon himself, so he said before he recited Salaam in his Salat, ‘O Khalid! Do not do what I had instructed you with’ – three times.

And in another report, ‘Do not do it Khalid, what had instructed’.

Ali\textsuperscript{asws} turned and there was Khalid deliberating upon the sword to his side. He\textsuperscript{asws} said: ‘O Khalid! Or would you have done it?’ He said, ‘Yes, by Allah\textsuperscript{azwj} if he had not forbidden me, I would have placed it in most of your\textsuperscript{asws} hair’.

\textit{Ali\textsuperscript{asws} said to him: ‘You are lying, may there be no mother for you! One who does it (kills me\textsuperscript{asws}) would be of a narrower throat than you. But, by the One\textsuperscript{azwj} Who Split the seed and Formed the personal! Had there not preceded from the Decree, you would have known which of the two sects more evil position and of a weaker army’ [19:75].}
And in a report of Abu Zarr ra, ‘Amir Al-Momineen asws grabbed Khalid with his asws fingers – the forefinger and the middle finger – during that time, and he asws squeezed with a squeezing. Khalid screamed an evil scream. The people panicked and were concerned for themselves, and Khalid urinated in his clothes and went on to hit his asws legs and did not speak.

Abu Bakr said to Umar, ‘This is your advice overturned. It is as if I am looking that this and Praising Allah aswj upon our safety’.

And every time someone approached to finish his asws hand, he asws dragged him for a moment isolating him against. So Abu Bakr sent for Al-Abbas. He came, and he sought intercession to him, and oathed to him and said, ‘By the right of the grave (of Rasool-Allah saww) and the one saww in it, and by the right of his saww children and their mother asws, only leave him’.

He asws did that, and Al-Abbas kissed him asws between his asws eyes”.

(Majlisi said), ‘Then know that this story is from the well-known ones between the special (Shias) and the general (Non-Shia) Muslims, and even though some of the adversaries may den’.

And Ibn Abi Al-Hadeed said in his commentary on (the book) ‘Nahj Al-Balagah’, ‘I asked the captain Abu Ja’far Yahya Bin Zayd, I said to him, ‘I am surprised from Ali asws how he asws remained (alive) for that long duration after Rasool-Allah saww? And how come he asws was assassinated and eradicated within the interior of his asws house with the flames of the enemies upon him asws?’

فقال: لا لا اله أرغم ألثم بالرب، ومن وضع خذاه في خصيس الأرز، هل ترى، و لكنية أخلي نفسه، و استحفل بالعبادة والصلاة و النظر في القرآن، و خرج عن ذاك الزين الأول و ذاك الشعور، و تسيس السيف، و صار كالمافك ينوب و يصير ناشحاً في الأرز أو راهباً في الجبال،
He said, ‘If they had not rubbed his asws nose in the dust, and placed his asws cheek in the grass of the earth, he asws would have been killed, but he asws let himself asws be lowered and pre-occupied with the (acts of) worship and the Salat and the looking (pondering) in the Quran, and he asws came out from that as the first appearance, and that is the heraldry, and he asws forgot the sword and became like the brave penitent, travelling in the land, or a hermit in the mountains.

When the people obeyed the ones in charge of the command it became a humiliation for them from the shoes, they neglected him asws and were silent from him asws, and the Arabs did not happen to arrive to him asws except with the consent from the rulers in charge, and be confidants regarding the secrets from him asws.

When there did not happen to be any motive for the rulers to kill him asws, the withholding occurred from him asws. Had it not been that, he asws would have been killed, then the postponement afterwards was the impregnable fortress’.

I said to him, ‘Is it true what is being said regarding the Hadeeth of Khalid?’ He said, ‘A people from the Alawites are mentioning that’.

And it has been reported that a man came to Zufar Bin Al-Huzeyl, a companion of Abu Haneefa, and asked him about what Abu Haneefa was saying regarding allowance of the exit from the Salat with a matter without having performed Salaam, like that talking, and many deeds, or the break of the Wudu’u?’

The man said, ‘And what is that which Abu Bakr had said?’ He said, ‘No (answering) to you’. He said, ‘I repeated the question to him secondly, and thirdly. He said, ‘Expel him! Expel him! I have been narrating to him and he is from the companions of Abu Al-Khattab!’
I said to him, 'So, what is that which you are saying?' He said, 'I exclude that, and it is a report of the Imamites’ – up to the end of what he said'.  

A letter of Amir Al-Momineen asws to Abu Bakr, when speech reached him asws from him after his preventing Al-Zahra asws of (estate of) Fadak: ‘Cleave asunder the waves of strife (Fitna) by the ships of salvation, and remove the crowns of the people of arrogance with all the people of treachery, and be illuminated by a Noor of the Noors, and distribute the inheritances of the pure ones, the righteous ones, and put away the weight of the burdens, usurpation of the gift of the Chosen Prophet saww.'

It is as if I asws with you (looking at) you hesitating in the blindness just as the camel tends to hesitate during the milling. But, by Allah azwj! If there was Permission for me asws with what there isn’t any knowledge for you with, I asws would have scythed your heads from your bodies, like the grain harvest with a scythe of iron, and would have uprooted the skulls of your brave ones, what your trusted ones would have been scored with, and your neighbourhood would have been fearful with.

For long you have recognised me asws as a repeller of the armies, and a legendary annihilator, and exterminator of your greenery, and praise-worthy of your noise, and colossal of the two houses (world and the Hereafter), while you all were isolating in your houses, and I asws was for your Master (Rasool-Allah saww) yesterday.

By the life of my asws father, saww! You did not love for the caliphate and the Prophet-hood being among us asws, and you are remembering the grudges of Badr and the vengeance of Ohad.
أَمَا وَ اللَّهِ لَوْ قَُلْتُ مَا سَبَقَ مِنَ اللَّهِ فِيكُمْ لَتَدَاخَلَتْ أَضْلََالُكُمْ فِِ أَجْوَافِكُمْ كَتَدَاخُلِ أَسْنَانَ دُوَّارَةِ الرَّحَى، فَإِنْ نَطَقْتُ تَقُولُونَ حَسَدَ، وَ إِنْ سَكَتُّ فَيُقَالُ جَزِعَ ابْنُ أَبِِ طَالِبَ مِنَ الْمَوْتِ، هَيْهَاتَ هَيْهَاتَ.

But, by Allahazwj, if Iasws were to say what has preceded from Allahazwj regarding you all, your ribs would enter into your inside like the entering of the teeth of the rotary of the mill. If Iasws speak, you are saying, ‘Heasws is envious’, and if Iasws am silent, it is said, ‘The sonasws of Abu Talibasws is panicking from the death’. Far be it! Far be it!

أَنَا السَّاعَةَ يُقَالُ لِِ هَذَا، وَ أَنَا الْمَوْتُ الْمُمِيتُ، خَوَّاضُ الْمَنِيَّاتِ فِِ جَوْفِ لَيْل  خَامِدَةِ حَامِلُ السَّيْفَيِْْ الْثَّقِيلَيِْْ، وَ الرُّمَُْيِْْ الطَّوِيلَيِْْ، وَ مُكَسِّرُ الرَّايَاتِ فِِ غُطَامِطِ الْغَمَرَاتِ، وَ مُفَرِّجُ الْكُرُبَاتِ عَنْ وَجْهِ خِيرََةِ الْبَِيَّاتِ، إِيهَنُوا فَوَ اللَّهِ لَِبْنُ أَبِِ طَالِب  آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ إِلََ مََُالِبِ أُمِّهِ، هَبِلَتْكُمُ الَْْوَابِلُ!.

Iasws at the moment, this is being said for measws, and Iasws was the deadly death, wading in the fatalities in the middle of the inactive night, carrying the two heavy swords, and the two long spears, and breaking the flags in the flood of pangs, and removing the worries from the face of the best of the created beings (Rasool-Allahsaww). Keep away, for by Allahazwj, the sonasws of Abu Talibasws is more comforted by the death than the child is to a breast of its mother. You will go mad of the bereavements!

لَوْ بُِْتُ بَِِا أَن ْزَلَ اللَّهُ فِيكُمْ فِِ كِتَابِهِ لَِضْطَرَب ْتُمُ اضْطِرَابَ الَْْرْشِيَةِ فِِ الطَّويِّ الْبَعِيدَةِ، وَلََْرَجْتُمْ مِنْ ب ُيُوتِكُمْ هَارِبِيَْ، وَ عَلَى وُجُوهِكُمْ هَائِمِيَْ، وَلَكِنِِّ أُهَوِّنُ وَجْدِي حَتََّ أَلْقَى رَبِِّ بِيَد  جَذَّاءَ صَفْرَاءَ مِنْ لَذَّاتِكُمْ، خُلُوّاً مِنْ طَحَنَاتِكُمْ.

If Iasws were to inform you with what Allahazwj has revealed regarding you in Hisazwj Book, you would tremble like the trembling of the rope in the deep well, and you would come out from your houses fleeing and upon your faces would be paleness, but Iasws have eased myasws existence until Iasws meet myasws Lordazwj with a hand pulled back from your pleasures, free from your grinds.

فَمَا مَثَلُ دُن ْيَاكُمْ عِنْدِي إِلَِّ كَمَثَلِ غَيْم  عَلََ فَاسْتَعْلَى، ثَُُّ اسْتَغْلَظَ ، ثَُُّ تَََزَّقَ فَانَْْلَى. رُوَيْداً!

So, an example of your world is nothing with measws except an example of a rising higher, so it goes up, then it thickens and even out, then its dissipates and disappears gradually.

فَعَنَ قَلِيلٍ يَنْجَلِي لَكُمُ الْقَسْطَلُ، فَتَجِدُونَ ثَََرَ فِعْلِكُمْ مُرّاً أَمْ تََْصُدُونَ غَرْسَ أَيْدِ ِكُمْ ذُعَافاً مَُِزَّقاً، وَ سََّاً قَاتِلًَ.

After a little while the veils would disappear from you, so you will be finding the fruits of your deeds as being bitter, reaping the plant of your hands, being shrivelled, shredded, and lethally poisonous.

وَ كَفَى بِاللَّهِ حَكَماً، وَ بِرَسُولِ اللَّهِ خَصِيماً، وَ بِالْقِيَامَةِ مَوْقِفاً، وَ لَِ أَب ْعَدَ اللَّهُ فِيهَا سِوَاكُمْ، وَ لَِ أَت ْعَسَ فِيهَا غَيرَْكُمْ، وَ السَّلَمُ عَلى مَنِ اتََّبَعَ الُْْدى.

And you will be sufficed with Allahazwj as a Judge, and with Rasool-Allahsaww as a disputant, and with the Qiyamah as a pausing station, and Allahazwj will not distance anyone during it.
besides you all, nor will anyone be unfortunate during it apart from you. And the greetings upon the one who follows the guidance’.

When Abu Bakr read the letter, he was frightened from it with intense fright, and said, ‘O Glory be to Allahazwj! How daring of Aliasws, and hisasws denouncement of others!

Community of the Emigrants and the Helpers! You all know I consulted you regarding the estate of Fadak after Rasool-Allahsaww, and you said, ‘The Prophetsas do not leave inheritance, and this wealth obligates that it be added to the wealth of the war booty, and to be spent regarding the expense of the horses and the weapons and the various matters of the Jihad, and matters of correctness, so I went upon your opinions and did not give it to the one who claimed it.

And here heasws is, a lightning threat, and thundering a threat, drawing attention to the right of hisasws Prophetas that has been prevented, like drying the blood. By Allahazwj I stayed independent from it and did not say (a thing), and isolated it from myself, but I did not isolate all that as a precaution from abhorrence of the sonasws of Abu Talibasws, but to escape from conflict, and what is to me and the sonasws of Abu Talibasws? Has anyone remove it, and stumbled upon it?’

Umar said to him, ‘Did you refuse to say anything except like this? You are a son of the one who did not happen to be at the forefront in the wards, nor generous during the dry (infertile) times. Glory be to Allahazwj! How panic-stricken is your heat, and how small is your soul! I have cleared the drink for you to drink it, but you refused except that you will be thirsty like your thirst.

And I upset the necks of the Arabs for you and affirmed for you a government of the symbolic people and the management, and had I not done that, the sonasws of Abu Talibasws would have turned your bones into dust. So, praise Allahazwj what has been gifted for you from me, and thank Himazwj upon that, for the one who ascend the pulpit of Rasool-Allahsaww, there would be a right upon him that he presents thanks to Allahazwj.'
And this is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the solid rock which its water cannot burst forth except after breaking it, and the multi-coloured snake which cannot be responded to except with the charm, and the bitter three which even if it were to be coated with honey, it would not grow except bitterness. He\textsuperscript{asws} killed the chiefs of Quraysh and distanced them, and he\textsuperscript{asws} necessitated shame for the last of them, and exposed them.

So, better yourself and do not be deceived by his\textsuperscript{asws} lightning, and do not let his\textsuperscript{asws} thunder terrify you, for I shall close his\textsuperscript{asws} door before he\textsuperscript{asws} closes your door'.

Abu Bakr said, ‘I adjure you with Allah\textsuperscript{azwj}, O Umar! Why don’t you leave me from your mistakes and your desires, for by Allah\textsuperscript{azwj}, if he\textsuperscript{asws} were to think of killing me and killing you, he\textsuperscript{asws} would kill us by his\textsuperscript{asws} left hand, besides his\textsuperscript{asws} right hand, nothing will save us from him\textsuperscript{asws} except three characteristics:

One of them is – he\textsuperscript{asws} is alone, there is no helper for him\textsuperscript{asws}, and the second, he\textsuperscript{asws} is a follower for the bequest of Rasool-Allah\textsuperscript{asww} regarding us, and the third is that there is no one from these tribes except and he\textsuperscript{asws} has swelled him (with anger) like the swelling of the camel in the enclosure of Al-Rabie.

So know that, had it not been that, the command would return to him\textsuperscript{asws} and even if we were to dislike it, and surely this world is lesser to him\textsuperscript{asws} than one of us meeting the death.

Are you forgetting the day of Ohad for him\textsuperscript{asws}, and we had all fled and ascended the mountain, and the kings of the people and their mighty ones had surrounded him\textsuperscript{asws}, being certain of killing him\textsuperscript{asws}, not finding any escape for the exit from their midst. When the people shot their spears, he\textsuperscript{asws} overturned himself\textsuperscript{asws} from animal until he\textsuperscript{asws} crossed over the stabbings of the people. Then he\textsuperscript{asws} stood straight in his\textsuperscript{asws} stirrups, and he\textsuperscript{asws} had left
from his asws saddle, and he asws was saying: ‘O Allah azwj! O Allah azwj! O Jibraeel as! O Jibraeel as! O Muhammad asw! O Muhammad asw! The rescue! The rescue!’

Then he asws deliberated to the chief of the people and he asws struck him such a strike upon his head that he remained open-mouthed and tongue. Then he asws deliberated to the great bearer of the flag and struck him a strike upon his forehead and split it, and the sword passed collapsing into his body. He asws freed it and even his animals as in two halves.

When the people looked at that, they moved away from in front of him asws, and he asws went on to touch them with his asws sword with a touching, until he asws left them like dead insects on a mount from the earth, wallowing in the regret of the death, and were blighted by the grief of death, their souls having been snatched away by his asws sword, and we can foresee from him asws more than that.

We are not in control of ourselves from his asws fear, until you initiate from yourself to him asws, for it has happened from him asws to you what you already know, and had Allah azwj not Revealed a Verse from the Book of Allah azwj, we would have been from the destroyed ones, and it is the Word of the Exalted: and He has Pardoned you, [3:152].

So, leave this man what you have left, and do not let the words of Khalid deceive you that he asws will kill you, for he asws is not audacious upon that, and if he were to stab him asws, he would be the first to be killed by his asws hands, for he asws from the sons of Abd Manaf. When they rage, they are fearful, and they are angered, they would destroy, and do not even look at Ali asws Bin Abu Talib asws for he asws is its great door, and its tall peak, and its great important one, and the greetings be upon the one who follows guidance’.

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59 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 30
The book ‘Qurb Al-Asnaad’ – from Hanan who said, ‘Sadaqa Bin Muslim asked Abu Abdullah asws, and I was in his asws presence, he said, ‘Who testified against (Syeda) Fatima asws that she asws cannot inherit her asws father saww?’

He asws said: ‘There testified against her asws Ayesha, and Hafsa, and a man from the Arabs called Aws Bin Al-Hadsam, from the clan of Nazr. They testified in the presence of Abu Bakr that Rasool-Allah saww had said: ‘I saww will not be inherited’. So they prevented (Syeda) Fatima asws of her asws inheritance from her asws father saww.


When she asws argued with him, he ordered that it be written for her asws, and it was testified by Ali asws Bin Abu Talib asws and Umm Ayman ra.

He (Abu Ja’far asws) said:’ (Syeda) Fatima asws came out and Umar faced her asws. He said, ‘Where are you asws coming from, O daughter asws of Rasool-Allah saww?’ She asws said: ‘From the presence of Abu Bakr, from the matter concerning Fadak. He has written it for me’.

Umar said, ‘Give me the letter!’ She asws gave it. He spat in it and erased it. May Allah azwj Hasted his Recompense.

Ali asws Bin Abu Talib asws met her asws. He asws said: ‘What is the matter with you asws, O daughter asws of Rasool-Allah saww, being so angry?’ She asws mentioned to him asws what Umar
had done. He said: ‘He will not indulge from me and from your father anything more grievous than this’.

فَمَرِضَتْ فَجَاءَا يَعُودَانْيَِا فَلَمْ تَأْذَنْ لَُْمَا، فَجَاءَا ثَانِيَةً مِنَ الْغَدِ، فَأَقْسَمَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِيَّةَ، فَأَذِنَتْ لَُْمَا، فَدَخَلََ عَلَيْهَا، فَسَلَّمَا، فَرَدَّتْ ضِعِيفًا.

She fell ill and they both came to console her, but she did not permit them. They came for a second time the next morning, and Amir Al-Momineen vowed upon her, and so she permitted for them. They entered to see her. They greeted, and she returned weakly.

Then she said to them: ‘I ask you both by Allah Who, there is no god except He! Have you hear Rasool-Allah saying in my right: ‘One who hurts Fatima so he has hurt me, and one who hurts me, so he has hurt Allah?’

They said, ‘O Allah, yes!’ She said: ‘I testify that both of you have hurt me’.

(The book) ‘Misbah Al-Anwaar’ – And from Asma Bint Umays, she said, ‘Abu Bakr sought to me that I seek permission for him to see Fatima he can please her. I asked her of that, and she permitted for him. When he entered, she turned her honourable face away towards the wall.

فَدَخَلَ وَ سَلَّمَ عَلَيْ هَا، فَلَمْ تَرُدَّ، ثُُّ أَقَبَلَ يَعْتَذِرُ إِلَيْهَا وَ يَقُولُ: ارْضَيْ عَنِّيْ يَا بَنْتَ رَسُولِ اللَّهِ.

He entered and greeted unto her, but she did not return. Then he went on to make excuses to her and say, ;Be pleased from me, O daughter of Rasool-Allah!’

She said: ‘O Ateeq! Are you observing sanctity for us or loading the people upon our necks? Get out! By Allah I will not speak to you, ever, until I meet Allah and His Rasool, and I shall complain to them’.

61 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 32
62 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 33
From Ja'far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘While Abu Bakr and Umar were in the presence of (Syeda) Fatima asws consoling her asws, she asws said to them: ‘I asws ask you both, by Allah aswj Who, there is no god except He aswj! Have you heard Rasool-Allah saww saying: ‘One who hurts Fatima asws, so he has hurt me saww, and one who hurts me saww so he has hurt Allah aswj?’

They said, ‘O Allah aswj, yes!’ She asws said: ‘I asws testify that both of you have hurt me aswsws.’

Zayd, son of Ali asws (Bin Al-Husayn asws) said, ‘I arrived at Makkah with my father asws, and in it there was a slave of Saqeef from the people of Al-Taif. He used to get (wealth) from Abu Bakr and Umar. My father asws advised him with fearing Allah azwj.

He said to him asws, ‘We adjure you asws with Allah aswj, by Lord aswj of this House (Kabah)! Did they (Abu Bakr and Umar) pray Salat upon (Syeda) Fatima asws? My father asws said: ‘O Allah aswj, no!’

He said, ‘When we separated, I reviled him. My father asws said to me: ‘Do not do it, for by Allah aswj, they did not pray Salat upon Rasool-Allah saww as well as (Syeda) Fatima asws, and that is because of their pre-occupation (at Saqeefa) had fatigued them both’.

It is reported that Ali asws refused from the allegiance to Abu Bakr, so Abu Bakr ordered Khalid Bin Al-Waleed to kill Ali asws when he (Abu Bakr) performs Salat from the Salat Al-Fajr with the people.
Khalid came and sat to the side of Ali and with him was his sword. Abu Bakr thought during his Salat regarding the consequences of that. He considered in his mind. The Clan of Hashim will kill me if Ali is killed. When he was free from the Tashahhud, he turned towards Khalid before he performed Salaam and said, ‘Do not do what I had ordered you with!’ Then he said, ‘Greeting be upon you all!’

Ali said to Khalid: ‘Or did you want to do that?’ He said, ‘Yes’. He extended his hand to his neck, and throttled him with his finger, and his eye almost popped out, and he adjured him with Allah to leave him, and the people interceded to him, so he left him.

Then, after that, Khalid used to watch out for the opportunity and sudden ambush, perhaps he could kill Ali during inattentiveness. After that he (Abu Bakr) sent soldiers with Khalid to a place. When they went out from Al-Medina, and Khalid was heavily armoured and around him were the braves who had been ordered to be doing all what Khalid would order them.

He saw coming from an estate of his, alone, without weapons. Khalid said within himself, ‘Now is the time of that’. When he was near him, and in the hand of Khalid was an iron rod, he raised it in order to strike upon the head of Ali, but he snatched it from his hand and made it to be in his neck and twisted it like the necklace.
Abu Bakr interceded to Ali\textsuperscript{asws}. He\textsuperscript{asws} took the iron rod and separated its part from the other with his\textsuperscript{asws} fingers\textsuperscript{.} 65

(The book) ‘Irshad Al-Quloob’ – From Jabir Bin Abdullah Al-Ansari, and Abdullah Bin Al-Abbas, both said, ‘We were seated in the presence of Abu Bakr during his governance, and the day had brightened, and there was Khalid Bin Al-Waleed Al-Makhzumy who had arrived among an army. Its dust was raised and the neighing of the cavalry horses was a lot, and there he had a rod in his neck having been twisted with a twisting.

He came until he descended from his horse and entered the Masjid and paused in front of Abu Bakr. The people stared at him with their eyes and his scene terrified them.

Then he said, ‘Will you not dispense justice, O Ibn Abu Quhafa, when the people have made you to be in this place which you aren’t rightful of it!? And I have not been raised to this place except just as the floater (dead) from the fish upon the water, and rather it floats and rises when there is no movement with it.

What is the matter and politics of the armies, and sending the soldiers, and you are where you are, from the soft affiliation, and inverted lineage, and weak of strength, and little of achievement. You neither protect fruits, nor ignite fires. May Allah\textsuperscript{azwj} not Recompense goodly the brother of Saqeef and son of Suhaak!

I have returned foolishly from Al-Taif to Jeddah in seeking the apostates, and I saw Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and with him\textsuperscript{asws} was a group of transgressors from the Religion of Hamaleeq, shooting their eyes from envying you, manifesting rage upon you, and injured deeply of your position. From them is Ibn Yasser, and Al-Miqdad\textsuperscript{a}, and Ibn Junada\textsuperscript{a} brother of Ghifar,

\textsuperscript{65} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 36
and Ibn Al-Awwam, and two boys, I recognise one of them by his face, and a brown boy, perhaps he is from the sons of Aqeel, his asws brother.

The dislike appeared to me in their faces, and the jealousy in the redness of their eyes, and Ali asws was covered by the armour of Rasool-Allah saww, and he asws was wearing his saww cloak, Al-Sahhab. His asws animal Al-Uqab had been saddled for him asws, and Ali asws had descended at a water spring, its name is Ruwayya.

Ibn Yasser initiated me with ugly words and pure enmity, and they hurt me mocking with what you had sent to me with your evil opinion. The short-haired one (Ali asws) turned towards me, and the speech had abounded in his asws circle like the growling of the lion, or like a piece of thunder. He asws said to me with anger from him asws: ‘Or were you going to do it, O Abu Suleyman!?’ I said to him asws, ‘Yes, by Allah azwj! If I were to stand by his (Abu Bakr’s) opinion, I would strike off that in which are your asws eyes’.

My words angered him asws when I ratified, and he asws brought out his asws intensity which I recognise him asws during the anger, and he asws said: ‘O Ibn Al-Lakhna! Can the like of you have the audacity upon the like of me asws!? Or would my asws name be administered in his peculiarities which there is no pact for it with speaking wisely! Woe be unto you! I asws am not from your killers nor from your companions, and I asws know of my asws intentions than you yourself’.

When he asws saw me, he asws was disgusted and murmured, and lowered his asws head rudely and held his asws beard. I rushed to him asws with the greeting, sufficing, and fearing, and awed. I seized atmosphere and ease of the encampment, and the ones with me descended where they had descended, fearing from his asws dodging.

Ibn Yasser
Then he\(^\text{asws}\) struck his\(^\text{asws}\) hand to my saddle and overturned me from my horse, and went on
to drag me to a mill of Al-Haris Bin Kalada Al-Saqafi, and he\(^\text{asws}\) deliberated to the thick iron
rod and extended my neck with both his\(^\text{asws}\) hands and circled it in my neck, twisting it like
the heated gum, and these companions of mine were standing, not availing me from his\(^\text{asws}\) grip,
nor restraining his\(^\text{asws}\) evil from me. May Allah\(^\text{azwj}\) not Recompense them goodly from me,
for when they looked at him\(^\text{asws}\), it was as if they were looking at their Angel of death.

By the One\(^\text{azwj}\) Who Raised the sky without pillars! There had gathered upon removing this
rod, one hundred men or more, from the strong Arabs, but they were unable upon
removing it. So, point me to a weak one of the people in opening it, it being sorcery from
him, or the strength of an Angel to deal with it. Remove it from me now, if you are to
remove it, and take for me with my right if you are taking it, or else I shall join up with a
house of my comfort, and a dwelling of my honour. The son\(^\text{asws}\) of Abu Talib\(^\text{asws}\) has collared
me with a shame what I have come with, being laughed at by the people of the households’.

Abu Bakr turned to Umar and said, ‘What do you view of what would make the man come
out from this! It is as if my governance is heavy upon his shoulders and a thorn in his chest’.

Umar turned to him and said, ‘In it there is humour that will not leave you until you blush,
so do not manifest it, and there is ignorance and envy which has ruled in his\(^\text{asws}\) mind, so
these flow from him\(^\text{asws}\) like the flow of blood. He\(^\text{asws}\) does not leave us until he\(^\text{asws}\) insults us
of his\(^\text{asws}\) status, and he\(^\text{asws}\) causes the dilemmas of the destruction.

Then Abu Bakr said to the ones present, ‘Call for me Qays Bin Sa’ad Bin Ubada Al-Ansari, for
no one else would be able to remove this rod.

He said (the narrator) said, ‘And Qays was a swordsman (executioner) of the Prophet\(^\text{asww}\),
and he was a tall man, his height was of eighteen palm’s width, in a width of five palm’s
widths, and he was the stronger of the people during his time after Amir Al-Momineen\(^\text{asws}\).
Qays presented, and he said to him, ‘O Qays! You are of the strongest physique where you are, so remove this rod from the neck of your brother Khalid’. Qays said, ‘And why doesn’t Khalid remove it from his own neck!’ He said, ‘He is not able upon it’. He said, ‘So why is Abu Suleyman unable upon it, and he is a star of your soldiers, and your sword against your enemies, how can I be able upon it?’

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Umar said, ‘Leave us from your mocking and your humour, and take to what you have been presented for’. He said, ‘I have been presented for an issue, are you asking it willingly or forcefully, compelling me upon it?’

He said to him, ‘Either it would be willingly or else I shall force it’. Qays said, ‘O Ibn Suhaak! May Allah azwj Forsake one who coerces like you do. Your belly is large, and your stomach is big. If you were to do that, it would not be surprising from you’. Umar was ashamed from Qays Bin Sa’ad and went on to bite his fingers with his teeth.

Abu Bakr said, ‘And that will not be from him. I aim for what you were asked (to do)’. Qays said, ‘By Allah azwj! If I was able upon that, I would have done it, so for you are the blacksmiths of Al-Medina, for they would be more able upon that than me’.

They brought a group of blacksmiths. They said, ‘It cannot be opened until we heat it with the fire’.

Abu Bakr turned to Qays angrily and said, ‘By Allah azwj! There is no weakness with you in removing it, but you are not doing a work you could be faulted upon regarding it your Imam asws and your beloved Abu Al-Hassan asws, and this isn’t surprising from that your father craved the caliphate in order to see Al-Islam instead, and Allah azwj Made him reap its thorns, and removed its tranquillity, and Honoured Al-Islam with its ruler, and Straightened His Religion by people of His obedience, and you now are in a state of plotting and discord.'
He (the narrator) said, ‘Qays Bin Sa’ad stood up angrily and was full of rage. He said, ‘O Ibn Abu Quhafa! There is a furious answer with me for you, in a free tongue, and a brave heart, and had there not been the allegiance which is for you in my neck, you would have heard it from me! By Allah! Although my hands pledged allegiance to you, my heart did not, nor did my tongue, and there is no argument for me regarding Ali after the day of Al-Ghadeer.

And my allegiance for you did not happen except like the one who breaks her yarn from after spinning it tightly, [16:92]. I am saying these words of mine without being afraid of you, from being scared of your fallout, and had I heard these words from you in the beginning, I would not have opened reconciliation from me for you.

And even though my father craved the caliphate, in reality the one who craved it afterwards is the one you mentioned, because he is a man who does not indulge with the hatred, nor does he fold both his sides like the folding of the fig, huge, brave, eminent, slender, of glorious splendour, opposite to you by Allah. O you lame sheep, and the plum rooster, neither having honourable glory nor any affliction of honour.

And I swear by Allah! If you are being inimical towards me regarding my father, I will hinder you with a rein of words, with waves of blood above it. You are calling us to go into your blindness, and decay in your destination, upon a recognition from us with neglecting the truth and following the falsehood.

And as for your words that Ali is my Imam, I do not deny his Imamate, nor do I turn away from his Wilayah; and how can I annul and I have already given a pact to Allah of his Imamate and his Wilayah. Will He not Question me about it? 
Surely, if I were to meet Allahazwj having broken your allegiance would be more beloved to me than if I were to break Hisazwj Pact, and pact of Rasool-Allahsaww, and pact of hisasws successorasws and friend. And you are not, except a ruler of your people. If they desire, they can leave you, and if they desire, they can cut you off.

Repent to Allahazwj from what crime you are committing, and declare to Himazwj from what you have perpetrated, and submit the command to the oneasws who is foremost from you than your own self.

You have ridden a grievous matter with your governance besides himasws and your sitting in hisasws place, and your adhering with hisasws name (Amir Al-Momineen); and it is as if you, with the little of your world, and it is dissipating from you just as the clouds dissipate, and you know which of the two sects is in a more evil position and of a weaker army’ [19:75].

And as for your faulting me that heasws is my Masterasws, by Allahazwj, heasws is my Masterasws and your Masterasws and Masterasws of all the Momineen.

Aah! Aah! From when can be affirmation of the feet, or take a step until I can catapult to you the words of stone, and perhaps that would be happening soon, and we shall suffice with witnessing the news’.

Then he stood up and shook his clothes and went away, and Abu Bakr regretted from what he had hastened to from the words to Qays, and Khalid went on circling in Al-Medina, and the rod was in his neck for days.

Then a comer came to Abu Bakr and said to him, ‘Aliasws Bin Abu Talibasws has just arrived from hisasws journey, and hisasws forehead is perspiring, and hisasws face has reddened’.

Abu Bakr sent to himasws Al-Aqra’a Bin Suraqa Al-Bahily, and Al-Ashous Bin Al-Ashja’a Al-Saqafy, asking himasws to go to Abu Bakr in the Masjid of Rasool-Allahsaww.
They came to him asws and said, 'O Abu Al-Hassan asws! Abu Bakr is calling you for a matter which has grieved him, and he is asking you asws to go to him in the Masjid of Rasool Allah saww. But, he asws did not answer them. They said, 'O Abu Al-Hassan asws! How come you are not responding to us regarding what we have come to you asws for?'

He asws said: ‘By Allah azwj! Evil is the etiquette, your etiquette! Does it not obligate upon the one who arrives that he does not go to the people regarding their needs except after he enters into his house (first)? So, if there was a need for you, then notify me asws upon it in my asws house until asws fulfil it, if it was possible, if Allah aswj so Desires’.

They went to Abu Bakr and let him know of that. Abu Bakr said, ‘Arise with us to go to him asws’, and the group went hurriedly to his asws house. They found Al-Husayn asws are the door turning a sword in order to sell it. Abu Bakr said to him asws, ‘O Abu Abdullah asws! If you asws see fit, can you asws seek permission for us to see your asws father asws?’ He asws said: ‘Yes’.

Then he asws permitted for the group, and they entered, and with them was Khalid Bin Al-Waleed. The group began with the greetings, and he asws returned the greetings unto them, similar to that. When he asws looked at Khalid, he asws said: ‘Good morning, O Abu Suleyman!’ Best of the necklaces is your necklace’.

He said, ‘By Allah azwj, O Ali asws! There is no survival for me unless the time helps me’.

Ali asws said to him: ‘Ugh to you, O son of ugly (woman)! By the One azwj Who Split the seed and Formed the person! You are weak in my asws presence, and your soul is not in my asws hands except like a house fly falling upon hot sauce, so it is flicked off from it.'
Avail from yourself its availing, and leave us wise ones in our situation, or else will join you with the one you are more rightful with the killing than he is. And leave from us, O Abu Suleyman, of what has passed, and take to what remains.

By Allah! Do not try to swallow an immense (thing) unless you can swallow it. By Allah! You have seen my worth and your worth, and my soul and your soul. So, my soul would be in the Paradise, and your soul would be in the Fire’.

He (the narrator) said, ‘The group came in between the two and asked him to cut the speech.

Abu Bakr said to Ali, ‘We did not come to you for what you are contradicting Abu Suleyman, and rather we presented for something else, and you have not ceased, O Abu Al-Hassan, standing upon opposing me, and the audacity upon my companions, and we have left you alone, so you leave us alone, and do not respond to us for there would be such a response from us, what would bother you and increase the inactivity to your inactivity.

Ali said: ‘Allah has already Isolated me from you and from your group, and is Comforting me in every isolation. And as for Ibn Al-Waleed, the frustrated, so shall shall narrate to you his news. When he saw the strength of his army and the large number of his group, he boasted within himself, so wanted the drop to be from me in a high place and place with a gathering, in order for him to arrive with that to the people of the gathering. placed down what was in his mind, and he thought of killing me, and he is well knowing with me as is the right of knowing, and Allah will not be Pleased with his deeds’.

فَاغْنِ عَنْ نَفْسِكَ غِنَائِهَا، وَ دَعْنَا بِنَا حُكَمَاءَ، وَ إِلَِّ لَُْلِْْقَنَّكَ بَِِنْ أَنْتَ أَحَقُّ بِالْقَتْلِ مِنْهُ، وَ دَعْ عَنْهُ، َّـ ـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّـ َّ~
Abu Bakr said to him, ‘But we are weakened due to your asws sitting back from helping Al-Islam, and scarcity of your asws desire regarding the Jihad. Is it a Command of Allah azwj and His azwj Rasool saww, or are you asws doing this from yourself asws?’

Ali asws said: ‘O Abu Bakr! And the like of me asws the ignoramuses would understand? Rasool-Allah saww has ordered you all with pledging allegiance to me asws, and obligated upon you all to be obedient to me asws, and made me asws to be among you like the Sacred House of Allah azwj. You have to come to me asws, and asws do not go to you’.

He saww had said, ‘O Ali asws! My saww community will be betraying you asws from after me saww, just as the (other past) communities had betrayed the successors as after their Prophets as, except a few, and for them after me saww would be evil and evil. So, be patient, you are like the House of Allah azwj, one who enters it, would be safe, and the one who turns away from it, would be a Kafir.

Allah azwj Mighty and Majestic said: ‘And when We Made the House (Kabah) as a resort for the people and a security [2:125], and you asws and I saww are equal except for the Prophethood. I saww am the last of the Prophets as and you asws are the last of the successors as.

And my asws Lord azwj the Glorious has Taught me saww that I asws should not unsheathe a sword except in three places after his saww expiry. He saww had said: ‘You asws will be fighting against the breakers (of the pact), and the apostates, and the deviants, and the supported will not come near after that’.

I asws said: ‘So, what shall I asws do, O Rasool-Allah saww, with the ones from them who break my asws allegiance and reject my asws rights?’ He saww said: ‘Be patient until you asws meet me saww’, and succumb to your asws ordeal until you asws have helpers against them’.
I said: ‘Are you from them that they might kill me?’ He said: ‘By Allah! do not fear upon you from being killed, nor injured, and know of your intentions and your reasons, and my Lord has Taught me, but I fear that you would annihilate them with your sword. So, the Religion would be invalidated, and it is (still) new, and the people would renge from the Tawheed’.

And had that not been like that, and preceded what is to happen, there would have been for me, regarding what you are in, an occupation from the occupations, and swords would have been saturated, and they would have been thirsty to drink the blood, and you have read your Parchment. You know the news of what am carrying of my burden, and the best of the disputant is Muhammad, and the Judge, Allah.

Abu Bakr said, ‘O Abu Al-Hassan! We do not want all of this, and we want you to open this iron (rod) for us from the neck of Khalid, for it has pained him with its weight, and the impact in his throat with carrying it, and I have interceded for the resentment of your chest from him’.

Ali said: ‘If want to heal the resentment of my chest, the sword would be more healing for the disease and closer with the annihilation, and if were to kill him, by Allah, no man would have missed him, from the ones killed on the day of the conquest of Makkah, and in this generation, and the doubt would not oppose me in that Khalid, his heart does not even hold the Eman to a measurement of a wing of a mosquito.

And as for the iron which is in his neck, so is not able upon removing it. Khalid himself should remove it, or you should remove it from him, if you are foremost with him, if that which you are claiming is correct’.

Bureyda Al-Aslami and Aamir Bin Al-Ashja’a stood up to him and said, ‘O Abu Al-Hassan! By Allah! No one can remove it from his neck except the one who lifted
the gate of Khyber with one hand, and threw it behind his\textsuperscript{asws} back, and carried it and made it to be a bridge for the people to cross upon, and it was above his\textsuperscript{asws} forearm'.

And Ammar Bin Yasser stood up to him\textsuperscript{asws} and addressed him\textsuperscript{asws} as well, among the ones who addressed him\textsuperscript{asws}. But, he\textsuperscript{asws} did not answer anyone, until Abu Bakr said to him\textsuperscript{asws} ‘I ask you by Allah\textsuperscript{azwj}, and by the right of your\textsuperscript{asws} brother\textsuperscript{saww} the Chose one, Rasool-Allah\textsuperscript{saww}, only have mercy on Khalid and remove it from his neck’.

When he asked him\textsuperscript{asws} with that, he\textsuperscript{asws} was bashful, and he\textsuperscript{asws} was of a lot of bashfulness. He\textsuperscript{asws} pulled Khalid towards him and pulled off the collar, pieces and pieces, and opened it in his\textsuperscript{asws} hands, and it opened like the candle.

Then he\textsuperscript{asws} struck the top of the head of Khalid with the first (piece), then second (piece). He said, ‘Aah! O Amir Al-Momineen\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} said: ‘You are saying it upon an abhorrence from you, and had I\textsuperscript{asws} not uprooted it, I\textsuperscript{asws} would have brought the third (piece) from your bottom’, and he\textsuperscript{asws} did not cease cutting the entire iron (rod) until he\textsuperscript{asws} removed it from his neck.

And the group went on to exclaim Takbeer, and proclaiming the Oneness (of Allah\textsuperscript{azwj}), and being astounded from the strength which Allah\textsuperscript{azwj} the Glorious had Given Amir Al-Momineen\textsuperscript{asws}, and they left grateful’.

And in another report there is an increase, and it is this: -

‘The group dispersed being thankful to him\textsuperscript{asws}, and they were astounded from that. Abu Bakr said, ‘Do not be astonished from Abu Al-Hassan\textsuperscript{asws}! By Allah\textsuperscript{azwj}! I was by the side of Rasool-Allah\textsuperscript{saww} on the day Ali\textsuperscript{asws} uprooted the gate of Khyber. I saw Rasool-Allah\textsuperscript{saww} having smiled until his\textsuperscript{saww} teeth were seen, then he\textsuperscript{saww} wept until his\textsuperscript{saww} beard was wet.```
I said, ‘O Rasool-Allah saww! You saww are smiling and weeping in one time!’

He saww said: ‘Yes. As for my saww smile, I saww was rejoicing with Ali asws uprooting the gate of Khyber, and as for my saww weeping, so it is for Ali asws. He asws did not uproot it except and he asws is Fasting since three days (breaking Fast) purely upon the water, and had he asws broken the Fast upon the food, he asws would have thrown it from behind the bridge’.

(The book) ‘Amaali’ of Sheykh Al Tusi – This Hadeeth, I found in the handwriting of one of the elders, mentioning that he found in the book of Abu Ghanim Al A’araj, and his dwelling was by the door of Al Shaer, found in his handwriting on the back of a book of his when he died, and it is:

‘Ayesha Bint Talha entered to see (Syeda) Fatima asws, and saw her asws crying. She said to her asws, ‘My father and my mother be (sacrificed) for you asws! What is that which makes you asws cry?’

She asws said to her: ‘You are asking me asws about (something), a little of it would kill the birds and exhaust the traveller, and its impact would be raised to the sky, and calamity in the earth by the news that (Abu Bakr Bin) Quhafa of (the clan of Taym, and the small one of clan of) Uday (Umar) both ran to precede Abu Al Hassan asws (to the caliphate), until when they broke the noose hastening the hatred for him asws, and they concealed the notification (of the Wilayah).

And when the Noor of Religion faded, and the trustworthy Prophet saww passed away, they both spoke immediately, and they struck their aggression, and pounced of (estate of) Fadak. So how many kings have owned it (before)! It is a gift of the Exalted Lord azwj for the most successful whisperer, and we asws had kept it for the children, the hungry ones from his saww children and my asws offspring.

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66 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 37
And it is with the Knowledge of Allah\textsuperscript{azwj} and testimony of His\textsuperscript{azwj} trustworthy one\textsuperscript{saww}, so if the livelihood is snatched from me\textsuperscript{asws}, I\textsuperscript{asws} shall reckon it on the Day of Resurrection in Proximity (of Allah\textsuperscript{azwj}, and they would find their consumption inflaming the boiling water in the flames of Hell’’.

39 - حصن: عن عبد الله بن مسياح، عن أبي عبد الله عليه السلام قال: لما قضى رسول الله صلى الله عليه و آله وسلم أبو بكر جلسته، 

بعث إلى وكيلى قاطعة نصوات الله عليهما فأخروخته من فقدان.

(The book) ‘Al Ikhtisas’ – From Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws}’ having said: ‘When Rasool-Allah\textsuperscript{saww} passed away and Abu Bakr sat in his\textsuperscript{saww} seat, he sent someone to the representative of (Syeda) Fatima\textsuperscript{asws} and expelled him from (the estate of) Fadak.

فأئتم قاطعة عليه السلام فقال: يا أبا بكر! أعتت أن خليفتي أبي و جلسته جلسته، و أنت بعثت إلى وكيلى فأخرخته من فقدان، و قد نعلم أن رسول الله صلى الله عليه و آله وسلم فإنه عيني، و أنني بذل ذلك شهودا.

(Syeda) Fatima\textsuperscript{asws} came to him and said: ‘O Abu Bakr! You claimed that you are a caliph of my\textsuperscript{asws} father\textsuperscript{saww} and are sitting in his\textsuperscript{saww} seat, and you sent someone to my\textsuperscript{asws} representative and expelled him from Fadak, and you have known that Rasool-Allah\textsuperscript{saww} had given it to Ali\textsuperscript{asws}, and there are witnesses for me\textsuperscript{asws} with that’.

فقال: إن النبي (ص) لا يورث.

He said, ‘The Prophet\textsuperscript{saww} does not leave inheritance’.

فرجعت إلى علي عليه السلام فأخبرته، فقال: رجع اليه و قوللي له: زعمت أن النبي صلى الله عليه و آله لا يورث و وريت مسلمان داود، و وريت بقي كريم، و كيف لا أريث أنا أبي؟!

She\textsuperscript{asws} returned to Ali\textsuperscript{asws} and informed him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Return to him and say to him: ‘You are claiming that the Prophet\textsuperscript{saww} does (did) not leave inheritance, And Suleyman inherited Dawood, [27:16], and Yahya\textsuperscript{as} inherited Zakariya\textsuperscript{as}, and how can I\textsuperscript{asws} not inherit my\textsuperscript{asws} father\textsuperscript{saww}?’

فقال عمر: أنت معلمة، قالت: و إن كنت معلمة فإنما علمتي ابن عمي و بني.

Umar said, ‘You\textsuperscript{asws} are taught’. She\textsuperscript{asws} said: ‘And even if I\textsuperscript{asws} am taught, it was rather the son\textsuperscript{asws} of my\textsuperscript{saww} uncle\textsuperscript{as} and husband who taught me\textsuperscript{asws}.

فقال أبو بكر: فإن عائشة شهدة و عمرو اثناءها سما كل رسول الله صلى الله عليه و آله و هو يقول: النبي (ص) لا يورث.

Abu Bakr said, ‘Ayesha and Umar have testified that they heard Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} said: ‘The Prophet\textsuperscript{saww} does not leave inheritance’.

67 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 38
She said: ‘This is the first false testimony testified with, and there are witnesses for me for that (testifying) with that in Al-Islam’. Then she said: ‘(The estate of) Fadak rather Fadak, it is which Ali ratified Rasool-Allah with, and for me there is proof of that’. He said to her, ‘Give me your proof’.

Then Umm Ayman said, ‘So, the one who was a chieftess of the inhabitants of the Paradise, would she make a claim for what isn’t for her!?’ And I am a woman from the inhabitants of Paradise. I would not testify with what I would not have heard from Rasool-Allah.

Umar said, ‘Leave us, O Umm Ayman, from this story. With which thing are you testifying?’
She said: 'O father! I fear the dependants and the need from Fadak'. Ali ratified with it. He said: 'It is a charity upon you. So take possession of it'. She said: 'Yes'. Rasool-Allah said: 'O umm Ayman! Be witness! And O Ali! Be witness!'

Umar said, 'You are a woman, and we cannot allow a testimony of one woman, and as for Ali, he is drawn to himself (biased witness).

He (Abu Abdullah) said, 'She stood up angrily and said: 'O Allah! These two have been unjust to the daughter of your Prophet of her right, so Intensify Your Trampling upon them both!'

Then she went out and Ali carried her upon an mule (carrier) having a cloak with feathers upon it. He circles with her for forty morning among the houses of the Emigrants and the Helpers, and Al-Hassan and Al-Husayn were with them, and she was saying: 'O community of the Emigrants and the Helpers! Help Allah and daughter of your Prophet!'

And you had pledged allegiance to Rasool-Allah the day you had pledged allegiance to him that you will defend him and his offspring from what you would be defending yourselves and your offspring. So, be loyal to Rasool-Allah with your allegiances!'
He (Abu Abdullah\textsuperscript{asws}) said, ‘She\textsuperscript{asws} ended up to Muaz Bin Jabal. She\textsuperscript{asws} said: ‘O Muaz Bin Jabal! I\textsuperscript{asws} have come to you to seek help, and you had pledged allegiance to Rasool-Allah\textsuperscript{saww} upon (a condition) that you will help him\textsuperscript{saww} and his\textsuperscript{saww} offspring, and defend from what you would defend yourself and your offspring from, and Abu Bakr has usurped me\textsuperscript{asws} upon Fadak and expelled my\textsuperscript{asws} representative from it’.

He said, ‘Would anyone (else) be with me?’ She\textsuperscript{asws} said: ‘No! No one has answered me\textsuperscript{asws}’. He said, ‘So what can it achieve from my helping you\textsuperscript{asws}?’

He (Abu Abdullah\textsuperscript{asws}) said, ‘She\textsuperscript{asws} left from his presence and his son entered, and said, ‘What did the daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} come to you for?’ He said, ‘She\textsuperscript{asws} came seeking my help against Abu Bakr, for he has seized Fadak from her\textsuperscript{asws}. He said, ‘So what did you answer her\textsuperscript{asws} with?’ He said, ‘I said, ‘And what can it achieve from my help? I am alone’.

He said, ‘So, you refused to help her\textsuperscript{asws}?’ He said, ‘So which thing did she\textsuperscript{asws} say to you?’ He said, ‘She\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} I\textsuperscript{asws} will not argue with you in clear language from my\textsuperscript{asws} head anymore until I\textsuperscript{asws} returned to Rasool-Allah\textsuperscript{saww}.’

He (Abu Abdullah\textsuperscript{asws}) said, ‘He said, ‘I, by Allah\textsuperscript{awj} I\textsuperscript{asws} will not argue with you in clear language form my\textsuperscript{asws} head until I\textsuperscript{asws} returned to Rasool-Allah\textsuperscript{saww}, when you did not answer the daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}.’

He (Abu Abdullah\textsuperscript{asws}) said, ‘And Fatima\textsuperscript{asws} went out from his presence and she\textsuperscript{asws} was saying: ‘By Allah\textsuperscript{awj} I\textsuperscript{asws} will not speak to you a (single) word until I\textsuperscript{asws} and you gather in the presence of Rasool-Allah\textsuperscript{saww}!’ Then she\textsuperscript{asws} left.

Ali\textsuperscript{asws} said to her\textsuperscript{asws}: ‘Go to Abu Bakr (when he is) alone, for he is kinder than the other one (Umar), and say to him: ‘You claimed the seat of my\textsuperscript{asws} father\textsuperscript{saww}, and you are his\textsuperscript{saww}'}
caliph, and are seated in his seat, and if Fadak was for you, then it must have been gifted to you, so it obligated that it be returned to me.

When she came to Abu Bakr and said that to him, he said, ‘You speak the truth’. So, he called for a letter and wrote for it to be returned to her.

She went out and the letter was with her. Umar came across her and said, ‘O daughter of Muhammad! What is this letter which is with you?’ She said: ‘A letter Abu Bakr has written for me for the return of Fadak’. He said, ‘Give it to me’.

She refused to hand it over to him. He kicked her with his leg – and she was expecting with a son whose name was Al-Mohsin. Al-Mohsin was (martyred) in her lap. Then he slapped her. It is as if I (Abu Abdullah) am looking at her dangling earring in her ear when it snapped. Then he took the letter and tore it.

She went away, and remained for seventy-five days being ill from what Umar had struck her. Then she passed away.

When the expiry presented to her, she called Ali. She said: ‘Either you guarantee or else I shall bequeath to Ibn Al-Zubeyr’. Ali said: ‘I guarantee your bequest, O daughter of Muhammad!’

She said: ‘I ask you by the right of Rasool-Allah! When I pass away, they two (Abu Bakr and Umar) will not attend my (funeral) nor pray Salat upon me. He said: ‘That shall be for you’.

She said: ‘I ask you by the right of Rasool-Allah! When I pass away, they two (Abu Bakr and Umar) will not attend my (funeral) nor pray Salat upon me. He said: ‘That shall be for you’.
When she asws passed away, he asws buried her asws at night, and in the morning the people of Al-Medina wanted to be present at her asws funeral, and Abu Bakr and Umar were like that. Ali asws came out to the two of them. They said to him asws, ‘What did you asws do with the daughter asws of Muhammad asww? You asws undertook regarding her asws funeral, O Abu Al-Hassan asws?’

Ali asws said: ‘By Allah azwj, I asws have buried her asws’. They said, ‘So, what carried you asws upon burying her asws and you asws did not let us know of her asws death?’ He asws said: ‘She asws had instructed me asws so’.

Umar said, ‘By Allah azwj! We have thought of exhuming her asws and praying the Salat upon her asws. Ali asws said: ‘But, by Allah azwj! So long as my asws heart is between my asws shoulders and Zulfiqar is in my asws hand, you two will not arrive to exhuming her asws, and you know it!’

Abu Bakr said, ‘(Let us) go, for he asws is more rightful with her asws than we are’. And the people dispersed’.

And it is reported by the Allama in his (book) Kashkoul – attributed to him – from Al Mufazal Bin Umar who said,

‘My Master asws Ja’far Al-Sadiq asws said: ‘When Abu Bakr Bin Quhafa became ruler, Umar said to him, ‘The people are slaves of this world, not wanting anything other than it, so prevent the Khums from Ali asws and his asws family, and the war booty (Al-Fey), and Fadak, for when his asws Shias come to know that, they will leave Ali asws and come to you being desirous regarding the world, and the preference and the awards upon it’.

Abu Bakr did that and turned the entirety of that away from them.

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68 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 39
When Abu Bakr Bin Abu Quhafa stood, he instructed his caller (to call out), ‘One who had any debts for him with Rasool-Allah\textsuperscript{saww} or any equipment, so let him come to me, until I fulfil it!’ And he fulfilled for Jabir Bin Abdullah and for Jabir Bin Abdullah Al-Bajali.

قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَََّمُ لِفَاطِمَةَ عَلَيْهَا السَّلَََّمُ: صِيرِي إِلََ أَبِِ بَكْر  وَ ذَكِّرِيهِ فَدَكاً، فَصَارَتْ فَاءِطِمَةُ إِلَيْهِ وَ ذَكَرَتْ لَهُ فَدَكاً مَعَ الُْْمُسِ وَ الْفَيْءِ، ف َقَالَ: هَاتِِ بَيِّ

He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} said to (Syeda) Fatima\textsuperscript{asws}: ‘Go to Abu Bakr and remind him of Fadak’. (Syeda) Fatima\textsuperscript{asws} went to him and mentioned Fadak to him, along with the Khums and the war booty (Al-Fey). He said, ‘Give me proof, O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}’.

ف َلَمَّا تَلََ عَلَيْهِ جَبَْئِيلُ عَلَيْهِ السَّلَََّمُ وَ الْمِسْكِيَْ وَ ابْنَ السَّبِيلِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا حَقُّ الْمِسْكِيِْ وَ ابْنِ السَّبِيلِ؟

When Jibraeel\textsuperscript{as} recited to him\textsuperscript{saww}: ‘and (to) the needy and the wayfarer. [30:38]’, Rasool-Allah\textsuperscript{saww} said: ‘What is the right of the needy and the wayfarer?’

فَأَن ْزَلَ اللَّهُ ت َعَالََ وَ اعْلَمُوا أَنََّّا غَنِيمْتُمْ مِنْ شَيْء  فَأَنَّ لِلَّهِ خَُُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْل وَ الْيَتامى وَ الْمَساكِيِْ وَ ابْنِ السَّبِيلِ، فَقَسَمَ الُْْمُسَ عَلَى خََْسَةِ أَقْسَام

Allah\textsuperscript{awj} the Exalted Revealed: And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, [8:41], thus he\textsuperscript{saww} divided the Khums upon five divisions.

فَمَا لِلَّهِ ف َهُوَ لِرَسُولِهِ، وَ مَا لِرَسُولِ اللَّهِ ف َهُوَ لِذِي الْقُرْلَ، وَ نََْنُ ذُو الْقُرْلَ. قَالَ اللَّهُ ت َعَالََ:

Allah\textsuperscript{awj} Said: Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. [59:7].

فَمَا لِلَّهِ ف َهُوَ لِرَسُولِهِ، وَ مَا لِرَسُولِ اللَّهِ ف َهُوَ لِذِي الْقُرْلَ، وَ نََْنُ ذُو الْقُرْلَ. قَالَ اللَّهُ تَعَالَ: فَأَنَا أَسْتَفْلَاحُ عَلَيْهِ أَحْرَرْ أَلَا نَمُوتُ إِلَّا فِي الْقُرْلِ.

Thus, whatever is for Allah\textsuperscript{awj}, so it is for His\textsuperscript{awj} Rasool\textsuperscript{saww}, and whatever is for Rasool-Allah\textsuperscript{saww}, so it is for the near of kin, and we\textsuperscript{asws} are the near of kin. Allah\textsuperscript{awj} the Exalted Said: ‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].
Abu Bakr Bin Abu Quhafa looked at Umar Bin Al-Khattab and said, ‘What are you saying?’

Umar said, ‘And who are the orphans, and the needy and the wayfarers?’

(Syeda) Fatima asws said: ‘The orphans are those orphaned being with Allahazwj and Hisazwj Rasool saww and with the near of kin, and the needy are those who are dwelling with themasws in the world and the Hereafter, and the wayfarer are those who travel theirasws ways’.

Umar said, ‘So, then the Khums, and the ‘Fey’, all of it is for youasws and for yourasws friends, and yourasws Shias?!’

(Syeda) Fatima asws said: ‘As for Fadak, Allahazwj has Obligated it to measws and for myasws children besides ourasws friends and ourasws Shias, and as for the Khums, Allahazwj has Apportioned it for usasws, and for ourasws friends, and ourasws Shias just are one reads in the Book of Allahazwj.

Umar said, ‘So, what is for the rest of the Emigrants and the Helpers and the followers for the favours (they do)?’

(Syeda) Fatima asws said: ‘If they were ourasws friends and from ourasws Shias, for them would be the charities which Allahazwj has Apportioned and Obligated in Hisazwj Book. Allahazwj Mighty and Majestic Said: ‘But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, [9:60] - up to the end of the story’.

Umar said, ‘Fadak is for youasws in particular, and the ‘Fey’ is for youasws and for yourasws friends? The companions of Muhammad saww will not be pleased with this!!’
(Syeda) Fatima\textsuperscript{asws} said: 'But Allah\textsuperscript{azwj} Mighty and Majestic is Pleased with that, and His\textsuperscript{asw} Rasool\textsuperscript{saww} was pleased with it, and distributed upon the friends and the followers and not upon the enemies and the adversaries, and one who is inimical to us\textsuperscript{asw} so he has been inimical to Allah\textsuperscript{azwj}, and one who opposes us\textsuperscript{asw} so he has opposed Allah\textsuperscript{azwj}, and one who opposes Allah\textsuperscript{azwj}, so he has Obligated the painful Punishment from Allah\textsuperscript{azwj} and the severe penalty in the world and the Hereafter'.

Umar said, 'Can you\textsuperscript{asws} give me proof, O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}, upon what you\textsuperscript{asws} are claiming?'

(Syeda) Fatima\textsuperscript{asws} said: 'You had ratified Jabir Bin Abdullah and Jareer Bin Abdullah, and you did not ask them for the proof! And my\textsuperscript{asws} proof is in the Book of Allah\textsuperscript{azwj}.'

Umar said, 'Jabir and Jareer both mentioned an easy matter and you\textsuperscript{asws} are claiming a large matter, the apostasy fell with it from the Emigrants and the Helpers!'

She\textsuperscript{asws} said: 'The Emigrants, with Rasool-Allah\textsuperscript{saww} and People\textsuperscript{asw} of his\textsuperscript{saww} Household had emigrated to his\textsuperscript{saww} Religion, and the Helpers with the Eman with Allah\textsuperscript{azwj} and His\textsuperscript{asw} Rasool\textsuperscript{saww} and they are excellent with the near of kin, so there is no emigration except to us\textsuperscript{saww}, nor any help except for us\textsuperscript{asws}, nor any following with the favours except with us\textsuperscript{asws}, and one who reneges from us\textsuperscript{asws}, so it is to the pre-Islamic period'.

She\textsuperscript{asws} sent for Ali\textsuperscript{asw}, and Al-Hassan\textsuperscript{asw}, and Al-Husayn\textsuperscript{asw}, and Umm Ayman\textsuperscript{ra}, and Asma Bint Umays – and she was under (married to) Abu Bakr Bin Abi Quhafa – and they came to Abu Bakr and testified for her\textsuperscript{asws} in their entirety of what she\textsuperscript{asws} said and claimed.
He said, 'As for Ali\textsuperscript{asws}, he\textsuperscript{asws} is her\textsuperscript{asws} husband, and as for Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} (they\textsuperscript{asws} are) her\textsuperscript{asws} sons\textsuperscript{asws}, and as for Umm Ayman\textsuperscript{ra}, she\textsuperscript{ra} is her\textsuperscript{asws} maid, and as for Asma Bint Umays, so she had been under (married to) Ja'far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, therefore she is testifying for the Clan of Hashim\textsuperscript{as}, and she used to serve (Syeda) Fatima\textsuperscript{asws}, and all of them, are dragging to themselves!' 

Ali\textsuperscript{asws} said: 'As for (Syeda) Fatima\textsuperscript{asws}, she\textsuperscript{asws} is a part of Rasool-Allah\textsuperscript{saww}, and one who hurts her\textsuperscript{asws} so he had hurt Rasool-Allah\textsuperscript{saww}, and one who belies her\textsuperscript{asws} so he had belied Rasool-Allah\textsuperscript{saww}. And as for Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, they\textsuperscript{asws} are two sons\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and chiefs of the inhabitants of the Paradise. One who belies them\textsuperscript{asws}, so he has belied Rasool-Allah\textsuperscript{saww}, when the inhabitants of the Paradise would be the truthful ones. 

And as for I\textsuperscript{asws}, so Rasool-Allah\textsuperscript{saww} had said: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{asws}, and you\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter, and the rejecter upon you\textsuperscript{asws}, he is the rejecter upon me\textsuperscript{saww}, and one who obeys you\textsuperscript{asws} so he has obeyed me\textsuperscript{saww}, and one who disobeys you\textsuperscript{asws} so he had disobeyed me\textsuperscript{saww}. 

And as for Umm Ayman\textsuperscript{ra}, Rasool-Allah\textsuperscript{saww} had testified for her\textsuperscript{ra} with the Paradise, and supplicated to Asma Bint Umays\textsuperscript{ra} and her\textsuperscript{ra} offspring’. 

Umar said, ‘You are as you\textsuperscript{asws} are describing yourselves, but a testimony of the kin upon himself cannot be accepted’. 

Ali\textsuperscript{asws} said: ‘When we were just as we are being introduced as, and are not being denied, and our\textsuperscript{asws} testimonies are not acceptable, and testimonies of Rasool-Allah\textsuperscript{saww} is not being accepted, so We are for Allah and we are returning to Him [2:156]. When we\textsuperscript{asws} claim for ourselves you are asking for the proof?!
فَمَا مِنْ مُعِيْ  يُعِيُْ، وَ قَدْ وَثَبْتُمْ عَلَى سُلْطَانِ اللَّهِ وَ سُلْطَانِ رَسُولِهِ، فَأَخْرَجْتُمُوهُ مِنْ بَيْتِهِ إِلَّا بَيْتِ غَيرِهِ مِنْ غَيرِهِ وَ لَِ حُجَّةً:

وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَب  يَّ نْقَلِبُونَ

So there is no assistant to assist, and you have leapt upon the Authority of Allahazwj and authority of Hisawj Rasoolsaww, so you have expelled it from hisaww house to the house of others from without any proof nor any argument: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’.

Then heasws said to (Syeda) Fatimaasws: ‘Leave, until Allah Judges between us, and He is the best of the Judges [7:87]’.

قال القاضي: قال مثله الله يشيء: إن أردته إلىك، فصعب عليك ما أردته، فقال على السلام: لا أردته إلا بحدودها، قال: و ما حدودها؟

Al-Mufazzal said, ‘My Masterasws Ja’farasws said: ‘Every injustice innovated in Al-Islam, or will be innovated, and every blood spilt unlawfully, and evil spread, and a matter unpraiseworthy, so its burden is in both of their necks (Abu Bakr and Umar), and necks of the ones adhering to them, or following them, and is pleased with their governance, up to the Day of Qiyamah’.

(The book) ‘Manaqib’ of Ibn Shehr Ashub – In the book Akhbar Al-Khulafa’a – Haroun Al-Rasheed said to Musaasws Bin Ja’farasws, ‘Take (the estate of) Fadak until it is returned to youasws’. But, heasws refused until he insisted upon himasws. Heasws said: ‘Iasws will not take it except with its boundaries’. He said, ‘And what are its boundaries?’


Heasws said: ‘If Iasws were to (specify) its boundaries, you will not return it’. He said, ‘By the right of yourasws grandfatherasww, only do it’. Heasws said: ‘As for the first boundary, it is Aden’. The face of Al-Rasheed changed, and he said, ‘Oh!’


Heasws said: ‘And the second boundary is Samarqand’. His face puffed up. Heasws said: ‘And the third boundary is in Africa’. His face darkened and he said, ‘Continue, continue’. Heasws said: ‘And the fourth is a coast of the sea what follows Al-Jazar and Armenia’.

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69 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 40
Al-Rasheed said, ‘Then there does not remain anything for us, and you asws would come to be in my seat’. Musa asws said: ‘I asws had let you know that if I asws were to specify its boundaries, you will not return it’. At that he was determined upon killing him asws.”

And in a report of Ibn Asbaat, he asws said: ‘As for the first boundary, it is the trees of Egypt, and the second is Dowmat Al-Jandal, and the third is Ohad, and the fourth is the coast of the sea’. He said, ‘This, all of it, is this (whole) world’.

He asws said: ‘This was in the hands of the Jews after the death of Abu Halah, so Allah aswj Awarded it to His aswj Rasool saww without horses nor camels. Allah aswj Commanded him saww to hand it over to (Syeda) Fatima asws.

Explanation (of Majlisi) – These two specifications of boundaries are different to the well-known between the linguists. Al-Feyrozabady said, ‘Fadak is a place near Khyber’.”

And in another report, “(Syeda) Fatima asws and Al-Abbas both came to Abu Bakr seeking their inheritances from Rasool-Allah saww, and on that day seeking his saww land from Fadak, and his saww share from Khyber.”
Abu Bakr said, ‘I heard Rasool-Allah ﷺ saying: ‘We (Prophets) do not get inherited, whatever we leave is charity. But rather, Progeny of Muhammad ﷺ consume from this wealth’, and by Allah, I do not leave any matter I have seen Rasool-Allah ﷺ doing except I do it (as well)’.

There is an increase in the report of Salih Bin Kaysan, ‘(Abu Bakr said), ‘I fear to leave out anything from his matters to be nullified’.

He said, ‘As for his charity as Al-Medina, Umar handed it over to Ali ﷺ and Al-Abbas, and Ali ﷺ overcame upon it.

And as for Khyber and Fadak, Umar withheld these two and said, ‘These two are charities of Rasool-Allah ﷺ which were of his rights which he stripped it and delegated it, and ordered them to be for the one in charge of the command (caliph). He said, ‘These two are upon that today’.

He said, in other than correct in his report in a Hadeeth of Abu Bakr, ‘(Syeda) Fatima ﷺ deserted him and did not speak to him regarding that until she passed away. Ali ﷺ buried her at night and did not notify Abu Bakr with it.

He said, ‘And there was a face (honour) for Ali ﷺ from the people during the lifetime of (Syeda) Fatima ﷺ. When (Syeda) Fatima ﷺ passed away, the faces of the people turned away from Ali ﷺ, and (Syeda) Fatima ﷺ remained after Rasool-Allah ﷺ for six months, then she passed away.

A man said to Al-Zuhry, ‘So why didn’t Ali ﷺ pledge allegiance to him for six months?’ He said, ‘No, by Allah, and neither did anyone from the Clan of Hashim until Ali ﷺ pledged allegiance’.
In a Hadith of Urwah, when Ali saw the faces of the people turning away from him, he decided to reconcile with Abu Bakr. He sent a message to Abu Bakr: ‘Come to us, and do not come having anyone else with you’, and he disliked Umar coming to him due to what he knew from the harshness of Umar.

Umar said, ‘Do not go to them alone’. Abu Bakr said, ‘By Allah! I will go to them alone, what can they do with me?’ Abu Bakr went and entered to see Ali, and the Clan of Hashim had gathered in his presence.

Ali stood up and praised Allah, and extolled upon Him with what He is Rightful of, then said: ‘As for after, we did not refuse to pledge allegiance to you, O Abu Bakr, in denial of your merits, nor as rivalry against you with the good Allah has Ushered to you, but we saw that there is a right for us in this command, but you enslaved it upon us’. Then he mentioned their relationships from Rasool-Allah and their rights.

Ali did not cease to mention until Abu Bakr cried, and Ali became silent, and Abu Bakr testified. He praised Allah and extolled upon Him with what He is Rightful of, then said, ‘As for after, by Allah! The relatives of Rasool-Allah are more beloved to me than the origin of my relatives.

And by Allah, I was not deficient regarding this wealth which was between me and you from the good, but I have heard Rasool-Allah saying: ‘We (Prophets) do not get inherited, whatever we leave is charity, but rather the Progeny of Muhammad are consuming from this wealth, and by Allah, I will not leave any matter Rasool-Allah had done except and I shall do it, if Allah so Desires’. 
And Ali\textsuperscript{asws} said: ‘Your appointment for the allegiance is the evening. When Abu Bakr had prayed Al-Zohr Salat, he turned towards the people excusing Ali\textsuperscript{asws} with part of what he excused with it. Then Ali\textsuperscript{asws} stood up and magnified from the rights of Abu Bakr, and mentioned his merits and his precedence. Then Abu Bakr stood up, and he\textsuperscript{asws} pledged allegiance to him.

The people turned towards Ali\textsuperscript{asws} and they said, ‘You\textsuperscript{asws} have been correct and have done good’, and the Muslims were pleased with Ali\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{asws}, were closer, when he\textsuperscript{asws} referred to the enjoining with the good’. – This is the last of what Al-Humeydi has mentioned.\footnote{71} 

Notes —

وَ قَوْلُ عَلِيٍّ عَلَيْهِ السَّلََمُ

And the words of Ali\textsuperscript{asws}: ‘We (the Clan of Hashim\textsuperscript{as} viewed for us being a right in this command, but you enslaved upon us’.

And it is reported by Ibn Babuwayh, raising it to Abu Saeed Al-Khudry who said, ‘When it was Revealed: Therefore, give to the near of kin his due, [30:38], Rasool-Allah\textsuperscript{saww} said: ‘O Fatima\textsuperscript{asws}! For you\textsuperscript{asws} is Fadak’.

And from Atiya who said, ‘When it was Revealed: Therefore, give to the near of kin his due, [30:38], Rasool-Allah\textsuperscript{saww} called (Syeda) Fatima\textsuperscript{asws} and gave her\textsuperscript{asws} Fadak’.

And from Ali\textsuperscript{asws} Bin Al-Husayn Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} cut out Fadak to be for (Syeda) Fatima\textsuperscript{asws}.

And from Aban Bin Taglib, from Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘Did Rasool-Allah\textsuperscript{saww} give Fadak to (Syeda) Fatima\textsuperscript{asws}?’

\footnote{71 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 42}
قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَقَفَهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالََ: فَآتِ ذَا الْقُرْل حَقَّهُ، فَأَعْطَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَقَّهَا.

And it is reported that (Syeda) Fatima asws came to Abu Bakr after the expiry of Rasool-Allah saww and she asws said: ‘O Abu Bakr! Who will inherit you when you die?’ He said, ‘My wife and my children’. She asws said: ‘So, what is the matter I asws cannot inherit Rasool-Allah saww?’

قَالَ: يَا بِنْتَ رَسُولِ اللَّهِ! إِنَّ النَّبَِِّ لَِ يُورَثُ، وَ لَكِنْ أُنْفِقُ عَلَى مَنْ كَانَ يُنْ فِقُ عَلَيْهِ رَسُولُ اللَّهِ، وَ أُعْطِي مَا كَانَ يُعْطِيهِ. قَالَتْ: وَ اللَّهِ لَِ أُكَلِّمُكَ بِكَلِمَة  مَا حَيِيتُ، فَمَا كَلَّمَتْهُ حَتََّ مَاتَتْ.

And from Jabir Bin Abdullah Al-Ansari, from Abu Ja’far asws, ‘Abu Bakr said to Fatima asws: ‘The Prophet as does not get inherited’. She asws said: ‘And Suleyman inherited Dawood, [27:16],
and Zakariya\textsuperscript{as} said: \textit{therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]}. We\textsuperscript{as} are the closest to the Prophet\textsuperscript{saww} than the family of Yaqoub\textsuperscript{as} were to Zakariya\textsuperscript{as}.

And from Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said to (Syeda) Fatima\textsuperscript{asws}: ‘Go and seek your\textsuperscript{asws} inheritance from your\textsuperscript{asws} father\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}.’ She\textsuperscript{asws} came to Abu Bakr and said: ‘Give me\textsuperscript{asws} my\textsuperscript{asws} inheritance from my\textsuperscript{asws} father\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}.’

The Prophet\textsuperscript{saww} said: ‘He\textsuperscript{saww} will not be inherited’. She\textsuperscript{asws} said: ‘Didn’t Suleyman\textsuperscript{as} inherit Dawood\textsuperscript{as}?’ He got angry and said: ‘The Prophet\textsuperscript{saww} does not get inherited!’

She\textsuperscript{asws} said: ‘didn’t Zakariya\textsuperscript{as} said: ‘therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]’ He said, ‘The Prophet\textsuperscript{saww} does not get inherited!’

She\textsuperscript{asws} said: ‘Didn’t he\textsuperscript{as} said: ‘\textit{Allah Directs you regarding your children: “For the male is a share of two females. [4:11]’}. He said, ‘The Prophet\textsuperscript{saww} does not get inherited!’

And from Abu Saeed Al-Khudry who said, ‘When Rasool-Allah\textsuperscript{saww} passed away, (Syeda) Fatima\textsuperscript{asws} came to seek Fadak. Abu Bakr said, ‘I know that if Allah\textsuperscript{asw} so Desires, you\textsuperscript{asw} will never be saying anything except the truth, but give you\textsuperscript{asw} proof’. She\textsuperscript{asw} came with Ali\textsuperscript{asw}, and he\textsuperscript{asw} testified. Then she\textsuperscript{asw} came with Umm Ayman\textsuperscript{ra}, and she\textsuperscript{ra} testified. He said, ‘Is there another woman or a man so I can write it for you\textsuperscript{asw}?’

And it is reported with an unbroken chain, ‘Umar Bin Abdul Aziz, when he became Caliph, said, ‘O you people! I have returned unto you your grievances, and the first of what I return from it was what was in my hands. I have return Fadak unto the children of Rasool-Allah\textsuperscript{saww}, and children of Ali\textsuperscript{asw} Bin Abu Talib\textsuperscript{asw}. He was the first one who returned it’.
And it is reported that he returned it along with its harvests since he became ruler. It was said to him, 'You are taking revenge against Abu Bakr and Umar of their deeds, and are stabbing upon them, and attributing them to the injustice and the usurpation', and there had gathered in his presence regarding that, Quraysh and sheikhs of the people of Syria, from the evil scholars.

Umar Bin Abdul Aziz said, 'It holds correct with me and with you all that (Syeda) Fatima asws daughter of Rasool-Allah saww did claim Fadak, and it used to be in her asws hands, and she asws would not have lied upon Rasool-Allah saww along with the testimony of Ali asws and Umm Ayman ra and Umm Salama ra, and in my presence, (Syeda) Fatima asws is a truthful one in what she asws claimed, and even if she asws did not establish the proof, and she asws is the chieftess of the inhabitants of the Paradise.

So today, I returned unto her asws inheritors, to draw closer to Rasool-Allah saww, and I hope that (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws would happen to interceded for me on the Day of Qiyamah, and if I was in place of Abu Bakr, and (Syeda) Fatima asws made a claim, I would have ratified her asws upon her asws claim'.

He submitted it to Muhammad asws Bin Ali Al-Baqir asws, and it did not cease to be in their asws hands until Umar Bin Abdul Aziz died (about four years).

And it is reported that when the caliphate came to Umar Bin Abdul Aziz, he returned unto them asws the shares of the Khums, share of Rasool-Allah saww, and share of the near of kin, and these two are four shares, returning until the entirety of the Clan of Hashim as, and he submitted that to Muhammad asws and Abdullah Bin Al-Hassan.
And it is said, ‘He made from the public treasury, seventy loads of silver and the prime from the wealth of Al-Khums, and he returned that unto them. And similar to that, all what was for the sonsasws of (Syeda) Fatimaasws and Clan of Hashimasws, from whatever Abu Bakr and Umar had taken possession of, and after them, Usman, and Muawiya, and Yazeed, and Abdul Malik, he returned it to them, and the Clan of Hashimas became needless during those years and their state was good’.

And Al-Hassan Bin Ali Al-Washa said, ‘I asked our Masterasws Abu Al-Hassan Aliasws Bin Musa Al-Rezasaws, ‘Did Rasool-Allahsaww leave behind anything other than (estate of) Fadak?’

Abu Al-Hassanasws said: ‘Rasool-Allahsaww had left behind a building in Al-Medina as charity, and left behind six horses, and three (riding) camels (called) Al-Azba’a, and Al-Sahba’a and Al-Deybaj, and two mules (called) Al-Shahba’a and Al-Duldu, and a donkey (called) Al-Yafour, and two sheep giving milk, and forty milking camels, and a sword (called) Zulfiqar, and an armour (called) ‘Zat Al-Fusoul’, and hissaww turban (called) Al-Sahaab, and two Yemeni cloaks,

And hissaww ring (called) Al-Fazeyl, and hissaww walking stick (called) Al-Mamshouq, and a bedspread from leaves, and two Qatwani robes, and a cushion from Adamas.

And hissaww ring, for heasws made these to be for Amir Al-Momineenasws.

أقول (Majlisi) am saying, ‘It is reported by the seyyid in (the book) ‘Al Shafi’, from Muhammad in Zakariyya Al Gallaby, from his elders, from Abu Al Miqdam Hisham Bin Ziyad, a slave of Usman who said,

‘When Umar Bin Abdul Aziz was in charge of the caliphate, he returned Fadak unto the children of (Syeda) Fatima, and he wrote to its governor at Al-Medina, ‘Abu Bakr Bin Amro Bin Hazam, order him with that’. He wrote to him, ‘(Syeda) Fatimaasws has children in the family of Usman, and family of so and so, and family of so and so’.
He wrote to him, ‘As for after, if I were to order you to slaughter a sheep, will you ask me whether it should be hornless or with horns? Or if I were to write to you to slaughter a cow, will you ask me what its colour is? So, when this letter of mine comes to you, apportion it between the children of (Syeda) Fatima asws from Ali asws.

Abu Al-Miqdam said, ‘The clan of Umayya retaliated of that upon Umar Bin Abdul Aziz and faulted him regarding it, and they said to him, ‘You have made the deeds of the two sheykhs (Abu Bakr and Umar) look ugly’, and Amro Bin Ubeyr came out to him among a group of the people of Kufa.

When they faulted him upon his deed, he said, ‘You are ignorant and I am knowing, and you have forgotten and I remember that Abu Bakr Muhammad Bin Amro Bin Hazam narrated to me from his father, from his grandfather that Rasool-Allah saww said: ‘(Syeda) Fatima asws is a part from me saww, it angers me saww what angers her asws, and it pleases me saww what pleases her asws.

And Fadak was clear in the era of Abu Bakr and Umar, then its matter came to Marwan, and he gifted it to Abu Abdul Aziz, so I and my brothers inherited it. I asked them to sell it to me their shares from it, and from them was one who sold, and from them was one who gifted it to me until I gathered it. Then I views to return it to the children of (Syeda) Fatima asws.

They said, ‘If you are refusing except for this, then withhold the land and distribute the yield’. He did so’’.
A CHAPTER CITED, IN IT IS AN ADDRESS ADDRESSED BY THE CHIEFTESS OF THE WOMEN, FATIMA AL-ZAHRA\textsuperscript{asws} ARGUING WITH IT AGAINST THE ONES WHO USURPED FADAK FROM HER\textsuperscript{asws}.

Note – Know that this address is from the famous addresses which the special (Shias) and the general (non-Shias) have reported by the concerted chains.

1- قال أبو بكر: حذافة بن عمارة، عن حذافة بن عمارة، عن أبيه، عن الحسن بن صالح قال: حذافة بن عمارة من بني هاشم عن يبني بني أبي طالب عليه السلام.

Abu Bakr (Bin Ahmad Bin Abdul Aziz Al Jowhari) said, ‘It is narrated to me by Muhammad Bin Zakariyya, from Ja’far Bin Muhammad Bin Umrah, from his father, from Al Hassan Bin Salih who said, ‘It is narrated to me by Ibn Khalaat, - from the Clan of Hashim\textsuperscript{as}, from Zainab\textsuperscript{asws} daughter\textsuperscript{asws} of Ali\textsuperscript{as} Bin Abu Talib\textsuperscript{asws}.

قال: وقال حذافة بن عمارة عن حذافة بن عمارة: حذافة أبي، عن حذافة بن عمارة عن أبيه، عن الحسن بن الحسن، عن أبيه.

He said, ‘And Ja’far Bin Muhammad Bin Umrah said, ‘It is narrated to me by my father, - from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}.

قال أبو بكر: حذافة بن عمارة عن حذافة بن عمارة، عن نبال بن جحش، عن عمرو بن عمر، عن جابر الخافي، عن أبي حذافة عن محمد بن علي بن الحسن، السالم.

Abu Bakr (Bin Ahmad Bin Abdul Aziz Al Jowhari) said, ‘And it is narrated to me by Usman Bin Imran Al Ujeyfi, from Na’il Bin Najeeh, from Amro Bin Shimir, from Jabir Al Jufy, - from Abu Ja’far Muhammad Bin Ali\textsuperscript{asws}.

قال أبو بكر: حذافة بن عمارة، عن نبال بن جحش، عن عمرو بن عمر، عن جابر الخافي، عن أبي حذافة عن محمد بن علي بن الحسن.

Abu Bakr (Bin Ahmad Bin Abdul Aziz Al Jowhari) said, ‘And it is narrated to me by Ahmad Bin Muhammad Bin Zayd, from Abdullah Bin Muhammad Bin Suleymen, from his father, from Abdullah Bin Al Hassan,

قالوا جميعًا: لما بلغ فاطمة عليها السلام إخبار أبي بكر، على منتها، لأن حذافة وآخرين وقفوا في مدة من خفقاتي ورددونهم قلباً خالياً، ما أحضوا مشتاقين مسئل الله صلى الله عليه وسلم، وابن حذافة قبلته على أبي بكر وفديته الناس من العجاجين والأنصار: قفيفت ببناتهم وتبنيها رضة بيضاء، ثم أتت أمه أسمه ما القوم بالدركاء.

They all said, ‘When it reached (Syeda) Fatima\textsuperscript{asws} the unity of Abu Bakr upon preventing her\textsuperscript{asws} (estate of) Fadak, she\textsuperscript{asws} done her\textsuperscript{asws} veil and she\textsuperscript{asws} in a group of her\textsuperscript{asws} children, and the womenfolk of her\textsuperscript{asws} people were following behind her\textsuperscript{asws}, tapping in her\textsuperscript{asws} walk like the walk of Rasool-Allah\textsuperscript{saww} until she\textsuperscript{asws} entered to see Abu Bakr – and the people from
the Emigrants and the Helpers had assembled, so she asws struck a white enclosure between them and her asws, then she asws sighed such a sigh, the people sobbed and wailed for her asws.

Then she asws delayed a long while until they had calmed down from their outburst, then she asws said: ‘Before Muhammad saww, I asws begin with One azwj Who is Foremost with the Praise, and the forbearance, and the Glory. The Praise is for Allah azwj upon what He azwj has Favoured, and for Him azwj is the thanks with what He azwj has Inspired’ – and mentioned the very long address.

Then she asws said at its end: ‘Fear Allah azwj as is the His azwj Right to be feared, and obey Him azwj in whatever He azwj has Commanded you all with’ – up to the end of the address, and it ends the speech of Ibn Abu Al-Hadeed (Al-Mutazali)’.

And the address has been reported by Ali Bin Isa Al Arably in the book ‘Kashf Al Ghumma’, who said, ‘We copied it from the book ‘Al Saqeefa’ of Ahmad Bin Abdul Aziz Al Jawhari, from an ancient copy, legible upon its mentioned compilation, read it out to him in Rabbi Al Akhar of the year three hundred and twenty two, reported from his men, from a number of ways,

‘(Syeda) Fatima asws, when it reached her asws the unity of Abu Bakr’ – up to the end of the address’.

The seyyid Al Murtaza said in (the book) ‘Al Shafi’, ‘It is informed to us by Abu Abdullah Muhammad Bin Imran Al Marzabany, from Muhammad Bin Ahmad the scribe, from Ahmad Bin Ubeydullah Al Mahwy, from Al Ziyadi, from Sharfi Bin Qutamy, from Muhammad Bin Is’haq, from Salih Bin Kasyan, from Urwah, from Ayesha.

‘When Rasool-Allah saww passed away, (Syeda) Fatima asws came in a group of her asws children to Abu Bakr’.

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و في الزاوية الأولى: قالت عائشة: لَِ ثَتْ[١] لمَّا سََِعَتْ فاطِمَةُ (ع) إِِاعَأَبِِ بَكْر  عَلَى مَنْعِهَا فَدَكَ لِتت خََِارَهَا عَلَى رَأْسِهَا وَ اشْتَمَلَتْ بِِِلْبَابَِِا،

And in the first report, 'Ayesha (well-known fabricatress) said, 'When (Syeda) Fatima asws heard the unity of Abu Bakr upon preventing her asws Fadak, she asws donned her asws veil upon her asws, and she asws enclosed by her asws outer garment, and she asws came in a group of her asws children'.

Then there are two reports from over here – ‘And her asws womenfolk of her asws people’ – and continued the Hadeeth approximate to what has passed, up to his asws words: ‘She asws began her asws speech with the Praise of Allah aswz Mighty and Majestic, and the Glorification upon Him aswz, and the Salawat upon Rasool-Allah saww, then she asws said: ‘There has come to you a Rasool from yourselves. [9:128] – up to its end’.

And it is reported by Al Sadouq in one of his paragraphs related to (the book) ‘Al Illal Al Sharie’, from Ibn Al Mutawakkal, from Al Asadabadi, from Al barqy, from Ismail Bin Mihran, from Ahmad Bin Muhammad Bin Jabir, from Zainab asws daughter of Ali asws.

And it was narrated to me by Ali Bin Hatim, from Muhammad Bin Aslam, from Abdul Jaleel Al Baqtani, from Al hassan Bin Musa Al Khashab, from Abdullah Bin Muhammad Al Alawy, from a man from his family, from Zainab asws daughter of Ali asws, from Fatima asws – similar to it.

And it was narrated to me by Ali Bin Hatim, from Ibn Abu Umeyr, from Muhammad Bin Umrah, from Muhammad Bin Ibrahim Al Basry, form Haroun Bin Yahya, from Ubeydullah Bin Musa Al Absy, from Hafs Al Ahmar, from Zayd Bin Ali, from his aunt asws Zainab asws daughter of Ali asws, from Fatima asws – and some have increased upon others in some words.

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And it is reported by the sheykh Al-Mufeed, the mentioned couplets wherein is the mentioned chain in the beginning of the chapter. 77

And it is reported by the seyyid Ibn Tawoos in the book ‘Al Taraif’, place of the complain and the arguments from this address from the sheykh As’ad Bin Shafarwah, in the book ‘Al Faiq’, from the sheykh Al Muazzan, being a reliable memoriser in their presence between them, Ahmad Bin Musa Bin Amrdawayh.

Al Isfahani in the book ‘Al Manaqib’ who said, ‘It is narrated to us by Is’haq Bin Abdullah Bin Ibrahim, from Sharfy Bin Qutamy, from Salih Bin Kaysan, from Al Zuhry, from Urwah, from Ayesha.

It is reported by the sheykh Ahmad Bin Abu Talib Al Tabarsi in the book ‘Al Ihtijaj’, with an unbroken chain, and we are relating it by his words, then referring it to the subject of the differing between the reports while explaining it. He said, ‘It is reported by Abdullah Al Hassan by his chain,

‘From his forefathers asws: ‘When Abu Bakr united upon preventing (Syeda) Fatimaasws (estate of) Fadak and that reached herasws, sheasws put on herasws veil upon herasws head and covered with herasws outer garment, and came among a group of herasws children and womenfolk of herasws people following behind herasws, tapping in herasws walk like the walking of Rasool-Allahsaww until sheasws entered to see Abu Bakr – and he was among a crowd of the Emigrants and the Helpers and others.

Sheasws put up a screen beside herasws and sat down. Then sheasws sighed such a sigh the people started sobbing to herasws with the wailing. The gathering was shaken. Then sheasws waited for a while until when the sobbing of the people had calmed down and their outburst had settled, sheasws began the speech with the Praise of Allahazwj and the Salawat upon Rasool-Allahsaww. The people returned to their wailing. When they withheld, sheasws returned to herasws speech.

77 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 6
78 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 7
She asws said: ‘The Praise is for Allah azwj upon what He azwj has Favoured with, and for Him azwj is the thanks upon what He azwj has Inspired, and the praise with what He azwj preceded from the general Favours and Initiating these, and Dyeing the bounties of its brilliance, and Completing the Conferment of the Favours, too immense to be counted, and its perpetual extension and variety impossible from realising its extension, and thanks cannot be offered for the duration and commencement (of the bounties), and whose perpetuity is beyond comprehension, and praise with the perpetuity to its like.

And I asws testify that there is no god except Allah azwj Alone, there being no associate for Him azwj, a phrase its interpretation is made for the sincerity, and the hearts are guaranteed for its connectivity, and there is radiance in the thoughts of its reasonableness. Seeing Him azwj is prevented from the sights, and the tongues from describing Him azwj, and the imaginations from grasping Him azwj.

He azwj Initiated the things, not from anything which was before it, and Created these without imitating it’s like from its like, bringing into existence by His azwj Power, and Scattering it by His azwj Desire, from without there being any need from it to its existence, nor it having any benefit for Him azwj in Forming it, except Installation to His azwj Wisdom, and alertness upon obeying Him azwj, and Manifestation of His azwj Power, and servitude of His azwj created beings, and Strengthening for His azwj Call.

Then He azwj Made the Rewards upon obeying Him azwj, and Placed the Punishment upon disobeying Him azwj, being a boost for His azwj servant for fearing His azwj Punishment and an urging from Him azwj to His azwj Paradise.

And I asws testify that my asws father saww Muhammad saww was His azwj servant and His azwj Rasool saww. He azwj Chose him saww and Selected him saww before Sending him saww, and Named him saww before Making him saww honourable, and Chose him saww before Sending him saww, when the creatures were in the hidden in His azwj unseen, and veiled states of Making, and paired with end of nothingness.
A Knowledge from Allah the Exalted with the results of the matters, and encompassing the occurrence(s) of the times, and recognition with the Pre-determined events. Allah the Exalted Sent him as a Completion of His Commands, and a Determination upon Accomplishing of His Wisdom and implementation of the Determinations of His Ordainments.

He saw the communities as sects in their (various) religions, leaning upon their fires, worshipping to their idols in denial of Allah with their understandings. So, Allah Illuminated their darkness through Muhammad, and Uncovered their obscurities from the hearts, and Polished their blindness from the sights, and he stood among the people with the guidance, and saved them from the collapse, and made them seeing from the blindness, and guided them to the upright Religion and called them to the Straight Path.

Then Allah Captured his soul to Him Kindly and (with his) choice, and Preferred for Muhammad to be away from the fatigue of this House (world) to be in rest. He is (now) surrounded by the righteous Angels, and Pleasure of Lord, and in the vicinity of the King, the Subduer.

May Allah Send Salawat upon my father, His Prophet, and His Trustee upon the Revelation and His Elite, and His Choice from the people, and His Pleasure, and the greeting be unto him, and Mercy of Allah and His Blessings’.

Then she turned toward the people of the gathering and said: ‘You are the servants of Allah installing His Commands and His Prohibitions, and carriers of His Religion and His Revelations, and trustees of Allah upon yourselves, and His deliverers to the communities, and you are claiming a right for yourselves for the Sake of Allah?’
Among you there is a covenant He ḥaḍrāt sent ahead to you all, and replacements upon you – the speaking Book of Allah ḥaḍrāt and the truthful Quran, and the shining Noor, and the brilliant illumination, and its insight is evidence, its secrets are uncovered, its apparent is clear, its adherents are envied, guiding its followers to the Pleasure (of Allah ḥaḍrāt), delivering its listeners to the salvation.

By it, the Arguments of Allah ḥaḍrāt attain the radiance, and the interpretations of His ḥaḍrāt Determinations, and cautioning of His ḥaḍrāt Prohibitions, and pointing its evidences, and its sufficing proofs, and its recommended merits, and allowance of its neutral acts, and His ḥaḍrāt Prescribed Laws.

Allah ḥaḍrāt Made the Eman to be a cleanser from the Shirk for you, and the Salat being for you a remover from the arrogance, and the Zakat being a purification for the soul, and an increase for the sustenance, and the Fasting as an affirmation of the sincerity, and the Hajj being a structure for the Religion, and the justice being a harmonisation for the hearts, and obedience to us ḥaḍrāt as a system for the Religion, and our ḥaḍrāt Imamate being a security from the sectarianism.

And the Jihad is an honour for Al-Islam, and the patience is an aid upon obligating the Recompense, and enjoining with the goodness is in the interest of the general public, and kindness with the parents is a saviour from the (Divine) Wrath, and maintenance of the relationship is an increase for the number (age), and the retaliation is a saving of the blood (shedding), and the fulfilment of the vow is an exposure for the Forgiveness, and fulfilment of the weights and the measures is a change for the losses.

And the Prohibition from drinking the wine (intoxicants) is a remover from the uncleanness, and shunning the slander is a veil from the (Divine) Curse, and leaving the theft is an acceptation for the chastity, and the shirk (association) with Allah ḥaḍrāt is Prohibited for the sincerity to Him ḥaḍrāt with the Lordship.
So, *Fear Allah as is His right to be feared and do not be dying except and you are submitters* [3:102], and obey Allah⁴ in whatever He⁴ has Commanded you with and Forbidden you from, for *rather, Allah is feared by those from His knowledgeable servants.* [35:28].

Then she⁴ asws said: 'O you people! Know that I⁴ asws am Fatima⁴ asws, and my⁴ asws father⁴ saww is Muhammad⁴ saww. I⁴ asws saww saying repeatedly and initiating, and I⁴ asws will not say what I⁴ asws shall say as being wrong, nor will I⁴ asws do what I⁴ asws do as being an enormity. *There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful* [9:128].

So if you attribute him⁴ saww, you will find him⁴ saww to be my⁴ asws father⁴ saww besides of your women, and brother of the son⁴ asws of my⁴ asws uncle⁴ asws besides your men, and best is the one dear to him⁴ saww. He⁴ saww delivered the Message proclaiming the warnings inclining away from the doctrines of the Polytheists, striking their backs seizing their breaths, calling to the Way of his⁴ saww Lord⁴ azwj with the wisdom and the goodly exhortation.

He⁴ saww pulled down the idols and broke down the important ones (believers of idol worshipers) until the crowd was defeated and they turned around their back (to polytheism), until the night escaped from its morning, and the truth brightened from its purity, and the leader of the Religion spoke and the chirping of the Satan⁴ la was muted, and the degraded hypocrites were overthrown, and the knots of the Kufr and the wretchedness was untied.

And you uttered the phrase of sincerity (Tawheed) among a number of illuminated countenances and the Fasting ones, and you were upon an edge of the pit of the Fire. You were an anchor for the drinkers, and lusted for the greed, and you attained for the calves, and were trodden by the feet, drinking on the roads, and you were cutting the leaves, disgraced, despised, fearing being abducted by the people from around you.

كلما أوقفوا ناراً للحرب أطفأه الله، أو آمن فون لمشطان «۵»، و فتَّرت فاعفة من المشركين...
Allah azwj Blessed and Exalted Saved you through Muhammad saww after the big disasters and the small, and after fighting against the men, and Arab beasts, and apostates from the people of the Book. Every time there ignited the fire of war, Allah azwj Extinguished it, or the source of the associates of Satan la, and the deception of the deceivers from the Polytheists.

So he saww cast his saww brother asws in their midst. He asws did not regress until he asws trod their wings with his asws soles, and froze their flames with his asws sword, being plotted against for the Sake of Allah azwj, and struggled regarding the Commands of Allah azwj, near to Rasool-Allah saww and chief of the friends of Allah saww, comprehensive adviser, working, toiling, while you all were in a comfortable life, partying, enjoying, secure. You were lying in wait for us asws in the houses, and you were sufficing with receiving the news, and recoiling at the descent of battle, and fleeing from the fighting.

When Allah azwj Chose the house of His aswj Prophets as for His aswj Prophet saww, and shelter of His aswj elites, the thorns of hypocrisy appeared among you, and the garment of your Religion was torn apart, and the straying ones started talking, and the degraded and lowly ones emerged from underground, and falsifiers rolled out and roared.

There is danger in your plains, and the Satan la has emerged his la head from the concealment notifying you of his la call to be answered, deceiving the observers in it. Then he la got up and found you to be light (easy), and he la aroused you and ignited your anger, so you were marked without you being told, and you were returned to other than your drinking places (legitimate and righteous ways).

(Note) This, and the pact (you made) is recent, and the word is great, and the wound (of separation has not) heal, and you turned around (as soon as) the Rasool saww went to the grave. You claimed fear of the Fitna. Indeed! During the Fitna they were silent, and surely Hell would be encompassing with the Kafirs [9:49].
Alas from you all! And how it has become with you? How are you then being deluded? [6:95], and the Book of Allah^{azwj} is in your midst. Its Commands are apparent, and its Ordinances are blossoming, and its Signs are dazzling, and its Rebukes are straightforward and its Commands are clear. You have put it behind your backs. Are you intending to turn away from it? Or you want to be judged by something else? Evil is the replacement of the unjust ones [18:50].

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. Then you did not wait, even hesitated for its disturbance to calm down, and you grabbed its reins.

And you are claiming that there is no inheritance for us^{asws}. Is it the judgment of the pre-Islamic period that you are seeking? And who is good of Judgment from Allah^{azwj} to a people who are certain, don’t you know? Yes, it is shining for you like the bright sun. I^{asws} am his^{saww} daughter, O you Muslims! Are you overcoming upon his^{saww} inheritance?

O Ibn Abu Quhafa! Is it in the Book of Allah^{azwj} that you can inherit your father and I^{asws} cannot inherit my^{asws} father^{saww}? You have come with an amazing thing [19:27]. Aren’t you deliberately neglecting the Book of Allah^{azwj} and throwing it behind your back, when He^{azwj} is Saying: ‘And Suleyman inherited Dawood, [27:16]’

And He^{azwj} Said in a story from the news of Yahya^{as} Bin Zakariya^{as} when he^{as} said: therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].
And He said: *and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]. And Said: Allah Directs you regarding your children: "For the male is a share of two females. [4:11]. And Said: The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180].

And you are claiming that it is a prestige for me that I do not inherit from my father and there should be no relationships between us. Has Allah specialised you all with a Verse Expelling my father from it? Or are you more knowing with the Specialisation of the Quran but its generalisations are from my father and son of my uncle!?

So, away with you two (Abu Bakr and Umar), oppressing, usurping (Fadak), until we meet on the Day of your Resurrection, for the best Judge is Allah, and the leader is Muhammad, and the appointment is Qiyamah, and at the (establishment of) the Hour you will be incurring loss, and you will not be benefitting when you are regretting. And for every news (prophecy) that is a time, and soon you will come to know who will be coming to the Punishment disgracing him and the ever-lasting Punishment would be released upon'.

Then she glanced with her eyes towards the Helpers and she said: ‘O community of (gallant) youths, and support of the nation, and helpers of Al-Islam! What is this blemish regarding my right, and the way am I being oppressed? Wasn’t Rasool-Allah my father? He said: ‘The person is preserved in his children’. How quickly you have innovated, and hastened with the calamity, and although there is strength for you with blocking (the usurpation), and strength upon what am I seeking and claiming.

Are you saying that Muhammad has passed away, so the majestic address weakened in its expansion, and its cracks appeared, and its patches were torn, and the earth darkened due to his absence, and the stars were eclipsed to due to his calamity, and the hopes
were dashed, and the mountains crumbled, and sanctity was wasted, and the sanctimonious ones were removed at his saww passing away.

So this, by Allahazwj, is the great disaster, and the mighty calamity. There is no calamity like it, nor any matter more urgent. The Book of Allahazwj, Majestic is Hisazwj Praise has Announced it, (you were reading it) in your courtyards, in your evenings and your mornings, loudly, lamenting, and normal recitations, and softly, and before it is what happened with the Prophetsas of Allahazwj and Hisaswj Rasool saww, decisive judgment and inevitable Decrees:

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].

And (you) are the selected ones which Iasws selected, and the choicest ones Iasws chose. You fought the Arabs, and you endured the toil and the fatigue, and you overthrew the communities, and struggled with the beasts. So, we did not relax nor you relaxed, we instructed you and you carried out instructions until when the mill of Al-Islam turned with usasws, and the milky days turned, and the menace of Shirk was subdued, and the outburst of blatant lies calmed down, and the fires of Kufr were extinguished, and the call of disturbance lulled, and the system of the Religion became stabilised.
Then how come you are free after the explanation, and you are persisting after the announcement, and are recoiling after the advancing, and committing Shirk after the Eman? Will you not fight a people who broke their oaths and they are aiming to expel the Rasool, and they initiated (attacking) you first time? Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13].

Indeed! I asws view that you are eternally going lower, and distancing the one asws who is more rightful with the extension, and the possessing, and you are isolating with the innovation, and being saved from the straitness with the capacity. You glorified what you retained, and you deserve that which is justified. ‘Even if you and the ones in the earth altogether were to commit Kufr, surely Allah is Needless, Praised [14:8].

Indeed! And I asws have said what I asws said upon a recognition from me asws with the abandonment which your forgetfulness, and the treachery which your hearts are fully aware of, but it (this sermon) is a flood of sighs, and outburst of anger, and stabbing of spears, and a transmission of (what is in) the chest, and advancing the argument.

So away with you both (Abu Bakr and Umar), (so) keep it (Fadak) behind (upon) the back, the light authority. The shame will remain (on you both), Branded by the Wrath of Allahazwj, and the everlasting disgrace, arriving to the Fire of Allahazwj igniting upon the hearts. In the Eyes of Allahazwj! What are you doing? And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

And I asws am a daughter of the Warner, for you will be in front of severe Punishment. So, know! ‘Work upon your abilities, we are (also) working’ [11:121] And wait and we are (also) waiting [11:122]’. 
Abu Bakr answered her asws. He said, ‘O daughter asws of Rasool-Allah saww! Your asws father was compassionate, benevolent, kind, merciful with the Momineen, and upon the Kafirs he saww was a painful punishment, and a mighty retribution. If we attribute him saww, we find him saww not being a womaniser, and a brother to your asws husband asws, besides the brothers, his saww impact being upon every intimate one, and his saww assistance in every small matter.

No one would love him saww except every fortunate one, nor hate you asws all except every wretched one, for you asws are the goodly family asws of Rasool-Allah saww, the choice of the selected ones, pointing us to the good, and travel us to the Paradise.

And you asws, O elite of the women and daughter asws of the best of the Prophets as, are truthful in your asws words, preceding in the fullness of your asws intellect, not rejected from your asws right, nor blocked from your asws honesty, and by Allah aswj, I am not an enemy of the view of Rasool-Allah saww nor have I done anything except by his saww permission, and the pioneer does not lie to his family.

And I keep Allah aswj as Witness and suffice with Him aswj as a Witness that I Heard Rasool-Allah saww saying: ‘We as community of Prophet saww do not leave inheritance of gold nor silver, nor any house, nor real estate, and rather we saww leave inheritance of the books, and the wisdom, and the knowledge, and the Prophet-hood, and whatever was for us as from any nourishment, it is for one in charge of the command after us as, that he can decided regarding it with his decision’.

And we have made whatever was transferred to be regarding the animals and the weapons the Muslims can be fighting with it and struggling against the Kafirs, and combat against the apostates, then the immoral ones, and that is (a decision taken) by the consensus of the Muslims, one person cannot be individualised with it, and I (personally) did not dictate with what was the opinion with me, and this is my state, and my wealth, it is for you asws and in front of you asws, and we will not impeded from you asws nor hoard besides you asws.
And you asws are chieftess of the community of your asws father saww, and the goodly tree of your asws children. It cannot be repelled, what is for you asws of your asws merits, nor can it be lowered from your asws branch (posterity) and your asws roots (ancestry). Your asws decision will be implemented regarding what my hands possess. So, do you asws see that I would oppose your asws father saww regarding that?

She asws said: ‘Glory be to Allah azwj! It was not for Rasool-Allah saww to turn away from the Book of Allah azwj, nor be opposed to His azwj Wisdom, but he saww was following its tracks, and pausing at its wall. Are you uniting to the treachery increasing upon him saww with the falsities?

And this is after his saww passing away resembles with what was rebelled to him saww from the people during his saww lifetime.

This is the Book of Allah azwj, Wise, Just, and Speaking Decisively. He azwj Says: *Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]. And Suleyman inherited Dawood, [27:16].* Thus, the Mighty and Majestic Clarified regarding what the distributions would be of the portions, and Legislated from the Obligations and the inheritances, and Legalised from the shares of the two males and the female, what dislodged the reasons of the falsifiers, and removed the guesswork and the suspicions regarding the ones saying behind.

Never! But your (selfish) selves have enticed you of a command, so patience is beautiful, and Allah azwj is the Helper upon what you are describing’.

Abu Bakr said, ‘Allah azwj Spoke the Truth, and His azwj daughter asws spoke the truth, and his saww daughter asws spoke the truth. You asws are the mine of wisdom, and the place of guidance and the mercy, and a cornerstone of the Religion, and the eye of Divine Authority. I distance your asws correctness, nor can I deny your asws address.
These here are the Muslims between me and you\textsuperscript{asws}, so they imitated what I imitated, and with agreement from them I took what I took, without contentions, nor tyrannically, nor prejudicial, and they are witnesses with that’.

(Syeda) Fatima\textsuperscript{asws} turned to face the people and said: ‘Community of the people! The quickness to saying the falsehood, turning the blind-eye upon the ugly deeds, the audacious.

\textit{So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]}? Never! But there is rust upon your hearts, what wrong deeds you have committed, have seized your hearing and your sights, and evil is what you are interpreting, and evil is what you are indicating, and evil is what you are usurping from it.

By Allah\textsuperscript{azwj}! You will be finding the load to be heavy, and its consequence a scourge, when the covering is removed from you, and it manifests what troubles are behind it, and it will begging for you, from your Lord\textsuperscript{azwj}, what you had not been anticipating, and over there, the falsifiers would incur a loss’.

Then she\textsuperscript{asws} sentimentalised to the grave of the Prophet\textsuperscript{saww} and said (in prose): -

‘There have happened after you\textsuperscript{saww} such news and difficult events, of you\textsuperscript{saww} had witnessed these, the speech would not have been big. We lost you\textsuperscript{saww}, and the earth lost its downpour, and your\textsuperscript{saww} people are disorderly, so witness them and they have turned away.

And every family has kinship and a status in the Presence of Allah\textsuperscript{azwj}, close to the two. The men as manifested to us\textsuperscript{asws} the whisperings of their chests due to what has passed, and the soil is a barrier besides you\textsuperscript{asws}.'
The men crowded (against) us asws and belittled us asws due to your saww loss, and the whole earth is violated, and you saww were a full moon and Noor illuminated with, upon you saww the One asw with the Mighty Revealed the Books.

Jibraeel as used to comfort us asws with the Verses. You saww disappeared from us, so every good was veiled. If only death would have come across us asws before you saww, due to what has passed, and the vicinity is a barrier besides you saww. We asws have been deceived with what no one with grief, from the citizens, neither non-Arabs nor Arabs had been”.

Then she asws retired, and Amir Al-Momineen asws and expected her asws return to him asws, and her asws emergence was prolonged to him asws. When she asws settled in the house, she asws said to Amir Al-Momineen asws (in prose): ‘O son asws of Abu Talib asws! I asws had gathered the unborn child, and I asws have sat down in a room of the lowly, broken in front of the intensely disputing one, so he betrayed you asws of even the small weapon.

This Ibn Quhafa usurped me asws of a estate of my saww father asws, and killed my asws son (Mohsin asws), and he has been loud in disputing me asws, and has been severe in speaking to me asws, to the extent that he asws withheld me asws its little victory, and the Emigrants helped it, and the congregation closed its eyes regarding my asws right.

So he was neither repelled nor prevented (and) I asws had gone out bravely and came back coerced. I asws measured your asws status (with them) (but) they had wasted your asws merits.

The wolves attacked and you asws were left with dust as a bedspread. No speaker restrained, nor was any falsity availed, nor is there any good (left) for me asws.
Alas! If only I had died before my being insulted, and besides my humiliation. My excuse from you is Allah usually, and from you is protection. Waah my lamentation! In every east (right) the pillar (of support) has died, and the arm (support) is weakened. My complaint it to my father, and my supplications are to my Lord. O Allah! You are of (Grand) strength and severe terror, and Neutraliser of misery and affliction!'
the Sheyks of the Shias and they are learning it between them before the birth of Abu Al Ayna’a, and Al Hassan Bin Ulwan has narrated it from Atiya Al-Awfy that he heard Abdullah Bin Al-Hassan mentioning form his father’.

Then Abu Al-Husayn said, ‘And how come they are mentioning this of the speech of (Syeda) Fatima asws and denying, while they are reported from the speech of Ayesha at the death of her father what is even stranger than the speech of (Syeda) Fatima asws? They would have said it is true had it not been for their enmity to us asws, People asws of the Household’. Then he mentioned the Hadeeth.

He said, ‘When Abu Bakr united upon refusing to give Fadak to (Syeda) Fatima asws daughter asws of Rasool-Allah saww, and that reached (Syeda) Fatima asws, she saww donned her asws veil upon her asws head and came among a group of her asws children and womenfolk of her asws people following behind her asws, tapping something like the walk of Rasool-Allah asww until she entered to see Abu Bakr, and he was in a group of the Emigrants and the Helpers.

She asws was silent for a while, then she asws sighed such a sigh, the people burst out for her asws with the wailing, and the gathering was shaken, and she asws paused until the outburst of the people calmed and their outburst lulled. She asws opened her asws speech with the Praise of Allah azwj and the extollation upon Him azwj and the Salawat upon Rasool-Allah saww. The people repeated to their crying.

When they withheld, she asws returned to her asws speech. She asws said: ‘There had come to you all a Rasool saww from yourselves, dear to Him azwj. How much he saww suffered being eager upon you all, being kind with the Momineen, merciful. If you were to attribute him saww, you will find him saww to be my asws father saww besides the (other) women, and brother saww of son asws of my asws uncle besides your men.

He saww delivered the warning proclaiming the Message, trampling upon the doctrines of the Polytheists, striking their backs, seizing their breaths.
He saww pulled down the idols and broke down the important ones until the crowd was defeated and they turned around their back, until the night escaped from its morning, and the truth brightened from its purity, and the leader of the Religion spoke and the chirping of the Satan lb was muted, and you were on the brink of a pit of the fire, so He Saved you from it [3:103].

You were an anchor for the drinkers, and lusted for the greed, and you attained for the calves, and were trodden by the feet, drinking on the roads, and you were cutting the leaves, disgraced, despised, fearing being abducted by the people from around you.

Allah azwj Blessed and Exalted Saved you through Muhammad saww after the big disasters and the small, and after fighting against the men, and Arab beasts, and apostates from the people of the Book. Every time their ignited the fire of war, (Allah azwj Extinguished it), or the sources paired for the straying, and the deception of the deceivers from the Polytheists.

So he saww cast his saww brother asws in their midst. He asws did not regress until he asws trod their wings with his asws soles, and froze their flames with his asws sword, being plotted against for the Sake of Allah azwj, near to Rasool-Allah saww and chief of the friends of Allah azwj, while you all were in a comfortable life, secure.

Until when Allah azwj Chose the house of His azwj Prophets as for His azwj Prophet saww, the thorns of hypocrisy appeared in your plains, and the garment of your Religion was torn apart, and the straying ones started talking, and the degraded and lowly ones emerged from underground, and falsifiers rolled and roared in your plains, and the Satan lb emerged his lb head from his lb hole shouting at you.

He lb (Satan) found you responding to his lb call, and beholders to the deception. Then he lb got up and found you to be light (easy), and he lb aroused you and ignited your anger, so you
were marked without you being told, and you were returned to other than your drinking places.

هَذَا وَ الْعَهْدُ قَرِيبٌ، وَ الْكَلْمُ رَحِيبُ، وَ الُِْرْحُ لَمَّا يَنْدَمِلْ، بِدَاراً زَعَمْتُمْ خَوْفَ الْفِتْنَةِ، أَلِ فِِ الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّ مَ لَِّهمُ بِالْكُافِرِينَ

This, and the pact is near, and the word is great, and the injury when it heals. You claimed fear of the Fitna. Indeed! During the Fitna they were silent, and surely Hell would be encompassing with the Kafirs [9:49].

فُهُبَتِ الْمَنْكَمْ وَ أَنْ يَكُونُ وَ أَنْ يَؤْفَكُوا، وَ هَذَا كِتَابُ اللَّهِ بَيْنَ أَظْهَرِهِ وَ رَحِيمَةِ، وَ شُوَاهِدَةً لَا بِلَاءَةً، وَ أَوَامِرُهُ وَاضِحَةٌ، أَ رَغْبَةً عَنْهُ تُدْبِرُونَ، أَمْ بِغَيرِهِ تََْكُمُونَ بِئْسَ لِلظَّالِمِيَْ بَدَلًِ

Alas from you all! And how it has become with you? How are you then being deluded? [6:95], and the Book of Allah azwj is in your midst. Its rebukes are explained, and its testimonies are listed, and its Commands are clear. Are you intending to turn away from it? Or you want to be judged by something else? Evil is the replacement of the unjust ones [18:50].

وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يَُقْبَلَ مِنْهُ وَ هُوَ فِِ الْْخِرَةِ مِنَ الْْاسِرِينَ، ثَُُّ لََْ تَرِيثُوا أُخْتَهَا إِلَِّ رَيْثَ أَنْ تَسْكُنَ ن َفْرَت ُهَا، تُسِرُّونَ حَسْواً فِِ ارْتِقَاء ،

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. The you did not wait for its counterpart, except you hesitated for its disturbance to calm down. You rejoiced and delighted in the delicacies, and we asws were patient from you like the cuts from the body.

وَ أَنْتُمُ الْأَنَاءُ تَزْعُمُونَ أَنْ لَِ إِرْثَ لَنَا، أَ فَحُكْمَ الِْاهِلِيَّةِ يَبْغُونَ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْماً لِقَوْم  يُوقِنُونَ، وَيْهاً! يَا مَعْشَرُ الْمُهَاجِرَةِ أُب ْتَزُّ إِرْثَ أَبِيَهْ؟ أَ فِِ الْكِتَابِ أَنْ تَرِثَ أَبَاكَ وَ لَِ أَرِثَ أَبِِ؟! لَقَدْ جِئْتَ شَيْئاً فَرِيًّا إِيَّتِهِ أَيْنَ؟ أَ لَِ أَرْتُ أُبَيَّنُ أَنْ تُرِثَ أَبَاكَ وَ لَِ أَرْتُ أُبَيَّنُ أَنْ تُرِثَ أَبِِ؟! لَقَدْ جِئْتَ شَيْئاً فَرِيًّا إِيَّتِهِ أَيْنَ؟

And you are claiming now that there is no inheritance for us. Is it the judgment of the pre-Islamic period you are seeking? And who is good of Judgment from Allah azwj to a people who are certain? Waah! O community of Emigrants! Is the inheritance of a father terminated? It there in the Book of Allah azwj that you will inherit your father and I asws cannot inherit mine?! You have come with an amazing thing [19:27].

فَعَذَّبْنَاهَا مُّخْطَطَةً مُّخْطَطَةً فِي كَفَّارٍ جَعَلْنَاهُ بُعُولَةً، فَعَمِلَتْ كَفَّارَةً وَ مَثُّ، وَ مَعِينٌ بَعْدَهَا، وَ رَبِيعٌ فَزْعَةٌ، وَ بَعْضُهَا لَكُمْ وَ لِكُلِّ نَبَإ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبَأ يََْسَرُ الْمُبْطِلُونَ

So, away with you two (Abu Bakr and Umar), oppressing, usurping (Fadak), until we meet on the Day of your Resurrection, for the best Judge is Allah azwj, and the leader is Muhammad asww, and the appointment is Qiyamah, and the day when the Hour would be Established, on that day the falsifies would lose [45:27]. And for every news (prophecy) that is a time, and soon you will come to know’.

لَمْ أَخَذْتُ إِلَّا فَتَمَّ الْبُيُوْنُ صَلِّ اللَّهُ عَلَيْهِ [وَلَه] وَ سَلَّمَ وَ هَيْنَ تَعْقُولُ
Then she\textsuperscript{asws} turned to the grave of the Prophet\textsuperscript{saww} and said (in prose): -

‘There have happened after you\textsuperscript{saww} such news and difficult events, if you\textsuperscript{saww} had witnessed these, the speech would not have been big. We lost you\textsuperscript{saww}, and the earth lost its downpour, and your\textsuperscript{saww} people are disorderly, so witness them and do not be absent’.

He said, ‘We had not seen a day of more wailing and crying than that day’.

Then Ahmad Bin Abu Tahir said, ‘It is narrated to me by Ja’far Bin Muhammad– a man from the households of Egypt met him at Al Rafiqah who said, ‘It is narrated to me by my father who said, ‘We are informed by Musa Bin Isa who said, ‘We are informed by Abdullah Bin Yunus who said, ‘We are informed by Ja’far Al Ahmar, ‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his paternal aunt\textsuperscript{asws} Zainab\textsuperscript{asws} daughter\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}. She\textsuperscript{asws} said: ‘When it reached (Syeda) Fatima\textsuperscript{asws} the unity of Abu Bakr upon refusing her\textsuperscript{asws} Fadak, she\textsuperscript{asws} put-on her\textsuperscript{asws} veil and went out among a group of her\textsuperscript{asws} womenfolk and her\textsuperscript{asws} people, following behind her\textsuperscript{asws}, resembling her\textsuperscript{asws} steps something with the walk of Rasool-Allah\textsuperscript{saww} until she\textsuperscript{asws} paused at Abu Bakr – and he was in a group of the Emigrants and the Helpers.

She\textsuperscript{asws} sighed such a sigh, the people burst out with the wailing to her\textsuperscript{asws}. When their outburst calmed down, she (Zainab\textsuperscript{asws}) said: ‘She\textsuperscript{asws} began with the praise of Allah\textsuperscript{azwj} – then she\textsuperscript{asws} pulled a curtain between her\textsuperscript{asws} and them, then said: -

‘The Praise is for Allah\textsuperscript{azwj} upon what He\textsuperscript{azwj} has Favoured with, and for Him\textsuperscript{azwj} is the thanks upon what He\textsuperscript{azwj} has Inspired, and the praise with what He\textsuperscript{azwj} preceded from the general Favours and Initiating these, and Dyeing the bounties of its brilliance, and Favour of the Conferment, too immense to be counted, and its perpetual extension and variety impossible from realising its extension, and thanks cannot be offered for the duration and...
commencement (of the bounties), and whose perpetuity is beyond comprehension, and praise with the perpetuity to its like.

وَ أَشْهَدُ أَنْ لَِ إِلَهَ إِلَِّ اللَّهُ، كَلِمَةٌ جُعِلَ الِْْخْلََصُ تَأْوِيلَهَا، وَ ضُمِّنَ الْقُلُوبُ مَوْصُولََْا، وَ أَنَارَ فِِ الْفِكْرَةِ مَعْقُولَُْا، الْمُمْتَنِعُ مِنَ الَْْبْصَارِ رُؤْي َتُهُ، وَ مِنَ الَْْوْهَامِ الِْْحَاطَةُ بِهِ،

And I asws testify that there is no god except Allahazwj Alone, a phrase its interpretation is made for the sincerity, and the hearts are guaranteed for its connectivity, and there is radiance in the thoughts of its reasonableness. Seeing Himazwj is prevented from the sights, and the imaginations from grasping Himazwj.

آيَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ بَِِآيِلِ الُْْمُورِ، وَ إِحَاطَةً بَِِوَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بَِِوَاضِعِ الْمَقْدُورِ، اب ْتَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِتََْاماً لَِْمْرِهِ وَ عَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ،

Heazwj Initiated the things, not from anything which was before it, bringing into existence by Hisazwj Power, from without there being any need from it to its Increase Himazwj, except as Manifestation of Hisazwj Power, and servitude of Hisazwj created beings, and Strengthening for Hisazwj Call.

ثَُُّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَنْ نَقِمَتِهِ، وَ حِيَاشَا لَُْمْ إِلََ جَنَّتِهِ،

Then Heazwj Made the Rewards upon obeying Himazwj, and Placed the Punishment upon disobeying Himazwj, being a boost for Hisazwj servant for fearing Hisazwj Punishment and an urging from Himazwj to Hisazwj Paradise.

وَ أَشْهَدُ أَنَّ أَبِِ مَُُمَّداً عَبْدُهُ وَ رَسُولُهُ، اخْتَارَهُ ق َبْلَ أَنْ يََْتَبِلَهُ، وَ اصْطَفَاهُ ق َبْلَ أَنِ اب ْتَعَثَهُ، وَ سَََّاهُ ق َبْلَ أَنِ اسْتَنْجَبَهُ، إِذِ الَْْلََئِقُ بِالْغُيُوبِ مَكْنُونَةٌ، وَ بِسَتَِْ الَْْهَاوِيلِ مَصُونَةٌ، وَ بِنِهَايَةِ الْعَدَمِ مَقْرُونَةٌ،

And Iasws testify that myasws fatherasws Muhammadasws was Hisaswj servant and Hisaswj Rasoolasws. Heaswj Chose himasws and Selected himasws before Sending himasws, and Named himasws before Selecting himasws, when the creatures were in the hidden in Hisaswj unseen, and veiled states of Making, and paired with end of nothingness.

عِلْماً مِنَ اللَّهِ عَزَّ وَ جَلَّ بَايَلِ الُْْمُورِ، وَ إِحَاطَةً بَِِوَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بَِِوَاضِعِ الْمَقْدُورِ، التَّحَكَّمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ بِحَمَّادَةِ اللَّهِ عَزَّ وَ جَلَّ، إِذَا وَأَذَّنَ اللَّهُ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ عَلَى لَا يَلُونَ اللَّهَ عَزَّ وَ جَلَّ ِ،

A Knowledge from Allahazwj the Exalted with the results of the matters, and encompassing the occurrence(s) of the times, and recognition with the Pre-determined events. Allahazwj the Exalted Sent himasws as a Completion of Hisazwj Commands, and a Determination upon Accomplishing of Hisazwj Decision implementation of the Determinations of Hisazwj Ordainments.
He saw the communities as sects in their (various) religions, leaning upon their fires, worshipping to their idols in denial of Allah with their understandings. So, Allah Illuminated their darkness through Muhammad, and Uncovered their obscurities from the hearts, and Polished their blindness from the sights.

Then Allah Captured his soul to Him Kindly and (with his choice), and Desired for my father to be away from this House (world), Placing down the toil and burdens from him. He is (now) surrounded by the righteous Angels, and in the vicinity of the King, the Subduer, and Pleasure of the Forgiving Lord.

May the Salawat of Allah be upon Muhammad, Prophet of mercy, and His trustee upon His Revelation, and His elite from the creatures, and His Pleasure. May the Salawat of Allah be upon him, and greetings, and Mercy of Allah and His Blessings.

Then you, servants of Allah – intending the people of the gathering, installing His Commands and His Prohibitions, and carriers of His Religion and His Revelations, and trustees of Allah upon yourselves, and His deliverers to the communities, you are claiming a right for yourselves (as Prescribed by) Allah.

Among you there is a covenant He had Sent ahead to you all, and replacements upon you – and with us is Book of Allah, its insight is evidence, and yes, among us its secrets are uncovered, and its proofs shining its apparent, sustainable for the created beings listening to it, guiding its followers to the pleasure, promising its listeners to the salvation.

In it is explanation of radiant Arguments of Allah, and the interpretations of His Determinations, and cautioning of His Prohibitions, and pointing its evidences, and its sufficing proofs, and His Sufficing Words, and its recommended merits, and allowance of its neutral acts, and His Prescribed Laws.
Allahazwj Made the Eman to be a cleanser from the Shirk for you, and the Salat being for you an affirmation of the sincerity, and the Zakat being an increase for the sustenance, and the Hajj being a structure for the Religion, and the justice being a harmonisation for the hearts, and obedience to usasws as a system for the Religion, and ourasws Imamate being a security from the sectarianism.

And the ourasws love is an honour for Al-Islam, and the patience is an aid upon salvation, and the retaliation is a saving of the blood (shedding), and the fulfillment of the vow is an exposure for the Forgiveness, and fulfillment of the weights and the measures is a change for the losses.

And the Prohibition from drinking the wine (intoxicants) is a remover from the uncleanliness, and shunning the slander is a veil from the (Divine) Curse, and leaving the theft is an acceptance for the chastity, and the shirk (association) with Allahazwj is Prohibited for the sincerity to Himazwj with the Lordship.

So, Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102], and obey Allahazwj in whatever Heazwj has Commanded you with and Forbidden you from, for rather, Allah is feared by those from His knowledgeable servants. [35:28].

Then sheasws said: ‘O you people! Iasws am Fatimaasws and myasws fatherasws is Muhammadasws. Iasws am saying it repeating upon the beginning. There has come to you a Rasool from yourselves. [9:128]’ – then the Hadeeth continues upon what is reported by Zayd son of Aliasws (Bin Al-Husaynasws) in the reported of his fatherasws.

Then sheasws said in connection with herasws speech: ‘Didn’t Muhammadasws leave behind the Book of Allahazwj and you rejected it and threw it behind your backs, when Allahazwj Blessed and Exalted is Saying: And Suleyman inherited Dawood, [27:16]?'
And Allah\textsuperscript{azwj} Mighty and Majestic Said in a story from the news of Yahya Bin Zakariya\textsuperscript{as}: therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].

And He\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Mention Said: and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]. And Said: Allah Directs you regarding your children: “For the male is a share of two females. [4:11]. And Said: The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180].

Or are you saying that the people of the two Religions (Judaism and Christianity) are not inheriting each other?! Or am I\textsuperscript{asws} and my\textsuperscript{asws} father\textsuperscript{saww} not from one Religion? Or are you all more knowing with the Specialisation of the Quran and its generalisations than the Prophet\textsuperscript{saww}?! 

So is it the judgment of the Pre-Islamic period they are seeking? And who is better than Allah in Judging for a people who are certain? [5:50]. Are you trying to overcome upon my\textsuperscript{asws} inheritance unjustly and tyrannically?! And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’. 

And he (the narrator) mentioned that when she\textsuperscript{asws} was free from (listening to) the speech of Abu Bakr and the Emigrants, she\textsuperscript{asws} turned towards the gathering of the Helpers. She\textsuperscript{asws} said: ‘Community of the remainders, and support of the nation, and fortresses of Al-Islam!

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ -فِيمَا قَصَّ مِنْ خَبَِ يََْيََ بْنِ زَكَرِيَّا: رَبِّ هَبْ لِِ مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِِ وَ يَرِثُ مِنْ آلِ ي َعْقُوبَ،

And Yahya Bin Zakariya\textsuperscript{as} said: ‘My Lord, give me an heir from You so he would inherit me and inherit from the Progeny of Yaqoub.

وَ زَعَمْتُمْ أَلَِّ حُظْوَةَ لِِ وَ لَِ إِرْثَ مِنْ أَبِِ

And you are claiming that there is neither a share for me nor any inheritance from my father, nor any relationship between us. Has Allah Specialised you all with a Verse Expelling His Prophet\textsuperscript{saww} from it?!
What is this blemish regarding my asws right, and the way I asws am being oppressed? Didn’t Rasool-Allah saww say: ‘The person is preserved in his children’? How quickly you have become lifeless and plotted and hastened with the calamity!

Are you saying Rasool-Allah saww died so the majestic address weakened in its expansion, and its cracks appeared, and its patches were torn, and the benevolence of Allah azwj darkened due to his saww absence, and the mountains crumbled, and the hopes were dashed, and sanctity was wasted, and the sanctimonious ones were removed at his saww passing away?

And that, is a disaster announced by the Book of Allah azwj, (you were reading it) in your courtyards, in your evenings and your mornings, being loud with it in your ears, and softly, and before it is what happened with the Prophets as of Allah azwj Mighty and Majestic and His azwj Rasool saww:

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].

O you sons of Aws and Khazraj! Are you digesting the inheritance of my asws father saww and you are more seeing than it and more hearing? You are pretending the call and including the confusion, and among you is the number and for you is the housing, and without are the shields, and you are the foremost with loving Allah azwj who Selected for His azwj Religion and helpers of His azwj Rasool saww, and people of Al-Islam, and the choice which was chosen for us asws, People asws of the Household.

You fought the Arabs, and you overthrew the communities, and struggled with the beasts. We instructed you and you carried out instructions until when the mill of Al-Islam turned with us, and the milk of the cattle turned, and the menace of Shirk was subdued, and the
fires of Kufr were frozen, and the call of disturbance lulled, and the system of the Religion became possible.

فَأَنََّّ جُرْتَُْ ب َعْدَ الْبَيَانِ، وَ نَكَصْتُمْ ب َعْدَ الِْْقْدَامِ، لِقَوْم  نَكَثُوا أَيمَْان َهُمْ: أَ تََْشَوْن َهُمْ فَاللَّهُ أَ حَقُّ أَنْ تََْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِيَْ.

So where are you being dragged after the explanation? And you are retreating after the advancing, and being secretive after the announcing? To a people a people breaking their Eman: Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13].

أَلَِ وَ قَدْ ق ُلْتُ الَّذِي ق ُلْتُهُ عَلَى مَعْرِفَة  مِنِِّ بِالِْْذْلَِنِ الَّذِي خَامَرَ صُدُورَكُمْ، وَ اسْتَشْعَرَتْهُ ق ُلُوبُكُمْ، وَ لَكِنْ ق ُلْتُهُ ف َيْضَةَ النَّفْسِ، وَ ن َفْثَةَ الْغَيْظِ، وَ ب َثَّةَ الصَّدْرِ، وَ مَعْذِرَةَ الُْْجَّةِ.

Indeed! And I asws have said what I asws said upon a recognition from me asws with the abandonment which is engrossing your chests, and your hearts are fully aware of, but I asws am saying it as a flood of my asws breaths, and puffing of the anger, and a transmission of the chest, and excusing the argument (been completed).

فَدُونَكُمُوهَا فَاحْتَقِبُوهَا مُدْ بِرَةَ الظَّهْرِ، نَاقِبَةَ الُْْفِّ، بَاقِيَةَ الْعَارِ، مَوْسُومَةً بِشَنَارِ الَْْبَدِ، مَوْصُولَةً بِنارُ اللَّهِ الْمُوقَدَةُ عَلَى الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلِبُونَ!

So away with you both (Abu Bakr and Umar), so keep it (Fadak) behind (upon) the back, the light authority. The everlasting shame will remain (on you both), branded by as the eternal sign, arriving to the Fire of Allah azwj igniting upon the hearts. In the Eyes of Allah azwj! What are you doing? And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]!

وَ أَنَا اب ْنَةُ نَذِير  لَكُمْ ب َيَْْ يَدَيْ عَذاب  شَدِيد ، فَ اعْمَلُوا ... إِنَّا مُنْتَظِرُونَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلِبُونَ!

And I asws am a daughter of the Warner, for you will be in front of severe Punishment. So, know! ‘Work upon your abilities, we are (also) working’ [11:121] And wait and we are (also) waiting [11:122].
‘He heard Abu Bakr saying on that day to (Syeda) Fatima asws, ‘O daughter asws of Rasool-Allah saww! Rasool-Allah saww was to be merciful to the Mominun, and upon the Kafirs he saww was a painful punishment, and when we attribute him saww, he was your asws father besides the (other) women, and brother saww of your asws uncle as besides the (other) men.

His saww impact is upon every intimate one, and his saww assistance is upon the mighty matter. No one will love you asws except one of great fortunacy, and no one will hate you asws except the one of lowly birth, and you asws are his saww family Allah azwj Purified, and the choice of Allah aswj, the Selected. You are pointing us to the Hereafter, and are making us travel to the door of Paradise.

And as for refusing you asws what you asws asked for, so that is not for me, and as for Fadak and whatever your asws father saww made to be for you asws, so if I were to refuse you asws, I would be unjust. And as for the inheritance, so you asws know that he saww said: ‘We (Prophets as) do not leave inheritance, whatever we as leave is charity’.

She asws said: ‘Allah azwj Says about a Prophet as from His azwj Prophets as: Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]. And Said: And Suleyman inherited Dawood, [27:16]. So, these are two Prophets as, and you have known that the Prophet-hood is not inherited, and rather whatever besides it is inherited, so what is the matter with me asws that I asws am being prevented the inheritance of my asws father saww?’

Did Allah azwj Reveal in the Book: “Except Fatima asws daughter asws of Muhammad saww? Then point me asws upon it, so I asws can be content with it’’

In a report of the seyyid, ‘Amir Al-Momineen asws said to he asws: ‘There is no woe upon you asws, but the doom is for the one who aggrieves you asws. You asws were forbidden from what was found to be yours asws, O daughter asws of the elite, and remainder of the Prophet-hood!’
I have not been weekend about your share, nor am I mistaken, for you have seen my power. So my reconsideration of your right, your sustenance is guaranteed, and your guarantor is safe, and whatever is in the Presence of Allah is better for you that what you has been cut off from you.'

She raised her honourable hands and said: ‘I pleased and submit’.

It is informed to us by Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ali Bin Al Mufazzal, from Muhammad Bin Ali Bin Ma’mar, from Muhammad Bin Al Husayn Al Zayyat, from Ahmad Bin Muhammad, from Aban Bin Usman, from Aban Bin Taghlib, ‘From Ja’far having said: ‘When (Syeda) Fatima left from the presence of Abu Bakr, she met Amir Al-Momineen. She said to him in prose: ‘O son of Abu Talib! I had gathered the unborn baby, and I have sat down in a room of the lowly, broken in front of the intensely disputing one, so he betrayed me of even the small weapon.

This Ibn Quhafa usurped me of an estate of my father, and killed my son (Mohsin). By Allah! He has exerted in oppressing me, and has been bitter in disputing me until he prevented me a little victory, while the Emigrants helped it, and the congregation closed its eyes from me.

So he was neither repelled nor prevented (and) by Allah, I had gone out bravely and came back coerced, and alas, If only there had been no choice for me! Alas if only had died before that, dying before my humiliation, and passed away before my being refused!
عذربي فيك الله خانيا، ومنك غاديًا، وفلا غادي في كُل شارك! وبلاغاً مات العضلة، ومخى العضلة شكواني إلى ربي، وعذراً إلى أبي اللهم، أنت أشد قوة.

My ascw excuse from you ascw is Allah ascwj usually, and from you ascw is protection. Waah regarding every direction! Waah! The pillar of support has died and the arm (support) is weakened. My ascw complaint is to my ascw Lord ascwj and my ascw running is to my ascw father ascww. O Allah ascwj! You ascwj are of strong severity!

Amir Al-Momineen ascwj answered her ascw: 'There is no woe for you ascw, but the doom is for your ascw adversaries. I ascw am prevented from your ascw setting, O daughter ascw of the elite, and remainder of the Prophet-hood. By Allah ascwj! I ascw am not weak in my ascw Religion, nor am I ascw mistaken of my ascw abilities (power). So, if your ascw calamity is the necessities of life, then your ascw sustenance is guaranteed, and your ascw dependants are secure, and what Allah ascwj has Prepared for you ascw is better than what has been cut off from you ascw, so anticipate'.

فقالت: خصي الله ونعم الوداع.

She ascw said: ‘Allah ascwj is Sufficient for me ascw and He ascwj is the best Guarantor’.

فروى ابن أَبِي الْبَيْدَةَ فِي سِيَاقِ أَخْبَارِ فَدَكَعَنِ أَحَْْدَ بْنِ عَبْدِ الْعَزِيزِ الْوَهْرَيِّ: أنَّ أَبَا بَكْرَ لَمَّا سََِعَ خُطْبَةَ فاطِمَةَ عَلَيْهَا السَّلََمُ فِِ فَدَكَعَ شَقَّ عَلَيْهِ مَقَالَتُهَا، فَصَعِدَ الْمِنْبََقَ وَقَالَ: أَي ُّهَا النَّاسُ! مَا هَذِهِ الرِّعَةُ إِلََ كُلِّ قَالَة! أَيْنَ كَانَتْ هَذِهِ النَّاَمُِِّ فِِ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمُ؟ أَلَِ مَنْ سََِعَ فَلْيَقُلْ، وَ مَنْ شَهِدَ فَلْيَتَكَلَّمْ، إِنَََّّا هُوَ ث ُعَالَةٌ شَهِيدُهُ ذَن َبُهُ، مُرِبٌّ بِكُلِ فِتْنَة ، هُوَ الَّذِي يَقُولُ: كَرُّوهَا جَذَعَةً بَعْدَ ما هَرِمَتْ، تَسْتَعِينُونَ بِالضَّعَفَةِ وَ تَسْتَنْصِرُونَ بِالنِّسَاءِ، كَأُمِّ طِحَال أَحَبَّ أَهْلُهَا إِلَيْهَا الْبَغْيَ. أَلَِ إِنِِّ لَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ، وَ لَوْ قُلْتُ لَبُحْتُ، إِنِِّ سَاكِتٌ مَا تُرِكْتُ. But rather, it is the vixen witnessing its sin, tutor of all Fitna. It is which is saying, ‘I hate the trunk after it has become old. Will you be assisted by the weak and be helped by the women, like Umm Tihal (famous prostitute of the pre-Islamic period), her family lover her, the prostitute? Indeed! I, if I so desire to say, would say it, and if I do say, would be downright. I will keep quiet so long as you leave it’.

81 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 9 b
Then he turned towards the Helpers and said, ‘It has reached me, O community of the Helpers, the words of your foolish ones, and I am most rightful one to necessitate the reign of Rasool-Allah\textsuperscript{saww} than you. I had come to you and you sheltered and helped. Indeed! And I will not extend a hand and tongue against the one who is not deserving of that from us!’ Then he descended.

(Syeda) Fatima\textsuperscript{asws} left to go to her\textsuperscript{asws} house’.\textsuperscript{82}

And he reported as well from Ahmad Bin Abdul Aziz Al Jowhari, from Hisham Bin Muhammad, from his father who said,

‘(Syeda) Fatima\textsuperscript{asws} said to Abu Bakr, ‘Umm Ayman\textsuperscript{ra} will testify for me\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} gave me\textsuperscript{asws} Fadak’.

He said to her\textsuperscript{asws}, ‘O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} did not Create any creature more beloved to me than Rasool-Allah\textsuperscript{saww}, your\textsuperscript{asws} father\textsuperscript{saww}, and I would have loved it if the sky would have fallen down upon the earth on the day your\textsuperscript{asws} father\textsuperscript{saww} died.

By Allah\textsuperscript{azwj}, if impoverishing Ayesha is more beloved to me than if I were to impoverish you\textsuperscript{asws}. Do you\textsuperscript{saww} view that I would give the black and the red his right and oppress you\textsuperscript{asws} of your\textsuperscript{asws} right, and you\textsuperscript{asws} are a daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}?! This wealth did not happen to be for the Prophet\textsuperscript{saww}. Rather it was from the wealth of the Muslims. The Prophet\textsuperscript{saww} carried the men with it and spent it in the Way of Allah\textsuperscript{azwj}. When Rasool-Allah\textsuperscript{saww} expired, I became in charge of it just as he\textsuperscript{saww} was in charge of it’.

\textsuperscript{82} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 10
She asws said: ‘By Allah azwj! I asws will not speak to you, ever!’ He said, ‘By Allah azwj! I will forsake you asws, forever!’ She asws said: ‘By Allah azwj! I shall supplicated to Allah azwj against you’. He said, ‘By Allah azwj! I shall supplicate to Allah azwj for you asws.

فَلَمَّا حَضَرَتْ هَا الْوَفَاةُ أَوْصَتْ أَنْ لَِ يُصَلِّيَ عَلَيْهَا، فَدُفِنَتْ لَِ يُصَلِّيَ عَلَيْهَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَ كَانَ بَيْنَ وَفَاتِهَا وَ وَفَاتِهَا أَبِيهَا اثْنَانِ وَ سَبْعُونَ لَيْلَةً.

When the expiry presented to her asws, she asws bequeathed that he should not pray Salat upon her asws, and Al-Abbas son of Abdul Muttalib asws prayed Salat upon her asws, and there were between her asws expiry and expiry of her asws father saww, seventy two nights’.

مَا رَوَاهُ مُسْلِمٌ وَ أَبُو دَاوُدَ فِِ صِحَاحِهِمَا، وَ أَوْرَدَهُ فِِ جَامِعِ الُْْصُولِ فِِ الْفَصْلِ الثَّالِثِ مِنْ كِتَابِ الْمَوَارِيثِ فِِ حَرْفِ الْفَاءِ، عَنْ عَائِشَةَ قَالَتْ:

(قد) تَسْأَلُهُ أَنْ يَقْسِمَ لََْا نَصِيبَهَا مَِِّا أَفاءَ اللَّهُ عَلَيْهِ مِنْ خَيْبََ وَ فَدَكَ، وَ مِنْ صَدَقَتِهِ بِالْمَدِينَةِ.

What is reported by Muslim and Abu Dawood in the ‘Saheeh’ (books), and it is reported in (the book) ‘Jamie Al Usool’, in the third chapter from the book of inheritance, in the letter ‘Fa’, from Ayesha (well-known fabricantress) who said,

‘(Syeda) Fatima asws, daughter asws of Rasool-Allah saww asked Abu Bakr ‘Al-Siddique’ after the expiry of Rasool-Allah saww that he distributes to her asws, her asws inheritance from what Rasool-Allah saww had left, from what Allah azwj had Bestowed upon him saww.

فَقَالَ لََْا أَبُو بَكْر : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: لَِ نُورَثُ، مَا تَرَكْنَاهُ صَدَقَةً.

Abu Bakr said to her asws, ‘Rasool-Allah saww said: ‘We as (Prophets as) do not leave inheritance. Whatever we as leave is charity’.

فَغَضِبَتْ فَاطِمَةُ فَهَجَرَتْهُ، فَلَمْ تَزَلْ بِذَلِكَ حَتََّ تُوُفِّيَتْ، وَ عَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ سِتَّةَ أَشْهُرَ إِلَِّ لَيَالَِِ.

(Syeda) Fatima asws was angered and she asws forsook him, and she asws did not cease to be with that until she asws passed away, and she asws lived after Rasool-Allah saww for six months except (some) nights. And she asws had asked him to distribute to her asws, her asws share from what Allah Awarded unto His Rasool [59:6], from Khyber and Fadak, and from charities of Al-Medina.

فَقَالَ أَبُو بَكْر: لَسْتُ بِالَّذِي أَقْسِمُ مِنْ ذَلِكَ، وَ لَسْتُ تَارِك اً شَيْئاً كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَعْمَلُ بِهِ فِيهَا إِلَِّ عَمِلْتُهُ، فَإِنِِّ أَخْشَى إِنْ تَرَكْتُ شَيْئاً مِنْ أَمْرِهِ أَنْ أَزِيغَ.

Abu Bakr said, ‘I am not going to be distributing from that, and I do not leave anything what Rasool-Allah saww used to work with regarding it except I will do it (as well), for I fear to neglect anything from his saww matter that it be nullified’. 
Then Umar did that. As for his\textsuperscript{saww} charity at Al-Medina, Umar handed it over to Ali\textsuperscript{asws} and Al-Abbas, and he (Abu Bakr) withheld Khyber and Fadak, and said, ‘These two are charities of Rasool-Allah\textsuperscript{saww} of his\textsuperscript{saww} rights and of his\textsuperscript{saww} deputies, and they had instructed it to be for the one in charge of the command’.

He said, ‘So they are both upon that until today’.

It is reported in ‘Lamie Al Usool’ from Saheeh Muslim and Al nasie, from Abu Hureyr (well-known fabricator) who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘One who exits from the obedience and separated from the community and died, so he would have died a death of the pre-Islamic period’.

And in another report: ‘Let him be patient upon it, for the one who separates from the group a palm’s width and died, his death would be of the pre-Islamic period’.

‘When they deposed Yazeed and they united upon Ibn Mutie, Ibn Umar came to him. Abdullah said, ‘Set up a pillow for Abu Abdul Rahman’. Abdullah Bin Umar said to him, ‘I did not come to you to sit. I came to you to narrate a Hadeeth to you I heard it from Rasool-Allah\textsuperscript{saww} saying: ‘One who vacates a hand from obedience would meet Allah\textsuperscript{awj} on the Day
of Qiyamah and there would not no argument for him, and one who dies and there isn’t an allegiance upon his neck, dies a death of the pre-Islamic period’’.

And in their reports is that, ‘Amir Al-Momineen asws did not pledge allegiance to Abu Bakr during the lifetime of (Syeda) Fatima asws, nor did anyone from the Clan of Hashim as, except after her asws passing away; and there used to be a face (honour) for Ali asws among the people during the lifetime of (Syeda) Fatima asws. When she asws passed away, the faces of the people turned away from him asws. When he asws saw that, he asws to reconcile with Abu Bakr’’.

Notes: - (CHAPTER 11 B)

1 – ما رَوَاهُ الْبُخَارِيُّ فِِ صَحِيحِهِ فِِ بَابِ مَنَاقِبِهَا عَلَيْهَا السَّلََمُ عَنِ الْمِسْوَرِ بْنِ مََْرَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: 
فَاطِمَةُ بَضْعَةٌ مِنِِّ فَمَنْ أَغْضَبَهَا أَغْضَبَنِِ. What is reported by Al Bukhari in his ‘Saheeh’ in the chapter of her asws virtues, from Al Miswar Bin Makhrama,

2 – وَ رَوَى أَيْضاً فِِ أَب ْوَابِ النِّكَاحِ عَنِ الْمِسْوَرِ بْنِ مََْرَمَةَ قَالَ سََِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ – وَ هُوَ عَلَى الْمِنْبَِ : إِنَََّّّ بَنِِ هَاشِمِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِِ فِِ أَنْ يُنْكِحُوا اب ْنَاتَهُمْ عَلِيَّ بْنَ أَبِِ طَالِب  فَلََ آذَنُ لَُْمْ، ثَُُّ لَِ آذَنُ لَُْمْ . And it is reported as well in the chapter of the marriage, from Al Miswar Bin Makhrama who said,

3 – وَ قَدْ رَوَى الَْْبََيْنِ مُسْلِمٌ فِِ صَحِيحِهِ، وَ رَوَى مُسْلِمٌ وَ الْبُخَارِيُ وَ آلِهِ 
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ قَالَ: 
إِنَََّّّا فَاطِمَةُ بَضْعَةٌ مِنِِّ يُؤْذِينِِ مَا آذَاهَا. And the two Ahadeeth have been reported by Muslim in his ‘Saheeh’, and reported by Muslim and Al Bukhari,
‘Rasool-Allah⁷⁵⁸⁶ saww said: ‘But rather, (Syeda) Fatima⁷⁵⁸⁶ asws is a part from me⁷⁵⁸⁶ saww, it hurts me⁷⁵⁸⁶ saww what hurts her⁷⁵⁸⁶ asws’.

And it is reported by Al Tirmizi in his ‘Saheeh’, from Ibn Al Zubeyr,

‘Ali⁷⁵⁸⁷ asws mentioned a daughter of Abu Jahl⁷⁵⁸⁷. That reached the Prophet⁷⁵⁸⁷ saww, so he⁷⁵⁸⁷ saww said: ‘But rather (Syeda) Fatima⁷⁵⁸⁷ asws is a part from me⁷⁵⁸⁷ saww. It hurts me⁷⁵⁸⁷ saww what hurts her⁷⁵⁸⁷ asws, and afflicts me⁷⁵⁸⁷ saww what afflicts her⁷⁵⁸⁷ asws’.

And it is reported in ‘Al Mishkaat’, from Al Miswar,

‘Rasool-Allah⁷⁵⁸⁸ saww said: ‘(Syeda) Fatima⁷⁵⁸⁸ asws is a part from me⁷⁵⁸⁸ saww, so the one who angers her⁷⁵⁸⁸ asws, has angered me⁷⁵⁸⁸ saww’.

It is reported in ‘Jamie Al Usool’, from Al Tirmizi, from what he reported in his ‘Saheeh’, from Jabir Bin Abdullah Al Ansari who said,

‘I saw Rasool-Allah⁷⁵⁸⁹ saww during the farewell Hajj, on the day of Arafaat, and he⁷⁵⁸⁹ saww was upon his⁷⁵⁸⁹ saww she-camel (called) ‘Al-Qaswa’, he⁷⁵⁸⁹ saww addressed and I heard him⁷⁵⁸⁹ saww saying: ‘⁷⁵⁸⁹ saww am leaving behind among you all what if you were to take with it, you will never stray – Book of Allah⁷⁵⁹⁰ azwj and my⁷⁵⁹⁰ saww family, People⁷⁵⁹⁰ asws of my⁷⁵⁹⁰ saww Household’.

And it is reported as well, from Al Tirmizi, from Zayd Bin Arqam who said,

‘Rasool-Allah⁷⁵⁹¹ saww said: ‘⁷⁵⁹¹ saww am leaving behind among you all what if you were to adhere with it, you will never stray, one of them is greater than the other, and it is the Book of Allah⁷⁵⁹² azwj, being a rope extending from the sky to the earth, and my⁷⁵⁹³ saww family⁷⁵⁹³ asws, People⁷⁵⁹³ asws

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⁷⁵⁸⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 3
⁷⁵⁸⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 4
⁷⁵⁸⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 5
⁷⁵⁸⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 6
of my Household. They will never stray (from each other) until they return to me at the Fountain, therefore consider how you are replacing me regarding them both!

And it is reported in ‘Al Mishkat’,

‘From Abu Zarr having said, and he was holding the door of the Kabah, ‘I heard the Prophet saying: ‘Indeed! An example of People of my Household is like an example of the ship of Noah. One who sails it would be saved, and one who stays behind from it would be destroyed’.

And it is reported in ‘Jamie Al Usool’ and ‘Al Mishkat’, from Saheeh of Al Tirmizi, from Zayd Bin Arqam,

‘Rasool-Allah said to Ali and (Syeda) Fatima, and Al-Hassan and Al-Husayn: ‘I am ate war to the one who is at war with them, and at peace to the one who is at peace with them’.

And it is reported by Al Bukhari, and Muslim in their ‘Saheehs’, and Ahmad in his ‘Masnad’, from Ibn Abbas who said,

‘When it was Revealed: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]. They said, ‘O Rasool-Allah! Who are your relatives, those it is Obligated upon us to be cordial to them?’ He said: ‘Ali, and (Syeda) Fatima, and their two sons’.

And it is reported by Ibn Batreeq, from Al Sam’any, in the book ‘Fazaail Al Sahabah’, from Ayesha (well-known fabricatress) who said,
‘I heard Rasool-Allah saww saying: ‘Ali asws is with the truth and the truth is with Ali asws. They will never separate (from each other) until they return to me saww at the Fountain’.

And it is reported by Ibn Sheyrawiya Al Daylami in (the book) ‘Al Firdows’, by the chain, ‘From Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘May Allah azwj have Mercy on Ali asws. O Allah azwj! Turn the truth to be with him asws wherever he asws turns’.

The Prophet saww said: ‘The truth will not separate from him (Ali asws), and he asws is the differentiator between the truth and the falsehood, and the one who follows him asws follows the truth, and one who leaves him asws leaves the truth’.

‘Rasool-Allah saww said: ‘It suffices you from the women of the worlds – Maryam as daughter of Imran as, and Khadeeja as daughter of Khuweylid, and (Syeda) Fatima asws daughter of Muhammad saww, and Aasiya as wife of Pharaoh’.

And it is reported by Al Bukhari, and Muslim, and Al Tirmizi, and Abu Dawood in their ‘Saheehs’, upon what is reported in ‘Jamie Al Usool’ – in a lengthy Hadeeth, saying at the end of it, ‘The Prophet saww said to Fatima asws: ‘O Fatima asws! Are you asws not pleased that you asws happen to be the chieftess of the women of the Momineen, or chieftess of the women of the community?’

And in another report reported by Al Nukhari and Muslims, ‘Are you asws not pleased that you asws happen to be the chieftess of the women of the inhabitants of the Paradise? And you asws will be the first of my saww family to join up with me saww,’.  

94 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 11
95 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 12
96 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 13
97 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 14
And it is reported by Ibn Abdul Birr, in ‘Al Istiyab’ in a translation of Khadeeja asws, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah saww said: ‘Best women of the worlds are four – Maryam as daughter as of Imran as, and daughter as of Muzahim wife of Pharaoh la, and Khadeeja asws daughter asws of Khuweylid, and Fatima asws daughter asws of Muhammad aswws’.  

And from Ibn Abbas: ‘They are the superior women of the inhabitants of the Paradise’.  

And from Anas (well-known fabricator), ‘They are the best of the women of the worlds’.

And from Ibn Abbas who said,

‘Rasool-Allah saww drew four lines in the ground, then said: ‘Do you know what this is?’ They said, ‘Allah aswj and His aswj Rasool saww are more knowing’.  

Rasool-Allah saww said: ‘The superior women of the inhabitants of the Paradise are – Khadeeja asws daughter asws of Khuweylid, and Fatima asws daughter asws of Muhammad aswws and Maryam as daughter as of Imran as, and Aasiya as daughter as of Muzahim, wife of Pharaoh la’.  

And it is reported in translation of (Syeda) Fatima asw, by the chain from Imran Bin Husayn, ‘The Prophet saww consoled (Syeda) Fatima asw and she asw was ill. He saww said to her asw: ‘How do you asws find yourself asws O daughter asw of Pharaoh?’ She asws said: ‘Iasws am in pain, and it tends to increase as there is no food for me asws I asws can eat’.

Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 15
Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 16
Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 17
Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 18
He saww said: ‘O daughter asws! Are you asws not pleased that you asws are the chieftess of the women of the worlds?’ She asws said: ‘O father saww! So, where is Maryam as daughter of Imran as?’ He saww said: ‘That is a chieftess of the women of her as time, and you asws are the chieftess of the worlds (all time). But, by Allah azwj! I saww have got you asws married to the chief in the world and the Hereafter’.

And Al-Bukhari said in the heading of the chapter on relatives of the Rasool-Allah saww, ‘The Prophet saww said: ‘(Syeda) Fatima asws is chieftess of the inhabitants of the Paradise’.

Then he saww said: ‘O Fatima asws! Receive glad tidings! For you asws there is a praise-worthy position. You asws will be interceding in it for ones who love you asws and your asws Shias, so you will (keep on) interceding. O Fatima asws! Even if every Prophet as Allah azwj has Sent, and even Angel of His asw Proximity were to intercede regarding every hater to you asws, a usurper to you asws, Allah azwj would (still) not Extract him from the Fire, ever!’

102 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 19
103 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 20
104 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 21
(The book) ‘Jami Al Usool’, form what he brought out from Saheeh of Abu Dawood, from Umar who said,

‘The wealth of the clan of Al-Nazeer is from what Allah Awarded unto His Rasool [59:6], from what the Muslims did not attack upon it with neither horses nor camels. So, for Rasool-Allah saww in particular was the town of Ureyna, and Fadak, and such, and such. He saww spent upon his saww family asws from it, their annual expenditure. Then whatever remained, he saww made it to be regarding the weapons and the (battle) animals to be equipped in the Way of Allah azwj. And he recited: ‘Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, [59:7] – the Verse’.

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And it is reported as well (in Jamie Al Usool’, from Malik Bin Aws who said,

‘It was among what Umar argued, that he said, 'There were three assets for Rasool-Allah saww – clan of Nazeer, and Khyber and Fadak' – up to the end of the Hadeeth’.

106

And it is reported by Ibn Abi Al Hadeed, in the commentary of the letter of Amir Al Momineen asws to Usman Bin Huneyf, from Abu Bakr Ahmad Bin Abdul Aziz Al Jowhari who said, ‘It was narrated to me by Abu Is’haq, from Al Zuhry who said,

‘There remain a remainder from the people of Khyber they had been fortifying. They asked Rasool-Allah saww to save their blood and he saww can imprison them. So, he saww did that.

The people of Fadak heard that, and they descended unto similar to that, and it was for the Prophet saww in particular, because it was (something which) neither horses nor camels had attacked upon.

He said, 'And Abu Bakr said, 'And it is reported by Muhammad Bin Is’haq that when Rasool-Allah saww was free from Khyber, Allah azwj Cast the awe into the hearts of the people of Fadak, and they sent messengers to Rasool-Allah azwj to reconcile upon the half from Fadak.’

105 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 22
106 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 23
Their messengers arrived to him\textsuperscript{saww} at Khyber, or in the rod, or after he\textsuperscript{saww} had arrived at Al-Medina. He\textsuperscript{saww} accepted that from them, and it was Fadak of Rasool-Allah\textsuperscript{saww} in particular, because neither horses nor camels had attacked upon it'.

He said, 'And it has been reported that he\textsuperscript{saww} reconciled upon all of it, and Allah\textsuperscript{azwj} is more knowing which of the two matters happened' – end\textsuperscript{107}.

Notes:-

What Amir Al-Momineen\textsuperscript{asws} mentioned in his\textsuperscript{asws} letter to Usman Bin Huneyf where he\textsuperscript{asws} said: 'Yes, it (Fadak) was in her\textsuperscript{asws} hands (possession), from all what the sky shaded upon. Some people resented upon it, and other people were angered from it, and Allah\textsuperscript{azwj} is the best Judge'.

And our companions have reported that Amir Al-Momineen\textsuperscript{asws} faulted Shureyh for seeking the proof from him\textsuperscript{asws} and said: 'A leader is entrusted of their affairs upon what he is more greater than that, and he\textsuperscript{asws} took what he\textsuperscript{asws} had claimed from the shield of Talha without a judgment of Shureyh'.

Words of Abu Bakr, among what is reported in ‘Jamie Al Usool’, from the ‘Sunan’ of Abu Dawood, from Al Tufeyl who said,

‘(Syeda) Fatima\textsuperscript{asws} came to Abu Bakr seeking her\textsuperscript{asws} inheritance from her\textsuperscript{asws} father\textsuperscript{saww}. He said to her\textsuperscript{asws}, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘When Allah\textsuperscript{azwj} Feeds a Prophet\textsuperscript{as} any food, so it is for the one who stands from after him\textsuperscript{as}.’

\textsuperscript{107} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 24
It is reported by Muslim in his ‘Saheeh’, and it is reported in ‘Jamie Al Usool’ as well, from Malik Bin Aws, in a long report, he said,

‘Umar said to Ali asws and Al-Abbas, ‘Abu Bakr said, ‘Rasool-Allah saww said, ‘We (Prophets) do not leave inheritance, whatever we leave is charity’, so you see him as a liar, a sinner, a deceiver, a betrayer?! And Allah azwj knows he is truthful, righteous, guiding aright, follow of the truth.

ثم توفي أبو بكر فقلت: أنا ورسول الله صلى الله عليه وسلم و أبي [أبي] يذكر نقلتني كادباً إذا غادراً حائتنى، و الله يعلم إلى لصادق نأز تابع للحق فوليهمها.

Then Abu Bakr died, so I said, ‘I am a ruler of Rasool-Allah saww and ruler of Abu Bakr, so you two see me as a liar, a sinner, a deceiver, a betrayer? And Allah azwj Knows I am truthful, righteous, follower of the truth of their words’.

و وعن تجربتي في مبادرة على الكلام والاعتراف بما أسلم الله على رسوله صلى الله عليه وسلم فإن أبي النبي تعبيره قال: فقلت أبو بكر: أنا ورسول الله صلى الله عليه وسلم فإننا، فقضيتها فعلته فيها بما عمل رسول الله صلى الله عليه وسلم وأنتما جيتحيبين، و أقول على على علـي السلم والعباس - شهدان أن أنا بكر فيها كذا، و الله يعلم فيها صادق نأز تابع للحق.

And from Al-Bukhari regarding the dispute of Ali asws and Al-Abbas regarding what Allah Awarded unto His Rasool [59:6], from the clan of Nazeer, is that Umar Bin Al-Khattab said, ‘Abu Bakr said, ‘I am a ruler of Rasool-Allah saww’, so he took possession of it and worked in it with what Rasool-Allah saww had worked, and on that that you two’ – and he turned to Al-Abbas – ‘Are both claiming that Abu Bakr was such and such regarding it, and Allah azwj Knows that regarding it he was truthful, righteous, guiding aright, follower of the truth’.

و كذاذك زاد في حق نفسه قال: والله يعلم أي فيها صادق نأز تابع للحق. إلى آخر الخبر.

And like that he increases regarding his own right saying, ‘And Allah azwj Know I am, regarding it, truthful, righteous, guiding aright, follower of the truth’” – up to the end of the Hadeeth.

حكى في جامع الأصول عن أبي داود أن أسمأل أن أؤثر في الرجاليتي، فقلت: عفتني لي، فأتى بكم كثيرون محترمين، دخل العناصر على مسدد – و عدءة طلحة و عبد الرحمن و سعدا – و هؤلاءلحبيمان.

It is related in ‘Jamie Al-Usool’, from Abu Dawood, ‘Abu Al-Bakhtari said, ‘I heard a Hadeeth from a man which surprised me’. I said, ‘Write it for me’. I came with it written back, and Al-Abbas and Ali asws had entered to see Umar – and in his presence were Talha, and Al-Zubeyr, and Abdul Rahman, and Sa’ad – and they were both disputing.

فقال عمر للطلحة و الزيتر و عبد الرحمن و سعداً: أ لم تعلموا أن رسول الله صلى الله عليه وسلم قال: كلما المباه صدقة إلا ما أطعمها أهله أو كساحتم، إلإ لا تمر؟ قالوا: بلى.
Umar said too Talha, and Al-Zubeyr, and Abdul Rahman and Sa’ad, ‘Are you knowing that Rasool-Allah saww said: ‘All wealth of the Prophet saww is charity except he saww gave his saww family aws, or clothed them aws: ‘We (Prophets as) do not leave inheritance?!’ They said, ‘Yes’.

It is reported by Ahmad Bin Abdul Aziz Al Jowhari, by his chain from him who said,

‘Ali asws and Al-Abbas came to Umar they were disputing. Umar said to Talha and Al-Zubeyr, and Abdul Rahman, and Sa’ad, ‘I adjure you all with Allah azwj! Did you hear Rasool-Allah saww say: ‘All wealth of a Prophet as, it is charity except what he as had fed his as family, we as do not leave any inheritance?! They said, ‘Yes’.

He said, ‘Rasool-Allah saww used to give charity with it and distribute its surplus. Then he saww passed away, so Abu Bakr ruled for two years. He did regarding it what Rasool-Allah saww used to do, and you two are saying he was mistaken in that? And he was unjust in that? And he was not with that, except right guiding.

The I was in charge of it after Abu Bakr, so I am saying to you both, ‘If you like, you can accept it upon the deed of Rasool-Allah saww and his saww pact which he saww had pacted regarding it. Therefore say, ‘Yes’, and you have come to me now disputing. This one is saying, ‘I want my share from the son saww of my brother as’, and this one asws is saying: ‘I saww want my asws share from my asws wife asws! By Allah asw! I will not decide between you two except with that’.

And that reached (Syeda) Fatima asws until she asws bequeathed that Abu Bakr should not pray Salat upon her asws, and she asws had said to him when she asws went to him seeking her asws right, and protesting with her asws group: ‘Who will inherit you, O Abu Bakr, when you die?’ He said, ‘My wife and my children’. She asws said: ‘So what is the matter we cannot inherit the Prophet asw?’
When he refused her\^asws of her\(^\text{asws}\) inheritance and lowered her\(^\text{asws}\) rights, and was vociferous regarding her\(^\text{asws}\) matter, and she\(^\text{asws}\) witnessed the digestion (devouring), and despaired from the snatching, and she\(^\text{asws}\) found a touch of weakness, and scarcity of the helpers, she\(^\text{asws}\) said: ‘By Allah\(^{\text{azwj}}\)! I \(^{\text{asws}}\) will supplicate against you!’ He said, ‘By Allah\(^{\text{azwj}}\)! I \(^{\text{asws}}\) will supplicate for you’. She\(^\text{asws}\) said: ‘By Allah\(^{\text{azwj}}\)! I \(^{\text{asws}}\) will not speak to you, ever!’ He said, ‘By Allah\(^{\text{azwj}}\)! I \(^{\text{asws}}\) will not forsake you, ever!’

And it is reported by Al Tabari, from Al Hars Bin Abu Usama, from Al Madainy, from Abu Zakariya Al Ajlani,

‘(Syeda) Fatima\(^\text{asws}\), a canopy was made for her\(^\text{asws}\) before her\(^\text{asws}\) expiry. She\(^\text{asws}\) looked (at it) and said: ‘You\(^\text{asws}\) have made me\(^\text{asws}\) cheerful, may Allah\(^{\text{azwj}}\) Make you to be cheerful’.

And it is reported by the judge Abu Bakr Ahmad Bin Kamil, by his chain in his history, from Al Zuhry who said, ‘It was narrated to me by Urwah Bin Al Zubeyr,

‘Ayesha (from non-Shia source) informed him that Fatima\(^\text{asws}\) daughter\(^\text{asws}\) of Rasool-Allah\(^{\text{saww}}\) lived after Rasool-Allah\(^{\text{saww}}\) for six months. When she\(^\text{asws}\) passed away, Ali\(^\text{asws}\) buried her\(^\text{asws}\) at night, and Ali\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\) prayed Salat upon her\(^\text{asws}\).

And he mentioned in this book of his, ‘Amir Al-Momineen\(^\text{asws}\), and Al-Hassan\(^\text{asws}\), and Al-Husayn\(^\text{asws}\) buried her\(^\text{asws}\) at night, and hid her\(^\text{asws}\) grave’.

And it is reported by Sufyan Bin Uuyayna, from Amro, from Al-Hassan Bin Muhammad, ‘(Syeda) Fatima\(^\text{asws}\) was buried at night’.

And it is reported by Abdullah Bin Abu Shayba, from Yahya Bin Saeed Al Attar, from Ma’mar, from Al Zuhry, similar to that, and Al Baladuri said in his history,

‘(Syeda) Fatima\(^\text{asws}\) was not seen smiling after the expiry of Rasool-Allah\(^{\text{saww}}\), and (Ali\(^\text{asws}\)) did not let Abu Bakr and Umar know of her\(^\text{asws}\) passing away’.
What is reported with in the apparently numerous reports which is like the frequent –

‘She\textsuperscript{asws} (Fatima\textsuperscript{asws}) had bequeathed that she\textsuperscript{asws} be buried at night, until the two men (Abu Bakr and Umar) do not pray Salat upon her\textsuperscript{asws}, and she\textsuperscript{asws} had declared with that, and pacted a pact regarding it, after the two of them sought permission see upon during her\textsuperscript{asws} illness to console her\textsuperscript{asws}. She\textsuperscript{asws} refused to give permission for them.

When the repelling prolonged upon them, they desired to Amir Al-Momineen\textsuperscript{asws} that he\textsuperscript{asws} permits for them and make it to be a need for him\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} spoke to her regarding that and insisted upon it. She\textsuperscript{asws} permitted for them regarding the visitation, then she\textsuperscript{asws} turned away from them when they entered to see her\textsuperscript{asws} and did not speak to them.

When they went out, she\textsuperscript{asws} said to Amir Al-Momineen\textsuperscript{asws}: ‘Will you\textsuperscript{asws} do what I\textsuperscript{asws} want?’ He\textsuperscript{asws} said: ‘Yes’. She\textsuperscript{asws} said: ‘You\textsuperscript{asws} will do what I\textsuperscript{asws} instruct you\textsuperscript{asws} with?’ He\textsuperscript{asws} said: ‘Yes’. She\textsuperscript{asws} said, ‘So I\textsuperscript{asws} hereby adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj} they (Abu Bakr and Umar) should not pray Salat upon my\textsuperscript{asws} funeral, nor will they (be allowed) to stand at my\textsuperscript{asws} grave’.

And it is reported that he\textsuperscript{asws} obscured upon her\textsuperscript{asws} grave and sprinkled (water) upon forty graves in Al-Baqie (cemetery), and did not sprinkle upon her\textsuperscript{asws} grave until they could not be guided to it, and they faulted him\textsuperscript{asws} upon neglecting to inform them of her\textsuperscript{asws} affair and their being present for the Salat upon her\textsuperscript{asws}.

What is reported by Muslim in his ‘Saheeh’, and is reported in ‘Jamie Al Usool’ in the second chapter from the book of the caliphate and the government, from the letter ‘Khaybar’,

‘From Ayesha (Non-Shia source), in a lengthy Hadeeth after mentioning the demand of ‘(Syeda) Fatima\textsuperscript{asws} to Abu Bakr regarding inheritance of Rasool-Allah\textsuperscript{aww} and Fadak, and his\textsuperscript{aww} share from Khyber, she said, “(Syeda) Fatima\textsuperscript{asws} forsook him (Abu Bakr) regarding
that until she asws passed away. Ali asws buried her asws at night and did not permit Abu Bakr for it’.

She said, ‘There used to be a face (honour) for Ali asws during the lifetime of (Syeda) Fatima asws. When she asws passed away, the faces of the people turned away from Ali asws, and (Syeda) Fatima asws remained after Rasool-Allah saww for six months, then she asws passed away’.

And it is reported by Abu Al Hadeed, from Ahmad Bin Abdul Al Aziz Jowhari, from Hisham Bin Muhammad, from his father who said,

‘Fatima asws said to Abu Bakr: ‘Umm Ayman asws will testify for me asws that Rasool-Allah saww had given me asws Fadak’.

He said, ‘O daughter asws of Rasool-Allah saww! By Allah azwj! Allah azwj has not Created any creature more beloved to me than Rasool-Allah saww, your asws father saww, and I would have loved it if the sky would have fallen upon the earth on the day your asws father saww passed away, because impoverishment of Ayesha is more beloved to me that if you asws were to be impoverished.

Do you asws view me giving the black and the red his right, and I would oppress you asws of your asws right, and you asws are the daughter asws of Rasool-Allah saww! This is the wealth which did not happen to be for the Prophet saww, and I am dealing with it just as he saww used to deal with it!’

She asws said: ‘By Allah azwj! I asws will not speak to you, ever!’ He said, ‘By Allah azwj! I will not forfesate you asws, ever!’ She asws said: ‘By Allah azwj! I asws will supplicated against you’. He said, ‘By Allah azwj! I will supplicate for you asws’.

She asws said: ‘By Allah azwj! I asws will not speak to you, ever!’
When the expiry presented to her \(^{asws}\) she \(^{asws}\) bequeathed that he should not (be allowed to) pray Salat upon her \(^{asws}\). So she \(^{asws}\) was buried at night and Al-Abbas son of Abdul Muttalib \(^{asws}\) prayed Salat upon her \(^{asws}\), and there was between her \(^{asws}\) expiry and expiry of her \(^{asws}\) father \(^{saww}\), seventy-two nights’.”
CHAPTER 12 – THE REASON DUE TO WHICH AMIR AL-MOMINEEN\textsuperscript{asws} LEFT FADAK WHEN HE\textsuperscript{asws} RULED THE PEOPLE

1 - ع: الدَقَّاقُ، عَنِ الأسديِّي، عَنِ الضَّعِيفيِّي، عَنِ النَّعْفَانِيِّي، عَنِ عَلِيِّ بْنِ سَالِم، عَنِ آبَيِهِ، عَنِ أَبِي بْنِ سَالِمِيْ، عَنْ آبَيِهِ، عَلَيْهِ الْسَلَامُ قَالَ: فَقَالَ لَهُ: لَمْ يَأْخُذْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْسَلَامُ فَدَكَ لَمَّا وَلَيْلَيْهِ الْمَنْهَارُ؟ لَمْ يَأْخُذْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْسَلَامُ فَدَكَ لَمَّا وَلَيْلَيْهِ الْمَنْهَارُ؟

(The book) ‘Illal Al Sharaie’ – Al Daqqaiq, from Al Asady, from Al Nakhaie, from Al Nowfali, from Ali Bin Salim, from his father, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Why didn’t Amir Al-Momineen\textsuperscript{asws} seize Fadak when he\textsuperscript{asws} ruled the people? And for which reason did he\textsuperscript{asws} leave it?’

فَقَالَ لَهُ: لِلَقْتِدَاءِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَنْصَرِدَ بِهَا كَانَا قَدْ قَدِمَا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَثَابَ اللَّهُ الْمَظْلُومَةَ وَ عَاقَبَ الظَّالَِّ، فَكَرِهَ أَنْ يَسْتََْجِعَ شَيْئاً قَدْ عَاقَبَ اللَّهُ عَلَيْهِ غَاصِبَهُ وَ أَثَابَ عَلَيْهِ الْمَغْصُوبَةَ.

He\textsuperscript{asws} said to him: ‘Because the oppressor and the oppressed would be coming forwards to Allah\textsuperscript{azwj} Mighty and Majestic, and Allah\textsuperscript{asws} would Reward the oppressed and Punish the oppressor, so he\textsuperscript{asws} disliked that anything from the Punishment of Allah\textsuperscript{azwj} be retracted upon its usurper and the Reward the usurped one\textsuperscript{asws} upon it’.

2 - ع: ابن هاشيم، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ ابْنِ أَبِِ عُمَيرْ ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ فَقُلْتُ لَهُ: لَِّيِّ عِلَّة َرَكَ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ فَدَكَ لَمَّا وَلَِِ،

He\textsuperscript{asws} said: ‘For following Rasool-Allah\textsuperscript{azwj} when he\textsuperscript{saww} conquered Makkah, and Aqeel son of Abu Talib\textsuperscript{saww} had sold his\textsuperscript{saww} house. It was said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! Will you\textsuperscript{saww} not return to your\textsuperscript{saww} house?’

فَقَالَ (ص): وَ هَلْ تَرَكَ عَقِيلٌ لَنَا دَاراً، إِنَّا أَهْلُ بَيْتِ لَِ نَسْتََْجِعُ شَيْئاً يُؤْخَذُ مِنَّا ظُلْماً، فَلِذَلِكَ لََْ يَسْتََْجِعْ فَدَكَ لَمَّا وَلَيْلَيْهِ الْمَنْهَارُ.

He\textsuperscript{asws} said: ‘For following Rasool-Allah\textsuperscript{azwj} when he\textsuperscript{saww} conquered Makkah, and Aqeel son of Abu Talib\textsuperscript{saww} had sold his\textsuperscript{saww} house. It was said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! Will you\textsuperscript{saww} not return to your\textsuperscript{saww} house?’

فَقَالَ (ص): وَ هَلْ تَرَكَ عَقِيلٌ لَنَا دَاراً، إِنَّا أَهْلُ بَيْتِ لَِ نَسْتََْجِعُ شَيْئاً يُؤْخَذُ مِنَّا ظُلْماً، فَلِذَلِكَ لََْ يَسْتََْجِعْ فَدَكَ لَمَّا وَلَيْلَيْهِ الْمَنْهَارُ.

\textsuperscript{108} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 1
He said: ‘And has Aqeel left a house for us?’ We, People of the Household do not return anything seized from us unjustly’. Therefore, due to that, he did not return Fadak when he ruled’.

He said: ‘Because we, People of the Household, Allah Mighty and Majestic is In-charge of us that no one would take our rights for us except He, and we are the guardians of the Momineen. But rather, we decide for them and we take their rights from the ones who oppress them, and we do not take for ourselves’.

Notes:

What is reported by Al Fakhr Al Razy and others from the interpreters, from Al Hassan who said,

‘Musaylama the liar (false prophet) seized two companions of Rasool-Allah and said to one of them, ‘Are you testifying that Muhammad is a Rasool of Allah?’ He said, ‘Yes’. He said, ‘Do you testify that I am Rasool of Allah?’ He said, ‘Yes’. And Musaylama used to claim that he was a Rasool for the clan of Haneefa, and Muhammad was a Rasool of Quraysh.

He left him (alone), and called the other. He said, ‘Do you testify that Muhammad is a Rasool of Allah?’ He said, ‘Yes, Yes!’ He said, ‘Do you testify that I am Rasool of Allah?’ He said, ‘I am deaf’ – thrice. So, he brought him forward and killed him.
فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ف َقَالَ: أَمَّا هَذَا الْمَقْتُولُ فَمَضَى عَلَى صِدْقِهِ وَ يَقِينِهِ فَ هَنِيئاً لَهُ، وَ أَمَّا الْخَرُ فَقَبِلَ رُخْصَةَ اللَّهِ فَلََ تَبِعَةَ عَلَيْهِ.

That reached Rasool-Allah⁵⁴⁸ and he⁵⁴⁸ said: ‘As for this killed one, he went upon his truthfulness and his conviction, so congratulations be to him; and as for the other, he accepted the Allowance of Allah⁵⁴⁸, and did not follow upon it’.

مَا رَوَاهُ الَْْاصَّةُ وَ الْعَامَّةُ أَنَّ أُنَاساً مِنْ أَهْلِ مَكَّةَ فُتِنُوا فَارْتَدُّوا عَنِ الِْْسْلََمِ ب َعْدَ دُخُولِِْمْ فِيهِ، وَ كَانَ فِيهِمْ مَنْ أُ كْرِهَ فَأَجْرَى كَلِمَةَ الْكُفْرِ عَ لِسَانِهِ

What is reported by the special ones (Shias) and the general ones (non-Shias) is that some people from the inhabitants of Makkah were tempted and they reneged from Al-Islam after their having entered into it, and among them was one who disliked it and the words of Kufr flowed upon his tongue.

وَ أَمَّا عَمَّارٌ فَقَدْ أَعْطَاهُمْ مَا أَرَادُوا بِلِسَانِهِ مُكْرَهاً، فَقِيلَ يَا رَسُولَ اللَّهِ! إِنَّ عَمَّاراً كَفَرَ. ف َقَالَ:

And along with it was one who was determined upon the Eman with his heart – from them was Ammar and his father, and Sumayya, and Suheyb, and Bilal, and Khabab, and Salim who were tortured. And as for Sunayyah, she was tied up between two camels and was pained in accepting it forcibly, and they said, ‘You became a Muslim due to the men’. She was killed, and Yasser was killed, and they were both the first ones to be killed in Al-Islam.

وَ أَمَّا عَمَّارٌ فَقَدْ أَعْطَاهُمْ مَا أَرَادُوا بِلِسَانِهِ مُكْرَهاً، فَقَلَبَ عِنْدَهُ مِنْ إِسْلََامٍ إِلََ إِسْلََامٍ، وَ كَانَ إِسْلََامُهُ لَمْ يَنْضُرَ فِيهِ وَ مَكَارِهِ.

And as for Ammar, he gave them by his tongue what they wanted, unwillingly. It was said, ‘O Rasool-Allah⁵⁴⁸! Ammar has become a Kafir’. He⁵⁴⁸ said: ‘Never! Ammar is filled with Eman from his head to his toes, and the Eman is mingled with his flesh and blood’.

فَأَتَى عَمَّارٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ ي َبْكِي، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يمَْسَحُ عَيْنَيْهِ ي َقُولُ: مَا لَكَ! إِنْ عَادُوا لَكَ ف َعُدْ لَُْمْ بَِِا ق ُلْتَ.

Ammar came to Rasool-Allah⁵⁴⁸ and he was crying. Rasool-Allah⁵⁴⁸ went on to wipe his eyes and saying: ‘What does it matter to you if they are enemies to you? Repeat to them what you said’.

خَبَُ مَوْلَِ الَْْضْرَمِيِّ أَكْرَهَهُ سَيِّدُهُ فَكَفَرَ ثَُُّ أَسْلَمَ مَوْلَِهُ فَأَسْلَمَ وَ حَسُنَ إِسْلََامُهُمَا وَ هَ اجَرَا.

The new of the slave of Al-Hazrami is that his master forced him, so he disbelieved. Then his slave became a Muslim, and both their Islam was good, and they emigrated’. 

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The words of Al Bukhari and Muslim and Mowta’a and al Nasai, ‘Abdullah Muhammad Bin Abu Bakr informed about AbdullahBinUmar,

‘From Ayesha (a non-Shia source), that Rasool-Allahsaww said to her, ‘Do you not see that your people, when they built the Kabah, they were short upon the foundations of Ibrahimas?‘ She said, ‘O Rasool-Allahsaww! Will yousaww return it to the foundations of Ibrahimas?’ He saww said: ‘Had it not been two events of your people with the Kufr, Isaww would do so’.

And from the words of Al Bukhari, and Muslim, from Al Aswad,

‘From Ayesha (a non-Shia source) who said, ‘I asked the Prophetsaww about the wall, ‘Is it from the House (Kabah)?’ He saww said: ‘Yes’. She said, ‘So what is the matter they are not including it in the House?’ He saww said: ‘Your people had been short of the spending with them’. She said, ‘What is reasons its door is raised?’

He saww said: ‘Your people did that in order to include the ones they desired and prevent the ones they desire, and had it not been for your people discussing their pacts in the pre-Islamic period so saww fear their hearts would deny, Isaww would include the wall in the House, and even if its door sticks to the ground’.

And from the words of Al Bukhari, from Jareer, from Yazeed Bin Rowman, from Urwah,

‘From Ayesha (a non-Shia source) that the Prophet saww said to her: ‘O Ayesha! Had it not been for your people discussing a pact in the Pre-Islamic period, Isaww would have constructed the House, and demolished, and included in it what had been thrown out from it, and made it stick to the ground (not raised), and would have made two doors to be for it – an eastern door and a western door, and reach with it the foundations of Ibrahimas’. 
So, that is which carried Ibn Al-Zubeyr upon demolishing it. Yazeed said, ‘And I witnessed Ibn Al-Zubeyr when he demolished it and (re)built it, and included in it from the (Black) Stone, and I had seen the foundations of Ibrahim\textsuperscript{as}, stones like the humps of camels’.

قَالَ جَرِيرٌ: فَقُلْتُ لَهُ أَيْنَ مَوْضِعُهُ؟ قَالَ: أُرِيكَهُ الْْنَ، فَدَخَلْتُ مَعَهُ الِْْجْرَ، فَأَشَارَ إِلََ مَكَان ف َقَالَ: هَاهُنَا. فَخَرَرْتُ مِنَ الِْْجْرِ سِتَّةَ أَذْرُع  أَوْ نََْوَهَا.

Jareer said, ‘I said to him, ‘Where is its place?’ He said, ‘I will show it now’. I entered the (Black) Stone with him, and he indicated to a place saying, ‘Over here!’ I fell down from the (Black) Stone, six cubits, or approximate to it’’.

He asws said: ‘I asws have not ceased to be oppressed, preferred over upon my asws rights’. Ash’as Bin Qays la stood up to him asws and said, ‘O Amir Al-Momineen asws! Why did you asws not strike with your asws sword and sought your asws right?’

He asws said: ‘O Ash’as la! You have said a word, so listen to the answer, and retain it, and realise the argument. There are exemplary examples for me asws from the Prophets as, may the Salawat of Allah azwj be upon them all.

The first of them as is Noah as when he as said: ‘I am overcome, so Help!’ [54:10]. So if a speaker were to say he as had said to for other than fear, so he has blasphemed, and except for the successor asws there is an excuse.
And their second is Lut when he said: *If only there was strength for me against you, or a recourse to a strong support* [11:80]. So, if a speaker were to say that Lut said it for other than fear, he has blasphemed, and except for the successor there is an excuse.

And their third is Ibrahim the Friend of Allah when he said: *And I will withdraw from you and what you call on besides Allah*, [19:48]. So, if a speaker were to say he said this for other than fear, he has blasphemed, and except for the successor there is an excuse.

And their fourth is Musa when he said: *So I fled from you when I feared you*. [26:21]. So, if a speaker were to say he said this for other than fear, he has blasphemed, and except for the successor there is an excuse.

And their fifth one is his brother Haroun when he said: *He said: *Son of my mother! Surely the people weakened me and they almost killed me*, [7:150]. So, if a speaker were to say he went to the cave for other than fear, so he has blasphemed, and except for the successor there is an excuse.

And their sixth is my brother Muhammad, chief of the mortals, when he went to the cave and made me sleep upon his bed. So, if a speaker were to say he went to the cave for other than fear, so he has blasphemed, and except for the successor there is an excuse.

The people in their entirety stood up to him and they said, *O Amir Al-Momineen! You have taught us that the (final) word is your word, and we are the sinners, the repentant, and Allah has Excused you*.

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2- ج: عن إسحاق بن موسى، عن أبيه موسى بن خلف، عن أبيه خلف بن محمد، عن أبوه عليه السلام قال: خطب أمير المؤمنين
صلى الله عليه وسلم خليفة بالكوفة فكان في آخر كلمته قال: إنه لأولى الناس باللطف، ما رأيت مطلاعاً معنى رسول الله صلى الله عليه و آله.

(The book) ‘Al-Ihtijaj’ – From Is’haq son of Musa asws, from his asws father Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws addressed a sermon at Al-Kufa. When it was at the end of his asws speech, he asws said: ‘I asws am foremost of the people with the people, and I asws have not ceased to be oppressed since Rasool-Allah saww passed away’.

Al-Ash’as Bin Qays la, may Allah azwj Curse him la, stood up and said, ‘O Amir Al-Momineen asws! You asws have not addressed us with any sermon since you asws arrived in Al-Iraq except and you asws said: ‘By Allah azwj! I asws am foremost of the people with the people, and you asws did not strike with your asws sword facing your asws oppressors?’

He asws informed me asws and said: ‘O Abu Al-Hassan asws! The community will be treacherous with you asws, and will break my asws covenant, and you asws are from me asws at the status of Haroun asw from Musa asw.

He saww said: ‘O Rasool-Allah saww! So, what is your saww advice to me saww, when that happens?’  
He saww said: ‘If you asws find supporters, then rush to them and fight them, but if you asws do not find supporters, then withhold your asws hand and save your asws blood until you asws join up with me saww as an oppressed one’.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبا المُمَّاتِ! لم تخطبت خليفة بالكوفة إلا في آخر خطبته قال: إنه لأولى الناس باللطف، ما رأيت مطلاعاً معنى رسول الله صلى الله عليه و آله، و آله.

Amir Al-Momineen asws said to him: ‘O Ibn Al-Khamara! You have said a word, so listen. By Allah azwj! I asws was neither prevented by the cowardice, nor abhorrence of the death. Nothing prevented me asws of that except a pact of my asws brother asw Rasool-Allah saww.

خُبِنَ فَقال لِهِ: يَا أَبَا الَْْسَنِ! إِنَّ الُْْمَّةَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبا المُمَّاتِ! إنَّ القَُّومَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى، وَ لَِّكَ إِلَّا عَهْدُ أَخِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبَا الَْْسَنِ! إنَّ القَُّومَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبَا المُمَّاتِ! إنَّ القَُّومَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى، وَ لَِّكَ إِلَّا عَهْدُ أَخِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبَا المُمَّاتِ! إنَّ القَُّومَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى، وَ لَِّكَ إِلَّا عَهْدُ أَخِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

فقال له أمير المؤمنين صلى الله عليه وسلم: يا أبَا المُمَّاتِ! إنَّ القَُّومَ سَتَغْدِرُ بِكَ وَ تََََْنْقُضُ عَهْدِي، وَ إِنَّكَ مِنِِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوَْسَى.
When Rasool-Allah(saww) passed away, I(asws) was pre-occupied with burying him(asws), and (trying to be) free from his(asws) concern. Then I(asws) vowed that I(asws) will not wear a cloak except for the Salat until I(asws) collect the Quran. I(asws) did so.

Then I(asws) held a hand of (Syeda) Fatima(asws), and my(asws) two sons(asws) Al-Hassan(asws) and Al-Husayn(asws), then I(asws) circled unto the people of Badr, and the people of precedence. I(asws) adjured them of my(asws) right and called them to help me(asws), but none from them answered me(asws) except a group of four – Salman(ra), and Ammar, and Al-Miqdad(ra), and Abu Zarr(ra).

And the ones from my(asws) family members I(asws) used to expect support with them upon the Religion of Allah(azwj) were gone, and I(asws) remained between two guards – Aqeel and Al-Abbas‘.

Al-Ash‘asla said to him(asws), ‘O Amir Al-Momineen(asws)! Similar to that was Usman when he did not find supporters, he restrained his hand until he was killed as an oppressed one?’

Amir Al-Momineen(asws) said: ‘O Ibn Al-Khamara! It isn’t as you are comparing. When Usman sat, he sat in other than his (rightful) seat, and wore an apparel with other than his (rightful) apparel, and wrestled the truth, so the truth wrestled him. By the One(azwj) Who Sent Muhammad(saww) with the truth! If I(asws) had found supporters on the day the brother of Taym was pledged allegiance to, a group of forty, I(asws) would have fought them for the Sake of Allah(azwj) until my(asws) excuse was done’.

Then (he(asws) said): ‘O you people! Surely Al-Ash‘as does not even weigh a wing of a mosquito in the Presence of Allah(azwj), and he is less in the Religion of Allah(azwj) than the sneeze of a goat’.

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112 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 2
From Umm Salama ra, wife of Rasool-Allah sallallaahu alaihi wa sallam, she ra said, ‘We were nine women in the presence of Rasool-Allah sallallaahu alaihi wa sallam, and it was my ra night and my ra day from Rasool-Allah sallallaahu alaihi wa sallam. I ra came to the door and said, ‘Can I ra enter, O Rasool-Allah sallallaahu alaihi wa sallam?’ He sallallaahu alaihi wa sallam said: ‘No’.

She ra said, ‘I asws felt dejected with a severe dejection fearing that he saww mighty have rejected me asws from his saww anger, or (maybe) something had been Revealed regarding me ra from the sky. Then I ra did not wait long before I ra came back at the door for a second time and said, ‘Can I ra enter, O Rasool-Allah sallallaahu alaihi wa sallam?’ He sallallaahu alaihi wa sallam said: ‘No’.

Then he asws repeated to him sallallaahu alaihi wa sallam secondly, and he sallallaahu alaihi wa sallam instructed him asws with the patience. Then he sallallaahu alaihi wa sallam repeated to him asws the words for a third time. He sallallaahu alaihi wa sallam said to him asws: ‘O Ali asws! O my asws brother asws! When that happens from them, then bare your asws sword and place it upon your asws shoulder and strike going ahead, ahead, until you asws meet me sallallaahu alaihi wa sallam while your asws sword is dripping from their blood’.

Then he sallallaahu alaihi wa sallam turned towards me and said: ‘What is this dejection, O Umm Salama ra?’ I ra said, ‘For which was from your sallallaahu alaihi wa sallam rejecting me ra, O Rasool-Allah sallallaahu alaihi wa sallam.’

He sallallaahu alaihi wa sallam said to me ra: ‘By Allah azwj! I sallallaahu alaihi wa sallam did not rejected you asws except for something good, being a Choice from Allah azwj and His azwj Rasool azwj. But, you sallallaahu alaihi wa sallam came to me sallallaahu alaihi wa sallam while Jibraeel asws was informing me asws with the event which would be occurring after me sallallaahu alaihi wa sallam, and instructed me sallallaahu alaihi wa sallam that I sallallaahu alaihi wa sallam bequeath Ali asws with that.'
O Umm Salama! Listen and witness! This Ali Bin Abu Talib is my Vizier in the world and the Hereafter.

Listen and witness! This Ali Bin Abu Talib is my successor and my caliph from after me, and the fulfiller of my promises, and the defender from my Fountain.

Listen and witness! This Ali Bin Abu Talib is chief of the Muslims, and Imam of the pious, and guide of the resplendent, and killer of the breakers (of the covenant), and the renegades, and the deviants’.

I said, ‘O Rasool-Allah! Who are the breakers (of the covenant)?’ He said: ‘Those pledging allegiances at Al-Medina and fighting at Al-Basra’.

I said, ‘Who are the renegades?’ He said: ‘Muawiya and his companions from the people of Syria’.

I said, ‘Who are the deviants?’ He said: ‘Companions of Al-Nahrwan’.

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‘From Al Sadiq, from his forefathers – similar to it.’

114 (The book) ‘Amaali’ of sheykh Al Sadouq – Al Gazairy, from Al Sadouq – similar to it.”

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113 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 3

114 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 4
‘Amir Al-Momineen asws said during a sermon he asws addressed after the victory at Al-Basra by (some) days, narrating from the Prophet saww his saww words: ‘O Ali asws! You asws will remain after me saww and be tried by my saww community, and be a disputer in front of Allah aswj, so prepare an answer for the dispute’.

He saww said to me asws: ‘You asws will be fighting after me saww, the breakers (of the covenant), and the renegades, and the deviants’, and he saww described them and named them, man by man, ‘And you will be fighting from my saww community, everyone who opposes the Quran and my saww Sunnah, from the ones who act by the opinion in the Religion. There are no opinions in the Religion, but rather it is a Command of the Lord aswj and His aswj Prohibitions’.

So, you asws be with the view upon the Quran when your asws people alter the word from its place at the passionate ambitions and the aspiring opinions, and (take) the breakers (of the covenant) as guides, and the renegade sects, the others being the deviants, the people of...
blatant lies, the apostates, and the fanciful passions, and the destructive suspicions. So, you\textsuperscript{asws} don’t deny the merit of the end-result, for the end-result is for the pious\textsuperscript{asws}.

7- ج غف أمين بسم الله وطيب لله تعالى قال: لما تزلف: يا أهلتي بنجادي الكفار و المنافقين: قال أهلتي صلى الله عليه وآله: لأنا هد

The book) ‘Ihtijaj’ – From Ibn Abbas who said,

‘When it was Revealed: Fight the Kafirs and the hypocrites [9:73], the Prophet\textsuperscript{saww} said: ‘I\textsuperscript{saww} will fight the Amalekites’ – meaning the Kafirs and the hypocrites. Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} and said: ‘Either you\textsuperscript{saww} or Ali\textsuperscript{asws}. ‘

8- ج روى جابر بن عبد الله النصاري قال: إن كنت لدناهُم من رسول الله صلى الله عليه وآله وسلم في حجة الوداع في نَقْلَة: لا آمنكم (العصفوركم) لحجون بغادي كفارا يضربون بعضكم بغضكم، وتم الله لو فعلكنها لنغرقك في الكحيل أي أضاقتكم.

(The book) ‘Al Ihtijaj’ – It is reported by Jabir Bin Abdullah Al Ansari who said,

‘I was the one closest to Rasool-Allah\textsuperscript{saww} during the farewell Hajj, at Mina. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} do recognise you all. You will be returning to be Kafirs after me\textsuperscript{saww}, striking the necks of each other, and I\textsuperscript{saww} swear by Allah\textsuperscript{azwj}! If you were to do it, you will be recognising me\textsuperscript{saww} in the battalion which will be striking you’.

ثم التفت إلى خلفه فقال: أو عليا! ثلاثاً، فرأينا أن جبريل عليه الاله سلمن Contacted Us With His Touch, and Allah the Exalted Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] by Ali\textsuperscript{asws}, Or We will show you that which We Promised them, for We are Powerful upon them [43:42]’. ‘

Then he\textsuperscript{saww} turned to behind him\textsuperscript{saww} and said: ‘Or it would be Ali\textsuperscript{asws} – thrice. Then we saw that Jibraeel\textsuperscript{as} had touched him\textsuperscript{asws}, and Allah\textsuperscript{azwj} the Exalted Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] by Ali\textsuperscript{asws}, Or We will show you that which We Promised them, for We are Powerful upon them [43:42]’.

9- ج عن ابن عباس عن علي عليه السلام: إن الله تعالى يقى ما كتب في كتابه عن أهل البيت. وعلي عليه السلام: إن الله تعالى يقى ما كتب في كتابه عن أهل البيت.

(The book) ‘Al Ihtijaj’ – From Ibn Abbas,

‘Ali\textsuperscript{asws} was saying, during the lifetime of Rasool-Allah\textsuperscript{saww}: ‘Allah\textsuperscript{azwj} the Exalted Says: 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].

و الله لَنْلَقِبُ على أَفْقَهَانِي بِهَا إِذَا نَهَانَا اللَّهُ وَ اللَّهُ لَنْبُدِي مَّاتٍ أَوْ قَتُولَ مِنْ أَفْقَهَانِي أَوْ قَتُولَ مِنْ أَفْقَهَانِي عَلَيْهِمُ. إِنَّ اللَّهَ رَحْمَتُ عَلَيْهِمْ وَ وَارِئَهُ، فَمَنْ أَحْلُهُ إِيَّاهُ؟. ‘

\textsuperscript{116} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 6
\textsuperscript{117} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 7
\textsuperscript{118} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 8
By Allah azwj! We asws will not turn back upon our asws heels after when Allah azwj has Guided us asws. By Allah azwj! If he asws were to pass away or is killed, asws will fight upon what he saww had fought upon until asws pass away, because asws am his saww brother asws, and son asws of his saww uncle asws, and his saww inheritor. So, who is more rightful with it than me asws?'

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10 - ج: عَنْ أَحَْْْدَ بْنِ هََُّام  قَالَ: أَت َيْتُ عُبَادَةَ بْنَ الصَّامِتِ فِِ وِلَِيَةِ أَبِِ بَكْر  ف َقُلْتُ: يَا أَبَا عُمَارَ! كَانَ النَّاسُ عَلَى ت َفْضِيلِ أَبِِ بَكْر  ق َبْلَ أَنْ يَسْتَخْلِفَ؟

(The book) ‘Al-Ihtijaj’ – From Ahmad Bin Hammam who said,

‘I went to Ubada Bin Al-Samit during the rule of Abu Bakr and I said, ‘O Abu Umara! Were the people upon preferring Abu Bakr before he became caliph?’

He said, ‘O Abu Sa’alba! When we are silent from you, then be silent and do not discuss. By Allah azwj! Ali asws Bin Abu Talib asws was more rightful with the caliphate than Abu Bakr was, just as Rasool-Allah saww was more rightful with the Prophet-hood than Abu Jahl la was’.

He said, ‘And shall I increase for you? One day we were in the presence of Rasool-Allah saww, and Ali asws and Abu Bakr and Umar came to the door of Rasool-Allah saww. Abu Bakr entered, then Umar entered, then Ali asws upon their footsteps, and it was as if both of them had scattered the dust upon the face of Rasool-Allah saww.

Then he saww said: ‘O Ali asws! These two have preceded you asws although Allah azwj has Made you asws in-charge upon them both!’ Abu Bakr said, ‘We forgot, O Rasool-Allah saww’. And Umar said, ‘I made a mistake, O Rasool-Allah saww’.

Rasool-Allah saww said: ‘You did not forget nor were you mistaken, and it is as if I saww am with you two have taken away his asws kingdom and battled against him asws, and the enemies of Allah azwj and enemies of His aszw Rasool saww are assisting you upon it.

119 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 9
And it is as if I saw am with you two and you have left the Emigrant and the Helpers striking each other’s faces with the sword upon (coveting) the world, and it is as if I saw am with People of my Household and they are being oppressed and dispersed its horizons, and that is a matter which has been Ordained’.

Then Rasool-Allah saww cried until his tears flowed, then he saww said: ‘O Ali asws! The patience! The Patience until the Command descends, and there is no strength except through Allah azwj, the Exalted, the Magnificent, as there would be the Recompense for you asws during every day, what your two scribes (Angels) cannot count.

But, when the command is enabled for you asws, then the sword, the sword, the killing, the killing, until they are loyal to the Command of Allah azwj and the orders of His Rasool saww, for you asws are upon the truth, and one who opposes you asws is upon the falsehood, and like that are your children from after you asws, up to the Day of Qiyamah’.

(The book) ‘Tafseer Al-Qummi’– ‘A man came to Amir Al-Momineen asws on the day of (battle of) camel and he said, ‘O Ali asws! Upon what basis are you asws fighting against the companions of Rasool-Allah saww, and ones who testify that there is no god except Allah azwj and that Muhammad saww is His Rasool saww?’

Ali asws said: ‘A Verse in the Book of Allah azwj has Legalised for me asws to fight them’. He said, ‘And what is it?’

He asws said: ‘His azwj Words: Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. 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

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120 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 10
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].

فَقَالَ الرَّجُلُ: كَفَرَ – وَ اللَّهِ – الْقَوْمُ.

The man said, ‘By Allah\textsuperscript{awj}! The people have committed Kufr!’\textsuperscript{121}

(The book) ‘Tafseer Al Qummi’ – Al Husayn Bin Muhammad, from Al moalla, from Ahmad bin Muhammad Bin Abdullah, from Yaqoub, Bin Yazeed, from Suleyman the scribe, from one of his companions,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awj} Words: ‘\textit{O you, the Prophet! Do Jihad against the Kafirs with the hypocrites [66:9]}, he\textsuperscript{asws} said: ‘That is how it was Revealed. So, Rasool-Allah\textsuperscript{saww} fought against the Kafirs, and Ali\textsuperscript{asws} fought against the hypocrites. Thus, Ali\textsuperscript{asws} fought the Jihad (on behalf of) Rasool-Allah\textsuperscript{saww}.

وَ رُوِيَ فِِ قِرَاءَةِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلََمُ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِيَْ، قالوا: لْنّ النبِّ صلّى اللّه عليه و آله لَ يكن يقاتل المنافقيْ و إنَّّنا كان يتألّفهم.

And it is reported in the recitation of the People\textsuperscript{asws} of the Household: ‘\textit{Do Jihad against the Kafirs with the hypocrites [66:9]}, they\textsuperscript{asws} said: ‘Because the Prophet\textsuperscript{saww} did not happen to fight (against) the hypocrites, and rather he\textsuperscript{saww} was being kind to them’.’\textsuperscript{122}

(121) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 11
(122) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 12
He (the narrator) said, ‘He asws recited: If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]. It was for (the fact that) Allah azwj Deposited (seeds of) Momineen in the loins of the Kafir and hypocrite people, thus it was not going happen that Ali asws would happen to kill the forefathers, until (such time as) the deposits emerge (are born).

When it emerged from a back it had been deposited in, he asws killed him, and similar to that would be our asws Qaim asws, People asws of the Household. He asws will never appear, ever, until the deposits of Allah azwj have (all) come out. So, when it comes out from a back it had been deposited it, he asws would kill him’. 123

(The book) ‘Tafseer Al Qummi’ – My father, from Muhammad Bin Al Suzeyl,

‘From Abu Al-Hassan asws having said: ‘Al-Abbas came to Amir Al-Momineen asws and said, ‘Come, we shall get the allegiances of the people for you asws. Amir Al-Momineen asws said: ‘Do you see them doing so?’ He said, ‘Yes’.

He asws said: ‘So where are the Words of Allah azwj the Exalted: 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. – i.e., we will Test them. So Allah will Make known those who are truthful and He will Make known the liars [29:3]’’. 124

(The book) ‘Tafseer Al-Qummi’ – Words of the Exalted: And if they break their oaths [9:12] – the Verse. It was Revealed regarding the companions of the (battle of the) camel.

And Amir Al-Momineen asws said on the day of the (battle of the) camel: ‘I asws am fighting against this group of breakers (of the covenant) only due to a Verse from the Book of Allah azwj. Allah azwj Said: And if they break their oaths after their agreement and are

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123 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 13
124 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 14
And Amir Al-Momineen[^asws] said in the sermon ‘Al-Zahra’: ‘By Allah[^azwj]! Rasool-Allah[^saww] had made a pact to me[^asws] not once, nor twice, nor thrice, nor four times, he[^saww] said: ‘O Ali[^asws]! You[^asws] will be fighting from after me[^asws], (against) the breakers (of the covenant), and the renegades, and the deviants’.

Would[^asws] waste what Rasool-Allah[^saww] had instructed me[^asws] with and become a Kafir after my[^asws] Islam?[^125]

[^125]: The book) ‘Amaali’ of Sheykh Tusi – Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Al Zafrani, from Ibrahim Bin Muhammad Al Saqafi, from Al Masudi, from Muhammad Bin Kaseer, from Yahya Bin Hammad Al Qattan, from Abu Muhammad Al Hazrami, from Abi Ali Al Hamdani,

‘Abdul Rahman Bin Abu layli stood up to Amir Al-Momineen[^asws] and said, ‘O Amir Al-Momineen[^asws]! I want to ask you[^asws] about (what has been) taken from you[^asws], and we have waited for you[^asws] to say something, but you[^asws] did not say it. Will you[^asws] not narrated to us about this matter of yours[^asws]?’

Was it due to a pact of Rasool-Allah[^saww] or something you[^asws] viewed? We have frequented the talk regarding you[^asws], and it would be more reliable in our presence what we say about you[^asws] and we have heard it from your[^asws] mouth. We have been saying, if only it would have returned to you[^asws] after Rasool-Allah[^saww], (and) no one had disputed with you[^asws] regarding it.

By Allah[^azwj]! I do not know when you[^asws] are asked, what I should be saying. Should I be saying that the people were more foremost with what they were in, than you[^asws]? If I were

[^asws]: Ali[^asws]
[^azwj]: Ali Bin Abi Talib[^asws]
[^saww]: Rasool-Allah[^saww]
[^asws]: Amir Al-Momineen[^asws]

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[^125]: Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 15
to say that, then upon what did Rasool-Allah ﷺ nominate you ﷺ after the farewell Hajj, and he ﷺ said: ‘O you people! One whose Master ﷺ was, so Ali ﷺ is his Master ﷺ? And if you ﷺ were foremost than them with what they were in, then upon what did you ﷺ befriend them?’

Amir Al-Mumineen ﷺ said: ‘O Abdul Rahman! Allah ﷺ the Exalted Caused His ﷺ Prophet ﷺ to pass away, and on the day he ﷺ passed away, I ﷺ was foremost of the people with the people with this shirt of mine ﷺ, and there was a pact from the Prophet ﷺ of Allah ﷺ to me ﷺ, even if they had decreased me ﷺ by my ﷺ nose, I ﷺ would have accepted, being a listener to Allah ﷺ and obedient.

And the first of what they reduced us after him ﷺ, invalidating our ﷺ rights regarding the Khums. When our ﷺ matter was thin, Quraysh were greedy regarding us ﷺ, and there was a right for me ﷺ upon the people, had it been returned to me ﷺ, I ﷺ would have pardoned, accepting it, and stood with it and it was to a known term.

And I ﷺ was like a man who had a right for him ﷺ upon the people to a (specific) term. So if they had hastened for him, it would not have been for him to take it, and he would have praised them upon it, and if they delayed it, he could have taken it without them be praised.

And I ﷺ was silent, then excuse me ﷺ, of it such a matter comes you are needy to an answer regarding it, I ﷺ would answer you. So, withhold from me ﷺ for as long as I ﷺ withhold from you all'.

فَقَالَ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ: يَا أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ: يَا عَبْدَ الرَّحَْْنِ! إِنَّ اللَّهَ تَعَالََ قَبَضَ نَبِيَّهُ صَلَّى الَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا يَوْمَ قَبَضَهُ أَوْلََ بِالنَّاسِ مِنِِّ بِقَمِيصِي هَذَا، وَ قَدْ كَانَ مِنْ نَبِِِّ اللَّهِ إِلََِّ عَهْدٌ لَوْ خَزَمْتُمُونِِ بِأَنْفِي لََْق ْرَرْتُ سََْعاً لِلَّهِ وَ طَاعَةً،
Abdul Rahman said, ‘O Amir Al-Momineen\textsuperscript{asws}! So you\textsuperscript{asws} are for your\textsuperscript{asws} life just as had been said at first (couplet), ‘For my life, you have awoken the one who was sleeping, and listened to the one who had two ears for him’’.\textsuperscript{126}

I entered to see Ali Amir Al-Momineen\textsuperscript{asws} and they had already pledged allegiance to Usman Bin Affan – and I found him\textsuperscript{asws} having lowered his\textsuperscript{asws} head, gloomy. I said to him\textsuperscript{asws}, ‘What has afflicted you\textsuperscript{asws}, may I be sacrificed for you\textsuperscript{asws}, from your\textsuperscript{asws} people?’ He\textsuperscript{asws} said: ‘Beautiful patience’.

I said, ‘Glory be Allah\textsuperscript{azwj}! By Allah\textsuperscript{azwj}, you\textsuperscript{asws} are very patient’. He\textsuperscript{asws} said: ‘So, what else is that I\textsuperscript{asws} can do?’

So, if they were to come near you\textsuperscript{asws}, that would be what I would love, and if they refuse, kill them, for if you\textsuperscript{asws} were to prevail upon them, it would be a government of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} had Given His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and you\textsuperscript{asws} would be foremost with it than them; and if you\textsuperscript{asws} were to be killed during seeking it, you\textsuperscript{asws} would have been killed as a martyr, if Allah\textsuperscript{azwj} so Desires, and you\textsuperscript{asws} would be foremost with the excuse in the Presence of Allah\textsuperscript{azwj}, because you\textsuperscript{asws} are more rightful with the inheritance of Rasool-Allah\textsuperscript{saww}.’

\textsuperscript{126}Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 16
Amir Al-Momineen asws said: ‘O Jundab! Do you see ten from a hundred pledging allegiance to me asws?’ I said, ‘I hope for that’.

He asws said: ‘But, I asws am not hopeful, and not even for two from a hundred, and I asws shall inform you where that is from. But rather, the people look up to Quraysh, and Quraysh are saying, ‘The Progeny asws of Muhammad asww are seeing a merit for them asws over the rest of Quraysh, and they asws are Masters asws of this command besides others from Quraysh’.

And they (Quraysh), if they are in charge of it, the authority will not exit from them to anyone (else), ever, and when it was in others, they would rotate it between them, and no, by Allah azwj, Quraysh will not hand over this authority to us asws, ever, willingly’.

I said to him asws, ‘So, shall I return and inform the people with this talk of yours asws and call them to help you asws?’ He asws said: ‘O Jundab! This isn’t the time for that’.

Jundab said, ‘After that, I returned to Al-Iraq, and it so happened that every time I mentioned anything from the merits of Amir Al-Momineen Ali asws Bin Abu Talib asws, they pelted me and rebuked me, to the extent my words were raised to Al-Waleed Bin Uqba, and he sent (people) to me and imprisoned me until (someone) spoke regarding me and he freed my way’.

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127 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 17
'I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: 'I\textsuperscript{asws} have been instructed with fighting the breakers (of the covenant), and the renegades, and the deviants'\textsuperscript{128}

(The book) 'Uyoon Akhbar Al-Reza\textsuperscript{asws} – By the chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: 'Ali\textsuperscript{asws} said: 'I\textsuperscript{asws} have been instructed with fighting the breakers (of the covenant), and the renegades, and the deviants'\textsuperscript{129}

I asked Al-Reza\textsuperscript{asws} saying to him\textsuperscript{asws}, 'O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Inform me about Ali\textsuperscript{asws} why did he\textsuperscript{asws} not fight his\textsuperscript{asws} enemies for twenty five years after Rasool-Allah\textsuperscript{saww}, then he\textsuperscript{asws} fought during the day of his\textsuperscript{asws} caliphate?'

He\textsuperscript{asws} said: 'Because he\textsuperscript{asws} modelled with Rasool-Allah\textsuperscript{saww} in his\textsuperscript{saww} leaving Jihad against the Polytheists at Makkah after the Prophet-hood of twenty-three years, and at Al-Medina for nineteen months, and that was due to the scarcity of his\textsuperscript{saww} supporters against them; and similar to that is Ali\textsuperscript{asws}. He\textsuperscript{asws} left fighting against his\textsuperscript{asws} enemies due to the scarcity of his\textsuperscript{asws} supporters against them.

When the Prophet-hood of Rasool-Allah\textsuperscript{saww} was not invalidated with his\textsuperscript{saww} leaving the Jihad for thirteen years and nineteen months, like that it did not invalidate the Imamate of

\textsuperscript{128} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 18
\textsuperscript{129} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 20
\textsuperscript{130} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 21
Ali asws with his asws leaving the Jihad for twenty five years, when the reason which prevented both of them asws from the Jihad, is one". 131

I heard Abu Ja’far asws saying: ‘But rather, Ali asws indicated with the restraint from his enemies from the reason of our asws Shias, because he asws had known that they would be overcome upon from after him asws, so he asws loved if the one to come after him asws should model with him asws, so he would deal with them with his asws way, and he would model with the restrained from them after him asws’. 132

He (the narrator) said: ‘Due to a Verse in the Book of Allah azwj Mighty and Majestic: If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]’.

He (the narrator) said, ‘And what prevented him asws removing them?’

He asws said: ‘Deposits of Momineen in the lineages of the Kafir people, and similar to that is Al-Qaim asws. He asws will never appear, ever, until the deposits of Allah azwj Mighty and
Majestic come out. So when a back throws out from a back of the enemies of Allah \(\text{azwj}\), he\(^{asws}\) would kill them\(^{133}\).

He said, ‘So how come the people prevailed upon him\(^{asws}\)? And how come he\(^{asws}\) did not repel them? And what prevented him\(^{asws}\) from that?’ He\(^{asws}\) said: ‘A Verse in the Book of Allah\(^{azwj}\) Mighty and Majestic Prevented him\(^{asws}\).’

He (the narrator) said, ‘I said, ‘And which Verse?’ He\(^{asws}\) said: ‘His\(^{azwj}\) Words: *If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25].*

Surely for Allah\(^{azwj}\) Mighty and Majestic there were deposits of the Momineen in the lineages of the Kafir and hypocrite people, so it was not to happen that Ali\(^{asws}\) would kill the forefathers until the deposit came out. When the deposit was thrown out by a back from a back, he\(^{asws}\) killed him. And similar to that is our\(^{asws}\) Qaim\(^{asws}\). He\(^{asws}\) will never appear, ever, until the deposits of Allah\(^{azwj}\) Mighty and Majestic appear. So, when it appears from a back, he\(^{asws}\) would kill him’\(^{134}\).

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\(^{133}\) Bihar Al Anwaar — V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 24

\(^{134}\) Bihar Al Anwaar — V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 25
'From Abu Abdullah asws having said regarding the Words of Allah azwj Mighty and Majestic: If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]: 'If Allah azwj Extracts whatever is in the lineages of the Momineen and the Kafirs, and whatever from the Momineen is in the lineages of the Kafirs, He azwj would Punish the ones who commit Kufr’. 135

‘He asked Abu Abdullah asws, ‘What is the matter Amir Al-Momineen asws did not fight them (Abu Bakr and Umar)?’ He asws said: ‘For that which preceded in the Knowledge of Allah azwj that it should happen, and it was not for him asws that he asws fights them, and there wasn’t with him asws except a group of three from the Momineen’.

‘Rasool-Allah sallallahu alayhi wasallam said in his saww bequest to Amir Al-Momineen asws: ‘O Ali asws! Quraysh will be prevailing upon you asws, and all of them would unite upon oppressing you asws and subduing you asws. So, if you were to find supporters, then fight them, and if you asws do not find supporters, then restrain your asws hand and save your asws blood, for the martyrdom would be behind you asws. May Allah azwj Curse your asws killer’.

‘They argued in Masjid of Al-Kufa, ‘What is the matter Amir Al-Momineen asws did not fight the three just as he asws fought Talha and Al-Zubeyr and Ayesha and Muawiya?’

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135 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 26
136 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 27
137 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 28
That reached Ali asws, so he asws ordered a caller to call for the congregational Salat. When they had gather, he asws ascended the pulpit. He asws praised Allah azwj, then said: ‘Community of people! It has reached me asws from you, such and such?’ They said, ‘Amir Al-Momineen asws speaks the truth, we had said that’.

He asws said: ‘Surely for me asws there are exemplary examples from six of the Prophets as regarding what asws did. Allah azwj Mighty and Majestic Says in the Decisive of His azwj Book: 

There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]’

They said, ‘And who are they as, O Amir Al-Momineen asws?’

He asws said: ‘The first of them as is Ibrahim as when he as said to his as people: And I will withdraw from you and what you call on besides Allah, [19:48]. So, if you were to say that Ibrahim as withdrew from his as people for other than the ordeal he as was hit with from them, so you would have blasphemed, and if you say he as withdrew from them due to an ordeal from them, then the successor asws is with an excuse.

And for me asws is with the son as of his as maternal aunt, Lut as, there is an exemplar when he as said to his as people: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]. So, if you were to say that Lut as, there was strength for him as with them, so you would have blasphemed, and if you say that there did not happen to be strength for him as, then the successor asws has an excuse.

And for me asws there is an exemplar with Yusuf as when he as said: ‘Lord! The prison is more beloved to me than what they are calling me to, [12:33]. So, if you were to say that Yusuf as supplication to his as Lord azwj and asked Him azwj for the prison, was due to the Wrath of his as Lord azwj, so you would have blasphemed. And if you were to say that he as wanted that, lest his as Lord azwj would be Wrathful upon him as, so he as chose the prison, then the successors asws is with an excuse.'
وَ لِِ بُِِعَلَيْهِ السَّلََمُ أُسْوَةٌ إِذْ قَالَ فَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

And for me \textsuperscript{asws} there is an exemplar with Musa \textsuperscript{as} when he \textsuperscript{as} said: \textit{'So I fled from you when I feared you.' [26:21].} So, if you were to say that Musa \textsuperscript{as} fled from his \textsuperscript{as} people without fear which was for him \textsuperscript{as} from them, so you would have blasphemed, and if you were to say that Musa \textsuperscript{as} did fear from them, then the successor \textsuperscript{asws} is with an excuse.

وَ لِِ بُِِعَلَيْهِ السَّلََمُ أُسْوَةٌ إِذْ قَالَ لَِْخِيهِ يَا بَيْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُ وَ كادُوا يَقْتُلُونَنِِ فَإِنْ قُلْتُمْ لََْ يَسْتَضِعِفُوهُ وَ لََْ يُشْرِفُوا عَلَى قَتْلِهِ فَقَدْ كَفَرْتَُْ، وَ إِنْ قُلْتُمْ اسْتَضْعَفُوهُ وَ أَشْرَفُوا عَلَى قَتْلِهِ فَلِذَلِكَ سَكَتَ عَنْهُمْ فَالْوَصِيُّ أَعْذَرُ.

And for me \textsuperscript{asws} there is an exemplar with my \textsuperscript{as} brother \textsuperscript{as} Haroun \textsuperscript{as} when he \textsuperscript{as} said to his \textsuperscript{as} brother (Musa \textsuperscript{as}):

مُوسَى (ع) خَافَ مِنْهُمْ فَالْوَصِيُّ أَعْذَرُ.

And for me \textsuperscript{asws} there is an example with Muhammad \textsuperscript{saww} when he \textsuperscript{saww} fled from his \textsuperscript{saww} people and joined up with the cave from fearing them, and made me \textsuperscript{asws} sleep upon his \textsuperscript{saww} bed. So, if you were to say that he \textsuperscript{saww} fled from his \textsuperscript{saww} people for other than fear from them, you would have blasphemed, and if you were to say he \textsuperscript{saww} did fear them and overlooked upon killing him \textsuperscript{saww}, so due to that he \textsuperscript{saww} was silent from them, then the successor \textsuperscript{asws} is with an excuse.

وَ لِِ بُِِحَمَّد  صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُسْوَةٌ حِيَْ فَرَّ مِنْ قَوْمِهِ وَ لَِْقَ بِالْغَارِ مِنْ خَوْفِهِمْ وَ أَنَامَنِِ عَلَى فِرَاشِهِ، فَإِنْ قُلْتُمْ فَرَّ مِنْ قَوْمِهِ لِغَيرِْ خَوْف  مِنْهُمْ فَقَدْ كَفَرْتَُْ، وَ إِنْ قُلْتُمْ خَاف َهُمْ وَ أَنَامَنِِ عَلَى فِرَاشِهِ وَ لَِْقَ هُوَ بِالْغَارِ مِنْ خَوْفِهِ فَالْوَصِيُّ أَعْذَرُ.

And for me \textsuperscript{asws} there is an example with Muhammad \textsuperscript{saww} when he \textsuperscript{saww} fled from his \textsuperscript{saww} people and joined up with the cave from fearing them, and made me \textsuperscript{asws} sleep upon his \textsuperscript{saww} bed. So, if you were to say that he \textsuperscript{saww} fled from his \textsuperscript{saww} people for other than fear from them, you would have blasphemed, and if you were to say he \textsuperscript{saww} did fear them and overlooked upon killing him \textsuperscript{saww}, so due to that he \textsuperscript{saww} was silent from them, then the successor \textsuperscript{asws} is with an excuse'.

And for me \textsuperscript{asws} there is an example with Muhammad \textsuperscript{saww} when he \textsuperscript{saww} fled from his \textsuperscript{saww} people and joined up with the cave from fearing them, and made me \textsuperscript{asws} sleep upon his \textsuperscript{saww} bed. So, if you were to say that he \textsuperscript{saww} fled from his \textsuperscript{saww} people for other than fear from them, you would have blasphemed, and if you were to say he \textsuperscript{saww} did fear them and overlooked upon killing him \textsuperscript{saww}, so due to that he \textsuperscript{saww} was silent from them, then the successor \textsuperscript{asws} is with an excuse'.

I said, ‘What prevented Amir Al-Momineen \textsuperscript{asws} from calling the people to himself \textsuperscript{asws}?’

He \textsuperscript{asws} said: ‘Fear that they might become apostates’.

Ali (Bin Hatim) said: ‘He reckons it is in the Hadeeth: ‘And they might not testify that Muhammad \textsuperscript{saww} is Rasool \textsuperscript{saww} of Allah \textsuperscript{awj}’.

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\textsuperscript{138} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 29
\textsuperscript{139} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 30
From Abu Ja’far Asws having said: ‘Ali Asws, was not prevented from calling (people) to himself Asws, except they would happen to stray. They, not returning from Al-Islam was more beloved to him Asws than calling them and they to refuse to him Asws, so they would become Kafirs, all of them’. [141]

(From Abu Ja’far Al-Baqir Asws) having said: ‘A man came to Ali Asws, and he Asws was upon the pulpit, and he said, ‘O Amir Al-Momineen Asws! Will you Asws allow me to speak with what I heard from Ammar Bin Yasser reporting from Rasool-Allah SAWW?’

He Asws said: ‘Fear Allah Aswj and do not say upon Ammar except what he did say’ – until he Asws said it three times, then said: ‘Speak’

He said, ‘I heard Ammar saying, ‘I heard Rasool-Allah SAWW say: ‘I Asws am fighting upon the Revelation, and Ali Asws would fight upon the interpretation’.

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140 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 31
141 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 32
He\textsuperscript{asws} said: ‘Ammar spoke the truth, by the Lord\textsuperscript{azwj} of Kabah! This is with me\textsuperscript{asws} among a thousand phrases, each phrase opening a thousand phrases’\textsuperscript{142}

(I said to Abu Abdullah\textsuperscript{asws}, ‘From whom was the command when Rasool-Allah\textsuperscript{saww} passed away?’) He\textsuperscript{asws} said: ‘For us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’. I said, ‘How come it came to be among Taym (Abu Bakr’s tribe) and Udayy (Umar’s tribe)?’

He\textsuperscript{asws} said: ‘You asked the question, so understand the answer! When Allah\textsuperscript{azwj} the Exalted Decreed that there would be corruption in the earth, and the Prohibited sexual relations would take place, and there would be decisions made with other than what Allah\textsuperscript{azwj} Revealed, He\textsuperscript{azwj} Left alone our\textsuperscript{asws} enemies and their aims from the world until they repelled us\textsuperscript{asws} from our\textsuperscript{asws} rights, and the injustices flowed upon the hands upon us\textsuperscript{asws}\textsuperscript{143}

(I said to Abu Ja’far\textsuperscript{asws} or to Abu Abdullah\textsuperscript{asws}, ‘When Rasool-Allah\textsuperscript{saww} passed away, for whom was the command after him\textsuperscript{saww}?’) He\textsuperscript{asws} said: ‘For us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’. I said, ‘So, how come it came to be in others?’

He\textsuperscript{asws} said: ‘You have asked, so understand the answer! When Allah\textsuperscript{azwj} Mighty and Majestic Knew that there would be corruption in the earth, and the Prohibited sexual relations would take place, and decisions would be made with other than what Allah\textsuperscript{azwj} Blessed and Exalted Revealed, He\textsuperscript{azwj} Wanted other than us\textsuperscript{asws} to be in-charge of that’\textsuperscript{144}
(The book) ‘Manaqib’ of Ibn Shehr Ashub – Zirar said to Hisham Bin Al Hakam, ‘Why didn’t Ali asws call the people, at the expiry of the Prophet saww, to be ruled by him asws, if he asws was a successor asws?’

He said: ‘It did not happen to be Obligatory upon him asws, because the Prophet saww had already called them to his asws Wilayah and to be ruled by him asws on the day of Al-Ghadeer, and the day of Tabuk, and others. But, they did not accept from him saww. And had that been allowed, it would be allowed for Adam as to call Iblees la to do sajdah to him as after his as Lord asw had already called him la to that. Then he asws was patience just as the Determined ones from the Rasools were patient, [46:35].’

And he asked Abu Haneefa Al Tafy saying to him, ‘Why didn’t Ali asws seek his asws rights after the expiry of the Rasool asw, if there was a right for him asws?’ He said, ‘He asws feared the Jinn would kill him asws just as they had killed Sa’ad Bin Ubada by an arrow of Al-Mugheira Ibn Shu’ba!’

And it was said to Ali Bin Maysam, ‘Why did he asws sit back from fighting them?’ He said, ‘Just as Haroun as had sat back from Al-Samiri la, and they (people) had worshipped the calf in front of him as, and he as was weakened’.

He said, ‘Like Haroun as when he as said: ‘He said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]; and like Noah as when he as said: ‘‘I am overcome, so Help!’ [54:10]; and like 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 like Musa as and Haroun as when Musa as said: ‘My Lord! I cannot control except myself and my brother, [5:25]’. 145

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145 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 36
Regarding etiquettes of the kings, he asws said: ‘And for me asws there is an exemplar in Musa as, and a model in my asws friend saww, and a lesson in the Book of Allah asw, and a proof in what Rasool-Allah saww promised me asws, and a foresight in what i asws recognised.

If they were to belie me asws, so the truth has been belied from before me asws, and if i asws am tried with it, so that is my asws way, and the great argument, and the way to the salvation, Decreed for the one who necessitates it. i asws have not ceased to be upon it, neither transferring nor replacing. saww will never waste it, between the Book of Allah azwj and pact of the son saww of my asws uncle as.

In a speech of his asws, then he asws said (in prose): ‘i asws will never seek any excuse among my asws people and they are ignorant of the Obligations of the Book, and they attained all what was Prohibited. The rope of the Imamate is for me asws from after our Ahmad saww.

And from a speech of his asws – It is reported by Muhammad Bin Sallam, ‘And it befell with me asws, from the expiry of Rasool-Allah saww.

And i saww saw his saww family between alarm, they could not control their alarm, nor regulate themselves, nor were they strong upon bearing what had befallen with them. The alarm had taken away their patience, and their minds were dazed, and there was a barrier between their understanding and their explanation and between the speaking and listening’.

Then he asws said: ‘After a speech: ‘And i asws carried myself asws upon the patience at his saww expiry, and stayed silent, and taking regarding what he saww had instructed me asws with, from preparing his saww funeral’. 
It was said to Amir Al-Momineen asws regarding his asws sitting back from them (Abu Bakr and Umar). He asws said: ‘I asws remembered the words of the Prophet saww: ‘I saww see the people would break your asws orders, and domineering over you, and disobeying me asws regarding you asws. So, upon you asws is to be with the patience until the Command descends, for they would be treacherous with you asws, and you asws would be living upon my saww Religion, and speaking upon my saww Sunnah. One who loves you asws, loves me saww, and one who hates you asws, hates me saww, and this (your asws beard) would be dyed from this (your asws forehead’.

Zurara said, ‘I said to Abu Abdullah asws, ‘What prevented Amir Al-Momineen asws from calling the people to himself asws, and baring his asws sword among his asws enemies?’

He asws said: ‘The fear from them becoming apostates, so they would not be testifying that Muhammad saww is Rasool saww of Allah azwj.

And Sadaqa Bin Muslim was asked by Umar Bin Qays Al Masir about Ali asws sitting back in the house? He said, ‘Ali asws in this community was an Obligation from the Obligations of Allah azwj. The Prophet saww of Allah azwj performed it to his asws people like the Salat, and the Zakat, and the Fast, and the Hajj, and it isn’t upon the Obligation that he asws should be calling them to anything. But rather it was upon them they respond by performing the Obligations.

And Ali asws was more excused than Haroun as when Musa as had gone to the appointment and said to Haroun as: ‘Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]. He as made him as to be a watcher upon them.

And that the Prophet saww of Allah azwj nominated Ali asws as a flag for this community and called them to him asws, so Ali asws is in an excuse when he asws sat back in his asws house, and they were in blame until they were to bring him asws out and place him asws in the place which Rasool-Allah saww had placed him asws in’. Ja’far Al-Sadiq asws approved from it.
And from a speech of Amir Al-Momineen\(^{ saww }\), and he\(^{ saww }\) had been asked about their (Abu Bakr and Umar)\(^{ saww }\) matter: 'I\(^{ saww }\) was like a man who had a right for him upon the people. So, if they were to hasten his wealth to him, he would take it and praise them, and if they were to delay it, he would take it and not praise them.

وَ كُنْتُ كَرَجُل  يَأْخُذُ بِالسُّهُولَةِ وَ هُوَ عِنْدَ النَّاسِ حَزُونٌ، وَ إِنَََّّّا يَُعْرَفُ الُْْدَى بِقِلَّةِ مَنْ يَأْخُذُهُ مِنَ النَّاسِ، فَإِذَا سَكَتُّ فَأَعْفُونِِ.

And I\(^{ saww }\) was like a man taking with the ease while he\(^{ saww }\) grief-striken with the people, and rather the guidance is recognised by the scarcity of the ones from the people taking it. So, when I\(^{ saww }\) am silent, then excuse me\(^{ saww }\).

وَ سُئِلَ مُتَكَلِّمٌ لََِ لََْ يَُقَاتِلِ الَْْوَّلِيَْ عَلَى حَقِّهِ وَ قَاتَلَ الْْخَرِينَ ؟! فَقَالَ: لََِ لََْ يَُقَاتِلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى إِبْلَََّلِ الرِّسَالَةِ فِِ حَالِ الْغَارِ وَ مُدَّةِ الشِّعْبِ وَ قَاتَلَ ب َعْدَهَُُا؟! ..

And Mutakallim was asked, ‘Why did he\(^{ saww }\) not fight the formers ones upon his\(^{ saww }\) right and fought the latter ones?!’ He said, ‘Why did Rasool Allah\(^{ saww }\) not fight upon the delivery of the Message in the situation of the cave, and the period of the mountain pass (of Abu Talib\(^{ asws }\)) and fought after these two (situations)?!’

وَ سَأَلَ سُلَيْمَانُ بْنُ حَرِيز  هِشَامَ بْنَ الَْْكَمِ: أَخْبِْنِِ عَنْ ق َوْلِ عَلِيٍّ لَِْبِِ بَكْر يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَ كَانَ صَادِقاً أَمْ كَاذِباً?! 

And Suleyman Bin Hareez asked Hisham Bin Al-Hakam, ‘Inform me about the words of Ali\(^{ saww }\) to Abu Bakr: ‘O caliph of Rasool Allah\(^{ saww }\)!’ Was he\(^{ saww }\) truthful or a liar?!’ He said, ‘You inform me about the two Angels, those who had entered to see Dawood\(^{ as }\), so one of them said: This is my brother. For him are ninety nine ewes and for me there is one ewe, \([38:23]\), was it a lie or true?’ The Nasibi walked away.

وَ قَالَ بَعْضُ النَّوَاصِبِ لِشَيْطَانِ الطَّاقِ ؟!: كَانَ عَلِيٌّ يُسَلِّمُ عَلَى الشَّيْخَيِْْ بِإِمْرَةِ الْمُؤْمِنِيَْ، أَ فَصَدَقَ أَمْ كَذَبَ?! قَالَ: أَخْبِْنِِ أَنْ تَ عَنِ الْمَلَكَيِْْ الْذَيْنِ دَخَلََ عَلَى دَاوُدَ، فَقَالَ أَحَدُهَُُا: إِنَّ هذا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ ن َعْجَةً وَ لَِِ ن َعْجَةٌ واحِدَةٌ، كَذَبَ أَمْ صَدَقَ..!

And one of the Nasibis (Hostile ones) said to satans (companions) of Al-Taq, ‘Ali\(^{ saww }\) the two sheykhs (Abu Bakr and Umar) with ‘Amir Al Momineen’, was he\(^{ saww }\) truthful or a liar?!’ He said, ‘You inform me about the two Angels, those who had entered to see Dawood\(^{ as }\), so one of them said: This is my brother. For him are ninety nine ewes and for me there is one ewe, \([38:23]\), was it a lie or true?’ The Nasibi walked away.

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Hisham said, ‘And what is the evidence upon the he\(^{ saww }\) said it?’ Then he said, ‘And even if he\(^{ saww }\) did say it, so it would be like the words of Ibrahim\(^{ as }\): ‘I feel sick’ \([37:89]\), and like his\(^{ as }\)
And it was said to Ali Bin Maysam, ‘Why did Ali\textsuperscript{asws} pray behind the people?’ He said, ‘He\textsuperscript{asws} made them to be at the status of the pillars (of the Masjid)’.

It was said, ‘Why did he\textsuperscript{asws} strike Al-Waleed Bin Uqba in front of Usman?’ He said, ‘Because the legal punishment is for him\textsuperscript{asws} and up to him\textsuperscript{asws}. So, when he\textsuperscript{asws} was-enabled, he\textsuperscript{asws} established it, establishing it with every means’.

It was said, ‘Why did he\textsuperscript{asws} give consultation advice to Abu Bakr and Umar?’ He said, ‘They sought from him\textsuperscript{asws} that he\textsuperscript{asws} revives the Judgments of the Quran, and his\textsuperscript{asws} Religion happened to be the upright one, just as Yusuf\textsuperscript{as} had given consultation advice to the king of Egypt, in consideration from him\textsuperscript{as} to the people;

And because the earth and the judgments in it are up to him\textsuperscript{asws}. So, when he\textsuperscript{asws} is-enabled from manifest the interests of the people, he\textsuperscript{asws} does it, and if he\textsuperscript{asws} is not-enabled by himself\textsuperscript{asws} he\textsuperscript{asws} connected it to the one who was-enabled. They had both sought from him\textsuperscript{asws} the revival of the Commands of Allah\textsuperscript{azwj}.

It was said, ‘Why did he\textsuperscript{asws} sit in the consultation council?’ He said, ‘An empowerment from him\textsuperscript{asws} upon the argument, and knowledge, that if they were to dispute with him\textsuperscript{asws} or be fair, he\textsuperscript{asws} would prevail, and the one who had a claim for him and he claims until he is debated upon it, so if he proves the proof he is given it, and if he does not do so, his right would-be invalidate, and the doubts would-enter due to that upon the people.

And he\textsuperscript{asws} had said on that day: ‘Today I\textsuperscript{asws} am entering into a door, when I\textsuperscript{asws} receive justice, I\textsuperscript{asws} shall arrive to my\textsuperscript{asws} right, meaning that the first tyranny with it was on the day of Al-Saqeefa, and they did not consult it’.
It was said, ‘Why did he get his daughter to be married to Umar?’ He said, ‘For his manifesting the two testimonies and his acceptance with the merit of Rasool-Allah, and his intention to correct him, and refrain from him, and the Prophet of Allah, Lut had presented his daughters to his people, and they were Kafirs, in order to return them from their straying: These are my Community’s daughters - they are purer for you, [11:78]; and we find Aasiya daughter of Muzahim to be under (married to) Pharaoh.

And sheykh Al Mufeed was asked, ‘Why did he take their awards, and pray Salat behind them, and marry their captives, and make decisions in their gatherings?’

He said, ‘As for his taking the awards, he was taking part of his right; and as for the Salat behind them, so he is the Imam. One who preceded in front of him, his Salat is spoilt, upon that each persons performs his right.

And as for his marrying their captives, it was from the way of the impedance. The Shias are reporting that Al Hanafiya, Amir Al Momineen married her to Muhammad Bin Muslim Al Hanafi, and pointed upon that with that Umar Bin Al Khattab, when there arrived to him the ones whom Abu Bakr has captured, did not return Al Hanafiya. If she was been from the captive, he would have returned her.

And from the way of the follow-up, if he married from their captives, there does not happen for you what you are intending, because those Abu Bakr had captured them were rejecters regarding the Prophet-hood of Rasool-Allah, Kafirs, so marrying them was Permissible of every one, and even though they may be those captured by Yazeed and Ziyad.

And rather it was justified with you what you are mentioning, when those who were captured were rejecters in his Imamate. Then Amir Al Momineen married.
And as for his\textsuperscript{asws} decision making in their gatherings, if he\textsuperscript{asws} able upon letting them decide a decision, would have done so, when the decision is up to him\textsuperscript{asws} and for him\textsuperscript{asws} besides them.

And in the book ‘Al Karr Wa Al Farr’—They said, ‘We find Ali\textsuperscript{asws} taking the awards of the first one (Abu Bakr), no one takes the awards of an oppressor except an unjust one?’ We said, ‘We have found that Daniel\textsuperscript{as} took the awards of Bakht Nasr’.

And they said, ‘It is correct that Ali\textsuperscript{as} did not pledge allegiance, then pledged. Which of the two is correct, and was he\textsuperscript{asws} mistaken in the other?’ We said, ‘And it is correct that the Prophet\textsuperscript{saww} did not supplicate in a situation, and supplicated in a situation, and did not fight, then fought’.

And a man said to Al Murtaza, ‘Which caliph fought and did not capture and did not take war booty?’

He said, ‘A slave became an apostate during the days of Abu Bakr, so they killed him and did not present his wealth to Abu Bakr. And it is reported similar to that regarding an apostate being killed during the days of Umar, and his wealth was not presented, and Ali\textsuperscript{asws} killed the calf-worshipper and did not turn to his wealth. Thus, the killing isn’t by the government upon grabbing the wealth.

And a man said to Shareek, ‘Aren’t the words of Ali\textsuperscript{as} to his\textsuperscript{asws} son\textsuperscript{asws} Al Husayn\textsuperscript{asws} on the day of (battle of the) camel: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! Your\textsuperscript{asws} father\textsuperscript{asws} would love to have died thirty years before this day’, pointing that there is something in the matter?’
Shareek said, ‘It isn’t so that every right craved one should be tired in it, and Maryam had said regarding a right there is no doubt in it: ‘I wish I had died before this, and was completely forgotten!’ [19:23].

And when it was said to Amir Al Momineen regarding the two decisions, did he doubt?’ He said: ‘Am I foremost with no doubting in my Religion or the Prophet? Or has not Allah the Exalted Said to His Rasool: Say, ‘Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful’ [28:49].’

So he said: ‘Allah has not Imposed this upon anyone except for one human – Rasool-Allah. He Said So fight in the Way of Allah; it is not encumbered except on yourself [4:84] – so this is not for anyone except the Rasool.

And He Said for the others unless he turns aside for the sake of fighting or withdraws to a company [8:16], so there wasn’t any company in those days who would support him (Ali in his matter (of the Caliphate)).

‘From Abu Ja’far: ‘Rasool-Allah said: ‘By the One in Whose Hand is my soul! You will be behaving in the ways of the ones who were before you, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), to the extent that you will not be erring in their way nor will you be erring in the ways of the children of Israel’.

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146 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 37
147 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 38
Then Abu Ja’far asws said: ‘Musa as said to his people: O people! Enter the Holy land which Allah has Prescribed for you [5:21]. But they rejected to him as – and they were six hundred thousand, they said, They said: O Musa! Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22].

Two men of those who were fearing, whom Allah had Favoured upon, said, - one of them was Yoshua Bin Noon as, and Kalib Bin Youhanna, and they were sons of his as uncle. They said, ‘Enter unto them by the gate, for when you enter it [5:23] – up to His awj Words: we will be sitting over here’ [5:24].

He asws said: ‘Six hundred thousand disobeyed while Haroun as and his two sons, and Yoshua Bin Noon as and Kalib Bin Younanna submitted, so Allah azwj Named them (the multitude) as transgressors, He awj Said: therefore do not grieve upon the transgressing people” [5:26]. They wandered for forty years because they disobeyed.

So, the step of the slipper with the slipper is that when Rasool-Allah asw passed away, there did not happen to be anyone upon the Commands of Allah azwj except Ali asws, and Al-Hassan asws and Al-Husayn asws, and Salman ra, and Al-Miqdad ra, and Abu Zarr ra, and they remained for forty until Ali asws stood up and fought the ones who opposes him asws.

(148) The book) ‘Tafseer Ayyashi’ – From Ibn Nubata who said,

‘We were paused with Amir Al-Momineen asws on the day of the (battle of the) camel, and a man came and stood in front of him asws and said, ‘O Amir Al-Momineen asws! The people are exclaiming Takbeer and we are exclaiming Takbeer, and the people are professing Oneness of Allah aswj and we are professing the Oneness of Allah aswj, and the people are praying Salat and we are prayng Salat, so upon what are you asws fighting them?’
He said: ‘Upon this Verse: Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. 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 those from after them – so we are those from after them, from 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]. We are those who believe and they are those who committed Kufr’.

The man said, ‘The people are committing Kufr, by Lord of the Kabah!’ Then he attacked and fought until he was killed, may Allah have Mercy on him’.149

(The book) ‘Tafseer Al-Ayyashi’ – From Abu Ja’far Asws, (a narrator asked), ‘What was the matter Amir Al-Momineen Asws, when he was overcome what he was overcome with, he Asws did not fight?’

He said: ‘For those preceding in the Knowledge of Allah azwj that they would come into being. It was not for Amir Al-Momineen Asws to fight and there weren’t with him Asws except a group of three, so how could he Asws have fought? Have you not heard the Words of Allah azwj Mighty and Majestic: O you who believe! When you meet those who are committing Kufr marching for war, [8:15] – up to His azwj Words: and the destination is evil [8:16].

So, how could Amir Al-Momineen Asws have fought after this? And rather, on that day he Asws was such and there wasn’t any Momin with him Asws apart from a group of three’.150

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149 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 40
150 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 41
‘I said to Abu Al-Hassan, ‘May I be sacrificed for you! They are saying, ‘What prevented Ali, if the right was for him, that he stands for his right?’

He said: ‘Allah did not Encumber anyone with this except His Prophet. He Said to him: So fight in the Way of Allah; it is not encumbered except on yourself, [4:84], and Said to others: except for a strategy of battle or retreating to a group [8:16]. Ali did not find any group, and had he found a group, he would have fought’.

Then he said: ‘If Ja’far, and Hamza had been alive, but rather there remained two (weak) men (Aqeel and Abbas)’.

(The book) ‘Tafseer Al Ayyashi’ – From Humran,

‘From Abu Ja’far, he (the narrator) said, ‘I said to him, ‘O son of Rasool-Allah! The sons of Al-Hassan are claiming that Al-Qaim is to be from them, and they are masters of the command, and the sons of Ibn Al-Hanafiyya are claiming similar to that’.

He said: ‘May Allah have Mercy on my uncle Al-Hassan. Al-Hassan had deliberated (prepared) forty thousand swords until Amir Al-Momineen was killed, and he submitted these to Muawiya, and Muhammad (Al-Hanafiyya) son of Ali, seventy thousand fighters, in case a danger presented to them. They did not come out from it until they all died.

And Al-Husayn went out and exposed himself unto Allah among seventy men. Who is more righteous with his blood than us?! By Allah! We are the Masters of the command, and among us is Al-Qaim, and from us are the fighters and the helped ones, and Allah has Said: and one who is killed unjustly, so We Have Made an authority
to be his guardian [17:33]. We asws guardians of Al-Husayn asws Bin Ali asws and are upon his asws Religion". 152

The book ‘Manaqib’ of Ibn Shehr Ashub – Book of Abu Abdullah Muhammad Bin Al Sarraj,

‘From the Prophet saww in a Hadeeth: ‘One who oppresses Al asws of this seat of mine saww is like the one who rejected my saww Prophet-hood and the Prophet-hoods of the ones who were before me saww’.

Imran Bin Husayn – in a Hadeeth, ‘The Prophet saww consoled Ali asws, so Umar said, ‘O Rasool-Allah saww! Ali asws is not except (ill) except due to what (deeds) he asws is with’.

Rasool-Allah saww said: ‘No, by the One azwj in Whose Hand is my saww soul, O Umar! Ali asws will not be dying until he saww is filled with rage, and betrayed extensively, and will be found as patient from after me saww’.

(The book) ‘Tareekh Baghdad’ and the book of Ibrahim Al Saqafi (Al Gharaat) – It is reported by Amro Bin al Waleed Al Karabisi, by his chain from Abu Idrees,

‘From Ali asws having said: ‘The Prophet saww made a pact to me asws: ‘The community will be treacherous with you asws’.

In a Hadeeth of Salman ra, ‘He saww said to Ali asws: ‘The community will be treacherous with you asws, so be patient to its treachery’.

Al-Haris Bin Al-Husayn, ‘The Prophet saww said: ‘O Ali asws! You asws will be facing after me saww, such and such, and such and such’.

152 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 43
He\textsuperscript{saww} said: ‘O Rasool-Allah\textsuperscript{saww}! The sword (Zulfiqar) is with two blades, and I\textsuperscript{saww} am not with failure nor the disgrace’. He\textsuperscript{saww} said: ‘Be patient, O Ali\textsuperscript{saww}!’ Ali\textsuperscript{saww} said: ‘I\textsuperscript{saww} shall be patient, O Rasool-Allah\textsuperscript{saww}!’

And it was said to Zayn Al-Abideen\textsuperscript{saww}, ‘Your\textsuperscript{saww} grandfather\textsuperscript{saww} had said: ‘Our\textsuperscript{saww} brothers rebelled against us\textsuperscript{saww}.

He\textsuperscript{saww} said: ‘Have you not read the Book of Allah\textsuperscript{azwj}: And to Aad (We Sent) their brother Hud [7:65]? They were like them. Allah\textsuperscript{azwj} Rescued him\textsuperscript{as}, and the ones with him\textsuperscript{as}, and Destroyed (people of) Aad with the wind ‘Al-Aqeem’, and it has been proven that it was Revealed regarding him\textsuperscript{saww} (Ali\textsuperscript{saww}): O you who believe! The one from you who reneges from his Religion, [5:54] – the Verse’.

And in a Hadeeth of Al-Asbagh Bin Nubata, ‘A man said to Amir Al-Momineen\textsuperscript{saww}, ‘These people whom we are fighting against, the call is one, and the Rasool\textsuperscript{saww} is one, and the Salat is one, and the Hajj is one, so by what should we be naming them?’

He\textsuperscript{saww} said: ‘Name with what Allah\textsuperscript{azwj} has Named them with in His\textsuperscript{azwj} Book: Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. 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 (Rasool) would not have fought after the clear proofs had come to them. But,

\textsuperscript{153} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 44
they differed, so from them was one who expressed belief, and from them was one who committed Kufr. [2:253].

When the differing occurred, we were foremost with Allah azwj, and with the Prophet saww, and with the Book, and with the Truth’”.

Al-Baqireen asws (5th and 6th Imam asws) regarding His aswj Words: So if We were to Take you away, We would still Take Revenge from them [43:41]: O Muhammad saww! From Makkah to Al-Medina, We saww shall Defend you saww from it, and Take Revenge from them through Ali asws.

Ibn Jareeh, from Mujahid, from Ibn Abbas, and from Salama Bin Kuheyl, from Abdul Khayr, and from Jabir Bin Abdullah Al Ansari, they reported that upon the concordance and were united that,

‘The Prophet saww addressed during the farewell Hajj saying: ‘I asws shall fight the Amelikites in a battalion’. Jibraeel as said to him asws: ‘Oh Ali asws Bin Abu Talib asws (would)’.

And in a report of Jabir and Ibn Abbas, ‘(Rasool-Allah saww said): ‘Indeed! Thousands of you would be returning to be Kafirs after me saww, striking each other’s necks. But, by Allah aswj! If you do that, you will recognise me saww among a battalion. I saww shall strike your faces with the sword in it.

It was as if he saww was pressed with from behind, so he saww turned, then he sawfaced towards us and said: ‘Or Ali asws (would)’. It was Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] by Ali asws Bin Abu Talib asws.

Then it was Revealed: Say: ‘Lord! If You Show me what they are being threatened with [23:93] – up to His aswj Words: Repel the evil by that which is best. [23:96].
Then it was Revealed: \textit{Therefore adhere with that which is Revealed unto you, [43:43], from the matter of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: surely you are upon a Straight Path [43:43].} And Ali\textsuperscript{asws} has the knowledge of the Hour for you and for your people, and soon you will be questioned about the love of Ali\textsuperscript{asws}.

Abu Harb Bin Abu Al Aswad Al Dowly, from Umar Bin Al Khattab, ‘From the Prophet\textsuperscript{saww} having said, when it was Revealed: \textit{So if We were to Take you away, We would still Take Revenge from them [43:41], he said: ‘Or by Ali Ibn Abu Talib\textsuperscript{asws}.} Then he\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} narrated to me\textsuperscript{saww} with that’’.\textsuperscript{154}

(The book) ‘Al Fazail’ of Abu Al Fazl Shazan – Al Husayn Bin Ahmad Al Mudany, from Al Husayn Bin Abdullah Al Bakry, from Abdullah Bin Hisham, from Al Kalby, from Maymoun Bin Mus‘ab Al Makky at Makkah, who said, ‘We were in the presence of Abu Al-Abbas Bin Sabour Al-Makky and he informed us a Hadeeth of the people of apostasy. We mentioned Khowla Al-Hanafiyya and the marriage of Amir Al-Momineen\textsuperscript{saww} to her.

He said, ‘Abdullah Bin Al-Khayr Al-Husayni informed me saying, ‘It has reached me that Al-Baqir Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, he (the narrator) said, ‘One day were seated when two men came to him\textsuperscript{asws} and they said, ‘O Abu Ja‘far\textsuperscript{asws}! Aren’t you\textsuperscript{asws} the speaker that Amir Al-Momineen\textsuperscript{saww} did not agree with the Imamate of the ones who preceded him\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘Yes’.

He said to him\textsuperscript{asws}, ‘This Khowla Al-Hanafiyya, he\textsuperscript{saww} married her from their captives and did not oppose them upon their matter during their lifetime?’

\textsuperscript{154} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 45
Al-Baqir\textsuperscript{asws} said: ‘Whom from you can come to me\textsuperscript{asws} with Jabir Bin Abdullah?’ And he was veiled, his sight had been blinded. He presented and greeted unto Baqir\textsuperscript{asws}. He\textsuperscript{asws} returned (the greeting) unto him, and seated him to his\textsuperscript{asws} side.

He\textsuperscript{asws} said to him: ‘O Jabir! There are two men in my\textsuperscript{asws} presence mentioning that Amir Al-Momineen\textsuperscript{asws} was pleased with the Imamate of the ones who had preceded over him\textsuperscript{asws}. Ask them, what is the proof regarding that?’

He asked them, and they mentioned the Hadeeth of Khowla to him. Jabir wept until his beard was dampened by the tears, then said, ‘By Allah\textsuperscript{azwj}, O my Master\textsuperscript{asws}! I had feared exiting from the world and not be asked about this issue. By Allah\textsuperscript{azwj}! I was seated to the side of Abu Bakr, and he had captured the clan of Haneefa with Malik Bin Nuweyra from the direction of Khalid Bin Al-Waleed, and between them was an adolescent girl.

When she entered the Masjid, she said, ‘O you people! What happened to Muhammad\textsuperscript{saww}?’ They said, ‘He\textsuperscript{saww} passed away’. She said, ‘Is there any structure for him\textsuperscript{saww} I can aim for?’ They said, ‘Yes, this here is his\textsuperscript{asws} soil and his\textsuperscript{saww} structure’.

She called out and said, ‘The greetings be unto you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! I testify that you\textsuperscript{saww} are listening to my voice and are able upon responding my answer, and we have been made captives after you\textsuperscript{saww}, and (although) we testified that there is no god except Allah\textsuperscript{azwj} and you\textsuperscript{saww} Muhammad\textsuperscript{saww} are Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}!’

Then she sat down, and two men from the Emigrants leapt to her – one of them was Talha and the other, Al-Zubeyr, and they dropped their cloth upon her (to claim her). She said, ‘What is the matter with you, O community of the Bedouins? Your Permissible women are absent and you are violating the Permissible women of others.’
It was said to her, ‘Because you are saying, ‘We will neither pray Salat, nor Fast, nor give Zakat’?’ The two men – those who had dropped their cloth upon her, said to her, ‘We will inflate regarding your price’.

She said, ‘I swear by Allahazwj and by Muhammadsaww Rasool-Allahsaww, no one will own me and seize my neck except one who informs me with what my mother saw while she was pregnant with me? And which thing she said to me at my birth. And what is the sign which is between me and her? Or else I shall slit my belly with my own hands and price would be gone, and my blood would be sought’.

She said, ‘The one who will own me, he is more knowing with the dream than I am’. Talha and Al-Zubeyr grabbed their two cloths and sat down. Amir Al-Momineenasws entered and said: ‘What is this disturbance in the Masjid of Rasool-Allahsaww?’ They said, ‘O Amir Al-Momineenasws! A Hanafiite woman has prohibited her price unto the Muslims and she says, ‘One who informs me with the dream which my mother saw while she was pregnant with me, can own me’.

Amir Al-Momineenasws said: ‘Her claim is not false. Inform her, you can own her’. They said, ‘O Abu Al-Hassanasws! There is no one from us who knows. Don’t you know that the sonasws of yourasws uncleasws Rasool-Allahsaww has passed away and the news of the sky have been terminated from after himasws’.

Amir Al-Momineenasws said: ‘Can Iasws inform her without any objections from you?’ They said, ‘Yes’.

Heasws said: ‘O Hanafiite! Can Iasws inform you and own you?’ She said, ‘Who are youasws, O you daring one, besides his companions?’ Heasws said: ‘Iasws am Aliasws Bin Abu Talibasws’. She said, ‘Perhaps youasws are the man whom Rasool-Allahsaww nominated for usasws among
companions on the day of Friday at Ghadeer Khum, as a flag for the people?’ He asws said: ‘I am that man’.

She said, ‘From your (Muslims) reason we were looted, and from your direction were come to, because our men said, ‘We will not submit the charities of our wealth, nor be obedient except to the one whom Muhammad saww nominated among us and among you as a flag’.

Amir Al-Momineen asws said: ‘Your Recompense will not be wasted, and Allah azwj will Fulfil every soul of what it had done of the good deeds’.

Then he asws said: ‘O Hanafiite! Didn’t your mother bear you during a time of drought, the sky had prevented its drops, and the earth of its vegetations, and the springs and the rivers had dried up until the animals were in want of the pastures, but they could not find anything, and your mother said to you, ‘You are an inauspicious bearing in a time of no Blessings’.

When it was after nine months, she was in her dream as if she had given you birth and she was saying, ‘You were an inauspicious bearing in a time without Blessings’, and it is as if you were saying, ‘O my mother! Do not feel an evil omen with me, for I am a Blessed bearing. I shall grow a Blessed growth, righteous, and a chief would possess me, and I shall be Blessed with a son from him who would become an honour for the Hanafites’.

She said, ‘You asws speak the truth’. He asws said: ‘It is like that, and the son saww of my asws uncle as Rasool-Allah saww informed me asws with it’. She said, ‘What is the sign which is between me and my mother?’ He asws said to her: ‘When she placed you, your speech and the dream were written down in a tablet of brass and deposited at the threshold of the door.’
When it was two years, she displayed it to you and you acknowledged with it. When it was after six years, she presented it to you and you acknowledged with it. Then she gathered between you and the tablet and she said to you, ‘O daughter! When it befalls with you the spilling of your blood, and plunder of your wealth, and captivity of your offspring, and you get captured among the ones captured, then take the tablet with you and strive that no one from the community speaks to you except one who informed you with the dream and with what is in this tablet’.

فَقَالَتْ: صَدَقْتَ ... يَا أَمِيرَ الْمُؤْمِنِيَْ (ع)، ثَُُّ قَالَتْ: فَأَيْنَ هَذَا اللَّوْحُ؟ فَقَالَ: هُوَ فِِ عَقِيصَتِكِ، فَعِنْدَ ذَلِكَ دَفَعَتِ اللَّوْحَ إِلََ أَمِيرِ الْمُؤْمِنِيَْ عَلِيِّ بْنِ أَبِِ طَالِب  عَلَيْهِ السَّلََمُ يَا أَبَا جَعْفَر  بَِِا ظَهََ مِنْ حُجَّتِهِ وَ ثَبَتَ مِنْ بَيِّنَتِهِ، فَلَعَنَ اللَّهُ مَنِ اتَّضَحَ لَهُ الَْْقُّ ثَُُّ جَحَدَ حَقَّهُ وَ فَضْلَهُ، وَ جَعَلَ بَيْنَهُ وَ بَيْْ الَْْقِّ سِتَْاً.

She said, ‘You speak the truth, O Amir Al-Momineen! Then she said, ‘So where is this tablet?’ He said: ‘It is in your basket’. At that, she handed over the tablet to Amir Al-Momineen Ali Bin Abu Talib. Thus, he possessed her, by Allah, O Abu Ja’far, due to what was manifested from his argument and proven from his proofs. May Allah Curse the one to whom the truth is clarified, then (still) rejects his right and his merits, and makes a veil to be between him and the truth’.

The book) ‘Al Rowza’ of Shazan Bin Jibraeel, raising it to Ibn Abbas who said,

‘I did not envy Ali with anything from what he had preceded from his precedence with superiority than something I heard from Rasool-Allah and he: ‘O community of Quraysh! You will be committing Kufr and you will be seeing me in a battalion striking your faces with it’.

Jibraeel came and pressed him and said: ‘O Muhammad! Say, ‘If Allah so Desires, or (it would be) Ali Bin Abu Talib. Muhammad said: ‘If Allah so Desired, or (it would be) Ali Bin Abu Talib’.

(The book) ‘Al Rowza’ of Shazan Bin Jibraeel, by the chain, raising it to Al Aswad Al Dowly, from his uncle,

‘From the Prophet having said: ‘This Verse was Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] by Ali Bin Abu Talib. Jibraeel informed me with that’.”

155 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 46
156 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 47
And (you\textsuperscript{asws}) are their most honourable of self, and loftiest of them in highness, and most honourable of them of birth, and more honourable of them of brother- hood, and most honourable of them of an uncle\textsuperscript{saww}, and greatest of them in forbearance, and most advanced of them in submission, and most immense of them in knowledge, and the greatest of them in honour regarding yourself\textsuperscript{asws} and your\textsuperscript{asws} wealth.

And you\textsuperscript{asws} are the most well-read of the Book of Allah\textsuperscript{azwj} Mighty and Majestic, and highest of them in lineages, and braves of them of heart in clashes of the war, and most generous of them in palm, and most ascetic of them in the world, and most intense of them in Jihad, and best of them in morals, and most truthful of them in tongue, and most beloved of them to Allah\textsuperscript{azwj} and to me\textsuperscript{saww}.

And you\textsuperscript{asws} shall remain after me\textsuperscript{saww} for thirty years, worshipping Allah\textsuperscript{azwj} and being patient upon the injustices of Quraysh towards you\textsuperscript{asws}. Then you\textsuperscript{asws} will fight in the Way of Allah\textsuperscript{azwj} when you\textsuperscript{asws} do find supporters. You\textsuperscript{asws} will fight upon the interpretation of the Quran just as I\textsuperscript{saww} have fought upon its Revelation.

Then you\textsuperscript{asws} will be killed as a martyr, your\textsuperscript{asws} beard would be dyed from the blood of your\textsuperscript{asws} head, and that would equate your\textsuperscript{asws} killer with the killer of the she-camel of Salih\textsuperscript{as} in hatred to Allah\textsuperscript{azwj} and the remoteness from Allah\textsuperscript{azwj}.

با عليّ! إلّك من يغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي مغبدي.  

\textsuperscript{157} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 48
O Ali asws! You asws would be overcome from after me saww, usurped. You asws will come upon the harm regarding Allah azwj and in anticipation of your asws Recompensing not to be wasted. May Allah azwj Recompense you asws goodly on behalf of Al-Islam\textsuperscript{158}.\newpage

By Allah azwj! We will not turn back upon our heels after when Allah azwj has Guided us. By Allah azwj! If he saww were to die or is killed, I asws will keep fighting upon what he saww had fought upon, and who is more foremost with it than me asws, and I asws am his saww brother asws, and his saww inheritor, and son asws of his saww uncle asws\textsuperscript{159}.\newpage

He asws said to him: ‘Due to the location of a Verse in the Book of Allah azwj. He said, ‘And what is it?’ He asws said: ‘His azwj words: \textit{If they had been apart, We would have Punished [48:25] - the Verse.}’

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\textsuperscript{158} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 49

\textsuperscript{159} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 50
Amir Al-Momineen asws had known that in the lineages of the hypocrites there would be a people from the Momineen, so at that, he asws did not fight them and did not revile them’. Then he turned around (and left), and I did not see anyone’.

Then he turned around (and left), and I did not see anyone’.

From Amir Al-Momineen Ali asws Bin Abu Talib asws having said; ‘Rasool-Allah saww said: ‘O Ali asws! How will you asws be when you asws see the most ascetic of the people in the Hereafter while they are being desirous in the world and are devouiring the inheritances, devouring indiscriminately [89:19], and loving the wealth, (with) excessive love [89:20], and taking the Religion of Allah azwj for corruption, and wealth of Allah azwj as a government?’

He asws said; ‘I asws said: ‘I asws shall leave them and what they have chosen and I asws shall choose Allah azwj and His azwj Rasool saww, and the House of the Hereafter, and asws shall be patient upon the difficulties of the world and its afflictions, until I asws meet you saww, if Allah azwj so Desires’. 

He asws said: ‘So, he saww said: ‘You asws are guided. O Allah azwj! Do that with him aswss, 161

And Abu Abdullah asws said: ‘This Verse: O you the contented soul! [89:27], was Revealed regarding Amir Al-Momineen Ali asws Bin Abu Talib asws, 162

And Abu Abdullah asws said: ‘This Verse: O you the contented soul! [89:27], was Revealed regarding Amir Al-Momineen Ali asws Bin Abu Talib asws, 162

By my asws life! It is not upon me asws to fight (every) one who opposes the truth, and one falling into error, neither insulnor misguider! Therefore, fear Allah azwj, servants of Allah azwj and submit towards Allah azwj, from Allah azwj, and pass in that which He azwj has Programmed for you all, and stand with what He azwj has Laid down for you, and Ali asws is a guarantor for your salvation in the future if you are not rescued currently’. 163
'He (Suleym) said, 'We were seated around Amir Al-Momineen Ali asws Bin Abu Talib asws, and around him asws was a group of his asws companions. A speaker said to him asws, 'O Amir Al-Momineen asws! If only you asws had mobilised the people (for Jihad)!' So, he asws stood up and addressed.

But, I asws do not get to the end of my asws speech until I asws see you sitting in various circles prosing the poems, and striking the examples, and asking each other about the price of dates and milk.

May your hands break! I asws had called you all to the war and to be prepared for it, and in the morning your hearts were free from its mention. You pre-occupied these with the falsities and the vanities. Battle them, before they battle you! By Allah azwj! No people at all have been attacked in their houses except they were humiliated, and I asws swear by Allah azwj! I asws do not think that you will be doing it until you (actually) do it.

Then I asws loved it if I asws could have seen them, so I asws would meet Allah azwj being upon my asws insight and my asws conviction, and I asws would be at rest from your analogies and your practices. So, you are no except like camels lost from its shepherd. Every time you are gathered from one side, you disperse from (another) side.

 كتاب سليم بن قيس الحلي: قال: كنتا جلوساً حول أمير المؤمنين علي بن أبي طالب عليه السلام و حوله حرفة من أصحابه فقال له قائل بن أمير المؤمنين! لو استغفرت الناس؟ فقام و حطت
It is as if I asws am with you all, by Allah azwj, in what I asws see, and the war is being urged on and the death has reddened, and you are fleeing away from Ali asws Bin Abu Talib asws like the head being cut off (never to return), and the cutting of the woman from her baby (at birth).

قَالَ الْشْعَثُ بْنُ قَيْسِ، فَهَلََّ فَعَلْتَ كَمَا فَعَلَ ابْنُ عَفَّانَ؟!

Al-Ash'as Bin Qays said, ‘So, why didn’t you asws do just as the son of Affan (Usman) had done?!’

فَعَلَ ابْنُ عَفَّانَ رَأَيْتُمْ فَعَلْتُ! أَنَا عَائِذٌ بِاللَّهِ كُلَّمَا فَقَالَ: أَ وَ كما مِنْ شَرِّ مَا تَقُولُ، يَا ابْنَ قَيْس، وَ اللَّهُ إِنَّ امْرَأَنِي أَمْكَنَ عَدُوَّهُ مِنْ نَفْسِهِ يََُزُّ لَْْمَهُ، وَ يَفْرِي جِلْدَهُ، وَ يَهْشِمُ عَظْمَهُ، وَ يَسْفِكُ دَمَهُ، وَ هُوَ يَقْدِرُ عَلَى أَنْ يَمَْنَعَهُ لِعَظِيمِ وِزْرِهِ، ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، فَكُنْتُ أَنْتَ ذَاكَ يَا ابْنَ قَيْسِ

By Allah azwj! If a man were to enabled his enemy on himself, his flesh would be ripped apart, and his skin would be scraped off, and his bones would be broken, and his blood would be spilt while he is able upon preventing him, his burden (of sin) would be might, weakest of all weaknesses is what the limbs of his chest would be. You are like that, O Ibn Qays!

وَ اللَّهِ إِنَّ امْرَأَنِي أَمْكَنَ عَدُوَّهُ مِنْ نَفْسِهِ يََُزُّ لَْْمَهُ، وَ يَفْرِي جِلْدَهُ، وَ يَهْشِمُ عَظْمَهُ، وَ يَسْفِكُ دَمَهُ، وَ هُوَ يَقْدِرُ عَلَى أَنْ يَمَْنَعَهُ لِعَظِيمِ وِزْرِهِ، ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، فَكُنْتُ أَنْتَ ذَاكَ يَا ابْنَ قَيْسِ

As for I asws, by Allah azwj, am away from it. I asws shall strike with the sword, the important seats would fly away, and the palms and the wrists would be overthrown from it, and Allah azwj will Do after that whatever He azwj so Desires.

وَلَكِنْ- يَا ابْنَ قَيْسِ- إِنَّ الْمُؤْمِنَ يَمَوتُ كُلَّ مَيْتَةٍ غَيرَ أَنَّهُ لَِ يَقْتُلُ نَفْسَهُ، فَمَنْ قَدَرَ عَلَى حَقْنِ دَمِهِ ثَُُّ خَلَّى عَمَّنْ يَقْتُلُهُ فَهُوَ قَاتِلُ نَفْسِهِ،

Woe be unto you, O Ibn Qays! The Momin dies every death apart from that he does not kill himself. So, the one who is able upon saving his blood, then vacates (leaves opportunity) from the one who would kill him, then he has killed himself.

وَلَكِنْ- يَا ابْنَ قَيْسِ- إِنَّ الْمُؤْمِنَ يَمَوتُ كُلَّ مَيْتَةٍ غَيرَ أَنَّهُ لَِ يَقْتُلُ نَفْسَهُ، فَمَنْ قَدَرَ عَلَى حَقْنِ دَمِهِ ثَُُّ خَلَّى عَمَّنْ يَقْتُلُهُ فَهُوَ قَاتِلُ نَفْسِهِ

O Ibn Qays! This community will be separating upon seventy-three sects, one sect would be in the Paradise, and seventy-two would be in the Fire, and their evilest, and most hateful, and most remote from it, are the Samirat (a sect of Jews), those who are saying, ‘No
fighting’, and they are lying. Allah\textsuperscript{azwj} has Commanded the fighting against the rebels in His\textsuperscript{azwj} Book and the Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and like that are the renegades’.

Ibn Qays said, and he was angered from his\textsuperscript{asws} words, ‘So what prevented you\textsuperscript{asws}, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}, when Abu Bakr, brother of the clan of Taym, and (Umar) brother of the clan of Uday Bin Ka’ab, and the brother of the clan of Umayya were pledged allegiance to after them, that you\textsuperscript{asws} fight and strike with your\textsuperscript{asws} sword?!

And you\textsuperscript{asws} have not addressed any sermon, since you\textsuperscript{asws} arrived at Al-Iraq, except you\textsuperscript{asws} have said in it, before you descended from the pulpit: ‘By Allah\textsuperscript{azwj}\textsuperscript{asws} I\textsuperscript{asws} am foremost of the people with the people, and I\textsuperscript{asws} have not ceased to be oppressed since Rasool-Allah\textsuperscript{saww} passed away!’ So what prevented you\textsuperscript{asws} from striking your\textsuperscript{asws} sword to do away the oppressors?’

He\textsuperscript{asws} said: ‘O Ibn Qays! Listen to the answer. I\textsuperscript{asws} was not prevented from that by the cowardice, nor abhorrence to meet my\textsuperscript{asws} Lord\textsuperscript{azwj}\textsuperscript{asws}, and I\textsuperscript{asws} am more knowing that what is in the Presence of Allah\textsuperscript{azwj} is better for me than the world and the remaining in it. But what prevented me\textsuperscript{asws} from that is the instruction of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} pact to me\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} informed me\textsuperscript{asws} of what the community would be doing after me\textsuperscript{asws}.

He\textsuperscript{saww} said: ‘If you\textsuperscript{saww} were to find supporters, then go to them and fight them, and if you\textsuperscript{saww} do not find supporters, then restrain your\textsuperscript{saww} hand and save your\textsuperscript{saww} blood until you\textsuperscript{saww} find supporters upon establishing the Religion and the Book of Allah\textsuperscript{azwj} and my\textsuperscript{saww} Sunnah’.
And he informed me that the community would be abandoning me and pledge allegiance to others, and he informed me that I am from him at the status of Haroun from Musa, and that the community would become after him, at the status of Haroun and the ones who followed him, and the calf and the ones who followed it, when Musa said to him:

(Musa) said: ‘O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order?’ [20:93] He said: ‘O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: ‘You caused division between the Children of Israel and you did not await my word’’ [20:94].

And rather it means that Musa instructed Haroun, when he made him a caliph upon them that if they were to stray, and he finds supporters, then he should fight them, and if he cannot find supporters, then he should restrain his hand and save his blood, and not to cause division between them.

And I feared that my brother Rasool-Allah would be saying that: ‘Why did you cause divisions between the community? And why did you not await my word’ [20:94], and I had already pacted to you and if you do not find supporters that you should restrain your hand and save your blood, and blood of your family and of your Shias?’

When Rasool-Allah passed away, the people inclined towards Abu Bakr and pledged allegiance to him while I was pre-occupied with Rasool-Allah, with his washing. Then I was pre-occupied with the Quran. I swore an oath with the Quran that I will not cloak myself except for the Salat until I have collected it in (the form of a) Book.
Then I\textsuperscript{as} carried (Syeda) Fatima\textsuperscript{as} (on a mule), and I\textsuperscript{as} held the hands of Al-Hassan and Al-Husayn\textsuperscript{as}, and I\textsuperscript{as} did not leave anyone from the people of Badr, and the people of precedence from the Emigrants and the Helpers except I\textsuperscript{as} adjoined them with Allah\textsuperscript{azwj} of my\textsuperscript{as} rights and called them to help me\textsuperscript{as}. But, no one from the entirety of the people answered except a group of four – Al-Zubeyr, and Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}.

And there did not happen to be anyone from my\textsuperscript{as} family members with me, I\textsuperscript{as} would be helped with and strengthened with. As for Hamza\textsuperscript{as}, he\textsuperscript{as} was killed on the day of (battle of) Ohad, and as for Ja'far\textsuperscript{as}, he\textsuperscript{as} was killed on the day of (battle of) Mu'tah, and I\textsuperscript{as} remained between two weak, fearful ones, wretched, despicable – Al-Abbas and Aqeel, and they were both closer to the pact with Kufr, so they coerced me\textsuperscript{as} and compelled me\textsuperscript{as}.

So, I\textsuperscript{as} said just as Haroun\textsuperscript{as} had said to his\textsuperscript{as} brother (Musa\textsuperscript{as}): ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]. For me\textsuperscript{as} there is an exemplar with Haroun\textsuperscript{as}, and for me\textsuperscript{as} there is a pact of Rasool-Allah\textsuperscript{as}, a strong argument’.

Al-Ash'as said, ‘Usman had done like that. He sought help with the people and called them to help him, but he did not find any supporters, so he restrained his hand until he was killed as an oppressed one’.

He\textsuperscript{as} said: ‘Woe be unto you, O Ibn Qays! The people, when they coerced me, weakened me and they almost killed me, [7:150], and had they said to me, ‘We will kill you\textsuperscript{as} regardless’, I\textsuperscript{as} would have defended from their killing me\textsuperscript{as}, and even if I\textsuperscript{as} did not find anyone apart from myself\textsuperscript{as} alone. But, they said, ‘If you\textsuperscript{as} pledge allegiance we will restrain from you\textsuperscript{as}, and honour you\textsuperscript{as}, and draw you\textsuperscript{as} near, and give you\textsuperscript{as} preference, and if you\textsuperscript{as} do not do it, we will kill you\textsuperscript{as}.’
When I asws did not find anyone, I asws pledged allegiance to them, and my asws allegiance to them was when there was neither any right for them regarding it nor was any right obligated for them, nor was any agreement necessitated to me.

وَ لَوْ أَنَّ عُثْمَانَ لَمَّا قَالَ لَهُ النَّاسُ إِخْلَعْهَا وَ نَكُفَّ عَنْكِ إِخْلَعْهَا لَْ يُقْتُلُوهُ، وَ لََْ يَقْتُلُوهُ، وَ لََْ يَكُنْ لَهُ فِيهَا نَصِيبٌ، وَ ادَّعَى مَا لَيْسَ لَهُ، وَ تَنَاوَلَ خَيْرَهَا．

And if Usman, when the people said to him, ‘Vacate it (caliphate) and we shall restrain from you’, he had vacated it, they would not have killed him, but he said, ‘I will not vacate it’. They said, ‘Then we will kill you’. He restrained his hand from them until they killed him.

وَ لَعَمْرِي لََْلْعُهُ إِيَّاهَا كَانَ خَيرَا لَهُ، لَِْنَّهُ أَخَذَهَا بِغَيرِْ حَقٍّ، وَ لََْ يَكُنْ لَهُ فِيهَا نَصِيبٌ، وَ ادَّعَى مَا لَيْسَ لَهُ، وَ ادَّعَى مَا لَيْسَ لَهُ．

And by my asws life! Vacating it was better for him because he had taken it without right, and there did not happen to be any share for him in it, and he claimed what wasn’t for him, and he had devoured the right of someone else.

وُفِلْكَ- يَا ابن قَيْسَ! إِنَّ عُثْمَانَ لَْ يَعْدُو أَنْ يَكُونَ أَحَدَ رَجُلَيْْ، إِمَّا أَنْ يَكُونَ دَعَا النَّاسَ إِلََ نُصْرَتِهِ فَلَمْ يَنْصُرُوهُ، وَ إِلََ أَنْ يَكُونَ الْقَوْمُ دَعَوْهُ إِلََ أَنْ يَنْصُرُوهُ فَنَهَاهُمْ عَنْ نُصْرَتِهِ فَلَمْ يَكُنْ لَهُ أَنْ يَنْهَى الْمُسْلِمِيَْ عَنْ أَنْ يَنْصُرُوا إِمَاماً هادِياً مُهْتَدِياً لََْ يُْدِثْ حَدَثاً وَ لََْ يُؤْوِ مُُْدِثاً، وَ بِئْسَ مَا صَنَعَ حِيَْ نَهَاهُ، وَ بِئْسَ مَا صَنَعُوا حِيَْ أَطَاعُوهُ，

Woe be unto you, O Ibn Qays! Usman is not void from happening to be one of the two men – Either he happened to have called the people to help him but they did not help him, or it so happened that the people called him that he be helped by them, and he forbade them from helping him. So, there did not happen to be any solution for him that he forbids the Muslims from helping a guiding Imam, guided, not innovating anything new, and he did not harbour an innovator, and evil is what he did when he forbade them, and evil is what they did when they obeyed him.

فَإِمَّا أَنْ يَكُونُوا لَْ يَرَوْهُ أَهْلَهُ لِنُصْرَتِهِ لَِِوْرِهِ وَ حُكْمِهِ بِِِلََفِ الْكِتَابِ وَ السُّنَّةِ وَ قَدْ كَانَ مَعَ عُثْمَانَ مِنْ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ أَصْحَابِهِ أَكْثَرُ مِنْ أَرْبَعِةِ آلَِفِ رَجُلَ وَ لَوْ شَاءَ اللَّهُ أَنْ يمَْتَنِ عَ بِِِمْ لَفَعَلَ، وَ لََْ يَنْهَهُمْ عَنْ نُصْرَتِهِ،

And perhaps they did not view him as being deserving of their helping him and his decisions opposite to the Book and the Sunnah, and there were with Usman, from his family member and his friends and his companions, more than four thousand men, and had Allahazwj so Desired, that he defends with them, would have done so, and he did not forbid them from helping him.

وَ لَوْ كَثُبْتَ وَخَلَدْتَ يَوْمَ لََْ يَوْمِ أَرْبَعِيَْ رَجُلٍ مُطِيعِيَْ لََِ اهْدُتْهُمْ، وَ فَلَوْ شَأَ اللَّهُ لَِِ أَلْحَمَّمُ يَمِّيَّزْ مَعَهُمْ، فَأَلْحَمَّمُ يَمِّيَّزْ مَعَهُمْ فَلَوْ شَأَ اللَّهُ لَِِ أَلْحَمَّمُ يَمِّيَّزْ مَعَهُمْ،

And had Iazwj found on the day the brother of Taym (Abu Bakr) was pledged allegiance to, forty obedient men, Iazwj would have fought them. As for the day Umar and Usman were pledged allegiance to, so no, because Iazwj had already pledged allegiance (under compulsion), and someone like me asws does not break his asws allegiance.
Woe be unto you, O Ibn Qays! How do you see me asws to have done when Usman was killed and I asws did find supporters? Have you seen any failures from me asws, or cowardice, or deficiencies during my asws event on the day of (battle of) Al Basra, and they were around their camel (with Ayesha being in it). Accursed is the one in it. The accursed is the one killed around it. The accursed is the one who rode it (Ayesha). The accursed is the one who remained living after it, neither repenting nor seeking Forgiveness?!

They killed my asws helpers, and broke my asws allegiance, and mutilated my asws office bearers, and they rebelled against me asws, and I asws had gone to them among twelve thousand’ – and in another report: ‘Less than ten thousand, and they were more than one hundred and twenty thousand’ – and in a report: ‘More than fifty thousand. Allah aswj Helped me asws against them and KILLED them by our hands, and Healed the chests of the group of Momineen.

And how do you view, O Ibn Qays, our event at Siffen, and what Allah aswj KILLED fifty thousand of them by our hands, in one plain (Sending them) to the Fire’ – and in another report: ‘More than seventy thousand. Allah aswj Killed them in one plain (Sending them) to the Fire. There did not remain (even) ten from them, and they could not (even) kill ten from the Momineen.

And how do you view the day of (battle of) Al-Naharwan when I asws met the renegades and they (thought of themselves as being) insightful, religious?! whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104]. Allah aswj Killed them in one plain (Sending them) to the Fire. There did not remain (even) ten from them, and they could not (even) kill ten from the Momineen.

Woe be unto you, O Ibn Qays! Have you ever seen me asws to have returned a flag, or seen a retreat? Is it me asws you are faulting, O Ibn Qays?! And I asws was a companion of Rasool-Allah aswj in the entirety of his asww places, and his asww battles, and advancing to the difficulties in front of him asww, and I asws neither fled, nor sought shelter, nor ashamed, nor did I asws turn my asws back on the Jews turning back.
It is not befitting for the Prophet ﷺ nor for the successor asws, when he asws wears his asws armour and aims to his asws enemies, and he asws would return or fold (surrender), until either he asws is killed of Allah azwj Grants victory to him asws.

O Ibn Qays! Have you ever heard for me asws to have fled at all or hesitation?

O Ibn Qays! But, by the One azwj Who Split the seed and Formed the person! If I asws had found, on the day Abu Bakr was pledged allegiance to – which is what you are faulting me asws of having entered into his allegiance – forty men, all of them being upon the insight of the four which I asws did find, I asws would not have restrained my asws hand, and would have fought the people. But, I asws could not even find a fifth!

 قال الأشعث: و من الأئمة: يا أمير المؤمنين عليه السلام؟

أليشة said, ‘And who are the four, O Amir Al-Momineen asws?’

قال: Salman و أبو ذر و المقداد و الزُّبَيرُ بن صفيَّة قَبْلَ نَكْثِهِ بِيَعَانِ، فِيهِمُ الزُّبَيرُ، إِذَا قَتَلَهُمَا اللَّهُ إِلََ النَّارِ،

He asws said: ‘Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Al-Zubeyr Bin Safiya, before he broke my asws allegiance, for he has pledged allegiance to me asws twice. As for his first allegiance which he was loyal with, it was when Abu Bakr was pledged allegiance to. There came to me asws, forty men from the Emigrants and the Helpers, and they pledged allegiance to me asws, and among them was Al-Zubeyr.

أليشة said, ‘أُمِرْتُنَا أَنْ يُصْبِحُوا عِنْدَ بَابِِ مَُُلِّقِيَْ رُؤُوسَهُمْ عَلَيْهِمُ السِّلََحُ، فَمَا وَافِٕ مِنْهُمْ أَحَدٌ وَ لَِ صَبَّحَنِِ مِنْهُمْ غَيرُْ أَرْبَعَةُ،’

I asws instructed them that they should come in the morning to my asws door having shaved their head, having the weapons upon them. No one from them was loyal nor did anyone accompany from them apart from our – Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and al Zubeyr.

و أُمِرْتُنَا أَنْ يُصْبِحُوا عِنْدَ بَابِِ مَُُلِّقِيَْ رُؤُوسَهُمْ عَلَيْهِمُ السِّلََحُ، فَمَا وَافِٕ مِنْهُمْ أَحَدٌ وَ لَِ صَبَّحَنِِ مِنْهُمْ غَيرُْ أَرْبَعَةُ،’

And as for the other allegiance, he came to me, he and his companion Talha, after the killing of Usman, and they pledged allegiance to me willingly, without coercion. Then they
returned from their religion, renegades, breakers (of the covenant), arrogant, obstinate, jealous. Allahазwj Killed them both (Sending them) to the Fire.

وَ آنَا النَّذَالِيَةُ: سَلَّمَانُ عَبَّاسُ ْنَبِيَّ وَ أَبُو ذَرٍّ عَبَّاسُ ْنَبِيَّ وَ الْمِقْدَادُ عَبَّاسُ ْنَبِيَّ (ع) خَلِيَّةَ نِعُومُ اللَّهِ وَ بَضُرُّهمُ اللَّهِ.

And as for the three – Salmanra, and Abu Zarrra, and Al Miqdadra, theyra were steadfast upon the Religion of Muhammadas and Religion of Ibrahimas until theyra met Allahazwj. May Allahazwj have Mercy on themra.

وَ أَمَّا الثَّلََثَةُ: سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ فَثَبَتُوا عَلَى دِينِ مُسْلِمَّةَ وَ مِلَّةَ إِبْرَاهِيمَ (عَ) حَتَّى لَقُوا اللَّهَ، يَرْجُونَ رَحْمَةَ اللَّهِ وَ نَجْعَالُهُمَا لَهُمَا بِلَاءً فِي الجَاهِلِيَّةَ وَ خَاطِئَينَ.

O Ibn Qays! By Allahazwj! If those forty, the ones who had pledged allegiance to measws, been loyal to measws and had come to myasws door in the morning having shaved their heads before the allegiance to Ateeq (Abu Bakr) was forced in myasws neck, Iasws would have fought him and judged him to Allahazwj Mighty and Majestic.

وَ لَوْ وَجَدْتُ قَبْلَ بَيْعَةِ عُثْمَانَ أَعْوَاناً لََُُهُمْ إِلََ اللَّهِ عَزَّ وَ جَلَّ، فَإِنَّ ابْنَ عَوْفَ جَعَلَهَا لِعُثْمَانَ، وَ اشْتَََطَ عَلَيْهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ أَنْ يََُّعْدَرْهَا عَلَيْهِ عِنْدَ مَوْتِهِ، فَأَمَّا بَعْدَ بَيْعَةِ إِيَّاهُمْ فَلَيْسَ إِلَِّ مََُاهَدَتِِِمْ سَبِيلٌ.

And if Iasws had found supporters, before the allegiance to Usman, Iasws would have judged them to Allahazwj. Surely, Ibn Awf made it (caliphate) to be for Usman, and stipulated upon it in what was between him and him, that he (Usman) would return it to him at his death. As for after myasws having pledged allegiance (being compelled) to them, there wasn’t any was for me to fight them’.

فَقَالَ الْأَشْعَثُ: وَ اللَّهِ لَئِنْ كَانَ الَْْمْرُ كَمَا تَقُولُ لَقَدْ هَلَكَتِ الُْْمَّةُ غَيرَْكَ وَ غَيرَْ شِيعَتِكَ وَ لَُّهُمَا.

Al-Ash’as said, ‘By Allahazwj! If the matter was just as youasws are saying it, the community has been destroyed, apart from youasws and yourasws Shias!’

فَقَالَ: إِنَّ الْحَقَّ وَ اللَّهِ مَعِيَ يَا ابْنَ قَيْسَ، كَمَا أَقُولُ، وَ مَا هَلَكَ مِنَ الُْْمَّةِ إِلَِّ النَّاصِبِيَْ وَ الْمُكَاثِرِينَ وَ الْمُعَانِدِينَ وَ الْحَاجِزِيِّنَ وَ الْمُخْزَنِيِّنَ.

Heasws said: ‘By Allahazwj! The truth is with measws, O Ibn Qays, just as iasws am saying, and no one from the community is destroyed except the Nasibis (Hostile ones), and the breakers (of the allegiance), and the rejecters, and the obstinate ones.

فَأَمَّا مَنْ تَََسَكَّ بِالتَّوْحِيدِ وَ الِْْقَرَارِ بُِِحَمَّد  وَ الِْْسْلََمِ وَ لََْ يََْرُجْ مِنَ الْمِلَّةِ، وَ لََْ يُظَاهِرْ عَلَيْنَا الظَّلَمَةَ، وَ لََْ يََنْصِبْ لَنَا الْعَدَاوَةَ، وَ شَكَّ فِِ الِْْلََفَةِ، وَ لََْ يََعْرِفْ أَهْلَهَا وَ وُلَِت َهَا، وَ لََْ يََعْرِفْ لَنَا وَلَِيَةً، وَ لََْ يََنْصِبْ لَنَا عَدَاوَةً، فَإِنَّ ذَلِكَ مُسْلِمٌ مُسْتَضْعَفٌ يُرْجَى لَهُ رَحَْْةُ اللَّهِ وَ يُتَخَوَّفُ عَلَيْهِ ذُنُوبُهُ.

As for the one adhering with the Tawheed and the acknowledgment with Muhammadasw, and Al-Islam, and he did not exit from the Religion, and did not manifest the injustice upon usasws, and did not establish enmity to usasws, and doubted in the caliphate, and did not recognise its rightful ones and its rulers, and did not recognise the Wilayah for usasws, and did not establish enmity to usasws, so that is a Muslim, the weak, there is hope for him of the
Mercy of Allah aswj, and there is fear upon him of his sins (whether they would be Forgiven or not).

Aban said, ‘Suleym Bin Qays said, ‘On that day, there did not remain anyone from the Shias of Ali asws except his face was beaming, and he was happy with his asws talk, when Amir Al Momineen asws commented on the matter and declared with it, and removed the covering, and left the Taqiyya (dissimulation).

And there did not remain anyone from the reciters (of the Quran), from the ones who had doubted in the past, and had refrained from them (Abu Bakr, Umar and Usman), calling for the disavowment from them, and had feared and considered a sin, except he was convinced, and was insightful, and felt good, and left the doubt and the pausing.

And there did not remain anyone around him asws who had given his allegiance upon the aspect of what Usman had been pledged, and the past ones before him, except that abhorrence was seen in his face, and his affair was straitened, and disliked his asws words. Then generality of them became insightful and they doubts were gone.

Aban said, from Suleym, ‘I had not witnessed any day at all upon the heads of the public, more delight in their eyes than that day due to what from the covering was removed for the people, and what was manifested in it from the truth, and his asws comments regarding the matter, and his asws casting off the Taqiyya (dissimulation) and the concealment; and after than the Shias became numerous after that gathering since that day, and they spoke, and they had been few among the people of his asws army.

And the people became fighting alongside him asws upon the knowledge of his asws position from Allah aswj and His aswj Rasool saww, and after that gathering the Shias became the most majestic of the people and their greatest, and in another report, ‘respectable of the people and their greatest, and that was after the event of (battle of) Al Naharwan, and he asws was ordering with the preparation and the travelling to Muawiya.
Then it was not long before he was killed. Ibn Muljim, may Allah Curse him killed him from behind, and his sword was poisoned before that’. 164

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164 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 55
CHAPTER 14 – THE REASON DUE TO WHICH THE PEOPLE LEFT ALI asws

1. In the hadith, it is recorded: ‘I asked Al-Khaleed Bin Ahmad Al-Arouzy, I said, ‘Why did the people flee from Ali asws and his asws nearness to Rasool-Allah asws is his asws nearness, and his asws place from the Muslims is his asws (lofty) place, and his asws efforts in Al-Islam were his asws efforts?!’

He said, ‘By Allah aswj! His asws Noor dazzled their lights, and he asws prevailed upon the ranks of every subject, and the people were leaning to their like. Have you not the words of the first one (Abu Bakr) (in prose), ‘And every shape inclines to its shape. Don’t you see the elephant inclining towards the elephant?’

He said, ‘And Al Riyashi prosed regarding its meaning from Al Abbas Bin Al Ahnaf, ‘And a speaker said, ‘And how did you two emigrate? I said, ‘Saying regarding it is fair. I could not find my shape (someone like me), so I emigrated, and the people are the shapes and the inclination’’.  

2. In the hadith, it is recorded: ‘I asked Al Talaqni, from Ahmad Al Hamdani, from Ali Bin Al Hassan Bin Fazzal, from his father,  

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165 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 14 H 1
‘From Abu Al-Hassan asws, he (the narrator) said, ‘I asked him asws about Amir Al-Momineen asws, how come the people moved away from him asws to others, and they had recognised his asws merits, and his asws precedence, and his asws position from Rasool-Allah saww?’

He asws said: ‘But rather they inclined to others and although they had already recognised his asws merits, because he asws had killed from their fathers, and their grandfathers, and their brothers, and their paternal uncles, and their maternal uncles, and their obstinate relatives, for the Sake of Allah azwj and His Rasool saww, a large number.

And it was their grudges in their hearts against him asws due to that, so they did not like it if he asws were to rule upon them, and there did not happen to be in their hearts against the others, similar to that, because there did not happen to be for him asws during the Jihad in front of Rasool-Allah saww, similar to what happened, therefore they turned away from him, and inclined to the ones besides him asws. 166

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Zayd Al-Nahwy asked Al-Khaleed Bin Ahmad, ‘What is the matter the companions of Rasool-Allah saww, as if they were sons of one mother, and Ali asws was as if he asws a son of a different mother?!’

He said, ‘He asws preceded them in Islam, and surpassed them in nobility, and defeated them in knowledge, and prevailed them in forbearance, and was more of them in guidance. So, they envied him asws, and the people inclined to their like and their shape’.

And it was said to Muslama Bin Nameel, ‘What is the matter the generality rejected Ali asws and for him asws regarding every good, there were incisive teeth?’ He said, ‘Because the illumination of their eyes fell short from his asws Noor, and the people tend to incline towards their shapes (like)’.

166 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 2
Al-Shabi said, ‘We do not know what to do with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. If we love him\textsuperscript{asws}, we separate, and if we hate him\textsuperscript{asws}, we commit Kufr?!’

And Al-Nizam said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is distressing upon the speaker. If he fulfils his\textsuperscript{asws} right, he would be exaggerating (Ghuloo), and if he underestimates him\textsuperscript{asws} of his\textsuperscript{asws} right, he would be evil, and the middle status is thin (light) of weight, sharp of concern, difficult to promote except upon the skilful of religion’.

And Abu Al-Ayna’\textsuperscript{a} said to Al-Bin Al-Jahm, ‘But rather you hate Ali\textsuperscript{asws} because he\textsuperscript{asws} used to kill the doer and the done, and you are one of them’. He said to him, ‘O effeminate!’ Abu Al-Ayna’\textsuperscript{a} said, ‘And he strikes out an example for Us and forgets his own creation. [36:78]’ 167

(An negation) ‘Manaqib’ of Ibn Shehr Ashub – Ibn Umar said to Ali\textsuperscript{asws}, ‘How can the Quraysh love you\textsuperscript{asws} and you\textsuperscript{asws} have killed on the day of (battle of) Badr, and the day of (battle of) Ohad, seventy chief from their chiefs. Will their noses drink the water before their lips?!’

Amir Al-Momineen\textsuperscript{asws} said (in prose): ‘(The battle of) Badr did not leave any taste for us\textsuperscript{asws}, nor is there any road for us\textsuperscript{asws} behind us\textsuperscript{asws}.

And Zayn Al-Abideen\textsuperscript{asws} was asked, and Ibn Abbas as well, ‘Why did Quraysh hate Ali\textsuperscript{asws}? He\textsuperscript{asws} said: ‘He\textsuperscript{asws} made their first ones to arrive to the Fire, and collared their lasts one with shame’.

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\item[167] Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 3
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(The book) ‘Ma’rifat Al-Rijaal’, from Al-Kashi, ‘The enmity of Ahmad Bin Hambal towards Amir Al-Momineen asws was because his grandfather was with the breasts. Amir Al-Momineen asws killed him on the day of Al-Naharwan’.

كَامِلُ الْمُبََّدِ أَنَّهُ كَانَ أَصْمَعُ بْنُ مُظْهِر  جَدُّ الَْْصْمَعِيِّ قَطَعَهُ عَلِيٌّ عَلَيْهِ السَّلََمُ فِِ السَّرِقَةِ، فَكَانَ الَْْصْمَعِيُّ ي ُبْغِضُهُ، قِيلَ لَهُ: مَنْ أَشْعَرُ النَّاسِ؟

قَالَ: مَنْ قَالَ:

كَأَنَّ أَكُفَّهُمُ الُْْمَامُ ت َهْوِي عَنِ الَْْعْنَاقِ ت َلْعَبُ بِالْكُرِينَا

(The book) ‘Kamil Al-Mubarrad’ – Asma’a Bin Muzhir was grandfather of Al-Asmaie. Ali asws had cut him (his hand) regarding the theft, so Al-Asmaie used to hate him asws. It was said to him, ‘Who is the most poetic of the people?’ He said, ‘One who said (the couplet), ‘As if their palms are wicked from the hugging, playing with the generations’’.

فَقَالُوا: السَّيِّدُ الِْْمْيرَِيُّ. ف َقَالَ: هُوَ وَ اللَّهِ أَب ْغَضُهُ إِلَِ

(The book) ‘Illal Al Sharaie’ – Al Husayn Bin Abdullah al Askari, from Ibrahim Bin Ra’ad, from Subeet Bin Muhammad, from Abu Al Ahows Al misry, from a group from the people of knowledge,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfathers having said: ‘While Amir Al-Momineen asws was in a difficult pausing in (the battle of) Siffeen, when a man from the clan of Dowdan stood up to him asws and said, ‘What is the matter your asws people repelled you asws from this command, and you asws were of lofty lineages, and of more intense commitment with the Rasool-Allah saww, and more understanding with the Book and the Sunnah?!’

فَقَالَ سَأَلْتَ يَا أَخَا بَنِِ دُودَانَ وَ لَكَ حَقُّ الْمَسْأَلَةِ وَ ذِمَامُ الصِّهْرِ، وَ إِنَّكَ لَقَلِقُ الْوَضِيِْ تُرْسِلُ عَنْ ذِي مَسَد ، إِن َّهَا امْرَأَةٌ شَحَّتْ عَلَيْهَا ن ُفُوسُ وَ سَخَتْ عَنْهَا آخَرِينَ، وَ نِعْمَ الَْْكَمُ اللَّهُ، فَدَعْ عَنْكَ ن َهْباً صِيحَ فِِ حَجَرَاتِهِ، وَ هَلُمَّ الَْْطْبَ فِِ ابْنِ أَبِِ سُفْيَانَ، ف َلَقَدْ أَضْحَكَنِِ

He asws said: ‘You asked, O brother of Dowdan, for you have a right of the questioning, and nearness of the kin, and your girth is loose and you have done it in the wrong way. It (caliphate) was a woman the souls of a people coveted upon her and the souls of others relinquished from her, and the best Judge is Allah azwj. So, leave from you the hue and cry in its chamber, and give the sermon regarding the son of Abu Sufyan, so the time has made me asws laugh after making me asws cry.

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And there is no wonder except my\textsuperscript{asws} neighbour and her question, ‘Are there no people for us?’ She asked like that.

Evil are the people, one who belittled me\textsuperscript{asws} and they surrounded me\textsuperscript{asws} with the humiliation in the Religion of Allah\textsuperscript{azwj}, so if the afflictions are raised from us,\textsuperscript{asws} shall carry them upon the pure truth, and if the other happens, do not grieve upon the Kafir people [5:68]. (Take it) to you, from me\textsuperscript{asws}, O brother of clan of Saydan’.\textsuperscript{169}

He\textsuperscript{asws} said: ‘O brother of the clan of Asad! Your girth is loose and you have done it in the wrong way, and for you after the kinship and right of the question, and you have enquired, so know! As for the enslavement upon us\textsuperscript{asws} with this position, and although we\textsuperscript{asws} are of loftier lineage, and stronger in relationship with the Rasool-Allah\textsuperscript{azwj}, it was a misappropriation, the souls of some people were greedy upon it, and souls of others relinquished it, and the Judgment is for Allah\textsuperscript{azwj}, and the appoint to Him\textsuperscript{azwj} is the (Day) of Qiyamah.

And leave from you the hue and cry in its chamber, and give the address regarding the son of Abu Sufyan, for the times have made me\textsuperscript{asws} laugh after making me\textsuperscript{asws} cry. And there is no wonder, by Allah\textsuperscript{azwj}, what is this affair which surpasses all wonder and which has increased in wrongfulness!

\textsuperscript{169} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 5
The people surrounded in extinguishing the Noor of Allah \textsuperscript{aww} from its lantern, and to block the fountain from its spring, and they mingled the epidemic (producing) water between me \textsuperscript{asws} and them. So, if the Trials of the afflictions were to be raised from us \textsuperscript{asws} and them, I \textsuperscript{asws} shall carry them upon the purify of the truth, and if the other happens, your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8].\textsuperscript{170}

7 - قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآله في إبادة أمر الله، فقل: قل: حكى أبو هلال المتنكرين في كتاب الأوثان بني دختر أبي الفتح بن النبي: إله أول من ضرب على يد رسول الله صلى الله عليه وآلة
By Allah azwj! Their rebellion wasn’t except against themselves, nor did they break except the allegiance of Allah azwj: *the Hand of Allah being Above their hands. [48:10]* during it, and we, community of the Helpers, our hand and our tongues are with you asws so our hands are against the one who is present, and our tongues are against the ones who are absent’. [not a Hadith]

أقول: روى ابن أبي الدهد في شرح النهج: عن علي بن محمد بن أبي سفيان المذباني، عن قضان بن المهد، قال: أخذ الأنباء كان في مقابلة العرب عن أمير المؤمنين عليه السلام أمير المال، فإنه لم يُكن يفضل شفيا على مؤمن، ولا غيرة علي غبي، ولا يصبغ الزائدة، وأمَّام الفئات كما يقصُن الشلوك، ولا يُستمِيل أبداً إلى نفسه، وكان معاوية بخلاف ذلك.

I (Majlisi) am saying, ‘It is reported by Abi Al Hadeed in the commentary of the Nahj (Al Balagah), from Ali Bin Muhammad Bin Abu Sayf Al Madainy, from Fuzeyl Bin Al Ja’ad who said,

‘I can confirm the reasons which were regarding the Arabs sitting back from Amir Al-Momineen asws, was a matter of wealth, for he asws did not happen to give preference to a nobleman over the ignoble, nor an Arab over the non-Arab, nor did he asws behave with the chief and leaders of the tribes just as one would behave with the kings, nor did he asws allure anyone to himself asws, and Muawiya was opposite to that.

فترك الناس علیه السلام و noktası معاوية، فنذك عليه السلام إلى الأشر يخلد أصحابه و فر ضرب بعضهم إلى معاوية، فقال الأشر: يا أمير المؤمنين! فإنا قد لنا أهل البصرة وأهل الكوفة وأهل البيعة وأي الناس واحد، وقد اختلمنا بعد و نادوا و ضعفت الله و نغفل الأعداء.

So, the people left Ali asws, and they joined up with Muawiya. Ali asws complained to (Maalik) Al-Ashtar of the abandonment of his asws companions, and the fleeing of some of them to Muawiya. Al-Ashtar said, ‘O Amir Al-Momineen asws! We fought the people of Al-Basra with the people of Al-Basra and the people of Al-Kufa, and the opinion of the people is one, and they have differed afterwards, and they repeated, and are of weak intentions, and small number.

و أنت تأخذهم بالعدل، و تتعلهم بالحق، و تنصب لموضع من الشريف، فليس لشريف عندك فض الظل، فضحت طائفة من نعك من الحق، إذ عذوه و أنتموا من الحق إذ صاروا فيه، و رأوا منائع معاوية عند أهل العلم و الشرف.

And you asws are seizing them with the justice, and you asws are dealing among them with the truth, and you asws are being fair for the lowly from the noble, so there isn’t any merit of the status of the noble in your asws presence. Thus, a group of the one who follow you asws clamoured from the truth when they were generalised with it, and they were dejected from the truth when they came to be in it, and they saw the behaviours of Muawiya in the presence of the right and the noble.

فناقت أئمة الناس إلى الله، و فن من ليس بنبلذيما، و احترموه يجلي الحق و يشيء الباطن، و يرى الدين، فإن أهد金山 – يا أمير المؤمنين – من إلك أطاح بالرحم و تنصب صيحته، و يستثنوكم و يخص لكم.

The souls of the people turned towards the world, and few are the ones who aren’t for the world, and most of them abhorred the truth and they bought the falsehood, and preferred the world. Thus, O Amir Al-Momineen asws, if you asws were to replace the wealth, the neck of
the men would incline towards you asws, and they would be clean of their advice, and their cordiality would be sincere to you asws.

O Amir Al-Momineen! And you asws wrestled your asws enemies, and broke up their groups, and weakened their plots, and divided their affairs, *He is Aware of what they are doing [11:111]*.

Ali asws said: ‘As for what you mentioned of our asws knowledge (actions), and our asws ways with the justice, so Allah azwj Mighty and Majestic Says: *One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]*.

And as for I asws being deficient regarding what you mentioned, I asws am fearing. And as for what you mentioned that the truth is heavy upon them, therefore they separated due to that, so Allah azwj has Known that they did not separated from us asws out of tyranny, nor seeking shelter when they separated from us asws to justice, and they did not seek (anything) except the world going away from them, which had separate (from them), and they would be questioned on the Day of Qiyamah: ‘Is it for the world they wanted, or worked for the Sake of Allah azwj?’

And as for what you mention from disbursement of the wealth and the affectation of the men, surely there is no leeway for us that we give a person from the ‘Fey’ war booty, more that his right, and Allah azwj the Glorious has Said, and His asws Word is the truth: *How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]*.

And Allah azwj had Sent Muhammad saww alone, and Multiplied for him saww after the few (small number), and Made his saww party honourable after the humiliation, and if Allah azwj had Wanted, He aswj would have Made us asws to be in charge of the command, Humbling its difficulties for us asws, and Ease its grief for us asws, and I accept from your opinion of whatever
was the Pleasure of Allah \textsuperscript{awj} Mighty and Majestic, and you are from the most secure of the people in my \textsuperscript{asws} presence, and most advising of them to me \textsuperscript{asws}, and the most reliable of them regarding myself\textsuperscript{asws}, if Allah \textsuperscript{awj} so Desires’.

And it is reported as well in the mentioned book, from Haroun Bin Sa'ad who said,

‘Abdullah son of Ja'far \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} said to Ali \textsuperscript{asws}, ‘O Amir Al-Momineen \textsuperscript{asws}! If you \textsuperscript{asws} could order the aid for me or expense money! By Allah \textsuperscript{awj}, there is no money for me except if I were to sell my riding animal’.

He \textsuperscript{asws} said: ‘No, by Allah \textsuperscript{awj}! I \textsuperscript{asws} do not find anything to be for you except if you are instructing your uncle \textsuperscript{asws} with theft, so he \textsuperscript{asws} can give it to you’.

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\textit{(The book) ‘Amaali’ of sheikh Tusi} – From Abu Al Mufazzal, from Muhammad Bin Al Abbas Al Nahwy, from Al Khaleel Bin Asad, from Muhammad Bin Sallam who said,

‘I said to Al-Khaleel Bin Ahmad, ‘I want to ask you about an issue, will you conceal it for me?’ He said, ‘If your words point upon that the answer could be harsher than the question, will you conceal it as well?’ He said, ‘I said, ‘Yes, for the (rest of the) days of your life’. He said, ‘Ask’.

He said, ‘What is the matter the companions of Rasool-Allah \textsuperscript{saww}, it is as if all of them as sons of one mother, and Al \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} from between them as if he \textsuperscript{asws} is a son of a different mother?’ He said, ‘Where did you get this question for you?’

He said, ‘I said, ‘You have promised me the answer’. He said, ‘You have guaranteed the concealment to me’. He said, ‘I said, ‘For the days of your life’.

\footnote{Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 7}
He said, 'Ali asws preceded them in Islam, and 'He asws preceded them in Islam, and defeated them in knowledge, and surpassed them in nobility, and outbalanced them in ascetism, prolonged them of Jihad. So, they envied him asws, and the people inclined to their shape and their resemblance. From them they inclined to one who had been away from them, so understand’. 172

172 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 8
CHAPTER 15 – COMPLAINT OF AMIR AL-MOMINEEN asws ABOUT THE ONES WHO PRECEDED HIM asws

Muhammad, ﷺ, Abu Bakr, ﷺ, 'Umar, ﷺ, and 'Ali, ﷺ, to whom the caliphate was given in succession, faced challenges in ensuring the continuity and implementation of Islamic principles.

The caliphate was mentioned in the presence of Amir Al-Momineen Ali, ﷺ, Bin Abu Talib, ﷺ. He, ﷺ, said: ‘By Allah azwj! The brother of Taym (Abu Bakr) wore it (caliphate) and although he knew that my asws place in it was the place of the handle from the mill. The torrent flowed down from me asws nor did the bird rise to me asws.

I, ﷺ, donned a garment other than it, and I, ﷺ, folded away from it like a robe, and I, ﷺ, began my asws white flag between my asws praying Salat with the hand of surrender, or be patient upon the clouds of blindness, the young ones became grey-haired during it, and the old ones became enfeebled, and the Momin toiled during it until he met his Lord azwj.

I, ﷺ, viewed that the patience is upon the two arguments, so I, ﷺ, observed patience, and in the heart there was a speck, and in the throat there was a scratch. I, ﷺ, saw my asws inheritance being looted to the extent that when the first one (Abu Bakr) passed away to his way, he spoke with it to be for so and so (Umar) after him. He tied with for the brother of Uday (Umar). Oh how strange, while he accepted it during his lifetime, then he tied it for the other one after his death.

By Allah azwj he made it come to be in a harsh grasp, coarse of touching it, and harsh were the words, and the stumbling(s) were frequent during it, and so were the excuses from it. He accompanied it like a difficult passenger, if one is violent with him, he becomes unruly, and if one is easy with him, he darkens (dulls).
The people hoped for the Command of Allah azwj, with the knocking down and the contempt, and the staining and the objections, and the heavy blows, and it was with the welcoming and the pleasantries. I\textsuperscript{asws} was patient upon the long period and the difficult test until when he (Umar) passed to his way, he made it (caliphate) to be in a group, claiming that I\textsuperscript{asws} was from them.

Oh Allah azwj! What have I\textsuperscript{asws} to do with the consultation, when the suspicions regarding me\textsuperscript{asws} were objected with the first of them until I\textsuperscript{asws} became paired to these adversaries?

One man inclined his place of death, and the other one listened to his brother-in-law, and a third of the people stood up boasting of his breed between his thick ones and his confused ones, and they stood with him, the clan of his father, devouring the wealth of Allah azwj like the devouring of the camel of the vegetation of Al Rabie, until his deed was finished upon him, and he earned his enjoyment with it.

Nothing scared me\textsuperscript{asws} except and the people were like a herd of hyenas towards me\textsuperscript{asws} pouring upon me\textsuperscript{asws} from every side, until they trampled Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and tore my\textsuperscript{asws} shirt buttons, until when I\textsuperscript{asws} understood the command, a group broke (the allegiance), and another transgressed, and the others reneged.

It is as if they had not listened to Allah azwj Blessed and Exalted Saying: \textit{That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].} Yes, by Allah azwj, they had heard it and retained it, but the world was sweetened in their eyes, and they were pleased with its vanities.
Allah\textsuperscript{aswj} has Taken upon the scholars that they do not accept an injustice of the unjust nor the suffering of the oppressed, \textsuperscript{asws} would have laid down its reins upon its strangers, and would have quenched their last ones with a cup of their first ones.

And I\textsuperscript{asws} do not find this world of yours in my\textsuperscript{asws} presence, more renouncing that a fart of a goat, and a man from the people of the multitude gave it a letter, and his speech was cut off and the letter was taken’.

I said, ‘O Amir Al-Momineen\textsuperscript{asws}! If you\textsuperscript{asws} could broadcast your\textsuperscript{asws} words to wherever it can reach?!’

He\textsuperscript{asws} said: ‘Far be it! Far be it, O Ibn Abbas! That was a ‘Shaqshaqiya’ (foam of the mouth of a camel) which had rolled down’.

Then I calmed down, and I did not feel sorry upon any speech at all like my being sorry upon the speech of Amir Al-Momineen\textsuperscript{asws} when it could not be delivered to where I wanted’.

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Al-Momineen asws. He asws said: ‘By Allah azwj! Ibn Abi Quhafa had worn it (caliphate)’ – and he mentioned approximate to it with small changes”. 175

And in a report of the sheykh, ‘By Allah azwj! He made it to come to be in a harsh grasp, coarse of touching it’, - and in one of the copies: ‘Coarse was its touch’, ‘and harsh were the words, and the stumbling(s) were frequent during it, and so were the excuses from it. He accompanied it like a difficult passenger, if one is violent with him, he becomes unruly, and if one is easy with him, he darkens (dulls)”.

And it is reported that he asws, on that day, was seated amicably, and it is a sitting (posture) of Rasool-Allah saww, named as ‘the squatting’. They gathered to pledge allegiance to him asws, crowing to the extent that they trod on his asws toe, and tore his asws clothes. 177

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175 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch15 H 3
176 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch15 H 4
177 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch15 H 5
One day it so happened that one of his\textsuperscript{asws} Shias from Syria wrote to him\textsuperscript{asws} mentioned in his letter that Muawiya, and Amro Bin Al-Aas, and Utba Bin Abu Sufyan, and Al-Waleed Bin Uqba, and Marwan had gathered in the presence of Muawiya, and they mentioned Amir Al-Momineen\textsuperscript{asws}, and they faulted him\textsuperscript{asws}, and cast into the mouths of the people that he\textsuperscript{asws} was reducing the companions of Rasool-Allah\textsuperscript{saww}, and mentioning each one of them what he was rightful of.

And that was when he\textsuperscript{asws} had ordered his\textsuperscript{asws} companions with awaiting him\textsuperscript{asws} at Al-Nukheyla. They entered Al-Kufa and neglected him\textsuperscript{asws}. That was harsh upon him\textsuperscript{asws}, and this news came. I came to his\textsuperscript{asws} door at night and said, ‘O Qanbar! What is the news of Amir Al-Momineen\textsuperscript{asws}?’ He said, ‘He\textsuperscript{asws} is sleeping’.

He\textsuperscript{asws} heard my talk, so he\textsuperscript{asws} said: ‘Who is this?’ I said, ‘Ibn Abbas, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Enter’.

I entered and there he\textsuperscript{asws} was in a corner upon his\textsuperscript{asws} bed in a cloth, seated like he\textsuperscript{asws} was dejected. I said, ‘What is the matter with you\textsuperscript{asws} tonight, O Amir Al-Momineen\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘Woe be unto you, O Ibn Abbas! And how can the eyes sleep when the heart is busy! The king of your limbs is your heart. So when a matter dreads him, the sleep flies off from him. Here I\textsuperscript{asws} am that, just as you see, since the first night, the thoughts and vigil presented to me\textsuperscript{asws} due to what has proceeded from the breaking of the first community, the Pre-determined upon it of the breaking of its covenant.

Rasool-Allah\textsuperscript{saww} had ordered the ones from his\textsuperscript{saww} companions he\textsuperscript{saww} had ordered with the greeting unto me\textsuperscript{saww} as ‘Amir Al-Momineen’, so it was confirmed that i\textsuperscript{asws} would happen to be like that after his\textsuperscript{saww} passing away.
O Ibn Abbas! I asws am foremost of the people with the people after him saww, but the matters gathered upon the people desiring the world and its instructions, and its forbiddances, and the hearts of its people turned away from me asws, and the origin of that is what Allah azwj the Exalted Said in His azwj Book: Or are they envying 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 if there neither happens to be Reward nor Punishment, the delivery of the Rasool saww would have been Obligated upon the people to follow it. And Allah azwj Mighty and Majestic is Saying: And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]. Do you see them having been forbidden from me asws, so they are following him saww?

By the One azwj Who Split the seed and Formed the person! And the soul of Abu Al-Qasim saww has gone to the Paradise, and asws had been paired with Rasool-Allah saww where the Mighty and Majestic is Saying: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

And it has been prolonged, O Ibn Abbas, my asws thinking, and my asws gloom, and my asws heartbreak after heartbreak, to the matter of a people disobeying Allah azwj and their being needy to me asws regarding the judgment of the Permissible(s) and the Prohibition, until when asws give them (something) from the world, they are manifesting the needlessness from me asws.

It is as if they have not heard Allah azwj Mighty and Majestic Saying: and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83]. And they have known that they are needy to me asws, and asws have been needless from them: or are there locks upon (their) hearts [47:24].
So, the ones who passed away, passed away talking the hatred upon me\textsuperscript{asws} and they had inherited the grudges upon me\textsuperscript{asws}, and what was that except from the reason of obeying Him\textsuperscript{azwj} in killing the relatives of the Polytheists. They were filled with rage and objections, and had they been patient regarding the Self of Allah\textsuperscript{azwj} it would have been better for them.

Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22].} They hid their neglect of their pleasure with the Commands of Allah\textsuperscript{azwj}, due to hypocrisy they had inherited, and so the wretchedness was necessitated to them due the scarcity of the pleasure!

And Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84].} So and so, O Ibn Abbas, was paired with the son of the liver eater, and Amro, and Utba, and Al-Waleed, and Marwan and their followers.

When there was a shivering in my\textsuperscript{asws} chest and dread was cast into me\textsuperscript{asws} that the matter is leading to the world, they happening to be chiefs being obeyed in it, in mentioned the friends of the Beneficent, slandering them and accusing them with the grievous matters from blatant lies and different things, and grudges had preceded, and the preservers were well known, from the companions of Rasool-Allah\textsuperscript{saww}, that the generality of them are my\textsuperscript{asws} enemies, from the one who answered the Satan\textsuperscript{la} against me\textsuperscript{asws}, and the abstention of the people regarding me \textsuperscript{asws}, and obeyed his whims in what harmed him in his Hereafter; and by Allah\textsuperscript{azwj} Mighty and Majestic, the Needless, and he is in need of the rightful guidance and the instructions.

O Ibn Abbas! Woe be unto the ones who oppressed me\textsuperscript{asws}, and repelled my\textsuperscript{asws} rights, and did away with the greatness of my\textsuperscript{asws} status. Where were they, and I\textsuperscript{asws} prayed Salat with
Rasool-Allah ﷺ when he was young. Salat had not even been Prescribed upon me, while they were worshipping the idols, and disobeying the Beneficent, and by them the flames would be ignited?!

When the persistence of the sins drew closer, and the misery of the ancestors, they submitted unwillingly, and they hid other than what they manifested, in coveting to extinguish the Noor of Allah ﷺ, and lied in wait for the expiry of the mat
ter (life) of the Rasool saww and the termination of his saww term, when their selves had coveted in killing him saww, and their consultation in the house of their consultation. Allah ﷺ Mighty and Majestic Said: And they planned and Allah (also) Planned, and Allah is the best of planners [3:54].

And He azwj Said: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32] and even if the Polytheists dislike it [9:33].

O Ibn Abbas! Rasool-Allah saww had called out to them during his saww lifetime, ordering them with my Wilayah. Grudges carried the people, what envy carried the accused son of Adam to (do), so he exited from the Spirit of Allah azwj and His Pleasure, and the Curses was necessitated due to his envy to the friend of Allah azwj, and that will not harm me, if Allah azwj so Desires.

O Ibn Abbas! Every man wants to be a chief to be obeyed, the world to incline to him, and to his relatives. So, his (Abu Bakr’s) personal desires carried him, and the pleasures of his world, and the people being obedient to him, and he usurped what was Made (by Allah azwj) to be for me.

O Ibn Abbas! Every man wants to be a chief to be obeyed, the world to incline to him, and to his relatives. So, his (Abu Bakr’s) personal desires carried him, and the pleasures of his world, and the people being obedient to him, and he usurped what was Made (by Allah azwj) to be for me.

Had it not been for my fear upon the smaller weighty thing (People of the Household) that they would be exterminated, and the tree of knowledge would be cut down, and the blossoms of the world, and the strong rope of Allah azwj, and His secure fortress, and children of Rasool saww of Lord azwj of the world, seeking the death and the exit to Allah azwj.
Mighty and Majestic would have been more pleasurable in my asws presence than a drink is to the thirsty, and sleep and the slumber.

But I asws was patient, and in the chest was grief, and in the soul was concerns, but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]. And from ancient times, the Prophets as have been oppressed, and the friends (of Allah azwj) have been killed in the ancient communities, and the centuries of the past, then wait until Allah Comes with his Command; [9:24].

And by Allah azwj oath, O Ibn Abbas, surely just as it was begun with us asws, it would end with us asws, and I asws am not saying to you except truth.

O Ibn Abbas! The injustice is the regularity of this community, and the injustice is prolonged, and the mischief appeared, and the word of the oppressors was higher, and Allah azwj had Taken (Covenant) upon the friends of the Religion that they declare His azwj enemies. With that Allah azwj Commanded in His azwj Book upon the tongue of the truthful Rasool-Allah saww. He azwj Said: and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2].

O Ibn Abbas! The Prophets as are gone so you cannot see any Prophet as (now), and the successors as inherited them as. They as took the knowledge of the Book from them as and the investigation of the reasons. Allah azwj Mighty and Majestic Said: But how can you be disbelieving and you are those upon whom the Verses of Allah are recited and among you is His Rasool? [3:101].

So, the Rasool saww did not cease to remain for was long as His azwj Commands were not depleted, and his saww Sunnah was acted upon, and they circled around his saww orders and his saww prohibitions.
And by Allah\textsuperscript{asws} oath, O Ibn Abbas! The Book has been renounced and the words of the Rasool\textsuperscript{saww} have been neglected, except what they could not tolerate leaving it, from the Permissibles and the Prohibitions, and they were not patient upon every instruction of their Prophet\textsuperscript{saww}: \textit{And these examples, We Strike these for the people, and none understand these except for the learned ones} [29:43].

\begin{itemize}
\item Did you reckon that rather We had Created you in vain and that you would not be returning to Us?” [23:115]. So, between us and them is the returning to Allah\textsuperscript{azwj}: \textit{And they shall come to know, those who are being unjust, which overturning they would be Overturned with} [26:227].
\item O Ibn Abbas! Work for Allah\textsuperscript{azwj} in the secret and openly, you will become from the successful ones, and leave the one\textit{ obeying his own desires, and his matter would always be neglected} [18:28]. And Muawiya reckons what he is doing, and what will be done from after him, and let Ibn Al-Aas extend in his error, it is as if his life was been terminated, and his plots have collapsed, and soon the Kafir\textit{ will come to know for whom is the end-result of the (eternal) abode} [13:42]'.
\item And the Muezzin proclaimed the Azaan. He\textsuperscript{asws} said, ‘The Salat! O Ibn Abbas, do not lose it. \textit{shall seek Forgiveness of Allah\textsuperscript{azwj} for me}\textsuperscript{asws} and for you: ‘\textit{Allah is Sufficient for us and the most excellent Protector}’ [3:173], and there is neither any might nor strength except with Allah\textsuperscript{azwj} the Exalted the Magnificent'.
\end{itemize}

Ibn Abbas said, ‘The termination of the night made me gloomy, and I regretted upon its going away’\textsuperscript{178}.

\begin{itemize}
\item And by Allah\textsuperscript{aswj} oath, O Ibn Abbas! The Book has been renounced and the words of the Rasool\textsuperscript{saww} have been neglected, except what they could not tolerate leaving it, from the Permissibles and the Prohibitions, and they were not patient upon every instruction of their Prophet\textsuperscript{saww}: And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].
\end{itemize}

178 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 6
We heard Amir Al-Momineen\textsuperscript{asws} saying: ‘I\textsuperscript{asws} have seen any ease since \textit{Allah} azwj Sent \textit{Muhammad} saww, and the Praise is for \textit{Allah} azwj. By \textit{Allah} azwj I\textsuperscript{asws} feared (\textit{Allah} azwj) when young, and fought when older. I\textsuperscript{asws} fought the Polytheists and my\textsuperscript{asws} enemies, the hypocrites until \textit{Allah} azwj Caused His\textsuperscript{aswj} Prophet saww to pass away.

So the great catastrophe occurred. I\textsuperscript{asws} did not cease to be cautious of a man I\textsuperscript{asws} feared that there would happen what there would be no leeway for me the staying with him. I\textsuperscript{asws} did not see except good, by the Praise of \textit{Allah} azwj.

By \textit{Allah} azwj I\textsuperscript{asws} did not cease striking with my\textsuperscript{asws} sword as a child until I\textsuperscript{asws} became an old man, and it made me\textsuperscript{asws} patient upon what I\textsuperscript{asws} was in. \textit{Allah} azwj that was for the Sake of \textit{Allah} azwj, and I\textsuperscript{asws} hope that the rest would be hastened, near, for I\textsuperscript{asws} have seen its causes’.

They said, ‘So, he\textsuperscript{asws} did not remain after this talk except a little, until he\textsuperscript{asws} was killed’.\textsuperscript{179}

\textsuperscript{179} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 7

\textsuperscript{180} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 8
turned away from you asws and you asws were of higher lineage, and attributed with Rasool-Allah asww, and understanding of the Book?!

فقال أمير المؤمنين عليه السلام: يا ابن ذي دعاء! إن ك ذُلِّي فخري، ضُرب من غير ذي مسأة، لك فخري عمرو، و فخري عمرو.

Amir Al-Momineen asws said: 'O Ibn Dawdan! Your girth is loose and you have done it in the wrong way, and for you after the kinship and right of the question, and you have enquired, so know! It was an impact the souls of some people were greedy upon it, and souls of others relinquished it.

فدع عنكَ هُهْباً صَيْحَ فِِ حَجَرَتِهِ وَ هَلْمَ الَْْطْبَ فِِ أَمْرِ ابْنِ أَبِِ سُفْيَانَ، فَلَقَدْ أَضْحَكَنِِ الدَّهْرُ ب َعْدَ إِبْكَائِهِ،

So, leave from you the hue and cry in its chamber, and give the address regarding the matter of the son of Abu Sufyan, for the time has made me asws laugh after making me asws cry.

و لَِ غَرْوٍ، بِئْسَ الْقَوْمُ - وَ اللَّهِ - وَ هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ، هَيْهَاتَ ذَلِكَ مِنِِّ ذَاتِ اللَّهِ،

And there is no wonder. By Allah azwj! Evil are the people who lowered me asws and weakened me asws, and they surrounded me asws with the humiliation in the Self of Allah azwj. Far be it, that being from me asws! So if the afflictions are raised from us, asws shall carry them upon the pure truth, and if the other happens, your soul should not go to regret upon them. [35:8], and do not grieve upon the Kafir people [5:68]’.

And 10- د: في كتاب الإرشاد لكيفية الطلب في أئمة العبادة تصفيف بعض من المساق، قال: فد كفاننا أمير المؤمنين صلى الله عليه وسلم في خلقها خلقهما أوعدها من أبناء و أعداءنا ما يدركوا عيننا من صوركم، و عيننا عين طرون من طرونها، و حلّى هذى الكثبان بما يزيدند المفاضلين في هذى الأمر بصبرة، و هي مثة الله خلق تأواء علية و غلبه يحبّ شكرها ..


'We had been sufficed by Amir Al-Momineen asws of the provisions in a sermon he asws had addressed, depositing the explanation and the proof what dazzle the eyes, overcoming, for the contemplators, and the blindness from the springs its management, and we released this book with it in order to increase the insight of the seekers of guidance regarding this matter, and it is a Conferment of Allah azwj, Majestic is His azwj Praise, upon us, and upon them, obligating its gratefulness.

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181 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 9
He addressed, he said: ‘What is to us and Quraysh! And the Quraysh do not dislike from us apart from that we, People of the Household, Allah Build our buildings above their buildings, and Raised our heads above their heads, and Allah Chose us above them.

They became vindictive to Allah for Choosing us over them, and they were angered of what Pleased Allah, and they loved what Allah Disliked. When Allah Chose us over them, we participated them in our sanctuary, and we introduced them to the Book and the Prophet-hood, and taught them the Obligations and the Religion, and preserved them the Parchments, and the Psalms, and made them devout in the Religion and Al-Islam.

O Allah! seek Your Assistance against Quraysh, so Take my rights for me from it (them), and do not Leave any injustice to me from them, and O Lord, Demand them of my rights, for You are the Just Judge.

Quraysh belittle the magnificence of my matter, and permitted the prohibition from me, and took my honour and my kindred lightly, and forced me upon my inheritance from the son of my uncle, and they enticed my enemies against me, and aroused tensions between me and the Arabs and the non-Arabs, and they stripped me of what had paved for myself for my two sons with my efforts and my toil, and they prevented me of what my brother and intimate and double had left behind for me.
And they said, ‘You\textsuperscript{asws} are eager to their deaths!’ Weren’t they guided through us\textsuperscript{asws} from the spread of Kufr, and from the blindness of the straying, and from the confusion of the darkness? Didn’t I\textsuperscript{asws} save them from the deafening Fitna (strife) and the tribulations of the blindness?

Woe be unto them! Did I\textsuperscript{asws} no finish them off from the fires of the tyrants, and return of the hardened (criminals), and the rebellious swords, and the brunt of the lion, and settled the quarrels, and the stubborn wrangling which had thirsted the Arabs, and ignited the wars, and pivoted the advancing, and the mountains of battles, and the arrows of the sermons, and unsheathed the swords.

Wasn’t it by me\textsuperscript{asws} the shields were softened, and the men clashed with the guards, and by me\textsuperscript{asws} the skulls of the beasts fled, and (so did) the important heroes, when Taym (Abu Bakr) panicked to the fleeing, and Uday (Umar) to the retreating?!

But, and if I\textsuperscript{asws} had submitted to Quraysh, to the afflictions and the reckoning, and left them, (even) the swords of the sheep would have cut them down, and the cavalry of the non-Arabs would have trampled them, and the returning enemies, and the high attacks, the snapping of well-bred horses would have crushed them, and the engraved hooves, in the smallest of the pausing(s), and they would have been humiliated in the shade of the Persians. They would not have remained to devour me\textsuperscript{asws} nor lived to oppress me\textsuperscript{asws}.

And when they said, ‘You\textsuperscript{asws} are eager to their deaths!’ Today we stop at the limits of the truth and the falsehood. \textit{Our Lord! Decide between us and our people with the Truth, [7:89].} I\textsuperscript{asws} paved the spread of the Prophet-hood of Muhammad\textsuperscript{saww}, and raised the flags of Your\textsuperscript{awj} Religion, and proclaimed the minarets of Your\textsuperscript{awj} Rasool\textsuperscript{asws}, but they leapt upon me\textsuperscript{asws} and overcame me\textsuperscript{asws}, and devoured me\textsuperscript{asws}, and were persistent with me\textsuperscript{asws}. 
Hazim Al-Ansari stood up to him asws and said, ‘O Amir Al-Momineen asws! Abu Bakr and Umar oppressed you asws? They took your asws rights? And they went upon the falsehood? Were they not upon the truth? Did they not stand upon the correctness? Or did they usurp your asws inheritance?

أَفْهِمْنَا لِنَعْلَمَ بَاطِلَهُمْ مِنْ حَقِّكَ؟ أَوْ نُعْلَمَ حَقَّهُمَا مِنْ حَقِّكَ؟ أَ بَزَّاكَ أَمْرَكَ؟ أَمْ غَصَبَاكَ إِبَاغَتَيْكَ؟ أَمْ غَلَبَاكَ إِبَاغَتَيْكَ إِنْ كَانَتَا عَلَى حَقِّكَ حَيَّاً، وَ عَلَى الْحَكْمَةِ الْبَاطِلَةِ مَضْيًا.

Can you make us understand so we can know of their falsehood from your asws truth? Or we can know of their truth from your asws truth? Did they overcome your asws command? Or did they usurp your asws Imamate? Or did they overcome you asws of an honour during it? Or did they precede you asws to it with a calf, so the Fitna flowed, and you asws were not able from it independently?! The Emigrants and the Helpers, we are thinking they were upon truth and they passed upon the clear proof’.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ: يَا أَخَا الْيَمَنِ! لَِ بَِِقٍّ أَخَذَا، وَ لَِ عَلَى إِصَابَة  أَقَامَا، وَ لَِ عَلَى دِيْن  مَضَيَا، وَ لَِ عَلَى فِتْنَة  خَشِيَا، ي َرْحَُْكَ اللَّهُ، الْيَوْمَ نَتَوَاقَفُ عَلَى حُدُودِ الَْْقِّ وَ الْبَاطِلِ! أَ ت َعْلَمُونَ -يَا إِخْوَانِيَّ؟! فَقَالُوا: لَِ. 

He asws said: ‘O brother of Al-Yemen! They neither took it by a right, nor stood upon the correctness, nor with they pass upon a Religion, nor were they afraid of Fitna (strife). May Allah aswj have Mercy on you! Today we pause upon the limitation of the truth and the falsehood! Do you know, O my asws brothers, that the sons of Yaqoub as that were they upon a right? and upon an argument they were when they had sold their brother as, but had been disloyal to their father as, and they betrayed their Creator, and they were unjust to themselves?’ They said, ‘No’.

فَقَالُوا: لَِ. 

He asws said: ‘May Allah aswj have Mercy on you! Do these brothers of yours know that the son la of Adam as, killer of the brother as, was upon a right and a goal, and correct, and his la matter was from Pleasure of Allah aswj?’ They said, ‘No’.

فَقَالُوا: ن َعَمْ. 

He asws said: ‘Or isn’t every deed a doer did with his companion, what he did, was for his envying him, and being inimical to him and hatred towards him?’ They said, ‘Yes’.

فَقَالُوا: أَ وَ لَيْسَ كُلٌّ ف َعَلَ بِصَاحِبِهِ مَا ف َعَلَ لَِْسَدِهِ إِيَّاهُ وَ عُدْوَانِهِ وَ ب َغْضَائِهِ لَهُ؟. فَقَالُوا: ن َعَمَ. 

He asws said: ‘Similar to that was their (Abu Bakr and Umar) doing with me asws what they did, out of envy. Then He aswj did not Turn to the sons of Yaqoub as except after seeking the Forgiveness and repentance, and their uprooting, and deputation, and their
acknowledgement, and if Quraysh were to repent to me asws, and offer excuse from their deeds, I asws would seek Forgiveness of Allah azwj for them’.

Then he asws said: ‘But rather, I asws am speaking to you all being tongue-tied with the explanation, and being eloquent to the mute with the proof, because I asws opened Al-Islam, and helped the Religion, and strengthened the Rasool saww, and affirmed the cornerstones of Al-Islam, and explained its information, and raised higher its minaret, and I asws announced its secrets, and manifested its effects and its states, and cleaned up the government, and I asws treaded the walker (Infantry) and the rider (cavalry), then I asws cleared it upon that I asws was agitated with it’.

Then he asws said – after some speech: ‘Then then they preceded me asws to is (caliphate), the taymi (Abu Bakr) and the Adaway (Umar), like two racing horses, fraudulently, assassinating, deceiving, looting’.

Then he asws said – after some speech: ‘Today I asws am speaking to the mute with the proof, and am being eloquent to the tongue-tied with the explanation. Surely, Rasool-Allah saww stipulated to me saww during every place from the places of war, and placed condition on me asws upon that I asws will only battle for Allah azwj, and protect for Allah azwj.

And I asws helped Rasool-Allah saww with my asws efforts, and my asws strength, and my asws exertion, and my asws toil, and I asws protected from the Prohibitions of Al-Islam, and I asws raised the diffusion of the Religion, and strengthened Al-Islam and its people, upon what I asws opened, and explained upon the call of the Rasool saww, and the Parchments would be read in it, and the Beneficent would be worshipped in it, and the Quran would be understood in it.

For me asws is its Imamate, and its solutions and its contracts, and its implementation, and its purpose; and for (Syeda) Fatima asws is Fadak, and from whatever Rasool-Allah saww left
behind, the half. But they two (Abu Bakr and Umar) preceded me to the entirety of conclusions of the grounds on the day of the race, and I\textsuperscript{saww} have not complained regarding the right since I\textsuperscript{saww} saw it.

Destroyed are a people who turned away from me\textsuperscript{asws}! Musa\textsuperscript{as} was not annoyed, he\textsuperscript{as} conceived fear within himself [20:67], being suspicious, and did not complain regarding what he\textsuperscript{as} had been Given from the Presence of Allah\textsuperscript{azwj}, and I\textsuperscript{saww} did not companion regarding what I\textsuperscript{saww} was Given from the rights of Allah\textsuperscript{azwj}, nor suspect regarding my\textsuperscript{saww} Imamate and caliphate of the son\textsuperscript{saww} of my\textsuperscript{saww} uncle\textsuperscript{as}, and bequest of the Rasool\textsuperscript{saww}.

But rather, I\textsuperscript{saww} feel pity for the brother\textsuperscript{as} of Musa\textsuperscript{as} of the overcoming by the ignorant ones, and the government of straying, and overcoming of the falsehood upon the truth.

And when Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{And give to the one with kinship his right, [17:26]}, Rasool-Allah\textsuperscript{saww} called (Syeda) Fatima\textsuperscript{asws} and bestowed her\textsuperscript{asws} (estate of) Fadak, and nominated me\textsuperscript{asws} as a flag and Imam\textsuperscript{asws} for the people, and tied a covenant to me\textsuperscript{asws}. Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].}

So, I\textsuperscript{saww} fought as was the right of the fighting, and was patient as was right of the patience, upon that I\textsuperscript{saww} would be strengthening Taym (Abu Bakr) and Aday (Umar) upon a religion (the clan of) Taym and (clan of) Aday had come with, or upon a Religion the son\textsuperscript{saww} of my\textsuperscript{saww} uncle\textsuperscript{as}, my\textsuperscript{saww} origin, my\textsuperscript{saww} body had come with, upon that I\textsuperscript{saww} help Taym (Abu Bakr) and Aday (Umar) or help the son\textsuperscript{saww} of my\textsuperscript{saww} uncle\textsuperscript{as}, and my\textsuperscript{saww} right, and my\textsuperscript{saww} Religion, and my\textsuperscript{saww} Imamate?

And rather I\textsuperscript{saww} stood in that position, and endured those difficulties, and was exposed to the plots upon that I\textsuperscript{saww} would be attaining a full measure from the Hereafter, and I\textsuperscript{saww} am a companion of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} caliph, and Imam\textsuperscript{saww} of his\textsuperscript{saww} community, and bearer of his\textsuperscript{saww} flag in the world and the Hereafter.
Today I shall uncover the secrets about my rights, and polish the dust from what have been oppressed of, until it appears to the people of the understanding and recognising that, humiliated, persecuted, oppressed, usurped, coerced, belittled, and they cut off my rights and misappropriated my inheritance!

Today, we shall be harmonised upon the limits of the truth and the falsehood. One who commends a betrayer, so he had deceived himself; one who pastures a wolf had been unjust; one who placed a tyrant as a ruler would be persecuted. This is a pausing of truthfulness, and positing shall speak in it for my rights, and uncover the veil and the cloud from what have been oppressed of!

O community of the fighters, the Emigrants and the Helpers! Where was the precedence of Taym (Abu Bakr) and Aday (Umar) to the tent (Saqeefa) of the clan of Saeeda the fear of Fitna (strife)?

Was it not the day of Al-Abwa’a when the rows (of the enemies) intensified, and the infantries were a lot, and the swords were striking? Or why did they not fear Fitna in Al-Islam on the day Ibn Abd Wadd and he had puffed up his sword, and was priding with his nose, and aspiring with his eyes!

And why were they not compassionate upon the Religion and its people on the day of Buwaat when the colour of the horizon was black, and the bones of the necks were crooked, and the torrents of the drowning were released?

And why were they not compassionate on the day of Razwa, when the arrows were flying, and the afflictions were marching, and the lions roared?
And why did they not rush forwards on the day of (Zul) Asheera, when the teeth chattered, and the ears were covered, and the shields were torn?

وَ هَلََّ كَانَتْ مُبَادَرَتُهُمَا يَوْمَ بَدْرِ، إِذِ الأَرْؤَرُ، إِذِ الطَّرِيقُ، وَ الْجَهَّازُ بِالصَّنَادِيحِ، وَ الأَرْمَى، مِنْ دَمَاءِ الْأَنْفُلِ، يَنْزُلُ؟

And why did they not rushing forward on the day of (battle of) Badr, when the souls were sighing, rising, and the horses hesitated with the gallant ones, and the ground was quenched with the blood of the heroes?

وَ لََِ لََْ يُشْفِقَا عَلَى الدِّينِ يَوْمَ بَدْرِ الثَّانِيَةِ، وَ الرَّعَابِيَّاتُ تَرْعَبُ، وَ الْخُفَائِجُ تَخْبَيَّ، وَ الصَّدْرُ تَغْضُبُ؟

And why did they not feel compassion upon the Religion on the day of Badr the 2nd, and the dreading ones were terrified, and the chests were heaving?

أَمْ هَلََّ بَادَرَا يَوْمَذَا ذَلِكُمَا ذَلِكُمَا يَوْمَ ذَلِكُمَا، وَ قَدْ أُبِيحَ مَئَوَاتُهُمَا، وَ اصْطَلَّ بُكْرَةُ، وَ اسْتَكْرَئَ الْمُجَّدُ؟

Or why did they not rush forward on the day with the lions, and the striking had been legalised, and the slits were slammed, and the stars had evidenced?!

وَ لََِ لَِ كَانَتْ شَفَقَتُهُمَا عَلَى الْإِسْلَامِ يَوْمَ الْكَدِرِ، وَ الْعُيُونُ تَدْمَعُ، وَ الْمَنَّاءُ تَلْمَعُ، وَ الْمَصَافِحُ تَنْزُعُ..

And why there was compassion for them upon Al-Islam on the day of toil, and the eyes were tearful, and the death had shone, and platforms were removed?'

ثَُُّ قَالَ بَعْدَ ذَلِكَ كُلِّهِ: مَا هَذِهِ الدَّهَُْاءُ وَ الدَّهْيَاءُ الَّتِِ وَرَدَتْ عَلَيْنَا مِنْ قُرَيْش؟! أَنَا صَاحِبُ هَذِهِ الْمَشَاهِدِ، وَ أَبُو هَذِهِ الْمَوَاقِفِ، وَ ابْنُ هَذِهِ الْفَعَالِ. يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الَْْنْصَارِ! إِنِِّ عَلَى بَصِيرَة  مِنْ أَمْرِي، وَ عَلَى ثِقَة  مِنْ دِينِِ،

Then he asws enumerated the events of the Prophets as, all of them, upon this manner, and knocked them both (Abu Bakr and Umar) down, that they were in all these places, were onlookers, and opposers, and sitting back. So, how come they rushed forward on the day of Al-Saqeeefa (fearing) Fitna, and Al-Islam had been passive in Al-Islam by his asws sword, and he asws had stabled its stability, and removed its dangers?

ثَُُّ عَدَّ وَقَائِعَ النَّبِِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كُلَّهَا عَلَى هَذَا النَّسَقِ، وَ قَرَعَهُمَا بِأَنَّهُمَ ا فِِ هَذِهِ الْمَوَاقِفِ كُلِّهَا كَانَا مَعَ النَّظَّارَةِ وَ الَْْوَالِفِ وَ الْقَاعِدِينَ، فَكَيْفَ بَادَرَا الْفِتْنَةَ بِزَعْمِهِمَا يَوْمَ السَّقِيفَةِ وَ قَدْ تَوَطَّأَ الْإِسْلَامُ بِسَيْفِهِ، وَ اسْتَقَرَّ قَرَهُ، وَ زَالَ حِذَارُهُ.

Then he asws said, after all that: ‘What are these riffraff and shrew ones of Quraysh who have come to us asws! I asws am a companion of these battles, and father of these places, and son of these deeds. O community of the Emigrants and the Helpers! I asws am upon an insight of my asws matter, and upon reliance from my asws Religion.

ثَُُْ يَوْمَ أَنْطَقْتُ الَْْرْسَاءَ الْبَيَانَ، وَ فَهَّمْتُ الْعَجْمَاءَ الْفَصَاحَةَ، وَ أَتَيْتُ الْعَمْيَاءَ بِالْبُْهَانِ، هَذَا يَوْمُ يَنْفَعُ الصَّادِقِيَْ صِدْق ُهُمْ قَدْ تَوَافَقْنَا عَلَى حُدُودِ الْقَيَّةِ وَ الْبَاطِلِ، وَ أَخْرَجْنَكُمْ مِنَ الشُّبْهَةِ إِلََ الْقَيَّةِ، وَ مِنَ الشَّكِّ إِلََ الْيَقِيِْ،
Today I\textsuperscript{asws} shall speak to the mute with the explanation, and make the tongue-tied to understand the eloquence, and give the proof to the blind. \textit{“This Day the truthful shall benefit from their truthfulness [5:119].} We are now concordant upon the limits of the truth and the falsehood, and I\textsuperscript{asws} am extracting you from the suspicions to the truth, and from the doubts to the certainty.

Therefore, you should disavow, may Allah\textsuperscript{azwj} have Mercy on you, from the one who broke the two allegiances, and the personal desires overcome him, so he strayed; and distance yourselves, may Allah\textsuperscript{azwj} have Mercy on you, from the one who conceals the deceit and seeks the truth from other than its people; and curse, may Allah\textsuperscript{azwj} have Mercy on you, the one who was defeated by two defeats.

Then Allah\textsuperscript{azwj} Says: \textit{When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15] And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].}

And Said: \textit{Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25].}

And be angry (upon these enemies of Islam), may Allah\textsuperscript{azwj} have Mercy on you, upon the one Allah\textsuperscript{azwj} was Wrathful upon, and disavow, may Allah\textsuperscript{azwj} have Mercy on you, from the one Rasool-Allah\textsuperscript{saww} said regarding him: ‘One Day of Qiyamah, a black wind would arise, snatching away a people below me\textsuperscript{saww}, from my\textsuperscript{saww} companions, from the great ones of the Emigrants, so I\textsuperscript{saww} shall say: ‘My\textsuperscript{saww} companions!’ He\textsuperscript{azwj} will Say: “O Muhammad\textsuperscript{saww}! Don’t You\textsuperscript{saww} do not know what they innovated after you\textsuperscript{saww}?.”

And disavow, may Allah\textsuperscript{azwj} have Mercy on you, from the straying soul, from before he is brought \textit{a Day during which they would neither be any bargaining nor befriending [14:31],} so they would be saying, \textit{‘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].

And from before they would be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]; or they would be saying, And none strayed us except the criminals [26:99]; or they would be saying, ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67].

Verily, Quraysh sought the fortunacy, but they became wretched, and sought the salvation, but were destroyed, and sought the guidance, but they strayed. Quraysh have strayed (not only) the people of their time, but (also) the generations to come after it (as well).

Allahazwj, Blessed is Hisazwj Name, Placed myasws Imamate in Hisazwj Quran: And those who spend the night in Sajdah to their Lord, and standing [25:64]; And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].

And Said: Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41] – and this is the long sermon.

And heasws had given such a speech in one of hisasws places, even if heasws had not said other than it, it would have sufficed. Hisasws words are: ‘Iasws am foremost with this command besides Quraysh, because Rasool-Allahasws said: ‘The governance is for the one who is emancipated’.

Rasool-Allahasws came to emancipate the necks from the Fire, and freed them from the sword (from being killed), and these two (Abu Bakr and Umar), when they gathered, were (considering themselves) to be superior than the necks to be freed from the enslavement.
فَمَا كَانَ لِقُرَيْش  عَلَى الْعَرَبِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ لِبَنِِ هَاشِم  عَلَى ق ُرَيْش ، وَ مَا كَانَ لِبَنِِ هَاشِم  عَلَى قُرَيْش بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ لِبَنِِ هَاشِم ، لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ي َوْمَ غَدِيرِ خُمٍّ:

«مَنْ كُنْتُ مَوْلَِهُ ف َعَلِيٌّ مَوْلَِهُ.»

Thus, whatever was for Quraysh upon the Arabs due to Rasool-Allah ﷺ, was for the Clan of Hashim as over Quraysh; and whatever was for the Clan of Hashim as over Quraysh due to Rasool-Allah ﷺ, was for me asws over the Clan of Hashim, due to the words of Rasool-Allah ﷺ on the day of Ghadeer Khum: ’One whose Master saws was, so Ali asws is his Masterasws.

(11) - فس: قال أمير المؤمنين صلى الله عليه وسلم: أَيُّهَا النَّاسُ! إنَّ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ عَزَّ وَ جَلَّ عَلَى وَجْهِ الَْْرضِ عَنَاقُ بنتُ آدَمَ صلى الله عليه وسلم، خَلَقَ اللَّهُ لََْا عِشْرِينَ إِصْبَعاً، فِِ كُلِ إِصْبَع  مِنْهَا ظُفُرَانِ طَوِيلََانِ كَالْمِنْجَلَيِْْ، وَ كَانَ مََْلِسُهَا فِِ الَْْرضِ مَوْضِعَ جَرِيب ،

When she rebelled, Allahazwj Sent a lion to her like an elephant (in size), and a wolf like a camel, and an eagle like a donkey; and that was during the first creation. Allahazwj Caused them to overcome her and they killer her.

Indeed! And Allahazwj has Killed Pharaohla, and Hammanla, and there was a submergence with Qarounla; and rather this is an example for Hisazwj enemies, those who had usurped Hisazwj Right, so Allahazwj Destroyed them’.

ثم قال عليه السلام - عليّ هذا الأمثل الذي ضربه - و فد كن لي حق حياة دؤوبةً من لم يكن له، و لم آتَن أَشْرَكَة فيه، و لا ثُمَة لَهِ إِلَّا يَكُبَّان مَّنذِّرَ، أو يَرْسُول شرِيعَ،

Then Aliasws said upon the trail of this example which hesws had struck: ‘And there was a right for measws they (Abu Bakr and Umar) had taken possession of it, one whom it did not happen to be for him, and asws did not happen to participate in it, nor was there any repentance for him except by the Revealed Book, or by a Sent Prophetasws.

وَ أَيْنَ لَهُ مُحِيَّاً بَعْدْ مُحِيَّتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لََّيْنَ بَعْدْ مُحِيَّتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَيْنَ بَعْدْ مُحِيَّتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَيْنَ بَعْدْ مُحِيَّتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَيْنَ بَعْدْ مُحِيَّتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And asws am for it with the Message after Muhammadasws, and there is no Prophetasws after Muhammadasws, and how can they repent (now) and they are in the purgatory of the

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Qiyamah. The wishful thinking deceived him, and he was deceive by the arch-deceiver in respect of Allah [31:33]. He is upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]”.

12- ما: أَحْدُ بْنُ مَُُمَّدِ بْنِ مُوسَى بْنِ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ أَحَْْدَ بْنِ الْقَاسِمِ، عَنْ عَبَّادِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّب َيرِْ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ، عَنْ أَبِيهِ، قَالَ:

"Ibn Al Zubayr was a servant of Rasool-Allah sallallahu 'alayhi wa sallam and brother of Rasool-Allah sallallahu 'alayhi wa sallam. No one will say it after me except a liar. I have not ceased to be oppressed since Rasool-Allah sallallahu 'alayhi wa sallam passed away." 

13- قَيْسُ بْنُ سَعْدٍ، قَالَ عَلِيٌّ (ع): لِلْحُكُومَةِ بَيَْْ يَدَيِ اللَّهِ. 

14- حَدَّثَنِِ أَبِِ، عَنْ أَبِيهِ، قَالَ: سََِعْتُ أَمِيرَ الْمُؤْمِنِيَْ عَلِيَّ بْنَ أَبِِ طَالِب  عَلَيْهِ السَّلََمُ يََْطُبُ النَّاسَ قَالَ فِِ خُطْبَتِهِ: وَ اللَّهِ لَقَدْ بَايَعَ النَّاسُ أَبَا بَكْر  وَ أَنَا أَوْلََ النَّاسِ بِِِمْ مِنِِّ بِقَمِيصِي هَذَا، فَكَظَمْتُ غَيْظِي، وَ انْتَظَرْتُ أَمْرَ رَبِِّ، وَ أَلْصَقْتُ كَلْكَلِي بِالَْْرْضِ، 

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was the foremost of the people with them with this shirt (caliphate) of mine asws. So, I asws swallowed by rage and awaited the Command of my asws Lord azwj, and adhered my asws chest with the ground (embraced solitude).

Then Abu Bakr died and he made Umar the caliph, and by Allah azwj, he had known that I asws was the foremost of the people with them with this shirt of mine asws. I asws swallowed my asws rage and awaited the Command of my asws Lord azwj.

Then it transpire from the matter of the people after their allegiances to me asws, what happened. Then I asws could not find (any alternative) except fighting them (the hypocrites), or committing Kufr with Allah azwj.

15- جا: ابن قولويه، عن أبيه، عن أحمد بن علوبة، عن الكلفي، عن محمد بن عمرو الناصري، عن الحسن بن المبارك، عن الحسن بن سلمة، قال: لما بلغ أمير المؤمنين من فتح الله عليه مسير طلحة وأبي الزناد وغسانين من مكة إلى البصرة نادى الناس جمعة.

(The book) ‘Amaali’ of sheykh Al Mufeed – Ibn Qawlawiya, from his father, from Sa’ad, from Ahmad Bin Alawiya, from Al Saqafi, from Muhammad Bin Amro Al Razy, from Al Hassan Bin Al Mubarak, from Al Hassan Bin Salama who said,

‘When it reached Amir Al-Momineen (news of) the travelling of Talha, and Al-Zubeyr, and Ayesha, from Makkah to Al-Basra (for battle), he asws called for the congregational Salat.

فقلنا اجتمع الناس خد الله وأعلى عليه ثم قال: أنا بعد، فإن الله يبارك وتعال فلا قتلى بيت الله تعالى وآله فلا: علّم أن بني و عضلة و ورثة و أهل و أخواتي بكراء الله يه، لا نذرح حقة و نشاطان.

When the people gathered, he asws praised Allah azwj and extolled upon Him azwj, then said: ‘As for after, when Allah azwj Blessed and Exalted Cased His azwj Prophet saww to pass away, we asws said: ‘We asws are People asws of his saww Household, and his asws clan, and his saww inheritors, and his saww friends, and most rightful of the creatures of Allah azwj with him saww. Neither can we asws be disputed of his saww right nor his saww authority.

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While we\(^\text{asws}\) were like that, when a number of hypocrites snatched away the authority of our Prophet\(^\text{saww}\) from us\(^\text{asws}\), and placed others in charge of it. By Allah\(^\text{azwj}\)! The eyes and the hearts from all of us\(^\text{asws}\) cried, and by Allah\(^\text{azwj}\) the chests were roughened. And I\(^\text{asws}\) swear by Allah\(^\text{azwj}\)! Had I\(^\text{asws}\) not feared that a sect from the Muslims would return to the Kufr, and the Religion would be turned around, we\(^\text{asws}\) would have changed that whatever we\(^\text{asws}\) could have.

And (certain) rulers had ruled that, and they went on their way, and Allah\(^\text{azwj}\) has Returned the Command to me\(^\text{asws}\), and they (Talha and Al-Zubeyr) had both pledged allegiance to me\(^\text{asws}\), and they are (now) coming to Al-Basra in order to separate your communities, and they would face your might between you. O Allah\(^\text{azwj}\)! Seize them both due to their deception to this community, and their evil outlook towards the general population’. 

Abu Al-Haysam Ibn Al-Tayhan, may Allah\(^\text{azwj}\) have Mercy on him, stood up and said, ‘O Amir Al-Momineen\(^\text{asws}\)! The envy of Quraysh towards you\(^\text{asws}\) is upon two aspects. As for their elites, they are envying you\(^\text{asws}\) competing in the merits and your\(^\text{asws}\) loftiness in the rankings; and as for their evil ones, they are envying you\(^\text{asws}\), Allah\(^\text{azwj}\) would Nullify their deeds due to it, and their burdens would be heavier by it, and they will not be pleased to be equal to you\(^\text{asws}\), until they want to precede you\(^\text{asws}\).

So, the goal is remote from them, and the domain is dropped from them, and you\(^\text{asws}\) were most rightful of Quraysh with Quraysh. You\(^\text{asws}\) helped their Prophet\(^\text{saww}\) when alive, and you\(^\text{asws}\) fulfilled the rights on his\(^\text{saww}\) behalf when he\(^\text{saww}\) passed away. By Allah\(^\text{azwj}\)! Their rebellion is not except against themselves, and we are your\(^\text{asws}\) helpers and your\(^\text{asws}\) supporters, so order us\(^\text{asws}\) with your\(^\text{asws}\) orders’.

Amir Al-Momineen\(^\text{asws}\) bade him goodly Recompense, then the people stood up after him, and each one spoke similar to his talk’. 187

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187 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 15
Abdul Rahman Bin Abu Layli stood up to Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! I ask you\textsuperscript{asws} to take from you\textsuperscript{asws}, and we have awaiting for you\textsuperscript{asws} to be saying something from your\textsuperscript{asws} matter, but you\textsuperscript{asws} did not say it. Will you\textsuperscript{asws} not narrated to us about this matter of yours\textsuperscript{asws}? Was it by a pact of Rasool-Allah\textsuperscript{saww}, or was it something you\textsuperscript{asws} opined?

As for us, we have frequented the talk regarding you\textsuperscript{asws}, and the most reliable of it in our presence would be was we accept from you\textsuperscript{asws} and hear (directly) from your\textsuperscript{asws} mouth. We used to say, ‘If only it (caliphate) would have returned to you\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww} and no one had disputed with you\textsuperscript{asws} regarding it’.

By Allah\textsuperscript{azwj}! I do not know what I should be saying when I ask you\textsuperscript{asws}? Shall I claim that the people were foremost with what they had indulged in, than you\textsuperscript{asws}? But, if I were to say that, then whom did Rasool-Allah\textsuperscript{saww} nominate after the farewell Hajj, and he\textsuperscript{saww} said: ‘One whose Master\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}?! And if you\textsuperscript{asws} were foremost than them with what they were in, then upon what should be befriend them?’

Amir Al-Momineen\textsuperscript{asws} said: ‘O Abdul Rahman! Allah\textsuperscript{azwj} Caused His\textsuperscript{azwj} Prophet\textsuperscript{saww} to pass away, and on the day he\textsuperscript{saww} passed away, I\textsuperscript{saww} was foremost of the people with this shirt (caliphate) of mine\textsuperscript{saww}, and there had been a pact from the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} to me\textsuperscript{saww}, if you all were to pull me\textsuperscript{saww} by the nose, I\textsuperscript{saww} would acknowledge, being a listener to Allah\textsuperscript{azwj} and obedience.

And the first of what I\textsuperscript{saww} demanded after the delay of our\textsuperscript{asws} rights was regarding the Khums. When our\textsuperscript{asws} matter was thin, the beastly citizens of Qureys coveted regarding
us\textsuperscript{asws}, and there was a right for me\textsuperscript{asws} upon the people, if they had returned it to me\textsuperscript{asws}, I\textsuperscript{asws} would have pardoned, accepting it, and would have stood with it.

فَكَانَ إِلََ أَجَل  مَعْلُوم ، وَ كُنْتُ كَرَجُل  لَهُ عَلَى النَّاسِ حَقٌّ إِلََ أَجَل ، فَإِنْ عَجَّلُوا لَهُ مَالَهُ أَخَذَهُ وَ حَِْدَهُمْ عَلَيْهِ، وَ إِنْ أَخَّرُوهُ أَخَذَهُ غَيرَْ مَُْمُود ،

And I was like a man taking it easy and although he was grieving in the presence of the people, and rather the guidance is recognise by the scarcity of the ones from the people taking. So, when I\textsuperscript{asws} am silent, then excuse me\textsuperscript{asws}. If a matter were to come you will be needy to the answer to it, I\textsuperscript{asws} shall answer you all, therefore withhold from me\textsuperscript{asws} for as long as I\textsuperscript{asws} withhold from you\textsuperscript{asws}.

And I\textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and last of the Prophets\textsuperscript{as}, and a Divine Authority of Allah\textsuperscript{azwj} upon the worlds, a ratifier of the formers

\textsuperscript{188} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 16
Rasools as, and He azewj was always Kind, Merciful with the Momineen. May Allah azwj and His azwj Angels Send Salawat upon him saww and his asws Progeny asws.

As for after, O you people! Surely the rebel is guiding his companion to the Fire, and the first one to rebel against Allah azewj, Majestic is His azewj Mention, was Unaq daughter of Adam as, and the first killed one to be killed by Allah azewj was Unaq, and her sitting was a ‘Jareeb’ (occupying a large area) from the ground, and there were twenty fingers for her, having two nails in each finger like the two claws. Allah azewj Mighty and Majestic Caused her to be overcome by a lion like (the size of) an elephant, and a wolf like a camel, and an eagle like the mule, and they killed her.

And Allah azewj has Killed the tyrants upon the best of their states, and Secured what had been, and Killed Haman la, and Destroyed Pharaoh la, and He azewj has Killed Usman. Indeed, and your afflictions has returned like they were on the day Allah azewj Sent His asws Prophet saww.

By the One azewj Who Send him asws with the truth, you will be afflicted with afflictions, and you will be sifted with a sifting, and you will turned a turning of the pot until your bottom ones are your top, and your top ones would be your bottom ones, and they will precede, the ones who used to be deficient, and they will be deficient, the ones who used to be with precedence.

By Allah azwj! asws have neither concealed, nor blocked, nor lied a lie, and asws have been foretold about this place and this day. Indeed! And the sins are like uncontrollable horses which carry its riders, with its harnesses removed, plunging into the Fire. Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: “Enter it in peace, security!” [15:46].

لا أَلَّا وَ قَدْ سَبَقَنِ إِلََ هَذَا الَْْمْرِ مَنْ لََْ أُشْرِكْهُ فِيهِ، وَ مَنْ لََْ أَهَبْهُ لَهُ، وَ مَنْ لَيْسَتْ لَهُ مِنْهُ ن َوْبَةٌ إِلَِّ نَبٌِِ بَعْدَ مَُُمَّد  صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَشْرَفَ مِنْهُ عَلى شَفا جُرُف  هار  فَانِْارَ بِهِ فِِ نارِ جَهَنَّمَ
Indeed! The ones who had no association with it has preceded me\textsuperscript{asws} to this command (Caliphate), and the ones to whom it had not been Granted to, and the ones for whom there was no chance from it except if they were to be Prophets\textsuperscript{as} who had been Sent. And indeed! There is no Prophet\textsuperscript{as} to be after Muhammad\textsuperscript{saww} who is more noble than him\textsuperscript{as} (they are) upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109].

Truth as well as falsehood, for each of them are its people. The matter of falsehood is a very old one and has been active. And if the truth is less (in practice) it is because of ‘if’ and ‘maybe’. And it is rare that if a thing gone away comes back, and if your command (Caliphate) returns to you, you would be pleased, and it is not on me\textsuperscript{asws} except for the striving, and I\textsuperscript{asws} am afraid that you all will end up being on the nature of your nation (away) from me\textsuperscript{asws}, the nation that you were in beforehand and would not have a praiseworthy opinion in my\textsuperscript{asws} sight, and if I\textsuperscript{asws} so desire to I\textsuperscript{asws} would say: ‘May Allah\textsuperscript{azwj} Forgive what was in the past’.

Two men preceded me\textsuperscript{asws} with regards to it (Caliphate), and the third one stood up like the Raven. His main concern was his stomach. Woe be unto him! Had his wings been clipped and his head cut-off, it would have been better for him. He was distracted from the Paradise and the Hell was in front of him.

Three and two, they were five, there is no sixth of them – An Angel who files by his wings, and a Prophet\textsuperscript{as} whom Allah\textsuperscript{azwj} has Grabbed by his\textsuperscript{as} shoulders, and a diligent seeker, and a hopeful student, and a reducer (Muqassir) are in the Fire.

The right and the left are misleading, whereas the middle path is the street on which you will come across the Book and the effects of the Prophet- hood. Destroyed is the one who makes a claim, and disillusioned is the one who fabricates that Allah\textsuperscript{azwj} Disciplined this community by the sword and the whip, and there is no leniency for any of them in the presence of the Imam\textsuperscript{asws}. There is restrain regarding them both.
So, hide in your homes and mend your relationships in between yourselves and the repentance is behind you all. The one who turned his cheek (opposed the Imam asws) to the truth is destroyed”.

(The book) ‘Nahj Al-Balagah’ – And from a sermon of his asws: ‘A concern does no pre-occupy Him azwj, nor does the time change Him azwj, nor can a tongue describe Him azwj. Neither are the number of drops of the water unknown from Him azwj, nor the stars of the sky, nor the currents of the winds in the air, nor the steps of the and upon the solid rock, nor the weight of the particles in the dark night. He azwj Knows the falling of the leaves, and the hidden movement of the eyes.

And I testify that there is no god except Allah azwj, without there being an equal for Him azwj, nor can He azwj be doubted in it, nor can His azwj debt be paid off, nor can His azwj Creating be rejected, a testimony of one who ratified His azwj Prophet saww and clear is his asws entry, and sincere are his asws intentions, and heavy are his asws scales.

And I asws testify that Muhammad saww is His aswj servant and His aswj Rasool saww, the Chosen one aswj from His aswj creatures, and the one saww Selected for explaining His aswj realities, and the one saww specialized with the rationalities of His aswj Prestige, and the one asws Chosen for the Prestige of His aswj Message, and the stipulations of the guidance were clarified by him saww, and the gloom of the blindness was polished off by him saww.

And I asws swear by Allah azwj! There are no people in the greenery of the bounties of life, and these were declined from them except due to the sins they had committed, because Allah azwj the Exalted isn’t unjust to the servants [22:10].

189 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 17
And if the people, when the afflictions descend with them, and the bounties decline away from them, were to panic to their Lord with their sincere intentions, and the (sincere) feeling from their hearts, He would Return to them everything lost, and Correct for them everything spoilt.

And I am fearful upon you all that you would become old during a gap period, and the matters were with me, you would inclined during it with an inclination, you would not be praise worthy in my presence, and if your matters were to be returned to you, you would become fortunate, and there is nothing upon me except the Jihad. And if I had so desired, would say: Allah Pardons what is past”. 190

(The book) ‘Nahj Al-Balagah’ – He said: ‘There is a right for us. So, if we given it (fine), or else we shall ride a difficult camel, and even if the journey is prolonged”. 191

(The book) ‘Nahj Al-Balagah’ – And from a sermon of his: ‘A consideration of a heart of the understanding one, he would be insightful by it of his purpose, and he would recognise his low point and his high point.

The caller has called, and the shepherd is pasturing, so answer to the caller, and follow the shepherd.

They have splashed into the oceans of Fitna (strife), and they have taken with the innovations besides the Sunnah, and the Momineen are silent, and the straying ones, the liars are talking.
We^asws are the near of kin and the companions (of Rasool-Allah saww), and treasurers of the doors (of knowledge), and the houses cannot be accessed except from their doors. So, the one comes to them from other than their doors, he is named as a thief”.

From it – Regarding them^asws are the honours of the Quran, and they^asws are the treasures of the Beneficent. If they^asws speak, they are truthful, and if they^asws are silent, they would not be preceded (in speaking). Let him be truthful of the view of his people, and let him caution his intellect, and let him become from the sons of the Hereafter for he has arrived from it and will be returning to it.

And know, that forever apparent, there is an esoteric upon the like of it. So, whatever, its apparent is good, its esoteric is good, and whatever, its apparent is wicked, its esoteric is wicked, and the truthful Rasool^asww has said: ‘Allah^azwj Love the servant and Hates his deed, and He^azwj Loves the deed and Hates his body’.

And know that for every deed there is a plant, and each plant cannot be needless from the water, and the waters a various. So, whatever its quenching is good, plant it, and sweet would be its fruit, and whatever its quenching is bad, bad would be its planting, and bitter would be its fruits”.^192

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^192 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 20
(The book) ‘Nahj Al-Balagah’ – From a speech of his asws: ‘And a speaker had said to me asws, ‘You asws are greedy upon this command, O son asws of Abu Talib asws!!’

I asws said; ‘But, by Allah azwj, you all are greedier and remoter while I asws am more special (private) and closer. And rather, I asws should a right of mine asws and you are being a barrier between me asws it, and you are striking my asws face besides (on top of it).

When I asws knocked him with the argument in an assembly of the ones present, he was confounded and did not know what he should be answering me asws with.

O Allah azwj! I asws seek Your azwj Assistance against Quraysh and the ones who support them! They have cut off my asws relationship, and they have belittled the greatness of my asws status, and they have united upon disputing me asws of a command which is for me asws. Then they said, ‘Indeed! It would be right if we take it and it would be right if you asws leave it’.

I asws looked around and there was neither any backer for me asws, nor a protector, nor a helper except my asws family members. I asws refrained from fighting with them to death, and I asws shut my asws eyes from the (rising) dust, and swallowed my asws saliva upon the grief, and I asws was patient from swallowing the anger upon (something) more bitter than the colocynth and more painful to the heart than sitting by the (large) knives’.

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193 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 21
194 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 22
(The book) ‘Nahj Al-Balagah’ – From a speech of his asws: ‘Oh how strange! Can the Caliphate happen to be due to the companionship (of Rasool-Allah saww) and it cannot happen to be with the companionship and (as well as) the kinship?!’

قال السيد رضي الله عنه: و روى له عليه السلام بعث في هذا المعنى، و هو قوله:

فإن كنت بالموارد ملكت أمورهم فكيكفت هذا و الشيوخون فتيباً
و إن كنت بالقرن خفخت خصيفهم

Seyyid Al-Razy (compiler of Nahj Al-Balagah) said, ‘And a poem has been reported for him in this meaning, and it is his asws words: ‘If their matters were to be ruled by the consultation, then how is with this and the consultees were absent? And if was with the kinship as their disputers argue, so are others foremost with the Prophet sallallahu alayhi wasallam although asws am closer’’.

و قال ابن أبي الهيجيد: حدثه عليه السلام في الثروة و النعم المذكورين مع أبي بكر و عمر، أما الثروة فموجبه إلى عمر لأن أبا بكر لنا قال ليغفر:

فإنه كنت بالقرن خففت خصيفهم
و إن كنت بالموارد لملكت أمورهم

And Ibn Abu Al-Hadeed (commentator on Nahj Al-Balagah) said, ‘His asws Hadeeth in the prosing and composing mentioning with Abu Bakr and Umar. As for the prosing, is his asws addressing to Umar because when Abu Bakr said to Umar, ‘Extend your hand’. Umar said to him, ‘You are a companion of Rasool-Allah saww all of the places, its difficult ones, and its easy ones, so you extend your hand’.

فقال عليه السلام: وأيما الثروة فموجبه إلى عمر، لأن أبا بكر لنا قال ليغفر:

فإن كنت بالموارد ملكت أمورهم فكيكفت هذا و الشيوخين لطيباً
و إن كنت بالقرن خففت خصيفهم

Ali asws said: ‘When you are arguing of his deserving the command due to his companionship to him saww in the places, so why don’t you submit the command to the one who had participated him in that, and there is an increased upon him asws with the kinship?!’

و أبى إنما السبب ذلك لأنهم يأخذون في السيف من عشيرة رضوان الله (ص) و يتضمنون أبى لتفظه عنه

And as for the composing, it is his asws addressing to Abu Bakr, because the Helpers had argue in the Saqeefa, so he (Abu Bakr) said: ‘We are the family of Rasool-Allah saww and with the part of the Prophet which broke away from him sallallahu alayhi wasallam’.

فلم يتيعد الحلف على الناس بالثغور، و أنها صدرت عن أهل الحلف و العقد;

When allegiances were pledged, he asws argued upon the people with the allegiance, and it had been implemented upon the people of the freedom (no agreement) and the (people of) the agreement.
Ali\textsuperscript{asws} said: ‘As for your argument against the Helpers that you are from the part of Rasool-Allah\textsuperscript{saww} and from his\textsuperscript{saww} people, so others are closer of lineage than you are to him\textsuperscript{saww}, and as for your argument with the choice and agreement of the community, so they have been a people who were absentees from the reason of companionship, they did not attend the pact, so how did you prove it?!’\textsuperscript{195}

(The book) ‘Nahj Al-Balagah’ – He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have not ceased to me repelled from my\textsuperscript{asws} rights, (others being) preferred over me\textsuperscript{asws}, since Rasool-Allah\textsuperscript{saww} passed away up to this day of the people’\textsuperscript{196}.

And he (Ibn Abi Al-Hadeed) said in another place, ‘They said, ‘When it ended to Amir Al-Mominee\textsuperscript{asws}, news of the Saqeefa, after the expiry of Rasool-Allah\textsuperscript{saww}, he\textsuperscript{asws} said: ‘What did the Helpers say?’ They said, ‘They said, ‘There should be a ruler from us (Helpers) and a ruler from you (Emigrants)’.\textsuperscript{197}

They said, ‘And what is the argument in this against them?’ He\textsuperscript{asws} said: ‘If the government was to be among them, he\textsuperscript{saww} would not have bequeathed with them’.\textsuperscript{198}

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\textsuperscript{195} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 23
\textsuperscript{196} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 24
\textsuperscript{197} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 25
Then he said: ‘So, what is that which Quraysh said?’ They said, ‘They argued that they are the tree (lineage) of the Rasool saww. He said: ‘They argued with the tree and wasted the fruit!’”\(^\text{198}\)

(The book) ‘Nahj Al-Balagah’ – From his speech, when they determined upon pledging allegiance to Usman: ‘You have known that I am more right with it than others, and by Allah, as long as the Muslims affairs are intact, and there does not happen to be any tyranny in it except upon me in particular, shall be seeking the Recompense of that and its merit, and be abstemious in it while you are all competing for its attractions and its allurements’.\(^\text{199}\)

(The book) ‘Nahj Al-Balagah’ – And from a speech of his: ‘He Sent His Rasool with what He had Specialised them with from His Revelation, and Made them as divine authorities for Him upon His creatures, lest the argument is obliged for them by leaving the excuses to them. So, He Called them by the truthful tongue to the way of the truth.

Indeed! Allah Uncovered the truth with an Uncovering. He is not unaware of what is hidden from their fortified secrets and their hidden consciences, but for Him to Try them (as to) which of them is best in deeds [18:7], so there would happen to be Rewards as a recompense and the Punishment for evil deeds.

Where are those who claimed that they are the ones firmly rooted in the knowledge besides us, lying and rebelling against us?! Allah Raised us the Lowered them, and Gave us and Deprived them, and Included us and Expelled them.

\(^{198}\) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 26

\(^{199}\) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 27
The guidance is given by us\textsuperscript{asws}, and the blindness is eradicated. Surely, the Imams\textsuperscript{asws} are to be from Quraysh. They\textsuperscript{asws} grew in these bellies from Hashim\textsuperscript{as}. It is not correct upon the ones besides them\textsuperscript{asws}, nor is the government correct from other than them\textsuperscript{asws}.

From it – ‘They preferred the current (life) and delayed (ignored) the future, and they left the clear (water) and drank the putrid. It is as if I\textsuperscript{asws} am looking at their mischievous one and he has accompanied the evil one and was intimate with him, and committed evil with him, and was concordant with him until there was grey hair upon him due to his separation, and his caliphate was weakened by it.

Then he came storming like the flood not caring who he drowned, or like an ignition of fire in the straw, nor fearing what he burned down. Where are the intellects, the illuminations with the lamps of guidance, and the visions glimpsing at the minarets of piety? Where are the hearts which feared Allah\textsuperscript{azwj}, and used to be ignited upon obedience of Allah\textsuperscript{azwj}?"

They crowded upon the debris and quarrelled upon the Prohibitions, and a Flag (Imam\textsuperscript{asws}) of the Paradise and the Fire was raised for them, but they turned their faces away from them, and they faced towards the Fire with their deeds. Their Lord\textsuperscript{azwj} Called them, but they fled and turned around, and the Satan\textsuperscript{la} called them, and they answered and accepted (him\textsuperscript{la})!’

(Allah’s Messenger) ‘Nahj Al-Balagah’ – From a sermon of his\textsuperscript{asws} regarding the epic straying(s): ‘And they both took to the right and left, departing in the way of error, and neglected the doctrines of rightful guidance. So, do not be hastening what is going to happen and is being awaited, nor delay what is going to come tomorrow. How many hasteners, when they come across it, love not to have come across it, and how close is today from the advent of tomorrow.

The book ‘Nahj Al-Balagah’ – From a sermon of his\textsuperscript{asws} regarding the epic straying(s): ‘And they both took to the right and left, departing in the way of error, and neglected the doctrines of rightful guidance. So, do not be hastening what is going to happen and is being awaited, nor delay what is going to come tomorrow. How many hasteners, when they come across it, love not to have come across it, and how close is today from the advent of tomorrow.

\textsuperscript{200} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 28
O people! Meanwhile it is the (time for) occurrence of every Promised (event), and the approach of the emergence of what you are not recognising. Indeed! And the one from us\\textsuperscript{asws} who comes across it - it would be cheered by a radiant lantern and would be walking in it upon the example of the righteous ones. He\\textsuperscript{asws} would loosen the laces during it, and free the necks, and divide the united, and united the divided.

He\\textsuperscript{asws} would be in concealment from the people. The tracker would not see his\\textsuperscript{asws} tracks and even if his\\textsuperscript{asws} sight were to follow him\\textsuperscript{asws}. Then, during it, he\\textsuperscript{asws} would urge a people upon sharpening the blades (war), polishing their sights with the Revelation, and shooting the interpretations into their ears, and inundating them with cups of wisdom after the morning (all day long)'

From it – ‘The period was prolonged in order for the disgrace to be completed with them, and they would be obligated the challenges, until when the term ended, and a group rested to (create) the Fitna, and they armed themselves for their battles.

They did not seek security to Allah\\textsuperscript{azwj} with the patience, and did not magnify the exertion of their selves regarding the truth, until when the Ordainment occurred terminating the period of the afflictions, they carried their view upon their swords, and they (tried to) draw near to their Lord\\textsuperscript{azwj} by the orders of their advisers.

Until when Allah\\textsuperscript{azwj} Caused His\\textsuperscript{azwj} Rasool\\textsuperscript{saww} to pass away, a people turned back upon their heels, and their ways made them err, and they relied upon the deceitful confidants, and they maintained relations with other than the relatives (of Rasool-Allah\\textsuperscript{saww}), and they abandoned the means which they had been Commanded with being cordial with, and they transferred the building from its strong foundation and built it in other than its (rightful) place.

(They are) mines of every mistake, and doors of every one groping in the dark. They have passed in the confusion, and were astounded from the intoxication being upon the ways of
the people of Pharaoh, from cutting off (from the Hereafter) inclining to the world, or separating far away from the Religion”.

From it (the book ‘Nahj Al-Balagah’) is what he wrote in a letter of his to Muawiya: ‘And the Book of Allah has Gathered for us whatever had gone away from us, and it is the Word of the Glorious: and the possessors of the relationships, some of them are closer than the others in the Book of Allah. [8:75]; and Words of the Exalted: Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].

We firstly are foremost with the kinship (with Rasool-Allah), and secondly with the obedience, and when the Emigrants argued against the Helpers on the day of Al-Saqeefa with (having kinship) with Rasool-Allah, they won over them. So, if the win happens to be due to it, then it is for us instead of you all, and if it happens to be with something else, then the Helpers are upon their claim.

And I was seated the sitting just as the camel is seated by the pulling of its rein, until I had to pledge allegiance. And I swear by Allah! You wanted me to be condemned, but I was praised (instead), and you wanted me to be shamed, but you ended up being shamed, and it is not a disgrace upon the Muslim if he happens to be oppressed for as long as he does not happen to be complaining regarding his Religion, nor being suspicious in his certainty”.

From it (the book ‘Nahj Al-Balagah’) is what he wrote in a letter of his answer to Aqeel: ‘So, leave from you Quraysh and their rushing into the straying, and their wandering in the wretchedness, and their galloping into the labyrinth.

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201 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 29
202 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 30
They have united upon battling me {asws} just as their unison upon battling Rasool-Allah {saww} before me {asws}. Quraysh will get their Recompense on my {asws} behalf, for the cut off my {asws} relationships, and they stripped me {asws} of the authority of the son {saww} of my {asws} uncle {as}.

From it (the book ‘Nahj Al-Balagah’) is what he {asws} wrote in a letter of his {asws} to the people of Egypt, and they were (disputing regarding) the governor in the killing of Usman {awj} when he {awj} was disobeyed in His {azwj} earth, and His {awj} Rights were done away with, and the tyranny struck its pavilions upon the righteous and the immoral, and the residents and the foreigners, so no good deed was acted upon nor any evil forbidden from”.

From it (the book ‘Nahj Al-Balagah’) is what he {asws} wrote in a letter of his {asws} to Usman Bin Huneyf Al-Ansari: ‘But Fadak used to be in our {asws} hands from all what the sky shaded, but it was coveted upon by souls of a people, and relinquished from by the souls of others, and Allah {azwj} is the best Judge”.

From it (the book ‘Nahj Al-Balagah’) is what he {asws} wrote in a letter of his {asws} to the people of Egypt: ‘When he {saww} passed away, the Muslims snatched the Command from after him {saww}. By Allah {azwj}! It had not occurred in my {asws} heart nor occurred in my {asws} mind that the Arabs would snatch this command from after him {saww} away from People {asws} of his {saww} Household, nor that they would be taking it away from me {asws} from after him {saww}’.

Then he {asws} wrote after mentioning the allegiance of the people to him {asws}: ‘I {asws} got up during those events until the falsehood was destroyed and vanished, and the Religion was safe and secure”.

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203 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 31
204 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 32
205 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 33
206 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 34
207 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 35
And from it are his\textsuperscript{asws} words: ‘The emerging one has emerged, and the shiner has shone, and the appearing one has appeared, and the crookedly inclined one has been straightened, and Allah\textsuperscript{azwj} has Replaced a people with a people and a day with a day, and we\textsuperscript{asws} awaited the change like the waiting of the drought-stricken ones waiting for the rain.

وَ إِنَََّّا الَْْئِمَّةُ ق ُوْلُهُ عَلَيْهِ السَّلََمُ فِِ الْبَيْعَةِ... فَنَظَرْتُ فِِ أَمْرِي فَإِذَا طَاعَتِِ قَدْ سَبَقَتْ ب َيْعَتِِ، وَ إِذَا الْمِيثَاقُ فِِ عُنُقِي لِغَيرِْي.

And rather the Imams are the custodians of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} recognisers of His\textsuperscript{azwj} servants. No one will enter the Paradise except the one who recognises them\textsuperscript{asws} and they\textsuperscript{asws} recognise him, not will anyone enter the Fire except the one who denies them\textsuperscript{asws} and they\textsuperscript{asws} deny him\textsuperscript{asws}.

And from it are his\textsuperscript{asws} words regarding the allegiance: ‘I\textsuperscript{asws} considered my\textsuperscript{asws} matter, and there (I\textsuperscript{asws} found that) my\textsuperscript{asws} obedience (to Allah) has preceded my\textsuperscript{asws} allegiance, and when the covenant was in my\textsuperscript{asws} neck for someone else’.\textsuperscript{208}

And it is reported as well (by Ibn Abi Al Hadeed), from Jabir Al Jufy,

‘From Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} did not see any ease since Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww}. Quraysh had frightened me\textsuperscript{asws} when I\textsuperscript{asws} was young, and they were hostile to me\textsuperscript{asws} when I\textsuperscript{asws} was older, until Rasool-Allah\textsuperscript{aww} passed away, and the great calamity happened, \textit{and Allah is the Helper upon what you are describing [12:18]’}.\textsuperscript{209}

And it is reported by Ibn Quteyba – and he is from the great reporters of the adversaries – in the book ‘Al-Imamah Wa Al-Siyaya’, ‘Ali\textsuperscript{asws} was brought to Abu Bakr and he\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj} and brother\textsuperscript{asws} of His\textsuperscript{azwj} Rasool\textsuperscript{saww}’.

And it was said to him\textsuperscript{asws} ‘Pledge allegiance to Abu Bakr!’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am more rightful with this command than you all are, and I\textsuperscript{asws} will not pledge allegiance to you and you are foremost with pledging allegiance to me\textsuperscript{asws}! You seized this command from the Helpers and

\textsuperscript{208} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 36
\textsuperscript{209} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 37
you argued against them with (you having) the kinship from the Prophet \textsuperscript{saww}. You are seizing it from us \textsuperscript{asws}, People \textsuperscript{asws} of the Household by usurpation.

أَلَسْتُمْ زَعَمْتُمْ لِلَّنصَارِ أَنَّكُمْ أَوْلَى بِذَا الَّمَرِ مِنْهُمْ لِمَكَانِ مَعَهُ، وَ سَلَّمُوا إِلَيْكُمُ الْمَقَادَةَ، وَ سَلَّمُوا إِلَيْكُمُ الْمَارَةَ، فَأَنَا أَحْتَجُّ عَلَيْكُمْ بِِِثْلِ مَا احْتَجَجْتُمْ بِهِ عَلَى الَّنصَارِ، نََْنُ أَوْ لَ بِرَسُولِ اللَّهِ (ص) حَيّاً وَ مَيِّتاً.

Didn’t you allege to the Helpers that you (Emigrants) are foremost with the command than them due to your positions from Muhammad \textsuperscript{saww}?! So, they gave you the seat and submitted the government to you. (Now) \textsuperscript{asws} am arguing against you (Emigrants) with the like of what you had argued with against the Helpers. We \textsuperscript{asws} are foremost with Rasool-Allah \textsuperscript{saww}, when he \textsuperscript{saww} was alive and when he \textsuperscript{saww} had passed away.

فَأَلْصِلُوْنَا إِنْ كُنْتُمْ تَُطُعُونَ اللَّهَ مِنْ أَن ْفُ سِكُمْ، وَ إِلَِّ ف َبُوءُوا بِالظُّلْمِ وَ أَن ْتُمْ ت َعْلَمُونَ.

Be fair to us \textsuperscript{asws}, if you are fearing Allah \textsuperscript{azwj} from yourselves, or else you are going with the injustice and you are knowing’.

فَقَالَ لَهُ عُمَرُ: إِنَّكَ لَسْتَ مَتَُْوكاً حَتََّ تُبَايِ عَ!. فَقَالَ لَهُ عَلِيٌّ (ع): احْلِبْ حَلْباً لَكَ شَطْرُهُ اشْدُدْهُ لَهُ الْيَوْمَ يَرْدُدْهُ عَلَيْكَ غَداً،

Then he \textsuperscript{asws} said: ‘By Allah \textsuperscript{azwj}, O Umar! \textsuperscript{asws} will not be left alone until you \textsuperscript{asws} pledge allegiance’. Ali \textsuperscript{asws} said to him: ‘Milk the milk for you. You are giving it to him today, he will return it to you tomorrow’.

فَوَ اللَّهِ يَا مَعْشَرَ الْمُهَاجِرِينَ -لَنَحْنُ أَهْلَ الْبَيْتِ أَحَقُّ بِذَا الَّمَرِ مِنْكُمْ، مَا كَانَ فِيهَا الْقَارِئُ لِكِتَابِ اللَّهِ، الْفَقِيهُ فِِ دِ يِنِ اللَّهِ، الْعَالَُِ بِسُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Ali \textsuperscript{asws} said: ‘O community of the Emigrants! Allah \textsuperscript{azwj}! Allah \textsuperscript{azwj}! Do not throw out the authority of Muhammad \textsuperscript{saww} among the Arabs, from his \textsuperscript{saww} house and the floor of his \textsuperscript{saww} chamber to your house and floor of your chambers, and you repelled his \textsuperscript{saww} family \textsuperscript{asws} from his \textsuperscript{asws} position from the people and his \textsuperscript{asws} right.

فَوَ اللَّهِ يَا مَعْشَرَ الْمُهَاجِرِينَ- لَنَحْنُ أَهْلُ الْبَيْتِ أَحَقُّ بِذَا الَّمَرِ مِنْكُمْ، مَا كَانَ فِيهَا الْقَارِئُ لِكِتَابِ اللَّهِ، الْفَقِيهُ فِِ دِ يِنِ اللَّهِ، الْعَالَُِ بِسُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

By Allah \textsuperscript{azwj}, O community of the Emigrants! We \textsuperscript{asws}, People \textsuperscript{asws} of the Household are more rightful of this command than you all. Is there no reciter of the Book of Allah \textsuperscript{azwj}, and the understanding one regarding the Religion of Allah \textsuperscript{azwj}, the knower with the Sunnah of Rasool-Allah \textsuperscript{saww}?!’”
Ibn Quteyba said (in the book ‘Al-Imamah Wa Al-Siyasa’) – and in another report, ‘They brought out Ali\textsuperscript{asws} and they went with him\textsuperscript{asws} to Abu Bakr and said to him\textsuperscript{asws}, ‘Pledge allegiance!’ He\textsuperscript{asws} said: ‘If I\textsuperscript{asws} don’t do so, then what?!’ They said, ‘Then by Allah\textsuperscript{azwj}, there is no god except He\textsuperscript{azwj}! We will strike off your\textsuperscript{asws} neck’.'

قَالَ: إِذَا تَقْتُلُونَ عَبْدَ اللَّهِ وَ أَخَا رَسُولِهِ، فَقَالَ عُمَرُ: أَمَّا عَبْدُ اللَّهِ فَنَعَمْ، وَ أَمَّا أَخَا رَسُولِ اللَّهِ فَلََ، وَ أَبُو بَكْر  سَاكِتٌ لَِ يَتَكَلَّمُ، فَقَالَ لَهُ عُمَرُ: أَلَِ تَأْمُرُ فِيهِ بِأَمْرِكَ؟. فَقَالَ: لَِ أُكْرِهُهُ عَلَى شَيْءٍ مَا كَانَتْ فَاطِمَةُ إِلََ جَنْبِهِ، فَلَحِقَ عَلِيٌّ عَلَيْهِ السَّلََلِّ بِقَبِْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَصِيحُ وَ يَبْكِي وَ يُنَادِي يَ: ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِِ وَ كادُوا يَقْتُلُونِِ’. And Abu Bakr was silent, not speaking. Umar said to him, ‘Will you not order regarding him\textsuperscript{asws} with your order?’ He said, ‘I will not force him\textsuperscript{asws} upon anything for as long as (Syeda) Fatima\textsuperscript{asws} is by his\textsuperscript{asws} side’.

Then Ibn Quteyba mentioned, ‘Both of them (Abu Bakr and Umar) came to (Syeda) Fatima\textsuperscript{asws} offering excuses. She\textsuperscript{asws} said: ‘We\textsuperscript{asws} adjure you both to Allah\textsuperscript{azwj}! Did you two not hear Rasool-Allah\textsuperscript{saww} saying: ‘Pleasure of (Syeda) Fatima\textsuperscript{asws} is from my\textsuperscript{saww} pleasure, and anger of (Syeda) Fatima\textsuperscript{asws} my\textsuperscript{saww} daughter\textsuperscript{asws} is from my\textsuperscript{saww} anger’? And one who loves (Syeda) Fatima\textsuperscript{asws} so he has loved me\textsuperscript{saww}, and one who angers (Syeda) Fatima\textsuperscript{asws} so he has angered me\textsuperscript{saww}?’. And one who loves (Syeda) Fatima\textsuperscript{asws}, and one who angers (Syeda) Fatima\textsuperscript{asws} so he has loved me\textsuperscript{saww}.

قَالَ: إِذَا تَقْتُلُونَ عَبْدَ اللَّهِ وَ أَخَا رَسُولِهِ. They said, ‘Yes, we have heard it’. She\textsuperscript{asws} said: ‘So, I\textsuperscript{asws} hereby testify to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Angels that both of you have angered me\textsuperscript{asws} and have not pleased me\textsuperscript{asws}, and if I\textsuperscript{asws} were to meet the Prophet\textsuperscript{saww}, I\textsuperscript{asws} will complain of you to him\textsuperscript{saww}.’
Abu Bakr said, ‘I seek refuge with Allah azwj from His azwj Wrath and your asws anger O (Syeda) Fatima asws. Then Abu Bakr sobbed, wailing (to the point) that his soul was almost lost, and she asws was saying: ‘By Allah azwj! I asws will supplicate to Allah azwj against you during every Salat!’

And Abu Bakr cried and he was saying, ‘By Allah azwj! I will supplicate for you asws during every Salat I pray’. Then he went out crying’.

And it is reported as well by Ibn Quteyba, ‘Ali asws said: ‘Quraysh sanctioned me asws by their deeds. They cut off my asws relationships, and backed each other against me asws, and stripped me asws of the authority of the son asww of my asws uncle as, and they submitted that to the one who wasn’t among my asws relatives, and of my asws rights in Al-Islam and my asws precedence which no claimant can claim the like of it except if he were to claim what he did not know, nor did I asws think Allah azwj recognises him’.

And it is reported as well, he asws said to Al-Hassan asws: ‘And I asws swear by Allah azwj, O my asws son asws! I asws have not ceased to be oppressed, rebelled against, since your asws grandfather asww passed away’.

And it is reported by Ibn Abi Al-Hadeed, ‘Ali asws said, and he asws had heard a caller shout, ‘I am oppressed!’ so he asws said: ‘Come and let us shout together, for I asws have not ceased to be oppressed’.

And he (Ibn Abi Al Hadeed) said, ‘Ali asws said: ‘I asws have not ceased to be preferred over, repelled from what I asws was rightful of and obliged of’.
And he asws said: ‘O Allah aswj! Recompense (Punish) Quraysh, for they have prevented me asws of my asws rights, and usurped me asws of my asws command’. 215

And it is reported (by Ibn Abi Al Hadeed) as well, from Jabir, from Abu Al Tufeyl who said,

‘O Allah aswj! I asws seek Your aswj Assistance against Quraysh, for they have cut of my asws relationships, and usurped me asws of my asws rights, and they united upon snatching a command which I asws was foremost with it’. 216

And from Al Shabi, from Shureyh Bin Hany who said,

‘Ali asws said: ‘O Allah aswj! I asws seek Your aswj Assistance against Quraysh, for they have cut off my asws relationships, and they have dropped my asws container, and they have belittle the greatness of my asws status, and they united upon disputing me asws’’. 217

And it is reported by the seyyid Ibn Tawoos in the book ‘Al Taraif’, from (the book) ‘Al Sahihayn’ and ‘Jama’a Bayn Al Sahi heyn’ of Al Hameedi, from Malik Bin Aws who said,

‘Umar said to Al-Abbas and Ali asws, these are not his words (exactly), ‘When Rasool-Allah saww passed away, Abu Bakr had said, ‘I am a heir of Rasool-Allah saww’, and you two have come, you asws are seeking your asws inheritance from the son saww of your asws uncle as, and this one is seeking inheritance of his wife from his father saww’. 218

Abu Bakr had said, ‘Rasool-Allah saww said: ‘We asws, community of the Prophets as, do not leave inheritance. Whatever we as leave, it is charity’. Thus, I (Umar) find both of you as being liars, and Allah aswj Knows that he (Abu Bakr) was truthful, righteous, follower of the truth!’

215 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 42
216 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 43
217 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 44
Then Abu Bakr died, so I (Umar) said, ‘I am a heir of Rasool-Allah⁰⁰⁰ saww and heir of Abu Bakr (as well), and you two are viewing me as being a liar, a sinner, a deceiver, a betrayer! And Allah⁰⁰⁰ azwj Knows that I am truthful, righteous, follower of the truth! So, I am in-charge of it, then you asws and this one have come together and both your matters are one, and you are saying, ‘Hand it over to us’’.  

And Al-Seyiid Al-Murtaza said in (the book) ‘Al-Shafi’, ‘The entirety of the ‘Seerah’ reporters have reported that Amir Al-Momineen asws and Al-Abbas, then they disputed regarding the inheritance and they took their case to Umar, Umar said, ‘Who can excuse me from these two? Abu Bakr ruled, and they both said, ‘He is disloyal and unjust!’ And Allah⁰⁰⁰ azwj Knows that he was righteous, pious. Then I am the ruler, and they are saying, ‘He is disloyal and unjust!’ And there is no fear upon them, and rather they were complimenting him and he was complimenting them’’.  

And it is reported by Ahmad Bin A’sam Al-Kufi in his history, said, ‘Muawiya wrote to Ali⁰⁰⁰ asws, ‘As for after – The envy is of ten parts, nine of these are regarding you⁰⁰⁰ asws and one is regarding rest of the people, and that is because no one took charge of the affairs of this community after the Prophet⁰⁰⁰ saww except and you⁰⁰⁰ asws envied him and you⁰⁰⁰ asws rebelled against him.  

And we have recognised that from you in the look of disapproval, and your⁰⁰⁰ asws harsh words, and your⁰⁰⁰ asws breathing the sighs, and your⁰⁰⁰ asws being sluggish to the caliphs. You sat back to the allegiance just as the camel led by the noose is seated, until you⁰⁰⁰ asws did pledge allegiance and you⁰⁰⁰ asws abhorred it.  

Then I do not forget your⁰⁰⁰ asws deed with Usman Bin Affan upon the little commentary and the expiation, and by Allah⁰⁰⁰ azwj, the One⁰⁰⁰ azwj Who there is no god except He⁰⁰⁰ azwj, we will seek the killers of Usman in the land and in the sea and upon the mountain and in the desert, until we kill them or our souls join up with Allah⁰⁰⁰ azwj. Greetings!’  

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²¹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 45  
²¹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 46
Ali saws wrote to him: ‘As for after – Your letter came to me saws mentioning in it my saws envy towards the caliphs, and my saws being sluggish to them, and the dislike off their matters. saws will not make excuses from that to you, nor to anyone else, and that is because, when the Prophet saws passed away and the community differed, Quraysh said, ‘The ruler should be from us!’ And the Helpers said, ‘But, the ruler should be from us!’

Quraysh said, ‘Muhammad saww is from us and we are more rightful with the command that you all’. So, the Helpers submitted the governance and the authority to Quraysh. Thus, Quraysh considered themselves to be deserving due to Muhammad saww, besides the Helpers, and we saws, People saws of the Household are more rightful than others’ –

Up to his saws words: ‘And your father Abu Sufyan had come to me saws during the time which the people had pledged allegiance to Abu Bakr, and he said to me saws, ‘You saws are more rightful with this command than others, and I will be your saws hand (support) against the one who opposes you saws, and if you saws like, I will fill Al-Medina with horses and men against Ibn Abu Quhafa’.

I saws did not accept that, and Allah azwj Knows that your father would have done that, but I saws was the one who refused him fearing the sectarianism between the people of Al-Islam. So, if you recognise from my saws rights what your father had recognised for me saws, then you would have attain correct guidance, and if you refuse, then here I saws am heading to you (for battle))! Greetings!’

And it is reported by Ibn Abu Al Hadeed, from Al Kalby who said,

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220 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 47
When Ali asws intended the journey to Al-Basra (for battle), he asws stood and addressed the people. He asws said after having praised Allah azwj and sending Salawat upon His saww Rasool saww: “When Allah azwj Caused His aswj Prophet saww to pass away, Quraysh took exclusive possession of the command over us asws, and repelled us asws from a right we asws were more rightful with than all the people.

I saw that the patience upon that is better than dividing the words of the Muslims, and shedding their blood, and the people were new to the covenant with Al-Islam, and the Religion is a mixture of the buttered food, the least weakness spoils it, and the smallest of substitutions would soften it.

I asws was placed in charge of the command by a people who did not give up on the diligence regarding their affairs, then they will be transferring to the house of the Hereafter. By Allah azwj! My asws ruler-ship is to separate out their evil deeds, and forgive from their lapses”.

I arrive from Al-Hijaz intending Al-Iraq during the beginning of the government of Ali asws, and I passed by Makkah, and I performed Umrah. Then I arrived at Al-Medina, and entered Masjid of Rasool-Allah saww when there was a call, ‘The congregational Salat!’ The people gathered and Ali asws came out collared by his asws sword.

The sights were staring at him asws. He asws praised Allah aswj, then said: ‘As for after – when Allah aswj Caused His aswj Prophet saww to pass away, we asws, his saww people, and his saww inheritors, and his saww family asws, and his friends besides the people, said, ‘No one would snatch away his saww authority from us asws, nor would any coveter covet regarding our asws rights’.

221 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 48
Then our\textsuperscript{asws} people objected to us\textsuperscript{asws} and they usurped us\textsuperscript{asws} the authority of our\textsuperscript{asws} Prophet\textsuperscript{asws}, and the government came to be for others, and we became ordinary citizens. The weak coveted regarding us\textsuperscript{asws} and the disgraced ones revered us\textsuperscript{asws}. The eyes from us\textsuperscript{asws} cried to that, and the chests were apprehensive, and the souls were alarms.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! Had I\textsuperscript{asws} not feared the sectarianism between the Muslims, and that they would return to Kufr, and the Religion would perish, we\textsuperscript{asws} would have been upon other than what we\textsuperscript{asws} were upon towards them. The people were ruled by such rulers they did not rule the people with goodness. Then you brought me\textsuperscript{asws} out – O you people – from my\textsuperscript{asws} house, and pledge allegiances to me\textsuperscript{asws}. 222

And the majestic seyyid Ibn Tawoos said in the book ‘Al Taraaif’ – ‘It is reported by Abu Bakr Ahmad Bin Mardawayh in his book – and he is from the notables of their imams – and it is reported as well by the one named in their presence as the head of the imams, the preacher of the preachers, Mhuwarizm Mowaqqaf Bin Ahmad al Makky, then Al Khawarizmy in the book ‘Al Arbaeen’ who said, ‘From the imam Al Tabrani, from Saeed Al Razy, from Muhammad Bin Humeyd, from Zafir Bin Suleym\textsuperscript{an}, from Al Haris Bin Muhammd, from Abu Al Tufayl who said,

I was at the door on the day of the consultation and the voices were raised between them. I heard Ali\textsuperscript{asws} saying: ‘The people pledged allegiances to Abu Bakr and by Allah\textsuperscript{azwj}, I\textsuperscript{asws} was foremost with the command than him and more rightful with it than him, but I\textsuperscript{asws} kept quiet and obeyed, fearing that the people would return to Kufr, striking the necks of each others with the sword.

Then Umar pledged to Abu Bakr, and although I\textsuperscript{asws} was foremost with the command than him. I\textsuperscript{asws} kept quiet and obeyed, fearing that the people would return to be Kafirs. Then

\footnotesize{222 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 49}
(now) you are intending to pledge allegiances to Usman, then I\textsuperscript{asws} will neither be quiet nor obey\textsuperscript{223}.

And in another report reported by Ibn Mardawayh as well, and he continued the words of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} about their allegiance to Abu Bakr and Umar, just as is mentioned in the previous report, the same, except that he\textsuperscript{asws} said to (people during their allegiance to) Usman: ‘Then you are intending to pledge allegiance to Usman, then I\textsuperscript{asws} will neither keep quiet nor obey. Umar made me\textsuperscript{asws} to be among five persons, I\textsuperscript{asws} being their sixth, neither recognising any merit for me\textsuperscript{asws} regarding the reconciliation, nor did they recognise it for me\textsuperscript{asws}. It was as if we were equal in the beginning.

And \textsuperscript{asws} swear by Allah\textsuperscript{azwj}! If \textsuperscript{asws} so desire, \textsuperscript{asws} would speak such words, neither will your non-Arabs nor your Arabs would (be able to) tolerate, nor the Unitarian from you, nor the Polytheist would be able to reply to any characteristic from it’. Then he\textsuperscript{asws} said: ‘\textsuperscript{asws} adjure you all with Allah\textsuperscript{azwj}, o you five! Is there anyone among you who is a brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} apart from me\textsuperscript{asws}?!’ They said, ‘No!’\textsuperscript{224}

And it is mentioned by Ibn Abu Rabbih in the fourth volume of the book ‘Al-Iqd’, and Abu Hilal Al-Askari in the book ‘Al-Awaail’ in the sermon which was preached by Ali\textsuperscript{asws} Bin Abu Talib as a consequence of the people pledging allegiances to him\textsuperscript{asws} – and it is the first sermon he\textsuperscript{asws} had preached, he\textsuperscript{asws} said after indicating apparently and hidden to the pains (inflicted) from the one who preceded him\textsuperscript{asws}, and from the one who were concordant with them – these are his\textsuperscript{asws} words:

‘And the matters during it had inclined away from the truth, inclining away a lot, you were all unpraised-worthy during it. As for I\textsuperscript{asws}, had I\textsuperscript{asws} so desired, I\textsuperscript{asws} would have said: ‘May Allah\textsuperscript{azwj} Pardon from what is past’. The two men preceded, and the third one stood up like the crow whose main concern was his stomach. Woe be unto him! If his wings had been

\textsuperscript{223} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 50

\textsuperscript{224} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 51
clipped, and his head cut off, it would have been better for him. Consider, so if you deny it, then deny it, and if you recognise it, then recognise it'.

ثَُُّ ي َقُولُ فِِ آخِرِهَا مَا هَذَا لَفْظُهُ - عَلَى مَا حَكَاهُ صَاحِبُ كِتَابِ الْعِقْدِ - أَلَِ إِنَّ الَْْب ْرَارَ مِنْ عِتََْتِِ وَ أَطَايِبِ أَرُومَتِِ أَحْلَمُ النَّاسِ صِغَارًا وَ أَعْلَمُهُمْ كِبَاراً،

Then he asws said at the end of it, and these are his asws words, upon what the author of the book 'Al-Iqd' has related: 'Indeed! I asws was the best of my asws family and the most forbearing of the people when young, and their most knowledgeable when old.

آَلَِ وَ إِنَّ الَْْب ْرَارَ مِنْ عِتََْتِِ وَ أَطَايِبِ أَرُومَتِِ أَحْلَمُ النَّاسِ صِغَارًا وَ أَعْلَمُهُمْ كِبَاراً،

Indeed! And we asws, People asws of the Household, we asws learnt from the Knowledge of Allah aswj, and Allah aswj Gave us asws the wisdom we asws have, and we asws listened from the words of a truthful. So, if you were to follow our asws tracks, you will be guided by our asws insights. With us asws is the flag of the truth. One who follows it would join up, and one who delays from it would drown.

أَلَِ وَ إِنَّا أَهْلُ ب َيْت مِنْ عِلْمِ اللَّهِ عَلِمْنَا، وَ بُِِكْمِ اللَّهِ حَكَمْنَا، وَ مِنْ ق َوْلِ صَادِق  سََِعْنَا، فَإِنْ تََتَّبِعُوا آثَارَنَا ت َهْتَدُوا بِبَصَائِرِنَا، مَعَنَا رَايَةُ الَْْقِّ مَنْ تَبِعَهَا لَِْقَ وَ مَنْ تَأَخَّرَ عَنْهَا غَرِقَ،

Indeed! By us asws repeats the time of every Momin, and by us asws the noose of disgrace is removed from their necks, and by us asws was the beginning and by would be the end’. 225

وَ رَوَى ابْنُ أَبِِ الَْْدِيدِ، عَنِ ابْنِ عَبَّاس  أَنَّهُ قَالَ دَخَلْتُ ي َوْماً عَلَى عُ مَرَ، ف َقَالَ لِِ: يَا ابْنَ عَبَّاس ! لَقَدْ أَجْهَدَ هَذَا الرَّجُلُ ن َفْسَهُ فِِ الْعِبَادَةِ نَََلَتْهُ حَتََّ نَلت

And it is reported by Ibn Abi Al Hadeed, from Ibn Abbas having said,

‘One day I entered to see Umar. He said to me, ‘O Ibn Abbas! This man (Ali asws) has exerted his asws self in the worship until he asws has slimmed, like showing-off’. I said, ‘Who is he?’ Umar said, ‘The one of receding hairline’ – meaning Ali asws.

قَالَ: إِنَّهُ كَانَ شَابّاً حَدَثاً فَاسْتَصْغَرَتِ الْعَرَبُ سِنَّهُ، وَ قَدْ كَمَلَ الْْنَ، أَ لََْ ت َعْلَمْ أَنَّ اللَّهَ لََْ ي َبْعَثْ نَبِيّاً إِلَِّ ب َعْدَ الَْْرْبَعِيَْ؟!

I said, ‘And what is his asws aim with the showing-off, O commander of the faithful?’ He said, ‘So he asws can get himself asws nominated by the people for the Caliphate’. I said, ‘And what will he asws do with the nomination?! Rasool-Allah asww had nominated him asws, but it was turned away from him asws.

قَالَ: إِنَّهُ كَانَ شَابّاً حَدَثاً فَاسْتَصْغَرَتِ الْعَرَبُ سِنَّهُ، وَ قَدْ كَمَلَ الْْنَ، أَ لََْ ت َعْلَمْ أَنَّ اللَّهَ لََْ ي َبْعَثْ نَبِيّاً إِلَِّ ب َعْدَ الَْْرْبَعِيَْ؟!

225 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 52
He said, ‘He was young man and the Arabs belittled his age, and now it is complete. Do you not know that Allah did not Send the Prophet except after (the age of) forty?’

I said, ‘O commander of the faithful! As for the people of the insight and intellect, have not ceased to count him as perfect since Allah Raised up the minaret of Al-Islam, and but they are counting him as deprived, limited’.

He said, ‘But, its torrent is after the rains and the waters (springs), then the feet slipped in it, and no need was fulfilled in it, and you happened to have witnessed that, O servant of Allah. Then the morning was seen with the two eyes, and the Arabs knew the correctness of the view of the first Emigrants, those who turned it away from him in the beginning. Alas! I can see you all after me, O servant of Allah! The greed is prohibited, and the world is like your shadow. Every time you are interest in it, it increases in remoteness from you’.

And it is reported as well (by Ibn Abi Al Hadeed), from Ibn Abbas who said,

‘I went out to Syria with Umar. One day he was alone travelling with his camel, and I followed him. He said to me, ‘O Ibn Abbas! I complain to you of the son of your uncle. I asked him to go out with me, but he did not do so, and I have not ceased to see him as angry. So, due to what do you think is his anger?’

I said, ‘O commander of the faithful! You know (it)’. He said, ‘I think he has not ceased to be gloomy at the loss of the caliphate’. I said, ‘He is that. He claims that Rasool-Allah had intended the command to be for him’.

He said, ‘O Ibn Abbas! And the intention of Rasool-Allah, what is that, when Allah the Exalted did not Want that! Rasool-Allah wants a matter and Allah Wants something else, the Purpose of Allah should be implemented and the purpose of Rasool-Allah should not be implemented. Or is that every time Rasool-Allah wanted (something), it
happened?! He asws wanted Islam of his asws uncle saww and Allah azwj did not Want it, so he asws did not submit!”

He (Ibn Abi Al-Hadeed) said, ‘And this Hadeeth has been reported with other than these words, and it is his (Umar)’s word: ‘Rasool-Allah saww wanted to mention him for the command during his saww illness, I (Umar) blocked him from it, fearing from the Fitna, and the scattering of the matters of Al-Islam. Rasool-Allah saww knew what was within myself and he saww withheld, and Allah azwj Refused except the accomplishment of what He azwj had Ordained’. 227

And it has been reported in (the book) ‘Al Mishkaat’ – that which is from their principles circulating today – from Zarr Bin Hubeysh who said,

‘Ali asws said to me: ‘By the One aswj Who Split the seed and Formed the person! It had been pacted to me asws by the Prophet saww, the Ummy, that no one will love me asws except a Momin, nor hate me asws except a hypocrite’.” 228

And it is reported as well (in the book ‘Al-Mishkaat’), by the chains from Umm Salama ra having said: ‘Ali asws will neither be loved by a hypocrite nor hated by a Momin’.

He said, ‘I tis reported by Ahmad, and Al-Tirmzi, from her ra as well. She ra said, ‘Rasool-Allah saww said: ‘One who reviles Ali asws so he has reviled me sawww’.’ 229

And it is reported by Ibn Sheyrawiya Al Daylami – and he is from their famous narrators – in the book ‘Al Firdows’, in the chapter ‘Al Meem’, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘One who reviles Ali asws so he has reviled me sawww, and one who reviles me saww so he has reviled Allah azwj, and one who reviles Allah azwj, He azwj would Enter him into the Fire of Hell, and for him would be a mighty Punishment’.” 230

226 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 53
227 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 54
228 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 55
229 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 56
And from Salman\textsuperscript{ra} having said: ‘The Prophet\textsuperscript{saww}! Your\textsuperscript{asws} loving one loves me\textsuperscript{saww}, and your\textsuperscript{asws} hating one hates me\textsuperscript{saww}’. 231

And it is reported as well (in the book ‘Al Firdows’), in the second chapter, from Jabir Bin Abdullah who said,

Rasool-Allah\textsuperscript{saww} said: ‘Three (characteristics), one who has these in him, so he isn’t from me\textsuperscript{saww} nor am I\textsuperscript{saww} from him. One who hates Ali\textsuperscript{asws} and is hostile to the People\textsuperscript{asws} of my\textsuperscript{saww} Household, and the one who says, ‘The Eman is (only) talk’’. 233

And it is reported in (the book) ‘Jamie Al Usool’ – From Abu (Umm) Salama\textsuperscript{ra} having said: ‘We used to recognise the hypocrites – we the community of Helpers – by their hatred of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. 234

(And from Zirr Bin Hubeysh who said, ‘I heard Ali\textsuperscript{asws} saying: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! Surely the Prophet\textsuperscript{saww}, the Umm)
made a pact to me asws that no one will love me asws except a Momin, nor hate me asws except a hypocrite”. 235

And Ibn Abdul Birr said in (the book) ‘Al-Istiyaab’ – and it is from the reliable books circulating which they are relying upon – ‘A group from the companions have reported that Rasool-Allah saww said to Ali asws: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’.” 236

He (Ibn Abdul Birr said in (the book) ‘Al-Istiyaab’) said, ‘Ali asws was saying: ‘By Allah aswj! The Prophet saww, the Ummey, pacted to me asws that no one will love me asws except a Momin, nor hate me asws except a hypocrite.” 237

And he (Ibn Abdul Birr said in (the book) ‘Al-Istiyaab’) said, ‘Rasool-Allah saww said: ‘One who loves Ali asws so he has loved me saww, and one who hates Ali asws so he has hated me saww, and one who hurts Ali asws so he has hurt me saww, and one who hurts me saww so he has hurt Allah aswj.” 238

And he (Ibn Abdul Birr said in (the book) ‘Al-Istiyaab’) said, ‘It is reported by Ammar Al-Dunhy, from Jabir who said, ‘We did not used to recognise the hypocrites except by his hatred of Ali saww Bin Abu Talib asws.” 239

And it is reported by Ibn Abi Al Hadeed in (the book) ‘Sharah Al Nahj (Al Balagah)’, from his sheykh Abu Al Qasim Al Balkhi having said,

‘There is a concordance of the correct Ahadeeth which there is no doubt in the presence of the narrators regarding these, that the Prophet saww said to Ali asws: ‘No one will hate you asws except a hypocrite, nor love you asws except a Momin”.” 240
A funny tale appropriate (for this) place

It is reported in the book ‘Al-Siraat Al-Mustaqeem’, and others, ‘One day (imam) Ibn Al-Jowzy said upon his pulpit, ‘Ask me, before you lose me!’ A woman asked him about what was being reported that Ali\textsuperscript{asws} travelled during a night to Salman\textsuperscript{ra} and prepared (his\textsuperscript{ra} funeral), and returned?’ He said, ‘That has been reported’.

She said, ‘Then Usman was discarded in the garbage dump for three days and Ali\textsuperscript{asws} was present?’ He said, ‘Yes’. She said, ‘Then the mistake is necessitated for one of them’. He said, ‘If you have come out from your house without permission of your husband, the Curse of Allah\textsuperscript{azwj} is upon you, or else it is upon him’.

Another tale

Ibn Abi Al Hadeed said in (the book) ‘Sharah Al Nahaj (Al Balagah), ‘It is narrated to me by Yahya Bin Saeed Bin Al Al Hanbali, well known as Ibn Aaliya who said,

‘I was present in the presence of Ismail Bin Ali Al-Hanbali the jurist – and he was (one of) founder of the Hanbalites at Baghdad – when a man from the Hanbalites entered, and there was a debt for him against one of the people of Al-Kufa.

\textsuperscript{240} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 67
He ran towards him demanding it, and by co-incidence he was attending the visitation (Ziyarat) on the day of Al-Ghadeer – and the Hanbalites were mentioned at Al-Kufa – and they had gathered at the mausoleum of Amir Al-Momineen\textsuperscript{asws} a gathering of a large number of people exceeding the limit of counting.

Ibn Aaliya said, ‘Make the sheykh Ismail to ask that man, what happened? What did he see? Did your wealth arrive to you? Does something from it remain with your debtor?’

And that man answered him, until he said to him, ‘O my master! If you had attended the visitation on the day of Ghadeer, and what had flowed at the grave of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, from the scandals and the slanderous saying, and reviling the companions openly, from without any surveillance nor fear’.

Ismail said to him, ‘Which sin is there for them? By Allah\textsuperscript{azwj}! Nothing emboldened them upon that, nor opened this door for them except the occupant of that grave’.

That man said, ‘And who is the occupant of the grave?’ He said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He said, ‘O my master! He\textsuperscript{asws} is the one who enacted it for them, and taught it to them and showed them the path to it?’ He said, ‘Yes, by Allah\textsuperscript{azwj}.

He said, ‘My master! So, if he\textsuperscript{asws} was rightful, then it is not for us to befriend so and so, and so and so (Abu Bakr and Umar), and if he\textsuperscript{asws} was false, then it is not for us to befriend him\textsuperscript{asws}! It is appropriate that either we disavow from him\textsuperscript{asws} or them two’.

Ibn Aaliya said, 'Ismail stood up hurriedly and wore his slippers and said, 'May Allah\textsuperscript{azwj} Curse Ismail, the perpetrator son of the perpetrator. Surely, he had known the answer to this question’, and he entered a house of his sanctuary, and we arose and dispersed’’. 
And the Allama said in (the book) ‘Kashf Al-Haq’ – It is reported by Al-Zamakhshari, and he was from the most obstinate of the people to People\(^{asws}\) of the Household, and he was the trustworthy, the reliable, in the presence of the (general public).

He said, ‘Rasool-Allah\(^{saww}\) said: ‘(Syeda) Fatima\(^{asws}\) is a soul of my\(^{saww}\) heart, and her\(^{asws}\) two sons\(^{asws}\) are the fruits of my\(^{saww}\) heart, and her\(^{asws}\) husband is the light of my\(^{asws}\) eyes, and the Imams\(^{asws}\) from her\(^{asws}\) sons\(^{asws}\) are trustees of my\(^{saww}\) Lord\(^{azwj}\), and the rope extended between Him\(^{azwj}\) and His\(^{azwj}\) creatures. One who holds fast with them\(^{asws}\) would attain salvation, and one who stays behind from them\(^{asws}\), would collapse’. 241

And the author of (the book) ‘Ihqaq Al-Haq’ said, ‘The story from (the book) ‘Kashf Al-Ghumma’ is a fabrication upon its author, and there isn’t in it from the report, neither an eye nor a trace. Then he transmitted from the mentioned book the words of Al-Sadiq\(^{asws}\): ‘Abu Bakr begot me\(^{asws}\) twice’. 242 (Non-Shia source)

Note: 241-242

He said in the book ‘Kashf Al-Ghumma’, Vol 2 P 378, transmitting from the memoriser Abdul Aziz Bin Al-Akhsa Al-Janabazi, and he is from the knowledgeable ones of the general Muslims. He said in interpretation of (words of) Imam Al-Sadiq\(^{asws}\), ‘And his\(^{asws}\) mother was Umm Farwa\(^{as}\) and her name was Qareeba Bint Al-Qasim Ibn Muhammad son of Abu Bakr Al-Siddique, and her mother is Asma’a Bint abdul Rahman son of Abu Bakr Al-Siddique, and due to that Ja’far\(^{asws}\) said: ‘Abu Bakr begot me\(^{asws}\) twice’.

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\(^{241}\) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 68

\(^{242}\) Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 69