Bihar Al-Anwaar – 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\textsuperscript{asws} AGAINST ABU BAKR AND OTHERS REGARDING THE MATTER OF THE ALLEGIANCE

1 - The book \textsuperscript{a}Al Khisaal\textsuperscript{b} – Al Qataan, from Muhammad Bin Abdul Rahman Bin Muhammad Al Hasany, from Muhammad Bin Hafs Al Khas'amy, from Al Hassan Bin Abdul Wahid, from Ahmad Bin Muhammad Al Sa'alby, from Muhammad Bin Abdul Hameed, from Hafs Bin Mansour, from Abu Saeed Al Warraq, from his father, \textsuperscript{c}From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{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\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, what happened, Abu Bakr did not cease manifest the cheerfulness to him\textsuperscript{asws} and he saw constriction from him\textsuperscript{asws}.

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

He came to him\textsuperscript{asws} during a time of inattention and sought the privacy with him\textsuperscript{asws}, and said to him\textsuperscript{asws}, ‘By Allah\textsuperscript{asw}! O Abu Al-Hassan\textsuperscript{asws}! 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\textsuperscript{asws} are being angry upon me what I am not deserving from you\textsuperscript{asws}, and are manifesting the abhorrence towards me regarding I have come to, and you\textsuperscript{asws} are looking at me with the eyes of hostility, from me!’

\textsuperscript{a}The book ‘Al Khisaal’

\textsuperscript{b}Al Qataan

\textsuperscript{c}From Ja’far Bin Muhammad, from his father, from his grandfather, having said: ‘When it was from the matter of Abu Bakr, and the allegiance of the people to him, and their dealings with Ali Bin Abu Talib, what happened, Abu Bakr did not cease manifest the cheerfulness to him and he saw constriction from him.

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

He came to him during a time of inattention and sought the privacy with him, and said to him, ‘By Allah! O Abu Al-Hassan! 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 are being angry upon me what I am not deserving from you, and are manifesting the abhorrence towards me regarding I have come to, and you are looking at me with the eyes of hostility, from me!’
He (the narrator) said, ‘He 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-Allahsaww (saying): ‘Allahazwj will not Unite my 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 said: ‘But what you mentioned from a Hadeeth of the Prophet saww (saying): ‘My community will not unite upon straying’, so you were from the community and I wasn’t!?’ He said, ‘Yes’.

He said: ‘And like that is the group of the ones who refused upon you, from Salmanra, Ammarra, Abu Zaarrra, Al-Miqdadra, and Ibn Abada, and the ones who were with him, from the Helpers? He said, ‘All are from the community’.

He 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 practice that your 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 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 ascetism 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.

He asws 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’.
He asws said: ‘I asws adjure you with Allah aswj! 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’.

He asws said: ‘I asws adjure you with Allah aswj! 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, ‘(they are) for you asws’.

He asws said: ‘I asws adjure you with Allah aswj! 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 aswj! 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 aswj! They asws are People asws of my saww Household. To You aswj not to the Fire!’ or you are?’ He said, ‘But, you asws, and your asws wife asws, and your asws sons asws’.

He asws said: ‘I asws adjure you with Allah aswj! 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’.

He asws said: ‘I asws adjure you with Allah aswj! Am I asws the owner of the ahadith that, the day of the Cloak, whenever you will become a wrongdoer, you will not be afraid that it may hurt you, or you are?' He said, 'I am, it is a day that I am at the threshold of the Day.'
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 بَِللََِّّ حَنْتَ الَّذِي رُدَّتْ لَهُ الشَّمْسُ لِإِقْتِ صَلََتِهِ فَصَلََّهَا ثُُّ ت َاَارَتْ، حَمْ حَنََ؟

قَالَ: بَلْ حَنْتَ.

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, for you asws’.

قَالَ: فَأَنْشُدُكَ بَِللََِّّ حَنْتَ الَّذِي تَصَّنْتَ عَنْ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ كُرْ بََتَهُ وَ عَنِ الْمُنْلِمِيَْ بِقَتْلِ عَمْرِو بْنِ عَبْدِ وُد،ا، حَمْ حَنََ؟

قَالَ: بَلْ حَنْتَ.

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 azwj Granted victory to him, or I asws did?’ He asws said, ‘But it was you asws’.

قَالَ: فَأَنْشُدُكَ بَِللََِّّ حَنْتَ الَّذِي ائْتَمَنَكَ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ عَلَى رِسَالَتِهِ إِلََ الِِْن،ِ فَأَجَابَتْ، حَمْ حَنََ؟

قَالَ: بَلْ حَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one whom Rasool-Allah saww entrusted upon for his saww message to the Jinn, and answered, or I asws?’ He said, ‘But, you asws’.

قَالَ: فَأَنْشُدُكَ بَِللََِّّ حَنْتَ الَّذِي طَهَّرَكَ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ مِنَ الن،ِصَاحِ مِنْ آدَمَ إِلََ حَبِيكَ بِقَاْلِهِ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ: حَنََ وَ حَنْتَ مِنْ نِكَاحا لَِ مِنْ سِصَاحا، مِنْ آدَمَ إِلََ عَبْدِ الْمُطَّلِبِ، حَمْ حَنََ؟

قَالَ: بَلْ حَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one whom Rasool-Allah saww purified from the adultery from Adam as up to your father with his saww words: ‘I saww and you are from marriage, not from adultery, from Adam as up to Abdul Muttalib asws, or I asws?’ He said, ‘But it was you asws’.

قَالَ: فَأَنْشُدُكَ بَِللََِّّ حَنْتَ الَّذِي اخْتَارَنِِ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ زَوَّجَيِّ اب ْنَتَهُ فَ اطِمَةَ عَلَيْهَا النَّلََمُ وَ قَالَ: اللََُّّ زَوَّجَكَ، حَمْ حَنْتَ؟

قَالَ: بَلْ حَنْتَ.

He asws said: ‘I asws adjure you with Allah azwj! Are you the one whom Rasool-Allah saww chose me asws and got me asws married to his saww daughter (Syeda) Fatima asws and said: ‘Allah azwj Got you asws married’, or you?’ He said, ‘But it was you asws’.

قَالَ: فَأَنْشُدُكَ بَِللََِّّ حَنْتَ الَّذِي نَصَّبَ رَسُولُ الله صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ عَلَى رِسَالَتِهِ إِلََ الِِْن،ِ فَأَجَابَتْ، حَمْ حَنََ؟

قَالَ: بَلْ حَنْتَ.
He asws said: ‘I asws adjure you with Allah azwj! I asws am father of Al-Hassan asws and Al-Husayn asws, his asww 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 asww promises, or you?’ He said, ‘But, you asws are’.

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

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

He asws said: ‘I asws adjure you with Allah azwj! Am I asws the one Rasool-Allah asww pointed upon with the knowledge of the judgments by his asww words: ‘Ali asws is your asws judge’, or you are?’ He said, ‘But, you are’.
He said: ‘I adjure you with Allah! Are you the one who forwarded charity before his consulting to Rasool-Allah, so he consulted to him, or I was, when Allah said: ‘But it was you’.

He said: ‘I adjure you with Allah! Are you the one for whom the ruler-ship (as Amir Al-Momineen) during his lifetime, or you?’ He said, ‘But, you’.

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

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

He said: ‘I adjure you with Allah! Are you the one who ordered his companions with the greeting unto me with the ruler-ship during his lifetime, or you?’ He said, ‘But you are’.

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

He said: ‘I adjure you with Allah! Were you the one who adjured Allah’s companions with the greeting unto me with the ruler-ship (as Amir Al-Momineen) during his lifetime, or you?’ He said, ‘But you are’.

He said: ‘I adjure you with Allah! I am the one, for me Rasool-Allah ordered his companions with the greeting unto me with the ruler-ship (as Amir Al-Momineen) during his lifetime, or you?’ He said, ‘But you are’.

He said: ‘I adjure you with Allah! Are you the one whom Rasool-Allah preceded for or I?’ He said, ‘But you are’.

Heasws said: ‘Iasws adjure you with Allahazwj! Are you the one regarding whom Rasool-Allahsaww said to (Syeda) Fatimaasws, ‘Yourasws husband is the first of the people in Eman, and most predominant of them in Islam’, in a speech of hissaww, or Iasws?’ He said, ‘But it was youasws’.

Heasws said: ‘Iasws adjure you with Allahazwj! Are you the one for whom Rasool-Allahsaww said: ‘The truth is with Aliasws and Aliasws is the truth, they will not be separating until they return to measww at the Fountain’, or (for) measws?’ He said, ‘But, (for) youasws’.

He (the narrator) said, ‘Heasws did not cease counting hisasws merits upon him which Allahazwj Mighty and Majestic had Made to be for himasws, besides him, and besides others, and Abu Bakr kept saying to himasws, ‘But, youasws’.

Heasws said: ‘So by this and it’s like one deserves the standing with the affairs of the community of Muhammadsaww.

Heasws said: ‘So, what is that which deceived you from Allahazwj and from Hisazwj Rasoolasww and from Hisaswj Religion, and you were empty from what the people of hisasww Religion were needy to?’

Aliasws said to him: ‘So, what is that which deceived you from Allahazwj and from Hisaswj Rasoolasww and from Hisaswj Religion, and you were empty from what the people of hisasww Religion were needy to?’

He (the narrator) said, ‘Abu Bakr cried and said, ‘Youasws speak the truth, O Abu Al-Hassanasws! Respite me for this day of mine, and I can manage what I am in and what I have heard from youasws’.

He (the narrator) said, ‘Aliasws said to him: ‘That is for you, O Abu Bakr!’
He returned from his asws 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 asws.

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

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

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

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

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

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

He (the narrator) said, ‘Ali asws said: ‘Yes’.
He went out from his\textsuperscript{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\textsuperscript{saww}?'

فَأَخْبََهُ بَِِا كَانَ مِنْهُ وَ مَا رَحَى وَ مَا جَرَى بَيْنَهُ وَ بَيَْْ عَلِِ،ا عَلَيْهِ النَّلََمُ

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

فقال عُمَرُ: حَنْشُدُكَ بَِللََِّّ يََّ خَلِيصَةَ رَسُالِ اللََِّّ حَنْ ت َغْتَََّ بِنِحْرِ بَيِّ هَاشِمَا! ف َلَيْسَ هَذَا بَِِوَّلِ سِحْرا مِنْهُمْ ..

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

فَمَا زَالَ بِهِ فَتََّ رَدَّهُ عَنْ رَحْيِهِ 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 عَلٌِِّ عَلَيْهِ النَّلََمُ الْمَنْجِدَ لِلْمِيمَادِ، فَلَمْ يَرْفِِهِ مِنْهُمْ حَفَداً، فَأَفَسَبَِلشَّر،ِ مِنْهُمْ، فَقَمَدَ إِلََ قَبِْ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ، فَمَرَّ بِهِ عُمَرُ ف َقَالَ: يََّ عَلُِِّ دُونَ مَا تَرُومُ خَرْطُ الْقَتَادِ، فَ َ مَلِمَ بَِلَْْمْرِ وَ قَامَ وَ رَجَعَ إِلََ ب َيْتِهِ.

He (the narrator) said, ‘Ali\textsuperscript{asws} came to the Masjid for the appointment, but did not see anyone from them to be in it, so he\textsuperscript{asws} discerned of the evil from them. He\textsuperscript{asws} sat down by the grave of Rasool-Allah\textsuperscript{saww}. Umar passed by him\textsuperscript{asws} and said, ‘O Ali\textsuperscript{asws}! (You\textsuperscript{asws} are far) from what you\textsuperscript{asws} are agitating the base of the state’. He\textsuperscript{asws} came to know of the matter, and stood up and returned to his\textsuperscript{asws} house".\textsuperscript{1}

And it is reported (in the book ‘Al-Ihtijaj) by an unbroken chain – similar to it.\textsuperscript{2}

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

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Said in His\textsuperscript{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\textsuperscript{saww} and he\textsuperscript{saww} chose Abu Bakr as caliph?’

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

Amir Al-Momineen\textsuperscript{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]’.

\textsuperscript{3} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 5 H 3
He asws grabbed his hand and came to Masjid Quba, and there was Rasool-Allah saww. He 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?’

He 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!’

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?’

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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
‘From Abu Abdullaßah asws having said: ‘Ali asws met Abu Bakr. He asws said: ‘O Abu Bakr! Don’t you know that Rasool-Allah sawß 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: ‘Asws agree, make whoever you asws like’. He asws said: ‘asws make Rasool-Allah sawß 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 asws seated in the place of the prayer niche. He asws said to him: ‘This is Rasool-Allah asws, O Abu Bakr’.

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

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

He (the narrator) said, ‘He overturned the command to what it had been’.

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7 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 8

10- ahammed ibn tahhan, an anotherصحابه, an القاسمين an متخذه عن إسحاق بن إبراهيم, عن هارون, عن أبي عبد الله عليه السلام قال:
قال أمير المؤمنين عليه السلام لأبي بكر: هل أجعل بني و بنات رسول الله صلى الله عليه و آله؟ فقال: نعم.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from one of our companions, from Al Qasim Bin Muhammad, from Is’haq Bin Ibrahim, from Haroun,

‘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 me asws and you?’ He said, ‘Yes’.

فخرجوا إلى مستجد فنها، فصل أمير المؤمنين عليه السلام رضئ الله تعالى فإذا هو برسول الله صلى الله عليه و آله. فقال: يا أبا بكر على هذا

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 asws 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 saww went with me and showed me Rasool-Allah saww.

فقال عمر: ما تذكر يا أيها أهل الجماعة، فأمر شجرتي فقالوا فالتقتا، فأتما فاجتاهما خلصهما، ثم أمرهما فتركنا?

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?’

قال أبو بكر: أنا إذا قلت ذا، فإني دخلت أنا و هو في الغار فقال يلزمك فما كنت عليه فقال: لا أريك

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 as companions being tossed around with their ship in the sea?’ I said, ‘Yes’.

قال: فستنح رئة على وجهي، فرائيت قفيت و أصحابه تقوم سفينهم في البحر، فعمر الله عرفت أنه سناح، فرجع إلى مكانه.

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

\begin{itemize}
  \item He (the narrator) said, ‘Ali\textsuperscript{asws} said: ‘If I\textsuperscript{saww} were to show you Rasool-Allah\textsuperscript{saww} until he\textsuperscript{saww} informs you that I\textsuperscript{saww} 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’.

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

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

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

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

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

He (the narrator) said, ‘Amir Al-Momineen smiled and said: ‘But, he will be informing his companion, and he does it? No, by Allah! 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 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! What you are in at the moment, isn’t except from part of sorcery of Ibn Abu Kabasha (Rasool-Allah)!

Have you forgotten the sorcery of the Clan of Hashim? And where will Muhammad return from? And the one who dies, does not return. Surely, what you are in is greatest of the sorceries of Clan of Hashim, 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.¹¹

From Abu Ja’far⁴⁸ asws having said: ‘Abu Abdullah⁴⁸ asws was asked by a man from his⁴⁸ asws family about Surah: Surely, We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr), he⁴⁸ 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 him⁴⁸ asws one day and turned towards him⁴⁸ asws and asked him⁴⁸ asws. He⁴⁸ 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 and the successors. They do not want any need from the sky, nor from the earth, except they mention it to that Noor, and it comes with it.

And from what Ali⁴⁸ asws Ibn Abu Talib⁴⁸ asws to it from the needs, is that he⁴⁸ 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-Allah⁴⁸ saww passed away as a martyr, and beware of saying that he⁴⁸ saww is dead. By Allah⁴⁸ azwj! He⁴⁸ saww can come to you. Therefore, fear Allah⁴⁸ azwj when he⁴⁸ saww comes to you. The Satan⁴⁸ cannot resemble him⁴⁸ saww.

فَمَعَجِبَ بِهِ حَبُّ انْبِكْرٌ فَقَالَ: إِنْ جَاءَنِ رَيِّحَهُ، إِنَّهُ مَيْتٌ، وَ اللَّهُ لَيْتَ أَرْجِعُ وَلَيْتَ آمِنَ بِمَلِِ،ا وَ بَِِفَدَ عَشَرَ مِنْ وُلْدِهِ، إِنْ أَنَّهُ مَيْتٌ، إِنَّهُ لَِ فَقَّ لَكَ فِيهِ.

Abu Bakr wondered and said, ‘By Allah⁴⁸ azwj! If he⁴⁸ saww were to come to me, I shall obey him⁴⁸ saww and exit from what I am in’.

فَمَعَجِبَ بِهِ حَبُّ انْبِكْرٌ فَقَالَ: إِنْ جَاءَنِ رَيِّحَهُ، إِنَّهُ مَيْتٌ، وَ اللَّهُ لَيْتَ آمِنَ بِمَلِِ،ا وَ بَِِفَدَ عَشَرَ مِنْ وُلْدِهِ، إِنْ أَنَّهُ مَيْتٌ، إِنَّهُ لَِ فَقَّ لَكَ فِيهِ.

He (Abu Ja’far⁴⁸ asws) said: ‘Amir Al-Momineen⁴⁸ asws mentioned to that Noor, and it ascended to the souls of the Prophets, and there Muhammad⁴⁸ saww was. That Noor put on his⁴⁸ saww face and came and he⁴⁸ saww said: ‘O Abu Bakr! Believe in Ali⁴⁸ asws and eleven from his⁴⁸ asws sons. They

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

He (Abu Ja’far) said: ‘Then he 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 from what I am in, to you O Ali, upon (a condition) that you will grant me amnesty?’ He said: ‘You will not be doing it, and if you don’t forget what you saw, you will do it’.

He (Abu Ja’far) said: ‘Abu Bakr went to Umar, and the Noor Surely We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr), returned to Ali and said to him: ‘Abu Bakr and Umar have united’.

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

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

He (Abu Ja’far) 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 said: ‘Because they had both forgotten it. And the Noor came and informed Ali of their news. He said: ‘Remoteness be for them both, as was remoteness (for the people) of Samoold [11:95]’.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported from Salman, ‘It reached Amir Al-Momineen from Umar having mentioned his Shia, so he faced him in one of the roads of the orchards of Al Medina, and in the hand of Ali was an Arabian bow.

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

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

He 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 said, ‘When it was during the night, Ali 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 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 will expose you’.

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

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

I said, ‘Evil is what you are saying. But Ali is from the secrets of the Prophet-hood. What you have seen from him, and whatever, he is greater than it’. He said, ‘Return to him and say to him, ‘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

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

And Aban Bin Taglib, and Muawiya Bin Ammar, and Abu Saeed Al Mukary, all of them,

‘From Abu Ja’far: ‘Amir Al-Momineen met the first one (Abu Bakr) and argued against him. Then he said: ‘Will you agree with Rasool-Allah being (a judge) between me and you?’ He said, ‘And how can that be for me?’

He grabbed his hand and came with him to Masjid Quba, and there Rasool-Allah was in it. He judged for him against the first one (Abu Bakr) – the story’.14

(From 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!’

قال: "هَلْ نَفَئُكَ بَيْنَكُمَا؟ وَ فَقَالَ بَيْنَكُمَا: أَنْفَعْتُي حَنْكَمُ بِهِ مَيْ، وَ هُدِّي بِهِ عَلَى النَّامِ، فَقَالَ عَلَيْهِ النَّامِ: حُفَدِثْتُ بِكُمَا جَرَى بِيْنَكُمَا، ثَُُّ قَالَ: إِنَّ رُعْبَ العُّمْبَانِ فِِ قلْبِهِ إِلََ حَنَّ يمَُاتَ."

فَتَكَلَّمَ بِكُلٍ مَا جَرَى بِيْنَنَا، ثَُُّ قَالَ: إِنَّ رُعْبَ العُّمْبَانِ فِِ قلْبِهِ إِلََ حَنَّ يمَُاتَ.

فَأَخَذَ بِيَدِهِ فَأَتَى بِهِ مَنْجِدَ قُبَا، فَإِذَا رَسُالُ اللَّهِ سُلَيْمَانَ فِيهِ، فَقَضَى لَهُ عَلَى الَْْوَّلِ .. الْقِصَّةَ.
Ali asws said (a poem): ‘Allah azwj Honoured us asws with helping His azwj Prophet saww, and by us asws the Laws of Al-Islam were strengthened. In every battle our asws swords engaged in it the skulls of the important fighters, and Jibraeel asws visits us asws in our asws houses with the Obligations of Al-Islam and the Ordinances.

So we asws became the first ones to permit His azwj Permissible(s), and prohibiting for Allah azwj every Prohibition. We asws are the best ones of the citizens, all of them, and its system, and rein of all reins. We asws tend to prevent the ones we asws want to prevent, and we asws straighten the head of the standing hunter, and our 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 asws: ‘Abu Bakr met Amir Al-Momineen asws in a market of the clan of Al-Najjar. He greeted him asws and shook his asws hand and said to him, ‘O Abu Al-Hassan asws! Is there anything within yourself asws from the people making me the caliph, and what happened from the day of Al-Saqeefa, and your asws abhorrence of the allegiance?’

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

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

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15 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 17
قال له أبو بكر: وَ الَّلَّهُ وَ الَّذِينَ بَعَلُوهُ لَوْ شَهَدَ عَلَى الشَّامِعَةِ مِنْ أَيْنَ يَأْتِكُمُ الْأَخْزَىٰ هَذَا الأَمْرُ مُسَلَّمَةً إِلَيْكُمْ، رَضِيَ مِنْ رَضِيِّ وَ مَسْحُوَتُ مِنْ مَسْحُوْتِ.

Abu Bakr said to him asws, ‘By Allah azwj, O Ali asws! If he can testify in my presence, one I can rely with, that you asws are more rightful with this command, I would submit it to you asws, agrees one who agrees, and gets angered one who gets angered’.

Amir Al-Momineen asws said to him: ‘O Abu Bakr! Do you know anyone more trustworthy than Rasool-Allah saww, and he saww taken my 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 saww sitting in the house of Umm Salama ra, and during the day of al Ghadeer after his saww return from the farewell Hajj?’

فَقُلْتُمْ بَََِِْمِكُمْ: سََِمْنَا وَ حَطَمْنَا اللَََّّ وَ رَسُالَهُ. فَقَالَ لَكُمْ: اللََُّّ وَ رَسُالُهُ عَلَيْكُمْ مِنَ الشَّاهِدِينَ.

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

فَقُلْتُمْ: نَمَمْنَا رَسُالَ اللََِّّ، وَ قُمْتُمْ بَََِِْمِكُمْ تَُُنُّانَ رَسُالَ اللََِّّ وَ تَُُنُّانِ بِكَرَامَةِ اللََِّّ لَنَا،

He 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’.

فَقُلْتُمُ بَخْ بَخْ يََّ ابْنَ حَبِِ طَالِبا حَصْبَحْتَ مَاْلَِنََ وَ مَاْلََ الْمُؤْمِنِيَْ

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

فَدَنََ عُمَرُ وَ ضَرَبَ عَلَى كَتِ صِِ وَ قَالَ بَِِضْرَتِكُمْ: بَخْ بَخْ يََّ ابْنَ حَبِِ طَالِبا حَصْبَحْتَ مَاْلَِنََ وَ مَاْلََ الْمُؤْمِنِيَْ

Abu Bakr said, ‘You asws have reminded me, O Amir Al-Momineen asws, of a matter, if Rasool-Allah saww happens to testify, I would listen from him saww’.
Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are from the witnesses upon you, O Abu Bakr! When you see Rasool-Allah\textsuperscript{saww} alive and he\textsuperscript{saww} says to you that you are unjust to me\textsuperscript{saww} regarding one of my\textsuperscript{saww} rights which Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} had made it to be for me\textsuperscript{saww} besides you and the Muslims, will you submit this command to me\textsuperscript{saww}, and vacate yourself from it?’

Abu Bakr said, ‘O Abu Al-Hassan\textsuperscript{asws}! And can this happen, that I would see Rasool-Allah\textsuperscript{saww} after his\textsuperscript{saww} death, and he\textsuperscript{saww} would be saying that?’

Amir Al-Momineen\textsuperscript{asws} said to him: ‘Yes, O Abu Bakr’. He said, ‘Then show me that, if it was true’. Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} are from the witnesses upon you that you would fulfil with what you are saying?’ Abu Bakr said, ‘Yes’.

Amir Al-Momineen\textsuperscript{asws} struck upon his hand and said: ‘Sprint with me\textsuperscript{asws} to Masjid Quba’. When they arrive, Amir Al-Momineen\textsuperscript{asws} went ahead and entered the Masjid and Abu Bakr was from behind him\textsuperscript{asws}, and there was Rasool-Allah\textsuperscript{azwj} in the Qiblah of the Masjid.

When Abu Bakr saw him\textsuperscript{saww}, he fell down to his face like one with the unconsciousness upon him. Rasool-Allah\textsuperscript{saww} called out to him: ‘Raise your head, O disgraced tempted one!’ Abu Bakr raised his head and said, ‘At your\textsuperscript{saww} service, O Rasool-Allah\textsuperscript{saww}! Are you\textsuperscript{saww} alive after the death, O Rasool-Allah\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Woe be unto you, O Abu Bakr! \textit{Surely The One Who Revives it would Revive the dead. He is Able upon all things [41:39]’}.

Faqal: وَيَلُكَّ يَّ حَبُّ بَكْرَا إِنَّ الَّذِي حَفْيِهَا لَمُحِّ الْمَاْتى إِنَّهُ عَلى كُلِّ شَِّءٍ قَدِيرٌ.
He (the narrator) said, ‘Abu Bakr was silent and stared his eyes around Rasool-Allah⁴⁸⁴. He⁴⁸⁴ said to him: ‘Woe be unto you, O Abu Bakr! Have you forgotten what Allah⁴⁵⁶ and His⁴⁵⁶ Rasool⁴⁵⁶ had covenanted upon you in four places for Ali⁴⁸⁶?’ He said, ‘I had forgotten these, O Rasool-Allah⁴⁸⁴.’

فقال: ما بآلك اليوم تنادي عليًا - عليّ السلام - عليّها، و تذكرك و تقول: نسيت؟ و قص عليه رسول الله صلى الله عليه و آله ما جرى ببنته و بنين علي عليه السلام .. إلى آخرها، فما نقص منه كلمة ولا زادة فيه كلمة.

He⁴⁸⁴ said: ‘What is the matter with you today pleading Ali⁴⁸⁶ upon it, and he⁴⁸⁶ reminded you and you are saying, ‘I forgot’?’ And Rasool-Allah⁴⁵⁶ related what had flowed between him and Ali⁴⁸⁶ up to its end. No word was reduced from it nor was a word increased upon it.

فقال أبو بكر: يا رسول الله فهل من نذكى؟ و هل يغفو الله غني إذا سلكت هذا الأمر إلى أيمير العاميين؟ قال: نعم يا أبو بكر، و أنت الضامن لك على الله ذلك إذا وقفت.

Abu Bakr said, ‘O Rasool-Allah⁴⁸⁴! Is there any repentance? And will Allah⁴⁵⁶ Pardon me when I submit the command to Amir Al-Momineen⁴⁸⁶?’ He⁴⁸⁶ said: ‘Yes, O Abu Bakr, and I⁴⁸⁶ am a guarantor for you upon Allah⁴⁵⁶ of that, if you fulfil’.

فقال: و غاب Rasool-Allah صلی الله عليه و آله عنهما، فنشتقت أبو بكر بأيمير العاميين عليه السلام و قال: الله فِي ي عليّ، حيّ معي إلى مثير رسول الله صلى الله عليه الهادي، فإتصل علي الدعاء و ما رأيت من رسول الله و ما قال بي و ما قلت له و ما أمر بي، و أحلع نفسي عن هذا الأمر و أسبمه إليناك.

He (the narrator) said, ‘Rasool-Allah⁴⁸⁴ disappeared from them both. Abu Bakr stuck with Amir Al-Momineen⁴⁸⁶ and said: ‘Allah⁴⁵⁶! Allah⁴⁶ regarding me, O Al⁴⁶! Come with me to the pulpit of Rasool-Allah⁴⁸⁴ until I ascend the pulpit and I relate to the people what I witnessed and what I have seen from Rasool-Allah⁴⁸⁴, and what he⁴⁸⁶ said to me and I said to him⁴⁸⁶, and what he⁴⁸⁶ ordered me with, and I can vacate myself from this command and submit it to you⁴⁸⁶’.

فقال له أيمير العاميين عليه السلام: أنا ملك إن تركك شيطانك. فقال أبو بكر: إن الله ينذكيني وخُذني و أُغفين.

Amir Al-Momineen⁴⁸⁶ said to him: ‘⁴⁸⁶ am with you if you leave your Satan⁴⁸⁶ (Umar)’. Abu Bakr said, ‘If he does not leave me I will leave him and disobey him’.

فقال لأمير العاميين عليه السلام: إذا تطيع ولا تغضب، و إذا رأيت ما زلت تتلهم الخيبة عليّك.

Amir Al-Momineen⁴⁸⁶ said: ‘Then you will obey him and not disobey him, and rather⁴⁶ saw what you saw, as an emphasis of the proof upon you’.

و أخذ بيده و خرجا من مسجد فبايضانا مسجد رسول الله صلى الله عليه و آله و أبو بكر يتفلون ألوانها، و الناس ينظر عندها، و لا يدرون ما الذي كان. خلى ليضة عمرو، فقال له: يا خليفة رسول الله ما خالتك، و ما الذي ذهبت؟

And he⁴⁸⁶ grabbed his hand and they both exited from Masjid Quba intending Masjid of Rasool-Allah⁴⁸⁴, 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-Allahsaww! What is your concern, and what is that which has affected you so?’

Abu Bakr said, ‘Leave me alone, O Umar, for by Allahazwj, I will not hear a word of yours’. Umar said to him, ‘And where are you intending to go, O caliph of Rasool-Allahsaww?’

Then Abu Bakr turned towards Aliasws and said to himasws, ‘O Abu Al-Hassanasws! Be seated by the side of the pulpit until I come out to youasws. Amir Al-Momineenasws smiled, then said to him: ‘O Abu Bakr! asws had said to you that your Satanasws will not leave you, or he will return you’, and Amir Al-Momineenasws went and sat by the side of the pulpit.

Abu Bakr entered his house and Umar was with him. He said, ‘O caliph of Rasool-Allahsaww! Why did you not inform me of your matter and narrate to me with what Aliasws Bin Abu Talibasws hit you with?’

Abu Bakr said, ‘Woe be unto you, O Umar! Rasool-Allahsaww has returned alive after hissaww death, and hesaww addressed me regarding my injustice to Aliasws, (and told me) to return hisasws right to himasws and vacate myself from this command’. Umar said, ‘Relate your story to me from its beginning to its end’.

Abu Bakr said, ‘Woe be unto you, O Umar! Aliasws has already said to me that you will not leave me. Get out from this grievance and you are my Satanasws, 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 Huzeyfa Bin Al-Yamani, and Sahl Bin Huneyf, and Numan Al-Azdy, and Khuzeyma during the day of Friday to your house in order demand their debts upon you.

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 Muhammadsaww would not hear you, for they would waste your blood.

You have known that Muhammadsaww 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 Muhammadsaww Rasool-Allahsaww.

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.

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),
Ibn Kabasha (Rasool-Allahsaww) is saying to us that we shall soon live, and how can a corpse and the limbs live, and it was false that he saww 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 Muhammad saww, 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 His Rasool saww!’

And they carried you as you were to a gathering of the people at the door of Rasool-Allahsaww and they narrated your story to him saww, 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 saww might stave off the legal punishment from you’.

And Muhammad saww came out and looked at you and said, ‘Wake him up!’ We said, ‘We saw him and he was drunk, O Rasool-Allahsaww, not understanding’. He saww 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-Allahsaww! 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 intelligents’. 
Then Muhammad saww said: ‘Await his awakening from his intoxication’.

So, he saww gave you respite until they saw you to have sobered, and Muhammad 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 saww and whatever he saww came with, and in our presence he 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 asws of Abu Talib asws and turn him asws away from the pulpit’.

He (the narrator) said, ‘Umar went out and Ali asws was seated by the bottom of the pulpit.

Amir Al-Momineen asws smile until his asws teeth were manifested, then said: ‘Woe be unto you from it! By Allah 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 asws of Abu Talib asws. Your thought would be ratified, and your asws words would be proven true’.

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

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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) Saqeef 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 Saqeef.

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.

Alasws 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-Abba, and Abdullah Bin Al-Abba, 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 Alisws 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.

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’.

Ammar went to him and said, ‘Welcome, O brother of Sqaef! What is that which made you arrive to Amir Al-Momineen asws regarding his asws possessions, and carried you upon entering into his asws evening? So, come to him asws and disclosed about your argument’.

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.

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’.

And there were with the man, thirty horsemen from the best of his people. They said to him, ‘Woe be unto you! This is Al 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 asws upon the heat of his face, with a pulling. Amir Al-Momineen asws 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 asws 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! 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 asws unsheathed his asws 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!’

فقال أمير المؤمنين عليه السلام: أهب لكم انصرفوا بنى مني صاحبكم هذا الأصغر إلى صاحبكم الأكبر، فما يخلق فلتخلق يطلب الفار، ولا تفضي الأوتار فانصرفوا و مغايرو رأس صاحبهم، حتى ألقوا بين يدي أبي بكر.

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.

فجمع المهاجرين والنصاد، وقال: يا مغامر الناس، إن الحاكمين الفقهاء أطاع الله ورسوله وأيوب أسرار مفكك، ففظلت صناديق المدينة وما احترحتها، ففظلت ابن أبي طالب، ففظلت أختة فارقة، ومك أحسنت مثلاً، وقد حزى في نفر من أصحابه إلى فري الحجار.

The Emigrants and the Helpers gathered and said, ‘O community of the people! Your brother, Al-Saqafi, obeyed Allahazwj 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.

فليخرج إلهام من شجاعكم وليزوروا عن سبيله، و استعانوا على من الحبل وال병ج و ما ينتجلكمank، و هو من تعرضون: الداء الذي لا دواء له، و الفاسر الذي لا نظير له.

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.

قال: فسكت القوم مبناً كانوا الطير على رؤوسهم. فقال: أخرج منكم أم ذور السر؟ قالت إلهام رجل من الأشرار يقاتل له الخلاف بن الصخر، فقال له: إن صرته مسيرة مغافل، فاما لا مار من يحبش هنا لياخض من غيره كنفر الفداء.

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!'

فلم قال آخر فقال: أعلم إلى من لوجحت؟ إنك توجهنا إلى الحار الأعظم الذي بلطفت الأرواح بستبه خطماً، و الله إن لقاء ملك الموت أشهل علينا من لقاء علي بن أبي طالب.

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 Allahazwj! Meeting the Angel of death is easier upon us than meeting Ali asws Bin Abu Talib asws (in battle)’.
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 they were the mighty ones of Quraysh and tribes of Hunayn, and horsement 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’.

He said, ‘O Abu Al-Hassan\textsuperscript{asws}! You\textsuperscript{asws} are an understanding one without having been taught understanding, a teacher without being taught. So, what is this idiocy which manifested from you\textsuperscript{asws}, and the Prophet-hood which has appeared from you\textsuperscript{asws}? If you\textsuperscript{asws} disliked this man, so he didn’t dislike you\textsuperscript{asws}, and his governance didn’t happen to be heavy upon your\textsuperscript{asws} shoulders, not caused trouble in your\textsuperscript{asws} throat.

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 uncircumcised 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 azwj! If asws were to stretch this sword of mine to you and upon your stirring, 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 asws know my asws killer, and 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 asws wanted that, 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.

When Khalid looked at the spark in the eyes of the Imam asws, and glitter of Zulfiqar in his asws hand, and his asws determination upon it, he looked at the death, witnessing, and said, ‘O Abu Al-Hassan asws! We do not want this’.

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 azwj! 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 azwj! 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 azwj in His azwj earth, and His azwj avenging sword against His azwj 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 Masjidid until it happened from you what happened?

By the One azwj 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 asws. So, you have neglected the truth upon recognition, and you have come to me asws answering to the trivial falsehood in order to carry me asws to Ibn Abu Quhafa as a captive after your recognition that jasws killed Amro Bin Abd Wadd and Marhab, and uprooted the gate of Khyber, and jasws am embarrassed from you and from the scarcity of your intellects.

Or are you alleging that it would be light upon me asws, what your companion (Abu Bakr) has forwarded to you when he sent you out to me asws? And you do remember what has happened from me 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 saww, 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 saww has forwarded to me 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 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 aswj, O Khalid and do not become an advocate for the treacherous [4:105], nor a backer for the unjust ones'.

Khalid said, ‘O Abu Al-Hassan asws! I do understand what you asws are saying, and what the Arabs and the masses turned from you 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 asws hands, and fleeing from your 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 aswj! 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 aswj 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’.
Al-Abbas said to him, ‘Or hasn’t your companion arrived to you with ignoring its blame? And I fear upon you from him when you admonish him, that you will not be helped from it’.

Abu Bakr said, ‘I see you, O Abu Al-Fazl, scaring me from him. Leave me and him. 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 him to him something which had scared him’.

He said: ‘O uncle! If he had called me, I would not have come to him’. Abu Bakr said to him, ‘O Abu Al-Hassan! I am not pleased of this deed for the like of you. He did not show sympathy from the killing and have it as your slogan and your garment’.

Amir Al-Momineen turned towards him and said: ‘As for your admonishing Al regarding killing a Muslim, so Allah! Forbid that I would kill a Muslim without right, because one upon whom the killing is Obligated, the name of Al-Islam is raised from him’.
of marble. He wipes with it then comes to you, and it would not be from the justice of Allah azwj 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-Allah saww 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 Muttalib asws Ibn Hashim as, People of the Househ old of the Prophet saww, 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 Ali asws, and Ali asws went on to say: '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 Prophet saww of Allah azwj 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 Allah azwj is our Master azwj, and Heazwj is the best of the Judges.'
Al-Abbas said to him \( \text{asws} \), ‘O son \( \text{asws} \) of my brother \( \text{asws} \)! Haven’t I sufficed you \( \text{asws} \)? And if you like, I can return to him and make him recognise his place, and remove his authority from him’. \( \text{asws} \) vowed upon him and quietened him’. 17

He \( \text{asws} \) said: ‘Glory be to Allah \( \text{azwj} \)! Rasool-Allah \( \text{sa} \)w ordered you not to obey to me \( \text{asws} \)?’ He said, ‘No, by Allah \( \text{azwj} \), and if he \( \text{sa} \)w had ordered me, I would have done so’.

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

Rasool-Allah \( \text{sa} \)w had ordered you, so obey him \( \text{asws} \)!’

He (Abu Abdullah \( \text{asws} \)) 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 \( \text{sa} \)w 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

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17 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 19
CHAPTER 6 – DISPUTE OF AMIR AL-MOMINEEN\textsuperscript{as} WITH AL-ABBAS REGARDING THE INHERITANCE

I was in the presence of Abu Bakr when Ali\textsuperscript{as} and Al-Abbas emerged jostling and arguing regarding the inheritance of the Prophet\textsuperscript{saww}. Abu Bakr said, ‘The short one will suffice you with the tall one’ – meaning by the short, Ali\textsuperscript{as}, and by the tall, Al-Abbas’.

Abu Bakr said, ‘So where were you, O Abbas, when the Prophet\textsuperscript{saww} gathered the sons of Abdul Muttalib\textsuperscript{asw} and you are one of them, so he\textsuperscript{saww} said: ‘Which one of you wants to be my\textsuperscript{saww} Vizier and he would be my\textsuperscript{saww} successor\textsuperscript{asw} and my\textsuperscript{saww} among my\textsuperscript{saww} family, fulfilling my\textsuperscript{saww} promises, and paying off my\textsuperscript{saww} debts’. So (everyone) withheld from it except Ali\textsuperscript{as}, and the Prophet\textsuperscript{saww} said: ‘You\textsuperscript{as} are like that’.

Abu Bakr said, ‘Excuse us, Clan of Abdul Muttalib\textsuperscript{asw}’.  

Al-Abbas said, ‘So what you sit in this seat of yours? You preceded him\textsuperscript{as} and ruled upon him\textsuperscript{as}?  

Al-Abbas said, ‘I am an uncle of the Prophet\textsuperscript{saww} and his\textsuperscript{saww} inheritor, and Ali\textsuperscript{as} is a barrier between me and his\textsuperscript{saww} inheritance’.

Abu Bakr said, ‘I was in the presence of Abu Bakr when Ali\textsuperscript{as} and Al-Abbas emerged jostling and arguing regarding the inheritance of the Prophet\textsuperscript{saww}. Abu Bakr said, ‘The short one will suffice you with the tall one’ – meaning by the short, Ali\textsuperscript{as}, and by the tall, Al-Abbas’.

Abu Bakr said, ‘So where were you, O Abbas, when the Prophet\textsuperscript{saww} gathered the sons of Abdul Muttalib\textsuperscript{asw} and you are one of them, so he\textsuperscript{saww} said: ‘Which one of you wants to be my\textsuperscript{saww} Vizier and he would be my\textsuperscript{saww} successor\textsuperscript{asw} and my\textsuperscript{saww} among my\textsuperscript{saww} family, fulfilling my\textsuperscript{saww} promises, and paying off my\textsuperscript{saww} debts’. So (everyone) withheld from it except Ali\textsuperscript{as}, and the Prophet\textsuperscript{saww} said: ‘You\textsuperscript{as} are like that’.

Abu Bakr said, ‘Excuse us, Clan of Abdul Muttalib\textsuperscript{asw}’.

Al-Abbas said, ‘So what you sit in this seat of yours? You preceded him\textsuperscript{as} and ruled upon him\textsuperscript{as}?  

Al-Abbas said, ‘I am an uncle of the Prophet\textsuperscript{saww} and his\textsuperscript{saww} inheritor, and Ali\textsuperscript{as} is a barrier between me and his\textsuperscript{saww} inheritance’.

Abu Bakr said, ‘So where were you, O Abbas, when the Prophet\textsuperscript{saww} gathered the sons of Abdul Muttalib\textsuperscript{asw} and you are one of them, so he\textsuperscript{saww} said: ‘Which one of you wants to be my\textsuperscript{saww} Vizier and he would be my\textsuperscript{saww} successor\textsuperscript{asw} and my\textsuperscript{saww} among my\textsuperscript{saww} family, fulfilling my\textsuperscript{saww} promises, and paying off my\textsuperscript{saww} debts’. So (everyone) withheld from it except Ali\textsuperscript{as}, and the Prophet\textsuperscript{saww} said: ‘You\textsuperscript{as} are like that’.

Abu Bakr said, ‘Excuse us, Clan of Abdul Muttalib\textsuperscript{asw}’.  

(*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 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 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.

Then I remembered the words of Abu Abdullah asws: ‘O Hisham! You will not cease to be supported by the Holy Spirit for as long as you help us asws with your tongue’. So I knew that I would not be abandoned, and from the answer being for me in the situation.

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 as. Allahazwj 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 His\textsuperscript{stw} 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 Dawood\textsuperscript{as} regarding the mistake and make him\textsuperscript{as} realise the judgment and harmonise him\textsuperscript{as} upon it’.

Hisham said, ‘I said to him, ‘Like that were Ali\textsuperscript{asws} 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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\textsuperscript{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 Allahazwj 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 Allahazwj, 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, 'I said to him, '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-Allahsaww, except by it'.

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

When Rasool-Allahsaww 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 Muhammadsaww?’

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!’

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

1. أَنْ أَنْتُوا الْأَهْلِ الْأَمْامِ مَعْلُومُ بِكُلِّ شَيْءٍ تَعْلَمُونَ عَنْهُمْ فَلَا تَكُونُوا سَأَلُواهُمْ بِكُلِّ شَيْءٍ تَعْلَمُونَ عَنْهُمْ، وَ رَحْمَةُ اللَّهِ عَلَيْهِمْ.

(The book) ‘Al Ihtijaj’ –

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

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

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

وَ لَكُمْ أَحْدَاثُ مِنْ شَيْءٍ بَيْنِي وَ إِسْرَائِيلِ، فَأَخْطَأْتُمْ عَلَى طَبَقَةٍ إِنْ كُنْتُمْ مَيْلُوا إِلَيْهَا عَلَى طَبَقَةٍ، فَلَا تَمَلَّمُوا أَنَّمَا عَلَمْتُمْ، وَ لَيْكُمْ طَبَقَةٌ فِي مَعَالَةِ سُنَّةِ بَيِّ إِسْرَائِيلِ.

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\(^{azwj}\), 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 Oneazwj in Whose Hand is the soul of Salmanra! Hade you made Aliasws in-charge of it, you would have eaten from your above and from beneath your feet, and if you had called the bird in 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 himasws a Guardianasws of Allahazwj, you would not have strayed from any part from the Obligations of Allahazwj nor would any two have differed regarding the Judgment of Allahazwj.

وُلْكَنْ أَمْرُ فَتُولِينِهَا غَيْبًا، فَأَقْبَرُوا بِالْبَلاَءِ، وَ أَقْطَرُوا مِنَ الْمُرْحَمَةِ، وَ فَتَابَتْ نَذُّكُمْ عَلَى سَبِيلٍ، فَأَقْطَرْتُمُ الْعَصْمَةَ فِي مَا بَينَيْنَاهَا وَ بَينَكُمْ مِنَ الْوَلَاءِ.

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 Ira hereby cut off the rope of friendship between mera and you.

وَلَكِنْ حَبُّتُمْ فَاَلَّيْتُمُاهَا غَيرَْهُ، فَابْشِرُوا بَِلْبَلََءِ، وَ اقْنَطُوا مِنَ الرَّخَاءِ، وَ قَدْ نََبَذْتُكُمْ عَلَيْهِمُ النَّلََمُ، فَإِنَُِّمُ الْقَادَةُ إِلََ الَِْ نَّةِ، وَ الدُّعَاةُ إِلَيْهَا يُاْمَ الْقِيَامَةِ،

Upon you is to be with Progenyatws of Muhammadasww, for theyasws are the guides to the Paradise, and the callers to it on the Day of Qiyamah.

عَلَيْكُمْ بِِمِيرِ الْمُؤْمِنِيَْ عَلِِ،ِ بْنِ حَبِِ طَالِبا عَلَيْهِ النَّلََمُ، فَأَمْرُ هَذِهِ الُْْمَّةِ بَيِّ إِسْرَائِيلَ، فَأَيْنَ يُذْهَبُ بِكُمْ حَي ُّهَا النَّاسُ؟!

Upon you is to be with Amir Al-Momineen Alasws Bin Abu Talibasws. By Allahazwj we had greeted unto himasws with the Wilayah and ruler of the Momineen repeatedly gathering with our Prophetasww. (During) all that hesaww ordered us with it, and emphasised it upon us.

فَمَا بََلُ الْقَاْمِ عَرَفُاا فَضْلَهُ فَحَنَدُو هُ؟! وَ قَدْ فَنَدَ قَابِلُ هَابِيلَ فَقَتَلَهُ، وَ كُصَّاراً قَدِ ارْتَدَّتْ حُمَّةُ مُاسَى بْنِ عِمْرَانَ عَلَيْهِمَا النَّلََمُ، فَأَمْرُ هَذِهِ الُْْمَّةِ بَيِّ إِسْرَائِيلَ، فَأَيْنَ يُذْهَبُ بِكُمْ حَي ُّهَا النَّاسُ؟!

So what is the matter with the people who recognise hisasws merit and they are envying himasws? And Qabeela had envied Habeelas, so hea killed himas, and the community of Musasas Bin Imranas 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!?  

وَيََْكُمْ مَا حَنََ وَ حَبُا فُلََنا وَ فُلََنا؟! حَ جَهِلْتُمْ حَمْ تَََاهَلْتُمْ، حَمْ فَنَدْتَُْ حَمْ تَََاسَدْتَُْ؟ وَ اللََِّّ لَتََْتَدُّنَّ كُصَّاراً يَضْرِبُ ب َمْضُكُمْ رِقَابَ ب َمْضا بَِلنَّيْفِ، يَشْهَدُ الشَّاهِدُ عَلَى النَّاجِِ بَِلَْْلَكَةِ، وَ يَشْهَدُ الشَّاهِدُ عَلَى الْكَافِرِ بَِلنَّجَاةِ.

Woe be unto you all! What have Ira 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 Allahazwj! 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.

لَا وَ إِيآ أَطْهرُ أُمَرَى، وَ سَلَّمْتُ تَََيْبَ، وَ نَعْبُتْ مُؤلِي، وَ مُؤلِي كَلّ مُؤلِي وَ مُؤلِي عَلَيْيَ أَمْرُ الْمُؤلِٰٰ، وَ سَيَدُ الْمُجَهَّلِينَ، وَ إِمَامَ الْمُتَقَدِّمِينَ وَ الشَّهَادَاءَ وَ الْشَجَاعِينَ.
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.

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

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

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

Don’t you know that Rasool-Allahsaww said to Aliasws: ‘Youasws are the guide for the ones straying!’?

Don’t you know that Rasool-Allahsaww said: ‘Aliasws is the reviver of mysaww Sunnah, and teacher of mysaww community, and the one standing with mysaww Divine Authority, and the best of the ones leave as caliphs from after measws, and chief of mysaww family, the most beloved of the people to me, obedience to himasws is like mysaww obedience upon mysaww community!’?

Don’t you know that heasws did not make anyone of you in-charge, and made himasws to be in-charge upon you all during every absence!?

Don’t you know that both theirasws statuses during theirasws journeys is one, and theirasws departures, and theirasws affairs is one!?

Don’t you know that heasws said: ‘Whenever Iasws am absent, so Iasws shall keep Aliasws as replacement (caliph) among you, so Iasws am leaving behind among you a manasws like myselfasws!’?

Don’t you know that Rasool-Allahas, before hisasws passing away, had gathered us in the house of hisasws daughterasws (Syeda) Fatimaasws and said to us: ‘Allahazwj Revealed to Musaas Bin Imranas: “Take a brother from youras family and azwj shall Make himas a Prophetas, and make hisas family as being children of yoursas, azwj shall Purify them from the calamities and Purify them from the doubts!”’
So Musa[s] took Haroun[s] as brother, and his[s] sons as Imams for the children of Israel from after him[s], permitting for them in their Masjids what was Permissible for Musa[s].

And Allah[azwj] Revealed to me[saww]: “Take Ali[asws] as brother[asws], and take his[asws] children (as my[saww]) children, for I[azwj] Purified them just as I[azwj] had Purified the children of Haroun[as], except I[saww] have Ended the Prophets[as] with you[saww], so there will be no Prophet[saww] after you[saww]!” Thus, they[asws] are the Imams[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[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[asws] you would neither differ, nor be hostile to one another, nor kill each other, nor disavow from each other.

By Allah[azwj]! After him[saww], you are differing in your rulings, and have broken the pact of Rasool-Allah[saww], and you are opposing against his[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[azwj] Blessed and Exalted Said: 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 Heazwj 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 Progenyasws of Muhammadasw.

I heard Rasool-Allahsaww saying: ‘O Aliasws! Youasws and yourasws Shias are upon the nature, and the people are away from it’. So why don’t you accept from your Prophetasws? How, and heasws is your best of you with your retreat from hisasws successorasws, and hisasw trustee, and hisasw Vizier, and hisasw brotherasws, and heasws placed himasws in charge besides you all.

Heasws 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-Allahazwj. Heasws gave himasws hisasww inheritance, and bequeathed himasws with hisasww entrustments, and made him a caliph upon hisasww community, placing hisasww secrets with himasws.

Thus, heasws is your ruler besides you all, and most rightful with it than you upon the nomination, chief of the successorsas, and most superior of the pious ones, and most obedience of the community to Lordazwj of the worlds. You greeted until him with the caliphate of the Momineen during the lifetime of chief of the Prophetsas, and last of the Messengersas.

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-Allah saww one day, and he saw turned to speak to a man, I heard his voice but did not see his face. He said among what he addressed him saww, ‘What I would advise you saww, and for your saww community, and let him asws know of your saww Sunnah’.  

Rasool-Allah saww said: ‘Do you see my saww community being critical to him asws from after me saww?’

He said, ‘O Muhammad saww! The righteous ones from your saww community will follow him asws, and it’s immoral ones would be opposed to him asws, and like that were the successors as of the Prophets as from before you saww.

Musa as Bin Imran as bequeathed to Yoshua as Bin Noun as, and he as was the most knowledgeable one of the children of Israel, and the most fearful of them to Allah aswj, and the most obedient of them to Him aswj, and Allah aswj Commanded him aswj to take him as successor as just as I saww have taken Ali asws as successor asws and had been Commaned with that.

The children of Israel envied the grandson of Musa as in particular. They cursed him, and reviled him, and abused him, and put him down for it. So, if your saww community were to take to the ways of the children of Israel, they would belie your saww successor asws, and reject his asws orders, and swindle his asws caliphate, and put him asws wrong in his asws knowledge’.

I said, ‘O Rasool-Allah saww! Who is this!’ Rasool-Allah saww said: ‘This is an Angel from the Angels of Allah aswj my aswj Lord aswj Mighty and Majestic, informing me saww that my saww community will differ upon my saww successor asws Ali asws Bin Abu Talib asws.’
And Iṣaww 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 ʿAlīaww, for he is the guide, the Guided, the adviser to myaww community, and reviver of myaww Sunnah, and heaww is your Imamaww after meaww.

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

Some men from the Helpers stood up and they said, ‘Sit down, may Allahazwj 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.
CHAPTER 9 – WHAT ABU BAKR WROTE TO A COMMUNITY CALLING THEM TO THE ALLEGIANCE AND IN IT ARE SOME OF THE SITUATIONS OF ABU QUHAFÁ

1 - ج: رُوِي عن النَّبّيِ صلى الله عليه وسلم: أنّ عُمَرَ بن الخطاب قال: أعْتِب إلى أسامة بن زياد، فإن في فؤاده اللطف السُّمعة عَنَّا.

(The book) ‘Al-Ihtijaj) – It is reported from al Baqir asws: ‘Umar Bin Al Khattab said to Abu Bakr, ‘Write to Usama to come forward to you, of in his coming forward would cut off the dishonour from us’.

Abu Bakr wrote to him – ‘From Abu Bakr, caliph of Rasool-Allah saww, 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 form me what you will dislike. Greetings’.

He asws said: ‘Usama wrote to him in answer to his letter, ‘From Usama Bin Zayd, office bearer of Rasool-Allah saww 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-Allah saww, 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.

وَ اعْلَمْ، حَنِّي،ِ وَ مَنْ مَمِّيِّعَةِ الْمُنْلِمِيَّ وَ الْمُهَاجِرِينَ، فَلََّا وَ اللَّهُ مَا رَضَيْنَا بِكَ وَ لَِّيْنَاكَ حَمْرَنْ، وَ انْظُرْ حَنْيَدْفَعَ احَّّقَ إِلََّ حَهْلِهِ، وَ تََُل،ِيَهُمْ وَ إِيَّهُ، فَإِنَُِّمْ حَفَقُّ بِهِ مِنْكَ.

And know, I and the ones with me from the group of Muslims and the Emigrants, by Allah asw, 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.

فَقُدْ عَلِمْتُ مَا كَانَ مِنْ قَاَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ عَلِّي،ا عَلَيْهِ النَّلََمُ يَأْمُّو بَيْنَهُ وَ لَِّيْنَاكَ أَمَرُّ، وَ الْطَّرِبُ أنْ تَذْفَعُ الحَقَّ إِلَّيْهِ، وَ تََُل،ِيَهُمْ وَ إِيَّهُ، فَإِيَّاهُ، فَأَقْتَأَلُ بَيْنِي مَلك.

You have known what had happened from the words of Rasool-Allah saww regarding Ali asws 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 Allahazwj and Hisaww Rasoolaww, and you will be disobeying the one whom Rasool-Allahaww chose as caliph upon you and upon your companion, and did not isolate me until Rasool-Allahaww passed away, and you and your companions both returned and disobeyed, and you stayed in Al-Medina without permission’.

Heasws said: ‘Abu Bakr thought of separating him from his neck. Umar said to him, ‘Do not do it! (This) shirt (caliphate) is shirt of Allahazwj, 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’.

Heasws 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 Aliasws Bin Abu Talibasws and said, ‘What is this (going on)?’

Aliasws said to him: ‘This is what you see!’ Usama said to himasws, ‘Have youasws pledged allegiance to him?’ Heasws said: (by force) ‘Yes’. Usama said to himasws, ‘Willingly or unwillingly?’ Heasws said: ‘No, but forcibly’.

Heasws said: ‘Usama went and entered to see Abu Bakr and said, ‘The greeting be to you, O caliph of the Muslims’.

قال: قُرَة أَبُو بُكْرَ وَ قَالَ: السَّلَّمُ عَلَيْكَ بِأَلِيِّمُهَا الأَمِيرِ.
He asws said: ‘Abu Bakr replied and said, ‘The greeting be unto you, of you commander’.24

When the Prophet saww passed away Makkah was shaken with his saww obituary. Abu Qohafa (Abu Bakr’s father) said, ‘What is this (going on)?’ They said, ‘Rasool-Allah saww passed away’. He said, ‘So whom have the people placed in charge after him 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 azwj Gives, and not giving to what Allah 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 Qohafa read the letter he said to the messenger, ‘What prevented them from Ali asws?’ The messenger said, ‘He asws is of young age, and he asws has killed a lot among the Quraysh and others, and Abu Bakr is older than him asws.’

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24 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 9 H 1
25 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 9 H 2
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 sallallahu alayhi wasallam 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 sallallahu alayhi wasallam’, 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’.

‘When Rasool-Allah sallallahu alayhi wasallam passed away, Abu Bakr wrote to Usama Bin Zayd, ‘From Abu Bakr, caliph of Rasool-Allah sallallahu alayhi wasallam to Usama Bin Zayd. As for after, the Muslims have gathered to me when Rasool-Allah sallallahu alayhi wasallam 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 sallallahu alayhi wasallam, may the Salawat be upon him sallallahu alayhi wasallam and upon People asws of his asws Household, then you informed me that the Muslims have gathered to you’.

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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-Allah saww when he saww ordered us to greet unto Ali asws as ‘Amir Al-Momineen’, so you said, ‘Is it from Allah azwj and from His saww Rasool?’ He saww said to you: ‘Yes’.

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

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

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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

1. ج: عن عامر الشعبي، عن عطاء بن الزبير، عن الزبير بن عثمان قال: لما قال المنافقون: إننا بكر نقلما عليه و هو يقول: أنا أول بمكن،

(The book) 'Al-Ihtijaj’ – From Aamir Al-Shaie, from Urwah Bin Al-Zubeyr, from Al-Zubeyr Bin Al-Awwam who said, 'When the hypocrites said, ‘Abu Bakr preceded Ali asws and he (Abu Bakr) is saying: 'I am foremost with the place than him asws."

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 exerted for Allah azwj of His azwj Manifesto, and for the son saww of his asws uncle, cordiality, remover of the worries (for him saww), and repelled the doubts, and cut off the
means except the means of the rightful guidance, and suppressed the Shirk, and exposed the hypocrisy what was beneath the darkness.

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 azwj and His asws 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 azwj! 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 azwj, nor worshipped an idol from besides Him azwj, 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.
وذّ الحسنون أن لو كانوا نزاب ابن أبي طالب، أن ليس هو صاحب لواء الحمده، و الشافعي يوم القدر، و خامع كلّ كريم، و عالم كلّ علم، و الوسيطة إلى الله و إلى رسوله!.

Wish for the position if you were dust of the son asws of Abu Talib 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 His azwj Rasool saww!?”

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28 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 10 H 1

When this Verse was Revealed unto Rasool-Allahsaww, heasws said: ‘Call (Syeda) Fatimaasws to measw’. Sheasws was called for himasw. Heasww said: ‘O Fatimaasws!’ Sheasws said: ‘Here Iasws am, O Rasool-Allahasw!’ Heasww said: ‘(The estate of) Fadak, it is from what neither the horses (cavalry) attacked upon nor camels, and it is exclusively for measw (and) exclusive of the Muslims, and Iasww have made it to be for youasws, due to what Allahazwj has Commanded measww with it, so take it for youasws and for yourasws children’.

From Al-Sudy who said, ‘Aliasws Bin Al-Husaynasws said to a man from the people of Syria, when Ubeydullah Bin Ziyad had himasws sent to Yazeed Bin Muawiya, upon himla the curse: ‘Do you read the Quran?’ He said, ‘Yes’. Heasws 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 asws all are the ones asws with kinship - which Allah azwj has Commanded with giving its right?’ He asws said: ‘Yes’.

From (Syeda) Zainab asws daughter of Ali asws Bin Abu Talib asws. She asws said: ‘When there was unison of the opinion of Abu Bakr upon preventing Fadak and the high plains from (Syeda) Fatima asws, and she asws despaired of his answer to her asws, she went to the grave of her asws father asw Rasool-Allah saww and dropped herself asws upon it and complained to him saww of what the people had done with her asws, and she asws cried until his saww soil was dampened by her asws tears, and she asws called out for his saww help.

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

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

The (Muslim) men scorned us asws and belittled us asws, after the Prophet saww, and all good was usurped. The ruler will soon come to know the injustice he perpetrated on us asws, on the Day of Judgment, he will soon be overthrown.

30 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 1
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 desccended 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.

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.
The people of the fortress rushed towards the door of the fortress until they opened it and came out from it. Rasool-Allah ṣaww faced them all, and Ali asws descended to them. Ali asws killed eighteen from their mighty ones and their great ones, and the rest of them came with their hands (up), and Rasool-Allah ṣaww 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 ṣaww, so it is for him ṣaww and for his ṣaww offspring in particular, besides the Momineen”.  

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

Abu Bakr said, ‘Rasool-Allah ṣaww said: ‘We (Prophets) do not leave inheritance. Whatever we leave is charity’. But rather, the Progeny of Muhammad ṣaww eats from this wealth, and by Allah ḥazwj, I have not changed anything from the charities of Rasool-Allah ṣaww from its state which it was upon during the era of Rasool-Allah ṣaww, and kept the workers in it what Rasool-Allah ṣaww had appointed with it’. So, Abu Bakr refused to hand over anything to (Syeda) Fatima ḥasanaw.

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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}

\begin{quote}
(\textbf{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}: ‘\textit{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}!’

\textit{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}. \textit{asws} will not conceal a Hadeeth from you\textsuperscript{asws}.

\textit{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{saww} disliked from upsetting you\textsuperscript{asws}.

\textit{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}? ‘

\textit{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
He (the narrator) said, ‘When it was morning, they came to him and said, ‘O Abu Al-Hassan! What carried you upon burying the daughter of Rasool-Allah and not let us be present?’ He said: ‘That was her pact to me.

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

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

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

(Author's note: This passage is 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-Allah, and it was Revealed regarding Fatima, so Fadak was made to be for her, and the needy are from the children of Fatima, and the wayfarer from Progeny of Muhammad and children of (Syeda) Fatima. (Not a Hadeeth)

A Preventer of the good, he said, ‘The preventer is the second one (Umar), and the good is Wilayah of Amir Al Momineen, and rights of Progeny of Muhammad. And

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36 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 7
37 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 8
when the first one (Abu Bakr) wrote Fadak with returning it to Fatima\textsuperscript{asws}, the second (Umar) prevented it, so he is \textit{an excessive sinner} [68:12].\textsuperscript{38} (Not a Hadeeth)

10- يحيى: روى عن أبي عبد الله عليه السلام: أن رسول الله صلى الله عليه وسلم خرج في غزوة، فلم ينتصر ترجما، ولما رأى رسول الله صلى الله عليه وسلم خرج، فذلكا ينتصر ترجما، فأنزل في بعض الطفية، فبينما رأى رسول الله صلى الله عليه وسلم وآلة نزهة، ثم يقتلهما. 

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

The Prophet\textsuperscript{saww} stood up and rode, and Jibraeel\textsuperscript{as} was with him\textsuperscript{saww}, and the ground folded up for him\textsuperscript{saww} like the folding of the cloth until he\textsuperscript{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\textsuperscript{as} came to the old woman until he seized the keys, then opened the doors of the city, and the Prophet\textsuperscript{saww} circled among its houses and its towns.

Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! This is what Allah\textsuperscript{azwj} has Specialised you with, and Given to you\textsuperscript{saww} besides the people, and it is the Word of the Exalted: \textit{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\textsuperscript{azwj} Words: \textit{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].

\textsuperscript{38} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal,Ch 11 H 9
And the Muslims did not fight for it and did not tread it (in battle), but Allahazwj Bestowed it upon Hisazwj Rasoolasw, and Jibraeelas circles with himasw in its houses, and its walls, and, heas locked the doors and handed over the keys to himasw.

فجعلها رسول الله صلى الله عليه وسلم، وإليه في غلاف ملته - وهو مغلق بالرخاخ ثم ركبت، و طويته له الأرض كطين الثوب، ثم أكرمه رسول الله صلى الله عليه وسلم وإليه وهم على جميعهم وهم يفكرون وهم يبتشرون،

Rasool-Allahasww made to be in the sheath of hisasw 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-Allahasww came to them and they were upon their seats and they had not dispersed and had not left.

فقال رسول الله صلى الله عليه وسلم، إنها المفاتيح فدك، ثم ركبت رسول الله صلى الله عليه وسلم وإليه وهم على مكانهم وهم لا يفرعون،

When heasww entered Al-Medina, heasww went to (Syeda) Fatimaasws and said: ‘O daughterasws! Allahazwj has Bestowed (estate of) Fadak to yourasws fatherasw and has Specialised himasw with it, so it is for youasws exclusively excluding the Muslims. Isaww do with it whatever Isaww so Desire to, and it had been a dowry for yourasws motherasws (Syeda) Khadeejaasws upon yourasws fatherasw, and yourasws fatherasw has made it to be for youasws due to that, and has made been gifted for youasws, and for yourasws children after youasws.

قُالَ: قصدنا بأيدي، و دعا علينا بن أبي طالب، فقال: أكتموا للفاطمة عليها السلام فهدّوا من رسول الله صلى الله عليه وسلم فشهد على ذلك على بن أبي طالب

He (Abu Abdullahasws) said: ‘Heasww called for a skin (for writing), and called Aliasws Bin Abu Talibasws and said: ‘Write for Fatimaasws with (estate of) Fadak being a gift from Rasool-Allahasww’. Aliasws Bin Abu Talibasws witnessed upon that and (so did) a slave of Rasool-Allahasww and Umm Aymanra. Rasool-Allahasww said: ‘Surely, Umm Aymanra is a woman from the people of Paradise’.
And the people of Fadak came to the Prophet saww, and he saww agreed them upon twenty four thousand Dinars during every year”.39

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 asws said: ‘He aswj gave me saww, the One aswj Who Gave the Tablets to Musa as – Jibraeel as’.

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’.

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 saww said: ‘And what is it?’ He (Jibraeel as) said: ‘Give (estate of) Fadak to (Syeda) Fatima asws, and it is from her asws mother asws Khadeeja asws and from her asws sister Hind daughter of Abu Halah’.

فَحَمَلَ إِلَيْهَا النَّبُِّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ مَا حَخَذَ مِنْهُ، وَ حَخْبََهَا بَِلْْيَةِ ف َقَالَتْ: لَنْتُ حُفْدِثُ فِيهَا فَدَثًَ وَ حَنْتَ فٌَِّ، حَنْتَ حَوْلََ بِِ مِنْ ن َصْنِِ وَ مَالِِ لَكَ.

The Prophet saww carried it to her asws what he saww had taken from it, and informed her asws with the Verse. She asws said: ‘I asws am not going to do anything new in it while you saww are alive. You saww are foremost with me asws than myself asws, and my asws wealth is for you saww’.

فَقَالَ: حَكْرَهُ حَنْ يََْمَلُاهَا عَلَيْكِ سُبَّةً ف َيَمْنَمُاكِ إِيََّّهَا مِنْ ب َمْدِي.

He saww said: ‘I saww dislike to make someone in-charge of it upon you asws, so he would end up preventing you asws from after me saww’.

فَقَالَتْ: حَنْصِذْ فِيهَا حَمْرَكَ، فَجَمَعَ النَّاسَ إِلََ مَنْزِلَِْا وَ حَخْبََهُمْ حَنَّ هَذَا الْمَالَ لِصَاطِمَةَ عَلَ يْهَا النَّلََمُ، ف َصَرَّقَهُ فِيهِمْ، وَ كَا نَ كُلُّ سَنَةا كَذَلِكَ، وَ يََْخُذُ مِنْهُ قُاتََُا، فَلَمَّا دَنََ وَفَاتُهُ دَف َمَهُ إِلَيْهَا.

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

12 - شِ، تصنير المياشِ: عَنْ حَبِِ ََِيلَةَ الْمُصَضَّلِ بْنِ صَالِحا، عَنْ ب َمْضِ حَصْحَابِهِ، عَنْ حَفَدِهَُِا قَالَ: إنَّ فَاطِمَةَ صَلَاَاتُ اللََِّّ عَلَيْهَا انْطَلَقَتْ إِلََ حَبِِ بَكْرا فَطَلَبَتْ مِيرَاث َهَا مِنْ نَبِ،ِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ.ف َقَالَ: إنَّ نَبَِّ اللََِّّ لَِ ي ُاَر،ِثُ. (The book) ‘Tafseer Al Ayyashi’ – From Abu Jameela Al Mufazzal Bin Salih, from one of his companions,

‘From one of the two (5th or 6th Imam asws): ‘(Syeda) Fatima asws went to Abu Bakr and sought her asws inheritance from the Prophet saww of Allah azwj. He said, ‘A Prophet as of Allah azwj does not leave inheritance’.

فَقَالَتْ: حَ كَصَرْتَ بَِللََِّّ وَ كَذَّبْتَ بِكِتَابِهِ؟ قَالَ اللََُّّ يُاصِيكُمُ اللََُّّ فِِ حَوْلِدِكُمْ لِلذَّكَرِ مِعْلُ فَظ،ِ الُْْن ْعَيَيِْْ.

She asws said: ‘Are you disbelieving in Allah azwj and belying His azwj Book? Allah azwj Says: *Allah Directs you regarding your children: “For the male is a share of two females. [4:11]”*. 41


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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
'From Abu Abdullah(asws) having said: ‘And give to the one with kinship his right, and (to) the needy, [17:26]. Rasool-Allah(saww) said: ‘O Jibraeel(as) I(saww) have recognise the need, so who is the one with kinship?’ He(as) said: ‘They are your(saww) next of kin’.

He(saww) called Hassan(asws) and Husayn(asws) and Fatima(asws) and said: ‘My(saww) Lord(azwj) has Commanded me(saww) to Give you(saww) all what Allah(azwj) has Bestowed upon me(saww). He(saww) said: ‘I(saww) hereby give you (estate of) Fadak’.

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

‘I said to Abu Abdullah(asws), ‘Had Rasool-Allah(saww) given (Syeda) Fatima(asws) (the estate of) Fadak?’

He(asws) said: ‘It was dedicated to her(asws) (Waqf property). Allah(azwj) Revealed: And give to the one with kinship his right, [17:26]. So he(saww) gave her(asws) Fadak’.

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

‘I said to Abu Abdullah(asws), ‘Had Rasool-Allah(saww) given (the estate of) Fadak to Fatima(asws)’

He(asws) said: ‘It was for her(asws) from Allah(azwj) the Exalted’.

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

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

He(asws) said: ‘She(asws) brought Umm Ayman(ra). He said, ‘What are you(ra) testifying with?’

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42 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 13
43 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 14
44 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.

(The book) ‘Tafseer Ayyashi’ – From Atiya Al Awfy who said,

‘When Rasool-Allah conquered Khyber and Allah Bestowed (the estate of) Fadak to him and Revealed unto him: And give to the one with kinship his right, [17:26]. He said: ‘(Syeda) Fatima, Fadak is for you’.

(The book) ‘Tafseer Furaat Al Kufy’ – Ja’far Bin Muhammad Bin Saeed al Ahmasi, transmitting from Abu Maryam who said,

‘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’.

فَقَالَ: أَشْهِدُ أَنَّ جِبْرِيلَ أَنَّيْ ضَحِكَ صَنِّيّةّ: إِنَّ اللَّهُ تَعَالَ يَقُولُ قَابَةً ذا الْفُرُضِ حَلَقَةٌ، قَلْنَ بِذِي حَمْدٍ صَنِّيّةُ اللَّهِ عَلَيْهِ وَ إِلَيْهِ مِنْهُ: قَالَ: ﴿قَالَ حَشْهَدُ حَنَّ جَبَْئِي لَ حَتَّى مُُمَّ داَّقَ الََّّ: إِنَّ اللَََّّ تَمَّ الْقُرْنِ فَ آتِ ذَا الْقُرْنِ فَقَّهُ ﴾.

فَزَعَمُاا حَنَّ عُمَرَ مََُا الصَّحِيحَةَ وَ قَدْ كَانَ كَتَبَهَا حَبُّ بَكْراً لَِّمَّا افْتَتَحَ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ خَيْبََ، وَ حَفَاءَ اللََُّّ عَلَيْهِ ﴿فَقَّهُ ﴿، وَ آتِ ذَا الْقُرْنِ فَقَّهُ حَعْطَى رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ فَاطِمَةَ فَدَكاً. ﴿قَالَ يََّ فَاطِمَةُ! لَكَ فَدَكُ. ﴾.
Aban Bin Taglib (a narrator) said, ‘Rasool-Allah⁠(saww) gave it to her⁠(asws)‽’ He (the narrator) said, ‘He⁠(asws) said: ‘Abu Ja’far⁠(asws) got angry, then said: ‘Allah⁠(azwj) gave it to her⁠(asws)!’’

(Private source: Tafseer Furaat Bin Ibrahim Al Kufi – Transmitting from Abu Saeed al Khudry who said, ‘When the Verse (17.26) was Revealed, the Prophet⁠(saww) called (Syeda) Fatima⁠(asws) and gave her⁠(asws) (the estate of) Fadak, He⁠(saww) said: ‘This is for you⁠(asws) and for your⁠(asws) offspring after you⁠(asws)’. And give to the one with kinship his right, and (to) the needy, [17:26].’

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

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

(Private source: Tafseer Furaat – Al Husayn Bin Al Hakam, transmitting from Atiya who said, ’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-Allah⁠(saww) made a share to be for the relatives, and they were taking it in the era of the Prophet⁠(saww) until he⁠(saww) expired, then they veiled the Khums (fifth) from his⁠(saww) relatives, so they could not take it’’.

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48 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 19
49 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 20
50 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 21
51 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 22
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 Al 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, it is 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-Allahsaww called (Syeda) Fatimaasws and gave herasws (the estate of) Fadak’.

And he said in (the book) ‘Kashf Al-Mahajjah’ among what he bequeathed to his son, ‘Your grandfatherasww Muhammadasww had gifted to your motherasws Fatimaasws (the estate of) Fadak and the high plains’.

(From Abu Abdullahasws having said: ‘When Abu Bakr prevented (Syeda) Fatimaasws from the estate of) Fadak and expelled herasws representative, Amir Al-Momineenasws came to the Masjid, and Abu Bakr was seated and around him were the Emigrants and the Helpers.

Heasws said: ‘O Abu Bakr! Why did you prevent (Syeda) Fatimaasws what Rasool-Allahsaww had made it to be for herasws, and herasws representative has been in it for years!’

Heasws said: ‘O Abu Bakr! Are you judging regarding us with different to what you judged regarding the Muslims?’ He said, ‘No’.
He said: ‘Inform me! if there was something in the hands of the Muslims and I made a claim for it, whom would you ask for the evidence?’ He said, ‘You are the one I would ask’. He said: ‘So there had been a thing in my hand, and the Muslims are claiming for it, (and) you are asking me for the evidence regarding it?’

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

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

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

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

He (Abu Abdullah) 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{ra}. 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{saww}! 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<sup>asws</sup> 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<sup>asws</sup> neck, and rather he had instructed me (to do so) after the greeting’. He<sup>asws</sup> said: ‘And would you have done it?’ He said, ‘Yes, by Allah<sup>azwj</sup>! If he had not forbidden me, I would have done so’.

He (<sup>asws</sup>Abu Abdullah) said: Amir Al-Momineen<sup>asws</sup> 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<sup>azwj</sup> Had there not been a pact from Rasool-Allah<sup>azwj</sup>, and a preceding Book from Allah [8:68], and you would come to know <sup>who is with weaker helpers and fewer number [72:24]</sup>.55

He<sup>asws</sup> said: ‘When Abu Bakr was pledged allegiance to and the command was straightened for him upon the entirety of the Emigrants and the Helpers, sent someone to (the estate of) Fadak to expel from it the representative of Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>.  

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

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

55 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 26
She\textsuperscript{a} said, 'I testify that Allah\textsuperscript{awj} Mighty and Majestic Revealed to Rasool-Allah\textsuperscript{saww}: And give to the one with kinship his right, and (to) the needy, [17:26], so he\textsuperscript{saww} made Fadak to be for (Syeda) Fatima\textsuperscript{asws} by the Command of Allah\textsuperscript{awj}'.

And Ali\textsuperscript{asws} came and testified with similar to that. So, he (Abu Bakr) wrote (a deed) for her\textsuperscript{asws} and handed it to her\textsuperscript{asws}. (Meanwhile) Umar came and said, 'What is this letter?' He said, 'Syeda Fatima\textsuperscript{asws} claimed regarding Fadak and Umm Ayman\textsuperscript{ra} and Ali\textsuperscript{asws} testified for her\textsuperscript{asws}, so I wrote it for her\textsuperscript{asws}'. Umar took the letter and tore it'. (Syeda) Fatima\textsuperscript{asws} went out crying.

Abu Bakr said, 'This is a war booty for the Muslims. So either she\textsuperscript{asws} establishes witnessed that Rasool-Allah\textsuperscript{saww} made it to be for her, or else there is no right for her\textsuperscript{asws} regarding it'.

Amir Al Momineen\textsuperscript{asws} said: 'O Abu Bakr! You are judging regarding us with opposite to the Judgment of Allah\textsuperscript{azwj} regarding the Muslims?' He said, 'No'.

He\textsuperscript{asws} said: 'Supposing there was something in the hands of the Muslims they are owning it, then I\textsuperscript{asws} make a claim regarding it, whom would you ask for the evidence?' He said, 'I would ask you\textsuperscript{asws} for the evidence'.

He\textsuperscript{asws} said: 'Then what is the matter with (Syeda) Fatima\textsuperscript{asws} that you are asking her\textsuperscript{asws} for the evidence of what is in her\textsuperscript{asws} hands and she\textsuperscript{asws} had owned it during the lifetime of Rasool-Allah\textsuperscript{saww} and after him\textsuperscript{saww}, and you would not ask the Muslims for the evidence upon what they are claiming, for witnessed, just as you are asking me\textsuperscript{asws} upon what I\textsuperscript{asws} 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'.

Ali said: 'O Abu Bakr! Do you read the Book of Allah?' He said, 'Yes'.

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 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\textsuperscript{asws}) said: ‘The people grumbled angrily and some of them denied and said, ‘By Allah\textsuperscript{azwj}! Ali\textsuperscript{asws} speaks the truth’. And Ali\textsuperscript{asws} returned to his\textsuperscript{asws} house’.

قَالَ: فَدَمْدَمَ النَّاسُ وَ حَنْكَرَ ب َمْضُهُمْ وَ قَالُاا: صَدَقَ وَ اللََِّّ عَلٌِِ
، وَ رَجَعَ عَلٌِِّ عَلَيْهِ النَّلََمُ إِلََ مَنْزِلِهِ.

He (Abu Abdullah\textsuperscript{asws}) said: ‘And (Syeda) Fatima\textsuperscript{asws} entered the Masjid and circled around the grave of her\textsuperscript{asws} father\textsuperscript{saww}, and she\textsuperscript{asws} was saying (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 around.

قَالَ: وَ دَخَلَتْ فَاطِمَةُ عَلَيْهَا النَّلََمُ الْمَنْجِدَ، وَ طَافَتْ عَلَى قَبِْ حَبِيهَا، وَ هَِِ ت َقُالُ:
قَدْ كَانَ بَمْدَكَ حَن ْبَاءٌ وَ هَن ْبَعَةٌ لَاْ كُنْتَ شَاهِدَهَا لََْ تَكْعُرِ اخََْطْبُ إِنََّ ف َقَدْنََكَ ف َقْدَ الَْْرْضِ وَابِلَهَا وَ اخْتَلَّ ق َاْمُكَ فَاشْهَدْهُمْ ف َقَدْ نَكَبُاا

Jibraeel\textsuperscript{as} used to comfort us\textsuperscript{asws} with the Verses. You\textsuperscript{aww} disappeared from us, so every good was veiled. And you\textsuperscript{aww} were a full moon, and a Noor one could be illuminated with, and the One\textsuperscript{azwj} with the Might Revealed the Books upon you\textsuperscript{saww}.

قَالَ: فَرَجَعَ حَبُا بَِلْْيََّتِ ي ُؤْنِنُنَا فَغَابَ عَنَّا فَكُلُّ اخََْيرِْ مُُْتَجَبٌ قَدْ كُنْتَ بَدْراً وَ نُاراً يُنْتَضَاءُ بِهِ عَلَيْكَ ت َنْزِلُ مِنْ ذِي الْمِزَّةِ الْكُتُبُ

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

قَالَ: فرَجَعَ أبو بِكْرٍ وَ عُمَرُ إِلََ مَنْزِلِِْمَا، وَ بَمَثَ حَبُا بَِلْْيََّتِ إِلََ عُمَرَ ثَُُّ دَعَاهُ، فَقَالَ: حَ مَا رَحَيْتَ مََْلِسَ عَلِِ،ا مِنَّا فِِ هَذَا الْيََْمِ؟ وَ اللََِّّ لَئِنْ ق َمَدَ مَقْمَداً مِعْلَهُ لَيُصْنِدَنَّ حَمْرَنََ، فَمَا الرَّحْيُ؟.

He (Abu Abdullah\textsuperscript{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\textsuperscript{asws} from us during this day? By Allah\textsuperscript{azwj}! If he\textsuperscript{asws} were to sit in a gathering similar to it, he\textsuperscript{asws} would spoil our affairs. So, what is the opinion?’

قَالَ عُمَرُ: الرَّحْيُ حَنْ نََْمُرَ بِقَتْلِهِ. فَقَالَ: فَمَنْ ي َقْتُلُهُ؟ قَالَ: خَالِدُ بْنُ الْاَلِيدِ. ف َبَمَعَا إِلََ خَالِدا فَأَتََهُمْ.

He (Abu Abdullah\textsuperscript{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\textsuperscript{asws} from us during this day? By Allah\textsuperscript{azwj}! If he\textsuperscript{asws} were to sit in a gathering similar to it, he\textsuperscript{asws} would spoil our affairs. So, what is the opinion?’

Umar said, ‘The opinion is that we should order with having him\textsuperscript{asws} killed’. He said, ‘Who will kill him\textsuperscript{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 Bin Abu Talib. They said, ‘It is that’.

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

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

Amir Al-Momineen said: ‘Say to her, ‘Allah will be a Barrier between them and what they are intending’.

Then he stood up and prepared for the salat and presented at the Masjid and prayed Salat by himself, behind Abu Bakr, and Khalid Bin Al-Waleed was by his 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 and his 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 and His 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{azwj}! Had he not said to me, ‘Don’t do it’, before the Salaam, I would have killed you\textsuperscript{asws}’.

He\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{azwj} of the Kabah!’

The people said, ‘O Abu Al-Hassan\textsuperscript{asws}! Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj}, 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{azwj}! Had there not been a pact from Rasool-Allah\textsuperscript{azwj}, and a\textit{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{56}.

\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{azwj}, 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’.

(The book) ‘Al Ihtijaj’ – Abu Bakr and Umar sent a message to Khalid Bin Al-Waleed, and they promised him, and separated him upon the killing of Ali\textsuperscript{asws}, and he guaranteed that to them.
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[asws] and say, The chiefs have issued an order for you to be killed, [28:20].

The maid did so, and Ali[asws] made her hear it. He[asws] said: ‘May Allah[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 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[asws] neck’.

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

Ali[asws] said to him: ‘You are lying, may there be no mother for you! One who does it (kills me[asws]) would be of a narrower throat than you. But, by the One[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\textsuperscript{a}, ‘Amir Al-Momineen\textsuperscript{asws} grabbed Khalid with his\textsuperscript{asws} fingers – the forefinger and the middle – during that time, and he\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} upon our safety’.

And every time someone approached to finish his\textsuperscript{asws} hand, he\textsuperscript{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\textsuperscript{saww}) and the one\textsuperscript{saww} in it, and by the right of his\textsuperscript{saww} children and their mother\textsuperscript{saww}, only leave him’.

He\textsuperscript{asws} did that, and Al-Abbas kissed him\textsuperscript{asws} between his\textsuperscript{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 deny’.

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\textsuperscript{asws} how he\textsuperscript{asws} remained (alive) for that long duration after Rasool-Allah\textsuperscript{saww}? And how come he\textsuperscript{asws} was assassinated and eradicated within the interior of his\textsuperscript{asws} house with the flames of the enemies upon him\textsuperscript{asws}?’

And in a report of Abu Zarr\textsuperscript{a}, ‘Amir Al-Momineen\textsuperscript{asws} grabbed Khalid with his\textsuperscript{asws} fingers – the forefinger and the middle – during that time, and he\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} upon our safety’.

And every time someone approached to finish his\textsuperscript{asws} hand, he\textsuperscript{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\textsuperscript{saww}) and the one\textsuperscript{saww} in it, and by the right of his\textsuperscript{saww} children and their mother\textsuperscript{saww}, only leave him’.

He\textsuperscript{asws} did that, and Al-Abbas kissed him\textsuperscript{asws} between his\textsuperscript{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 deny’.

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\textsuperscript{asws} how he\textsuperscript{asws} remained (alive) for that long duration after Rasool-Allah\textsuperscript{saww}? And how come he\textsuperscript{asws} was assassinated and eradicated within the interior of his\textsuperscript{asws} house with the flames of the enemies upon him\textsuperscript{asws}?’
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 preoccupied 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?’

He said, ‘It is allowed. Abu Bakr had said during his Tashahhud what he had said’.

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 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 sawws 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 saws was for your Master (Rasool-Allah saws) yesterday.

By the life of my father saws! 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.

58 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 29
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!

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!

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.

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

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.

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 Prophets 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{saww} 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.

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 asws! O Muhammad asws! 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 him, 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’’.

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 Abdullahasws, and I was in hisasws presence, he said, ‘Who testified against (Syeda) Fatimaasws that sheasws cannot inherit herasws father saww?’

Heasws said: ‘There testified against herasws 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-Allahsaww had said: ‘saww will not be inherited’. So they prevented (Syeda) Fatimaasws of herasws inheritance from herasws father saww. 60

(The book) ‘Misbah Al Anwaar’ of one of our good scholars,

‘From Abu Ja’farasws having said: ‘(Syeda) Fatimaasws daughterasws of Muhammadasww entered to see Abu Bakr and asked him (the estate of) Fadak. He said, ‘The Prophetasw will not be inherited’. Sheasws said: ‘Allahazwj the Exalted has Said: And Suleyman inherited Dawood, [27:16].

When sheasws argued with him, he ordered that it be written for herasws, and it was testified by Alj asws Bin Abu Talibasws and Umm Aymanra.

He (Abu Ja’farasws) said:’ (Syeda) Fatimaasws came out and Umar faced herasws. He said, ‘Where are youasws coming from, O daughterasws of Rasool-Allahsaww?’ Sheasws said: ‘From the presence of Abu Bakr, from the matter concerning Fadak. He has written it for me’.

Umar said, ‘Give me the letter!’ Sheasws gave it. He spat in it and erased it. May Allahazwj Hasted his Recompense.

60 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 31
had done. He\textsuperscript{asws} said: ‘He will not indulge from me\textsuperscript{asws} and from your\textsuperscript{asws} father\textsuperscript{saww} anything more grievous than this’.

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

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

They said, ‘O Allah\textsuperscript{azwj}, yes!’ She\textsuperscript{asws} said: ‘\textsuperscript{asws} testify that both of you have hurt me\textsuperscript{asws}’.\textsuperscript{61}

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

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

She\textsuperscript{asws} said: ‘O Ateeq! Are you observing sanctity for us\textsuperscript{asws} or loading the people upon our\textsuperscript{asws} necks? Get out! By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not speak to you, ever, until I\textsuperscript{asws} meet Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and I\textsuperscript{asws} shall complain to them’\textsuperscript{62}.

\textsuperscript{61} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 32
\textsuperscript{62} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 33
34- And you are being questioned about your giving allegiance, about your giving allegiance to the caliph: If you give allegiance to Abu Bakr and Umar - and you are being questioned about giving allegiance to the caliph. If you give allegiance to Abu Bakr and Umar - and you are being questioned about giving allegiance to the caliph, you are doing something wrong, and those who do wrong are the two of you. If you give allegiance to Abu Bakr and Umar - and you are being questioned about giving allegiance to the caliph, you are doing something wrong, and those who do wrong are the two of you.

(The book) ‘Misbah Al Anwaar’ –

‘From Ja’farasws Bin Muhammadasws, from hisasws forefathersasws having said: ‘While Abu Bakr and Umar were in the presence of (Syeda) Fatimaasws consoling herasws, sheasws said to them: ‘Ask you both, by Allahazwj! Have you heard Rasool-Allahasaww saying: ‘One who hurts Fatimaasws, so he has hurt measws, and one who hurts measws so he has hurt Allahazwj?’

They said, ‘O Allahazwj, yes!’ Sheasws said: ‘Iasws testify that both of you have hurt measws.

35- And you said to Aliasws’, son of Aliasws (Bin Al-Husaynasws) said, ‘I arrived at Makkah with my fatherasws, 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 fatherasws advised him with fearing Allahazwj.

(He said to himasws, ‘We adjure youasws with Allahazwj, by Lordazwj of this House (Kabah)! Did they (Abu Bakr and Umar) pray Salat upon (Syeda) Fatimaasws?’ My fatherasws said: ‘O Allahazwj, no!’

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

36- Indeed, it is reported that Aliasws refused from the allegiance to Abu Bakr, so Abu Bakr ordered Khalid Bin Al-Waleed to kill Aliasws when he (Abu Bakr) performs Salat from the Salat Al-Fajr with the people.

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63 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 34
64 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 35
Khalid came and sat to the side of Ali asws 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 as will kill me if Ali asws 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 asws said to Khalid: ‘Or did you want to do that?’ He said, ‘Yes’. He asws extended his asws hand to his neck, and throttled him with his asws finger, and his eye almost popped out, and he adjured him asws with Allah azwj to leave him, and the people interceded to him, so he asws left him.

Then, after that, Khalid used to watch out for the opportunity and sudden ambush, perhaps he could kill Ali asws 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 Ali asws coming from an estate of his asws, alone, without weapons. Khalid said within himself, ‘Now is the time of that’. When he was near him asws, and in the hand of Khalid was an iron rod, he raised it in order to strike upon the head of Ali asws, but he asws snatched it from his hand and made it to be in his neck and twisted it like the necklace.

Khalid returned to Abu Bakr and the people wangled in breaking it, but it was not possible for them. A group from the blacksmiths came and said, ‘It is not possible to remove it except after losing it in the fire, and there would be death in that’, and when they knew of his situation, they said, ‘Ali asws, he asws is the one who can finish him from that, just as He azwj had made it to be in his neck, and Allah azwj has Softened the iron for him asws just as He azwj had Softened it for Dawood as.'
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{ra}, and Ibn Junada\textsuperscript{ra} 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.

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 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 am not from your killers nor from the ones to kill your companions, and asws know of my asws intentions than yourself’.

إنه ضرب لى يد ضربقو فتكستى عين فهمى، و حمل ببيعوى، قفلا إلى رمي للحارث بن كبدة الثماني، فعند إلى القطب الغليظ قدم عينى بكفأني ببى، وأداره فبطله كابلك المنشئ، وأصحاب هؤلاء وقتوف، ما أهونع عنى سطوته، ولا أكلون عنى دلائه، فلا خزاه الله عني شيء، فإنهما لنا نظروا إليه كأنهما نظرا إلى ملك مؤمنى.
Then he\textsuperscript{asws} struck his\textsuperscript{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\textsuperscript{asws} deliberated to the thick iron
rod and extended my neck with both his\textsuperscript{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\textsuperscript{asws}
grip, nor restraining his\textsuperscript{asws} evil from me. May Allah\textsuperscript{azwj} not Recompense them goodly from
me, for when they looked at him\textsuperscript{asws}, it was as if they were looking at their Angel of death.

By the One\textsuperscript{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\textsuperscript{asws} of Abu Talib\textsuperscript{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\textsuperscript{asws} mind, so
these flow from him\textsuperscript{asws} like the flow of blood. He\textsuperscript{asws} does not leave us until he\textsuperscript{asws} insults us
of his\textsuperscript{asws} status, and he\textsuperscript{asws} causes the dilemmas of the destruction.

Then Abu Bakr said to the ones present, ‘Call for me Qays Bin Sa’\textsuperscript{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\textsuperscript{saww},
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\textsuperscript{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?’

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 Suhak! May Allahazwj 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 Allahazwj! 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 Allahazwj! There is no weakness with you in removing it, but you are not doing a work you could be faulted upon regarding it your Imamasws and your beloved Abu Al-Hassanasws, and this isn’t surprising from that your father craved the caliphate in order to see Al-Islam instead, and Allahazwj Made him reap its thorns, and removed its tranquillity, and Honoured Al-Islam with its ruler, and Straightened Hisazwj Religion by people of Hisazwj 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 Allahazwj! Although my hands pledged allegiance to you, my heart did not, nor did my tongue, and there is no argument for me regarding Aliasws 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 oneasws who craved it afterwards is the oneasws 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 Allahazwj. O you lame sheep, and the plum rooster, neither having honourable glory nor any affliction of honour.

And I swear by Allahazwj! 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 Aliasws is my Imamasws, I do not deny hisasws Imamate, nor do I turn away from hisasws Wilayah; and how can I annul and I have already given a pact to Allahazwj of hisasws Imamate and hisasws Wilayah. Will Heazwj 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.
فأيما فكلا: يا أبا الحسن! إن أبا يبكي يذكرو أمر قد أخرجه، وهو يسألون أن تصر إلينا في مسجد رسول الله صلى الله عليه وآله، فقل: فكلا، فكلا: يا أبا الحسن! ما ترد علينا بما جنناك؟

They came to himasws and said, ‘O Abu Al-Hassanasws! Abu Bakr is calling you for a matter which has grieved him, and he is asking youasws to go to him in the Masjid of RasoolAllahsaww. But, hesws did not answer them. They said, ‘O Abu Al-Hassanasws! How come youasws are not responding to us regarding what we have come to youasws for?’

فقال: بسنا و الله الأدب أدنكم، أليس يجب على القادمين أن لا يصبر إلى الناس في أقبلتهم إلا بعد ذهابه في منزله، فإن كان لكم حاجة فأطلقو عليها في منزله حتى أقبلوها إن كانت فائقة فشأن الله تعالى.

Heasws said: ‘By Allahazwj 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 measws upon it in myasws house untilasws fulfil it, if it was possible, if Allahazwj so Desires’.


They went to Abu Bakr and let him know of that. Abu Bakr said, ‘Arise with us to go to himasws, and the group went hurriedly to hisasws house. They found Al-Husaysws are the door turning a sword in order to sell it. Abu Bakr said to himasws, ‘O Abu Abdullahasws! If youasws see fit, can youasws seek permission for us to see yourasws fatherasws?’ Heasws said: ‘Yes’.

فلم استأذن للجامعة فدخلوا ومعهم خالد بن الالمد، فقال له الالمد: هل أنت ابن ديممة؟ إنك و الذي فعل الحبة وابن النسمة - ابنته لأهون، وما رجعت في بدي لو أشأ إلا كذبابة وفعت على إذام حلال طفيت منه.

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

فقال: و الله يا علي لا تموت بمي إن ساعدني الأجل.

He said, ‘By Allahazwj, O Alisws There is no survival for me unless the time helps me’.

فقال لعلي عليه السلام: أمي لك يا ابن ديميمة، إلك - و الذي فعل الحبة وابن النسمة - ابنته لأهون، وما رجعت في بدي لو أشأ إلا كذبابة وفعت على إذام حلال طفيت منه.

Alisws said to him: ‘Ugh to you, O son of ugly (woman)! By the Oneazwj Who Split the seed and Formed the person! You are weak in myasws presence, and your soul is not in myasws 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\textsuperscript{asws} wise ones in our\textsuperscript{asws} situation, or else \textsuperscript{asws} will join you with the one you are more rightful with the killing than he is. And leave from us\textsuperscript{asws}, O Abu Suleyman, of what has passed, and take to what remains.

By Allah\textsuperscript{azwj}! Do not try to swallow an immense (thing) unless you can swallow it. By Allah\textsuperscript{azwj}! You have seen my\textsuperscript{asws} worth and your worth, and my\textsuperscript{asws} soul and your soul. So, my\textsuperscript{asws} 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\textsuperscript{asws} to cut the speech.

Abu Bakr said to Ali\textsuperscript{asws}, ‘We did not come to you\textsuperscript{asws} for what you\textsuperscript{asws} are contradicting Abu Suleyman, and rather we presented for something else, and you\textsuperscript{asws} have not ceased, O Abu Al-Hassan\textsuperscript{asws}, standing upon opposing me, and the audacity upon my companions, and we have left you\textsuperscript{asws} alone, so you\textsuperscript{asws} 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\textsuperscript{asws} inactivity.

Ali\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has already Isolated me\textsuperscript{asws} from you and from your group, and is Comforting me\textsuperscript{asws} in every isolation. And as for Ibn Al-Waleed, the frustrated, so \textsuperscript{asws} 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 \textsuperscript{asws} wanted the drop to be from me\textsuperscript{asws} in a high place and place with a gathering, in order for him to arrive with that to the people of the gathering. \textsuperscript{asws} placed down what was in his mind, and he thought of killing me\textsuperscript{asws}, and he is well knowing with me\textsuperscript{asws} as is the right of knowing, and Allah\textsuperscript{azwj} will not be Pleased with his deeds’. 
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 saww 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 I 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 asws are equal except for the Prophethood. I asws 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’.

He saww 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 asww, and succumb to your asws ordeal until you asws have helpers against them’.
I\textsuperscript{asws} said: ‘Are you\textsuperscript{saww} fearing upon me\textsuperscript{asws} from them that they might kill me\textsuperscript{asws}!’ He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} do not fear upon you\textsuperscript{asws} from them of being killed, nor injured, and I\textsuperscript{asws} know of your\textsuperscript{saww} intentions and your\textsuperscript{asws} reasons, and my\textsuperscript{saww} Lord\textsuperscript{azwj} has Taught me\textsuperscript{asws}, but I\textsuperscript{asws} fear that you\textsuperscript{asws} would annihilate them with your\textsuperscript{asws} sword. So, the Religion would be invalidated, and it is (still) new, and the people would renege from the Tawheed’.

And had that not been like that, and preceded what is to happen, there would have been for me\textsuperscript{asws}, 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\textsuperscript{asws} have read your\textsuperscript{asws} Parchment. You know the news of what I\textsuperscript{asws} am carrying of my\textsuperscript{asws} burden, and the best of the disputant is Muhammad\textsuperscript{saww}, and the Judge, Allah\textsuperscript{azwj}’.

Abu Bakr said, ‘O Abu Al-Hassan\textsuperscript{asws}! We do not want all of this, and we want you\textsuperscript{asws} 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\textsuperscript{asws} chest from him’.

Ali\textsuperscript{asws} said: ‘If I\textsuperscript{asws} want to heal the resentment of my\textsuperscript{asws} chest, the sword would be more healing for the disease and closer with the annihilation, and if I\textsuperscript{asws} were to kill him, by Allah\textsuperscript{azwj}, no man would have missed him, from the ones I\textsuperscript{asws} 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 Al\textsuperscript{asws} is not able upon removing it. Khalid himself should remove it, or you should remove it from him, for 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\textsuperscript{asws} and said, ‘O Abu Al-Hassan\textsuperscript{asws}! By Allah\textsuperscript{azwj}! No one can remove it from his neck except the one\textsuperscript{asws} 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{saww} 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-Allahsaww! Yousaww are smiling and weeping in one time!’

قَالَ: نَمَمْ، حَمَّا ضَحِكِِ ف َصَرِفْتُ بِقَلْعِ عَلِِ،ا بََبَ خَيْبََ، وَ حَمَّا بُكَائِِ فَلِمَلِِ،ا

Heasws said: ‘Yes. As for myasws smile, Iasws was rejoicing with Aliasws uprooting the gate of Khyber, and as for myasws weeping, so it is for Aliasws. Heasws did not uproot it except and heasws is Fasting since three days (breaking Fast) purely upon the water, and had heasws broken the Fast upon the food, heasws 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) Fatimahasws, and saw herhasws crying. She said to herhasws, ‘My father and my mother be (sacrificed) for youhasws! What is that which makes youhasws cry?’

Shehasws said to her: ‘You are asking mehasws 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 Hassansasws (to the caliphate), until when they broke the noose hastening the hatred for himasws, and they concealed the notification (of the Wilayah).

And when the Noor of Religion faded, and the trustworthy Prophetasww 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 Lordazwj for the most successful whisperer, and weasws had kept it for the children, the hungry ones from hisasww children and myasws 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 Allahazwj and testimony of Hisazwj trustworthy oneasws, so if the livelihood is snatched from measws, and the morsel of the mouth is prevented from measws, Iasws shall reckon it on the Day of Resurrection in Proximity (of Allahazwj, and they would find their consumption inflaming the boiling water in the flames of Hell’’.

67

39 - خصص: عن عبد الله بن مسنان، عن أبي عبد الله عليه السلام قال: لما فرض رسول الله صلى الله عليه وسلم و آله و جلس أبو بكر مخلصة،

بحث إلى وكيلى فاطمة فصلوات الله عليها فأختسط من ذلك.

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

‘From Abu Abdullahasws having said: ‘When Rasool-Allahsaww passed away and Abu Bakr sat in hissaww seat, he sent someone to the representative of (Syeda) Fatimahasws and expelled him from (the estate of) Fadak.

فأثلق علاها السلام فقال: يا أبا بكر! أعتني أخت خليفة أبي و جلست مخلصة، و أنت بعت إلى وكيلى فأختسط من ذلك، و قد تعلم أن رسول الله صلى الله عليه وسلم وأن الله قد صدق ما علمي، و أن بذالك شهودا.

(Syeda) Fatimahasws came to him and said: ‘O Abu Bakr! You claimed that you are a caliph of myasws fatherasws and are sitting in hisasws seat, and you sent someone to myasws representative and expelled him from Fadak, and you have known that Rasool-Allahsaww had given it to Aliasws, and there are witnesses for measws with that’.

فقال: إن النبي (ص) لا يثرب.

He said, ‘The Prophetasws does not leave inheritance’.

فرضعت إلى علي عليه السلام فأختسط، فقال: ارجعي إليه و قول لي: زعمت أن النبي صلى الله عليه وسلم ولا لي ثرب و ورب مشتمن دادوا، و ورب شقي كثيرا، و كيف لا أريث أن أبي؟!

Sheasws returned to Aliasws and informed himasws. Heasws said: ‘Return to him and say to him: ‘You are claiming that the Prophetasws does (did) not leave inheritance, And Suleyman inherited Dawood, [27:16], and Yahyaas inherited Zakariyas, and how can Iasws not inherit myasws fatherasw? ’

فقال عمر: كنت معلمة، قالت: و إنه كنت معلمة فإذًا علمني أن عني و وعلمي.

Umar said, ‘Youasws are taught’. Sheasws said: ‘And even if Iasws am taught, it was rather the sonasws of mysaww uncleas and husband who taught measw.

فقال أبو بكر: فإن عائشة تشهد و ورب أثما منا رسول الله صلى الله عليه وسلم و آله و هو يقول: النبي لا يثرب.

Abu Bakr said, ‘Ayesha and Umar have testified that they heard Rasool-Allahsaww and hesaww said: ‘The Prophetasws does not leave inheritance’.

67 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 38
Then Umm Aymanra said, ‘So, the one who was a chieftess of the inhabitants of the Paradise, would sheasws make a claim for what isn’t for herasws?’ And Ira am a woman from the inhabitants of the Paradise. Ira would not testify with what Iara would not have heard from Rasool-Allahsaww.

Umar said, ‘Leave us, O Umm Aymanra, from this story. With which thing are youra testifying?’

Sheasws said: ‘This is the first false testimony testified with, and there are witnesses for measws for that (testifying) with that in Al-Islam’. Then sheasws said: ‘(The estate of) Fadak rather Fadak, it is which Aliasws ratified Rasool-Allahsaww with, and for measws there is proof of that’. He said to herasws, ‘Give me yourasws proof’.

He (Abu Abdillahasws) said, ‘Sheasws came with Umm Aymanra and Aliasws’. Abu Bakr said, ‘O Umm Aymanra! Did you hear Rasool-Allahsaww saying regarding (Syeda) Fatimaasws?’ Sheasws said, ‘Iasws heard Rasool-Allahsaww saying: ‘ (Syeda) Fatimaasws is chieftess of the women of the inhabitants of Paradise’.

It was not long before hesaww returned. (Syeda) Fatimahasws said: ‘O fatherasw! Where did yousaww go?’ Heasws said: ‘Jibraeelasw has written Fadak to be for measaww with hisas wings, and marked its boundaries for measaww’. 
She asws said: ‘O father saww! I asws fear the dependants and the need from Fadak’. Ali asws ratified with it. He asww said: ‘It is a charity upon you asws! I asws believe you asws. so take possession of it’. She asws said: ‘Yes’. Rasool-Allah saww said: ‘O umm Ayman! Be witness! And O Ali asws! Be witness!’

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

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

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

And you had pledged allegiance to Rasool-Allah saww the day you had pledged allegiance to him saww that you will defend him saww and his saww offspring from what you would be defending yourselves and your offspring. So, be loyal to Rasool-Allah saww with your allegiances!’

He (Abu Abdullah asws) said, ‘No one supported her asws, nor responded to her asws, nor helped her asws’.

قال: فما أعانه أحد و لا أتجاهلا ولا نصيراً,

فقال: فقلت إلى فحيد بن حبل فقلت: يا فحيد بن حبل إني إلى قد جئت ستنتصرة، وقد دعى بابن رضوان الله صلى الله عليه و آله عليه أن تستنصرة و ديني و بيني مما تمنع مثل الفساد و دينك، و إن أتا بكم فدúngت على فهد و أخرج و كيلين منها.
He (Abu Abdullah) said, ‘She ended up to Muaz Bin Jabal. She have come to you to seek help, and you had pledged allegiance to Rasool-Allah upon (a condition) that you will help him and his offspring, and defend from what you would defend yourself and your offspring from, and Abu Bakr has usurped my representative from it’.

He said, ‘Would anyone (else) be with me?’ She said: ‘No! No one has answered me’.

He said, ‘So what can it achieve from my helping you?’

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

He said, ‘So, you refused to help her?’ He said, ‘So which thing did she say to you?’ He said, ‘She said: ‘By Allah! I will not argue with you in clear language from my head until I and you gather in the presence of Rasool-Allah, when you did not answer the daughter of Muhammad’! Then she left.

He (Abu Abdullah) said, ‘And Fatima went out from his presence and she was saying: ‘By Allah! I will not speak to you a (single) word until I returned to Rasool-Allah, when you did not answer the daughter of Muhammad’.

He (Abu Abdullah) said, ‘And Ali said to her: ‘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 father, and you are his offspring’.
caliph, and are seated in his **saww** seat, and if Fadak was for you, then it must have been gifted to you, so it obligated that it be returned to me **asws**.

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

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

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

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

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

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

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

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

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

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

‘My Master 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 family, and the war booty (Al-Fey), and Fadak, for when 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-Allahsaww 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 ﷺ: أَنَا ذَا الْقُرْنِيَّةِ عَلَيْهِ النَّلََمُ لِصَاطِمَةَ عَلَيْهَا النَّلََمُ: صِيرِي إِلََ حَبِِ بَكْرا وَ ذَكَرِ، فَكَانَتْ فَاطِمَةُ إِلَيْهِ وَ ذَكَرَتْ لَهُ فَدَكاً مَعَ اخَُْمُسِ وَ الْصَِْءِ، ف َقَالَ: هَاتِِ ب َي،ِنَةً يََّ بِنْتَ رَسُالِ اللََِّّ

Sheasws said: ‘As for Fadak, Allahazwj Mighty and Majestic Revealed Quran unto Hisaswj Prophetasww for the matter of hisaswj ‘Fey’, and asws and myasws children would get myasws right. Allahazwj the Exalted Said: ‘Therefore, give to the near of kin his due, [30:38]. So, asws and myasws children are the nearest of the people to Rasool-Allahsaww (in kinship), so release Fadak for measws and myasws children’.

فَلَمَّا تَلََ عَلَيْهِ جَبَْئِيلُ عَلَيْهِ النَّلََمُ وَ الْمِنْكِيَْ وَ ابْنَ النَّبِيلِ، قَالَ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ: مَا فَقُّ الْمِنْكِيِْ وَ ابْنِ النَّبِيلِ؟

Allahazwj 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 hesaww divided the Khums upon five divisions.

فَمَا للََِِّّ ف َهُاَ لِرَسُالِهِ، وَ مَا لِرَسُالِ اللََِّّ ف َهُاَ لِذِي الْقُرْلَ، وَ نََْنُ ذُو الْقُرْلَ. قَالَ اللََُّّ ت َ مَالََ: قُلْ لِ حَسْئَلُكُمْ عَلَيْهِ حَجْراً إِلَِّ الْمَاَدَّةَ فِِ الْقُرْلَ.

Thus, whatever is for Allahazwj, so it is for Hisaswj Rasoolsaww, and whatever is for Rasool-Allahazwj, so it is for the near of kin, and wesaww are the near of kin. Allahazwj the Exalted Said: ‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].

When Jibraeelas recited to himsaww: ‘and (to) the needy and the wayfarer. [30:38], Rasool-Allahsaww said: ‘What is the right of the needy and the wayfarer?’

فَأَنَّ للََِِّّ خَُُنَهُ وَ لِلرَّسُالِ وَ لِذِي الْقُرْلَ وَ الْيَتَامَيْ وَ الْمَناكِيِْ وَ ابْنِ النَّبِيلِ كَِْ لِ يَكُ دُولَةً بَيَْْ الَْْغْنِياءِ

Heazwj 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 للََِِّّ ف َهُاَ لِرَسُالِهِ، وَ مَا لِرَسُالِ اللََِّّ ف َهُاَ لِذِي الْقُرْلَ، وَ نََْنُ ذُو الْقُرْلَ. قَالَ اللََُّّ ت َ مَالََ: قُلْ لِ حَسْئَلُكُمْ عَلَيْهِ حَجْراً إِلَِّ الْمَاَدَّةَ فِِ الْقُرْلَ.
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\textsuperscript{asws} said: ‘The orphans are those orphaned being with Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and with the near of kin, and the needy are those who are dwelling with them\textsuperscript{asws} in the world and the Hereafter, and the wayfarer are those who travel their\textsuperscript{asws} ways’.

Umar said, ‘So, then the Khums, and the ‘Fey’, all of it is for you\textsuperscript{asws} and for your\textsuperscript{asws} friends, and your\textsuperscript{asws} Shias?!’

(Syeda) Fatima\textsuperscript{asws} said: ‘As for Fadak, Allah\textsuperscript{azwj} has Obligated it to me\textsuperscript{asws} and for my\textsuperscript{asws} children besides our\textsuperscript{asws} friends and our\textsuperscript{asws} Shias, and as for the Khums, Allah\textsuperscript{azwj} has Apportioned it for us\textsuperscript{asws}, and for our\textsuperscript{asws} friends, and our\textsuperscript{asws} Shias just are one reads in the Book of Allah\textsuperscript{azwj}.

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

(Syeda) Fatima\textsuperscript{asws} said: ‘If they were our\textsuperscript{asws} friends and from our\textsuperscript{asws} Shias, for them would be the charities which Allah\textsuperscript{azwj} has Apportioned and Obligated in His\textsuperscript{azwj} Book. Allah\textsuperscript{azwj} Mighty and Majestic Said: ‘\textit{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 you\textsuperscript{asws} in particular, and the ‘Fey’ is for you\textsuperscript{asws} and for your\textsuperscript{asws} friends? The companions of Muhammad\textsuperscript{saww} will not be pleased with this!!’
(Syeda) Fatima asws said: ‘But Allahazwj Mighty and Majestic is Pleased with that, and Hisazwj Rasool 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 usasws so he has been inimical to Allahazwj, and one who opposes usasws so he has opposed Allahazwj, and one who opposes Allahazwj, so he has Obligated the painful Punishment from Allahazwj and the severe penalty in the world and the Hereafter’.

Umar said, ‘Can youasws give me proof, O daughterasws of Muhammadasww, upon what youasws are claiming?’

(Syeda) Fatima asws said: ‘You had ratified Jabir Bin Abdullah and Jareer Bin Abdullah, and you did not ask them for the proof! And myasws proof is in the Book of Allahazwj.

Umar said, ‘Jabir and Jareer both mentioned an easy matter and youasws are claiming a large matter, the apostasy fell with it from the Emigrants and the Helpers!’

Sheasws said: ‘The Emigrants, with Rasool-Allahsaww and Peopleasws of hissaww Household had emigrated to hissaww Religion, and the Helpers with the Eman with Allahaswj and Hisaswj Rasoolsaww, and they are excellent with the near of kin, so there is no emigration except to usasws, nor any help except for usasws, nor any following with the favours except with usasws, and one who reneges from usasws, so it is to the pre-Islamic period’.

Umar said to herasws, ‘Leave us from yourasws falsities, and presented to us who can testify for youasws with what you are saying!’

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

And as for I, so Rasool-Allah had said: 'You are from me and I am from you, and you are my brother in the world and the Hereafter, and the rejecter upon you, so he has disobeyed me. And as for Umm Ayman, Rasool-Allah had testified for her with the Paradise, and supplicated to Asma Bint Umays and her offspring'.

Umar said, 'You are as you are describing yourselves, but a testimony of the kin upon himself cannot be accepted'.

And as for Al-Hassan and Al-Husayn, their testimonies are not acceptable, and testimony of Rasool-Allah is not being accepted, so We are for Allah and we are returning to Him [2:156]. When we claim for ourselves you are asking for the proof?!
فَمَا مِنْ مُمِيْا يُمِيُّ، وَ قَدْ وَثَبْتُمْ عَلَى سُلْطَانِ اللَّهِ وَ سُلْطَانِ رَسُولِهِ، فَأَخْرَجْتُوهُ مِنْ بَيْتِهِ إِلَّ إِنْ بَيْتٍ غَيرِهِ مِنْ غَيرِهِ، وَ لاَ حَيْثَ؛ وَ مُسْتَعَلِمُ الْأَلْدَانِ،

So there is no assistant to assist, and you have leapt upon the Authority of Allahazwj, and authority of Hisazwj Rasoolasww, so you have expelled it from hisasww 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 اللفاعی: قال مولای جعفر عليه السلام: قل طلایم خذلت في الإسلام أو خذلت، و قلن مع من طلوك حرام، و نم нек مسعود حرام، و أمر غير نمعود، فوراء في أقطافها و أغلب من طلوعها أو نابعهم و عني ضبي ولاباههم إلى يوم القيامة.

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’.’ 69

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(41)– قال: في كتاب أخبار الحلفاء: أنا هارون الرشيد كان يقول لموسى بن خلف: خذ فدفاك حتى أردها إلينا، فأتياه حتى خلف عليه، فقال عليه السلام: لا أردها إلا بدموعها، قال: و ما بدموعها؟

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’.’ 69

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?’

قال: إن خدعتنا لم تردوا، قال: فدها جتاك إلا فعند، قال: أما الحد الأول فقدعل، ففكبر وجهته و قال: إنها: 

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 Samargand’. 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: ‘asws had let you know that if 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 Allahazwj Awarded it to Hisazwj Rasoolasww without horses nor camels. Allahazwj Commanded himasww to hand it over to (Syeda) Fatimaasws’.

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’.70

(The book) ‘Kashf Al Ghumma’ – it is reported by Al Humeydi in (the book) ‘Al Jam’a Bayn Al Sahiheyn’, Muslim, from report of Juweyria Bin Asma’a, from Malik, and from Ayesha with its length, ‘(Syeda) Fatimaasww asked Abu Bakr to distribute herasww inheritance to herasww. And in another report, ‘(Syeda) Fatimaasww and Al-Abbas both came to Abu Bakr seeking their inheritances from Rasool-Allahasww, and on that day seeking hisasww land from Fadak, and hisasww share from Khyber.


70 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 41
Abu Bakr said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘We (Prophets\textsuperscript{as}) do not get inherited, whatever we\textsuperscript{asws} leave is charity. But rather, Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws} consume from this wealth’, and by Allah\textsuperscript{azwj}, I do not leave any matter I have seen Rasool-Allah\textsuperscript{saww} 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\textsuperscript{asws} matters to be nullified’.

He said, ‘As for his\textsuperscript{asws} charity as Al-Medina, Umar handed it over to Ali\textsuperscript{asws} and Al-Abbas, and Ali\textsuperscript{asws} overcame upon it.

And as for Khyber and Fadak, Umar withheld these two and said, ‘These two are charities of Rasool-Allah\textsuperscript{saww} which were of his\textsuperscript{asws} 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\textsuperscript{asws} deserted him and did not speak to him regarding that until she\textsuperscript{asws} passed away. Ali\textsuperscript{asws} buried her\textsuperscript{asws} at night and did not notify Abu Bakr with it.

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

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

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

Ali\textsuperscript{asws} stood up and praised Allah\textsuperscript{azwj}, and extolled upon Him\textsuperscript{azwj} with what He\textsuperscript{azwj} 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\textsuperscript{azwj} 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\textsuperscript{asws} mentioned their relationships from Rasool-Allah\textsuperscript{asw} and their rights.

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

And by Allah\textsuperscript{azwj}, I was not deficient regarding this wealth which was between me and you from the good, but I have heard Rasool-Allah\textsuperscript{asw} saying: ‘We (Prophets\textsuperscript{as}) do not get inherited, whatever we\textsuperscript{as} leave is charity, but rather the Progeny\textsuperscript{asw} of Muhammad\textsuperscript{asw} are consuming from this wealth, and by Allah\textsuperscript{azwj}, I will not leave any matter Rasool-Allah\textsuperscript{asw} had done except and I shall do it, if Allah\textsuperscript{azwj} so Desires’.\textsuperscript{2}'}
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	extsuperscript{azwj} be Pleased with him, were closer, when he\textsuperscript{asws} referred to the enjoining with the good’. – This is the last of what Al Humeydi has mentioned.\textsuperscript{(Non-Shia source). 71}

Notes –

71 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 H 42
He said: ‘Rasool-Allah had consecrated it (Waqf). Allah Blessed and Exalted Revealed: Therefore, give to the near of kin his due, [30:38], so Rasool-Allah gave her right’.

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

He said, ‘O daughter of Rasool-Allah! The Prophet cannot be inherited, but I shall spend upon the ones Rasool-Allah used to spend upon, and give what he used to give’. She referred to Ali. He said: ‘Return and said: ‘What was the occupation of Suleyman and he had inherited Dawood? Abd Zakariya said: ‘therefore Grant me an heir from You Who would inherit me and inherit from the Progeny of Yaqoub’. We are the closest to the Prophet than the family of Yaqoub’.

And from Jabir Bin Abdullah Al-Ansari, from Abu Ja’far: ‘Abu Bakr said to Fatima: ‘The Prophets do not get inherited, whatever he left is charity’. She referred to Ali. He said: ‘Return and said: ‘What was the occupation of Suleyman and he had inherited Dawood? Abd Zakariya said: ‘therefore Grant me an heir from You Who would inherit me and inherit from the Progeny of Yaqoub’.

And from Jabir Bin Abdullah Al-Ansari, from Abu Ja’far: ‘Abu Bakr said to Fatima: ‘The Prophets do not get inherited’. She said: ‘And Suleyman inherited Dawood, [27:16], and Zakariya said: ‘therefore Grant me an heir from You Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]’. We are the closest to the Prophet than the family of Yaqoub were to Zakariya.’
و عن أبي جعفر عليّ ﷺ قال: قال عليّ ﷺ للفاطمة ﷺ: النفيّة كفّار على أبيك رسول الله ﷺ ﷺ و آله و سلم. ف:f(hads إلى أبي بكر فقالت: النفيّة كفّار على أبيك رسول الله ﷺ ﷺ و آله و سلم.

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

قال: النبي (ص) لا تثير، فقال: ألم ترضي سليمان داوود؟! فقال: النبي (ص) لا تيرث،

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

فقالت عليه السلام: ألم يقل كاهن: فهِبِّني من لدِّنِك وليّا يرثيّ و يرث المّقاب؟. فقال: النبي (ص) لا تيرث.

She asws said: ‘didn’t Zakariya 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 saww does not get inherited!’

فقالت عليه السلام: ألم يقل: يوصيكم الله في أولادكم لمذكر مثل خط الأنفلت؟! فقال: النبي (ص) لا تيرث.

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

و عن أبي سعيد الخدري قال: لما فشيّن رسول الله ﷺ ﷺ و آله جاءت فاطمة ﷺ تطلب فدكًا، فكمل أبو بكر: اللّه يَّ حيّهِ النَّاسُ! إن، قد رددت عليكم مظالمكم، و حوّل ما حرّدت منه ﷺ ﷺ و آله، و آله. إن، قد رددت فدك على وُلدِ رَسُالِ اللَّه ﷺ ﷺ و سلم و ولد علِّيّ (ع) ﷺ، و أُمِّيّ (ع) ﷺ، و آله و آله.

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

و زوى مواكِعًا: أن عُمَر بن عبِّد المزهري ﷺ قال: يا أهلّنا النّاس؛ إن، قد رددت غِليكم مطالبكم، و أُلَّو ما أدرَك منها ما كان في يدي، فد رددت فدك على وُلدِ رَسُالِ اللَّه ﷺ ﷺ و سلم و آله و آله و آلة، و أُمِّيّ (ع) ﷺ، و آلة و آلة.

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 saww, and children of Ali asws Bin Abu Talib asws. He was the first one who returned it’.

و زوى أئّلِه رَفّها بقلبهُما ﷺ و ﷺ، لفَّهُما: فقلبت علي أبي بكر و عُمَر كفّارهما، و طعنعت علَّاهما، و نسبتيهما إلى الظلم و الغضب، و قد الجمعت عَندها في ذلك عَينٌ و مشاهد أهل النّاش من عُلّمانا النّاش.”
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.

فَأَنََ الْيَاْمَ حَرُدُّ عَلَى وَرَثَتِهَا حَت َقَرَّبُ بِذَلِكَ إِلََ رَسُالِ اللََِّّ (ص) وَ حَرْجُا حَنْ تَكُانَ فَاطِمَةُ وَ احََْنَنُ وَ احَُْنَيُْْ (ع) يَشْصَمُانَ لِِ ي َاْمَ الْقِيَامَةِ، وَ لَاْ كُنْتُ بَدَلَ حَبِِ بَكْرا وَ ادَّعَتْ فَاطِمَةُ كُنْ تُ حُصَد،ِق ُهَا عَلَى دَعْاَاهَا،

So today, I returned unto her asws inheritors, to draw closer to Rasool-Allah asw, 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 claim.

فَأَنََ الْيَاْمَ حَرُدُّ عَلَى وَرَثَتِهَا حَت َقَرَّبُ بِذَلِكَ إِلََ رَسُالِ اللََِّّ (ص) وَ حَرْجُا حَنْ تَكُانَ فَاطِمَةُ وَ احََْنَنُ وَ احَُْنَيُْْ (ع) يَشْصَمُانَ لِِ ي َاْمَ الْقِيَامَةِ، وَ لَاْ كُنْتُ بَدَلَ حَبِِ بَكْرا وَ ادَّعَتْ فَاطِمَةُ كُنْ تُ حُصَد،ِق ُهَا عَلَى دَعْاَاهَا،

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

وَ زَوَى آللَّهُ لَمَا صَنَّتَ الحَلْقَةَ إِلََ عُمَرَ بْنِ عَبْدِ الْمَزِيزِ رَدَّ عَلَيْهِمْ سِهَامَ اخَُْمُسِ: سَهْمَ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، وَ سَهْمَ ذِي الْقُرْلَ، وَ هَُُا مِنْ حَرْب َمَةِ حَسْهُما، رَدَّ عَلَى ََِيعِ بَيِّ هَاشِما، وَ سَلَّمَ ذَلِكَ إِلََ مَُُمَّدِ بْنِ عَلِِا وَ عَبْدِ اللََِّّ بْنِ ا حََْنَنِ،

And it is reported that when the caliphate came to Umar Bin Abdul Aziz, he returned unto them the shares of the Khums, share of Rasool-Allah asw, and share of the near of kin, and these two are four shares, returning until the entirety of the Clan of Hashim, and he submitted that to Muhammad asws and Abdullah Bin Al-Hassan.

وَ قِيلَ: إِنَّهُ جَمَلَ مِنْ بَيْتِ مَالِهِ سَبْمِيَْ حِّ جُمَلًَ مِنَ الْاَرِقِ وَ الْمَيِْْ مِنْ مَالِ اخَُْمُسِ، فَرَدَّ عَلَيْهِمْ ذَلِكَ، وَ كَذَلِكَ كُلَّ مَا كَانَ لِ بَيِّ فَاطِمَةَ وَ بَيِّ هَاشِما مَِِّا فَازَهُ حَبُا بَكْرا وَ عُمَرُ وَ بَمْدَهَُُا عُعْمَانُ وَ مُمَاوِيَةُ وَ يَزِيدُ وَ عَبْدُ الْمَلِكِ رَدَّ عَلَيْهِمْ، وَ اسْتَغْنََ بَنُا هَاشِما فِِ تِلْكَ الن،ِنِيَْ وَ فَنُنَتْ حَفْاَالُُْمْ.

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 sons of (Syeda) Fatima asws and Clan of Hashim, 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 Hashim\textsuperscript{as} became needless during those years and their state was good’. 

وَ قَالَ احََْنَنُ بْنُ عَلِِ،ا الْاَشَّاءُ سَأَلْتُ مَاْلَِنََ حَبََ احََْنَنِ عَلَِِّ بْنَ مُاسَى الر،ِضَا عَلَيْهِمَا النَّلََمُ: هَلْ خَلَّفَ رَسُالُ اللََِّّ (ص) غَيرَْ

And Al-Hassan Bin Ali Al-Washa said, ‘I asked our Master\textsuperscript{asws} Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, ‘Did Rasool-Allah\textsuperscript{saww} leave behind anything other than (estate of) Fadak?’

فَقَالَ حَبُا احََْنَنِ عَلَيْهِ النَّلََمُ: إِنَّ رَسُالَ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ خَلَّفَ فِيطَانًَ بَِلْمَ دِينَةِ صَدَقَةً، وَ خَلَّفَ سِتَّةَ حَف ْرَاسا وَ ثَلََثَ نُاقا: الْمَضْبَاءَ وَ الصَّهْبَاءَ وَ الد،ِيبَاجَ، وَ ب َغْلَتَيِْْ: الشَّهْبَاءَ وَ الدُّلْدُلَ، وَ حَِْارَهً: الْيَمْصُارَ، وَ شَاتَيِْْ فَلُاب َتَ يِْْ، وَ حَرْبَمِيَْ نََقَةً فَلُابًَ، وَ سَيْصَهُ ذَا الْصَقَارِ، وَ دِرْعَهُ ذَاتَ الْصُضُالِ، وَ عِمَامَتَهُ النَّحَابَ، وَ فِبََتَيِْْ يمََانِيَّتَيِْْ،

Abu Al-Hassan\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} 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-Duldul, and a donkey (called) Al-Yafour, and two sheep giving milk, and forty milking camels, and a sword (called) Zulfuqar, and an armour (called) ‘Zat Al-Fusoul’, and his\textsuperscript{saww} turban (called) Al-Sahaab, and two Yemeni cloaks,

وَ خَاتَََهُ الْصَاضِلَ، وَ قَضِيبَهُ الْمَمْشُاقَ، وَ فِرَاشاً مِنْ لِيفا، وَ عَبَاءَتَيِْْ وَ قَطَاَانِيَّتَيِْْ،،

And his\textsuperscript{saww} ring (called) Al-Fazeyl, and his\textsuperscript{saww} walking stick (called) Al-Mamshouq, and a bedspread from leaves, and two Qatwani robes, and a cushion from Adam\textsuperscript{as}. All that came to (Syeda) Fatima\textsuperscript{asws} apart from his\textsuperscript{saww} armour, and his\textsuperscript{saww} sword, and his\textsuperscript{saww} turban, and his\textsuperscript{saww} ring, for he\textsuperscript{saww} made these to be for Amir Al-Momineen\textsuperscript{asws}’.

أَوْلَى الْمُبْلِغُونَ فِي الشَّيْءِ عَنْ اخْتِصارُ مِنْ كَرَمِهِمْ عَنْ شُيُاخِهِ عَنْ حَبِِ الْمِقْدَامِ هِشَامِ بْنِ زِيََّدا مَاْلََ آلِ عُعْمَانَ قَالَ: لَمَّا وُلِ،َِ عُمَرُ بْنُ عَبْدِ الْمَزِيزِ اخَِْلََفَةَ فَرَدَّ فَدَكَ عَلَى وُلْدِ فَاطِمَةَ عَلَيْهَا النَّلََمُ، وَ كَتَبَ إِلََ وَالِيهِ عَلَى الْمَدِينَةِ: حَبِِ بَكْرِ بْنِ عَمْرِو بْنِ فَزُرَيْمَيْنَ، وَ كَتَبَ إِلَيْهِ: حَمَّا بَمْدُ، فَإِنِ،ِ لَاْ كَتَبْتُ إِلَيْكَ آمُرُكَ حَنْ تَذْبَحَ شَاةً لَنَأَلْتَيِّ َََّاءَ حَوْ قَرْرَةً، حَوْ كَتَبْتُ إِلَيْكَ حَنْ تَذْبَحَ بَقْرَةً لَنَأَلْتَيِّ مَا لَاْنَُِا؟ فَإِذَا وَرَدَ عَلَيْكَ كِتَابِِ هَذَا فَاقْنِمْ هَا بَيَْْ وُلْدِ فَاطِمَةَ عَلَيْهَا النَّلََمُ مِنْ عَلِِ،ا (ع).

I (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) Fatima\textsuperscript{asws} has children in the family of Usman, and family of so and so, and family of so and so’.

فَكَتَبَ إلِهِ: أنَّ اخْتِصارُ، فَإِنَا لَوْ كَتَبْتُ إِلَيْكَ أَنْ تَذْبَحَ شَاةً لَنَأَلْتَيِّ بَقْرَةً، أَوُ كَتَبْتُ إلِهِ: أنَّ تَذْبَحَ بَقْرَةً لَنَأَلْتَيِّ شَاةً، فَأَلْتَيِّ فِي كِتَابِ إلِهِ هَذَا مَأْتِعَتِها بِنَجَاءِ أَمْعَةَ (ع).

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 AI-ZAHRA asws ARGUING WITH IT AGAINST THE ONES WHO USURPED FADAK FROM HER 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 - قَالَ: أَبُو بُكْرُ: خَلَّتُمْ تَنْحَدَرُوا تَنْحَدَرُوا، عَنْ جَمْصَرِ بْنِ مَُُمَّدِ بْنِ عَلِِ، بْنِ احَُْنَيِْْ، عَنْ حَبِِ، عَلَيْهِ النَّلَََّمُ.

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 Khaalaat, - from the Clan of Hashim as, from Zainab asws daughter asws of Ali asws Bin Abu Talib asws.

قال: وَ قَالَ جَمْصَرُ بْنُ مَُُمَّدِ بْنِ عَلِِ،: فَدَّثَيِّ حَبِِ، عَنْ جَمْصَرِ بْنِ مَُُمَّدِ بْنِ عَلِِ،ا عَلَيْهِ النَّلَََّمُ.

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

قال أبو بكر: وَ خَلَّتُمْ تَنْحَدَرُوا تَنْحَدَرُوا، عَنْ نََئِلِ بْنِ نَِْيحا، عَنْ عَمْرِو بْنِ شَِْرا، عَنْ جَابِرا الُِْمْصِِ،ِ، عَنْ حَبِ جَمْصَرا مَُُمَّدِ بْنِ عَلِِ،ا عَلَيْهِ النَّلَََّمُ.

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 Shimr, from Jabir Al Jufy, - from Abu Ja’far Muhammad Bin Ali asws.

قال أبو بكر: وَ خَلَّتُمْ تَنْحَدَرُوا تَنْحَدَرُوا، عَنْ عَبْدِ اللََِّّ بْنِ مَُُمَّدِ بْنِ سُلَيْمَانَ، عَنْ حَبِ، عَلَيْهِ النَّلَََّمُ.

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 Suleyman, from his father, from Abdullah Bin Al Hassan,

قَالُوا جَمْعًا: لَا تَُبَلْعُوا فَاطِمَةَ عَلَيْهَا النَّلَََّمُ إِلَّا مَنْ نَحْتَلَّهَا وَ أَقِيمَتُوا فِي نَِّيَةٍ مِنْ حَقِّهَا وَ فَعَلَّوْهَا لَيْطَأُ ذُيُالََْا،

They all said, ‘When it reached (Syeda) Fatima asws the unity of Abu Bakr upon preventing her asws (estate of) Fadak, she asws done her asws veil and she asws in a group of her asws children,
and the womenfolk of her asws people were following behind her asws, tapping in her asws walk like the walk of Rasool-Allah saww until she 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 Allahazwj as is the Hisazwj Right to be feared, and obey Himazwj in whatever Heazwj 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 Arby in the book ‘Kashf Al Ghumma’, who said, ‘We copied it from the book ‘Al Saqeefa’ of Ahmad Bin Abdul Aziz Al Jowhari, 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.

Al Marzabani said, ‘And it is narrated to me by Ahmad Bin Muhammad Al Makky, from Muhammad Bin Al Qasim Al Yamani who said, ‘It is narrated to us by Ibn Ayesha, they said,

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‘When Rasool-Allah⁷³ asw⁷³ passed away, (Syeda) Fatima⁷³ asws came in a group of her⁷³ asws children to Abu Bakr’.

And in the first report, ‘Ayesha (well-known fabricatress) said, ‘When (Syeda) Fatima⁷³ asws heard the unity of Abu Bakr upon preventing her⁷³ asws Fadak, she⁷³ asws donned her⁷³ asws veil upon her⁷³ asws children’.

Then there are two reports from over here – ‘And her⁷³ asws womenfolk of her⁷³ asws people’ – and continued the Hadeeth approximate to what has passed, up to his⁷³ asws words: ‘She⁷³ asws began her⁷³ asws speech with the Praise of Allah⁷³ asw⁷³ Mighty and Majestic, and the Glorification upon Him⁷³ asw⁷³, and the Salawat upon Rasool-Allah⁷³ asw⁷³, then she⁷³ asws said: ‘There has come to you a Rasool from yourselves. [9:128] – up to its end’.

Then 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 Zainab⁷⁴ asws daughter⁷⁴ asws of Ali⁷⁴ asws:

He said, ‘And it is narrated to us 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 Zainab⁷⁵ asws daughter⁷⁵ asws of Ali⁷⁵ asws, from Fatima⁷⁵ asws – similar to it.

And it was narrated to me by Ali Bin Hatim, from Ibn Abu Umeyr, from Muhammad Bin Umarah, 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 aunt⁷⁶ Zainab⁷⁶ asws daughter⁷⁶ asws of Ali⁷⁶ asws, from Fatima⁷⁶ asws – and some have increased upon others in some words’.

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⁷³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 2
⁷⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 3
⁷⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 4
⁷⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 5
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 Faqiq’, 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.\(^{78}\)

'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,'\(^{79}\)

'From his forefathers, ‘When Abu Bakr united upon preventing (Syeda) Fatima (estate of) Fadak and that reached her, she put on her veil upon her head and covered with her outer garment, and came among a group of her children and womenfolk of her people following behind her, tapping in her walk like the walking of Rasool-Allah until she entered to see Abu Bakr – and he was among a crowd of the Emigrants and the Helpers and others.'\(^{80}\)

\(^{77}\) 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
upon Rasool-Allah ﷺ. The people returned to their wailing. When they withheld, she ﷺ returned to her speech.

فقالت عليها السلام: ﴿الحمد لله على ما أنتم وألهم، وأيه المكر على ما أحسن، وأنتان بما فلم من شعوم يتعذب، ومن واقع الأنساء، وألهم من واقع أهلها، لهم الغضب عليهم، وتقاتلون الإكراه أباهما، وناهتم لاستنذافها بالشكر لأنفسها، واستحتم إلى الخلق إباجها، وثنى باللذاب إلى أهلاها،﴾

She ﷺ said: ‘The Praise is for Allah ﷺ upon what He ﷺ has Favoured with, and for Him ﷺ is the thanks upon what He ﷺ has Inspired, and the praise with what He ﷺ 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.

وأشهد أن لا إله إلا الله وحده لا شريك له، كلمة شجع الإخلاص تأولها، وضني اللقون موضعها، وآثار في الفكرة معلومها، الشمسي من الأنصار زنده، و من الأنس صفة، و من الأهل كبيبة، And I ﷺ testify that there is no god except Allah ﷺ Alone, there being no associate for Him ﷺ, 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 ﷺ is prevented from the sights, and the tongues from describing Him ﷺ, and the imaginations from grasping Him ﷺ.

اندفع الأشياء لا من شيء قلبه، ولكنها، ونشأها بل أحناءها أمثلة، كأوهام يذكرها، و ذرأها يحيتها، من غير حاجة مثملة إلى تكوينها، ولا قائدها إلا في صيدها، إلا ثابتة جذبتها، و سليما على طاعتها، و إظهارا لمديها، و إنغضاً لدهوتها، He ﷺ 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 Power, and Scattering it by His Desire, from without there being any need from it to its existence, nor it having any benefit for Him ﷺ in Forming it, except Installation to His Wisdom, and alertness upon obeying Him ﷺ, and Manifestation of His Power, and servitude of His created beings, and Strengthening for His Call.

ثم جعل الثواب على طاعته، و وضع العقاب على مغصوبه، زيادة لعباده عن تقيته و جيشه مئة إلى جئيه، Then He ﷺ Made the Rewards upon obeying Him ﷺ, and Placed the Punishment upon disobeying Him ﷺ, being a boost for His servant for fearing His Punishment and an urging from Him to His Paradise.

وأشهد أن أي محمد (ص) عبده ورسوله، الحضرة والنجيحة فليكن أن أرسله، و سنة فليكن أن يحل، وصطغره فليكن أن يتنافى، إذ الخلاقين بالعفوك ممكنون، و يستمر الأحاديث مستورة، و ينهون العمد مقررون، And I testify that my father Muhammad ﷺ was His servant and His Rasool. He ﷺ Chose him and Selected him before Sending him, and Named
him\textsuperscript{saww} before Making him\textsuperscript{saww} honourable, and Chose him\textsuperscript{saww} before Sending him\textsuperscript{saww}, when the creatures were in the hidden in His\textsuperscript{azwj} unseen, and veiled states of Making, and paired with end of nothingness.

A Knowledge from Allah\textsuperscript{azwj} the Exalted with the results of the matters, and encompassing the occurrence(s) of the times, and recognition with the Pre-determined events. Allah\textsuperscript{azwj} the Exalted Sent him\textsuperscript{saww} as a Completion of His\textsuperscript{azwj} Commands, and a Determination upon Accomplishing of His\textsuperscript{azwj} Wisdom and implementation of the Determinations of His\textsuperscript{azwj} Ordinments.

He\textsuperscript{saww} saw the communities as sects in their (various) religions, worshipping to their fires, worshipping to their idols in denial of Allah\textsuperscript{azwj} with their understandings. So, Allah\textsuperscript{azwj} Illuminated their darkness through Muhammad\textsuperscript{saww}, and Uncovered their obscurities from the hearts, and Polished their blindness from the sights, and he\textsuperscript{saww} 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\textsuperscript{azwj} Captured his\textsuperscript{saww} soul to Him\textsuperscript{azwj} Kindly and (with his\textsuperscript{saww}) choice, and Preferred for Muhammad\textsuperscript{saww} to be away from the fatigue of this House (world) to be in rest. He\textsuperscript{azwj} is (now) surrounded by the righteous Angels, and Pleasure of Lord\textsuperscript{azwj}, the Forgiver, and in the vicinity of the King, the Subduer.

May Allah\textsuperscript{azwj} Send Salawat upon my\textsuperscript{asws} father\textsuperscript{asws}, His\textsuperscript{asws} Prophet\textsuperscript{asws}, and His\textsuperscript{asws} Trustee upon the Revelation and His\textsuperscript{asw} Elite, and His\textsuperscript{asw} Choice from the people, and His\textsuperscript{asw} Pleasure, and the greeting be unto him\textsuperscript{saww}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’.

Then she\textsuperscript{asws} turned toward the people of the gathering and said: ‘You are the servants of Allah\textsuperscript{azwj} installing His\textsuperscript{azwj} Commands and His\textsuperscript{azwj} Prohibitions, and carriers of His\textsuperscript{azwj} Religion and His\textsuperscript{azwj} Revelations, and trustees of Allah\textsuperscript{azwj} upon yourselves, and His\textsuperscript{azwj} deliverers to the communities, and you are claiming a right for yourselves for the Sake of Allah\textsuperscript{azwj}?’
Among you there is a covenant Heazwj had Sent ahead to you all, and replacements upon you – the speaking Book of Allahazwj 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 Allahazwj), delivering its listeners to the salvation.

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

Allahazwj 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 usasws as a system for the Religion, and ourasws 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 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 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! Know that Iasws am Fatimaasws, and myasws fatherasww is Muhammadasww. Iasws saying repeatedly and initiating, and asws will not say what Iasws shall say as being wrong, nor will Iasws do what Iasws 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 himasww, you will find himasww fatherasww besides of your women, and brother of the sonasws of myasws uncleas besides your men, and best is the one dear to himasww. Heasww 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 hisasww Lordazwj with the wisdom and the goodly exhortation.

Heasww 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 Satanla 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.
Allāhazwj Blessed and Exalted Saved you through Muhammadsaww 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, Allāhazwj Extinguished it, or the source of the associates of Satanla, 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 Allāhazwj, and struggled regarding the Commands of Allāhazwj, near to Rasool-Allāh saww and chief of the friends of Allāhazwj, comprehensive adviser, working, toiling, while you all were in a comfortable life, partying, enjoying, secure. You were lying in wait for usasws in the houses, and you were sufficing with receiving the news, and recoiling at the descent of battle, and fleeing from the fighting.

When Allāhazwj Chose the house of Hisazwj Prophetsas for Hisazwj Prophet saww, and shelter of Hisasws 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 Satanla has emerged hisla head from the concealment notifying you of hisla 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 Allahazwj 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.

Then you seized (the opportunity of) to igniting it (fitna) and fuelling its embers, and answered to the calls of the lures of Satanla, and extinguished the shining lights of the Religion and demolishing the Sunnahs of the Elite Prophet saww, and we were cheered in the delicacies and you walking to his saww family in intoxication and causing harm, and we were patient from you upon the cuts of the daggers, and stabs of the spears in the body.

And you are claiming that there is no inheritance for usasws. Is it the judgment of the pre-Islamic period that you are seeking? And who is good of Judgment from Allahazwj to a people who are certain, don’t you know? Yes, it is shining for you like the bright sun. [asws am his saww daughter asws, O you Muslims! Are you overcoming upon his saww inheritance?

O Ibn Abu Quhafa! Is it in the Book of Allahazwj that you can inherit your father and asws cannot inherit my saww father saww?! You have come with an amazing thing [19:27]. Aren’t you deliberately neglecting the Book of Allahazwj and throwing it behind your back, when Heazwj is Saying: ‘And Suleyman inherited Dawood, [27:16]?
And Heazwj Said in a story from the news of Yahyaas Bin Zakariyaas when heas said: therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].

و قال: وأولوا الأئذان بغضهم أول بعض في كتاب الله، وقال: يوصيكم الله في ولادكم للذكر مثل خط الأنبياء، وقال: إن ترك غيراً وصيةً بالولدان والآوليين بالمغروف خلقاً على الفانين.

And Heazwj 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].

و زعمتم ألا خطوة بي ولا أرث من أبي ولا جزء بنيني، أفخصحكم الله باباً آخر بنها أبي (ص)! أم هن تقولون أهل مثلين لا يتنازعان! أ و نستث أ وأ أبي من أهل مثل واحد! أم أنت أهل بخصوص الفرائض ومن أب وأ أ غني؟

And you are claiming that it is a prestige for measws that asws do not inherit from myasws father saww and there should be no relationships between usasws. Has Allahazwj Specialised you all with a Verse Expelling myasws father saww from it? Or are you more knowing with the Specialisation of the Quran but its generalisations are from myasws father saww and sonasws of myasws uncleasw?=

فلم تكن خطوة مزولة للفتنة يوم خطر، فلعكم الحكم لله، والإيمان محض، والمسمى القيامة، وعند الشاعة ما ختمن، ولا تشعكون إذ تدمون، ولا يلمن تثبت فسوف تعلمون من يأتي غذاب ويدم غذاب مقيم.

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 Allahazwj, and the leader is Muhammadasww, 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’.

ثم زين بطأرحا نحو الأذار، فقالت: يا معذرة اللفظ، وأبعاث المباغل، وأشعار الإسلام، ما هذه الغزارة في خفي، و الكنف على طلبي، أ ما كان رسول الله صلى الله عليه و آله بي نقول: المرة بخصوص في ولي، سرعان ما أخذت، و عجل واحد إذا إلها، و لكم طاقة بما أحول، و قوةً على ما أطلت و آزل.

Then sheasws glanced with herasws eyes towards the Helpers and sheasws said:’ O community of (gallant) youths, and support of the nation, and helpers of Al-Islam! What is this blemish regarding myasws right, and the way asws am being oppressed? Wasn’t Rasool-Allahasww myasws father saww? Heazwj 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 asws am seeking and claiming.

ا نقولن مات مثله صلى الله عليه و آله، و مضطهر جيلين استمنع وفه، و استنهر فه، و الفلق رفاه، وأظلم الارض تغييره، وكسبت الجود لاصيبته، و أمك المثال، و حشد المجل، وأصبح المجر، و أرسلت المرأة عند مولتها،
Are you saying that Muhammad\textsuperscript{saww} 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\textsuperscript{saww} absence, and the stars were eclipsed due to his\textsuperscript{saww} calamity, and the hopes were dashed, and the mountains crumbled, and sanctity was wasted, and the sanctimonious ones were removed at his\textsuperscript{saww} passing away.

So this, by Allah\textsuperscript{azwj}, is the great disaster, and the mighty calamity. There is no calamity like it, nor any matter more urgent. The Book of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{az} 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 Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} \textsuperscript{Rasool}saww, decisive judgment and inevitable Decrees: -

\textit{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\textsuperscript{asws} father\textsuperscript{saww} and you are more seeing than me\textsuperscript{asws} and more hearing, and you are in a forum and gathering? You are pretending the call and the experience is with you, and you are with the number and the equipment, and in your possession are the weapons and the shields.

\textsuperscript{asws} came to you with the call but you did not answer, and the cry came to you but you did not help, and you are describing yourselves as being with the struggles, well known with the (acts of) goodness and the reconciliations.

And (you) are the selected ones which \textsuperscript{asws} selected, and the choicest ones \textsuperscript{asws} 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
us\^asws, 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! \^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 \^asws have said what \^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 Allah\^azwj, and the everlasting disgrace, 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].

And \^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 azwj, 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 azwj as Witness and suffice with Him azwj 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.
وَ حَنْتِ سَيَّةُ أَبِيكَ، وَ الشَّجَرَةُ الطَّيَّبَةُ لِبَنِيكَ، لَِ يُدْفَعُ مَا لَكِ مِنْ فَضْلِكِ، وَ لَِ يُاضَعُ مِنْ فَرْعِكِ وَ حَصْلِكِ، فُكْمُكِ نََفِذٌ فِيمَا مَلَكَتْ يَدَايَ، فَهَلْ تَرَيْنَ حَنْجُخَالِفَ فِِ ذَلِكِ حَبََكِ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ؟

And you are chieftess of the community of your father and the goodly tree of your children. It cannot be repelled, what is for you of your merits, nor can it be lowered from your branch (posterity) and your roots (ancestry). Your decision will be implemented regarding what my hands possess. So, do you see that I would oppose your father regarding that?

فَقَالَتْ عَلَيْهَا النَّلََمُ: سُبْحَانَ اللََِّّ! مَا كَانَ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ عَنْ كِتَابِ اللََِّّ صَارِفاً، وَ لَِ لَِْفْكَامِهِ مََُالِصاً، بَلْ كَانَ يَتْبَعُ حَثْرَهُ، وَ يَقْصُا سُاَرَهُ، حَفَتَ جَمْعُانَ إِلََ الْغَدْرِ اعْتِلََلًِ عَلَيْهِ بَِلزُّورِ، وَ هَذَا بَمْدَ وَفَاتِهِ شَبِيهٌ بَِِا بُغَِِ لَهُ مِنَ الْغَاَائِلِ فِِ فَيَاتِهِ،

She said: ‘Glory be to Allah! It was not for Rasool-Allah to turn away from the Book of Allah, nor be opposed to His Wisdom, but he was following its tracks, and pausing at its wall. Are you uniting to the treachery increasing upon him with the falsities?

And this is after his passing away resembles with what was rebelled to him from the people during his lifetime.

هَذَا كِتَابُ اللََِّّ فَكَماً عَدْلًِ، وَ نََطِقاً فَصْلًَ، يَقُالُ: يَرِثُيِّ وَ يَرِثُ مِنْ آلِ يَمْقُابَ وَ وَرِثَ سُلَيْمانُ داوُدَ فِِ بَيََّْ عَزَّ وَ جَلَّ فِيمَا وُزِعَ عَلَيْهِ مِنَ الْقْنَاطِ، وَ شَرَعَ مِنَ الْصَرَائِضِ وَ الْمِيرَاثِ، وَ حَبََحَ مِنْ فَظَّ الذُّكْرَانِ وَ الِْْنََثِ مَا حَزَاحَ عِلَّةَ الْمُبْطِلِيَْ، وَ حَزَالَ التَّظَيّ،َِ وَ الشُّبُهَاتِ فِِ الْغَابِرِينَ،

This is the Book of Allah, Wise, Just, and Speaking Decisively. He 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.

كَلََّ! بَلْ سَاَّلَتْ لَكُمْ حَن ْصُنُكُمْ حَمْراً فَصَبٌْ ََِيلٌ وَ اللََُّّ الْمُنْتَمانُ عَلى ما تَصِصُانَ.

Never! But your (selfish) selves have enticed you of a command, so patience is beautiful, and Allah is the Helper upon what you are describing.’

فَقَالَ حَبُا بَكْرا: صَدَقَ اللََُّّ وَ صَدَقَ رَسُالُهُ وَ صَدَقَتْ ابْنَتُهُ، حَنْتِ مَمْدِنُ احَِْكْمَةِ، وَ مَاْطِنُ الُْْ دَى وَ الرَّحَْْهِ، وَ رُكْنُ الدَِينِ، وَ عَيُْْ احَُْجَّةِ، لَِ حُب َمِمُ،دُ صَاَابَكِ، وَ لَِ حُنْكِرُ خِطَابَكِ،

Abu Bakr said, ‘Allah Spoke the Truth, and His Rasool spoke the truth, and his daughter spoke the truth. You 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 correctness, nor can I deny your address.

هَؤُلَِءِ الْمُنْلِمُانَ بَيْيِّ وَ بَيْنَكِ قَلَّدُونِِ مَا تَقَلَّدْتُ، وَ بَِتَصَاقا مِنْهُمْ حَخَذْتُ مَا حَخَذْتُ، غَيرَْ مُكَابِرا وَ لَِ مُنْتَبِد،ا وَ لَِ مُنْتَأْثِرا، وَ هُمْ بِذَلِكَ شُهُادٌ.

And you 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 correctness, nor can I deny your address.
These here are the Muslims between me and you, 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 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. 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! 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, what you had not been anticipating, and over there, the falsifiers would incur a loss’.

Then she sentimentalised to the grave of the Prophet and said (in prose): -

‘There have happened after you such news and difficult events, of you had witnessed these, the speech would not have been big. We lost you, and the earth lost its downpour, and your people are disorderly, so witness them and they have turned away.

And every family has kinship and a status in the Presence of Allah, close to the two. The men as manifested to us the whisperings of their chests due to what has passed, and the soil is a barrier besides you.'
The men crowded (against) us\textit{asws} and belittled us\textit{asws} due to your\textit{saww} loss, and the whole earth is violated, and you\textit{saww} were a full moon and Noor illuminated with, upon you\textit{saww} the One\textit{asw} with the Mighty Revealed the Books.

Jibraeel\textit{as} used to comfort us\textit{asws} with the Verses. You\textit{saww} disappeared from us, so every good was veiled. If only death would have come across us\textit{asws} before you\textit{saww}, due to what has passed, and the vicinity is a barrier besides you\textit{saww}. We\textit{asws} have been deceived with what no one with grief, from the citizens, neither non-Arabs nor Arabs had been“.

Then she\textit{asws} retired, and Amir Al-Momineen\textit{asws} and expected her\textit{asws} return to him\textit{asws}, and her\textit{asws} emergence was prolonged to him\textit{asws}. When she\textit{asws} settled in the house, she\textit{asws} said to Amir Al-Momineen\textit{asws} (in prose): ‘O son\textit{asws} of Abu Talib\textit{asws}! I\textit{asws} had gathered the unborn child, and I\textit{asws} have sat down in a room of the lowly, broken in front of the intensely disputing one, so he betrayed you\textit{asws} of even the small weapon.

This Ibn Quhafa usurped me\textit{asws} of a estate of my\textit{saww} father\textit{asws}, and killed my\textit{asws} son (Mohsin\textit{asws}), and he has been loud in disputing me\textit{asws}, and has been severe in speaking to me\textit{asws}, to the extent that he\textit{asws} withheld me\textit{asws} its little victory, and the Emigrants helped it, and the congregation closed its eyes regarding my\textit{asws} right.

So he was neither repelled nor prevented (and) I\textit{asws} had gone out bravely and came back coerced. I\textit{asws} measured your\textit{asws} status (with them) (but) they had wasted your\textit{asws} merits.

The wolves attacked and you\textit{asws} were left with dust as a bedspread. No speaker restrained, nor was any falsity availed, nor is there any good (left) for me\textit{asws}. 
Alas! If only \( \text{asws} \) had died before my \( \text{asws} \) being insulted, and besides my \( \text{asws} \) humiliation. My \( \text{asws} \) excuse from you \( \text{asws} \) is Allah \( \text{azwj} \) usually, and from you \( \text{asws} \) is protection. Waah my \( \text{asws} \) lamentation! In every east (right) the pillar (of support) has died, and the arm (support) is weakened. My \( \text{asws} \) complaint it to my \( \text{asws} \) father \( \text{asws} \), and my \( \text{asws} \) supplications are to my \( \text{asws} \) Lord \( \text{azwj} \). O Allah \( \text{azwj} \)! You \( \text{azwj} \) are of (Grand) strength and severe terror, and Neutraliser of misery and affliction!'  

Amir Al-Momineen \( \text{asws} \) said: ‘There is sadness upon you \( \text{asws} \), the doom is for your \( \text{asws} \) adversaries. \( \text{asws} \) am prevented from finding you \( \text{asws} \) (of what is yours \( \text{asws} \)), O daughter \( \text{asws} \) of the elite, and remainder of the Prophet-\( \text{asws} \)ood! \( \text{asws} \) have neither become weak in my \( \text{asws} \) Religion nor \( \text{asws} \) mistaken of my \( \text{asws} \) ability.  

So, if you \( \text{asws} \) want the necessities of life, so your \( \text{asws} \) sustenance is guaranteed, and you \( \text{asws} \) will be sufficed of the security, and there is no waiting period superior for you \( \text{asws} \) and what has been cut (already spent) from you \( \text{asws} \). Allah \( \text{azwj} \) is Sufficient for me \( \text{asws} \).’  

She \( \text{asws} \) said: ‘Allah \( \text{azwj} \) is Sufficient for me \( \text{asws} \)’ – and she \( \text{asws} \) withheld’.  

Abu Al-Fazl said, ‘I mentioned to Abu Al-Husayn Zayd, son of Ali \( \text{asws} \) Bin Al-Husayn \( \text{asws} \) Bin Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \), the speech of (Syeda) Fatima \( \text{asws} \) at the refusal of Abu Bakr of giving her \( \text{asws} \) Fadak, and I said to him, ‘They are claiming that it is manufactured (fabricated), and it is from the speech of Abu Al-Ayna’a – the Hadeeth is co-ordinated upon the eloquence of the speech’.  

He (Zayd) said to me, ‘I have seen the elders of the family of Abu Talib \( \text{asws} \) reported from their fathers, and they are teaching their sons, and my father has (also) narrated to from my grandfather that (Syeda) Fatima \( \text{asws} \) had delivered it upon this narrative, and it is reported by

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the Sheykhs 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) Fatimaasws 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) Fatimaasws? They would have said it is true had it not been for their enmity to usasws, Peopleasws of the Household’. Then he mentioned the Hadeeth.

He said, ‘When Abu Bakr united upon refusing to give Fadak to (Syeda) Fatimaasws daughterasws of Rasool-Allahsaww, and that reached (Syeda) Fatimaasws, sheasws donned herasws veil upon herasws head and came among a group of herasws children and womenfolk of herasws people following behind herasws, tapping something like the walk of Rasool-Allahsaww until she entered to see Abu Bakr, and he was in a group of the Emigrants and the Helpers.

Sheasws was silent for a while, then sheasws sighed such a sigh, the people burst out for herasws with the wailing, and the gathering was shaken, and sheasws paused until the outburst of the people calmed and their outburst lulled. Sheasws opened herasws speech with the Praise of Allahazwj and the extollation upon Himazwj and the Salawat upon Rasool-Allahsaww. The people repeated to their crying.

When they withheld, sheasws returned to herasws speech. Sheasws said: ‘There had come to you all a Rasoolsaww from yourselves, dear to Himazwj. How much hesaww suffered being eager upon you all, being kind with the Momineen, merciful. If you were to attribute himsaww you will find himsaww to be myasws fatherasws besides the (other) women, and brotherasws of sonasws of myasws uncle besides your men.

Heasws 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 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 aswj Prophets as for His aswj 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 la emerged his la head from his la hole shouting at you.

He la (Satan) found you responding to his la call, and beholders to the deception. 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.

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].

Alas from you all! And how it has become with you? How are you then being deluded? [6:95], and the Book of Allahazwj 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].

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 weasws were patient from you like the cuts from the body.

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 Allahazwj to a people who are certain? Waah! O community of Emigrants! Is the inheritance of a father terminated? It there in the Book of Allahazwj that you will inherit your father and Iasws cannot inherit mine?!

You have come with an amazing thing [19:27].

And for every news (prophecy) that is a time, and soon you will come to know’.

فَدُونَكَهَا مََْطُامَةً مَرْفُالَةً تََْمَلَمُانَ وَ سُؤْفَ تََْغَطَالُونَ .

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 Allahazwj, and the leader is Muhammadsaww, 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’.
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 Inspried, 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.

And [asws] testify that there is no god except Allah[azwj] 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 Him[azwj] is prevented from the sights, and the imaginations from grasping Him[azwj].

He[azwj] Initiated the things, not from anything which was before it, bringing into existence by His[azwj] Power, from without there being any need from it to its Increase Him[azwj], except as 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 [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 Selecting 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[azwj] the Exalted with the results of the matters, and encompassing the occurrence(s) of the times, and recognition with the Pre-determined events. Allah[azwj] the Exalted Sent him[saww] as a Completion of His[azwj] Commands, and a Determination upon Accomplishing of His[azwj] Decision implementation of the Determinations of His[azwj] 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 Subducer, 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 fulfilment 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 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 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 Muhammadasww 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{asw} Mighty and Majestic Said in a story from the news of Yahya Bin Zakariya\textsuperscript{as}: therefore \textit{Grant me an heir from You} [19:5] \textit{Who would inherit me and inherit from the Progeny of Yaqoub}, [19:6].

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!'
What is this blemish regarding my asws right, and the way 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 َمْدَ الْبَيَانِ، وَ نَكَصْتُمْ ب َمْدَ الِْْقْدَامِ، وَ حَسْرَرْتَُْ ب َمْدَ الِْْعْلَََِّ، لِقَاْما نَكَعُاا حَيمَْانَُِمْ: حَ تََْشَاْنَُِمْ فَاللََُّّ حَفَقُّ حَنْ تََْشَاْهُ إِ

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 Mominneen [9:13].

آَلاَ قدْ أَرَى أَنَّ الْحُذْيَةَ إِلَى الْخَفْضِ، وَ رَكَّزْتُ إِلَى الْدُّعَةِ، فُحِجْمْتُ عَنَ الْبَيْنِ، وَ حَجِّيْتُ الْنَّضْرِ وَعَيْبَمُ، وَ وَسْعُ صُدُورِ الْهَالْكِ شُُهِّبْ، فِئِنْ تَكْطَرُوا الْنَّمَّ وَ مَنْ فِِ الْأَرْضِ جَمِيعًا فَإِنَّ اللَََّّ لَغَيٌِّّ حَِْيدٌ

Indeed! I asws view that you are eternally going lower, and resorting to the call, and you are agitating about the Religion, and your glory is which you are aware of, and you deserve that which is justified. So, *Even if you and the ones in the earth altogether were to commit Kufr, surely Allah is Needless, Praised [14:8].

آَلاَ وَ فَقَلْتُ الْلَّهُ وَلَّدَ أَقْلِصُنَّ الْمَيْلِ مِيّ بَِخَِْذْلَِنِ الَّذِي خَامَرَ صُدُورَكُمْ، وَ اسْتَشْمَرَتْهُ قَُلُابُكُمْ، وَ لَكِنْ قَُلُبُهُ فِيْضُ النَّصْسِ، وَ نَصْعَةُ الْغَيْظِ، وَ بَعْعَةُ الصَّدْرِ، وَ مَمْذِرَةُ احَُْجَّةِ،

Indeed! And I asws have said what I asws said upon a recognition from measws 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 myasws breaths, and puffing of the anger, and a transmission of the chest, and excusing the argument (been completed).

فَدُونَكُمُاهَا فَافْتَقِبُاهَا مُدْبِرَةَ الظَّهْرِ، نََقِبَةَ اخَُْف،ِ، بََقِيَةَ الْمَارِ، مَاْسُامَةً بِشَنَارِ الَْْبَدِ، مَاْصُالَةً بِ: نَرُ اللََِّّ الْمُاقَدَةُ الَّتِِ تَطَّلِعُ عَلَى الَْْفْئِدَةِ. فَبِمَيِْْ اللََِّّ مَا تَصْمَلُانَ: وَ سَيَمْلَمُ الَّذِينَ ظَلَمُاا حَيَّ مُنْقَلَبا ي َنْقَلِبُانَ!

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 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]!*

وَ أَنَا الْبَيْتُ الْمُلْحِمِيَّ لَكُمْ بِنَّتَيِّ عَذَابِ شَهِيدِي، فَ هُمْلُوا ... إِنَا عَادُلُونَ وَ انتظَرُوا إِنَّا مَتَظَلَّلُونَ .

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].*

وَ هَذَا نَعْلَمُ إِنَّهُمْ لَيْدُ عَذَابٌ شَهِيدٌ، فَ هُمْلُوا ... إِنَا عَادُلُونَ وَ انتظَرُوا إِنَّا مَتَظَلَّلُونَ .
'He heard Abu Bakr saying on that day to (Syeda) Fatima asws, ‘O daughter asws of Rasool-Allah saww! Rasool-Allah saww used to be merciful with the Momineen, and upon the Kafirs he saww was a painful punishment, and when we attribute him saww, he saww was your asws father besides the (other) women, and brother saww of your asws uncle besides the (other) men.

And it is narrated to me by Abdullah Bin Ahmad Al Abdy, from al Husayn Bin Ulwan, from Ayiyya Al Awqy, ‘He heard Abu Bakr saying on that day to (Syeda) Fatima asws, ‘O daughter asws of Rasool-Allah saww! Rasool-Allah saww used to be merciful with the Momineen, and upon the Kafirs he saww was a painful punishment, and when we attribute him saww, he saww was your asws father besides the (other) women, and brother saww of your asws uncle 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 fortune, 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 azwj, 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 are prevented from the inheritance of my asws father saww?’

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 as 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 her 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!'
فَمَا وَنِئْتُ عَنْ خَلْقَيْكَ، وَ لَأْحَذَّتْ فَظَكِ، وَ لَِ حَخْطَأْتُ ف َ
قَدْ تَرَى مَقْدُرَتِِ، فَإِنْ تَرْزَئِِ فَقَّكِ فَرِزْقُكِ مَضْمُانٌ، وَ كَصِيلُكِ مَأْمُانٌ، وَ مَا عِنْدَ اللَّٰهِ خَيرٌ لَكَِّ مَا قُطِعَ

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 than what you has been cut off from you.'

She raised her honourable hands and said: ‘I pleased and submit’.

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 I had died before that, dying before my humiliation, and passed away before my being refused!

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80 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 a H 9 a
My ASWS excuse from you ASWS is Allah ASWJ usually, and from you ASWS is protection. Waah regarding every direction! Waah! The pillar of support has died and the arm (support) is weakened. My ASWS complaint is to my ASWS Lord ASWJ and my ASWS running is to my ASWS father ASWW.

O Allah ASWJ! You ASWJ are of severe strength!

She ASWS said: ‘Allah ASWJ is Sufficient for me ASWS and He ASWJ is the best Guarantor’.

It is reported by Ibn Abu Al Hadeed in sequence of the news of Fadak, from Ahmad Bin Abdul Aziz Al Howfari, ‘When Abu Bakr heard the address of (Syeda) Fatima ASWS regarding Fadak, her ASWS words were grievous upon him, so he ascended the pulpit and said, ‘O you people! What is this reaction to everything she ASWS said? Where were these wishful thoughts during the era of Rasool-Allah ASWW? Indeed! One who heard, so let him say, and one who witnessed, let him speak.

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

 ثَُُّ الْتَصَتَ إِلََ الَْْنْصَارِ ف َقَالَ: قَدْ بَلَغَيِّ يََّ مَمَاشِرَ الَْْنْصَارِ مَقَالَةُ سُصَهَائِكُمْ، وَ حَفَقُّ مَنْ

وَ آلِهِ

لَزِمَ عَهْدَ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ

وَ سَلَّمَ حَن ْتُمْ، فَقَدْ جَاءَكُمُ فَآوَتُمْ وَ نَصَرْتَُْ، حَلَِ وَ إِنِ،ِ لَنْتُ بََسِطاً يَداً وَ لِنَانًَ عَلَى مَنْ لََْ يَنْتَحِقَّ ذَلِكَ مِنَّا .. ثَُُّ ن َزَلَ. Then he descended.

فَانْصَرَفَتْ فَاطِمَةُ عَلَيْهَا النَّلََمُ إِلََ مَنْزِلَِْا.'

(Syeda) Fatima

(Syeda) Fatima left to go to her house’. 82

وَ رَوَى حَيْضاً عَنْ حَحَْْدَ بْنِ عَبْدِ الْمَزِيزِ الَِْاْهَرِي،ِ، عَنْ هِشَامِ بْنِ مَُُمَّدا، عَنْ حَبِيهِ قَالَ:

قَالَتْ فَاطِمَةُ عَلَيْهَا النَّلََمُ لَِْ

بِِ بَكْرا: إِنَّ حُمَّ حَيمَْنَ تَشْهَدُ لِِ حَنَّ رَسُالَ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ حَعْطَانِِ فَدَكَ.

And he reported as well from Ahmad Bin Abdul Aziz Al Jowhari, from Hisham Bin Muhammad, from his father who said,

(Syeda) Fatima said to Abu Bakr, ‘Umm Ayman will testify for me that Rasool-Allah gave me Fadak’.

فَقَالَ لََْا: يََّ بِنْتَ رَسُالِ اللََِّّ، وَ اللََِّّ مَا خَلَقَ اللََُّّ خَلْقاً حَفَبَّ إِلََِّ مِنْ رَسُالِ اللََِّّ صَلَّى

He said to her, ‘O daughter of Rasool-Allah! By Allah! Allah did not Create any creature more beloved to me than Rasool-Allah, your father, and I would have loved it if the sky would have fallen down upon the earth on the day your father died.

وَ اللََِّّ لََْنْ تَصْتَقِرَ عَائِشَةُ حَفَبُّ إِلََِّ مِنْ حَنْ تَصْتَقِرِي، حَ تَرَانِِ حُعْطِِ الَْْسْاَدَ وَ الَْْحَْْرَ

By Allah, if impoverishing Ayesha is more beloved to me than if I were to impoverish you. Do you view that I would give the black and the red his right and oppress you of your right, and you are a daughter of Rasool-Allah?! This wealth did not happen to be for the Prophet. Rather it was from the wealth of the Muslims. The Prophet carried the men with it and spent it in the Way of Allah. When Rasool-Allah expired, I became in charge of it just as he was in charge of it’.

قَالَتْ: وَ اللَّهُ لَا كُلُّ مَا أَدْعُونَ اللَّهَ وَ اللَّهُ لَا هَجُّرُونَكَ أَبُوًا، قَالَتْ: وَ اللَّهُ لَا أَدْعُونَ اللَّهَ عَلَيْكَ. قَالُ: وَ اللَّهُ لَا أَدْعُونَ اللَّهَ عَلَيْكَ.

82 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 10
She\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} I\textsuperscript{asws} will not speak to you, ever!’ He said, ‘By Allah\textsuperscript{azwj} I will forsake you\textsuperscript{asws}, forever!’ She\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} I shall supplicate to Allah\textsuperscript{azwj} against you’. He said, ‘By Allah\textsuperscript{azwj} I shall supplicate to Allah\textsuperscript{azwj} for you\textsuperscript{asws}’.

When the expiry presented to her\textsuperscript{asws}, she\textsuperscript{asws} bequeathed that he should not pray Salat upon her\textsuperscript{asws}, and Al-Abbas son of Abdul Mutallib\textsuperscript{asws} prayed Salat upon her\textsuperscript{asws}, and there were between her\textsuperscript{asws} expiry and expiry of her\textsuperscript{asws} father\textsuperscript{saww}, seventy two nights’.

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 fabricatress) who said,

‘(Syeda) Fatima\textsuperscript{asws}, daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} asked Abu Bakr ‘Al-Siddique’ after the expiry of Rasool-Allah\textsuperscript{saww} that he distributes to her\textsuperscript{asws}, her\textsuperscript{asws} inheritance from what Rasool-Allah\textsuperscript{saww} had left, from what Allah Awarded unto His Rasool [59:6], from Khyber and Fadak, and from charities of Al-Medina.

Abu Bakr said to her\textsuperscript{asws}, ‘Rasool-Allah\textsuperscript{saww} said: ‘We\textsuperscript{as} (Prophets\textsuperscript{as}) do not leave inheritance. Whatever we\textsuperscript{as leave is charity’.

(Syeda) Fatima\textsuperscript{asws} was angered and she\textsuperscript{asws} forsook him, and she\textsuperscript{asws} did not cease to be with that until she\textsuperscript{asws} passed away, and she\textsuperscript{asws} lived after Rasool-Allah\textsuperscript{saww} for six months except (some) nights. And she\textsuperscript{asws} had asked him to distribute to her\textsuperscript{asws}, her\textsuperscript{asws} share from what Allah Awarded unto His Rasool [59:6], from Khyber and Fadak, and from charities of Al-Medina.

Abu Bakr said, ‘I am not going to be distributing from that, and I do not leave anything what Rasool-Allah\textsuperscript{saww} used to work with regarding it except I will do it (as well), for I fear to neglect anything from his\textsuperscript{saww} matter that it be nullified’. 
Then Umar did that. As for his s.a.w. charity at Al-Medina, Umar handed it over to Ali a.s and Al-Abbas, and he (Abu Bakr) withheld Khyber and Fadak, and said, ‘These two are charities of Rasool-Allah s.a.w. of his s.a.w rights and of his s.a.w. deputes, 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 s.a.w. 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 s.a.w. saying: ‘One who vacates a hand from obedience would meet Allah azwj 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\textsuperscript{asws} did not pledge allegiance to Abu Bakr during the lifetime of (Syeda) Fatima\textsuperscript{asws}, nor did anyone from the Clan of Hashim\textsuperscript{as}, except after her\textsuperscript{asws} passing away; and there used to be a face (honour) for Ali\textsuperscript{asws} among the people during the lifetime of (Syeda) Fatima\textsuperscript{asws}. When she\textsuperscript{asws} passed away, the faces of the people turned away from him\textsuperscript{asws}. When he\textsuperscript{asws} saw that, he\textsuperscript{asws} to reconcile with Abu Bakr”.

Notes: - (CHAPTER 11 B)

1 - ‘What is reported by Al Bukhari in his ‘Saheeh’ in the chapter of her\textsuperscript{asws} virtues, from Al Miswar Bin Makhrama, ’Rasool-\textsuperscript{Allah}saww said: ‘(Syeda) Fatima\textsuperscript{asws} is a part from me\textsuperscript{saww}, so one who angers her\textsuperscript{asws} has angered me\textsuperscript{saww}’.\textsuperscript{84}

2 - And it is reported as well in the chapter of the marriage, from Al Miswar Bin Makhrama who said,’I heard Rasool-\textsuperscript{Allah}saww saying, and he\textsuperscript{saww} was upon the pulpit: ‘The clan of Hashim Bin Al-Mugheira sought my\textsuperscript{saww} permission in them getting their daughters married to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, but I\textsuperscript{saww} did not permit for them, then I\textsuperscript{saww} did not permit for them’”.

Unless if Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} wants to divorce my\textsuperscript{saww} daughter\textsuperscript{asws} and marry their daughters, for rather she\textsuperscript{asws} is a part from me\textsuperscript{saww}. It doubts me\textsuperscript{saww} what doubts her\textsuperscript{asws}, and hurts me\textsuperscript{saww} what hurts her\textsuperscript{asws}\textsuperscript{85}.

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\textsuperscript{83} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 11 a H 11
\textsuperscript{84} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 11 b H 1
\textsuperscript{85} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 11 b H 2
And the two Ahadeeth have been reported by Muslim in his ‘Saheeh’, and reported by Muslim and Al Bukhari,

‘Rasool-Allahsaww said: ‘But rather, (Syeda) Fatimaasws is a part from measww, it hurts measww what hurts herasws’. 86

And it is reported by Al Tirmizi in his ‘Saheeh’, from Ibn Al Zubeyr,

‘Aliasws mentioned a daughter of Abu Jahlas. That reached the Prophetasww, so heasww said: ‘But rather (Syeda) Fatimaasws is a part from measww. It hurts measww what hurts herasws, and afflicts measww what afflicts herasws’. 87

And it is reported in ‘Al Mishkaat’, from Al Miswar,

‘Rasool-Allahsaww said: ‘(Syeda) Fatimaasws is a part from measww, so the one who angiersonsaww, has angered measww’. 88

And 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-Allahsaww during the farewell Hajj, on the day of Arafaat, and heasww was upon hisasww she-camel (called) ‘Al-Qaswa’, heasww addressed and I heard himasww saying: ‘Iasww am leaving behind among you all what if you were to take with it, you will never stray – Book of Allahawj and myasww family, Peopleasws of myasww Household’’. 89

And it is reported as well, from Al Tirmizi, from Zayd Bin Arqam who said,

‘Rasool-Allahsaww said: ‘Iasww 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 Allahawj, being a rope extending from the sky to the earth, and myasww familyasws, Peopleasws”.

86 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 3
87 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 4
88 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 11 b H 5
89 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 (saww) said to Ali (asws) and (Syeda) Fatima (asws), and Al-Hassan (asws) and Al-Husayn (asws): ‘I (saww) am at 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 (asws) said: ‘Ali (asws), and (Syeda) Fatima (asws), 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-Allahsaww saying: ‘Aliasws is with the truth and the truth is with Aliasws. They will never separate (from each other) until they return to me at the Fountain’.

The Prophet saww said: ‘The truth will not separate from him (Aliasws), and heasws is the differentiator between the truth and the falsehood, and the one who follows himasws follows the truth, and one who leaves himasws leaves the truth’.

The Prophet saww said: ‘It suffices you from the women of the worlds – Maryamas daughter of Imranas, and Khaidejaas daughter of Khuweylidas, and (Syeda) Fatimamas daughter of Muhammadasws, and Aasiya wife asws of Pharaohlaw’.  

The Prophet saww said to Fatimamas: ‘O Fatimamas! Are youasws not pleased that youasws happen to be the chieftess of the women of the Momineen, or chieftess of the women of the community?!’

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,

And in another report reported by Al Nukhari and Muslims, ‘Are youasws not pleased that youasws happen to be the chieftess of the women of the inhabitants of the Paradise? And youasws will be the first of myasws family to join up with measw’.

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 asaww’.  

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 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 asaww, 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 asws, by the chain from Imran Bin Husayn, ‘The Prophet saww consoled (Syeda) Fatima asws and she asws was ill. He saww said to her asws: ‘How do you asws find yourself asws O daughter asws?’ She asws said: ‘I asws am in pain, and it tends to increase as there is no food for me asws I asws can eat’.
He saww said: ‘O daughter asws! Are you asws not pleased that you asws are the chieffess 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 time, and you asws are the chieftess of the worlds (all time). But, by Allah azwj! I 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’.”

It is reported from the way of our companions – A Karajaki in ‘Kunz Al fawaid’, from Abu Al Hassan Muhammad Bin Ahmad Bin Shazan, from his father, from Muhammad Bin Al Hassan Bin Al Waled, from Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaqoub,

‘From Abu Abdullah asws having said: ‘My asws grandfather saww Rasool-Allah saww said: ‘Accursed! Accursed is the one who oppresses (Syeda) Fatima asws after me asws, and usurps her asws rights, and murders her asws’

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 aswj Proximity were to intercede regarding every hater to you asws, a usurper to you asws, Allah aswj would (still) not Extract him from the Fire, ever!’”

22- جامع الأصول بما أخرجته من تصحيح أبي داود عن عمران قال: إن أئذى التصريح بما أفاد الله على رسوله إيا لم يوجف المسلمين عليه بخل وكبر، فكانه رسول الله صلى الله عليه (وآله وسلم) عذابنا في غيابه وفؤادا ومكدا وكمآ... يثبط على أهلها من نفقة سببهم، ثم يجعلنا ما نفيه من البلاغ والكرع عذاب في سبيل الله، وننال: ما أفاد الله صلى الله عليه رسوله من أهل اللوى فله وليزول... الآية.

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-Allahsaww in particular was the town of Ureyna, and Fadak, and such, and such. He saww spent upon hissaww familyasws 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 Allahazwj’. 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’. 105

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-Allahsaww – 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 Momineenasws 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-Allahsaww 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 Prophetasws 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-Allahsaww was free from Khyber, Allahazwj Cast the awe into the hearts of the people of Fadak, and they sent messengers to Rasool-Allahazwj 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 saww at Khyber, or in the rod, or after he saww had arrived at Al-Medina. He saww accepted that from them, and it was Fadak of Rasool-Allah saww in particular, because neither horses nor camels had attacked upon it'.

He said, 'And it has been reported that he saww reconciled upon all of it, and Allah azwj is more knowing which of the two matters happened’ – end’.

Notes:

What Amir Al-Momineen asws mentioned in his asws letter to Usman Bin Huneyf where he asws said: 'Yes, it (Fadak) was in her asws hands (possession), from all what the sky shaded upon. Some people resented upon it, and other people were angered from it, and Allah azwj is the best Judge’.

And our companions have reported that Amir Al-Momineen asws faulted Shureyh for seeking the proof from him asws and said: ‘A leader is entrusted of their affairs upon what he is more greater than that, and he asws took what he 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 asws came to Abu Bakr seeking her asws inheritance from her asws father saww. He said to her asws, 'I heard Rasool-Allah saww saying: 'When Allah azwj Feeds a Prophet any food, so it is for the one who stands from after him’.'
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\textsuperscript{as} and Al-Abbas, ‘Abu Bakr said, ‘Rasool-Allah\textsuperscript{saww} said, ‘We (Prophets\textsuperscript{as}) do not leave inheritance, whatever we\textsuperscript{as} leave is charity’, so you see him as a liar, a sinner, a deceiver, a betrayer?! And Allah\textsuperscript{azwj} Knows he is truthful, righteous, guiding aright, follow of the truth.

Then Abu Bakr died, so I said, ‘I am a ruler of Rasool-Allah\textsuperscript{saww} and ruler of Abu Bakr, so you two see me as a liar, a sinner, a deceiver, a betrayer? And Allah\textsuperscript{azwj} Knows I am truthful, righteous, follower of the truth of their words’”.

And from Al-Bukhari regarding the dispute of Ali\textsuperscript{as} and Al-Abbas regarding what \textit{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\textsuperscript{saww}, so he took possession of it and worked in it with what Rasool-Allah\textsuperscript{saww} had worked, and on that that you two’ – and he turned to Al\textsuperscript{as} and Al-Abbas – ‘Are both claiming that Abu Bakr was such and such regarding it, and Allah\textsuperscript{azwj} Knows that regarding it he was truthful, righteous, guiding aright, follower of the truth’.

And like that he increases regarding his own right saying, ‘And Allah\textsuperscript{azwj} Know I am, regarding it, truthful, righteous, guiding aright, follower of the truth’” – up to the end of the Hadeeth.

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\textsuperscript{as} 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.
Umar said too Talha, and Al-Zubeyr, and Abdul Rahman and Sa’ad, ‘Are you knowing that Rasool-Allahsaww said: ‘All wealth of the Prophetsaww is charity except he saww gave hisaww familyasws, or clothed themasws: ‘We (Prophetsas) do not leave inheritance?!’ They said, ‘Yes’.

It is reported by Ahmad Bin Abdul Aziz Al Jowhari, by his chain from him who said,

‘Aliasws 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 Allahazwj! Did you hear Rasool-Allahsaww say: ‘All wealth of a Prophetas, it is charity except what heas had fed hisas family, weas do not leave any inheritance?! They said, ‘Yes’.

He said, ‘Rasool-Allahsaww used to give charity with it and distribute its surplus. Then hesaww passed away, so Abu Bakr ruled for two years. He did regarding it what Rasool-Allahsaww 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 rightly 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-Allahsaww and hissaww pact which hesaww 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 sonas of my brothersasw, and this oneasw is saying: ‘Iasw share from myasw wifeasws! By Allahasw! I will not decide between you two except with that’.

And that reached (Syeda) Fatimahasws until shehasws bequeathed that Abu Bakr should not pray Salat upon herasws, and sheasws had said to him when sheasws went to him seeking herasws right, and protesting with herasws group: ‘Who will inherit you, O Abu Bakr, when you die?’ He said, ‘My wife and my children’. Sheasws said: ‘So what is the matter we cannot inherit the Prophetasw?’
When he refused her asws of her asws inheritance and lowered her asws rights, and refuted upon her asws, and was vociferous regarding her asws matter, and she asws witnessed the digestion (devouring), and despaired from the snatching, and she asws found a touch of weakness, and scarcity of the helpers, she asws said: ‘By Allah azwj I will supplicate against you!’ He said, ‘By Allah azwj I will supplicate for you asws. She asws said: ‘By Allah azwj I will not speak to you, ever!’ He said, ‘By Allah azwj I will not forsake you asws, ever!’

And it is reported by Al Tabari, from al Hars Bin Abu Usama, from Al Madainy, from Abu Zakariya Al Ajlani,

‘(Syeda) Fatima asws, a canopy was made for her asws before her asws expiry. She asws looked (at it) and said: ‘You asws have made me asws cheerful, may Allah azwj Make you to be cheerful’.

And 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 asws daughter asws of Rasool-Allah saww lived after Rasool-Allah saww for six months. When she asws passed away, Ali asws buried her asws at night, and Ali asws Bin Abu Talib asws prayed Salat upon her asws.

And he mentioned in this book of his, ‘Amir Al-Momineen asws, and Al-Hassan asws, and Al-Husayn asws buried her asws at night, and hid her asws grave’.

And it is reported by Sufyan Bin Uwayna, from Amro, from Al-Hassan Bin Muhammad, ‘(Syeda) Fatima 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 asws was not seen smiling after the expiry of Rasool-Allah saww, and (Ali asws) did not let Abu Bakr and Umar know of her asws passing away’.

و روى الطبري، عن الحرب بن أبي أسامة، عن المذابحي، عن أبي رضي الله عنهما أن فاطمة ابنتهما السلام عملت لها نعمة قتل وفتح، فنظرت و قالت: سترفعين سائركم الله.

والروى الطبري، عن الحرب بن أبي أسامة، عن المذابحي، عن أبي رضي الله عنهما أن فاطمة ابنتهما السلام، فنظرت و قالت: ستَتََْتَُُانِِ سَتَََكُمُ اللََُّّ.

و ذكر في كتابه هذا أن أمير المؤمنين و الحسن و الحسين عليهم السلام دفنتها ليلا و غيِّبوا قفراها.

و روى الطبري، عن الحرب بن أبي أسامة، عن المذابحي، عن أبي رضي الله عنهما أن فاطمة ابنتهما السلام حُمِّيت ليلًَ و غيِّبت عنها.

و روى الطبري، عن الحرب بن أبي أسامة، عن المذابحي، عن أبي رضي الله عنهما أن فاطمة ابنتهما السلام، لم تُرَ مُهَتَىْ بَدَّت وقُفَا دِينِ رَسُولِ الله صلى الله عليه [و آله] و قَالَ: أَبُو نَكَّرَ و عَمْرِ مَوْهَب.

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و ذكر في كتابه هذا أن أمير المؤمنين و الحسن و الحسين عليهم السلام دفنتها ليلا و غيِّبوا قفراها.
What is reported with in the apparently numerous reports which is like the frequent –

She asws (Fatima asws) had bequeathed that she asws be buried at night, until the two men (Abu Bakr and Umar) do not pray Salat upon her asws, and she asws had declared with that, and pacted a pact regarding it, after the two of them sought permission see upon during her asws illness to console her asws. She asws refused to give permission for them.

When the repelling prolonged upon them, they desired to Amir Al-Momineen asws that he asws permits for them and make it to be a need for him asws. Amir Al-Momineen asws spoke to her regarding that and insisted upon it. She asws permitted for them regarding the visitation, then she asws turned away from them when they entered to see her asws and did not speak to them.

When they went out, she asws said to Amir Al-Momineen asws: ‘Will you asws do what I asws want?’ He asws said: ‘Yes’. She asws said: ‘You asws will do what I asws instruct you asws with?’ He asws said: ‘Yes’. She asws said, ‘So I asws hereby adjure you asws with Allah azwj they (Abu Bakr and Umar) should not pray Salat upon my asws funeral, nor will they (be allowed) to stand at my asws grave’.

And it is reported that he asws obscured upon her asws grave and sprinkled (water) upon forty graves in Al-Baqie (cemetery), and did not sprinkle upon her asws grave until they could not be guided to it, and they faulted him asws upon neglecting to inform them of her asws affair and their being present for the Salat upon her 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 asws to Abu Bakr regarding inheritance of Rasool-Allah aswW and Fadak, and his aswW share from Khyber, she said, ‘(Syeda) Fatima 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’18 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 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 weal 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 forsake 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’.

18 She said: ‘By Allah azwj! I asws will not speak to you, ever!’ He said, ‘By Allah azwj! I will not forsake 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’.
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\(^{aSWW}\), 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: الدَّقَّاقُ، عَنِ الَْْسَدِي،ِ، عَنِ النَّخَمِِ،ِ، عَنِ النَّاْفَلِِِ، عَنْ عَلِِ،ِ بْنِ سَالَِا، عَنْ حَبِيهِ، عَنْ حَبِِ بَصِيرا، عَنْ حَبِِ عَبْدِ اللََِّّ عَلَيْهِ النَّلََمُ قَالَ: قُلْتُ لَهُ: لَِْي،ِ عِلَّةا ت َرَكَهَا؟

2 - ع: ابن هاشم، عَنْ حَبِيهِ، عَنِ جَد،ِهِ، عَنِ ابْنِ حَبِِ عُمَيرْا، عَنْ إِب ْرَاهِيمَ الْكَرْخِِ،ِ قَالَ:

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?’

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{azwj} 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’.

108 \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’.

From Abu Al-Hassan, he (the narrator) said, ‘I asked him about Amir Al-Momineen, ‘Why did he 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 from the ones who oppress us except He, and we are the guardians of the Momineen. But rather, 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.

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109 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 2
110 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 3
That reached Rasool-Allahsaww and hesaww 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 Allahazwj, and did not follow upon it’.

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.

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.

And as for Ammar, he gave them by his tongue what they wanted, unwillingly. It was said, ‘O Rasool-Allahsaww! Ammar has become a Kafir’. Hesaww said: ‘Never! Ammar is filled with Eman from his head to his toes, and the Eman is mingled with his flesh and blood’.

Ammar came to Rasool-Allahsaww and he was crying. Rasool-Allahsaww 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’.

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’.
 круп بتخاري ومشنود وشوكو مشنود وسنود - ان الله من محمد بن ابي بكر اخبار عن الله من عمر عن عائشة أن رسول الله صلى الله عليه وسلم قال: أما رأى أن فقمك حتى نبى الكعبة انصرف على فقوم، إذا برسول الله ألا تزدهر على فقوم، إبن ابراهيم؟ قال: لا، لا جذابان فقوم بالكلف للكلف. 

The words of Al Bukhari and Muslim and Mowta’a and al Nasie, ‘Abdullah Muhammad Bin Abu Bakr informed about Abdullah Bin Umar,

‘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 sawwa said: ‘Had it not been two events of your people with the Kufr, Isaww would do so’.

ومن لصظ البتخاري ومشنود عن الأسود بن يزيد عن عائشة قالت: سألت النبي صلى الله عليه وسلم على أبى عن الجدار، أمن البيت هو؟ قال: لم.

ومن لصظ البتخاري، ومشنود عن الأسود بن يزيد، عن عائشة، قالت: سألت النبي صلى الله عليه وسلم: حنَّا عن الدار، حم من الدار، فقلت: ما حنَّا في البيت، قال: إن فقومك قصرت، بل الفقه، فلست، فما شأن أبى مرقع؟

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 sawwa said: ‘Yes’. She said, ‘So what is the matter they are not including it in the House?’ He sawwa said: ‘Your people had been short of the spending with them’. She said, ‘What is reasons its door is raised?’

قال: فعل ذلك فقومك فيدخلوا من شاءوا وينغفو من شاءوا، و ل إبن ابراهيم لا يدخلوا في البيت، و حيدحت عهدهم بالجام-handed with power فأن تبكي فقومك أدخل الجدار في البيت و أانفظى بابا بالارض.

He sawwa 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 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’.

ومن لصظ البتخاري، عن خربور، عن يزيد بن رومان، عن عائشة: أن ابى صلى الله عليه وسلم قال: يا عائشة: ل إبن ابى و لا إبن ابى حيدحت عهدهم بالجام-handed with power فإنهما أخرج منه، و الروضة بالارض، و حبدت له بابا، بابا شرقيا و بابا غربيا، وقبلت به أساس إبراهيم.

And from the words of Al Bukhari, from Jareer, from Yazeed Bin Rowman, from Urwah,

‘From Ayesha (a non-Shia source) that the Prophetsaww said to her: ‘O Ayesha! Had it not been for your people discussing a pact in the Pre-Islamic period, Isaww would have included the wall in the House, and even if its door sticks to the ground’.

فذكر ذلك ابن الزبير على هدمه، قال يزيد: وشهدت ابن الزبير جين هدمه و بناءه و أدخل فيه من الحجر، و قد رأى أساس إبراهيم عليه السلام جدارا لأساسة أولى.

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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 as, stones like the humps of camels’.

قَالَ جَرِيرٌ: فَقُلْتُ لَهُ حَيْنَ مَاْضِمُهُ؟ قَالَ: حُرِيكَهُ الْْنَ، فَدَخَلْتُ مَمَهُ احَِْجْرَ، فَأَشَارَ إِلََ مَكَ انا ف َقَالَ: هَاهُنَا. فَخَرَرْتُ مِنَ احَِْجْرِ سِتَّةَ حَذْرُعا حَوْ نََْاَهَا

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’’.

(The book) ‘Al-Ihtijaj’ – It is reported that Amir Al-Momineen asws was seated in one of his gathering after his asws return from (the battle of) Al-Naharwan. The talk flowed until it was said, ‘Why didn’t you asws battle against Abu Bakr and Umar just as you asws battled against Talha, and Al-Zubeyr and Muawiya?’

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 as 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 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!' 111

111 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 1
(The book) ‘Al-Ihtijaj’ – From Is’haq son of Musa asws Bin Ja’far 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 was neither prevented by the cowardice, nor abhorrence of the death. Nothing prevented me asws of that except a pact of my asws brother asewn Rasool-Allah saww.

He saww informed me asws and said: ‘O Abu Al-Hassan asws! The community will be treacherous with you asws and will break my asewn covenant, and you asws are from me asewn at the status of Haroun as from Musa as.

asws said: ‘O Rasool-Allah saww! So, what is your saww advice to me asws, when that happens?’ 
asws 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 asewn as an oppressed one’.

When Rasool-Allah saww passed away, asws was pre-occupied with burying him asws, and (trying to be) free from his asewn concern. Then asws vowed that asws will not wear a cloak except for the Salat until asws collect the Quran. asws did so.
Then I\textsuperscript{asws} held a hand of (Syeda) Fatima\textsuperscript{asws}, and my\textsuperscript{asws} two sons Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, then I\textsuperscript{asws} circled unto the people of Badr, and the people of precedence. I\textsuperscript{asws} adjured them of my\textsuperscript{asws} right and called them to help me\textsuperscript{asws}, but none from them answered me\textsuperscript{asws} except a group of four – Salman\textsuperscript{ra}, and Ammar, and Al-Miqdad\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}.

And the ones from my\textsuperscript{asws} family members I\textsuperscript{asws} used to expect support with them upon the Religion of Allah\textsuperscript{azwj} were gone, and I\textsuperscript{asws} remained between two guards – Aqeel and Al-Abbas'.

Al-Ash'as\textsuperscript{la} said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{saww} with the truth! If I\textsuperscript{asws} had found supporters on the day the brother of Taym was pledged allegiance to, a group of forty, I\textsuperscript{asws} would have fought them for the Sake of Allah\textsuperscript{azwj} until my\textsuperscript{asws} excuse was done’.

Then (he\textsuperscript{asws} said): ‘O you people! Surely Al-Ash’as does not even weigh a wing of a mosquito in the Presence of Allah\textsuperscript{azwj}, and he is less in the Religion of Allah\textsuperscript{azwj} than the sneeze of a goat’.

\begin{itemize}
  \item [112] Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 2
\end{itemize}

(The book) ‘Al-Ihtijaj’ – From Umm Salama\textsuperscript{ra}, wife of Rasool-Allah\textsuperscript{saww}, she\textsuperscript{ra} said, ‘We were nine women in the presence of Rasool-Allah\textsuperscript{saww}, and it was my\textsuperscript{ra} night and my\textsuperscript{ra} day from Rasool-Allah\textsuperscript{saww}. I\textsuperscript{ra} came to the door and said, ‘Can I\textsuperscript{ra} enter, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘No’.
She\textsuperscript{a}\hspace{1mm} said, ‘\textit{I\textsuperscript{asws} felt dejected with a severe dejection fearing that he\textsuperscript{saww} might have rejected me\textsuperscript{asws} from his\textsuperscript{saww} anger, or (maybe) something had been Revealed regarding me\textsuperscript{ra} from the sky. Then I\textsuperscript{ra} did not wait long before I\textsuperscript{ra} came back at the door for a second time and said, ‘Can I\textsuperscript{ra} enter, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘No’.}

Then he\textsuperscript{asws} repeated to him\textsuperscript{saww} secondly, and he\textsuperscript{saww} instructed him\textsuperscript{asws} with the patience. Then he\textsuperscript{asws} repeated to him\textsuperscript{saww} the words for a third time. He\textsuperscript{saww} said to him\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! O my\textsuperscript{saww} brother\textsuperscript{asws}! When that happens from them, then bare your\textsuperscript{asws} sword and place it upon your\textsuperscript{asws} shoulder and strike going ahead, ahead, until you\textsuperscript{asws} meet me\textsuperscript{saww} while your\textsuperscript{asws} sword is dripping from their blood’.

Then he\textsuperscript{saww} turned towards me and said: ‘What is this dejection, O Umm Salama\textsuperscript{ra}?’ I\textsuperscript{ra} said, ‘For which was from your\textsuperscript{saww} rejecting me\textsuperscript{ra}, O Rasool-Allah\textsuperscript{saww}.’

He\textsuperscript{saww} said to me\textsuperscript{ra}: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{saww} did not rejected you\textsuperscript{asws} except for something good, being a Choice from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. But, you\textsuperscript{saww} came to me\textsuperscript{saww} while Jibraeel\textsuperscript{as} was informing me\textsuperscript{asws} with the event which would be occurring after me\textsuperscript{saww}, and instructed me\textsuperscript{saww} that I\textsuperscript{saww} bequeath Ali\textsuperscript{asws} with that.

O Umm Salama\textsuperscript{ra}! Listen and witness! This Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is my\textsuperscript{saww} Vizier in the world and the Hereafter.
O Umm Salama! Listen and witness! This Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is my\textsuperscript{aww} successor\textsuperscript{asws}, and my\textsuperscript{aww} caliph from after me\textsuperscript{asws}, and the fuller of my\textsuperscript{aww} promises, and the defender from my\textsuperscript{aww} Fountain.

Listen and witness! This Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is chief of the Muslims, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and killer of the breakers (of the covenant), and the renegades, and the deviants’.

I\textsuperscript{asws} said, ‘O Rasool-Allah\textsuperscript{aww}! Who are the breakers (of the covenant)?’ He\textsuperscript{aww} said: ‘Those pledging allegiances at Al-Medina and fighting at Al-Basra’.

I\textsuperscript{asws} said, ‘Who are the renegades?’ He\textsuperscript{aww} said: ‘Muawiya and his companions from the people of Syria’.

I\textsuperscript{asws} said, ‘Who are the deviants?’ He\textsuperscript{aww} said: ‘Companions of Al-Nahrwan’.

4 - لي: ابن أبي الوليد، عن محمد بن أبي القاسم، عن محمد بن علي، عن علي الصراقي، عن محمد بن محمد بن سعد بن عبيد الله الصبان، عن أبيه عليهم السلام مأمون.


‘From Al Sadiq\textsuperscript{asws}, from his\textsuperscript{aww} forefathers\textsuperscript{asws} – similar to it’.

5 - وما: الغضايقي، عن الصدوق مأمون.

(The book) ‘Amaali’ of sheykh Al Sadouq – Al Gazairy, from Al Sadouq – similar to it’.

6 - ج: ذُيّ أنَّ أمير المؤمنين علي بن أبي طالب خانم خلفه بعد فتح العراق بأيام حكايته عن النبي صلى الله عليه و آله وسلم: يا علي! إنك بأخي يعزي و يطيب، و خصاله على يدي الله، فأعد للمحضوم جونا.

(The book) ‘Al Ihtijaj’ – It is reported that,

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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
115 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 5

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‘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 azwj, 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 azwj and His azwj Prohibitions’.

He saww said: ‘O Rasool-Allah saww! Can you saww guide me asws to the success at the Fountain on the Day of Qiyamah?’ He saww said: ‘Yes. When that happens, then be restrictive upon the guidance when your asws people are sympathetic to being guided upon the whims, and they are sympathetic with the Quran upon the opinion, so they would be reciting it by their opinions, pursuing the argument from the Quran with the allegorical things, being reassured to the world.

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 asws don’t deny the merit of the end-result, for the end-result is for the pious’. 116

(The book) ‘Ihtijaj’ – From Ibn Abbas who said,
'When it was Revealed: **Fight the Kafirs and the hypocrites [9:73]**, the Prophet saww said: ‘I saww will fight the Amalekites’ – meaning the Kafirs and the hypocrites. Jibraeel as came to him saww and said: ‘Either you saww or Ali asws’.

8- ج: روى جابر بن عبد اللَّٰٰٰنْصَارِيُّ قَالَ: إنِّي كنتُ لََْدْنََهُمْ من رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِِ فَجَّةِ الْاَدَاعِ بِِِنًَ ف َقَالَ: لَْعْرِف َنَّكُمْ

(The book) ‘Al Ihtijaj’ – It is reported by Jabir Bin Abdullah Al Ansari who said,

‘I was the one closest to Rasool-Allah saww during the farewell Hajj, at Mina. He saww said: ‘I do recognise you all. You will be returning to be Kafirs after me saww, striking the necks of each other, and I saww swear by Allah azwj! If you were to do it, you will be recognising me saww in the battalion which will be striking you’.

Then he saww turned to behind him saww and said: ‘Or it would be Ali asws – thrice. Then we saw that Jibraeel as had touched him asws, and Allah azwj the Exalted Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41]** by Ali asws, Or We will show you that which We Promised them, for We are Powerful upon them [43:42]**.

9- ج: عن ابن عباس، حَنَّ عَلِي،اً عَلَيْهِ النَّلََمُ كَانَ يَقُولُ فِِ فِيَاةِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: إِنَّ اللَََّّ تَمَالََ يَقُولُ: وَ ما مُُمَّدٌ إِلَِّ رَسُالٌ قَدْ خَلَتْ مِنْ ق َبْلِهِ الرُّسُلُ حَ فَإِنْ ماتَ حَوْ قُتِلَ ان ْقَلَبْتُمْ عَلى حَعْقَابِكُمْ

(The book) ‘Al Ihtijaj’ – From Ibn Abbas,

‘Ali asws was saying, during the lifetime of Rasool-Allah saww: ‘Allah 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]**.

وَ اللََِّّ لَِ نْقَلِبُ عَلَى حَعْقَابِنَا ب َمْدَ إِذْ هَدَانََ اللََُّّ، وَ اللََِّّ لئِنْ مَاتَ حَوْ قُتِلَ لَ لَُْقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ فَتََّ حَمُاتَ، لَِْنِ،ِ حَخُاهُ وَ ابْنُ عَم،ِهِ وَ وَارِثُهُ، فَمَنْ حَفَقُّ بِهِ مِيّ،ِ؟.

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 saww were to pass away or is killed, I asws will fight upon what he saww had fought upon until I asws pass away, because I asws am his asws brother asws, and son asws of his asws uncle asws, and his asaws inheritor. So, who is more rightful with it than me asws?

117 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 13 H 7
118 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 13 H 8
119 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 13 H 9
‘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 Allahazwj! Aliasws Bin Abu Talibasws was more rightful with the caliphate than Abu Bakr was, just as Rasool-Allahsaww was more rightful with the Prophet-hood than Abu Jahl was’.

Then he asws said: ‘O Aliasws! These two have preceded youasws although Allahazwj has Made youasws in-charge upon them both!’ Abu Bakr said, ‘We forgot, O Rasool-Allahsaww’. And Umar said, ‘I made a mistake, O Rasool-Allahsaww’.

Rasool-Allahsaww said: ‘You did not forget nor were you mistaken, and it is as if I saww 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 saww am with Peopleasws of mysaww 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 asws two scribes (Angels) cannot count.

فَإِذَا أَمْكَنَكَ الأَمْرُ فَاسْتَفْعِفْ السَّبَيلَ ..فَقُلُوا اللَّهُ عَلَى الْجَنَّةَ وَ النَّارِ مِنْ بَعْدِهِمَا وَ لَيَدْخُلُوا جَنَّتَكُمُ الْمَيْمَانَ.

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 azwj Rasool saww, for you asws are upon the truth, and one who opposes you asws is upon the falsehood, and like that are your asws children from after you asws, up to the Day of Qiyamah’.

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(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 aswj Rasool saww?’

فَقَالَ عَلَيْهِ النَّلََمُ: آيَةٌ فِِ كِتَابِ اللََِّّ حَبََفَتْ لِِ قِتَالَُْمْ. فَقَالَ: وَ مَا هَِِ في الْقُرْآنِ ؟

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?’

فَقَالَ: قَاِلُهُ الرَّجُلُ: كَصَرَرَ وَ اللََِّّ - الْقَاْمُ.

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 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]’.

The man said, ‘By Allah azwj! The people have committed Kufr!’

120 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 10
121 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 11
12 - فس: الحسن بن المحمود، عن المطيالي، عن أحمد بن محمد بن عن عبد الله، عن يعقوب بن بريد، عن مسلمان الكتيب، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قولهم: يا أباها النبي جاهد الكفار، والمعتمنين قال: فهكذا رأى، فجاجه رسول الله صلى الله عليه وسلم و آله الكفار و جاجاه على عليه السلام المعتمنين، فجاجاه عليه (ع) جهاد رسول الله صلى الله عليه و آله.

(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 Abdullahasws regarding Hisazwj Words: ‘O you, the Prophet! Do Jihad against the Kafirs with the hypocrites [66:9], heasws said: ‘That is how it was Revealed. So, Rasool-Allahsaww fought against the Kafirs, and Aliasws fought against the hypocrites. Thus, Aliasws fought the Jihad (on behalf of) Rasool-Allahsaww.

و روى في قراءة أهل البيت عليه السلام جاهد الكفار بالمعتمنين، قالوا: لأن النبي صلى الله عليه و آله لم يكن يقاتل المنافقين إما كان بتأملهم.

And it is reported in the recitation of the Peopleasws of the Household: ‘Do Jihad against the Kafirs with the hypocrites [66:9], theyasws said: ‘Because the Prophetasw did not happen to fight (against) the hypocrites, and rather heasaww was being kind to them’.

‘A man said to Abu Abdullahasws, ‘Didn’t Aliasws happen to be strong in hisasws body, strong regarding the Commands of Allahazwj?’ Abu Abdullahasws said: ‘Yes’.

قائل: فما منعه أن ينهض أو يتبع؟ قال: قد سألت ذات جواب: منع عليه من ذلك أبا كتب الصلاة. فقال: أو أيdice?

He said, ‘So what prevented himasws from defending or preventing?’ Heasws said: ‘You have asked, so understand the answer. Aliasws was prevented from that by a Verse from the Book of Allahazwj. He said, ‘Which Verse?’

قال: فقرأ: لا تزلوا عبادنا الذين كفروا منكم هم أباما أليما، إن كنا نهذين مؤمنين في أصلاب كفار ومنافقين. فلم يكن علي عليه السلام:

He (the narrator) said, ‘Heasws 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) Allahazwj Deposited (seeds of) Momineen in the loins of the Kafir and hypocrite people, thus it was not going happen that Aliasws would happen to kill the forefathers, until (such time as) the deposits emerge (are born).

122 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 12
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 in, he asws would kill him”.  

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\textsuperscript{asws} said in the sermon ‘Al-Zahra’: ‘By Allah\textsuperscript{azwj}! Rasool-Allah\textsuperscript{saww} had made a pact to me\textsuperscript{asws} not once, nor twice, nor thrice, nor four times, he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be fighting from after me\textsuperscript{asws}, (against) the breakers (of the covenant), and the renegades, and the deviants’. 

Would \textsuperscript{asws} waste what Rasool-Allah\textsuperscript{saww} had instructed me\textsuperscript{asws} with and become a Kafir after my\textsuperscript{asws} Islam?\textsuperscript{125} 

\textsuperscript{125} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal's, Ch 13 H 15 

Was it due to a pact of Rasool-Allah\textsuperscript{saww} or something you\textsuperscript{asws} viewed? We have frequented the talk regarding you\textsuperscript{asws}, and it would be more reliable in our presence what we say about you\textsuperscript{asws} and we have heard it from your\textsuperscript{asws} mouth. We have been saying, if only it 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 when you\textsuperscript{asws} are asked, what I should be saying. I be saying that the people were more foremost with what they were in, than you\textsuperscript{asws}? If I were to say that, then upon what did Rasool-Allah\textsuperscript{saww} nominate you\textsuperscript{asws} after the farewell Hajj, and he\textsuperscript{saww} said: ‘O you people! One whose Master\textsuperscript{saww} I\textsuperscript{saww} was, so Ali\textsuperscript{saww} is his Master\textsuperscript{asws}?’ 

And if you\textsuperscript{asws} were foremost than them with what they were in, then upon what did you\textsuperscript{asws} befriend them?’
Amir Al-Momineen<sup>asws</sup> said: ‘O Abdul Rahman! Allah<sup>azwj</sup> the Exalted Caused His<sup>asww</sup> Prophet<sup>asww</sup> to pass away, and on the day he<sup>asww</sup> passed away, <sup>asws</sup> was foremost of the people with this shirt of mine<sup>asws</sup>, and there was a pact from the Prophet<sup>asww</sup> of Allah<sup>azwj</sup> to me<sup>asws</sup>, even if they had decreased me<sup>asws</sup> by my<sup>asws</sup> nose, <sup>asws</sup> would have accepted, being a listener to Allah<sup>azwj</sup> and obedient.

And the first of what they reduced us after him<sup>asww</sup>, invalidating our<sup>asws</sup> rights regarding the Khums. When our<sup>asws</sup> matter was thin, Quraysh were greedy regarding us<sup>asws</sup>, and there was a right for me<sup>asws</sup> upon the people, had it been returned to me<sup>asws</sup>, <sup>asws</sup> would have pardoned, accepting it, and stood with it and it was to a known term.

And <sup>asws</sup> was like a man who had a right for him<sup>asws</sup> 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 was like a man taking the ease and he was grief-stricken with the people. And rather the guidance is recognised by the scarcity of the ones from the people taking it. So, when <sup>asws</sup> am silent, then excuse me<sup>asws</sup>, of it such a matter comes you are needy to an answer regarding it, <sup>asws</sup> would answer you. So, withhold from me<sup>asws</sup> for as long as <sup>asws</sup> withhold from you all’.

Abdul Rahman said, ‘O Amir Al-Momineen<sup>asws</sup>! So you<sup>asws</sup> are for your<sup>asws</sup> 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’’.126

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126 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 16
I entered to see Ali Amir Al-Momineenasws – and they had already pledged allegiance to Usman Bin Affan – and I found himasws having lowered hisasws head, gloomy. I said to himasws, ‘What has afflicted youasws, may I be sacrificed for youasws, from yourasws people?’ Heasws said: ‘Beautiful patience’.

I said, ‘Glory be Allahazwj! By Allahazwj, youasws are very patient’. Heasws said: ‘So, what else is thatasws can do?’

I said, ‘Youasws should stand among the people and call them to yourselfasws and inform them that youasws are foremost with the Prophetasws, with the merit, and the precedence, and youasws should ask them for the help against those prevailing upon youasws. So, if ten from a hundred were to answer you, youasws would be strengthened with the ten against one hundred. So, if they were to come near youasws, that would be what I would love, and if they refuse, kill them, for if youasws were to prevail upon them, it would be a government of Allahazwj which Heazwj had Given Hisasww Prophetasww, and youasws would be foremost with it than them; and if youasws were to be killed during seeking it, youasws would have been killed as a martyr, if Allahazwj so Desires, and youasws would be foremost with the excuse in the Presence of Allahazwj, because youasws are more rightful with the inheritance of Rasool-Allahasww’.

Amir Al-Momineenasws said: ‘O Jundab! Do you see ten from a hundred pledging allegiance to measws?’ I said, ‘I hope for that’. 
He\textsuperscript{asws} said: ‘But, I\textsuperscript{asws} am not hopeful, and not even for two from a hundred, and I\textsuperscript{asws} shall inform you where that is from. But rather, the people look up to Quraysh, and Quraysh are saying, ‘The Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww} are seeing a merit for them\textsuperscript{asws} over the rest of Quraysh, and they\textsuperscript{asws} are Masters\textsuperscript{asws} of this command besides others from Quraysh’.

وَ إِنَّمَا إِنْ وَلُاهُ لَْ يََْرُجْ مِنْهُمْ هَذَا السُّلْطَانُ إِلََ حَفَدا حَبَداً، وَ مَتََ كَانَ فِِ غَيرِْهِمْ تَدَا –

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\textsuperscript{azwj}, Quraysh will not hand over this authority to us\textsuperscript{asws}, ever, willingly’.

فَقَالَ لَهُ: حَ فَلََ حَرْجِعُ فَأُخْبَِ النَّاسَ بَِِقَالَتِكَ هَذِهِ، وَ حَدْعُاَهُمْ إِلََ نَصْرِكَ؟ فَقَالَ:يََّ جُنْدَبٌ: لَيْسَ ذَا زَمَانُ ذَاكَ.

I said to him\textsuperscript{asws}, ‘So, shall I return and inform the people with this talk of yours\textsuperscript{asws} and call them to help you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘O Jundab! This isn’t the time for that’.

قَالَ جُنْدَبٌ: فَرَجَّمْتُ بَمْدَ ذَلِكَ إِلََ الْمِرَاقِ، فَكُنْتُ كُلَّمَا ذَكَرْتُ مِنْ فَضْلِ حَمِيرِ الْمُؤْمِنِيَْ عَلِ،ِ بْنِ حَبِِ طَالِبا عَلَيْهِ النَّلََمُ شَيْئاً زَب َرُونِِ وَ نََِرُونِِ

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\textsuperscript{asws} Bin Abu Talib\textsuperscript{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’.


(19) – لَ: مَُُمَّدُ بْنُ الْصَضْلِ الْمُذَك،ِرُ، عَنْ حَبِِ عَبْدِ اللََِّّ الْبََاوِسْتَانِِِ، عَنْ عَلِ،ِ بْنِ مَنْلَامَةَ، عَنْ مَُُمَّدِ بْنِ بَشِيرا، عَنْ قَطْرِ بْنِ بِِ خَلِيصَةَ، عَنْ فَكِيمِ بْنِ جُبَيرْا، عَنْ إِب ْرَاهِيمَ قَالَ: سََِمْتُ عَلْقَمَةَ ي َقُالُ:

(128) ‘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’.

(20) نَ: بِإِسْنَادِ التَّمِي – Muhammad Bin Al Fazl Al Muzkawir, from Abu Abdullah Al Barawistani, from Ali Bin Maslama, from Muhammad Bin Bashir, from Qatr Bin Bi Khalifa, from Hakeem Bin Jubeyr, from Ibrahim who said, ‘I heard Alqamah said, ‘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’.’
(The book) ‘Uyoon Akhbar Al-Reza

– By the chain of Al-Tameemi, from Al-Reza, from his forefathers having said: ‘Ali said: ‘We have been instructed with fighting the breakers (of the covenant), and the renegades, and the deviants’.

(129)

(130)

(131)
I heard Abu Ja’far asws saying: ‘But rather, Ali asws indicated with the restraint from his asws 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. ’

He asws 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 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 azwj, he asws would kill them’. 

132 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 23

133 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 24
(The books) ‘Ikmal Al Deen Wa Itmam Al Hujjat’ (and) ‘Illal Al Sharaie’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

‘I said to Abu Abdullah asws of (said), ‘A man said to him asws, ‘May Allahazwj Keep you asws well! Didn’t Allahazwj happen to be strong in the Religion of Allahazwj Mighty and Majestic?’ Heasws said: ‘Yes’.

He said, ‘So how come the people prevailed upon himasws? And how come heasws did not repel them? And what prevented himasws from that?’ Heasws said: ‘A Verse in the Book of Allahazwj Mighty and Majestic Prevented himasws’.

He (the narrator) said, ‘I said, ‘And which Verse?’ Heasws said: ‘Hisazwj Words: If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25].

Surely for Allahazwj 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 Allahazwj would kill the forefathers until the deposit came out. When the deposit was thrown out by a back from a back, heasws would kill him. And similar to that is ourasws Qaimasws. Heasws will never appear, ever, until the deposits of Allahazwj Mighty and Majestic appear. So, when it appears from a back, heasws would kill him’.134

134 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 25

135 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 26
He asked Abu Abdullah\textsuperscript{asws}, 'What is the matter Amir Al-Momineen\textsuperscript{asws} did not fight them (Abu Bakr and Umar)\textsuperscript{asws}?\textsuperscript{136} He\textsuperscript{asws} said: 'For that which preceded in the Knowledge of Allah\textsuperscript{aswj} that it should happen, and it was not for him\textsuperscript{asws} that he\textsuperscript{asws} fights them, and there wasn't with him\textsuperscript{asws} except a group of three from the Momineen'.

\textsuperscript{136} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 27
then said: ‘Community of people! It has reached me\textsuperscript{as(ws)} from you, such and such?’ They said, ‘Amir Al-Momineen\textsuperscript{as(ws)} speaks the truth, we had said that’.

He\textsuperscript{as(ws)} said: ‘Surely for me\textsuperscript{as(ws)} there are exemplary examples from six of the Prophets\textsuperscript{as} regarding what \textsuperscript{as} did. Allah\textsuperscript{azwj} Mighty and Majestic Says in the Decisive of His\textsuperscript{azwj} Book: \textit{There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]}. They said, ‘And who are they\textsuperscript{as}, O Amir Al-Momineen\textsuperscript{as(ws)}?’

He\textsuperscript{as(ws)} said: ‘The first of them\textsuperscript{as} is Ibrahim\textsuperscript{as} when he\textsuperscript{as} said to his\textsuperscript{as} people: \textit{And I will withdraw from you and what you call on besides Allah, [19:48]}. So, if you were to say that Ibrahim\textsuperscript{as} withdrew from his\textsuperscript{as} people for other than the ordeal he\textsuperscript{as} was hit with from them, so you would have blasphemed, and if you say he\textsuperscript{as} withdrew from them due to an ordeal from them, then the successor\textsuperscript{as(ws)} is with an excuse.

And for me\textsuperscript{as(ws)} is with the son\textsuperscript{as} of his\textsuperscript{as} maternal aunt, Lut\textsuperscript{as}, there is an exemplar when he\textsuperscript{as} said to his\textsuperscript{as} people: \textit{‘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\textsuperscript{as} there was strength for him\textsuperscript{as} with them, so you would have blasphemed, and if you say that there did not happen to be strength for him\textsuperscript{as}, then the successor\textsuperscript{as(ws)} has an excuse.

And for me\textsuperscript{as(ws)} there is an exemplar with Yusuf\textsuperscript{as} when he\textsuperscript{as} said: \textit{‘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\textsuperscript{as} supplication to his\textsuperscript{as} Lord\textsuperscript{azwj} and asked Him\textsuperscript{azwj} for the prison, was due to the Wrath of his\textsuperscript{azwj} Lord\textsuperscript{azwj}, so you would have blasphemed. And if you were to say that he\textsuperscript{as} wanted that, lest his\textsuperscript{as} Lord\textsuperscript{azwj} would be Wrathful upon him\textsuperscript{as}, so he\textsuperscript{as} chose the prison, then the successors\textsuperscript{as(ws)} is with an excuse.

And for me\textsuperscript{as(ws)} 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.

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}): He said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]. So, if you were to say they had not weakened him\textsuperscript{as} and they did not overlook upon killing him\textsuperscript{as} so you would have blasphemed, and if you were to say that they did weaken him\textsuperscript{as} and overlooked upon killing him\textsuperscript{as}, so due to that he\textsuperscript{as} 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 made me\textsuperscript{asws} sleep upon his\textsuperscript{saww} bed and he\textsuperscript{saww} went to the cave from fearing them, then the successor\textsuperscript{asws} is with an excuse’.

(Illal Al Sharaie’ – Ahmad Bin Hatim, from Ahmad Bin Muhammad Bin Musa, from Muhammad Ibn Hammad Al Shashy, from Al Husayn Bin Rashid, from Ali Bin Ismail Al Maysami, from Rabie, from Zurara who said,

‘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’.

 قال علي: و أحسنت في الحديث: ولا يلبثوا أن يخففوا رسول الله (ص).

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{azwj}’.  

(The book) ‘Illal Sharaie’ – Ahmad Bin Al Husayn, from his father, from Muhammad Bin Abu Al Suhban, from Ibn Abu Umeyr, from one of our companions who said,
‘I said to Abu Abdullah asws, ‘Why did Ali asws refrain from the people?’ He asws said: ‘Fear that they might return to be Kafirs’’. 140

‘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 azwj 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 Al asws would fight upon the interpretation’. ‘

He asws said: ‘Ammar spoke the truth, by the Lord azwj of Kabah! This is with me asws among a thousand phrases, each phrase opening a thousand phrases’. 142
I said to Abu Abdullah AS, ‘From whom was the command when Rasool-Allah SAWW passed away?’ He SAWW said: ‘For us ASWS, People ASWS of the Household’. I said, ‘How come it came to be among Taym (Abu Bakr’s tribe) and Udayy (Umar’s tribe)?’

He ASWS said: ‘You asked the question, so understand the answer! When Allah 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 AZwj Revealed, He AZwj Left alone our ASWS enemies and their aims from the world until they repelled us ASWS from our ASWS rights, and the injustices flowed upon the hands upon us ASWS’. 143

He ASWS said: ‘You have asked, so understand the answer! When Allah 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 AZwj Blessed and Exalted Revealed, He AZwj Wanted other than us ASWS to be in-charge of that’. 144

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143 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 34
144 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 35
(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\(^{azwj}\) 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\(^{saww}\), 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, \([5:25]\)’.\(^{145}\)

\(^{145}\) 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 azwj, and a proof in what Rasool-Allah asws 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. I asws will never waste it, between the Book of Allah azwj and pact of the son saww of my asws uncle asr.

In a speech of his asws, then he asws said (in prose): ‘I asws will never seek any excuse among myasws 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 measws from after our Ahmad saww.

And from a speech of hisasws – It is reported by Muhammad Bin Sallam, 'And it befell with measws, from the expiry of Rasool-Allah saww

And asws 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\textsuperscript{asws} regarding his\textsuperscript{asws} sitting back from them (Abu Bakr and Umar). He\textsuperscript{asws} said: \textit{I sawsw remembered the words of the Prophet\textsuperscript{saww}: ‘I sawsw see the people would break your\textsuperscript{saww} orders, and domineering over you, and disobeying me\textsuperscript{saww} regarding you\textsuperscript{saww}. So, upon you\textsuperscript{saww} is to be with the patience until the Command descends, for they would be treacherous with you\textsuperscript{saww}, and you\textsuperscript{saww} would be living upon my\textsuperscript{saww} Religion, and speaking upon my\textsuperscript{saww} Sunnah. One who loves you\textsuperscript{saww}, loves me\textsuperscript{saww}, and one who hates you\textsuperscript{saww}, hates me\textsuperscript{saww}, and this (your\textsuperscript{saww} beard) would be dyed from this (your\textsuperscript{saww} forehead’}.}

Zurara said, ‘I said to Abu Abdullah\textsuperscript{asws}, ‘What prevented Amir Al-Momineen\textsuperscript{asws} from calling the people to himself\textsuperscript{asws}, and baring his\textsuperscript{asws} sword among his\textsuperscript{asws} enemies?’ He\textsuperscript{asws} said: ‘The fear from them becoming apostates, so they would not be testifying that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}.\text{And Sadaqa Bin Muslim was asked by Umar Bin Qays Al Masir about Ali\textsuperscript{asws} sitting back in the house? He said, ‘Ali\textsuperscript{asws} in this community was an Obligation from the Obligations of Allah\textsuperscript{azwj}. The Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} performed it to his\textsuperscript{saww} people like the Salat, and the Zakat, and the Fast, and the Hajj, and it isn’t upon the Obligation that he\textsuperscript{saww} should be calling them to anything. But rather it was upon them they respond by performing the Obligations.}

And Ali\textsuperscript{asws} was more excused than Haroun\textsuperscript{as} when Musa\textsuperscript{as} had gone to the appointment and said to Haroun\textsuperscript{as}: ‘\textit{Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]. He\textsuperscript{as} made him\textsuperscript{as} to be a watcher upon them.\text{And that the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} nominated Ali\textsuperscript{asws} as a flag for this community and called them to him\textsuperscript{as}, so Ali\textsuperscript{as} is in an excuse when he\textsuperscript{as} sat back in his\textsuperscript{as} house, and they were in blame until they were to bring him\textsuperscript{as} out and place him\textsuperscript{as} in the place which Rasool-Allah\textsuperscript{saww} had placed him\textsuperscript{as} in’. Ja’far Al Sadiq\textsuperscript{asws} approved from it.}
And from a speech of Amir Al-Momineen asws, and he asws had been asked about their (Abu Bakr and Umar) matter: ‘I asws 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 كَرَجُلا يََْخُذُ بَِلنُّهُالَةِ وَ هُاَ عِنْدَ النَّاسِ فَزُونٌ، وَ إِنَََّّّا ي ُمْرَفُ الُْْدَى بِقِلَّةِ مَنْ يََْخُذُهُ مِنَ النَّاسِ، فَإِذَا سَكَتُّ فَأَعْصُانِِ.

And I asws was like a man taking with the ease while he asws grief-stricken with the people, and rather the guidance is recognised by the scarcity of the ones from the people taking it. So, when I asws am silent, then excuse me asws”.

وَ قَالَ عَلَيْهِ النَّلََمُ لِمَبْدِ الرَّحَْْنِ بْنِ عَاْفا ي َاْمَ الشُّارَى:

إِنَّ لَنَا فَق،اً إِنْ حُعْطِينَاهُ حَخَذْنََهُ، وَ إِنْ مُنِمْنَاهُ رَكِبْنَا حَعْجَازَ الِْْبِلِ وَ إِنْ طَالَ بِنَا النُّرَى.

And he asws said to Abdul Rahman Bin Awf on the day of the consultant, ‘For us asws there is a right. If you give it, we asws shall take it, and if you asws refuse us asws from it, we asws shall ride the difficult camel and even if the travel is prolonged with us asws.’

وَ سُئِلَ مُتَكَل،ِمٌ لََِ لََْ ي ُقَاتِلِ الَْْوَّلِيَْ عَلَى فَق،ِهِ وَ قَاتَلَ الْْخَرِ

؟! ف َقَالَ: لََِ لََْ ي ُقَاتِلْ رَسُالُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ عَلَى إِبْلََغِ الر،ِسَالَةِ فِِ فَالِ

And Mutakallim was asked, ‘Why did he asws not fight the formers ones upon his asws right and fought the latter ones?!’ He said, ‘Why did Rasool Allah asws 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 فَرِيزا هِشَامَ بْنَ احََْكَمِ: حَخْبِْنِِ عَنْ ق َاْلِ عَلِِ،ا لَِْبِِ بَكْرا

And Suleyman Bin Hareez asked Hisham Bin Al-Hakam, ‘Inform me about the words of Ali asws to Abu Bakr: ‘O caliph of Rasool Allah asws!’ Was he asws 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 ٍسَأَلَ سُلَيْمَانُ بْنُ فَرِيزا هِشَامَ بْنَ احََْكَمِ: حَخْبِْنِِ عَنْ ق َاْلِ عَلِِ،ا لَِْبِِ بَكْرا

And one of the Nasibis (Hostile ones) said to satans (companions) of Al Taq, ‘Ali asws the two sheykhs (Abu Bakr and Umar) with ‘Amir Al Momineen’, was he asws 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 ٍسَأَلَ سُلَيْمَانُ بْنُ فَرِيزا هِشَامَ بْنَ احََْكَمِ: حَخْبِْنِِ عَنْ ق َاْلِ عَلِِ،ا لَِْبِِ بَكْرا

Hisham said, ‘And what is the evidence upon the he asws said it?’ Then he said, ‘And even if he asws did say it, so it would be like the words of Ibrahim as: ‘I feel sick’ [37:89], and like his as
words: ‘But their biggest one did this, [21:63], and like the words of Yusuf[as]: ‘O caravan! You are stealing!’ [12:70]’.

And it was said to Ali Bin Maysam, ‘Why did Ali[as] pray behind the people?’ He said, ‘He[as] made them to be at the status of the pillars (of the Masjid)’.

It was said, ‘Why did he[as] strike Al-Waleed Bin Uqba in front of Usman?’ He said, ‘Because the legal punishment is for him[as] and up to him[as]. So, when he[as] was-enabled, he[as] established it, establishing it with every means’.

It was said, ‘Why did he[as] give consultation advice to Abu Bakr and Umar?’ He said, ‘They sought from him[as] that he[as] revives the Judgments of the Quran, and his[as] Religion happened to be the upright one, just as Yusuf[as] had given consultation advice to the king of Egypt, in consideration from him[as] to the people;

And because the earth and the judgments in it are up to him[as]. So, when he[as] is-enabled from manifest the interests of the people, he[as] does it, and if he[as] is not-enabled by himself[as] he[as] connected it to the one who was-enabled. They had both sought from him[as] the revival of the Commands of Allah[azwj].

It was said, ‘Why did he[as] sit in the consultation council?’ He said, ‘An empowerment from him[as] upon the argument, and knowledge, that if they were to dispute with him[as] or be fair, he[as] 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[as] had-said on that day: ‘Today I[as] am entering into a door, when I[as] receive justice, I[as] shall arrive to my[as] right, meaning that the first tyranny with it was on the day of Al-Saqeefa, and they did-not consult it’.

قِيلَ لِمَلِِ،ِ بْنِ مِيعَما: لََِ صَلَّى عَلٌِِّ خَلْفَ ا

وَ قِيلَ لِمَلِِ،ِ بْنِ مِيعَما: لََِ صَلَّى عَلٌِِّ خَلْفَ ا

وَ لَِْنَّ الَْْرْضَ وَ احَُْكْمَ فِيهَا إِلََِِّی، فَإِذَا حَمْكَنَهُ إِقَامَتُهُ حَقَامَهُ بِكُل،ِ فِيلَةا.
It was said, ‘Why did he asws get his asws daughter to be married to Umar?’ He said, ‘For his manifesting the two testimonies and his acceptance with the merit of Rasool-Allah saww, and his asws intention to correct him, and refrain from him asws, and the Prophet asws of Allah azwj, Lut asas had presented his asas daughters to his asas 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 asdaughter of Muzahim to be under (married to) Pharaoh asas.

And sheykh Al Mufeed was asked, ‘Why did he asws take their awards, and pray Salat behind them, and marry their captives, and make decisions in their gatherings?’

He said, ‘As for his asws taking the awards, he asws was taking part of his asws right; and as for the Salat behind them, so he asws is the Imam asws. One who preceded in front of him asws, his Salat is spoilt, upon that each persons performs his right.

And as for his asws marrying their captives, it was from the way of the impedance. The Shias are reporting that Al Hanafiya, Amir Al Momineen asws 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 asws 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 saww, 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 asws Imamate. Then Amir Al Momineen asws 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{asws} 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{asws} 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{asws} 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\textsuperscript{19} as 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\textsuperscript{2saw} as regarding the two decisions, did he\textsuperscript{2saw} as doubt? ‘Am I\textsuperscript{2saw} as foremost with no doubting in my Religion or the Prophet\textsuperscript{2saw}? Or has not Allah\textsuperscript{azwj} the Exalted Said to His\textsuperscript{azwj} Rasool\textsuperscript{saww}: Say, “Then come with a Book from the Presence of Allah which is more guiding than both of them, and (and) I would follow it, if you were truthful’ [28:49].\textsuperscript{146}

\textsuperscript{146} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 37

\textsuperscript{147} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 38

The book) ‘Tafseer Al Ayyashi’ – From Suleyman Bin Khalid who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Words of the people regarding Ali\textsuperscript{asws}, ‘If the right was for him\textsuperscript{asws}, what prevented him\textsuperscript{asws} from standing with it?’

So he\textsuperscript{asws} asws said: ‘Allah\textsuperscript{azwj} has not Imposed this upon anyone except for one human – Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} Said So fight in the Way of Allah; it is not encumbered except on yourself\textsuperscript{[4:84]} – so this is not for anyone except the Rasool\textsuperscript{saww}.

And He\textsuperscript{saww} Said for the others \textit{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\textsuperscript{asws} (Ali\textsuperscript{asws}) in his\textsuperscript{asws} matter (of the Caliphate)’.\textsuperscript{147}

\textsuperscript{147} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 38

From Abu Ja’far\textsuperscript{asws}: ‘Rasool-Allah\textsuperscript{saww} said: ‘By the One\textsuperscript{saww} in Whose Hand is my\textsuperscript{saww} 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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\textsuperscript{146} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 37
\textsuperscript{147} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 38
Then Abu Ja’far asws said: ‘Musaas said to his people: O people! Enter the Holy land which Allah has Prescribed for you [5:21]. But they rejected to himas – 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 Noonas, and Kalib Bin Youhanna, and they were sons of hisas uncle. They said, ‘Enter unto them by the gate, for when you enter it [5:23] – up to Hisazwj Words: we will be sitting over here’ [5:24].

Heasws said: ‘Six hundred thousand disobeyed while Harounas and hisas two sons, and Yoshua Bin Noonas and Kalib Bin Youhanna submitted, so Allahazwj Named them (the multitude) as transgressors, Heasws 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-Allahas passed away, there did not happen to be anyone upon the Commands of Allahazwj except Alasws, and AlHassanasws and Al-Husaynasws, and Salmanra, and Al-Miqdadr, and Abu Zarrra, and they remained for forty until Alasws stood up and fought the ones who opposes himasws.

(The book) ‘Tafseer Al Ayyashi’ – From Ibn Nubata who said,

‘We were paused with Amir Al-Momineenas on the day of the (battle of the) camel, and a man came and stood in front of himasws and said, ‘O Amir Al-Momineenas! The people are exclaiming Takbeer and we are exclaiming Takbeer, and the people are professing Oneness of Allahazwj and we are professing the Oneness of Allahazwj, and the people are praying Salat and we are praying Salat, so upon what are youasws fighting them?’

148 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 39
He\textsuperscript{asws} said: ‘Upon this Verse: \textit{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, \textit{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\textsuperscript{azwj} of the Kabah!’ Then he attacked and fought until he was killed, may Allah\textsuperscript{azwj} have Mercy on him’.

He\textsuperscript{asws} said: ‘For those preceding in the Knowledge of Allah\textsuperscript{azwj} that they would come into being. It was not for Amir Al-Momineen\textsuperscript{asws} to fight and there weren’t with him\textsuperscript{asws} except a group of three, so how could he\textsuperscript{asws} have fought? Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{O you who believe! When you meet those who are committing Kufr marching for war, [8:15]} – up to His\textsuperscript{azwj} Words: \textit{and the destination is evil [8:16]}.’

So, how could Amir Al-Momineen\textsuperscript{asws} have fought after this? And rather, on that day he\textsuperscript{asws} was such and there wasn’t any Momin with him\textsuperscript{asws} apart from a group of three’.

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\textsuperscript{149} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 40
\textsuperscript{150} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 41
‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! They are saying, ‘What prevented Ali\textsuperscript{asws}, if the right was for him\textsuperscript{asws}, that he\textsuperscript{asws} stands for his\textsuperscript{asws} right?’\n
He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} did not Encumber anyone with this except His\textsuperscript{asw} Prophet\textsuperscript{saww}. He\textsuperscript{aswj} said to him\textsuperscript{saww}: 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]. Al\textsuperscript{asws} did not find any group, and had he\textsuperscript{asws} found a group, he\textsuperscript{asws} would have fought’.

He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on my\textsuperscript{asws} uncle\textsuperscript{asws} Al-Hassan\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} had deliberated (prepared) forty thousand swords until Amir Al-Momineen\textsuperscript{asws} was killed, and he\textsuperscript{asws} submitted these to Muawiya, and Muhammad (Al-Hanafiyya) son of Ali\textsuperscript{asws}, seventy thousand fighters, in case a danger presented to them. They did not come out from it until then they all died.

And Al-Husayn\textsuperscript{asws} went out and exposed himself\textsuperscript{asws} unto Allah\textsuperscript{azwj} among seventy men. Who is more rightful with his\textsuperscript{asws} blood than us\textsuperscript{asws}? By Allah\textsuperscript{azwj}! We\textsuperscript{asws} are the Masters\textsuperscript{asws} of the command, and among us\textsuperscript{asws} is Al-Qaim\textsuperscript{asws}, and from us\textsuperscript{asws} are the fighters and the helped ones, and Allah\textsuperscript{azwj} has Said: and one who is killed unjustly, so We have Made an authority

\textsuperscript{151} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 42
to be for his guardian [17:33]. Weasws guardians of Al-Husaynasws Bin Aliaasws and are upon hisasws Religion”.

From the Prophetasws in a Hadeeth: ‘One who oppresses Aliaasws of this seat of mineasww is like the one who rejected myasww Prophet-hood and the Prophet-hoods of the ones who were before measww’.

Imran Bin Husayn – in a Hadeeth, ‘The Prophetasww consoled Aliaasws, so Umar said, ‘O RasoolAllahasws! Aliaasws is not except (ill) except due to what (deeds) heasws is with’.

Rasool-Allahasww said: ‘No, by the Oneazwj in Whose Hand is myasww soul, O Umar! Aliaasws will not be dying until heasws is filled with rage, and betrayed extensively, and will be found as patient from after measww’.

In a Hadeeth of Salmanra, ‘Heasww said to Aliaasws: ‘The community will be treacherous with youasws, so be patient to its treachery’.”

Al-Haris Bin Al-Husayn, ‘The Prophetasww said: ‘O Aliaasws! Youasws will be facing after measww, such and such, and such and such’.

152 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 43
Heasws said: ‘O Rasool-Allahsaww! The sword (Zulfiqar) is with two blades, and Iasws am not with failure nor the disgrace’. Heasws said: ‘Be patient, O Alisaww!’ Alisaww said: ‘Iasws shall be patient, O Rasool-Allahsaww!’153

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Wahab Bin Sayfi, and it is reported by others from Zayd Bin Arqam who both said,

‘The Prophetasws said: ‘Iasws am fighting upon the Revelation and Alisaww would be fighting upon the interpretation’.

وَ قَبْلَ لِئِليَّةِ الْعَابِدِينَ عَلَيْهِ السَّلاَمَ: إِنَّ جَدَّكَ كَانَ يَقُولُ: إِخْوَانُنَا بَغَاْا عَلَيْنَا.

And it was said to Zayn Al-Abideenasws, ‘Yourasws grandfatherasws had said: ‘Ourasws brothers rebelled against usasws.

فَوَ قَالَ: حَ مَا تَقْرَحُ كِتَابَ اللَّهِ وَ إِلَاء عاداَ حَخاهُمْ هُاداً فَهُمْ مِعْلُهُمْ حَنَْْاهُ اللَّهَ وَ الَّذِينَ مَمَهُ وَ حَهْلَكَ عَاداَ بِلر،ِيحِ الْمَقِيمِ، وَ قَدْ ثَبَتَ حَنَّهُ نَزَلَ فِيهِ: يَّ حَيِّهَا الَّذِينَ آمَنُاا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ... الْْيَةَ.

Heasws said: ‘Have you not read the Book of Allahazwj: And to Aad (We Sent) their brother Hud [7:65]? They were like them. Allahazwj Rescued himas and the ones with himas, and Destroyed (people of) Aad with the wind ‘Al-Aqeem’, and it has been proven that it was Revealed regarding himasws (Alisaww): O you who believe! The one from you who reneges from his Religion, [5:54] – the Verse’.

وَ فِِ فَدِيثِ الَْْصْبَغِ بْنِ نُبَاتَةَ، قَالَ رَجُلٌ لَِْمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ النَّلََمُ هَؤُلَِءِ الْقَاْمُ الَّذِينَ نُقَاتِلُهُمْ، الدَّعْاَةُ وَافِدَةٌ، وَ الرَّسُالُ وَافِدٌ، وَ الصَّلََةُ وَافِدَةٌ، وَ احََْجُّ وَافِدٌ، فَبِمَ نُنَم،ِيهِمْ؟.

And in a Hadeeth of Al-Asbagh Bin Nubata, ‘A man said to Amir Al-Momineenasws, ‘These people whom we are fighting against, the call is one, and the Rasoolasws is one, and the Salat is one, and the Hajj is one, so by what should we be naming them?’

فَوَ قَالَ: سََ،ِهِمْ بَِِا سَََّاهُمُ اللَّهَ فِِ كِتَابِهِ تِلْكَ الرُّسُلُ فَضَّلْنا بَمْضَهُمْ عَلى بَمْضا مِنْهُمْ مَنْ كَلَّمَ اللَّهَ وَ رَفَعَ بَمْضَهُمْ دَرَجاتا وَ آتَيْنا عِينَى ابْنَ مَرْيََْ البَي،ِناتِ وَ لَاْ شاءَ اللَّهَ مَا اقْتَتَلَ الَّذِينَ مِنْ بَمْدِهِمْ مِنْ بَمْدِ ما جاءَ تُُْمُ الْبَي،ِناتُ وَ لَكِنِ اخْتَلَصُاا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَكَََََّرَ.

Heasws said: ‘Name with what Allahazwj has Named them with in Hisazwj 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 (Rasools) would not have fought after the clear proofs had come to them. But, 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 Allahazwj, and with the Prophetasw, and with the Book, and with the Truth”.

Al-Baqireenasws (5th and 6th Imamasws) regarding Hisazwj Words: So if We were to Take you away, We would still Take Revenge from them [43:41]: O Muhammadasw! From Makkah to Al-Medina, Weasw shall Defend youasw from it, and Take Revenge from them through Alasws’.

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 Prophetasw addressed during the farewell Hajj saying: ‘asws shall fight the Amelikites in a battalion’. Jibraelas said to himasw: ‘Oh Aliasws Bin Abu Talibasws (would)’.

And in a report of Jabir and Ibn Abbas, ‘(Rasool-Allahasw said): ‘Indeed! Thousands of you would be returning to be Kafirs after measw, striking each other’s necks. But, by Allahazwj! If you do that, you will recognise measw among a battalion. asw shall strike your faces with the sword in it.

It was as if heasw was pressed with from behind, so heasw turned, then heasw faced towards us and said: ‘Or Aliasws (would)’. It was Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] by Aliasws Bin Abu Talibasws.

Then it was Revealed: Say: ‘Lord! If You Show me what they are being threatened with [23:93] – up to Hisasw Words: Repel the evil by that which is best. [23:96].
Then it was Revealed: *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: *So if We were to Take you away, We would still Take Revenge from them* [43:41], he\textsuperscript{saww} said: ‘Or by Ali Ibn Abu Talib\textsuperscript{asws}.’ Then he\textsuperscript{saww} said: ‘Ibnaee\textsuperscript{as} narrated to me\textsuperscript{saww} with that’.

(154)

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{asws} did not agree with the Imamate of the ones who preceded him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes’.

He said to him\textsuperscript{asws}, ‘This Khowla Al-Hanafiyya, he\textsuperscript{asws} married her from their captives and did not oppose them upon their matter during their lifetime?’

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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 Allah and by Muhammad Rasool-Allah, 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’.

Amir Al-Momineen asws said: ‘Her claim is not false. Inform her, you can own her’. They said, ‘O Abu Al-Hassan asws! There is no one from us who knows. Don’t you know that the son of your uncle Rasool-Allah has passed away and the news of the sky have been terminated from after him’.

Amir Al-Momineen asws said: ‘Can I inform her without any objections from you?’ They said, ‘Yes’.

He asws said: ‘O Hanafiite! Can I inform you and own you?’ She said, ‘Who are you, O you daring one, besides his companions?’ He asws said: ‘I am Al Bin Abu Talib’. She said, ‘Perhaps you are the man whom Rasool-Allah nominated for us among
companions on the day of Friday at Ghadeer Khum, as a flag for the people?’ Heasws said: ‘Iasws 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 Muhammadasaww nominated among us and among you as a flag’.

Amir Al-Momineenasws said: ‘Your Recompense will not be wasted, and Allahazwj will Fulfil every soul of what it had done of the good deeds’.

Then heasws 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, ‘Youasws speak the truth’. Heasws said: ‘It is like that, and the sonasaww of myasws uncleas Rasool-Allahas informed measws with it’. She said, ‘What is the sign which is between me and my mother?’ Heasws 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’.

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’.

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 said: ‘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’.

‘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 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 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 asws and your asws wealth.

And you asws are the most well-read of the Book of Allah 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 azwj and to me saww.

And you asws shall remain after me saww for thirty years, worshipping Allah azwj and being patient upon the injustices of Quraysh towards you asws. Then you asws will fight in the Way of Allah azwj when you asws do find supporters. You asws will fight upon the interpretation of the Quran just as saww have fought upon its Revelation.

Then you asws will be killed as a martyr, your asws beard would be dyed from the blood of your asws head, and that would equate your asws killer with the killer of the she-camel of Salih as in hatred to Allah azwj and the remoteness from Allah azwj.
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''.

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, iasws will keep fighting upon what he saww had fought upon, and who is more foremost with it than me asws, and iasws am his saww brother asws, and his saww inheritor, and son asws of his saww uncle as?''

'I wanted to visit Abu Abdullah Al-Husayn asws along with Abu Abdullah asws. When we came to be in the road, there was an old man presenting to us having beautiful clothes upon him. He said, 'Why didn’t Amir Al-Momineen asws not fight so and so and so and so (Abu Bakr and Umar)?'

He asws said to him: 'Due to the location of a Verse in the Book of Allah aswuj. He said, 'And what is it?' He asws said: 'His aswj words: If they had been apart, We would have Punished [48:25] - the Verse.'
Amir Al-Momineen\textsuperscript{asws} had known that in the lineages of the hypocrites there would be a people from the Momineen, so at that, he\textsuperscript{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’.

The book) ‘Tafseer Furat’ Al Kufi - Ubey Bin Kaseer, transmitting,

‘From Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! How will you\textsuperscript{asws} be when you\textsuperscript{asws} see the most ascetic of the people in the Hereafter while they are being desirous in the world and are devouring the inheritances, devouring indiscriminately \textsuperscript{[89:19]} and loving the wealth, (with) excessive love \textsuperscript{[89:20]}, and taking the Religion of Allah\textsuperscript{azwj} for corruption, and wealth of Allah\textsuperscript{azwj} as a government?’

\textsuperscript{[89:27]} was Revealed regarding Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

\textsuperscript{160} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 51

\textsuperscript{161} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 52

\textsuperscript{162} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 53

\textsuperscript{163} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 13 H 54
'He (Suleym) said, 'We were seated around Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and around him\textsuperscript{asws} was a group of his\textsuperscript{asws} companions. A speaker said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! If only you\textsuperscript{asws} had mobilised the people (for Jihad)?’ So, he\textsuperscript{asws} stood up and addressed.

He\textsuperscript{asws} said: ‘But, I\textsuperscript{asws} had mobilised you all but you were not mobilised. You are present (here) like the absentees, and living like the dead, and deaf (despite) being with ears. I\textsuperscript{asws} recite the wisdom to you, and I\textsuperscript{asws} advise you with the healing, the sufficient advice, and I\textsuperscript{asws} urge you upon the Jihad against the people of tyranny.

May your hands break! I\textsuperscript{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\textsuperscript{azwj}! No people at all have been attacked in their houses except they were humiliated, and I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! I\textsuperscript{asws} do not think that you will be doing it until you (actually) do it.

Then I\textsuperscript{asws} loved it if I\textsuperscript{asws} could have seen them, so I\textsuperscript{asws} would meet Allah\textsuperscript{azwj} being upon my\textsuperscript{asws} insight and my\textsuperscript{asws} conviction, and I\textsuperscript{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. 

كَأَنِ،ِ بِكُمْ وَ اللََِّّ فِيمَا حَرَى لَاْ قَدْ حُْ،ِسَ الْاَغَى وَ احَْْرَّ الْمَاْتُ قَدِ ان ْصَرَجْتُمْ عَنْ عَلِِ،ِ بْنِ حَبِِ طَالِبا انْصِرَاجَ الرَّحْسِ وَ انْصِرَاجَ الْمَرْحَةِ عَنْ ق ُبُلِهَا لَِ تََْنَعُ عنْهَا.
It is as if I\textsuperscript{asws} am with you all, by Allah\textsuperscript{azwj}, in what I\textsuperscript{asws} see, and the war is being urged on and the death has reddened, and you are fleeing away from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} like the head being cut off (never to return), and the cutting of the woman from her baby (at birth).\textsuperscript{1}

Al-Ash'as Bin Qays said, ‘So, why didn’t you\textsuperscript{asws} do just as the son of Affan (Usman) had done?!’

He\textsuperscript{asws} said: ‘Or as if whatever the son of Affan had done you have seen me\textsuperscript{asws} do it! I\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from the evil of what you are saying, O Ibn Qays! By Allah\textsuperscript{azwj}! That which the son of Affan did was shameful for the one who has no Religion for him, nor any document with him. How can I\textsuperscript{asws} do that and I\textsuperscript{asws} am upon the Attestation from my\textsuperscript{asws} Lord, and the proof is in my\textsuperscript{asws} hands, and the truth is with me?!

By Allah\textsuperscript{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!

As for I\textsuperscript{asws}, by Allah\textsuperscript{azwj}, am away from it. I\textsuperscript{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\textsuperscript{azwj} will Do after that whatever He\textsuperscript{azwj} so Desires.

Woeful 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.

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^{azwj} has Commanded the fighting against the rebels in His^{azwj} Book and the Sunnah of His^{asws} Prophet^{saww}, and like that are the renegades’.

Ibn Qays said, and he was angered from his^{asws} words, ‘So what prevented you^{asws}, O son^{asws} of Abu Talib^{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^{asws} fight and strike with your^{asws} sword?!’

And you^{asws} have not addressed any sermon, since you^{asws} arrived at Al-Iraq, except you^{asws} have said in it, before you descended from the pulpit: ‘By Allah^{azwj}! 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!’ So what prevented you^{asws} from striking your^{asws} sword to do away the oppressors?’

He^{asws} said: ‘O Ibn Qays! Listen to the answer. {asws} was not prevented from that by the cowardice, nor abhorrence to meet my^{asws} Lord^{azwj}, and {asws} am more knowing that what is in the Presence of Allah^{azwj} is better for me than the world and the remaining in it. But what prevented me^{asws} from that is the instruction of Rasool-Allah^{saww} and his^{saww} pact to me^{asws}. Rasool-Allah^{saww} informed me^{asws} of what the community would be doing after me^{asws}.

{asws} did not become more knowing with what they die when {asws} witnessed it, nor was anyone more intensely convinced than me^{asws} with it, before that, but {asws} was intensely convinced with the words of Rasool-Allah^{saww} due to what {asws} saw and witnessed. So, {asws} said: ‘O Rasool-Allah^{saww}! What is your^{saww} pact to me^{asws} when that happens?’

He^{saww} said: ‘If you^{asws} were to find supporters, then go to them and fight them, and if you^{asws} do not find supporters, then restrain your^{asws} hand and save your^{asws} blood until you^{asws} find supporters upon establishing the Religion and the Book of Allah^{azwj} and my^{saww} Sunnah’.
And he saw 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:

(\textit{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 asws carried (Syeda) Fatima asws (on a mule), and I asws held the hands of Al-Hassan and Al-Husayn asws, and I asws did not leave anyone from the people of Badr, and the people of precedence from the Emigrants and the Helpers except I asws adjured them with Allah aswj of my asws rights and called them to help me asws. But, no one from the entirety of the people answered except a group of four – Al-Zubeyr, and Salman ra, and Abu Zarr ra, and Al-Miqdad ra.

And there did not happen to be anyone from my asws family members with me, I asws would be helped with and strengthened with. As for Hamza asws, he was killed on the day of (battle of) Ohad, and as for Ja’far asws, he was killed on the day of (battle of) Mu’tah, and I asws 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 asws and compelled me asws.

So, I asws said just as Haroun as had said to his as brother (Musa as): ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]. For me asws there is an exemplar with Haroun as, and for me asws there is a pact of Rasool-Allah asww, 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 asws 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 asws regardless’, I asws would have defended from their killing me asws, and even if I asws did not find anyone apart from myself asws alone. But, they said, ‘If you asws pledge allegiance we will restrain from you asws, and honour you asws, and draw you asws near, and give you asws preference, and if you asws do not do it, we will kill you asws’. 
When I\textsuperscript{asws} did not find anyone, I\textsuperscript{asws} pledged allegiance to them, and my\textsuperscript{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 لَٰٓلَا حَنَّ عُعْمَانَ لَمَّا قَالَ لَهُ الْنَّاسُ اخْلَفَهُمْ وَ نَكُفَّ عَنْكَ خَلَفَهُمْ لَمْ يَقْطَعْهُ، وَ لَكِنْهُ قَالَ: لَا اخْلَفُهُمْ، فَأَوْلاً فَإِنَّ فَأْتُوكُمْ فَقُلْنَ بِدَّةٍ عَلَهُمْ ءَعْلَهُمْ

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 لَعْبِرَ خَلَفَهُ إِيَّاهَا كَانَ خَيرًا لَهُ، لِأَنَّهُ أَخَذَهُ بِغَيْرِ لِيْسِ لَهُ، وَ ادْعَى مَا لَيْسَ لَهُ، وَ تَناَوَلَ فَقْهُ

And by my\textsuperscript{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.

وَلَكَنْ- يا اِبْنُ قَيْسٍ! إِنَّ عُعْمَانَ لَيْسَ لَكَهُ طَأَشَ مُدَوَّ حَنْ يُكَانَ حَفَدَ رَجُلَيْْ، إِمَّا حَنْ يُكَانَ دَعَا النَّاسَ إِلَّا نُصْرَتِهِ فَلَمْ يَنْصُرُوهُ، وَ إِمَّا حَنْ يُكَانَ الْقَاْءَ دَعَاهُ إِلَّا نُصْرُوهُ فَلَمْ يَكُنْ يََِلُّ لَهُ حَنْ يُنْصُرُو

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.

إِفَّا أَنَّكُنْوُا لَّمْ بَيُوْعَ أُهُلَّ بَيُوْعَهُمْ بِغَيْرِهِمْ وَ حَكْمَيْ بِجَلَبِ أَلْفَيْنَابْحَةَ وَ أَلْسُنَةَ، وُقَدْ كَانَ مِنْ عُعْمَانَ مِنْ أُهِلَّ بَيُوْعَهُو وَ مَوْلَىَوْأَصْحَبَهُ أَكْثَرَ مِنْ أَرْبَعَ عَشَاءَ رَحْلَةٌ وَ لَوْ شَأَ اللهُ أَنْ بِتَّبَيِّنَ بِهِمْ لَمْ يُبْتَيِّنُوهُ وَ لَمْ يَنْبِهِمْ عَنْ تَصِّرِّي،

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 Allah\textsuperscript{azwj} so Desired, that he defends with them, would have done so, and he did not forbid them from helping him.

وَ لَوْ كَمَتْ وَجَدُّتْ يَوْمَ بَيُوْعَ أُهُلَّ بَيُوْعَهُمْ أَرْبَعَ عَشَاءَ رَحْلَةٌ مُرْتَطِبَيْنَ لَأَذَاقُوهُمْ، فَأَمَّا يَوْمَ بَيُوْعَ غَمْرَ وَ عُلَّمَ فَلَا، لَأَيْ يََْتَبَيِّنَ نَابْعَحَةَ وَ مَلَّي لا يَنْتَكِثُ بِبَيَّاثٍ

And had I\textsuperscript{asws} found on the day the brother of Taym (Abu Bakr) was pledged allegiance to, forty obedient men, I\textsuperscript{asws} would have fought them. As for the day Umar and Usman were pledged allegiance to, so no, because I\textsuperscript{asws} had already pledged allegiance (under compulsion), and someone like me\textsuperscript{asws} does not break his\textsuperscript{asws} allegiance.
And how do you view, O Ibn Qays, our event at Siffen, and what Allahazwj Killed fifty thousand of them by our hands, and Healed the chests of the group of Momineen.

And how do you view the day of (battle of) Al-Naharwan when Iasws 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]. Allahazwj 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 measws to have returned a flag, or seen a retreat? Is it measws you are faulting, O Ibn Qays?! And Iasws was a companion of Rasool-Allah asws in the entirety of hisasws places, and hisasws battles, and advancing to the difficulties in front of himasws, and Iasws neither fled, nor sought shelter, nor ashamed, nor did Iasws turn myasws back on the Jews turning back.

They killed myasws helpers, and broke myasws allegiance, and mutilated myasws office bearers, and they rebelled against measws, and Iasws 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. Allahazwj Helped measws against them and Killed them by our hands, and Healed the chests of the group of Momineen.

And how do you see measws to had done when Usman was killed and Iasws did find supporters? Have you seen any failures from measws, or cowardice, or deficiencies during myasws 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?!
It is not befitting for the Prophet SAW and 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 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 ASWS did find, ASWS would not have restrained my ASWS hand, and would have fought the people. But, ASWS could not even find a fifth!'

Al Ash’as said, ‘And who are the four, O Amir Al-Momineen ASWS?’

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.

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.

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. Allahazwj Killed them both (Sending them) to the Fire.

وَ أَمَامُ الْعَلَّةَ: سَلَمَانُ وَ أُبُودَرُ وَ الْمِقْدَادُ فَتَنُوا عَلَى دِينِ مَُُمَّدا صَلَّى اللََُّّ عَلَيْهِ وَ آلِهٍ وَ مَيْلَةٌ إِبْرَاهِيمَ (ع) حَتِّى لَوْ أَلَّهُ يَرْحَُْهُمُ اللََُّّ.

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 لَاْ وَجَدْتُ قَبْلَ بَيْمَةِ عُعْمَانَ حَعْاَانًَ لَنَاهَضْتُهُمْ وَ فَاكَمْتُهُمْ إِلََ اللََِّّ، فَإِنَّ ابْنَ عَاْفا جَمَلَهَا لِمُعْمَانَ، وَ اشْتَََطَ عَلَيْهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ حَنْ ي َرُدَّهَا عَلَيْهِ

And if asws had found supporters, before the allegiance to Usman, asws 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 الْأَشْهَمُ: وَ اللََِّّ لَئِنْ كَانَ الَْْمْرُ كَمَا ت َقُالُ لَقَدْ هَلَكَتِ الُْْمَّةُ غَيرَْكَ وَ غَيرَْ شِيمَتِكَ

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, asws would have fought him and judged him to Allahazwj Mighty and Majestic.

فَأَمَّا مَنْ تَََنَّكَ بَِلتَّاْفِيدِ وَ الِْْق ْرَارِ بُِِحَمَّدا وَ الِْْسْلَََّمِ وَ لََْ يََْرُجْ مِنَ الْمِلَّةِ، وَ لََْ يُظَاهِرْ عَلَيْنَا الظَّلَمَةَ، وَ لََْ يََْرُجْ لَنَا الْمَدَاوَةَ، وَ شَكَّ فِِ اخَِْلَََّفَاءِ،

As for the one adhering with the Tawheed and the acknowledgment with Muhammadas, 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 Allahazwj, 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 Aliasws except his face was beaming, and he was happy with hisasws talk, when Amir Al Momineenasws 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 himasws 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 hisasws 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 hisasws comments regarding the matter, and hisasws 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 hisasws army.

And the people became fighting alongside himasws upon the knowledge of hisasws position from Allahazwj and Hisazwj Rasoolasws, 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 heasws was ordering with the preparation and the travelling to Muawiya.
Then it was not long before he\textsuperscript{asws} was killed. Ibn Muljim\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la} killed him\textsuperscript{asws} from behind, and his\textsuperscript{la} sword was poisoned before that\textsuperscript{”}.\textsuperscript{164}

\textsuperscript{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\textsuperscript{asws}

1. - باب العلة التي من أجلها ترك الناس عليه السلام

He said, ‘By Allah\textsuperscript{azwj}! His\textsuperscript{asws} Noor dazzled their lights, and he\textsuperscript{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’”.\textsuperscript{165} [Not a Hadeeth]

\textsuperscript{165} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 1
‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Amir Al-Momineen\textsuperscript{asws} how come the people moved away from him\textsuperscript{asws} to others, and they had recognised his\textsuperscript{asws} merits, and his\textsuperscript{asws} precedence, and his\textsuperscript{asws} position from Rasool-Allah\textsuperscript{saww}?’

He\textsuperscript{asws} said: ‘But rather they inclined to others and although they had already recognised his\textsuperscript{asws} merits, because he\textsuperscript{asws} had killed from their fathers, and their grandparents, and their brothers, and their paternal uncles, and their maternal uncles, and their obstinate relatives, for the Sake of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, a large number.

And it was their grudges in their hearts against him\textsuperscript{asws} due to that, so they did not like it if he\textsuperscript{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\textsuperscript{asws} during the Jihad in front of Rasool-Allah\textsuperscript{saww}, similar to what happened, therefore they turned away from him, and inclined to the ones besides him\textsuperscript{asws}.

\textsuperscript{166} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 2
Al-Shahi said, ‘We do not know what to do with Ali asws Bin Abu Talib asws. If we love him asws, we separate, and if we hate him asws, we commit Kufr?!’

And Al-Nizam said, ‘Ali asws Bin Abu Talib asws is distressing upon the speaker. If he fulfils his asws right, he would be exaggerating (Ghuloo), and if he underestimates him asws of his 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’a said to Al-Bin Al-Jahm, ‘But rather you hate Ali asws because he asws used to kill the doer and the done, and you are one of them’. He said to him, ‘O effeminate!’ Abu Al-Ayna’a said, ‘And he strikes out an example for Us and forgets his own creation. [36:78]’.

And Zayn Al-Abideen asws was asked, and Ibn Abbas as well, ‘Why did Quraysh hate Ali asws? He asws said: ‘He asws made their first ones to arrive to the Fire, and collared their lasts one with shame’.

And Amir Al-Momineen asws said (in prose): ‘(The battle of) Badr did not leave any taste for us asws, nor is there any road for us asws behind us asws’.

Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 3

167
(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’.

(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’’.

They said, ‘Al-Seyyid Al-Himeyri’. He said, ‘By Allah azwj! He was the one most hateful to me!’

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfathers asws 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?!’

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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168 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 4
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, \textit{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}

\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 Allahazwj from its lantern, and to block the fountain from its spring, and they mingled the epidemic (producing) water between measws and them. So, if the Trials of the afflictions were to be raised from usasws and them, Iasws 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].

(170) "قل: فَكَى حَبُّالِهِ اللَّهِ الْمَنْكَرِيُّ فِِ كِتَابِ الَْْوَائِلِ عِنْدَ ذِكْرِ حَبِِ الَْْيْعَمِ بْنِ التَّي،ِهَانِ: إِنَّهُ حَوَّلُ مَنْ ضَرَبَ عَلَى يَدِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ فِِ ابْتِدَاءِ حَمْرِ نُبُاَّتِهِ."

(170) Then he said, by his chain, ‘Abu Al-Haysam stood to address in front of Amir Al-Momineen Alisws Bin Abu Talibasws. He said, ‘The envy of Quraysh against youasws is upon two perspectives – As for their elites, they wished that the like of youasws, being of high rank, would happen to be competing (debating) in the assemblies;

وَ أَنَا شَرَابُهُمْ، فَحَنَدُوا فَنَداً حَثَّ الْقُلُابَ وَ حَفْبَطَ الَْْعْمَالَ، وَ ذَلِكَ حَنَُِّمْ رَحَوْا عَلَيْكَ نِمْمَةً قَدَّمَهَا إِلَيْكَ احََْظُّ وَ حَخَّرَهُمْ عَنْهَا احَِْرْمَانُ، فَلَمْ يُرْضِيْاا حَنْ يَلْحَقُاا مِعْلَكَ مُنَافَنَةً فِِ الْمََِْ وَ ارْتِصَاعِ الدَّرَجةِ،

And as for their evil ones, they envied with an envy of heavy hearts, and confiscation of the deeds, and that is because they saw the bounties of the share upon youasws, having preceded to youasws, and their being deprived from it. So, they were not pleased that they catch up (with youasws) until they sought to precede youasws.

فِبَمُدَتْ وَ اللََِّّ عَلَيْهِمُ الْغَايَةُ، وَ قُطِمَتِ الْمِضْمَارُ، فَلَمَّا تَقَدَّمْ تَهُمْ بِلنَّبْقِ وَ عَجَزُوا عَنِ اللَّحَاقِ بَلَغُاا مِنْكَ مَا رَحَيْتَ، وَ كُنْتَ وَ اللََِّّ حَفَقَّ قُرَيْشا بِشُكْرِ قُرَيْشا، نَصَرْتَ نَبِيَّهُمْ فَيَاا، وَ قَضَيْتَ عَنْهُ احَُْقُاقَ مَيَاا،

By Allahazwj The peak was remote from them, and the aspirations were cut off. When youasws preceded them with the precedence, and they were frustrated from the catching up, they reached from youasws what you can see, and by Allahazwj, youasws were the most rightful of Quraysh with being thanked for by Quraysh. Youasws helped their Prophetasws when hesaww was alive, and youasws fulfilled the rights on hissaww behalf when hesaww had passed away.

وَ اللَّهِ مَا يَعَفِّهِمْ إِلَّا عَلَى أَنْفُسِهِمْ، وَ لَا نَكَوْا إِلَّا نَيْبَةُ اللَّهِ، يَذَّ بِاللَّهِ فَوْقَ أَيْدِيَهُمْ فِيهَا، وَ لَنَ مُعَايِشَ الْأَنْفُسِ أَيْدِيَانَا وَ أَسْبَمَتْنَا مَعَكَ، فَأَنْدِنَا عَلَى مِنْ شَهِدَ وَ أَسْبَمَتْنَا عَلَى مِنْ غَابِ."

170 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 14 H 6
By Allahazwj! Their rebellion wasn’t except against themselves, nor did they break except the allegiance of Allahazwj; 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 youasws so our hands are against the one who is present, and our tongues are against the ones who are absent’. (not a Hadith)

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-Momineenasws, was a matter of wealth, for heasws did not happen to give preference to a nobleman over the ignoble, nor an Arab over the non-Arab, nor did heasws behave with the chief and leaders of the tribes just as one would behave with the kings, nor did heasws allure anyone to himselfasws, and Muawiya was opposite to that.

فترك الناس علي،اً عليه النَلمُ وَ التَحَقُاا بُِِمَاوِيَةَ، فَشَكَا عَلٌِِّ عَلَيْهِ النَلمُ إِلََ الَْْشْتََُ: يََّ حَمِيرَ الْمُؤْمِنِيَْ! إِنََّ قَات َلْنَا حَهْلَ الْبَصْرَةِ بَِِهْلِ الْبَصْرَةِ وَ حَهْلِ الْكُافَةِ وَ رَحْيُ النَاسِ وَا فِدٌ، وَ قَدِ اخْتَلَصُاا ب َمْدُ وَ ت َمَادَوْا وَ ضَمُصَتِ الْن،ِيَّةُ وَ قَلَّ الْمَدَدُ،

So, the people left Alasws, and they joined up with Muawiya. Alasws complained to (Maalik) Al-Ashtar of the abandonment of hisasws companions, and the fleeing of some of them to Muawiya. Al-Ashtar said, ‘O Amir Al-Momineenasws! 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.

وَ أَنَّ تَأَخُّذُهُمْ بَِلْمَدْلِ، وَ تَمْمَلُ فِيهِمْ بَِحََْق،ِ، وَ تُنْصِفُ لِلْاَضِيعِ مِنَ الشَّرِيفِ، فَلَيْسَ لِلشَّرِيفِ عِنْدَكَ فَضْلُ مَنْزِلَةا، فَضَجَّتْ طَائِصَةٌ مَِِّنْ تَبِمَكَ مِنَاحَقِ إِذْ عَمَاا بِهِ وَ اغْتَمُّاا مِنَ احََْقِ إِذْصَارُوا فِيهِ، وَ رَحُوْا صَنَائِعَ مُمَاوِيَةَ عِنْدَ حَهْلِ الْغَنَاءِ وَ الشَّرَفِ،

And youasws are seizing them with the justice, and youasws are dealing among them with the truth, and youasws are being fair for the lowly from the noble, so there isn’t any merit of the status of the noble in yourasws presence. Thus, a group of the one who follow youasws 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.

فَتَاقَتْ حَن ْصُسُ النَّاسِ إِلََ الدُّن ْيَا، وَ قَلَّ مَنْ لَيْسَ لِلدُّن ْيَا، وَ حَكْعَرُهُمْ يََْتَاِي احََْقَّ وَ يَشْتََِي الْبَاطِلَ، وَ ي ُؤْثِرُ الدُّن ْيَا، فَإِنْ ت َبْذُلِ الْمَالَ-

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-Momineenasws, if youasws were to replace the wealth, the neck of
the men would incline towards you, and they would be clean of their advice, and their cordiality would be sincere to you.

O Amir Al-Momineen! And you wrestled your 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 said: ‘As for what you mentioned of our knowledge (actions), and our ways with the justice, so Allah 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 being deficient regarding what you mentioned, am fearing. And as for what you mentioned that the truth is heavy upon them, therefore they separated due to that, so Allah has Known that they did not separated from us out of tyranny, nor seeking shelter when they separated from us 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?'

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 the Glorious has Said, and His 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 had Sent Muhammad alone, and Multiplied for him after the few (small number), and Made his party honourable after the humiliation, and if Allah had Wanted, He would have Made us to be in charge of the command, Humbling its difficulties for us, and Ease its grief for us, and I accept from your opinion of whatever
was the Pleasure of Allahazwj Mighty and Majestic, and you are from the most secure of the people in myasws presence, and most advising of them to measws, and the most reliable of them regarding myselfasws, if Allahazwj so Desires’.

وَ رَوَى أَيْضًاٍ فِِ الْكِتَابِ الْمَذْكُورِ، عَنْ هَارُونَ بْنِ سَمْدا قَالَ قَالَ عَبْدُ اللََِّّ بْنُ جَمْصَرِ بْنِ حَبِِ طَالِبا لِمَلِِ،ا عَلَيْهِ النَّلََمُ: يََّ حَمِيرَ الْمُؤْمِنِيَْ! لَاْ حَمَرْتَ لِِ بَِِمُ بْنُ فَبِيبا، فََُّ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ Bihar Al Anwaar Volume 29 www.hubeali.com was the Pleasure of Allahazwj Mighty and Majestic, and you are from the most secure of the people in myasws presence, and most advising of them to measws, and the most reliable of them regarding myselfasws, if Allahazwj so Desires’.

And it is reported as well in the mentioned book, from Haroun Bin Sa’ad who said,

‘Abdullah son of Ja’farasws Bin Abu Talibasws said to Aliasws, ‘O Amir Al-Momineenasws! If youasws could order the aid for me or expense money! By Allahazwj, there is no money for me except if I were to sell my riding animal’.

فَقَالَ: لا وَ اللهّ، ما أَجْدَدُ لَكَ شَيْئَ مِنْ أَبَيِ حَيْضاً يََّ حَمِيرَ الْمُؤْمِنِيَْ! لَاْ حَمَرْتَ لِِ بَِِمُ بْنُ فَبِيبا، فََُّ مِنْ بََِِ مِنْ بََِِ مِنْ Bihar Al Anwaar Volume 29 www.hubeali.com was the Pleasure of Allahazwj Mighty and Majestic, and you are from the most secure of the people in myasws presence, and most advising of them to measws, and the most reliable of them regarding myselfasws, if Allahazwj so Desires’.

Heasws said: ‘No, by Allahazwj! Iasws do not find anything to be for you except if you are instructing your uncleasws with theft, so heasws can give it to you’.

(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, ‘Yes, for the (rest of the) days of your life’. He said, ‘Ask’.

قَالَ مَا بََلُ حَصْحَابِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ رَحِِْهِمْ كَأَنَُِّمْ كُلَّهُمْ ب َنُا حُم،ا وَ بَِِ مِنْ بََِِ مِنْ بََِِ مِنْ بََِِ مِنْ Bihar Al Anwaar Volume 29 www.hubeali.com was the Pleasure of Allahazwj Mighty and Majestic, and you are from the most secure of the people in myasws presence, and most advising of them to measws, and the most reliable of them regarding myselfasws, if Allahazwj so Desires’.

He said, ‘What is the matter the companions of Rasool-Allahsaww, it is as if all of them as sons of one mother, and Alisaww Bin Abu Talibasws from between them as if heasws is a son of a different mother?’ He said, ‘Where did you get this question for you?’

قَالَ مَا بََلُ حَصْحَابِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ رَحِِْهِمْ كَأَنَُِّمْ كُلَّهُمْ ب َنُا حُم،ا وَ Bihar Al Anwaar Volume 29 www.hubeali.com was the Pleasure of Allahazwj Mighty and Majestic, and you are from the most secure of the people in myasws presence, and most advising of them to measws, and the most reliable of them regarding myselfasws, if Allahazwj so Desires’.

He said, ‘I said, ‘You have promised me the answer’. He said, ‘You have guaranteed the concealment to me’. He said, ‘For the days of your life’.

171 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
CHAPTER 15 – COMPLAINT OF AMIR AL-MOMINEEN\textsuperscript{asws} ABOUT THE ONES WHO PRECEDED HIM\textsuperscript{asws}

1 - With the permission of Maja'il, from his uncle, from al Barqy, from his father, from Ibn Abu Umeyr, from aban Bin Usman, from Aban Bin Taglib, from Ikrimah, from Ibn Abbas who said,

'The caliphate was mentioned in the presence of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} said: 'By Allah\textsuperscript{azwj}! The brother of Taym (Abu Bakr) wore it (caliphate) and although he knew that my\textsuperscript{asws} place in it was the place of the handle from the mill. The torrent flowed down from me\textsuperscript{asws} nor did the bird rise to me\textsuperscript{asws}.'

\textsuperscript{asws} donned a garment other than it, and \textsuperscript{asws} folded away from it like a robe, and \textsuperscript{asws} began my\textsuperscript{asws} white flag between my\textsuperscript{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\textsuperscript{azwj}.

\textsuperscript{asws} viewed that the patience is upon the two arguments, so \textsuperscript{asws} observed patience, and in the heart there was a speck, and in the throat there was a scratch. \textsuperscript{asws} saw my\textsuperscript{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\textsuperscript{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 Allahazwj, 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. asws was patient upon the long period and the difficult test until when (Umar) passed to his way, he made it (caliphate) to be in a group, claiming that asws was from them.

Oh Allahazwj! What have asws to do with the consultation, when the suspicions regarding measws were objected with the first of them until asws became paired to these adversaries?

Nothing scared measws except and the people were like a herd of hyenas towards measws, pouring upon measws from every side, until they trampled Al-Hassanasws and Al-Husaynasws and tore myasws shirt buttons, until when 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 Allahazwj Blessed and Exalted Saying: 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 Allahazwj, they had heard it and retained it, but the world was sweetened in their eyes, and they were pleased with its vanities.
Allah\textsuperscript{as} has Taken upon the scholars that they do not accept an injustice of the unjust nor the suffering of the oppressed, \textsuperscript{as} would have laid down its reins upon its strangers, and would have quenched their last ones with a cup of their first ones.

And \textsuperscript{as} do not find this world of yours in my\textsuperscript{as} 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{as}! If you\textsuperscript{as} could broadcast your\textsuperscript{as} words to wherever it can reach?!’

\textsuperscript{as} 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{as} when it could not be delivered to where I wanted”.\textsuperscript{173}

(The books) ‘Ma’ani Al Akhbar’ (and) ‘Ilal Al Sharaie’ – Al Talaqani, from Al Jaloudy, from Ahmad Bin Ammar Bin Khalid, from Yahya Bin Abdul Hameed Al Himmani, from Isa Bin Rashid, from Ali Bin Huzeyfa, from Ikrima, from Ibn Abbas – similar to it.\textsuperscript{174}

‘From Abu Ja’far Al-Baqir\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as}, from his\textsuperscript{as} grandfather\textsuperscript{as}, and Al-Baqir\textsuperscript{as}, from Ibn Abbas who said, ‘The caliphate was mentioned in the presence of Amir

\textsuperscript{173} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 15 H 1
\textsuperscript{174} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeal, Ch 15 H 2
Al-Momineen asws. He asws said: ‘By Allah aswj! Ibn Abi Quhafa had worn it (caliphate)’ – and he mentioned approximate to it with small changes”.

And in a report of the sheykh, ‘By Allah aswj he made it 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 asww, named as ‘the squatting’. They gathered to pledge allegiance to him asws, crowning to the extent that they trod on his asws toe, and tore his asws clothes. 177

‘From Abu Ja’far Muhammad asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws having said: ‘Ibn Abbas said, ‘I was following the anger of Amir Al-Momineen asws whenever something was mentioned, of some news agitated him asws.”

175 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 3
176 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 4
177 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 5
One day it so happened that one of his اَسْوَبُ Shias from Syria wrote to him اَسْوَبُ 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 اَسْوَبُ, and they faulted him اَسْوَبُ, and cast into the mouths of the people that he اَسْوَبُ was reducing the companions of Rasool-Allah اَسْوَبُ, and mentioning each one of them what he was rightful of.

And that was when he اَسْوَبُ had ordered his اَسْوَبُ companions with awaiting him اَسْوَبُ at Al-Nukheyla. They entered Al-Kufa and neglected him اَسْوَبُ. That was harsh upon him اَسْوَبُ, and this news came. I came to his اَسْوَبُ door at night and said, 'O Qanbar! What is the news of Amir Al-Momineen اَسْوَبُ?' He said, 'He اَسْوَبُ is sleeping'.

He اَسْوَبُ heard my talk, so he اَسْوَبُ said: 'Who is this?' I said, 'Ibn Abbas, O Amir Al-Momineen اَسْوَبُ!' He اَسْوَبُ said: 'Enter'.

I entered and there he اَسْوَبُ was in a corner upon his اَسْوَبُ bed in a cloth, seated like he اَسْوَبُ was dejected. I said, 'What is the matter with you اَسْوَبُ tonight, O Amir Al-Momineen اَسْوَبُ?'

He اَسْوَبُ heard my talk, so he اَسْوَبُ said: 'Who is this?' I said, 'Ibn Abbas, O Amir Al-Momineen اَسْوَبُ!' He اَسْوَبُ said: 'Enter'.

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 اَسْوَبُ am that, just as you see, since the first night, the thoughts and vigil presented to me اَسْوَبُ 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 اَسْوَبُ had ordered the ones from his اَسْوَبُ companions he اَسْوَبُ had ordered with the greeting unto me اَسْوَبُ as 'Amir Al-Momineen', so it was confirmed that اَسْوَبُ would happen to be like that after his اَسْوَبُ 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 saww, and the origin of that is what Allah azwj the Exalted Said in His 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 I 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].
فَمَضَى مَنْ مَضَى قَالا عَلََِّ بِضِغْنِ الْقُلُابِ وَ حَوْرَث َهَا احَِْقْدَ عَلََِّ، وَ مَ ا ذَاكَ إِلَِّ مِ نْ حَجْ لِ طَاعَتِ هِ فِِ ق َ ارِبِ مُشْرِكِيَْ فَ امْتَلَاْا غَيْظ اً وَ اعْتََِاض اً،

وَ لَاْ صَبَُوا فِِ ذَاتِ اللََِّّ لَكَانَ خَيرْاً لَُْمْ،

So, the ones who passed away, passed away talking the hatred upon measws and they had inherited the grudges upon measws, and what was that except from the reason of obeying Himazwj in killing the relatives of the Polytheists. They were filled with rage and objections, and had they been patient regarding the Self of Allahazwj it would have been better for them.

فَمَتََ اخْتَلَ جَ فِِ صَدْرِي وَ حُلْقَِِ فِِ رُوعِِ حَنَّ الَْْمْرَ ي َنْقَادُ إِلََ دُن ْيَا يَكُانُ هَؤُلَِءِ فِيهَا رُؤَسَاءَ يُطَاعُانَ ف َ هُمْ فِِ ذِكْرِ حَوْلِيَاءِ الرَّحَْْنِ ي َعْلِبُانَُِمْ وَ ي َرْمُانَُِمْ إِفْكا

وقال الله عز وجل: لا تجد فيما يؤمنون بالله واليوم الآخر يبكون من خالد الله ورسوله فأصلحت من تلك الغضبة بأمر الله، ما أورثهم التفاحة، و أورثهم بقية الإرشاد الشفاء! 

Allahazwj Mighty and Majestic Said: 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 Allahazwj, due to hypocrisy they had inherited, and so the wretchedness was necessitated to them due the scarcity of the pleasure!

وَ قال الله عز وجل: فلا تفعجل عليهم إما ندعهم عنًا فالآن، يا ابن عطاش - فرث بإبنته الأئمة وغ ConfigureServices and unlike و سرود و مروان و أبنائهم،

And Allahazwj Mighty and Majestic Said: 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.

فمثَلَ الحَلْزَمَهُم بِقِلَّةِ الرِضَا الشَّقَاءَ!

When there was a shivering in myasws chest and dread was cast into measws 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-Allahsaww, that the generality of them are myasws enemies, from the one who answered the Satanla against measws, and the abstention of the people regarding measws and obeyed his whims in what harmed him in his Hereafter; and by Allahazwj Mighty and Majestic, the Needless, and he is in need of the rightful guidance and the instructions.

يََّ ابن عطاشي! وقل لعن ظلمتي، و دقع خطي، و أذهب عظيم مزلي، أي كنوا أولئك و حاببي مرسوم الله صلى الله عليه وآله وسلم، لم يكتب علي سلامة وهم عدابة الأئمة، وعلماء الرحمة، وهم لوفد الбирان؟

O Ibn Abbas! Woe be unto the ones who oppressed measws, and repelled measws rights, and did away with the greatness of measws status. Where were they, and jasws prayed Salat with Rasool-Allahsaww when jasws was young. Salat had not even been Prescribed upon measws,
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 Allahazwj, and lied in wait for the expiry of the matter (life) of the Rasoolsaww and the termination of hissaww term, when their selves had coveted in killing himsaww, and their consultation in the house of their consultation. Allahazwj Mighty and Majestic Said: And they planned and Allah (also) Planned, and Allah is the best of planners [3:54].

And Heazwj 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-Allahsaww had called out to them during hissaww lifetime, ordering them with myasws Wilayah. Grudges carried the people, what envy carried the accursed son of Adamas to (do), so heas exited from the Spirit of Allahazwj and Hisazwj Pleasure, and the Curses was necessitated due to hisas envy to the friend of Allahazwj, and that will not harm measws, if Allahazwj 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 Allahazwj) to be for measws.

Had it not been for myasws fear upon the smaller weighty thing (Peopleasws of the Household) that theyasws would be exterminated, and the tree of knowledge would be cut down, and the blossoms of the world, and the strong rope of Allahazwj, and Hisazwj secure fortress, and children of Rasoolas of Lordazwj of the world, seeking the death and the exit to Allahazwj
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 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 Prophetsas 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 Allahazwj oath, O Ibn Abbas, surely just as it was begun with usasws, it would end with usasws, and asws is 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 Allahazwj had Taken (Covenant) upon the friends of the Religion that they declare Hisazwj enemies. With that Allahazwj Commanded in Hisazwj Book upon the tongue of the truthful Rasool-Allahsaww, Heazwj 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 Prophetsas are gone so you cannot see any Prophetas (now), and the successorsas inherited themas. Theyas took the knowledge of the Book from themas and the investigation of the reasons. Allahazwj 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 Rasoolsaww did not cease to remain for was long as Hisazwj Commands were not depleted, and hissaww Sunnah was acted upon, and they circled around hissaww orders and hissaww prohibitions.
And by Allahazwj oath, O Ibn Abbas! The Book has been renounced and the words of the Rasoolasww 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 Prophetasww: And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].

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 Allahazwj: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

O Ibn Abbas! Work for Allahazwj in the secret and openly, you will become from the successful ones, and leave the one 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 will come to know for whom is the end-result of the (eternal) abode [13:42].

And the Muezzin proclaimed the Azaan. Heasws said, 'The Salat! O Ibn Abbas, do not lose it. [asws shall seek Forgiveness of Allahaswj for measws and for you: 'Allah is Sufficient for us and the most excellent Protector’ [3:173], and there is neither any might nor strength except with Allahaswj the Exalted the Magnificent'.

 قال ابن عباس: فَغَمَّيِّ انْقِطَاعُ اللَّيْلِ وَ تَلَهَّصْتُ عَلَى ذَهَابِهِ.

Ibn Abbas said, ‘The termination of the night made me gloomy, and I regretted upon its going away’.178

178 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 6
We heard Amir Al-Mumineen⁴⁸⁸⁵ say: ‘⁴⁸⁸⁵ have seen any ease since Allah⁴⁸⁵ Sent Muhammad⁴⁸⁵, and the Praise is for Allah⁴⁸⁵. By Allah⁴⁸⁵ I⁴⁸⁸⁵ feared (Allah⁴⁸⁵) when young, and fought when older. I⁴⁸⁸⁵ fought the Polytheists and my⁴⁸⁸⁵ enemies, the hypocrites until Allah⁴⁸⁵ Caused His⁴⁸⁵ Prophet⁴⁸⁵ to pass away.

So the great catastrophe occurred. I⁴⁸⁸⁵ did not cease to be cautious of a man I⁴⁸⁸⁵ feared that there would happen what there would be no leeway for me the staying with him. I⁴⁸⁸⁵ did not see except good, by the Praise of Allah⁴⁸⁵.

By Allah⁴⁸⁵ I⁴⁸⁸⁵ did not cease striking with my⁴⁸⁸⁵ sword as a child until I⁴⁸⁸⁵ became an old man, and it made me⁴⁸⁵ patient upon what I⁴⁸⁵ was in. Allah⁴⁵⁵ that was for the Sake of Allah⁴⁵⁵, and I⁴⁸⁵ hope that the rest would be hastened, near, for I⁴⁸⁵ have seen its causes’.

They said, ‘So, he⁴⁸⁵ did not remain after this talk except a little, until he⁴⁸⁵ was killed‘. ¹⁷⁹

'It is narrated to us by the one who witnessed Ali⁴⁸⁵ addressing at Al-Rahba. He⁴⁸⁵ said among what he⁴⁵⁵ said: ‘O you people! You have refused except that I⁴⁵⁵ should be saying (it)! But, by the Lord⁴⁵⁵ the skies and the earth! My⁴⁵⁵ friend⁴⁵⁵ had pacted to me⁴⁵⁵: ‘The community would be treacherous with you⁴⁵⁵’. ¹⁸⁰

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¹⁷⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 7
¹⁸⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 8
turned away from you<sup>asws</sup> and you<sup>asws</sup> were of higher lineage, and attributed with Rasool-Allah<sup>saww</sup>, and understanding of the Book?

فَقَالَ حَمِيرُ الْمُؤْمِنِيَْ صَلَاَاتُ اللََِّّ عَلَيْهِ: يََّ ابْنَ دُودَانَ! إِنَّكَ لَقَلِقُ الْاَضِيِْ، ضَي،ِقُ الْمَخْزَمِ، تُرْسِلُ مِنْ غَيرِ ذِي مَنَا، ذَهَابَةُ الْيَمِينِ وَ خُطُّ الْمُسَأَلَةِ، وَ فَقَدْ أَسْتَعْلَمْتَ فَاعْلَمْ، كَانَتْ أَثْرَةُ نَسْحَتُ بِهَا لَقَوْمٍ فَوَّ صَبَحَتْ عَلَيْهَا لَقَوْمٍ أَخَنَّ،

Amir Al-Momineen<sup>asws</sup> 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.

فَدَعْ عَنْكَ نَِْباً صِيحَ فِِ فَجَرَاتِهِ، وَ هَلُمَّ اخََْطْبَ فِِ حَمْرِ ابْنِ حَبِِ سُصْيَانَ، فَلَقَدْ حَضْحَكَيِّ الدَّهْرُ ب َمْدَ إِبْكَا ئِهِ،

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<sup>asws</sup> laugh after making me<sup>asws</sup> cry.

وَ لا غَرْوُ وَْ، بِئْسَ الْقَاْمُ -وَ اللََِّّ -وَ اللََِّّ -وَ ذِخَانِيَّةِ حَيَّانَيِّ، وَ لِلْقَاْمِ الصَّصَّارِي، يََِبُ شُكْرُهَا ..

And there is no wonder. By Allah<sup>azwj</sup>! Evil are the people who lowered me<sup>asws</sup> and weakened me<sup>asws</sup>, and they surrounded me<sup>asws</sup> with the humiliation in the Self of Allah<sup>azwj</sup>. Far be it, that being from me<sup>asws</sup>! So if the afflictions are raised from us, <sup>asws</sup> 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 there is no wonder. By Allah<sup>azwj</sup>! Evil are the people who lowered me<sup>asws</sup> and weakened me<sup>asws</sup>, and they surrounded me<sup>asws</sup> with the humiliation in the Self of Allah<sup>azwj</sup>. Far be it, that being from me<sup>asws</sup>! So if the afflictions are raised from us, <sup>asws</sup> 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]."

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He asws addressed, he asws said: 'What is to us asws and Quraysh! And the Quraysh do not dislike from us asws apart from that we asws, People asws of the Household, Allah azwj Build our buildings above their buildings, and Raised our asws heads above their heads, and Allah azwj Chose us asws above them.

They became vindictive to Allah azwj for Choosing us asws over them, and they were angered of what Pleased Allah azwj, and they loved what Allah azwj Disliked. When Allah azwj Chose us asws over them, we asws participated them in our asws 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.

They leapt upon us asws, and they rejected our asws merits, and prevented us asws of our asws rights, and twisted the causes of our asws works and our asws knowledge.

O Allah azwj! asws seek Your azwj Assistance against Quraysh, so Take my asws rights for me asws from it (them), and do not Leave any injustice to me asws from them, and O Lord azwj, Demand them of my asws rights, for You azwj are the Just Judge.

Quraysh belittle the magnificence of my asws matter, and permitted the prohibition from me asws, and took my asws honour and my asws kindred lightly, and forced me asws upon my asws inheritance from the son saww of my asws uncle as, and they enticed my asws enemies against me asws, and aroused tensions between me asws and the Arabs and the non-Arabs, and they stripped me asws of what asws had paved for myself asws for my asws two sons asws with my asws efforts and my asws toil, and they prevented me asws of what my asws brother saww and intimate and double had left behind for me asws.

و قالوا: إنك تحرصُ ممثلاً لا يبنُنَا عبداً من آدم الكفر، و من عنى الفصلة، و عنى الظلماء، أليس أطلقكم من الفصلة الصغرى، و البَحْثَةَ العظمى؟
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 off the hardened (criminals), and the rebellious swords, and the brunt of the lion, and settled the quarrels, and the stubborn wrangling which had thrusted 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{azwj} Religion, and proclaimed the minarets of Your\textsuperscript{azwj} Rasool\textsuperscript{saww}, 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\textsuperscript{aw} and said, ‘O Amir Al-Momineen\textsuperscript{aw}! Abu Bakr and Umar oppressed you\textsuperscript{aw}? They took your\textsuperscript{aw} 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\textsuperscript{aw} inheritance?

Can you make us understand so we can know of their falsehood from your\textsuperscript{aw} truth? Or we can know of their truth from your\textsuperscript{aw} truth? Did they overcome your\textsuperscript{aw} command? Or did they usurp your\textsuperscript{aw} Imamate? Or did they overcome you\textsuperscript{aw} of an honour during it? Or did they precede you\textsuperscript{aw} to it with a calf, so the Fitna flowed, and you\textsuperscript{aw} 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’.

He\textsuperscript{as} 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\textsuperscript{azwj} have Mercy on you! Today we pause upon the limitation of the truth and the falsehood! Do you know, O my\textsuperscript{as} brothers, that the sons of Yaqoub\textsuperscript{as} that were they upon a right? and upon an argument they were when they had sold their brother\textsuperscript{as}, but had been disloyal to their father\textsuperscript{as}, and they betrayed their Creator, and they were unjust to themselves?’ They said, ‘No’.

He\textsuperscript{as} said: ‘May Allah\textsuperscript{azwj} have Mercy on you! Do these brothers of yours know that the son\textsuperscript{la} of Adam\textsuperscript{as}, killer of the brother\textsuperscript{as}, was upon a right and a goal, and correct, and his\textsuperscript{la} matter was from Pleasure of Allah\textsuperscript{azwj}?’ They said, ‘No’.

He\textsuperscript{as} 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’.

He\textsuperscript{as} said: ‘Similar to that was their (Abu Bakr and Umar) doing with me\textsuperscript{as} what they did, out of envy. Then He\textsuperscript{azwj} did not Turn to the sons of Yaqoub\textsuperscript{as} except after seeking the Forgiveness and repentance, and their uprooting, and deputation, and their
acknowledgement, and if Quraysh were to repent to me \( \text{ASWS} \), and offer excuse from their deeds, \( \text{ASWS} \) would seek Forgiveness of Allah \( \text{AZWJ} \) for them’.

Then he \( \text{ASWS} \) said: ‘But rather, \( \text{ASWS} \) am speaking to you all being tongue-tied with the explanation, and being eloquent to the mute with the proof, because \( \text{ASWS} \) opened Al-Islam, and helped the Religion, and strengthened the Rasool \( \text{ASWS} \), and affirmed the cornerstones of Al-Islam, and explained its information, and raised higher its minaret, and \( \text{ASWS} \) announced its secrets, and manifested its effects and its states, and cleaned up the government, and \( \text{ASWS} \) treaded the walker (Infantry) and the rider (cavalry), then \( \text{ASWS} \) cleared it upon that \( \text{ASWS} \) was agitated with it’.

Then he \( \text{ASWS} \) said – after some speech: ‘Then then they preceded me \( \text{ASWS} \) to is (caliphate), the taymi (Abu Bakr) and the Adaway (Umar), like two racing horses, fraudulently, assassinating, deceiving, looting’.

Then he \( \text{ASWS} \) said – after some speech: ‘Today \( \text{ASWS} \) am speaking to the mute with the proof, and am being eloquent to the tongue-tied with the explanation. Surely, Rasool-Allah \( \text{ASWW} \) stipulated to me \( \text{ASWS} \) during every place from the places of war, and placed condition on \( \text{ASWS} \) upon that \( \text{ASWS} \) will only battle for Allah \( \text{AZWJ} \), and protect for Allah \( \text{AZWJ} \).

And \( \text{ASWS} \) helped Rasool-Allah \( \text{ASWW} \) with my \( \text{ASWS} \) efforts, and my \( \text{ASWS} \) strength, and my \( \text{ASWS} \) exertion, and my \( \text{ASWS} \) toil, and \( \text{ASWS} \) protected from the Prohibitions of Al-Islam, and \( \text{ASWS} \) raised the diffusion of the Religion, and strengthened Al-Islam and its people, upon what \( \text{ASWS} \) opened, and explained upon the call of the Rasool \( \text{ASWW} \), 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 \( \text{ASWS} \) is its Imamate, and its solutions and its contracts, and its implementation, and its purpose; and for (Syeda) Fatima \( \text{ASWS} \) is Fadak, and from whatever Rasool-Allah \( \text{ASWW} \) 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 saww have not complained regarding the right since I saww saw it.

destroyed are a people who turned away from me! Musa as was not annoyed, he as conceived fear within himself [20:67], being suspicious, and did not complain regarding what he as had been Given from the Presence of Allah azwj, and I saww did not companion regarding what I saww was given from the rights of Allah azwj, and I saww did not companion regarding what I saww was given from the rights of Allah azwj, nor suspect regarding my asws Imamate and caliphate of the son saww of my asws uncle as, and bequest of the Rasool saww.

But rather, I saww feel pity for the brother as of Musa as of the overcoming by the ignorant ones, and the government of straying, and overcoming of the falsehood upon the truth.

And when Allah aswj Mighty and Majestic Revealed: And give to the one with kinship his right, [17:26], Rasool-Allah saww called (Syeda) Fatima asws and bestowed her asws (estate of) Fadak, and nominated me asws as a flag and Imam asws for the people, and tied a covenant to me asws. Allah aswj Mighty and Majestic Revealed: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].

So, I saww fought as was the right of the fighting, and was patient as was right of the patience, upon that I 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 saww of my asws uncle as, my asws origin, my asws body had come with, upon that I saww help Taym (Abu Bakr) and Aday (Umar) or help the son saww of my asws uncle as, and my asws right, and my asws Religion, and my asws Imamate?

And rather I saww stood in that position, and endured those difficulties, and was exposed to the plots upon that I saww would be attaining a full measure from the Hereafter, and I saww am a companion of Muhammad saww and his asws caliph, and Imam asws of his saww community, and bearer of his saww flag in the world and the Hereafter.
Today asws shall uncover the secrets about myasws rights, and polish the dust from what asws have been oppressed of, until it appears to the people of the understanding and recognising that asws, humiliated, persecuted, oppressed, usurped, coerced, belittled, and they cut off myasws right and misappropriated myasws 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 asws shall speak in it for myasws rights, and uncover the veil and the cloud from what asws 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 Buwat 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 مُبَادَرَتُُُمَا يَأْمَيَمَDatos, إِذِ الأَوْلَادُ فِي الصُّعُدَاءِ تَرْقَيُ، وَ الْجَيْبَةُ بِالصَّنَادِيدِ تَرْقَيُ، وَ الأَرْضُ مِنْ دِمَاءِ الْأَبْطَالِ تَرْقَيُ؟

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 لَِ كَانَتْ شَصَقَتُهُمَا عَلَى الْعَّانِيَةِ، وَ الرَّعَابِبُ تَرْعَبُ، وَ الصُّدُورُ تَُضَبُّ؟

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?

ثَُُّ عَدَّدَ وَقَائِعَ النَّبِ، صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كُلَّهَا عَلَى هَذَا النَّنَقِ، وَ قَرَعَهُمَا بَِِنَُِّمَ

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 كَانَ مَعَ النَّظَّارَةِ وَ اخََْاَالِفِ وَ الْقَاعِدِينَ، فَكَيْفَ بََدَرَا الْصِتْنَةَ بِزَعْمِهِمَا يَأْمَ النَّقِيصَةِ وَ قَدْ تَاَطَّأَ الِْْسْلََمُ بِنَيْصِهِ، وَ اسْتَقَارَ قَرَارُهُ، وَ زَالَ فِذَارُهُ.

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 بَمْدَ ذَلِكَ كُلُهُ،ِ مَا هَذِهِ الدَّهَُْاءُ وَ الدَّهْيَاءُ الَّتِِ وَرَدَتْ عَلَيْنَا مِنْ قُرَيْشا؟! حَنََ صَافِبُ هَذِهِ الْمَشَاهِدِ، وَ حَبُا هَذِهِ الْمَاَاقِفِ، وَ ابْنُ هَذِهِ الْفَمِالِ، يََّ مَمْشَرَ الْمُهَاجِرِينَ وَ الَْْنْصَارِ! إِنِ،ِ عَلَى بَصِيرَةٍ مِنْ حَمْرِي، وَ عَلَى ثِقَةٍ مِنْ دِييِّ،

Then heasws enumerated the events of the Prophetsas, 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-Saqeefa (fearing) Fitna, and Al-Islam had been passive in Al-Islam by hisasws sword, and heasws had stabled its stability, and removed its dangers?

ثَُُّ قَالَ- بَعْدُ ذَلِكَ كُلُهُ: مَا هَذِهِ الدَّهَُْاءُ وَ الدَّهْيَاءُ الَّتِِ وَرَدَتْ عَلَيْنَا مِنْ قُرَيْشا؟! أَنَّا صَاحِبُ حَذِيرِيْ، وَ أَنُوْهُ الْمُؤْمِنِينَ وَ الْأَصْلَارَاء إِبْنَ عَرَايْ، وَ عَلِيّ مِنْ دِيي،

Then heasws said, after all that: ‘What are these riffraff and shrew ones of Quraysh who have come to usasws! Iasws am a companion of these battles, and father of these places, and son of these deeds. O community of the Emigrants and the Helpers! Iasws am upon an insight of myasws matter, and upon reliance from myasws Religion.'
Today Ḥusayn (as) shall speak to the mute with the explanation, and make the tongue-tied to understand the eloquence, and give the proof to the blind. "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 Ḥusayn (as) am extracting you from the suspicions to the truth, and from the doubts to the certainty.

Therefore, you should disavow, may Allah azwj have Mercy on you, from the one who broke the two allegiances, and the personal desires overcame him, so he strayed; and distance yourselves, may Allah 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 azwj have Mercy on you, the one who was defeated by two defeats.

Then Allah azwj Says: 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 be angry (upon these enemies of Islam), may Allah azwj have Mercy on you, upon the one Allah azwj was Wrathful upon, and disavow, may Allah azwj have Mercy on you, from the one Rasool-Allah saww said regarding him: ‘One Day of Qiyamah, a black wind would arise, snatching away a people below me saww, from my saww companions, from the great ones of the Emigrants, so I saww shall say: ‘My saww companions!’ He azwj will Say: “O Muhammad saww! Don’t You saww know what they innovated after You saww”.}

And disavow, may Allah azwj have Mercy on you, from the straying soul, from before he is brought a Day during which they would neither be any bargaining nor befriending [14:31], so they would be saying, ‘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: ‘asws am foremost with this command besides Quraysh, because Rasool-Allahasws said: ‘The governance is for the one who is emancipated’.

فَجَاءَ رَسُالُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمِتْقِ الرِّقَابِ مِنَ النَّارِ، وَ بِمِتْقِهَا مِنَ النَّيْفِ، وَ هَذَانِ لَمَّا اجْتَمَّا كَانََ حَفْضَلَ مِنْ عِتْقِ الرِّقَابِ مِنَ الرِّقَابِ،

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.
Thus, whatever was for Quraysh upon the Arabs due to Rasool-Allah saww, was for the Clan of Hashim as over Quraysh; and whatever was for the Clan of Hashim as over Quraysh due to Rasool-Allah saww, was for me asws over the Clan of Hashim as, due to the words of Rasool-Allah saww on the day of Ghadeer Khum: ‘One whose Master saww was, so Ali asws is his Master asws’.

(The book) ‘Tafseer Al-Qummi’ – Amir Al-Momineen asws said: ‘O you people! The first one to rebel against Allah azwj Mighty and Majestic upon the surface of the earth was Unaq daughter of Adam as! Allah azwj had Created her with twenty fingers, in each finger from her were two long nails, like the large claws, and her sitting in the ground in place of ‘Jareeb’ (occupying a large area).

When she rebelled, Allah azwj 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. Allah azwj Caused them to overcome her and they killed her.

Indeed! And Allah azwj has Killed Pharaoh la, and Hamman la, and there was a submergence with Qaroun lab; and rather this is an example for His azwj enemies, those who had usurped His azwj Right, so Allah azwj Destroyed them’.

Then Ali asws said upon the trail of this example which he asws had struck: ‘And there was a right for me asws they (Abu Bakr and Umar) had taken possession of it, one whom it did not happen to be for him, and I asws did not happen to participate in it, nor was there any repentance for him except by the Revealed Book, or by a Sent Prophet saww.

And I asws am for it with the Message after Muhammad saww, and there is no Prophet saww after Muhammad saww, and how can they repent (now) and they are in the purgatory of the
Qiyamah. The wishful thinking deceived him, and he was *deceived 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]*”.183

Qiyamah. The wishful thinking deceived him, and he was deceived 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]”.

‘Ali asws ascended the pulpit on the day of Friday and he asws said: ‘I am a servant of Allah azwj and brother asws 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.

Rasool-Allah sallallahu alayhi wa sallam instructed me with fighting against the breakers (of the covenant) – Talha and Al-Zubeyr; and the renegades – Muawiya and the people of Syria; and the deviants – and they are the people of Al-Naharwan; and had he sallallahu alayhi wa sallam instructed me with fighting any fourth (category), I would have fought them”.

‘Ali asws said: ‘I will be the first one to kneel down in front of Allah azwj for the Judgment’”.185

‘I heard Zayd son of Ali asws Bin Al-Husayn asws saying, ‘My father asws narrated to me from his asws father asws who said: ‘I heard Amir Al-Momineen Al asws Bin Abu Talib asws addressing the people. He asws said: ‘By Allah azwj! The people had pledged allegiance to Abu Bakr and I asws was the foremost of the people with them with this shirt (caliphate) of mine asws. So, I...’
swallowed by rage and awaited the Command of my\textsuperscript{asws} Lord\textsuperscript{azwj}, and adhered my\textsuperscript{asws} chest with the ground (embraced solitude).

Then Abu Bakr died and he made Umar the caliph, and by Allah\textsuperscript{azwj}, he had known that I\textsuperscript{asws} was the foremost of the people with them with this shirt of mine\textsuperscript{asws}. I\textsuperscript{asws} swallowed my\textsuperscript{asws} rage and awaited the Command of my\textsuperscript{asws} Lord\textsuperscript{azwj}.

Then Umar died, and he had made me\textsuperscript{asws} to be the sixth of the six, like the share of the grandfather (of inheritance), and he said, ‘Kill the minority’, and he did not mean anyone apart from me\textsuperscript{asws}. I\textsuperscript{asws} swallowed my\textsuperscript{asws} rage and awaited the Command of my\textsuperscript{asws} Lord\textsuperscript{azwj}, and adhered my\textsuperscript{asws} chest with the ground.

Then it transpire from the matter of the people after their allegiances to me\textsuperscript{asws} what happened. Then I\textsuperscript{asws} could not find (any alternative) except fighting them (the hypocrites), or committing Kufr with Allah\textsuperscript{azwj}.

When the people gathered, he\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, when Allah\textsuperscript{azwj} Blessed and Exalted Cased His\textsuperscript{awj} Prophet\textsuperscript{saww} to pass away, we\textsuperscript{asws} said: ‘We\textsuperscript{asws} are People\textsuperscript{asws} of his\textsuperscript{saww} Household, and his\textsuperscript{asws} clan, and his\textsuperscript{asws} inheritors, and his\textsuperscript{saww} friends, and most rightful of the creatures of Allah\textsuperscript{azwj} with him\textsuperscript{saww}. Neither can we\textsuperscript{asws} be disputed of his\textsuperscript{saww} right nor his\textsuperscript{saww} authority.

186 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 14
While we were like that, when a number of hypocrites snatched away the authority of our Prophet from us, and placed others in charge of it. By Allah! The eyes and the hearts from all of us cried, and by Allah the chests were roughened. And I swear by Allah! Had I not feared that a sect from the Muslims would return to the Kufr, and the Religion would be turned around, we would have changed that whatever we could have.

And (certain) rulers had ruled that, and they went on their way, and Allah has Returned the Command to me, and they (Talha and Al-Zubeyr) had both pledged allegiance to me, and they are (now) coming to Al-Basra in order to separate your communities, and they would face your might between you. O Allah! 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 have Mercy on him, stood up and said, ‘O Amir Al-Momineen! The envy of Quraysh towards you is upon two aspects. As for their elites, they are envying you competing in the merits and your loftiness in the rankings; and as for their evil ones, they are envying you, Allah 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, until they want to precede you.

So, the goal is remote from them, and the domain is dropped from them, and you were most rightful of Quraysh with Quraysh. You helped their Prophet when alive, and you fulfilled the rights on his behalf when he passed away. By Allah! Their rebellion is not except against themselves, and we are your helpers and your supporters, so order us with your orders’.

Amir Al-Momineen bade him goodly Recompense, then the people stood up after him, and each one spoke similar to his talk’. 187

187 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 15
(The book) ‘Amaali’ of sheykh Al Mufeed

– From Al Zafrani, from Al Saqafi, from Al Madoudi, from Muhammad Bin Kaseer, from Yahya Bin Hammad Al Qattan, from Abu Muhammad Al Hazrami, from Abu Ali Al Hamdani, ‘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?

قَدْ حَكْعَرْنََ فِيكَ الَْْقَاوِيلَ وَ حَوْث َقَهُ عِنْدَنََ مَا قَبِلْنَاهُ عَنْكَ

فَإِنْ كُنَّا

فأما [نإيآ] فَقُدْ أَكْثَرْنَا فِيكَ الأَقْفَاوِنَ وَ أَوْلِفَةَ عَنْدَنا مَا فِي بَنَاةَ عَنْكَ وَ جَعْلَةَ مِنْ فِيكَ، إِنْ كُنْنا نَزُولْ لَوْ رَجَعْتُ إِلَيْكَ بَعْدِ رَسُولِ اللََُّّ صَلَّى اللََُّ عَلَيْهِ وَ آيِهَا بَعْدْ

وَ آيِهَا لَمْ تَنْذَرْنِ فِيهِ أَحَدٌ.

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’.

وَ اللََِّّ مَا حَدْرِي إِذَا سُئِلْتُ مَا حَقُالُ؟ حَزْعَمُ حَنْمَى الْقَاْمَ كَانُاا حَوْلََ بَِِا كَانُاا فِيهِ مِنْكَ؟ فَإِنْ ق ُلْتَ ذَلِكَ فَمَلََمَ ِّـلْهُمْ وَ مَلََمَ ِّـلْهُمْ؟!. وَ إِنْ تَ ِّـلْهُمْ مِنْهُمْ بَِِا كَانُاا فِيهِ فَمَلََمَ ِّـلْهُمْ؟.

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?’

فَقَالَ أَمِيرُ الْمُؤْمِنِيَْ عَلَيْهِ النَّلََمُ: يََّ عَبْدَ الرَّحَْْنِ! إِنَّ اللَََّّ ت َمَالََ ق َبَضَ نَبِيَّهُ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ حَنََ ي َاْمَ ق َبَضَهُ حَوْلََ بَِلنَّاسِ مِيّ،ِ بِقَمِيصِِ هَذَا، وَ قَدْ كَانَ مِنْ نَبِ،ِ اللََِّّ (ص) إِلََِّ عَهْدٌ لَاْ خَزَمْتُمُانِِ بَِِنْصِِ لََْق ْرَرْتُ سََْماً للََِِّّ وَ طَاعَةً،

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, \textsuperscript{asws} was foremost of the people with this shirt (caliphate) of mine\textsuperscript{asws}, and there had been a pact from the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} to me\textsuperscript{asws}, if you all were to pull me\textsuperscript{asws} by the nose, \textsuperscript{asws} would acknowledge, being a listener to Allah\textsuperscript{azwj} and obedience.

وَ إِنْ حَوَّلَ مَا ان ْتَقَصْنَاهُ بُعْدَةً إِبْطَالُ فَق،ِنَا فِِ اخَُْمُسِ، فَلَمَّا رَقَّ حَمْرُنََ طَمِمَتْ رِعْيَانُ الْبُهَمِ مِنْ ق ُرَيْشا فِينَا، وَ قَدْ كَانَ لِِ عَلَى النَّاسِ فَقٌّ لَاْ رَدُّوهُ إِلََِّ عَصْااً قَبِلْتُهُ وَ قُمْتُ بِهِ،

And the first of what \textsuperscript{asws} 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}, \textsuperscript{asws} would have pardoned, accepting it, and would have stood with it.
So, it was to a known time, and asws was like a man having a right for him upon the people to a term, so if they were to hasten his wealth to him, he would take it and praised them upon it, and if they were to delay it, he would take it without praising (them).

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 asws am silent, then excuse measws. If a matter were to come you will be needy to the answer to it, asws shall answer you all, therefore withhold from measws for as asws withhold from youasws.

Abdul Rahman said, ‘O Amir Al-Momineenasws! By yourasws life! Youasws are just as the first one had said, ‘By my life! One who was asleep has woken up, and the one who has ears for it is listening’.”

And Iasws testify that Muhammadasww is Hisazwj servant and Hisazwj Rasoolasww, and last of the Prophetsas, and a Divine Authority of Allahazwj upon the worlds, a ratifier of the formers Rasoolsas, and Heazwj was always Kind, Merciful with the Momineen. May Allahazwj and Hisazwj Angels Send Salawat upon himasww and hisasww Progenyasws.
As for after, O you people! Surely the rebel is guiding his companion to the Fire, and the first one to rebel against Allah{azwj}, Majestic is His{azwj} Mention, was Unaq daughter of Adam{as}, and the first killed one to be killed by Allah{azwj} 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{azwj} 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{azwj} has Killed the tyrants upon the best of their states, and Secured what had been, and Killed Haman{bl}, and Destroyed Pharaoh{bl}, and He{azwj} has Killed Usman. Indeed, and your afflictions has returned like they were on the day Allah{azwj} Sent His{azwj} Prophet{saww}.

By the One{azwj} Who Send him{saww} 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 in peace, security!” [15:46].

Indeed! The ones who had no association with it has preceded me{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 \textsuperscript{asws} so desire to \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 (Muqassar) 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’. 189

(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 does a place contain 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 saww Prophet saww and clear is His asws entry, and sincere are His asws intentions, and heavy are His asws scales.

And asws testify that Muhammad saww is His azwj servant and His azwj Rasool saww, the Chosen one saww from His azwj creatures, and the one saww Selected for explaining His azwj realities, and the one azwj specialized with the rationalities of His azwj Prestige, and the one asws Chosen for the Prestige of His azwj Message, and the stipulations of the guidance were clarified by him saww, and the gloom of the blindness was polished off by him saww.

O you people! The world deceives the one who hopes for it, and desires the eternity to it, but it does not compete with the one who competes in it, and overcomes the one who (tries to) overcome upon it.

And 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].
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

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.
Weasws are the near of kin and the companions (of Rasool-Allahsaww), 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 themasws are the honours of the Quran, and theyasws are the treasures of the Beneficent. If theyasws speak, they are truthful, and if theyasws 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.

The onlooker is with insight with the heart of the worker. He would begin his work if he knows whether his work is against him or for it? So, if it was for him, he would continue in it, and if it was against him, he would pause from it. The worker without knowledge is like the traveller upon another (wrong) road, so his remoteness from the road will not increase him except in remoteness, while the worker with knowledge is like a traveller upon the clear path. So, let the onlooker see, should he travel or should he return?

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 Rasoolazwj has said: ‘Allahazwj Loves the servant and Hates his deed, and Heazwj 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 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 ﷺ: ‘And a speaker had said to me ﷺ, ‘You are greedy upon this command, O son ﷺ of Abu Talib ﷺ!!’

فَقُلْتُ: بَلْ حَنَتْمُ وَ اللَّهَ حَفْرَصُ وَ حَبَمُ، وَ حَنََ حَخَُّ وَ حَقَّرَبُ، وَ إِنَّا طَلَبْتُ فَقاً لِِ وَ حَنَتْمُ تََُالُانَ بَيْيِّ وَ بَيْنَهُ، وَ تَضْرِبُانَ وَجْهِِ دُونَهُ.

I ﷺ said; ‘But, by Allah ﷺ, you all are greedier and remoter while I ﷺ am more special (private) and closer. And rather, I ﷺ should a right of mine ﷺ and you are being a barrier between me ﷺ and it, and you are striking my ﷺ face besides (on top of it).

فَلَمَّا قَرَّعْتُهُ بَِحَُْجَّةِ فِِ الْمََِْ احََْاضِرِينَ هُِِتَ لَِ يَدْرِي مَا يَُِيبُيِّ بِهِ.

When I ﷺ 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 ﷺ with.

اللَّهُمَّ إِنِ،ِ حَسْتَمْدِيكَ عَلَى قُرَيْشا وَ مَنْ حَعَانَُِمْ! فَإِنَُّمْ قَطَمُاا رَحِِِْ، وَ صَغَّرُوا عَظِيمَ مَنَازِلَِِ، وَ حَََْمُاا عَلَى مُنَازَعَتِِ حَمْراً هُاَ لِِ، ثَُُّ قَالُاا: حَلَِ إِنَّ فِِ احََْق،ِ حَنْ نََْنَمَهُ وَ فِِ احََْق،ِ حَنْ نََّْنَمَهُ، فَاصْبِْ مَغْمُامةً حَوْ مُتْ مُتَأَس،ِصاً،

O Allah ﷺ! I seek Your ﷺ Assistance against Quraysh and the ones who support them! They have cut off my ﷺ relationship, and they have belittled the greatness of my ﷺ status, and they have untied upon disputing me ﷺ of a command which is for me ﷺ. Then they said, ‘Indeed! It would be right if we take it and it would be right if you ﷺ leave it’.

فَنَظَرْتُ فَإِذَا لَيْسَ لِِ رَافِدٌ وَ لَِ ذَابٌّ وَ لَِ مُنَاعِدٌ إِلَِّ حَهْلُ بَيْتِِ، فَضَنِنْتُ هِِِمْ عَنِ الْمَنِيَةِ، فَآَغْضَيْتُ عَلَى الْقَذَى، وَ جَرِعْتُ رِيقِِ عَلَى الشَّجَا، وَ صَبَْتُ مِنْ كَظْمِ الْغَيْظِ عَلَى حَمَرَّ مِنَ الْمَلْقَمِ، وَ حَلَََّ لِلْقَلْبِ مِنْ فَز،ِ الش،ِصَارِ.

I looked around and there was neither any backer for me ﷺ, nor a protector, nor a helper except my ﷺ family members. I ﷺ refrained from fighting with them to death, and I ﷺ shut my ﷺ eyes from the (rising) dust, and swallowed my ﷺ saliva upon the grief, and I ﷺ was patient from swallowing the anger upon (something) more bitter than the colocynth and more painful to the heart than slitting by the (large) knives’.

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 علیه السلام شعر في هذا السباق، و هو قوله:

فإن كنت بالشورى ملكت أمرهم
فكيف بهذا و المشيرون عثب.
و إن كنت بالقرن خصمت خصيفهم
عذب أولي بالثقب و أفر.

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 saww although I asws am closer’”.

و قال ابن أبي الجعد: خديعة علیه السلام في الثور و العظم المذكورين مع أبي بكر و عمر. أما الثور فلم يقع إلى عجز لأن أبا بكر لنا قال غفر:

فإن كنت بالقرن خصمت خصيفهم
عذب أولي بالثقب و أفر.

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 asw all of the places, its difficult ones and its easy ones, so you extend your hand’.

فقال عليه السلام: إذا استخففت الأمر يصيحبه إياه في المواطن: فهل سلمت الأمر إلى من قد شركه في ذلك، و قد زاد عليه بالقرابة؟!

Ali asws said: ‘When you are arguing of his deserving the command due to his companionship to him sallow 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 أما الأمر: فلم يقع إلى أبي بكر، لأنه خان الأنصار في السباق: فقل: غفرن عش Olympiad لله (ص) و يتسع أخي نفقات عذب.

And as for the composing, it is his asws addressing to Abu Bakr, because the Helpers had argue in the Saqefaa, 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 saww’.

فلم تبويض الخرج على الناس بالبقاء، و أبا صدرت عن أهل الجرح 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 asws said: ‘As for your argument against the Helpers that you are from the part of Rasool-Allah saww and from his saww people, so others are closer of lineage than you are to him saww, and as for your argument with the choice and agreement of the community, so they did not attend the pact, so how did you prove it?’

(The book) ‘Nahj Al-Balagah’ – He asws said: ‘By Allah aswj! I asws have not ceased to my asws rights, (others being) preferred over me asws, since Rasool-Allah saww passed away up to this day of the people’.

And he (Ibn Abi Al-Hadeed) said in another place, ‘They said, ‘When it ended to Amir Al-Momineen asws, news of the Saqeefa, after the expiry of Rasool-Allah saww, he 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)’.

He asws said: ‘Why did you not argue with them that Rasool-Allah saww bequeathed that they should be good to their (Helpers) good doers, and they should overlook from their evil ones?’

They said, ‘And what is the argument in this against them?’ He asws said: ‘If the government was to be among them, he saww would not have bequeathed with them’.
Then he asws said: ‘So, what is that which Quraysh said?’ They said, ‘They argued that they are the tree (lineage) of the Rasool (saww)’. He asws said: ‘They argued with the tree and wasted the fruit!’ 198

(The book) ‘Nahj Al-Balagah’ – From his asws speech, when they determined upon pledging allegiance to Usman: ‘You have known that asws am more rightful with it than others, and by Allah azwj, for as long as the Muslims affairs are intact, and there does not happen to be any tyranny in it except upon me asws in particular, asws 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 allusions’ 199

(The book) ‘Nahj Al-Balagah’ – And from a speech of his asws: ‘He azwj Sent His aswj Rasool (saww) with what He azwj had Specialised them with from His azwj Revelation, and Made them as divine authorities for Him azwj upon His aswj creatures, lest the argument is obliged for them by leaving the excuses to them. So, He azwj Called them by the truthful tongue to the way of the truth.

Indeed! Allah azwj Uncovered the truth with an Uncovering. He azwj is not unaware of what is hidden from their fortified secrets and their hidden consciences, but for Him azwj 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 asws, lying and rebelling against us asws? Allah azwj Raised us the Lowered them, and Gave us asws and Deprived them, and Included us asws 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})!’

(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.

(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 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 asws would loosen the laces during it, and free the necks, and divide the united, and united the divided.

He asws would be in concealment from the people. The tracker would not see his asws tracks and even if his asws sight were to follow him asws. Then, during it, he 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 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 azwj by the orders of their advisers.

Until when Allah azwj Caused His aswj Rasool 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 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\textsuperscript{201}, from cutting off (from the Hereafter) inclining to the world, or separating far away from the Religion”\textsuperscript{201}. 30-

From it (the book ‘Nahj Al-Balagah’) is what he asws wrote in a letter of his asws to Muawiya: ‘And the Book of Allah\textsuperscript{azwj} has Gathered for us whatever had gone away from us, and it is the Word of the Glorious: \textit{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: \textit{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 asws firstly are foremost with the kinship (with Rasool-Allah\textsuperscript{asww}, 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\textsuperscript{asww}, they won over them. So, if the win happens to be due to it, then it is for us asws instead of you all, and if it happens to be with something else, then the Helpers are upon their claim.

And asws was seated the sitting just as the camel is seated by the pulling of its rein, until asws had to pledge allegiance. And asws swear by Allah\textsuperscript{azwj}! You wanted me asws to be condemned, but I asws was praised (instead), and you wanted me asws 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’’.\textsuperscript{202}

From it (the book ‘Nahj Al-Balagah’) is what he asws wrote in a letter of his asws 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.

\textit{إِنَّ حَوْلََ النَّاسِ بِِِبْراهِيمَ لَّذِينَ اتَّبَمُاهُ وَ هذَا النَّبُِّ وَ اَللَّذِينَ آمَنُاا وَ اللََُّّ وَلُِِّ الْمُؤْمِنِيَْ}}

\textit{فَنَحْنُ مَرَّةً حَوْلََ بَِلْقَرَابَةِ وَ تََرَةً بَِلطَّاعَةِ، وَ لَمَّا افْتَجَّ الْمُهَاجِرُونَ عَلَيْهِمْ بِرَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ ف َلَجُاا عَلَيْهِمْ، فَإِنْ يَكُنِ الْصَلَجُ بِهِ}}

\textit{وَ ق ُلْتُ إِنِ،ِ كُنْتُ حُقَادُ كَمَا ي ُقَادُ الَِْمَلُ الْمَخْشُاشُ فَتََّ حُبََيِعَ، وَ لَمَمْرُ اللََِّّ لَقَدْ حَرَدْتَ حَنْ تَذُمَّ فَمَدَفْتَ، وَ حَنْ ت َصْضَحَ فَاف ْتَضَحْتَ، وَ مَا عَلَى}}

\textit{وَ مِنْهَا: مَا كَتَبَ عَلَيْهِ النَّلََمُ فِِ جَاَابِ عَقِيلا .. فَدَعْ عَنْكَ ق ُرَيْشاً وَ ت َرْكَاضَهُمْ فِِ الضَّلََلِ، وَ تََْاَالَُْمْ فِِ الش،ِقَاقِ، وَ ََِافَهُمْ فِِ الت،ِيهِ،}}

\textit{فَإِنَُِّمْ قَدْ حَََْمُ عَلَى فَرْبِِ كَإََِْاعِهِمْ عَلَى فَرْبِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ}}

\textit{فَإِنَُِّمْ قَدْ حَََْمُ عَلَى فَرْبِِ كَإََِْاعِهِمْ عَلَى فَرْبِ رَسُالِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ}}

\textit{وَ ق ُلْتُ إِنِ،ِ كُنْتُ حُقَادُ كَمَا ي ُقَادُ الَِْمَلُ الْمَخْشُاشُ فَتََّ حُبََيِعَ، وَ لَمَمْرُ اللََِّّ لَقَدْ حَرَدْتَ حَنْ تَذُمَّ فَمَدَفْتَ، وَ حَنْ ت َصْضَحَ فَاف ْتَضَحْتَ، وَ مَا عَلَ}}

\textit{وَ ق ُلْتُ إِنِ،ِ كُنْتُ حُقَادُ كَمَا ي ُقَادُ الَِْمَلُ الْمَخْشُاشُ فَتََّ حُبََيِعَ، وَ لَمَمْرُ اللََِّّ لَقَدْ حَرَدْتَ حَنْ تَذُمَّ فَمَدَفْتَ، وَ حَنْ ت َصْضَحَ فَاف ْتَضَحْتَ، وَ مَا عَلَ}}

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 asws.

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: ‘From a servant of Allah azwj Amir Al-Momineen asws to the people get angered for the sake of Allah azwj when He azwj was disobeyed in His azwj earth, and His azwj 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 إِنَّا الَّذِينَ قُوَّمُوا لِلِّهِ عَلَى خَلْقِهِ وَ عُرَفَاؤُهُ عَلَى عِبَادِهِ، لَِ يَدْخُلُ النَّارَ إِلَِّ مَنْ حَنْكَرَهُمْ وَ حَنْكَرُوهُ.

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\textsuperscript{azwj}) has preceded my\textsuperscript{asws} allegiance, and when the covenant was in my\textsuperscript{asws} neck for someone else’.

وَ رَوَى حَيْضَا، عَنْ جَابِرا الُّمْصِ، عَنْ مُّوْمَّدِ بْنِ عَلِى، عَلَيْهِ النَّلََمُ قَالَ:

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{aww}. 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]’}.

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{asww}’.

And from it are his\textsuperscript{asws} words: ‘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'}
you argued against them with (you having) the kinship from the Prophet s.a.w. You are seizing it from us asw. People asw of the Household by usurpation.

Didn’t you allege to the Helpers that you (Emigrants) are foremost with the command than them due to your positions from Muhammad s.a.w?! So, they gave you the seat and submitted the government to you. (Now) I asw am arguing against you (Emigrants) with the like of what you had argued with against the Helpers. We asw are foremost with Rasool-Allah s.a.w, when he s.a.w was alive and when he s.a.w had passed away.

Be fair to us asw, if you are fearing Allah azwj from yourselves, or else you are going with the injustice and you are knowing’.

Umar said to him asw, ’You asw will not be left alone until you asw pledge allegiance’. Ali asw said to him: ‘Milk the milk for you. You are giving it to him today, he will return it to you tomorrow’.

Then he asw said: ‘By Allah azwj, O Umar! I asw will not accept your words, nor will I asw pledge allegiance to him’. Abu Bakr said to him asw, ‘If you asw do not pledge allegiance to me, then I will not force you asw’.

Ali asw said: ‘O community of the Emigrants! Allah azwj! Allah azwj! Do not throw out the authority of Muhammad s.a.w among the Arabs, from his s.a.w house and the floor of his s.a.w chamber to your house and floor of your chambers, and you repelled his s.a.w family asw from his asw position from the people and his asw right.

By Allah azwj, O community of the Emigrants! We asw, People asw of the Household are more rightful of this command than you all. Is there no reciter of the Book of Allah azwj, and the understanding one regarding the Religion of Allah azwj, the knower with the Sunnah of Rasool-Allah s.a.w?!’
Ibn Quteyba said (in the book ‘Al-Imamah Wa Al-Siyasa’) – and in another report, ‘They brought out Ali asws and they went with him asws to Abu Bakr and said to him asws: ‘Pledge allegiance!’ He asws said: ‘If I asws don’t do so, then what?!’ They said, ‘Then by Allah aswj, there is no god except He aswj! We will strike off your asws neck’.

قَالَ ابْنُ قُتَيْبَةَ: وَ فِِ رِوَايَةٍ حُخْرَى حَخْرِجُاا عَلِيًّا عَلَيْهِ النََّلََمُ فَمَضَاْا بِهِ إِلََ حَبِِ بَكْرا، فَقَالُاا لَهُ: بََيِعْ. فَقَالَ: إِنْ حَنَُّلَلُمْ فَمَهْ؟! لَِحُكْرِهُهُ عَلَى شَِءا مَا كَانَتْ فَاطِمَةُ إِلََ جَنْبِهِ،

And Abu Bakr was silent, not speaking. Umar said to him, ‘Will you not order regarding him asws with your order?’ He said, ‘I will not force him asws upon anything for as long as (Syeda) Fatima asws is by his asws side’.

قَالَ حَبُا بَكْرا سَاكِتٌ لَِ يََتَكَلَّمُ، فَقَالَ لَهُ عُمَرُ: حَ لَِ تََْمُرُ فِيهِ بَِِمْرِكَ؟. فَقَالَ: لَِ حُكْرِهُهُ عَلَى شَِءا مَا كَانَتْ فَاطِمَةُ إِلََ جَنْبِهِ،

Then Ibn Quteyba mentioned, ‘Both of them (Abu Bakr and Umar) came to (Syeda) Fatima asws offering excuses. She asws said: ‘We asws adjure you both to Allah aswj! Did you two not hear Rasool-Allah saww saying: ‘Pleasure of (Syeda) Fatima asws is from my saww pleasure, and anger of (Syeda) Fatima asws my saww daughter asws is from my saww anger’? And one who loves (Syeda) Fatima asws so he has loved me saww, and one who angers (Syeda) Fatima asws so he has angered me saww?’

قَالِ: ن َمَمْ، سََِمْنَاهُ. قَالَتْ: فَإِنِ،ِ حُشْهِدُ اللَََّّ وَ مَلََئِكَتَهُ حَنَّكُمَا حَسْخَطْتُ مَانِِ وَ مَا حَرْضَيْتُمَانِِ، وَ لَئِنْ لَقِيتُ النََّبَِّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ لََْشْكُاَنَّكُمَا إِلَيْهِ.

They said, ‘Yes, we have heard it’. She asws said: ‘So, I asws hereby testify to Allah aswj and His aswj Angels that both of you have angered me asws and have not pleased me asws, and if I asws were to meet the Prophet saww, I asws will complain of you to him saww’.

فَقَالُ أبُو بَكْرٍ: أَنَا عَابِدٌ بِاللَّهِ مِنْ سَخَطِهِ وَ سَخَطِكِ يََّ فَاطِمَةُ ثَُُّ انْتَحَب حَبُا بَكْرا بََكِياً تَكَادُ نَصْنُهُ حَنْ تَزْهَقَ، وَ هَِِ تَقُالُ: وَ اللََِّّ لََْدْعُاَنَّ اللَََّ عَلَيْكَ فِِ كُل،ِ صَلََةا،
Abu Bakr said, ‘I seek Refuge with Allahazwj from Hisazwj Wrath and yourasws anger O (Syeda) Fatimaasws. Then Abu Bakr sobbed, wailing (to the point) that his soul was almost lost, and sheasws was saying: ‘By Allahazwj! Iasws will supplicate to Allahazwj against you during every Salat!’

And Abu Bakr cried and he was saying, ‘By Allahazwj! I will supplicate for youasws during every Salat I pray’. Then he went out crying’.

And it is reported as well by Ibn Quteyba, ‘Aliasws said: ‘Quraysh sanctioned measws by their deeds. They cut off myasws relationships, and backed each other against measws and stripped measws of the authority of the sonasw of myasws uncleas, and they submitted that to the one who wasn’t among myasws relatives, and of myasws rights in Al-Islam and myasws precedence which no claimant can claim the like of it except if he were to claim what he did not know, nor did Iasws think Allahazwj recognises him’.

And it is reported as well, heasws said to Al-Hassanasws: ‘And Iasws swear by Allahazwj, O myasws sonasws! Iasws have not ceased to be oppressed, rebelled against, since yourasws grandfatherasww passed away’.

And it is reported by Ibn Abi Al Hadeed, ‘Aliasws said, and heasws had heard a caller shout, ‘I am oppressed!’ so heasws said: ‘Come and let us shout together, for Iasws have not ceased to be oppressed’.

And he (Ibn Abi Al Hadeed) said, ‘Aliasws said: ‘Iasws have not ceased to be preferred over, repelled from what Iasws was rightful of and obliged of’.
And he asws said: ‘O Allahazwj! Recompense (Punish) Quraysh, for they have prevented measws of myasws rights, and usurped measws of myasws command’. 215

And it is reported (by Ibn Abi Al Hadeed) as well, from Jabir, from Abu Al Tufeyl who said,

‘O Allahazwj! I asws seek Yourazwj Assistance against Quraysh, for they have cut of myasws relationships, and usurped measws of myasws rights, and they united upon snatching a command which Iasws was foremost with it’. 216

And from Al Shabi, from Shureyh Bin Hany who said,

‘Aliasws said: ‘O Allahazwj! I asws seek Yourazwj Assistance against Quraysh, for they have cut off myasws relationships, and they have dropped myasws container, and they have belittle the greatness of myasws status, and they united upon disputing measws’. 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 Sahiheyn’ of Al Hameedi, from Malik Bin Aws who said,

‘Umar said to Al-Abbas and Aliasws, these are not his words (exactly), ‘When Rasool-Allahsaww passed away, Abu Bakr had said, ‘I am a heir of Rasool-Allahsaww’, and you two have come, youasws are seeking yourasws inheritance from the sonasaww of yourasws uncleasws, and this one is seeking inheritance of his wife from his fatherasww’. 

Abu Bakr had said, ‘Rasool-Allahsaww said: ‘Weasws, community of the Prophetsas, do not leave inheritance. Whatever weas leave, it is charity’. Thus, I (Umar) find both of you as being liars, and Allahazwj 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-Allahsaww and heir of Abu Bakr (as well), and you two are viewing me as being a liar, a sinner, a deceiver, a betrayer! And Allahazwj Knows that I am truthful, righteous, follower of the truth! So, I am in-charge of it, then youasws and this one have come together and both your matters are one, and you are saying, ‘Hand it over to us’’.218

And Al-Seyiid Al-Murtaza said in (the book) ‘Al-Shafi’, ‘The entirety of the ‘Seerah’ reporters have reported that Amir Al-Momineenasws 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 Allahazwj 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”.219

And it is reported by Ahmad Bin A’sam Al-Kufi in his history, said, ‘Muawiya wrote to Aliasws, ‘As for after – The envy is of ten parts, nine of these are regarding youasws and one is regarding rest of the people, and that is because no one took charge of the affairs of this community after the Prophetasws except and youasws envied him and youasws rebelled against him.

And we have recognised that from you in the look of disapproval, and yourasws harsh words, and yourasws breathing the sighs, and yourasws being sluggish to the caliphs. You sat back to the allegiance just as the camel led by the noose is seated, until youasws did pledge allegiance and youasws abhorred it.

Then I do not forget yourasws deed with Usman Bin Affan upon the little commentary and the expiation, and by Allahazwj, the Oneazwj Who there is no god except Heazwj, 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 Allahazwj. Greetings!’

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 wrote to him: ‘As for after – Your letter came to me mentioning in it my envy towards the caliphs, and my being sluggish to them, and the dislike off their matters. I will not make excuses from that to you, nor to anyone else, and that is because, when the Prophet 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 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, besides the Helpers, and we, People of the Household are more rightful than others –

Up to his words: ‘And your father Abu Sufyan had come to me during the time which the people had pledged allegiance to Abu Bakr, and he said to me, ‘You are more rightful with this command than others, and I will be your hand (support) against the one who opposes you, and if you like, I will fill Al-Medina with horses and men against Ibn Abu Quhafa’. I did not accept that, and Allah Knows that your father would have done that, but was the one who refused him fearing the sectarianism between the people of Al-Islam. So, if you recognise from my rights what your father had recognised for me, then you would have attain correct guidance, and if you refuse, then here I am heading to you (for battle))! Greetings!’

And it is reported by Ibn Abu Al Hadeed, from Al Kalby who said,
‘When Ali\textsuperscript{asws} intended the journey to Al-Basra (for battle), he\textsuperscript{asws} stood and addressed the people. He\textsuperscript{asws} said after having praised Allah\textsuperscript{azwj} and sending Salawat upon His\textsuperscript{asww} Rasool\textsuperscript{asww}. ‘When Allah\textsuperscript{azwj} Caused His\textsuperscript{asww} Prophet\textsuperscript{asww} to pass away, Quraysh took exclusive possession of the command over us\textsuperscript{asws}, and repelled us\textsuperscript{asws} from a right we\textsuperscript{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.

\textsuperscript{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\textsuperscript{azwj}! My\textsuperscript{asws} ruler-ship is to separate out their evil deeds, and forgive from their lapses’.\textsuperscript{221}

And it is reported as well (by Ibn Abu Al Hadeed), from Ali Bin Muhammad Al Madainy, from Abdullah Bin Junadah who said,

‘I arrive from Al-Hijaz intending Al-Iraq during the beginning of the government of Ali\textsuperscript{asws}, and I passed by Makkah, and I performed Umrah. Then I arrived at Al-Medina, and entered Masjid of Rasool-Allah\textsuperscript{saww} when there was a call, ‘The congregational Salat!’ The people gathered and Ali\textsuperscript{asws} came out collared by his\textsuperscript{asws} sword.

The sights were staring at him\textsuperscript{asws}. He\textsuperscript{asws} praised Allah\textsuperscript{azwj}, then said: ‘As for after – when Allah\textsuperscript{azwj} Caused His\textsuperscript{asww} Prophet\textsuperscript{asww} to pass away, we\textsuperscript{asws}, his\textsuperscript{saww} people, and his\textsuperscript{saww} inheritors, and his\textsuperscript{saww} family\textsuperscript{asws}, and his friends besides the people, said, 'No one would snatch away his\textsuperscript{saww} authority from us\textsuperscript{asws}, nor would any coveter covet regarding our\textsuperscript{asws} rights’.

\textsuperscript{221} Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 48
Then our<sup>asws</sup> people objected to us<sup>asws</sup> and they usurped us<sup>asws</sup> the authority of our<sup>asws</sup> Prophet<sup>asws</sup>, and the government came to be for others, and we became ordinary citizens. The weak coveted regarding us<sup>asws</sup> and the disgraced ones revered us<sup>asws</sup>. The eyes from us<sup>asws</sup> cried to that, and the chests were apprehensive, and the souls were alarmed.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! Had I<sup>asws</sup> not feared the sectarianism between the Muslims, and that they would return to Kufr, and the Religion would perish, we<sup>asws</sup> would have been upon other than what we<sup>asws</sup> were upon towards them. The people were ruled by such rulers they did not rule the people with goodness. Then you brought me<sup>asws</sup> out – O you people – from my<sup>asws</sup> house, and pledge allegiances to me<sup>asws</sup>''.

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 Zafi Bin Suleyman, from Al Haris Bin Muhammad, from Abu Al Tufayl who said,

Then Umar pledged to Abu Bakr, and although I<sup>asws</sup> was foremost with the command than him. I<sup>asws</sup> kept quiet and obeyed, fearing that the people would return to Kufr. Then

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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 Iasws will neither be quiet nor obey’’.

And in another report reported by Ibn Mardawayh as well, and he continued the words of Aliasws Bin Abu Talibasws about their allegiance to Abu Bakr and Umar, just as is mentioned in the previous report, the same, except that heasws said to (people during their allegiance to) Usman: ‘Then you are intending to pledge allegiance to Usman, then Iasws will neither keep quiet nor obey. Umar made measws to be among five persons, Iasws being their sixth, neither recognising any merit for measws regarding the reconciliation, nor did they recognise it for measws. It was as if we were equal in the beginning.

And Iasws swear by Allahaswj! If Iasws so desire, Iasws 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 heasws said: ‘Iasws adjure you all with Allahaswj, o you five! Is there anyone among you who is a brotherasws of Rasool-Allahsaww apart from measws?! They said, ‘No!’

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 Alisws Bin Abu Talib as a consequence of the people pledging allegiances to himasws – and it is the first sermon heasws had preached, heasws said after indicating apparently and hidden to the pains (inflicted) from the one who preceded himasws, and from the one who were concordant with them – these are hisasws 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 Iasws, had Iasws so desired, Iasws would have said: ‘May Allahaswj 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

223 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 50
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’.

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.

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.

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.

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 saww had nominated him asws, but it was turned away from him asws’.

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And it is reported by Ibn Abi Al Hadeed, from Ibn Abbas having said,
He said, ‘He was young man and the Arabs belittled his asws age, and now it is complete. Do you not know that Allahazwj did not Send the Prophet saww 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 asws as perfect since Allahazwj Raised up the minaret of Al-Islam, and but they are counting him asws 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 Allahazwj. 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 asws in the beginning. Alas! I can see you all after me, O servant of Allahazwj! 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 asws of your uncle as. I asked him asws to go out with me, but he asws did not do so, and I have not ceased to see him asws as angry. So, due to what do you think is his asws anger?’

I said, ‘O commander of the faithful! You know (it)’. He said, ‘I think he asws has not ceased to be gloomy at the loss of the caliphate’. I said, ‘He asws is that. He asws claims that Rasool-Allahsaww had intended the command to be for him asws’. 

He said, ‘O Ibn Abbas! And the intention of Rasool-Allahazwj, what is that, when Allahazwj the Exalted did not Want that! Rasool-Allahsaww wants a matter and Allahazwj Wants something else, the Purpose of Allahazwj should be implemented and the purpose of Rasool-Allahsaww should not be implemented. Or is that every time Rasool-Allahsaww 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 asws for the command during his saww illness, I (Umar) blocked him saww 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’.  

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 azwj Who Split the seed and Formed the person! It had been pacted to me asws by the Prophet saww, the Umm, that no one will love me asws except a Momin, nor hate me asws except a hypocrite’.

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 saww, 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’.

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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
(The book ‘Al Firdows’) – And from Salman⁵⁸ ra having said: ‘The Prophet⁵⁹ ﷺ said: ‘O Ali⁶⁰ asws! Your⁶¹ asws loving one loves me⁶² saww, and your⁶³ asws hating one hates me⁶⁴ saww’.²³¹

The book ‘Al Firdows’)

(And from Ali⁶⁶ asws having said: ‘Rasool-Allah⁶⁷ saww said: ‘O Ali⁶⁸ asws! No one from the men would hate you⁶⁹ asws except a hypocrite and one whose mother conceived him when she was menstruating’.²³²

230 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 57
231 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 58
232 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 59
233 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 60
234 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals,Ch 15 H 61
made a pact to me asws that no one will love me asws except a Momin, nor hate me asws except a hypocrite”.

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’.

He (Ibn Abdul Birr said in (the book) ‘Al-Istiyaab’) said, ‘Ali asws was saying: ‘By Allah azwj! The Prophet saww, the Ummy, picated to me asws that no one will love me asws except a Momin, nor hate me asws except a hypocrite”.

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 azwj”.

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 asws Bin Abu Talib asws’.

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’.”
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 asws travelled during a night to Salman ra and prepared (his 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 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 aswj 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.
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 Peopleasws of the Household, and he was the trustworthy, the reliable, in the presence of the (general public).

He said, ‘Rasool-Allahsaww said: ‘(Syeda) Fatimaasws is a soul of myasws heart, and herasws two sonsasws are the fruits of myasws heart, and herasws husband is the light of myasws eyes, and the Imamsasws from herasws sonsasws are trustees of myasws Lordaswj, and the rope extended between Himaswj and Hisaswj creatures. One who holds fast with themasws would attain salvation, and one who stays behind from themasws, would collapse’t’. 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-Sadiqasws: ‘Abu Bakr begot measws twice’’. 242 (Non-Shia source)

Note:-

He said in the book ‘Kashf Al-Ghumma’, Vol 2 P 378, transmitting from the memoriser Abdul Aziz Bin Al-Akhza Al-Janabazi, and he is from the knowledgeable ones of the general Muslims. He said in interpretation of (words of) Imam Al-Sadiqasws, ‘And hisasws mother was Umm Farwa’saww 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’farasws said: ‘Abu Bakr begot measws twice’”.

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