BIHAR AL-ANWAAR

Volume 30

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams asws

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قال: يعني من تحدي الصادق عليهم السلام..... في الحديث: فقال لى زينب: يا ابن رسول الله! إني غاجر بنيدي عن تصركتكم و آسف أنني لا أرضا من أفضليكم و الله علیهم، فكيفت حالي؟

Ja’far asws Bin Muhammad Al-Sadiq asws said in a Hadeeth (when) a man said to himasws, ‘O sonasws of Rasool-Allahasws! I am physically unable to help youasws, and Iasws am not able except for the disavowment from yourasws enemies, and cursing upon them, so how is my situation?’

قال الصادق عليه السلام: حَدَّثَنِِ أَبِِ عَنْ أَبِيهِ عَنْ جَديهِ عَنْ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُ قَالَ: مَنْ ضَعُفَ عَنْ نُصْرَتِنَا أَهْلَ الْبَيْتِ فَلَعَنَ فِِ خَلَوَاتِهِ أَعْدَاءَنَا بَلَّغَ اللَّهُ صَوْتَهُ جََِيعَ الَْْمْلََََلِ مِنَ الثَّرَى إِلََ الْعَرْشِ،

Al-Sadiq asws said: ‘Myasws fatherasws narrated to measws, from hisasws fatherasws, from hisasws grandfather, from Rasool-Allahasws having said: ‘One who is too weak from helping usasws – the Peopleasws of the Household, so he should curse ourasws enemies in his privacy. Allahazwj would Make his voice to reach the entirety of the kingdoms, from the soil to the Throne.

فَكُلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعَنَّاهُمْ وَ لَعَنُوا مَنْ يَلْعَنُهُ ثَُُّ ثَُْنَّوَا، فَقَالُوا: اللَّهُمَّ صَلي عَلَى عَبْدِكَ هَذَا الَّذِي قَدْ بَذَلَ مَا فِِ وُسْعِهِ وَ لَوْ قَدَرَ عَلَى أَكْثَرَ مِنْهُ لَفَعَلَ.

Every time this man curses ourasws enemies with a curse, the (other) ones who curse them assist him and they also curse, then they praise and they said, ‘O Allahazwj! Send Salawat upon this servant of Yoursazwj who has exerted whatever was in his capacity, and had he been able upon more from him, he would have done so’.

فَإِذَا النيدَاءُ مِنْ قِبَالِ اللَّهِ عَزَّ وَ جَلَّ: قَدْ أَجَبْتُ دُعَاءَكُمْ وَ سََِعْتُ نِدَاءَكُمْ، وَ صَلَّيْتُ عَلَى رُوحِهِ فِِ الَْْرْوَاحِ، وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَيَْْ الَْْخْيارِ.

So there comes a call from the direction of Allahazwj Mighty and Majestic: “Your supplication has been Answered, and your call has been Heard, and azwj have Sent Salawat upon his soul among the souls, and Made him to be from the Chosen ones, the choicest ones in Myazwj Presence!”

1

عَنِ الصَّادِقِ عَلَيْهِ السَّلَََٰمُ: مَنْ خَالَفَكُمْ وَ إِنْ عَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلََ هَذِهِ الْْيَةِ: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً.

From Al-Sadiq asws: ‘One who oppose you (Shias), and even if he were to worship, and strive, would be attributed to this Verse: Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]’.

1 حديث 11 تفسير الإمام العسكري (ع): 16 و 17
2 تفسير القمي: 723 حجر الأدوار: 8- 356 روضة الكمال: 160.
CHAPTER 16 – ANOTHER CHAPTER REGARDING WHAT HE \textit{asws} WROTE TO HIS \textit{asws} COMPANIONS REGARDING THAT – DECLARING AND SUMMONING


‘Amir Al-Momineen \textit{asws} wrote a letter after his \textit{asws} leaving from Al-Naharwan, and ordered that it be read out to the people, and that is because the people had asked him \textit{asws} about Abu Bakr and Umar and Usman.

Amir Al-Momineen \textit{asws} got angry and said: ‘You have freed yourselves for the questioning about what does not concern you, and this is Egypt, \textit{asws} have opened (conquered) it, and Muawiya Bin Khadeej has killed Muhammad Bin Abu Bakr. So, what a difficulty it is. How mighty was my \textit{asws} calamity with (passing away of) Muhammad \textit{saww}!’

By Allah \textit{azwj}! It wasn’t except like one of my \textit{asws} structures. Glory be to Allah \textit{azwj}! While we \textit{asws} were hoping to overcome the people upon what was in their hands, when they overcame upon us \textit{asws} of what was in our \textit{asws} hands, and \textit{asws} shall write a letter for you wherein would be a declaration of what you have asked, if Allah \textit{azwj} the Exalted so Desires’.

He \textit{asws} called his \textit{asws} scribe, Ubeydullah Bin Abi Rafie and said to him: ‘Get ten form my \textit{asws} trustworthy ones to enter to see me \textit{asws}’. He said, ‘Name them for me, O Amir Al-Momineen \textit{asws}.

He \textit{asws} said: ‘Let enter Asbagh Bin Nubata, and Abu Al-Tufeyl Aamir Bin Wasila Al-Kitani, and Zirr Bin Hubeysh Al-Asady, and Juweryia Bini Mus’har Al-Abdy, and Khandaq Bin Zuheyrl Al-Asadi, and Haris Bin Muzarrib Al-Hamdani, and Al-Haris Bin Abdullah Al-Awrl Al-Hamdani,
and Masabeeh Al-Nakhaie, and Alqamah Bin Qays, and Kumeyl Bin Ziyad, and Umeyr Bin Zurara’. (p.s. – these are eleven)

فُذَّلُوا إِلَيْهِ، فَقَالَ لََُمْ: خُذُوا هَذَا الْكِتَابَ وَلْيَقْرَأْهُ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ أَنْتُمْ شُهُودٌ كُلَّ يَوْمِ جَُُعَةٍ، فَإِنْ شَغَبَ شَاغِبٌ عَلَيْكُمْ فَأَنْصِفُوهُ بِكِتَابِ اللَّهِ بَيْنَكُمْ وَ بَيْنَهُ:

They entered to see him. He said to them: ‘Take this letter, and let Ubeydullah Bin Abi Rafie read it out, and you bear witness every day of Friday. So, if a trouble-maker were to make trouble upon you, then be fair to him with the Book of Allah to be between you and him:

بِسْمِ اللَّهِ الرَّحِْنِ الرَّحِيمِ: مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِيَْ وَ الْمُسْلِمِيَْ، فَإِنَّ اللَّهَ يَقُولُ: وَ إِنَّ مِنْ شِيعَتِهِ إِبْراهِيمَ اسْمٌ غَيرُْ مُُْتَصٍّ، وَ أَمْرٌ غَيرُْ مُبْتَدَعٍ،

In the Name of Allah the Beneficent, the Merciful. From a servant of Allah Ali, Amir Al-Momineen, to his Shias from the Momineen and the Muslims. Allah Says: ‘And indeed from his Shias, was Ibrahim [37:83], and it is a name Allah the Exalted has Ennobled in the Book, and you are Shias of the Prophet Muhammad, just as he is from the Shias of Ibrahim – a name without specialisation, and a matter without invention.

وَ سَلََمٌ عَلَيْكُمْ، وَ اللَّهُ هُوَ السَّلَمُ الْمُؤْمِنُ أَوْلِيَاءَهُ مِنَ الْعَذَابِ الْمُهِيِْ، الَْْاكِمُ عَلَيْهِمْ بِعَدْلِهِ، بَعَثَ مَُُمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنْتُمْ مَعَاشِرَ الْعَرَبِ،

And the peace be upon you all, and Allah is the Grantor of peace, the Securer of His friends from the humiliating Punishment, the Judge upon them with His justice. He Sent Muhammad, and you, community of the Arabs, were upon an evil state. One of you is feeding his dog and killing his son, and others are upon something else. He returns and it has been changed upon him.

تَأْكُلُونَ الطَّعَامَ الَْْشِبَ، وَ تَشْرَبُونَ الْمَاءَ الْْجِنَ، تُسَافِكُونَ دِمَاءَكُمْ، وَ يَسْبِِ ب َعْضُكُمْ ب َعْضاً، وَ قَدْ خَصَّ اللَّهُ قُرَيْشَةً بِثَلََثِ آيَاتٍ وَ عَمَّ الْعَرَبَ بِآيَةٍ،

You are eating the blood mixed with camel’s hair, and the bitter melons, and the dead, and the blood, devoting upon the rough stones and misleading images. You are eating the rough food and drinking the putrid water. You are shedding your blood and captivating each other, and Allah has Particularised Quraysh with three Verse, and the general Arabs with one Verse.

فَأَمَّا الْْيَاتُ اللَّوَاتِِ فِِ قُرَيْشٍ فَهُوَ قَوْلُهُ تَعَالََ، وَ اذْكُرُوا إِذْ أَن ْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِِ الَْْرْضِ تََافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآواكُمْ وَ أَيَّدَكُمْ بِنَصْرِهِ وَ رَزَقَكُمْ مِنَ الطَّيِبَاتِ لَعَلَّكُمْ تَشْكُرُونَ،

And as for those Verses regarding Quraysh, it is the Word of the Exalted: And remember when you were few, weakened in the land, fearing that the people would force you away,
so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful [8:26].

وَ الثَّانِيَةُ: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحيَْاتِ لَيَسْتَخْلِفَنَّهُمْ فِِ الَْْرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لََُمْ دِينَهُمُ الَّذِي ارْتَضى لََُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يََعْبُدُونَنِِ لَّ يُشْرِكُونَ بِِ شَيْئاً وَ مَنْ كَفَرَ بَعْدَ ذلِكَ فَأُولئِكَ هُمُ الْفاسِقُونَ [24:55].

And the second: Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55].

وَ الثَّالِثَةُ: ق َوْلُ ق ُرَيْشٍ لِنَبِِي اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِيَْ دَعَاهُمْ إِلََ الإِْسْلََمِ وَ الَِْ جْرَةِ: وَ قالُوا إِنْ ن َتَّبِعِ الَُْدى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنا، ف َقَالَ اللَّهُ ت َعَالََ: أَ وَ لََْ نَُُكِنْ لََُمْ حَرَماً آمِناً يُُْبى إِلَيْهِ ثَََراتُ كُلي شَيْءٍ رِزْقاً مِنْ لَدُنَّا وَ لكِنَّ أَكْثَرَهُمْ لَّ يََعْلَمُونَ،

And the third are the words of Quraysh to the Prophet saww of Allah azwj when he saww called them to Al-Islam and the Emigration: And they are saying, 'If we follow the Guidance with you, we would be forced out from our land'. So, Allahazwj Said: Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57].

وَ Åمَّا الْْيَةُ الَّتِِ عَمَّ بَِِا الْعَرَبَ ف َهُوَ ق َوْلُهُ، اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْداءً فَأَلَّفَ ب َيَْْ ق ُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْ وَناً وَ كُنْتُمْ عَلى شَفا حُفْرَةٍ مِنَ النَّارِ فَأَن ْقَذَكُ مِنْها كَذلِكَ يُبَيْيُ اللَّهُ لَكُمْ آياتِهِ لَعَلَّكُمْ ت َهْتَدُونَ،

And as for the Verse which the Arabs have been generalised with, it is Hisazwj Word: and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].

فَيَا كَنَّا نِعْمَةً مَا أَعْظَمَهَا إِنْ لََْ تََْرُجُوا مِنْهَا إِلََ غَيرِْهَا، وَ يَا لَََا مُصِيبَةً مَا أَعْظَمَهَا إِنْ لََْ تُؤْمِنُوا بَِِا وَ ت َرْغَبُوا عَنْهَا، فَمَضَى نَبُِِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَقَدْ بَلَّغَ مَا أُرْسِلَ بِهِ، فَيَا لَََا مُصِيبَةً خَصَّتِ الَْْ قَرَبِيَْ وَ عَمَّتِ الْمُؤْمِنِيَْ لَََْ تُصَابُوا بِِِثْلِهَا وَ لَنْ تَُعَايِنُوا ب َعْدَهَا مِثْلَهَا،

O how great is a bounty if you do not exit from it to something else! And how great is a calamity if you do not believe in it and desire for it! The Prophet saww of Allahazwj had delivered what he saww had been Sent with, so how great is a disaster the near of kin and the generality of the Momineen were afflicted with (his saww passing away). They had not been afflicted with the like of it, and will never witness the like of it, after it.

فَمَضَى لِسَبِيلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ ت َرَكَ كِتَابَ اللَّهِ وَ أَهْلَ بََْتِهِ إِمَامَيِْْ لََّ يََْتَلِفَانِ، وَ أَخَوَيْنِ لََّ يََْتَخَاذَلََّنِ، وَ مُُْتَمِعَيِْْ لََّ يََْفْتََِقَانِ، وَ لَقَدْ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لََّ عَرَضَ فِِ رُوعِي أَنْ وَجيهُ النَّاسَ إِلََ غَيرِْهِ،

He saww went on his saww way and left behind the Book of Allahazwj and Peopleasws of his saww Household, two Imams not differing with each other, and two brothers not arguing with
each other, and two united nor separating from each other; and Allahazwj Caused Hisazwj to pass away and Iasws am (now) foremost with this shirt (caliphate) of mine, and it neither occurred in myasws mind nor did it present in myasws view that the faces of people would turn to someone else.

فَإِمَّا أَنْ يَكُونَ الَّذِينَ كَانُوا مَسْتَفَقِّينَ عَنْ أَنْفُسِهِمْ وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيةٌ، وَ إِمَّا أَنْ يَكُونُوْنَ مِنْ غَيرِهِ مُسْتَفَقِّينَ، وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ، فَوَ إِنَّ اللَّهَ مَا أَدْرِي إِلَّا إِلَّا أَشْكُوْنَ إِلَّا أَنْفُسِهِمْ، وَ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ.

When they delayed from measws with the governance due to their (personal) concern, and the Helpers affirmed – and they are helpers of Allahazwj and the battalion of Al-Islam – they said, ‘But, when you (Emigrants) are not submitting it (caliphate) to Aliasws, then our companion (Sa’ad) is more rightful with it than others’. By Allahazwj! Iasws did not know to whom Iasws should be complaining?

فَإِمَّا أَنْ يَكُونَ الَّذِينَ كَانُوا مَسْتَفَقِّينَ عَنْ أَنْفُسِهِمْ وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيةٌ، وَ إِمَّا أَنْ يَكُونُوْنَ مِنْ غَيرِهِ مُسْتَفَقِّينَ، وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ، فَوَ إِنَّ اللَّهَ مَا أَدْرِي إِلَّا إِلَّا أَشْكُوْنَ إِلَّا أَنْفُسِهِمْ، وَ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ.

So, either the Helpers happened to be unjust of its right, or else they happened to be unjust of myasws rights. But, myasws right is the one taken away, and Iasws am the oppressed.

فَإِمَّا أَنْ يَكُونَ الَّذِينَ كَانُوا مَسْتَفَقِّينَ عَنْ أَنْفُسِهِمْ وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيةٌ، وَ إِمَّا أَنْ يَكُونُوْنَ مِنْ غَيرِهِ مُسْتَفَقِّينَ، وَ كُلُّ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ، فَوَ إِنَّ اللَّهَ مَا أَدْرِي إِلَّا إِلَّا أَشْكُوْنَ إِلَّا أَنْفُسِهِمْ، وَ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ.

A speaker of Quraysh said, ‘The Prophet saww of Allahazwj said: ‘The Imamsasws would be from Quraysh’. Thus, they repelled the Helpers away from their claim and they (Emigrants) prevented measws of myasws right from it. A group came to be presenting the help to measws, from them were the two sons of Saeed, and Al-Miqdad Bin Al-Aswadra, and Abu Zarr Al-Ghifari, and Ammar Bin Yasser, and Salman Al-Farsi, and Al-Zubeyr Bin Al-Awwam, and Al-Bara’a Bin Al-Aazib.

فَقُلْتُ لََُمْ: إِنَّ عِنْدِي مِنْ نَبِِي اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَهْداً وَ لَهُ إِلَََِ وَصِيَّةً لَسْتُ أُخَالِفُ عَمَّا أَمَرَنِِّ بِهِ، فَوَ اللَّهِ لَوْ خَزَمُونِِّ بِأَنْفِي لََْق ْرَرْتُ لِلَّهِ ت َعَالََ سََْعاً وَ طَاعَةً،

Iasws said to them: ‘There is a pact with measws from the Prophet saww of Allahazwj, and there is a bequest for himsaww to measws. Iasws am not going to oppose what Iasws have been instructed with. By Allahazwj! Even if you were to pull measws by myasws nose, Iasws would (still) acknowledge to Allahazwj the Exalted, hearing and obeying’.

فَلَمَّا رَأَيْتُ النَّاسَ قَدِ انْتَلُّوا عَلَى أَبِِ بَكْرٍ لِلْبَيْعَةِ أَمْسَكْتُ يَدِي وَ ظَنَنْتُ أَنِّي أَوْلََ وَ أَحَقَّ بِهَا، وَ وَلِيَةٌ مِنْ غَيرِهِ، وَ أَنْفُسِهِ مَسْتَفَقِّيّةٌ، فَوَ إِنَّ اللَّهَ مَا أَدْرِي إِلَّا إِلَّا أَشْكُوْنَ إِلَّا أَنْفُسِهِمْ، وَ أَنْفُسِهِمْ مَسْتَفَقِّيّةٌ،

When Iasws saw the people to have fallen in a heap upon Abu Bakr for the allegiance, Iasws withheld myasws hand, and Iasws had thought Iasws was foremost and more rightful with the position of Rasool-Allahsaww than he is, and from others, and the Prophetsaww of Allahazwj had ordered Usama Bin Zayd to be in-charge upon the army and made both of them (Abu Bakr and Umar) to be in his army, and the Prophetsaww had not ceased to emphasise himselfsaww saying: ‘Enforce the army of Usama!’
His army went to Syria until they ended up to (the city of) Azri‘at, and they met a group from Rome. They attacked them and Allah azwj Granted them their wealth. When I asws saw returners from the people to have returned from Al-Islam and calling to obliterate the Religion of Muhammad saww and the Nation of Ibrahim as, I asws feared that if I asws do not help Islam and its people, I asws would see break-ups and demolition in it.

The disaster came unto me asws during it, which was greater than the loss of the governance of their affairs which rather, it is a pleasure of a few days, then it declines and dissipates just as the clouds tend to decline and dissipate, then I asws would get up with the people during those new occurrences until the falsehood vanishes, and the Word of Allah azwj would be the highest, and even if the Kafir’s noses are rubbed.

And Sa‘ad, when he saw the people pledging allegiances to Abu Bakr, called out, ‘O you people! By Allah azwj! I did not want it (caliphate) until I saw you all turning away from Ali asws, and I will not pledge allegiance to you until Ali asws pledges, and maybe I will still not do it and even if he asws does pledge allegiance!’ Then he rode his animal and went to (the town of) Hawran, and stayed in a house until he died and did not pledge allegiance.

And Farwa Bin Umar Al-Ansari stood up – and he used to guide two horses with Rasool-Allah saww, and leave aside a thousand bunches of dates to give in charity with it upon the poor – he called out, ‘O community of Qureys! Inform me! Is there any man among you the caliphate is permissible for him, and in him is what is in Ali asws?!”

Fays Bin Mahzama Al-Zahwy said, ‘There isn’t anyone among us, one in whom is what is in Ali asws. He said to him, ‘You speak the truth. Is there in Ali asws what isn’t in any one of you?’ He said, ‘Yes’. He said, ‘So, what made you block it from him asws?’

قال: إجماع الناس على أبي بكر. قال: أما و الله لي أ esiَّمَهُ مِثْلُهُ لَفَذَ أَخْطَأَهُ سَيْتنَيْكُمْ، وَ لَوْ خُلِقَوْاً فِي أَهْلِ بَيْتٍ لَنِيَتْكُمْ لَا كَثِيرُ مِنْ مُفْتَكِهِمْ وَ
He said, ‘Consensus of the people upon Abu Bakr’. He said, ‘But, by Allah azwj! If you were to revive your sunnah (ways), then you have erred from the Sunnah of your Prophet saww, and if you were to make it (caliphate) to be in the People asws of the Household of your Prophet saww, you will eat from above, and from beneath your feet’.

Abu Bakr became the rule, and I asws went near and was moderate, and accompanied him as an adviser, and obeyed him in (only) that (which was in) obedience to Allah azwj, struggling, until when he was about to die. I asws said within myself: ‘He wouldn’t turn this command away from me asws had there been no special relationship between him and Umar’, and the matter was as they had agreed with between them.

I asws thought he would not turn it away from me asws, and I asws had heard the Prophet saww to Bureyda Al-Aslami when he saww had sent me asws and Khalid Bin Al-Waleed to Al-Yemen, and said: ‘When you two separate, so each one of you is upon his state, and when you are together, then Ali asws is upon you all!’

We battled and attained captives, among them was Khuweyla Bint Ja’far, ‘the clear faced’, and rather she was named as ‘the clear faced’ due to her beauty. I asws took Khuweyla and Khalid was gloomy from me asws and sent Bureyda to Rasool-Allah saww as a provocation against me asws. He informed him saww with what had happened from my asws taking Khuweyla. He saww said: ‘O Bureyda! His asws share from the Khums (fifth) is more than what he asws has taken. He asws is your ruler from after me saww.

Abu Bakr and Umar both heard it, and this here is Bureyda alive, not died yet. So, if there after this any thing to say for any speaker?!
But, he made me asws the sixth of the six and ordered Suheyb to pray (leading) Salat with the people, and called Abu Talha Zayd Bin Sa’ad Al-Ansari and said to him, ‘Be among fifty men from your people and kill the one from these six who disagrees’.

The wonder is at the differing of the people when they claimed that Abu Bakr was nominated as caliph by the Prophet saww. If this was true, he would not have feared upon the Helpers, and the people had pledged allegiance to him upon the consultation.

Then Abu Bakr made it to be for Umar by his opinion in particular. Then Umar, by his opinion, made it to be a consultation between six. So, this is the wonderment from their differing, and the evidence upon what I asws would not like to mention the words of that group which Rasool-Allah saww was pleased with it when he saww passed away. So, how did he order with killing a people Allah azwj and His azwj Rasool saww had been pleased from them?! This is the strange matter.

There did not happen to be any governance for anyone of them more detestable to them than my asws governance! They were (all) listening and I asws was arguing against Abu Bakr and I asws said: ‘O community of Quraysh! I asws am more rightful with this command than you are. Is there no one among you who reads the Quran, and recognises the Sunnah, and making a religion with the Religion of truth? And rather, my asws argument is that I asws am in-charge of this command from besides Quraysh. The Prophet saww of Allah azwj said: ‘The governance is the one who liberates’. Rasool-Allah saww came with liberating the necks from the Fire, and I asws liberated them from the slavery.

So, the governance of this community was for the Prophet saww, and for me asws was whatever was for him saww. Whatever was allowed for Quraysh of its merits upon it with the Prophet saww, it is allowed for the Clan of Hashim as upon Quraysh, and it is allowed for me asws upon the Clan of Hashim as, due to the words of the Prophet saww on the day of Ghadeer
Khum: ‘One whose Master ṣaww is, so Ali asws is his Master asws’, except that Quraysh claimed its merit over the Arabs without the Prophet saww. So, if they like, they can be saying that.

The people feared that I asws would be the ruler over them that I asws would seize their souls and object regarding their circles, and there would not happen to be any share for them in the command. So, they gathered upon one man from them, until they turned the governance away from me to Usman, hoping that he would give it and passing it around between them. While they were like that when a caller called out, it is not known who he was, and I asws say it was a Jinn, and the people of Al-Medina heard it on the night they pledged allegiance to Usman.

He said, (in prose), ‘O herald of Islam, stand and give the news, the custom has died and evil has begun, what is for Quraysh is not upon its posterity, ones who are advancing today and ones delaying. Surely, Ali asws, he asws is foremost with it than him, so make him asws the ruler and do not deny!’

So, there was a lesson in that for them, and if the generality had not known that, I asws would not have mentioned it. They called me asws to pledge allegiance to Usman, and I asws pledged allegiance unwillingly, and I asws was patient, anticipating, and the people of contentment knew and were saying, ‘O Allah azwj! For You azwj the hearts are sincere, and to You azwj the eyes are staring, and You azwj supplicated to by the tongues, and to You azwj is the judgment regarding the deeds, Decide between us and our people with the Truth [7:89].

O Allah azwj! We complain to You azwj of the absence of our Prophet saww, and the abundance of our enemies, and scarcity of our numbers, and our humiliation form the people, and the difficulties of the times, and occurrence of the Fitna through us.
O Allah \textit{azwj!} Relieve that with the justice by its appearance, and a ruling authority of truth You \textit{azwj!} recognise'.

Abdul Rahman Bin Awf said, ‘O son \textit{asws} of Abu Talib \textit{asws}! Surely, you \textit{asws} are very greedy upon this command?’

I \textit{asws} said: ‘I \textit{asws} am not greedy upon it, and rather I \textit{asws} am seeking an inheritance of Rasool-Allah \textit{saww} and his \textit{asws} right, and that the governance of his \textit{saww} community is for me \textit{saww} from after him \textit{saww}, and you all are more greedy upon it than I \textit{asws} am when you are forming a barrier between me \textit{asws} and it, and you are turning my \textit{asws} face away from it by the sword.

O Allah \textit{azwj!} \textit{asws} seek Your \textit{azwj} Assistance upon Quraysh, for they have cut off my \textit{asws} relationship, and they have wasted my \textit{asws} days, and repelled my \textit{asws} rights, and belittled my \textit{asws} worth and the greatness of my \textit{asws} status, and they united upon snatching away a right which I \textit{asws} was foremost with it than them, and took it away!’

Then he said, ‘Either be patient being gloomy or die of regret!’ And I \textit{asws} swear by Allah \textit{azwj!} If they had been able upon repelling my \textit{asws} near of kin just as they had cut off my \textit{asws} means, they would have done so, but they could not find a way to that. But rather, my \textit{asws} right upon this community is like a man having a right for you upon a people to a known term. So, if they were good and hasten his right to him, he would accept it praising (them), but if they were to delay it, he would take it without praising (them). And the man cannot be faulted for the delay of his rights, but rather he would be faulted, the one who took what wasn’t for him (to take).

And Rasool-Allah \textit{saww} had taken an Oath to me \textit{asws} saying: ‘O son \textit{asws} of Abu Talib \textit{asws}! For you \textit{saww} is my \textit{saww} governance, so if they were to make you \textit{asws} the rule, well and good, and they return to you \textit{asws} with the pleasure, then stand with their affairs; but if they were oppose upon you \textit{asws}, then leave them and whatever they are in, for Allah \textit{azwj} will be Making it to be for you \textit{asws} (in the future)’.
I\textsuperscript{asws} looked around there wasn’t any backer for me\textsuperscript{asws} nor was there any supporter with me\textsuperscript{asws} except my family members. I\textsuperscript{asws} thought (upon acting there would be nothing but) the destruction, and had there been, after Rasool-Allah\textsuperscript{sws}, my\textsuperscript{asws} uncle Hamza\textsuperscript{asws}, and my\textsuperscript{asws} brother Ja’far\textsuperscript{asws}, I\textsuperscript{asws} would not have pledged allegiance (even) unwillingly, but they had passed away, and I\textsuperscript{asws} was left with two men newly to the pact with Al-Islam – Al-Abbas and Al-Aqeel.

So, I\textsuperscript{asws} thought of saving my family members from the destruction, and I\textsuperscript{asws} closed my eyes upon the (arising) dust, and I\textsuperscript{asws} swallowed by saliva upon the choking, and I\textsuperscript{asws} was patient upon the bitterest of the morsels, and the most painful to the heart than the mowed eyelashes.

And as for the matter of Usman (being killed), it is as if it has been learnt from the former generations, 'Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52]. The people of Badr abandoned him, and the people Egypt killed him. By Allah! I\textsuperscript{asws} neither instructed nor did I\textsuperscript{asws} forbid, and had I\textsuperscript{asws} instructed, I\textsuperscript{asws} would have been a killer, and had I\textsuperscript{asws} forbidden, I would have been a helper (of Usman).

And the matter did not benefit the supporters during it, nor did the news have any healing, apart from that the one who helped him was not able upon saying, ‘I am better than the one who has abandoned’; nor was the one who abandoned him able upon saying, ‘He was helped by the one who is better than me’.

And I\textsuperscript{asws} shall summarise his matter – He favoured (people), and evil was the favouring, and you all were alarmed, and evil was your being alarmed, and Allah will Judge between you all and him. By Allah! No blame necessitates me regarding the blood of Usman. I\textsuperscript{asws} wasn’t except a man from the Muslims, (like) the emigrants, being in my\textsuperscript{asws} house.
When they had killed him, they came to me to pledge allegiance to me\textsuperscript{asws}. But I\textsuperscript{asws} refused upon you all, and you refused upon me\textsuperscript{asws}. So, my\textsuperscript{asws} hand was grabbed and it was extended, and they spread and extended theirs, then you thronged upon me like the crowding of the camels gathering to their watering place on the day of their return, to the extent that I\textsuperscript{asws} thought that you would (end up) killing me\textsuperscript{asws}.

And some of you fought against the others to the extent that my\textsuperscript{asws} slippers got cut (broken), and the cloak dropped off, and the weak ones were trampled, and it reached from the happiness of the people of their pledging allegiances to me\textsuperscript{asws}, that the young ones were carried to it and the elders hobbled to it, and the sick ones were carried to it, and the posterity regretted to it.

They said, 'Take our allegiances upon what Abu Bakr and Umar had been pledged upon, for we cannot find anyone else apart from you\textsuperscript{asws}, nor are we pleased except with you\textsuperscript{asws}! Take our allegiances, and we will neither separate nor oppose'. So, I\textsuperscript{asws} took your allegiance upon the Book of Allah\textsuperscript{azwj} and the Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and called you - the people to my\textsuperscript{asws} allegiance. The one who pledged allegiance willingly, I\textsuperscript{asws} accepted from him, and who refused, I\textsuperscript{asws} left him.

The first ones to pledge allegiance to me were Talha and Al-Zubeyr. They said, 'We pledge allegiance to you\textsuperscript{asws} upon that we shall participate with you\textsuperscript{asws} in the command'. I\textsuperscript{asws} said: 'No, but you two are my\textsuperscript{asws} participants in the strength and my\textsuperscript{asws} supporters during the frustration'. They pledge allegiance to me upon this command, and had they refuse, I\textsuperscript{asws} would not have forced them, just as I\textsuperscript{asws} had not forced the others; and Talha wished for (governorship of) Al-Yemen, and Al-Zubeyr wished for (governorship of) Al-Iraq.

When they came to know that I\textsuperscript{asws} will not be making them rulers, they sought permission for the Umrah, intending the treachery. They went to Ayesha and scared her with everything within herself against me\textsuperscript{asws}, and the women tend to be of deficient Eman, deficient of the intellect, deficient of the shares.
As for the deficiency of their Eman, so it is their staying back from the Salat and the Fasts during the days of their menstruation; and as for the deficiency of their intellects, so there is no testimony for them except in the debts, and testimony of two women (equates) with (one testimony of) a man; and as for the deficiency of their shares, it is their inheritances upon the half of the inheritances of the men.

And they guided Ubaydullah Bin Aamir to Al-Basra, and he guaranteed for them the wealth (funds for battle) and the men (soldiers). While they two were urging her (Ayesha), when she (started) urging them, so they took to a group to be fighting other than with her, and they took a group to be fighting under her.

So which mistake is greater from what they committed? They brought out a wife of Rasool-Allah saww in between them, and they removed her veil from her which Allah azwj had Covered upon her, and they fortified their own wives in their own houses. They were neither fair to Allah azwj nor to His asws Rasool from themselves.

Three characteristics have comebacks upon the people. Allah azwj the Exalted Says: O you people! But rather, your rebellion is against your own selves. [10:23]; and Said: So the one who breaks, is rather breaking against himself [48:10], and Said: and the evil plot does not affect except its perpetrators [35:43]. So, they have rebelled against me asws, and have broken my asws allegiance, and have plotted against me asws.

I asws was smitten by the tamest of the people among the people, Ayesha daughter of Abu bakr, and by the braves of the people, Al-Zubeyr, and the most antagonistic of the people, Talha, and they were supported against me asws by Ya’la Bin Munabbas a vast amount of Dinars. By Allah aswj! If I asws were to stabilise my asws command, I asws would make his wealth to be a war booty for the Muslims!

Then they came to Al-Basra, and its people were gathering upon pledging allegiance to me asws and obey me asws, and at it were my asws Shias, treasurers of the public treasury of the wealth of Allah aswj and wealth of the Muslims. They called the people to disobey me asws
to break my\textit{asws} allegiance. The one who obeyed them, they let him go, and one who disobeyed them, they killed him.

Hakeem Bin Habala battled them, and they killed him among seventy men from the worshippers of the people of Al-Basra, and their humble ones, named as the ‘dried up ones’, it is as if they were like the dried palms of the camels.

And Yazeed Bin Al-Haris Al-Tashkury refused to pledge allegiance to them. He said, ‘Fear Allah\textit{azwj}! If the first of you is guiding us to the Paradise, so we will not guide the last of you to the Fire. You cannot encumber us to ratify the claimant and break upon the absentee. As for my right hand, so it is pre-occupied with my allegiance to Ali\textit{asws} Bin Abu Talib\textit{asws}, and this here is my left hand is free. Take it if you (both) like’. He was suffocated until he died.

And Abdullah Bin Hakeem Al-Tameemi stood up and said, ‘O Talha! Do you recognise this letter?’ He said, ‘Yes’. He said, ‘This is my letter to you’. He said, ‘Do you know what is in it?’ He said, ‘Read it out to me, for therein are the faults of Usman and his call to his killing’. They expelled him from Al-Basra and they seized the office bearers of Usman Bin Huneyf Al-Ansari treacherously, and they tortured him with every torture, and they plucked out every hair from his head and face, and they killed my\textit{asws} Shias – a group by execution, and a group by treachery, and a group they attacked by their swords until they met Allah\textit{azwj}.

By Allah\textit{azwj}! Even if they had not killed from them except one man, (shedding) their blood would have been Permissible for me\textit{asws}, and the blood of the army due to their agreeing with the killing of the ones killed. Leave it, along with that they had killed more from the worshippers, those they had entered upon them, and Allah\textit{azwj} has Pointed about them: 

\textit{Therefore, remoteness is for the unjust people [23:41].}

As for Talha, Marwan shot at him with an arrow and killed him; and as for Al-Zubeyr, \textit{asws} reminded him of the words of Rasool-Allah\textit{saww}, ‘You (Al-Zubeyr) would be fighting against Ali\textit{asws} and you will be an oppressor to him\textit{asws}. And as for Ayesha, she had been forbidden
by Rasool-Allah ﷺ from her travelling, she bit her hands in regret upon what had happened from her.

وَ قَدْ كَانَ طَلْحَةُ لَمَّا نَزَلَ ذَا قَا رٍ قَامَ خَطِيباً فَقَالَ: يَا أَي ُّهَا النَّاسُ! إِنَّا أَخْطَأْنَا فِِ عُثْمَانَ خطِيئَةً مَا يَُْرِجُنَا مِنْهَا إِلََّا

And when Talha had descended at Za Qaar, he addressed saying, ‘O you people! We have made a mistake regarding Usman with such a mistake, we cannot come out from it except by seeking his blood, and Ali ﷺ is his killer, and upon him ﷺ is his blood’. And he had descended in houses with the doubters of Al-Yemen, and Christians of Rabie, and hypocrites of (tribe of) Muzar.

فَلَمَّا بَلَغَنِِ قْوْلُهُ وَ قْوْلٌ كَانَ عَنِ الزُّبَّيْرِ فِيهِ، بَعَثْتُ إِلَيْهِمَا أُنَاشِدُهَُُا بحَِقي مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَتَيْتُمَانِّ وَ أَهْلُ مِصْرَ مَُُاصِرُو عُثْمَانَ،

When his words reached me, and the words which were from Al-Zubeyr regarding it, I ﷺ sent a message to them both, adjuring them with the right of Muhammad ﷺ: ‘Do not come to me ﷺ (for battle) and the people of Egypt have besieged Usman’.

فَقُلْتُ: كُلَّ هَذَا قَدْ عَلِمْتُ وَ لََّ أَرَى قَتْلَهُ يَوْمِي هَذَا، وَ أَوْشَكَ سِقَاؤُهُ أَنْ يَُْرِجَ الْمَخْضُ زُبْدَ تَهُ، فَأَقْرَرْتُ بِيْلَامُ.

You two said, ‘Come with us to this man (Usman), for we are not able upon killing him except by you ﷺ, due to what you ﷺ know that he had expelled Abu Zarr ﷺ, and injured Ammar, and sheltered Al-Hakan Bin Abu Al-Aas, and although Rasool-Allah ﷺ, and Abu Bakr, and Umar had expelled him, and he utilised the transgressor Al-Waleed Bin Uqba upon (compiling) the Book of Allah ﷺ, and had authorise Khalid Bin Urfutah Al-Uzry upon the Book of Allah ﷺ with tearing it and burning it’.

فَقُلْتُ: فَلَوْ كَانَتْ أَسَدٌ وَ تَيْمٌ أَوْلِيَاءُ بَنِِ أُمَيَّةَ؟! فَانْقْطَعَا عِنْدَ ذَلِكَ.

As for your words that you are both seeking the blood of Usman, so here are his two sons, Amro and Saeed. Free their way to seek the blood of their father. When did the (clans of) Asad and Taym become the guardians of the clan of Umayya?!’ They were cut-off at that.

وَ أَمَّا قْوْلُكُمَا: إِنَّكُمَا تَطْلُبَانِ بِدَمِ عُثْمَانَ فَهَذَانِ ابْنَاهُ عَمْرٌو وَ سَعِيدٌ فَخَلُّوا عَنْهُمَا يَطْلُبَانِ دَمَ أَبِيهِمَا، مَتََّ كَانَتْ أَسَدٌ وَ تَيْمٌ أَوْلِيَاءُ بَنِِ أُمَيَّةَ؟! فَالْعَجَبُ لَِّخْتِلََفِهَ إِيَّاكُمَا، وَ مَسِيرِهَا مَعَكُمَا، فَكُفَّا عَنَّا أَنْفُسَكُمَا، وَ ارْجِعَا مِنْ حَيْثُ جِئْتُمَا، فَلَسْنَا عَبِيدَ مَنْ غَلَبَ، وَ لََّ أَوَّلَ مَنْ سَبَقَ،
Imran Bin Husayn Al-Khuzaie, companion of Rasool-Allah⁵⁷⁷ stood up, and he is the one from whom the Ahdeeth have come, and he said, ‘O you two! Do not come out from your allegiances which you pledged of the obedience to Ali⁵⁷⁸ asws, and do not get carried upon breaking his⁵⁷⁸ asws allegiance, for it had the Pleasure of Allah⁵⁷⁶ azwj. Weren’t your houses capacious enough until you came with the mother of the believers (Ayesha)?! Strange of her differing with you two and (now) her travelling with you. Refrain yourselves from us and return to when you have come from, for we are no slaves of the ones who overcome, nor the first one to precede’.

They thought of killing him, then refrained from him, and Ayesha had doubted during her journey and considered the fighting to be a mighty thing. So, she called her scribe Ubeydullah Bin Ka’ab Al-Numeyri. She said, ‘Write, ‘From Ayesha daughter of Abu Bakr to Ali⁵⁷⁸ asws Bin Abu Talib⁵⁷⁸ asws’. He said, ‘This is a matter then pen cannot flow with it’. She said, ‘And why not?!’ He said, ‘Because Ali⁵⁷⁸ asws Bin Abu Talib⁵⁷⁸ asws is the first in Al-Islam, and for him⁵⁷⁸ asws with that is the beginning in the Book’.

She said, ‘Write, ‘To Ali⁵⁷⁸ asws Bin Abu Talib⁵⁷⁸ asws’, from Ayesha daughter of Abu Bakr. As for after, I am not unaware of your relationship from Rasool-Allah⁵⁷⁷ asws, nor of your⁵⁷⁷ asws being first in Al-Islam, nor of your⁵⁷⁷ asws state from Rasool-Allah⁵⁷⁷ saww and rather I have come out to reconcile between my sons, nor do I want to battle you⁵⁷⁷ asws, if you⁵⁷⁷ asws were to refrain from these two men’ – among a lot of speech of her. But, I⁵⁷⁷ asws did not answer her with a single word, and I delayed her answer (until she initiated the war).

When Allah⁵⁷⁶ azwj Judged the goodness for me⁵⁷⁷ asws, I⁵⁷⁷ asws travelled to Al-Kufa and made Abdullah Bin Abbas to be in charge upon Al-Basra. I arrived at Al-Kufa, and the faces, all of them had turned to me⁵⁷⁷ asws except for Syria (Muawiya).⁵⁷⁷ asws loved to that the argument and fulfil the excuse, and I⁵⁷⁷ asws with the Words of Allah⁵⁷⁶ azwj Exalted: And if you fear treachery from a person, then discard (the agreement) to them upon equality, [8:58].
allegiance, and he sent a message to me asws, ‘Send the killer of Usman to me’. I asws sent a message to him, 'What have I asws to do with the killer of Usman?! His children are foremost with it, so you and them should enter into my asws obedience'.

Then the people disputed that I asws should carry you and them upon the Book of Allah azwj or else so this is (like) deceiving a child from breast-feeding for a while. When he despaired from this command, he sent a message to me, 'Make Syria to be for me during your asws lifetime, so that if the event of death occurs upon you, there would not be any obedience for me upon anyone', and rather he intended with that to be free my asws obedience from his neck, so I asws refused unto him.

He sent a message to me asws, ‘The people of Al-Hijaz were rulers upon the people of Syrian. When they killed Usman, the people of Syria became the rulers over the people of Al-Hijaz’.

I asws sent a message to him: ‘If you were truthful, then name a man from Quraysh of Syria for whom the caliphate would be permissible for and he would accept to be in consultation. If you cannot find him, I asws will name for you from Quraysh of Al-Hijaz, someone the caliphate is permissible for, and he would accept to be in the consultation.

And I asws looked at the people of Syria, and there they were, remainder of the confederates (Battle of Al-Ahzaab), a bed of fire and covetous flies gathered from every epidemic, from the ones it is befitting to be educated and carried upon the Sunnah, neither being from the Emigrants nor from the Helpers, nor the followers of goodness.

I asws called them to the obedience and the unity, but they refused except for separation and wretchedness. Then they rose up in the face of the Muslims, shooting at them with the arrows and the stabbing them with the spears. During that, I asws rose up to them. When they were bitten by the weapons and found the pain of injuries, they raised the Parchments (Qurans).
So, you all called to what is in it, and I\textsuperscript{asws} informed you that they were neither people of Religion nor Quran, and rather they were raising it as a plot and a deception. I\textsuperscript{asws} went on to fight them. You said, ‘Accept from them and restrain from them, for if them were to answer to what is in the Quran, we would (all) be united upon what we are (already) upon, of the truth’.

I\textsuperscript{asws} accepted from them and restrained from them. The reconciliation between you and them was upon two men as judges, for them to revive what the Quran revived and kill whatever the Quran kills. Their views differed and their decisions differed. So, they discarded what was in the Book and opposed what was in the Quran, and they were its people.

Then a group isolated, so we left them for as long as they left us alone, until when they wreaked havoc in the earth, corrupting and killing, and among the ones they killed were the people of Meyra from the clan of Asad, and they kill Khabbab Bin Al-Art, and his son, and mother of his children, and Al-Haris Bin Murrah Al-Abady.

I\textsuperscript{asws} sent a message to them, calling. I\textsuperscript{asws} said, ‘Hand over to us the killers of our brethren’. They said, ‘All of us are their killers’. Then they strengthened their cavalry and their infantry, but Allah\textsuperscript{azwj} Fought them the fight of the unjust. When that happened from their actions, I\textsuperscript{asws} ordered you to go immediately right to your enemies’. You said, ‘Our swords are few, and our spear are old, and for most of us these are in short supply, so permit for us to return and prepare an excellent preparation. And when we do return, our fighters would have increased, a number of the ones from us who fight.

(It went on) to the extent that when you were shaded at the palm trees, I\textsuperscript{asws} instructed you that you should be with your soldiers and to necessitate your corners, and settle yourselves upon the Jihad, and do not frequent the visitations of your sons nor your wives, for the
companions of war are their patrons and the propagandists are in it, and the ones who are not holding vigils in their nights, nor being thirsty in their days, nor do they miss their children or their wives.

And a group from you prepared and a group entered the city disobeying, and the ones who entered the city did not return to me, and the ones who stayed were not steadfast with me nor were they patient. I only saw fifty men from you in my army. When I saw what you were upon, I entered among you and estimated that you will not be going out with me, up to this day of yours, for the Sake of Allah.

Can’t you see? Which of the cities have you conquered? And which of your outskirts have you (even) reproached? And which of your weapons have you updated? And which of your cities have been invaded? And you are with large numbers and stronger backbones, and ones with strength they used to fear? For the Sake of Allah! You, where are you going? And why are you being deluded?

Indeed! The people (enemies) exerted, and they conspired, and supported each other, while you refused, and slept, and abandoned, and cheated. You would not have been happy if you were had remained upon that. Be careful of your sleep, may Allah have Mercy on you, and heat up for battling your enemies, for the lather has appeared from the cream, and the morning has illuminated for the one with eyes, so watch out!

But rather, you are going to be fighting the freed ones (of Makkah) and the sons of the freed ones, and the people of disloyalty, and ones who became Muslims unwillingly, and to Rasool-Allah they had snubbed, and they had all fled from Al-Islam, enemies of the Sunnah and the Quran, and (they are) people of innovations and juveniles, and ones who were called but they stayed back, and they were fearful upon Al-Islam and its people, and they ate from the bribe, and are slaves of the world!
And it has been informed to me that Ibn Al-Nabigah did not pledge allegiance to Muawiya until he stipulated to him that he would give him an award which was greater than what was in his hands from his authority. So, the hand of this seller of his religion for the world was belittled, and the entrustment of this buyer was humiliated by his helping a transgressor, one treacherous with the wealth of the Muslims.

And which share is for this buyer, and he had drunk the wine, and was whipped the legal punishment in Al-Islam, and all of you recognise him with the corruption in the world, and that from them is one who did not进入 into Al-Islam and its people until he was awarded upon with an award.

So, these are (now) leaders of the people, one whose mention leave out for you, his evil is more, and more destructive, and you recognise them by seeing them and hearing them. They were adversaries against Al-Islam, and at war to the Prophet\textsuperscript{sa}, and a party of the Satan\textsuperscript{s}. Their Eman did not advance, and their hypocrisy wasn't new, and they are those, if they were to rule upon you, they will manifest upon you all - the immoralities, and the arrogance, and the tyrannous overcoming, and the corruption in the earth.

And you are upon what was from you, from interdependence and being laid back, and (you are) better than them and more guided of the way. From you are the jurists, and the scholars, and the understanding ones, and memorisers of the Book, and the strivers with the vigils. Are you not getting angry and taking revenge that the foolish ones are snatching away the governance away from Islam and leaving the carcasses in it?!
And Allahazwj the Exalted Said to Hisazwj Prophetasws: But rather, you are a Warner, and for every people there is a Guide [13:7]. So, the guide from after the Prophetasws is a guide of hisasws community upon whatever had happened from Rasool-Allahazwj. Who else had happened to be the guide except the one who calls you to the truth, and guides you to the guidance?

خُذوا لِلْحَرْبِ أُهْبَتَهَا، وَ أَعِدُوا لَََا عُدَّت َهَا، ف َقَدْ شُبَّتْ وَ أُوْقِدَتْ نَارُهَا، وَ تَََرَّدَ لَكُمُ الْفَاسِقُونَ لِكَيْلََ ِ يُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ*

Take the preparations for the war, and prepare for it its armaments, for it has arisen and its fire has been ignited, and the mischief-makers have been bared to you all, lest they extinguish the Noor of Allahazwj with their mouths and battle the servants of Allahazwj.

إِنِّي وَ اللَّهِ لَوْ لَقِيتُهُمْ وَحْدِي وَ هُمْ أَهْلُ الَْْرْضِ مَا اسْتَوْحَشْتُ مِنْهُمْ وَ لََّ بَالَيْتُ، وَ لَكِنْ أَسَفٌ يَرِينِِ، وَ جَزَعٌ ي َعْتََِينِِ مِنْ أَنْ يَلِيَ هَذِهِ الُْْمَّةَ فُجَّارُهَا وَ سُفَهَاؤُهَا ف َيَتَّخِذُونَ مَالَ اللَّهِ دُوَلًَّ، وَ كِتَابَ اللَّهِ دَغَلًَ، وَ الْفَاسِقِيَْ حِزْباً، وَ الصَّالِِْيَْ حَرْباً،

By Allahazwj! If Iasws were to meet them (in battle) alone, and they are the people of the earth, Iasws would not be fearful of them, nor give up, but regret made measws see, and my heart was alarmed from that this community would be ruled by its immoral ones, and it’s foolish ones, so they would be taking the wealth of Allahazwj as (main reason for) government, and the Book of Allahazwj for corruption, and the mischief-makers as a party, and the righteous to be at war with.

إِنِّي نَاف َرْتُكُمْ فَ انْفِرُوا خِفافاً وَ ثِقالًَّ وَ جاهِدُوا بِأَمْوالِكُمْ وَ أَن ْفُسِكُمْ فِِ سَبِيلِ اللَّهِ وَ لََّ ت َثَّاق َلُوا فِِ الَْْرْضِ ف َتَعْمَوْا بِالذُّلي، وَ تُقِرُّوا بِالَْْسْفِ، وَ يَكُونَ نَصِيبُكُمُ الَْْخْسَرَ،

And Iasws swear by Allahazwj! Had it not been that, Iasws would not have frequented reprimanding you, and urging you, and would have left you when you refused, until when Iasws meet them (in battle) when they think of measws to meet them. By Allahazwj Iasws am upon the truth, and Iasws love to be martyred, and are desirous to meet myasws Lordazwj Allahazwj, and waiting for Hisaszwj excellent Rewards.

إِنِّي نُفْتُكُمْ فَ افْقَدُوا جَهَابًا وَ تَفَالَ، وَ جاهِدُوا بِأَمْوالِكُمْ وَ أَفْسَقُوكُمُ فِ سِبْلِ اللَّهِ وَ لََا تَنْظِرُوا فِ الأَرْضِ قَنَاعًا بَلْ، وَ لَغَرِيَّا بِالْأَخْسَفِ، وَ يُكُونُ نَصِيبُكُمُ الْأَحْسَرَ

Iasws am advancing you all, so Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41], and do not be weighed down in the earth for you will be generalised with the humiliated, and you will be acknowledging with the regret, and your portion would be with the most loss.
The brother of war is the awake one, the restless. If he sleeps, his eyes do not sleep, and one harmed by weakness, and the one who abhors the Jihad in the Way of Allah - would be the defrauded, the degraded. I asws am to you all today upon what you were upon yesterday, and to me asws you aren’t upon what you were upon.

One who wants to his helper would take the good arrow. By Allah azwj! If Allah azwj were to Help you, He azwj would Help you and Affirm your feet. It is a right upon Allah azwj that He azwj Helps the one who helps Him azwj, and Forsakes the one who forsakes Him azwj. Are you viewing the victory would be for the one who is patient without victory, and the patience had become a cowardice, and he happens to be zealous? But rather, the patience with the victory, and the advent is with the bravery, and the lightning is with the rain.

O Allahazwj! Gather us and them upon the guidance, and Make us and them to be ascetics in the word, and Make the Hereafter to be better for us than the former (world)’”.

And it is reported by the Sayyad in the mentioned book (Kashf Al Mahjah), from Muhammad Bin Yaqoub Al Kulayni, from what is reported in the book ‘Al Rasaail’, from Ali Bin Muhammad, and Muhammad Bin Al Hassan and someone else, from Sahl Bin Zaiyd, from Al Abbas Bin Imran, from Muhammad Bin Al Qasim Bin Al Waleed Al Sayrafi, from Al Mufazzal, from Sinan Bin Tareyf,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws had written this sermon to the elders of his asws companions, and therein is speech from Rasool-Allahasws.’

In the Name of Allahazwj the Beneficent, the Merciful. To the ones of proximity in the (realm of) the shadows, the ones Tested with the afflictions, the ones quick in the obedience, the ones to be Resurrected during the Raj’at (return). Salutations from usasws to you all! Greetings be upon you all! As for after: -

إِنَّ أَخَا الَْْرِبِ الْيَقْظَانُ الَْْرِقُ إِنْ نَامَ لََْ ت َنَمْ عَيْنُهُ، وَ مَنْ ضَعُفَ أُوذِيَ، وَ مَنْ كَرِهَ الِْْهَا دَ فِِ سَبِيلِ اللَّهِ كَانَ الْمَغْبُونَ الْمَهِيَْ، إِنِّي لَكُمُ الْيَوْمَ عَلَى مَا كُنْتُ عَلَيْهِ أَمْسِ وَ لَسْتُمْ لِِ عَلَى مَا كُنْتُمْ عَلَيْهِ، مَنْ تَكُونُوا نَاصِرِيهِ أَخَذَ بِالسَّهْمِ الَْْخْيَبِ، وَ اللَّهِ لَوْ نَصَرْتُُُ اللَّهَ لَنَصَرَكُمْ وَ ث َبَّتَ أَقْدَامَكُمْ، إِنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ ي َنْصُرَ مَنْ نَصَرَهُ وَ يََْذُلَ مَنْ خَذَلَهُ، أَ تَرَوْنَ الْغَلَبَةَ لِمَنْ صَبَََ بِغَيرِْ نَصْرٍ وَ قَدْ يَكُونُ الصَّبَُْ جُبْناً وَ يَكُونُ حَِِيَّةً، وَ إِنََُّا الصَّبَُْ بِالنَّصْرِ وَ الْوُرُودُ بِالصَّدْرِ، وَ الْبََْقُ بِالْمَطَرِ.

بِسْمِ اللَّهِ الرَّحِْنِ الرَّحِيمِ، إِلََ الْمُقَرَّبِيَْ فِِ الَْْظِلَّةِ، الْمُمْتَحَنِيَْ بِالْبَلِيَّةِ، الْمُسَارِعِيَْ فِِ الطَّاعَةِ، الْمُنْشَئِيَْ فِِ الْكَرَّةِ، تََِيَّةٌ مِنَّا إِلَيْكُمْ، سَلََمٌ عَلَيْكُمْ، أَمَّا ب َعْدُ:

لا نفخ فيهم بالنعمة، ولا عطالتهم في الدنيا، ولا الجنة حقيتهما خيرنا من الأولين.

اللَّهُمَّ اجََْعْنَا وَ إِيَّاهُمْ عَلَى الَُْدَى، وَ زَهيدْنَا وَ إِيَّاهُمْ فِِ الدُّن ْيَا، وَ اجْعَلِ الْْخِرَةَ خَيرْاً لَنَا مِنَ الُْْولََ..
The Noor (light) of the insight is the soul of life which the Eman cannot benefit except by it, along with following the Words of Allah⁴ and the ratification of these. The Word is from the Spirit, and the Spirit is from the Noor, and the Noor is, (Allah is the) Noor of the skies and the earth [24:35].

In your hands are the means for there to arrive to you, bounties from Allah⁴. You cannot understand its thanks. He⁴ has specialised you with it and purified you for it, And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].

Allah⁴ Covenantated that none should abandon the pact he had agreed with Him⁴, therefore hasten to fulfill the pact, and remain in seeking the Grace, for the world is present display.

The righteous and the immoral consume from it, and the Hereafter is a truthful Promise, the Able King will fulfill in it (the Promised Rewards).

Indeed! And the matter is just as it has occurred on the seven days remaining of Safar (Naharwan), the armies travelled during it. The false rejections were destroyed during it. Its cavalry was Arabian, and its horses were for warfare, and by that we were pausing.

And when we remember the hopeful who were waiting the downpour of rain in order to grow the vegetation, and revive the fruits, it called me⁴ to write the letter to you to save you from the blindness, and guide you to the door of guidance; therefore travel the way of safety, for it is a collection of prestige.

Allah⁴ Chose its Manifesto and explained its arguments, and Presented His⁴ Divine Authorities, and marked its boundaries, and Described its limits, and Manifested it just as described.

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⁴ اللهُ ثُمَّ نُزِّلَ الشَّمَالُ وَالْأَرْضُ مِنْ لََّوْهُ كَسَافِكَةٌ فِيهَا مَنْجِلُ ٱلْمُسْتَبَاطِلِ ۚ إِلَّا مُجَفِّرُهُ ۚ وَمِنْ شَحْرِ شَهَرٍ ۚ وَإِلَٰهُ مَلِيِّقُ رَبّ ۚ وَلَيْسَ مِنْهُمُ ۚ وَلَٰكِنَّهُ رَبّ ۚ وَيُضْرِبُ اللَّهُ ٱلْمَثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (۳۵)
When the servant enters his grave, two Angels come to him, one of them Munkar and the other one Nakeer. The first of what they question him is about his Lord aswj and about his Prophet saww, and about his Guardian asws (Imam asws). So, if he were to answer (correctly), he would attain salvation, and if he is confused, they would punish him.

A speaker said, ‘What is the state of the one who recognises his Lord aswj, and recognises his Prophet saww, but does not recognise his Guardian (Imam asws)?’ He saww said: ‘That is the wavering one, neither towards these ones nor towards those; [4:143].

It was said, ‘And who is the Guardian asws, O Rasool-Allah saww?’ He saww said: ‘Your Guardian in this time period is me saww, and from after me saww it would be my saww successor asws, and from after my saww successor asws, there would be a Divine Authority of Allah aswj for every era, lest you would be saying just as the strayers before you had said when their Prophet saww separated from them: ‘Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed’ [20:134].

And rather the complete ignorance of theirs was with the Signs, and they are the successors as. So, Allah aswj Answered them: Say: ‘Every one is awaiting, therefore wait, for soon you will come to know who is the companion of the Even Path and who is Guided’ [20:135].

And rather their waiting was that they said, ‘We are in a leeway from recognising the successors as until an Imam as announces his as knowledge. Thus, the successors as were the custodians upon you all between the Paradise and the Fire. No one will enter the Paradise except one who recognises them asws and they asws recognise him, nor will anyone enter the Fire except one who denies them asws and they asws deny him.'
And they\textsuperscript{as} are the witnesses upon the people, and the Prophets\textsuperscript{as} are witnesses for them\textsuperscript{as} by the Taking of the Covenants of the servants having been Taken for them\textsuperscript{as}, and that is His\textsuperscript{as} Word: \textit{How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them?} \cite{4:41} On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah \cite{4:42}.

And like that Allah\textsuperscript{azwj} revealed to Adam\textsuperscript{saww}: “O Adam\textsuperscript{saww}! Your\textsuperscript{saww} term has expired, and your\textsuperscript{saww} days are completed, and your\textsuperscript{saww} death has presented, so take the Prophet-hood, and inheritances of the Prophet-hood, and the Greatest Name of Allah\textsuperscript{azwj}, and hand it over to your\textsuperscript{saww} son\textsuperscript{saww} Hibatullah\textsuperscript{as}, for I\textsuperscript{azwj} do not leave the earth without an understanding scholar!”

The Prophets\textsuperscript{as} and the successors\textsuperscript{as} did not cease to be inheriting that until the matter ended to me\textsuperscript{saww}, and I\textsuperscript{saww} hand that over to my\textsuperscript{saww} successor\textsuperscript{asws} Ali\textsuperscript{asws}, and he\textsuperscript{asws} is from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, and that Ali\textsuperscript{asws} would make his\textsuperscript{asws} living sons\textsuperscript{asws} from their sons\textsuperscript{asws} passing away.

The one whom it cheers that he would enter a Garden of his Lord\textsuperscript{azwj}, then let him have the Wilayah of Ali\textsuperscript{asws} and of the successors\textsuperscript{asws} from after him\textsuperscript{asws}, and let him submit to their\textsuperscript{asws} merits, for they\textsuperscript{asws} are the guides after me\textsuperscript{as}. Allah\textsuperscript{azwj} has Given them\textsuperscript{asws} my\textsuperscript{saww} understanding, and my\textsuperscript{saww} knowledge.
They saww are my saww family from my saww flesh and my saww blood. I saww complain to Allah azwj of their saww enemies and the deniers to them saww of their saww merits, and the cutters from them saww of my saww connection. We saww are People saww of the Household of the tree of Prophet-hood, and the mine of mercy, and the interchange of the Angels, and place of the Message.

And an example of the People saww of my saww Household in this community is like an example of the ship of Noah asws. One who sails it would attain salvation, and one who stays behind from it would be destroyed; and an example of the door of Hitta among the children of Israel. One who entered it (his sins) were Forgiven for him. Any flag which emerged, not being from People saww of my saww Household, so it is the Dajjalite (flag).

Allah azwj Chose a people for His azwj Religion, Selecting them for standing upon it, and the helping for it. He azwj Purified them saww with the Word of Al-Islam, and Revealed to them saww Obligations of the Quran, and the working with being obedient to Him azwj in the east of the earth and its west.

Allah azwj Specialised them with Al-Islam, and Distinguished you for it, and that is because it is a safety and collection of prestige. Allah azwj Chose its Manifesto, and Describe it and Described its mannerisms, and Connected its date of the apparent knowledge and esoteric wisdom, with sweetness and bitterness.

One who cleans his interior would see wondrous scenery in its (Quran’s) resources and its sources; and the one who discerns of what is hidden would see the hidden substance of discernment, and wondrous parables and Sunnahs. Its apparent is elegant and its hidden is deep. Neither do its strangeness perish nor will its wonders terminate. In it are keys of the speech, and lamps for the darkness.
are gathered together, not being correct except together. They are named, so they are separated, and they are connected, so they are gathered. Its completeness in the completion of one of them. Around it are stars, and upon its stars are stars, in order to protect its protectors, and take care of its caretakers.

And in the Quran is its explanation and its statements, and its limits, and its elements, and places of its determinations, and weight of its scales, and the scale of justice, and the decisive judgment. The claimants of the religion separated between the doubt and the certainty, and they came with the truth. They built for Al-Islam its foundations, and they established its foundations for it and its cornerstones, and they came upon that as witnessed with markings and constructions.

In it is sufficient for the ones seeking sufficiency, and healing for the seekers of treatment, and protection for ones seeking protection, and care for ones seeking its care, and its protection safeguarding it, and its springs are bursting forth by the Love of Allah and His Kindness, and Reverence of His Commands and His Mention with what He Loves to be Mentioned with, connected with the Wilayah, and disputes with goodly care.

And they are getting together with a saturating cup, and meeting with beautiful welcome, and high morals, stewardship of trustworthy scholars, there being no mistrust among them, nor does the backbiting start among them. The one who hides something from that would be hiding morals.

Beatitude is for the one with a tranquil heart, obeying the one guiding him, and shunning the one who deviates him, and entering a prestigious entrance, and attaining the way of safety, being an insight for the one with insight, and obedience for the one guided to the superior evidence, and removal of the covering of ignorance, the straying, the destructive spree.

وَ فِي الْقُرْآنِ تِبْيَانُهُ وَ بَيَانُهُ وَ حُدُودُهُ وَ أَرْكَانُهُ، وَ مَوَاضِعُ مَقَادِيرِهِ، وَ وَزْنُ مِيزَانِهِ، مِيزَانِ الْعَدْلِ، وَ حُكْمِ الْفَصْلِ، إِنَّ دُعَاةَ الديينِ فَرَّقُوا بِيَْْ الشَّكي وَالْيَقِيِْ، وَ جَاءُوا بِالَْْقي، بَنِي نَيِّاناً فَأَسَّسُوا لَهُ أَسَاساً وَ أَرْكَاناً، وَ جَاءُوا عَلَى ذَلِكَ شُهُوداً بِعَلَََّمَاتٍ وَ أَمَارَاتٍ، وَ يََْمَوْنَ حََِاهُ، وَ يَُرْعَوْنَ مَرْعَاهُ، وَ يَسُونُونَ مَصُونَهُ، وَ يُفَجرُونَ عُيُونَهُ، بحُِبي اللَّهِ وَ بِريهِ وَ تَعْظِيمِ أَمْرِهِ وَ ذِكْرِهِ بَِِا، فَطُوبََ لِذِي قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ، وَ اجْتَنَبَ مَنْ يُرْدِيهِ، وَ يَدْخُلُ مَدْخَلَ كَرَامَةٍ، وَ يَنَالُ سَبِيلَ سَلََامَةٍ، تَبْصِرَةً لِمَنْ بَصَّرَهُ، وَ طَاعَةً لِمَنْ يَهْدِيهِ إِلََ أَفْضَلَ الدَّلََّلَةِ، وَ كَشْفَاً لِغَطَاءِ الَْْهَالَةِ الْمُضِلَّةِ الْمُهْلِكَةِ، وَ مَنْ أَرَادَ بِعْدَ هَذَا فَلْيُظْهِرْ بِالَُْدَى دِينَهُ، فَإِنَّ الَُْدَى لََّ تُغْلَقُ أَبَوَابُهُ، وَ قَدْ فُتِحَتْ أَسْبَابُهُ بِبَُْهَانٍ وَ بَيَانٍ، لَِّمْرِئٍ اسْتَنْصَحَ وَ قَبِلَ نَصِيحَةَ مَنْ نَصَحَ بُِِضُوعٍ وَ حُسْنِ خُشُوعٍ، فَلْيَقْبَلِ امْرُؤٌ بِقَبُولََا، وَ لْيَحْذَرْ قَارِعَةً قَبْلَ حُلُو لَِا، وَ السَّلََمُ.
And the one who wants after this, then let him manifest his religion with the guidance, for the guidance, its doors are not locked, and its means are opened with proofs. By my \textsuperscript{asws} life! I \textsuperscript{asws} have advised, and he should accept the advice, one with humbleness and goodly reverence. Thus, let the persons accept with its acceptance, and let him be cautious of a disaster before its solutions. Greetings!

\footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 2}
CHAPTER 17 – ARGUMENTATION OF AL-HUSAYN asws AGAINST UMAR WHILE HE WAS UPON THE PULPIT

(The book) ‘Al-Ihtijaj’ - It is reported that Umar Bin Al-Khattab was addressing the people upon the pulpit of Rasool-Allah saww, and he mentioned in his sermon that he (Umar) foremost with the Momineen than their own selves [33:6]. Al-Husayn asws said to him from a corner of the Masjid: ‘Get down, O liar, from the pulpit of my asws (grand) father saww Rasool-Allah saww! It is not a pulpit of your father’.

Umar said to him, ‘The pulpit is for your asws (grand) father saww, by my life, O Husayn asws! It is not the pulpit of my father. Who taught you asws this? Your asws father Ali asws Bin Abu Talib asws?’

Al-Husayn asws said to him: ‘I asws am obedient to my asws father asws in whatever he asws instructs me asws. By my asws life! He asws is a guide and I asws am guided by him asws, and for him asws, in the necks of the people is the allegiance in the era of Rasool-Allah saww. Jibraeel as had descended with it from the Presence of Allah azwj the Exalted. No one will deny it except a rejecter of the Book.

The people have recognised it with their hearts and they rejected it with their tongues. Woe be unto the deniers of our asws rights, People asws of the Household! What is that which Muhammad saww Rasool-Allah saww would receive them with, from the permanent anger and severity of the punishment?’

Umar said, ‘O Husayn asws! One who denies a right of your asws father asws upon him be the Curse of Allah azwj! The people made us the commanders, and had they made your asws father asws the commander, we would have obeyed’.
Al-Husayn\textsuperscript{asws} said to him: ‘O Ibn Al-Khattab! Which of the people made you a commander upon himself, before you had made Abu Bakr the commander upon yourself. He made you the commander upon the people with neither any proof from the Prophet\textsuperscript{saww} nor agreement from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}? Was your pleasure a pleasure for Muhammad\textsuperscript{saww}, or was the pleasure of his family an anger for him? But, by Allah\textsuperscript{azwj}! If the tongues had exchanges, its ratification would be lengthy, and a deed the Momineen would have witnessed, due to what was skipped over the necks of Progeny\textsuperscript{asws} of Muhammad.

You ascended their pulpit and then became the judge against them\textsuperscript{asws} with the Book having been Revealed among them\textsuperscript{asws}. Neither do you recognise its vocabulary, nor do you know its interpretation, except listening to the Azan. The erring ones and the correct one is the same in your presence. So, Allah\textsuperscript{azwj} will Recompense you with your Recompense, and Question you about what you innovated, Question while being bare-footed.

He (the narrator) said, ‘Umar descended angrily and some people from his companions walked with him until he came to the door of Amir Al-Momineen\textsuperscript{asws}. He sought permission to see him\textsuperscript{asws}, and he permitted for him. He entered and said, ‘O Abu Al-Hassan\textsuperscript{asws}! What am I facing from your son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}?! He\textsuperscript{asws} spoke to us in a loud voice in the Masjid of Rasool-Allah\textsuperscript{saww}, and incited against me the young ones and people of Al-Medina!’

Al-Hassan\textsuperscript{asws} said to him: ‘An example of Al-Husayn\textsuperscript{asws}, (grand) son\textsuperscript{asws} of the Prophet\textsuperscript{saww} arousing the one there is no judgment for him, or is he speaking with the youths against the people of his Religion? But, by Allah\textsuperscript{azwj}! You did not attain what you have attained except by the youths, so may Allah\textsuperscript{azwj} Curse the one who incited the youths!’
Amir Al-Momineen \textsuperscript{asws} said to him: ‘Shh! No, O Abu Muhammad \textsuperscript{asws}! You \textsuperscript{asws} should never go near the anger, nor (near) one of evil ancestry, nor are there any veins in you from the multitude. Listen to my \textsuperscript{asws} speech and do not be hasty with the speech’.

Umar said to him \textsuperscript{asws}, ‘O Abu Al-Hassan \textsuperscript{asws}! They \textsuperscript{asws} are both caring regarding their \textsuperscript{asws} own selves with what they \textsuperscript{asws} see being without the caliphate’.

Amir Al-Momineen \textsuperscript{asws} said to him: ‘They \textsuperscript{asws} are both closer in attribution with Rasool-\textsuperscript{Allah} \textsuperscript{asws} that their \textsuperscript{asws} own father \textsuperscript{asws} is. But, O Ibn Al-Khattabb, please them \textsuperscript{asws} with their \textsuperscript{asws} rights, (so that) the ones after them \textsuperscript{asws} would be pleased with you’.

He said, ‘And what would please them \textsuperscript{asws}, O Abu Al-Hassan \textsuperscript{asws}?’ He \textsuperscript{asws} said: ‘Their \textsuperscript{asws} pleasure is the retraction from the mistake fearing from the disobedience, along with the repentance’.

Umar said to him \textsuperscript{asws}, ‘O Abu Al-Hassan \textsuperscript{asws}! Educate your \textsuperscript{asws} son \textsuperscript{asws} that he \textsuperscript{asws} should not interject the ruling authority, those who are the rulers in the earth’.

Amir Al-Momineen \textsuperscript{asws} said: ‘\textsuperscript{asws} educate the disobedience people upon their disobedience, and one \textsuperscript{asws} fear the slips and the destruction upon him. As for the one \textsuperscript{asws} Rasool-\textsuperscript{Allah} \textsuperscript{asws} has begotten, it is not Permissible for me \textsuperscript{asws} to educate him \textsuperscript{asws}, for he \textsuperscript{asws} would be transferred to an education better for him \textsuperscript{asws} than it. But, please them \textsuperscript{asws}, O Ibn Al-Khattabb!’

He (the narrator) said, ‘Umar went out and was met by Usman Bin Affan and Abdul Rahman Bin Awf. Abdul Rahman said to him, ‘O Abu Hafs! What happened, and the arguments were prolonged with you? Umar said, ‘And can anyone argue with the son \textsuperscript{asws} of Abu Talib \textsuperscript{asws} and his \textsuperscript{asws} cubs?!’
فَقَالَ لَهُ عُثْمَانُ: يَا ابْنَ الَْْطَّابِ هُمْ ب َنُو عَبْدِ مَنَافٍ الَْْسََْنُونَ وَ النَّاسُ عِجَافٌ. فَقَالَ لَهُ عُمَرُ: مَا أَعُدُّ مَا صِرْتَ إِلَيْهِ فَخْراً فَخَرْتَ بِهِ، أَ بحُِمْقِكَ؟

فَدَخَلَ بَيْنَهُمَا عَبْدُ الرَّحَِْنِ بْنُ عَوْفٍ وَ فَرَّقَ بَيْنَهُمَا، وَافْتَقَ الْقَوْمُ. (The book) ‘Kashf Al-Ghumma’ – From Zayd son of Ali (Bin Al-Husayn asws), from his father asws: ‘Al-Husayn asws Bin Ali asws came to Umar Bin Al-Khattab while he was upon the pulpit, and said to him: ‘Get down from the pulpit of my asws father asws!’

فَبَكَى عُمَرُ، ثَُُّ قَالَ: صَدَقْتَ يَا بُنََِّ، مِنْبََُ أَبِيكَ لََّ مِنْبََُ أَبِِ! فَقَالَ عَلِيٌّ عَلَيْهِ السَّلََمُ مَا هُوَ وَ اللَّهِ عَنْ رَأْيِي. فَقَالَ: صَدَقْتَ! وَ اللَّهِ مَا اتَّهَمْتُكَيَا أَبَا الَْْسَنِ،

Then he descended from the pulpit angrily, grabbed him asws and made him asws to be seated by his side upon the pulpit. Then he addressed the people while he asws was seated with him upon the pulpit.

Then he said, ‘O you people! I heard your Prophet saww saying: ‘Protect me saww regarding my saww family and my saww offspring! The one who protects me saww regarding them, Allah azwj would Protect him. Indeed! The Curse of Allah azwj is upon the one who hurts me saww regarding them’ – thrice’.

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6 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 1
7 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 2
(The book) ‘Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariyya Al Makky, from Kaseer Bin Tariq, from Zayd – similar to it.\textsuperscript{8}

\textsuperscript{8} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 3
CHAPTER 18 – REGARDING MENTION OF WHAT HAD HAPPENED FROM THE CONFUSION OF THE PEOPLE AFTER THE EXPIRY OF RASOOL-ALLAH HUSAYN, AND THEIR REFERRING TO AMIR AL-MOMINEEN ASWS

1- إِرْشَادُ الْقُلُوبِ: يُذْهِبُ الأَنْشَادُ مَزْوُوجًا إِلَيْ سَلْمَانَ الْفَارِسِي رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ مِنَ الْبَلََءِ الْعَظِيمِ الَّذِي ابْتَلَى اللَّهُ عَزَّ وَ جَلَّ بِهِ قُرَيْشَ أَنَّهُ مَلِكَ الرُّومِ لَمْ يَبْلَغَ وَفَاتَهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ خَبَََ أُمَّتِهِ وَ اخْتِلََ فِهِمْ فِِ الَِّخْتِيَارِ عَلَيْهِمْ، وَ تَرْكِهِمْ سَبِيلَ هِدَايَتِهِمْ، وَ اديعَائِهِمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ لََّ يُوصِ إِلََ أَحَدٍ بَعْدَ وَفَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ إِهَُْالَهُ إِيَّاهُمْ يََْ تَارُوا لَِْن فُسِهِمْ، وَ تَوْلِيَتِهِمُ الَْْمْرَ بَعْدَهُ الَْْبَاعِدَ مِنْ قَوْمِهِ، وَ صَرْفِ ذَلِكَ عَنْ أَهْلِ بَيْتِهِ وَ وَرَثَتِهِ وَ قَرَابَتِهِ، دَعَا عُلَمَاءَ بَلَدِهِ وَ اسْتَفْتَاهُمْ.

The book) ‘Irshad al Quloob’ – By the deleted chain, raising it to,

‘Salman Al-Farsi’ having said, ‘It was from the mighty afflictions which Allah Mighty and Majestic Tried Quraysh with after their prophet in order to Know their selves, and Bring out their testimonies what they used to claim upon Rasool-Allah asws after his passing away, and Refuted their arguments, and Removed the covering what had kept the secrets in their hearts, and their grudges towards the Progeny Imamate, and inheritance of the Book of Allah among them.

How large were their sins, and the inclusion of their scandals, and Guidance of Allah was placed in it for the people of His Call and inheritors of His Prophet, and the hearts of their friends were radiated by it, and they were inundated by its benefits, and its Blessings came to them.

When the News of the expiry of Rasool-Allah reached to the king of Rome, and news of his community and their differing regarding the choosing upon them, and their leaving the way of their guidance, and their allegation upon Rasool-Allah that he did not bequeath to anyone after his expiry, and his carrying them with choosing for themselves, and their making in-charge of the command after him to the remotest from his people, and turning that away from the People Householder, and his near of kin, he called the scholars of his city and sought their verdicts.

فَنَاظِرُوهُمْ فِي الأَمَرِ الَّذِي ادْعِيَهُ قَرْئُونِ بَعْدَ نَبِيِّهَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِه وَ هُوَ وَهُوَ جَاهِزُ بِنَهَابَةِ مِنْ حَجْمِهِ مُخْتَدُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه’. 
He made them debate regarding the command which Quraysh had claimed after their Prophet 
(saww) and regarding what Muhammad 
(saww) had come with. They answered him with answers from their arguments upon that (it is upon the community) of Muhammad 
(saww).

He asked the people of his city that they should head to Al-Medina in order to debate them and for the argumentation against them. He ordered the Archbishop to choose from his companions and his bishops. He chose one hundred men from them, and they went out, a bishop of theirs leading them, the entirety of the scholar had acknowledged the merit and the knowledge being for him.

He was dazzling in his knowledge and extracting the speech from its interpretation, and his returning every branch to its root. Neither being with the weak intellect, nor with the anger, nor with the dullness, nor cowardice, nor with failure being silent to the one he speaks to, and answers when asked, and patient when blocked.

He arrived in Al-Medina with the ones with him, from the chosen ones of his companions, until the group descended from their rides. He asked the people of Al-Medina about the one Muhammad 
(saww) had bequeathed to, and the ones standing in his 
(saww) place. They pointed him to Abu Bakr. They came to the Masjid of Rasool-Allah 
(saww), and they entered to see Abu Bakr, and he was in a group of Quraysh, among them being Umar Bin Al-Khattab and Abu Ubeyda Bin Al-Jarrah, and Khalid Bin Al-Waleed, and Usman Bin Affan, and I was in the group.

They paused at him, and the leader of the group said, ‘The greetings be upon you’. They returned the greeting unto him. He said, ‘Guide us to the one standing in the place of your Prophet 
(saww), for we are a people from Rome, and I am upon the Religion of the Messiah Isa 
Bin Maryam 
(as). We came when the expiry of your Prophet 
(saww) and your differing(s) reached us.

تُسْأَلُ عَنْ صِحَّةِ نَّبِيِّكَ وَ نَسْتَمِدُ لِدِينَكُمْ، فَإِنْ كَانَ أَفْضَلَ مِنْ دِينِنَا دَخَلْنَا فِيهِ وَ سَلَّمْنَا وَ قَبِلْنَا الرُّشْدَ مِنْكُمْ طَوْعاً وَ أَجَبْنَاكُمْ إِلَى دَعْوَةِ نَبِيِّكَ (ص).
We (have come to) ask the correctness of his saww Prophet-hood and to be rightly guided to our religion, and to understand your Religion. So, if it is superior to our religion, we would enter into it, and become Muslims, and accept the guidance from you willingly, and answer you to the call of your Prophet saww.

وَ إِنْ يَكُنْ عَلَى خِلََافِ مَا جَاءَتْ بِهِ الرُّسُلُ وَ جَاءَ بِهِ عِيسَى عَلَيْهِ السَّلََمُ رَجَعْنَا إِلََ دَيْنِ الْمَسِيحِ فَإِنَّ عِنْدَهُ مِنْ عَهْدٍ رَأَيْنَا فِيهِ أَنْبِيَاءَهُ وَ رُسُلَهُ بَيْلَانِي مَا عَلَّمَكَ نَبِيُّكَ مِنْ أَمْرِ الُْْمَّةِ وَ مَا تََْتَاجُ إِلَيْهِ؟

And if the opposite were to happen to what the Rasools as had come with, and Isa as had come with, we shall return to the religion of the Messiah, for with it is a pact we have seen the evidence of His azwj Prophets as and His azwj Rasools as, and clear light. So, which one of you is the master of the command after your Prophet saww?

فُقاَلَ غَمْرُ مِنْ الْخَطَابِ: هَذَا صَاحِبُنَا وَ وَلُِِّ الَْْمْرِ ب َعْدَ نَبِيينَا. فَالْخَالِقُ: هُوَ هَذَا الشَّيْخُ?! فَقَالَ: نَعَمَ.

Umar Bin Al-Khattab said, ‘This one is our master and in-charge of the command after our Prophet saww’. The bishop said, ‘Is it this old man?! He said, ’Yes’.

قَالَ: يَا شَيْخُ! أَنْتَ الْقَائِمُ الْوَصِيُّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ أُمَّتِهِ؟ وَ أَنْتَ الْعَالَُِ الْمُسْتَغْنِِ بِعِلْمِكَ أَنْتَ الْعَالِمُ الْمُسْتَغْنِِ بِعِلْمِكَ مِنْ أَمْرِ الُْْمَّةِ وَ مَا تََْتَاجُ إِلَيْهِ؟

He said, ‘O sheykh! Are you the custodian, the successor of Muhammad saww in his saww community? And are you the scholar, being needless by your knowledge from what your Prophet saww taught, from the affairs of the community and what you would be needy to?’

قَالَ أَبُو بَكْرٍ: لََّ، مَا أَنَا بِوَصِيَ فَقَالَ لَهُ: فَمَا أَنْتَ؟! قَالَ عُمَرُ: هَذَا خَلِيفَةُ رَسُولِ اللَّهِ.

Abu Bakr said, ‘No, I am not a successor’. He said to him, ‘So, what are you?’ Umar said, ‘This is the caliph of Rasool-Allah saww. The Christian said, ‘You are the caliph of Rasool-Allah saww, he saww had chosen as caliph regarding his saww community? Abu Bakr said, ‘No’.

قَالَ: فَمَا هَذَا الَِّسْمُ الَّذِي ابْتَدَعْتُمُوهُ وَ ادْعَيْتُمُوهُ ب َعْدَ نَبِييكُمْ?! فَإِنَّا قَرَأْنَا كُتُبَ الَْْنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَوُجُدْنا الِْْلََفَةَ لََّ تَصْلُحُ إِلََّّ لِنَبٍِِّ مِنْ أَنْبِيَاءِ اللَّهِ، لَِْنَّ اللَّهَ تُعَالََ جَعَلَ آدَمَ خَلِيفَةً فِِ الَْْرْضِ

He said, ‘So, what is this name (caliph) which you have invented it and claimed it after your Prophet saww?! We have read Books of the Prophets as and we found that the caliphate is not correct except for a Prophet as from the Prophets as of Allah azwj, because Allah azwj the Exalted Made Adam as to be a caliph in the earth.

فرض طاعة على أهل السماء وأرض، ونُهِي باسمي باسمي عليهم السلام فقال: يا داوود فإن حفظتك خليفة في الأرض كيف تستعينك هذا الأشياء! و من سماك فيشي؟ أَنْبِيَلك سماك فيشي؟

He azwj Obligated obedience to him as upon the inhabitants of the sky and the earth, and Praised him as with a name of Dawood as. He azwj Said: ‘’O Dawood! Surely, We Made you a
**Caliph in the earth, [38:26].** How can you name yourself with this name? And who named you with it? Did your Prophet 

He said, 'No, but the people agreed and they made me the ruler and chose me as caliph'.

And you have claimed that he\textsuperscript{saww} did not bequeath just as the (other) Prophets\textsuperscript{as} had bequeathed, and claimed things which aren't for you but for its rightful ones, and I do not see you all except and you have repelled the Prophet-hood of Muhammad\textsuperscript{saww}, and you have invalidated the Sunnahs of the Prophets\textsuperscript{as} in their\textsuperscript{as} people.

Then the bishop turned around and said, 'O sheykh! As for you, so you have acknowledged that Muhammad\textsuperscript{saww} did not come with the Prophet-hood, and rather his\textsuperscript{saww} matter was by overcoming, and had he\textsuperscript{saww} been a Prophet\textsuperscript{saww}, he\textsuperscript{saww} would have bequeathed just as the Prophets\textsuperscript{as} (before) had bequeathed, and left a replacement among them just as the Prophets\textsuperscript{as} had done, from the inheritance and the knowledge, and we cannot find with the (these) people, any trace of that'.

Then the bishop turned around and said, 'O sheykh! As for you, so you have acknowledged that Muhammad\textsuperscript{saww} did not bequeath to you, nor did he\textsuperscript{saww} make you the caliph, and rather the people had agreed with you, and had Allah\textsuperscript{azwj} Mighty and Majestic been Pleased with the pleasure of the people and their following their whims, and their choosing for themselves, Allah\textsuperscript{azwj} would not have Sent the Prophets\textsuperscript{as}, givers of glad tidings and warners, and Given them\textsuperscript{as} the Book and the Wisdom, in order for them\textsuperscript{as} to explain to the people, what they should be doing and being cautious of, and what they are differing in, *lest there*
would happen to be an argument for the people against Allah after the (coming of) Rasools; [4:165].

You have pushed away the Prophets as from their Message, and have availed yourselves with the ignorance, from choosing the people away from the Choice of Allah Mighty and Majestic, the Rasools as for the servants, and the choosing of the Rasools as for their communities, and we are seeing you to be revering with that calumny (lie) upon Allah Mighty and Majestic and upon your Prophet, and you will not be pleased except if you are named with the caliphate after that; and this is not permissible except for a Prophet or a successor of a Prophet.

And rather the argument is correct for you with your emphasising the Prophet-hood as being for your Prophet, your taking with the Sunnahs of the Prophets regarding their guidance, and you have overcome. So, there is no escape for us that we argue upon you regarding what you are claiming, until we understand the way of what you are calling to, and we understand the truth among you after your Prophet, is it correct what you are doing with the faith or are you disbelieving with ignorance?

Then he said, ‘O sheykh! Answer’.

He (the narrator) said, ‘Abu Bakr turned towards Abu Ubeyda to answer on his behalf, but he could not come up with an answer. Then the bishop turned towards his companions and said, ‘The building of the people is not without any foundation, nor can I see any argument being for them. Do you understand?’ They said, ‘Yes’.

Then he said to Abu Bakr, ‘O sheykh! Can I ask you?’ He said, ‘Ask’.

He said, ‘Inform me about me and you. What are you in the Presence of Allah, and what am I in the Presence of Allah?’
He said, ‘As for I, so I am a believer in the presence of myself, and I do not know what I am in the Presence of Allahazwj regarding what is afterwards; and as for you, so in my presence you are a Kafir, and I do not know what you are in the Presence of Allahazwj?’

The bishop said, ‘As for you, so you have conferred yourself with the Kufr after the Eman, and you are ignorant of your staying in your Eman. Are you right in it or wrong? And as for I, so the Eman has been conferred to me after the Kufr. How excellent is my state and how evil is your state with yourself, when you don’t even know what is there for you in the Presence of Allahazwj. You have testified for me with the success and the salvation, and testified for yourself with the destruction and the Kufr’.

Then he turned to his companions and said, ‘Feel good for yourselves, for he has testified with the salvation being for you after the Kufr’.

Then he turned towards Abu Bakr and said, ‘O sheykh! Where is your place from the Paradise at the moment, when you claim the Eman, and where is my place from the Fire?’

He (the narrator) said, ‘Abu Bakr turned towards Umar and Abu Ubeyda once again for them to answer on his behalf, but not one of them spoke.

He (the narrator) said, ‘Then he said, ‘I don’t know where my place is and what my state is in the Presence of Allahazwj’.

The bishop said, ‘O you! Inform me how you have allowed yourself to be seated in this seat but you are in need to the knowledge of someone else? Is there anyone in the community of Muhammad saww, one who is more knowledgeable than you are?’ He said, ‘Yes’.
He said, 'And what would make you and them know except a mighty matter has carried you, and their foolishness in placing you forwards over the one who is more knowledgeable than you are. So, if the one who was more knowledgeable than you gets frustrated from what I have asked you, like your frustration, then you and he are one (and the same) in your claim.

قَالَ لَّا أَنْقُلْ عَلَيْهِنَّ شَيْئًا إِلَّا وَ قَدْ حََِّلُوكَ أَمْراً عَظِيماً، وَ سَفِهُوا بِتَقْدِيَِهِمْ إِيَّاكَ عَلَى مَنْ هُوَ أَعْلَمُ مِنْكَ، فَإِنْ كَانَ الَّذِي هُوَ أَعْلَمُ مِنْكَ يَعْجِزُ عَمَّا سَأَلْتُكَ كَعَجْزِكَ فَأَنْتَ وَ هُوَ وَاحِدٌ فِِ دَعْوَاكُمْ،

I see your Prophet saww, if he saww was a Prophet saww, as having wasted the Knowledge of Allah azwj Mighty and Majestic, and His Pact and His Covenant which He azwj Had Taken upon the Prophets as from before him saww regarding the nomination of the successors as of their communities, when he saww did not nominate a successor asws they (people) could be panicking to him asws regarding what they dispute in the matters of their Religion.

فَأَرَى نَبِيَّكُمْ إِنْ كَانَ نَبِي اً فَقَدْ ضَيَّعَ عِلْمَ اللَّهِ عَزَّ وَ جَلَّ وَ عَهْدَهُ وَ مِيثَاقَهُ الَّذِي أَخَذَهُ عَلَى النَّبِيييَْ مِنْ قَبْلِهِ فِِ إِقَامَةِ الَْْوْصِيَاءِ لُِْمَّتِهِمْ حَيْثُ لََْ يُقِمْ وَصِي اً لِيَتَفَرَّغُوا إِلَيْهِ فِيمَا تَتَنَازَعُونَ فِِ أَمْرِ دِينِكُمْ،

Point me upon this one who is more knowledgeable than you are, perhaps he asws has more knowledge than you do regarding the dialogue, and answer, and explanation, and what one could be needy to from the Ahadeeth of the Prophet-hood and Sunnahs of the Prophets as, and the people have been unjust to you and they have been unjust to themselves regarding you'.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ: فَلَمَّا رَأَيْتُ مَا نَزَلَ بِالْقَوْمِ مِنَ الْبَهْتِ وَ الَْْيرَْةِ وَ الذُّلِ وَ الصَّغَارِ، وَ مَا حَلَّ بِدِينِ مَُُمَّدٍ (ص)، وَ مَا نَزَلَ بِالْقَوْمِ مِنَ الُْْزْنِ، نَهَضْتُ لََّ أَعْقِلُ أَيْنَ أَضَعَ قَدَمِي إِلََ بَابِ أَمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََّمُ، فَدَقَقْتُ عَلَيْهِ الْبَابَ،

Salman ra said, 'When I ra saw what had befallen with the people, from the dullness, and the confusion, and the disgrace, and the belittling, and what had been released with the Religion of Muhammad saww, and what had befallen with the people, from the grief, I ra got up, and I ra did not know where I ra was placing my ra feed, to the door of Amir Al-Momineen asws and knocked the door to him asws.

فَخَرَجَ وَ هُوَ يَقُولُ: مَا دَهَاكَ يَا سَلْمَانُ؟! قَالَ: قُلْتُ: هَلَكَ دِينُ مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ هَلَكَ الإِْسْلََمُ بَعْدَ مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ ظَهَرَ أَهْلُ الْكُفْرِ عَلَى دِينِهِ وَ أَصْحَابِهِ بِالُْْجَّةِ، فَأَدْرِكْ يَا أَمِيرَ الْمُؤْمِنِيَْ! دِينَ مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْقَوْمُ قَدْ وَرَدَ عَلَيْهِمْ مَا لََّ طَاقَةَ لَُمْ بِهِ وَ لََّ بُدَّ وَ لََّ حِيلَةَ، وَ أَنْتَ الْيَوْمَ مُفَرِّجُ كَرْبَِِا، وَ كَاشِفُ بَلْوَاهَا، وَ صَاحِبُ مِيسَمِهَا وَ تَاجُهَا، وَ مِصْبَاحُ ظُلَمِهَا، وَ مِفْتَاحُ مُبْهَمِهَا.

He asws came out and he asws was saying: 'What has alarmed you ra, O Salman ra? I ra said, 'The Religion of Muhammad saww is destroyed, and Al-Islam is destroyed after Muhammad saww, and the people of Kufr have prevailed over his saww Religion and its companions with the arguments. So, come, O Amir Al-Momineen asws (to rescue the Religion of Muhammad saww), and there has been referred to the people what there is no strength for them with it, nor
any escape, nor any means, and today you asws are the reliever of its distress, and remover of its nervousness, and owner of its good effects, and its crown, and its lamp for the darkness, and the key of (removing) its vagueness’.

He (the narrator) said, ‘Ali asws said: ‘And what is that?’

He ra said, ‘I ra said, ‘A group from the king of Rome has arrived among one hundred men from the noble people of their community, being led by a bishop of theirs. I ra have not seen the like of it. He turns the speech upon its meanings, and he turns it upon its interpretation, and confirms it upon its argument initiating it. I ra have not heard similar to his arguments nor quickness in answering from the treasure hoard of his knowledge.

He came to Abu Bakr, and he was in a group, and asked him about his position and bequest of Rasool-Allah saww. He invalidated his claim for the caliphate and overcame them of their claims of their making a caliph of his position. He referred issues to Abu Bakr, taking him out from his Eman and necessitating him the Kufr, and the doubt in his religion.

He dealt out to them the disgrace, and humbleness, and confusion, so go (and rescue) the Religion of Muhammad saww, O Amir Al-Momineen asws, for there has been referred to them what there is no strength for them with it’.

Amir Al-Momineen asws went with me ra until we came to the group, and they had been clothed with the disgrace, and the humiliation, and the belittling, and the confusion.

Ali asws greeted, then sat down. He asws said: ‘O Christian! Turn your face towards me and aim your questioned at me asws, for with me asws are the answers to whatever the people could be needy to regarding what they should be doing and leaving, and by Allah azwj (towards me asws) is the inclination’.
He.as said, ‘The Christian turned towards him asws and said: ‘O youth! We have found in the Books of the Prophets as that Allah aswj did not send any Prophet as at all except and there was a successor asws for him as to stand in his as place. It has reached us the differing(s) of the community of Muhammad saws regarding the position of his saws Prophet-hood, and the claims of Quraysh upon the Helpers, and the claims of the Helpers upon Quraysh, and their choosing for themselves.

So, our king sent us forward as a delegation, and we have chosen to discuss about the Religion of Muhammad saws, we do recognise the ways of the Prophets saws regarding it, and then listening from his saws people, those claiming his saws position. Is that right or wrong? They have belied upon him saws just as the (previous) communities had belied upon their Prophets as, and repelled the successors as from their as rights.

We found that the people of Musa as had stooped to the calf after him as, and they repelled Haroun as from his as successorship, and they chose what you are upon; and similar to that, Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].

We arrived and the people guided us to this sheykh. He claims his saws position and the command being for him from after him saws. We asked, ‘Was the bequeathing to him from his Prophet saws?’ He did not understand it.

And we asked about his kinship from him saws, when the supplication regarding Ibrahim as in what has preceded in the offspring, regarding his as Imamate, that no one would from the offspring would attain it except from each other – none would attain it except the Chosen, the Purified.
We wanted to ascertain the Sunnah from Muhammad saww, and what the (previous) Prophets as had come with, and differing of the community upon the successor asws just as the ones from the past had differed regarding the successors as, and recognition of the family among them?

So, if we were to find for this Rasool saww having a successor asws and a custodian after him saww, and with him asws is knowledge of what the people could be needy to, and he asws answers with the answers of his asws Prophet saww, and informs about the causes of the afflictions and the deaths, and the decisive address, and the lineages, and what knowledge descends during the Night of Pre-determination during every year, and what the Angels and the Spirit descend with to the successors asws, we would ratify his saww Prophet-hood, and answer his saww call, and believe in his saww successor asws and believe in him saww and in his saww book, and whatever the Rasools asws before him saww had come with.

And if other than that were to happen, we shall return to our religion, and we would know that Muhammad saww had not been Sent; and we have asked this sheykh, but we did not find with him anything correct of the Prophet-hood of Muhammad saww. But he is claiming for it and he would be a tyrant having overcome upon his people with the force, and became their king, and does not happen to have any traces of the Prophet-hood, nor what the Prophets as before him saww had come with.

And he saww has passed away and left them as beasts overcoming each other, and returned them to ignorance of the ignoramuses like what they had been, choosing with their opinions for themselves, whichever religion they like, and whichever king they want, and they have expelled Muhammad saww from the way of the Prophets as, and ignored him saww regarding his saww Message, and they claimed that the ignorant one can stand in the place of the knowledgeable one, and in that is destruction of the farms and the lineages, and appearance of the corruption in the earth in the land and the sea.

And what Allah azwj Mighty and Majestic has Refused except to Send any Prophet saww except as Purified, Directed, Chosen over the worlds, and that the rule of the knowledgeable ones upon the
iglarant one would be forever, up to the Day of Qiyamah. I asked him about his name, and the one by his side said, 'This is the caliph of Rasool-Allah sallallahu alaihi wa sallam.' I said, 'We do not recognise this name for anyone after the Prophet sallallahu alaihi wa sallam except if it happens to be a (use of) language from the languages.

As for the caliphate, so it is not correct except for Adamas, and Dawoodas, and the Sunnah therein is for the Prophetsas and the successorsas, and you all are revering the calumny (lies) upon Allahazwj and Hisasws Rasoolas and you have exiled from the knowledge, and you should apologise from the name (caliph)'.

And he said, 'But rather, the people were in agreement with me, and they named me as 'caliph', and in the community there is someone who is more knowledgeable than me'.

We sufficed we what he had judged upon himself and upon the ones who had chosen him. We had arrived to be rightly guided and discuss about the truth. So, if it were to be placed for me, I would follow it, and no accusation by an accuser would seize me regarding Allahazwj. O youasws youth! Is there healing with youasws for what is in our chests?'

Aliasws said: 'Yes! With measws there is healing for your chests, and illumination for your hearts, and expounding for what you are upon, and such explanation you would not be needy of doubt being with it, and news about your affairs, and proof of your evidence, so turn towards me with your face, and free the ears of your heart for measws, and present your mind retaining what Iasws am saying to you:

إِنَّهُ تَبَارَكَ وَ تَعَالََ اخْتَصَّ مَُُمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اصْطَفَاهُ وَ هَدَاهُ، وَ ان ْتَجَبَهُ لِرِسَالَ تِهِ إِلََ النَّاسِ كَافَّةً بِرَحَِْتِ هِ، وَ إِلََ الثَّقَلَ يِْْ بِرَأْفَتِ هِ، وَ ف َ رَضَ طَاعَتَ هُ عَلَى أَهْلِ السَّمَاءِ وَ الَْْرْضِ، وَ جَعَلَهُ إِمَاماً لِمَنْ ق َبْلَهُ مِنَ الرُّسُلِ، وَ خَاتََاً لِمَنْ ب َعْدَهُ مِنَ الَْْلْقِ،

Allahazwj, by Hissawjad Conferment, and Hisaswj Forbearance, and Hisaswj Grace, for Himazwj is a lot of Praise, constant, has been Truthful of Hiaswj Promise, and Helped Muhammadas, Hisaswj servant and Hisaswj Rasoolsaww, and Defeated the allies Alone, For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1].
Surely, the Blessed and Exalted Particularised Muhammad\textsuperscript{saww}, and Chose him\textsuperscript{saww}, and Guided him\textsuperscript{saww}, and Selected him\textsuperscript{saww} for His\textsuperscript{azwj} Message to the people, all of them with His\textsuperscript{azwj} Mercy, and to the human beings and the Jinn with His\textsuperscript{azwj} Kindness, and Obligated obedience to him\textsuperscript{saww} upon the inhabitants of the sky and the earth, and Made him\textsuperscript{saww} an Imam\textsuperscript{asws} for the ones from the Rasools\textsuperscript{as} before him\textsuperscript{saww}, and as the last for the ones from the creatures after him\textsuperscript{saww},

وَرَّثَهُ مَوَارِيثَ الَْْنْبِيَاءِ، وَ أَعْطَاهُ مَقَالِي دَ ال دُّن ْيَا وَ الْْخِ رَةِ، وَ اتَََّ ذَهُ نَبِ  اً وَ رَسُ ولًَّ وَ حَبِيب اً وَ إِمَام اً، وَ دَف ََهُ إِلَيْ هِ، وَ قَرَّبَ هُ يََِ يَْ عَرْشِ هِ بحَِيْ ثُ لََّ ي َبْلُغُ هُ مَلَ كٌ

And he\textsuperscript{saww} inherited the Prophets\textsuperscript{as}, and (Allah\textsuperscript{azwj}) Gave him\textsuperscript{saww} the reins of the world and the hereafter, and Took him\textsuperscript{saww} as a Prophet\textsuperscript{saww}, and a Rasool\textsuperscript{saww}, and a Beloved, and an Imam\textsuperscript{asws}, and Handed it over to him\textsuperscript{saww}, and Drew him\textsuperscript{saww} closer to His\textsuperscript{azwj} Throne where neither an Angel of Proximity, nor a Messenger Prophet\textsuperscript{as} had reached.

فَأَوْحَى اللَّهُ إِلَيْهِ فِِ وَحْيِهِ مَا أَوْحَى

Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww} among His\textsuperscript{azwj} Revelations He\textsuperscript{azwj} had Revealed: The heart did not belie what it saw \[53:11\], and Sent down His\textsuperscript{azwj} Signs unto the Prophets\textsuperscript{saww} and Took their\textsuperscript{as} Covenants: you must believe in him, and you must help him”. \[3:81\].

قَالُوا أَق ْرَنْنا قالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

He\textsuperscript{asws} said: Then He\textsuperscript{azwj} Said: He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you \[3:81\].

وَ قَالَ يَُِدُونَهُ مَكْتُوباً عِنْ دَهُمْ فِِ التَّ وْراةِ وَ الإِْنَِْي لِ يَ أْمُرُهُمْ بِ الْمَعْرُوفِ وَ ي َنْه اهُمْ عَ نِ الْمُ نْكَ رِ وَ يَُِ لُّ لََُ مُ الطَّيِب اتِ وَ يََُ ريمُ عَلَ يْهِمُ الَْْبائِ ثَ وَ يَضَ عُ عَ نْهُمْ إِصْرَهُمْ وَ الَْْغْلَلَ الَّتِِ كانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ ات َّبَعُوا النُّورَ

And Said: whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones \[7:157\].

فَقَالُوا مَنْ يُطِعِ الرَّسُولَ ف َقَدْ أَطاعَ اللَّهَ وَ قَالَ: ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَِاكُمْ عَنْهُ فَان ْتَهُوا

Thus, he\textsuperscript{saww} did not pass away until Allah\textsuperscript{azwj} Completed his\textsuperscript{saww} position, and Gave him\textsuperscript{saww} his\textsuperscript{saww} means, and Raised his\textsuperscript{saww} rank for him\textsuperscript{saww}. So, Allah\textsuperscript{azwj} the Exalted will never be mentioned except and he\textsuperscript{saww} would be brought in close proximity to Him\textsuperscript{azwj}, and He\textsuperscript{azwj} Obligated his\textsuperscript{saww} Religion and Connected obedience to Him\textsuperscript{azwj} with obedience to him\textsuperscript{saww}.

فَقَالُ: مَنْ يُطِعِ الرَّسُولَ فَقِدْ أَطاعَ اللَّهَ وَ قَالَ: مَا أَنَا خَلَقْتُ الرَّسُولَ لِحُذُوْوَ وَ مَا عَظِمْتُ عَنَّهُ فَانَهُوا
He[^azwj^] said: There is one who obeys the Rasool, so he has obeyed Allah, [4:80]; and Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].

And like that the Prophets[^as^] before him[^saww^] had given the glad tidings of him[^saww^], and Isa[^as^], Spirit of Allah[^azwj^] and His[^azwj^] Word gave glad tidings of him[^saww^] where he[^as^] is saying in the Evangel: ‘Ahmad the Ummy, owner of the red camel and the staff’.

And he[^saww^] nominated his[^saww^] successor[^asws^] for his[^saww^] community among them, and a receptacle of his[^saww^] knowledge, and place of his[^saww^] secrets, and the Decisive Verses of His[^azwj^] Book, and recited it as was the right of its recitation, and its door of Hitta, and an inheritor of His[^azwj^] Book, and left behind along with the Book of Allah[^azwj^] among them, and took the argument among them.

And these two will never separate until they return to me[^saww^] at the Fountain, so do not precede them, nor take from others for you will be destroyed, and do not (try to) teach them[^asws^], for they[^asws^] are more knowledgeable than you are’.

[^azwj^]: Mighty and Majestic,[^saww^]: His[^azwj^] Messenger,[^asws^]: His[^azwj^] Successor
And I asws am his saww successor asws, and the one standing with the interpretation of His awj Book, and the recogniser of its Permissable(s) and its Prohibitions, and its Decisive, and its Allegorical, and its Abrogating, and its Abrogated, and its examples, and its lessons, and its utilisations, and with me asws is knowledge of what his saww community would be needy to from after him saww, and every custodian asws is replaced.

And with me asws is knowledge of the afflictions and the deaths, and the bequests, and the lineages, and the decisive address, and births of Al-as, and births of Al-kufr, and I asws am in-charge of the Return (Raj’at), and government of the governments. So, ask me asws about what is to happen up to the Day of Qiyamah, and about what has happened in the era of Isas Blessed and Exalted had Sent him, and about every successor as, and every group straying a hundred, and guiding a hundred, and its usher, and its guide, and its caller up to the Day of Qiyamah, and (about) every Verse Revealed in the Book of Allah awj, whether it was Revealed during night or day, and about the Torah, and the Evangel, and the Magnificent Quran.

And he saww did not conceal anything from me saww of his saww knowledge, nor what the communities could be needy to, from the people of the Torah, and the Evangel, and the variety of the atheists, and situations of the adversaries, and different religions.

And he saww was the last of the Prophets as after them as, and obedience to him saww was Obligated upon them as, and the belief in him saww, and the helping to him saww. You are finding that written in the Torah, and the Evangel, and Psalms, and in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19].

And he saww did not happen to waste the Pact of Allah awj regarding His awj creatures and leave them bewildered after him saww; and how can that happen and Allah awj has Described him saww with the kindness, and the mercy, and the pardon, and the enjoining with the good, and forbidding from the evil, and establish the fairness, the straightness?!

And إن الله عز و جل أوصى إياهما كأنما أوصى لعَبْوُدَةَ الله وَ إِنَّهُمَا أُوْصِيُّهُمَا عَلَى عَمُودٍ من نعْمَةٍ، وَ كَأَنَّهُمَا أُوْصِيُّهُمَا لَا يَنْبِغِي عَلَى عَمُودٍ عَلَيْهِمَا عَلَى عَمُودٍ عَلَيْهِمَا عَلَى عَمُودٍ عَلَيْهِمَا عَلَى عَمُودٍ عَلَيْهِمَا عَلَى عَمُودٍ غَيْرٍ مِّنَ الشَّاهِدِينَ.
And Allah (azwj) Mighty and Majestic Revealed to him (saww) just as He (azwj) had Revealed to Noah (as) and the Prophets (as) from after him (as), and just as He (azwj) had Revealed to Musa (as), and Isa (as). So, he (saww) ratified Allah (azwj) and delivered His (azwj) Message, and I (asws) am from the witnesses upon that.

وَ فَ قَدْ قَالَ اللَّهُ ت َبَارَكَ وَ ت َعَالََ فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنا بِكَ عَلى هؤُلَّءِ شَهِيداً وَ قَالَ: وَ كَفَى بِاللَّهِ شَهِيداً ب َيْنِِ وَ ب َيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ

And Allah (azwj) Blessed and Exalted has Said: How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]. And Said: I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].

وَ أَنَا وَ وُلْدِي وَرَث َتُهُ، وَ أَنَا وَ هُمْ كَسَفِينَةِ نُوحٍ فِِ ق َوْمِهِ مَنْ رَكِبَهَا نَََا وَ مَنْ تَََلَّفَ عَنْهَا غَرِقَ، وَ أَنَا وَ هُمْ كَبَابِ حِطَّةٍ فِِ بَنِِ إِسْرَائِ يَلَ، وَ أَنَا بَِِّ ب َعْدَهُ، وَ أَنَا الشَّاهِدُ مِنْهُ فِِ الدُّن ْيَا وَ الْْخِرَةِ،

And Allah (azwj) Ratified him (asws) Gave him (asws) the means to Him (saww) and to Allah (azwj) Mighty and Majestic, so He (azwj) Said: O you who believe! Fear Allah and be with the truthful ones [9:119]. We (asws) are the ratifiers, and I (asws) am his (saww) brother (asws) in the world and the Hereafter, and the witness from him (saww) upon them after him (saww), and I (asws) am his (saww) intermediary between him (saww) and his (saww) community.

وَ أَنَا وَ لََّ كُذِبْتُ وَ لََّ كُذَّبْتُ وَ لََّ كُذِبَ بِِ، وَ إِنِّي لَعَلَى ب َيينَةٍ بََيْنَهَا رَبِي عَزَّ وَ جَلَّ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ف َبَيَّنَهَا لِِ، فَاسْأَلُونِِّ عَمَّا كَانَ وَ عَمَّا يَكُونُ وَ عَمَّا هُوَ كَائِنٌ إِلََ يَوْمِ الْقِيَامَةِ.

And I (asws) and my (asws) sons (asws) inherited him (saww), and I (asws) and them (asws) are like the ship of Noah (as) in his (saww) people, one who sails it would be saved and one who stays behind from it would drown; and I (asws) and them (asws) are like the door of Hitta among the children of Israel, and I (asws) am (from him (saww)) at the status of Haroun (as) from Musa (as) except there would be no Prophet (as) after him (saww), and I (asws) am the witness from him (saww) in the world and the Hereafter.

وَ رَسُولُ اللَّهِ عَلَى ب َيينَةٍ مِنْ رَبيهِ وَ يُعْرَضُ طَاعَتِِ وَ مََُبَّتِِ ب َيَْْ أَهْلِ الإِْيََانِ وَ أَهْلِ الْكُفْرِ وَ أَهْلِ النيفَاقِ، فَمَنْ أَحَبَّنِِ كَانَ مُؤْمِنًا، وَ مَنْ أَب ْغَضَنِِ كَانَ كَا فِراً،

And Rasool-Allah (saww), being upon a proof from his (saww) Lord (azwj), displayed (Obligated) obedience to me (asws) and love for me (asws) between the people of Eman, and people of Kufr, and people of hypocrisy. So, the one who loves me (asws) would be a Momin, and one who hates me (asws) would be a Kafir.

وَ اللَّهِ مَا كَذَبْتُ وَ لََّ كُذِبْتُ وَ لََّ كُذِبَ بِِ، وَ إِنِّي لَعَلَى ب َيينَةٍ بََيْنَهَا رَبِي عَزَّ وَ جَلَّ وَلََّ ضَلَلْتُ وَ لََّ ضُلَّ بِِ، وَ إِنِّي لَعَلَى ب َيينَةٍ بََيْنَهَا رَبِي عَزَّ وَ جَلَّ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ف َبَيَّنَهَا لِِ، فَاسْأَلُونِِّ عَمَّا كَانَ وَ عَمَّا يَكُونُ وَ عَمَّا هُوَ كَائِنٌ إِلََ يَوْمِ الْقِيَامَةِ.

By Allah (azwj)! I (asws) have neither lied, nor been lied to, nor did he (saww) lie to me (asws), nor did I (asws) stray, nor did he (saww) stray me, and I (asws) am upon a proof my (asws) Lord (azwj) Mighty and Majestic Explained it to His (azwj) Prophet (saww), and he (saww) explained to me (asws). So, ask me (asws)
about what has happened, and about what is happening, and about what will be happening to the Day of Qiyaamah'.

He (the narrator) said, 'The bishop turned to his companions and said, 'This one, by Allah asws, he asws speaks with the knowledge and the ability, and the splitting (the issue), and the reformer, and we hope from Allah azwj, the Exalted that we happen to have found our fortune, and the Noor of our guidance, and by Allah azwj, these are arguments of the successors as of the Prophets as upon their as people'.

He (the narrator) said, 'He turned towards Ali asws and said, 'How come the people turned away from aiming for you asws and claimed what you asws are foremost with it than they are? Indeed, and the Word has occurred upon them. They have fallen short (and destroyed) themselves and that will not harm the successors asws along with what Allah azwj Mighty and Majestic has Made them asws to be needless with from the knowledge and the rightfulness of the positions of His aswj Rasool asw.

Inform me, O you knowledgeable, wise one, about me asws and about you asws. What are you asws in the Presence of Allah azwj? And what am I in the presence of Allah azwj?

Ali asws said: 'As for me asws, in the Presence of Allah azwj Mighty and Majestic, asws am a Momin, and in the presence of myself asws asws am a Momin, certain of His aswj Grace, and His aswj Mercy, and His aswj Guidance, and His aswj Favours upon me asws; and like that, Allah azwj, Majestic is His aswj Majesty, Took my asws Covenant upon the Eman, and Guided me asws to recognise Him aswj. I asws have no doubts regarding that, nor any suspicions.

And I asws have not ceased to be upon what Allah azwj the Exalted has Taken upon me asws of the Covenant, and did not replace, and did not change, and that is by a Conferment of Allah azwj and His azwj Mercy and His azwj Making. I asws would be in the Paradise. I asws have no doubts regarding that nor any suspicions, and I asws have not ceased to be upon what Allah azwj the Exalted has Taken upon me asws of the Covenant, for the doubt is association (Shirk), due to what Allah azwj has Given me asws, from the Certainty and the Proof.'
And as for you, in the Presence of Allahazwj, you are a Kafir due to your rejection of the Covenant and the acknowledgment which Allahazwj Took upon you after your exit from the belly of your mother, and your reaching the intellect, and recognition of the distinguishing of the new and the old, and the good and the evil, and your acknowledging with the Raools as, and your rejection of what Allahazwj Revealed in the Evangel, from the news of the Prophetsas, for as long as you are upon this state, you would be in the Fire, inevitable’.

He said, ‘Inform me about my place from the Fire and yourasws place from the Paradise’.

Aliasws said: ‘Iasws won’t be entering it (Fire), for asws recognise myasws place from the Paradise, and your place from the Fire, but Iasws shall introduce you to that from the Book of Allahazwj Mighty and Majestic: Allahazwj, Majestic is Hisazwj Majestic, Sent Muhammadas with the truth, and Revealed a Book upon himasw: Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42]. Judging in it the entirety of Hisazwj Knowledge.

And Rasool-Allahsaww informed about the Paradise with its ranks and its levels, and Allahazwj, Majestic is Hisazwj Majesty Apportioned the Gardens between Hisazwj creatures as a Reward for every worker from them (a portion) from these, and Appropriated for them upon a measurement of their merits in their deeds and the Eman.

Allahazwj Ratified us and Introduced to us the status of the righteous ones, and like that is the status of the immoral ones, and what Allahazwj has Prepared for them, from the Punishment in the Fire, and Said: For it there are seven gates, each door being for an Assigned segment of them [15:44]. The one who dies upon his Kufr and his mischief, and his Shirk, and his hypocrisy, and his injustice, then for each door being for an Assigned segment of them [15:44].
And Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: \textit{Surely, in that are Signs for the distinguishers [15:75]}, and Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} is the distinguisher, and \textit{i}asws and the Imams\textsuperscript{asws} from my\textsuperscript{asws} offspring are the distinguishers up to the Day of Qiyamah’.

He (the narrator) said, ‘The bishop turned to his companions and said, ‘You have attained your intentions, and I hope that you will be successful with the truth which we are seeking, except I shall install (certain) issues to him\textsuperscript{asws}, so if he\textsuperscript{asws} were to answer me about these, we shall consider regarding our affair and accept from him\textsuperscript{asws}.’

He\textsuperscript{asws} said: ‘Supposing\textsuperscript{asws} answer you what you would be asking about, and in it is explanation, and clear proof, (and) you cannot find any defence nor any escape from accepting it, will you enter into our Religion?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is a Carer upon you and a Guarantor, when the truth is clarified to you, and you recognise the guidance, that you would enter into our Religion, you and your companions?’ The bishop said, ‘Yes, for you\textsuperscript{asws}, Allah\textsuperscript{azwj} is a Carer upon me and a Guarantor, I shall do that’.

He\textsuperscript{asws} said: ‘Supposing\textsuperscript{asws} answer you what you would be asking about, and in it is explanation, and clear proof, (and) you cannot find any defence nor any escape from accepting it, will you enter into our Religion?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is a Carer upon you and a Guarantor, when the truth is clarified to you, and you recognise the guidance, that you would enter into our Religion, you and your companions?’ The bishop said, ‘Yes, for you\textsuperscript{asws}, Allah\textsuperscript{azwj} is a Carer upon me and a Guarantor, I shall do that’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is a Carrier of the Thrones, and the skies, and the earth, and whatever is in these, and whatever is in between these two, and that is the Word of Allah\textsuperscript{azwj} the Exalted: \textit{Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]}.’
Inform me about Words of Allahazwj: and eight shall hold above them the Throne of your Lord on that Day [69:17]. So, how is that? And youasws said, Heazwj Carries the Throne and the skies and the earth?'

Aliasws said: ‘The Throne, Allahazwj Blessed and Exalted Created it from four lights (Noors): -A red Noor, from it is the redness of the red; and a green Noor, from it is the greenness of the green; and a yellow Noor, from it is the yellowness of the yellow; and a white Noor, from is the whiteness of the white.

And it is the Knowledge of Allahazwj which the bearers are carrying, and that is a Noor from Hisazwj Magnificence, and by Hisazwj Magnificence and Hisazwj Noor, the hearts of the Momineen are whitened; and by Hisazwj Magnificent and Hisazwj Noor the ignorant ones are returned; and by Hisazwj Magnificence and Hisazwj Noor, the ones in the skies and the earth, from the entirety of Hisazwj creatures, seek the intermediary to Himazwj by the variety of deeds, and various religions.

And everything carried, Allahazwj Carries it by Hisazwj Noor, and Hisazwj Magnificence, and Hisazwj Power. It is unable (to sustain) itself, neither benefit nor harm, nor death, nor life, nor Resurrection, and everything is carried, and Allahazwj Mighty and Majestic Grasps these from slipping, and is Encompassing with these two (skies and the earth), and with what is between these, of anything, and Heazwj is the Life of all things, and Noor of all things. 

Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43].

He said, ‘Inform me about Allahazwj Mighty and Majestic, where is Heazwj?’

Heasws said: ‘Heazwj is over here, and over there, and over here, and over there, and Heazwj is above, and below, and Encompassing us, and with us, and it is Hisazwj Word: There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may
happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. [58:7].

And the Chair (Kursy) encompasses the skies and the earth: and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]. Those carrying the Throne (Knowledge of Allah azwj), they are the scholars asws, and they asws are those Allah azwj has Loaded them asws with Hisazwj Knowledge, and nothing is coming out from these four, anything which Allahazwj the Exalted Created in Hisazwj Domain, and it is the Domain which Allahazwj Showed Hisazwj elites.

And Allahazwj Mighty and Majestic Showed Hisazwj Friend. Heazwj Said: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].

So, how can the bearers of the Throne carry Himazwj, and by Hisazwj (Given) Life their hearts are living, and by Hisazwj Noor they are being guided to recognising Himazwj and are submitting?!'

He (the narrator) said, 'The bishop turned to his companions and said, 'By Allahazwj! This is the truth from the Presence of Allahazwj Mighty and Majestic, upon the tongue of the Messiahas, and the Prophetsas, and the successorsas.

He said, 'Inform me about the Paradise. Is it in the world or in the Hereafter? And where are the Hereafter and the world?'

Heazwj said: 'The world is in the Hereafter, and the Hereafter is encompassing the world. When there would be the transfer from the life to the apparent death, the Hereafter would exist. It is a house of the (eternal) life, if they only knew, and that is because the world is a step (stepping stone), and the Hereafter is the (eternal) life, and a position like the sleep, and that is that the body sleeps while the soul does not sleep, and the body dies while the soul does not die.
Allahazwj Mighty and Majestic Says: **And what is this life of the world except sport and play?**

*And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64].* The world is an illustration of the Hereafter and the Hereafter is an illustration of the world, and the world isn’t the Hereafter, nor is the Hereafter, the world. When the soul separates from the body, each of them will return to what it had begun from, and what it had been Created from.

And similar to that are the Paradise and the Fire, existing in the world and existing in the Hereafter, because when the servant dies, he comes to be in a house from the world, either a Garden from the Gardens of the Paradise, or a spot from the spots of the Fire, and his soul goes to one of the two houses, either in a house of bliss, staying, not dying in it, or in a house of painful punishment, not dying in it.

And the illustration is present, clear, for the one using his intellect, and Allahazwj the Exalted has Said: **No way! If you had the knowledge of certainty [102:5] You would be seeing the Blazing Fire [102:6] Then, you would be seeing it with the eye of certainty [102:7] Then you will be Questioned on that Day about the boons [102:8].**

And about the Kafirs, Heazwj Said they are **Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101];** and if only the human being knew what is in it, he would die in love of the death, and the one who attains salvation, it is by the Grace of certainty’.

He (Bishop) said, ‘Inform me about Words of Allahazwj Mighty and Majestic: **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67],** when the skies are Folded and the earth is Gripped, so where would be the Paradise and the Fire, and they are both within these two?’
قَالَ: فَدَعَا بِدَوَاةٍ وَ قِرْطَاسٍ ثُُّ كَتَبَ فِيهِ: الَْْنَّةَ وَ النَّارَ، ثُُّ دَرَجَ الْقِرْطَاسَ وَ دَفَعَهُ إِلََالِ النَّصْرَانِِّّ، وَ قَالَ لَهُ: أَ لَيْسَ قَدْ طَوَيْتُ هَذَا الْقِرْطَاسَ؟ قَالَ: نَعَمْ.

قَالَ: فَافْتَحْهُ. فُتَحْتُهُ

قَالَ: هَلْ تَرَى آيَةَ النَّارِ وَ آيَةَ الَْْنَّةِ أَ مََُاهَُُا الْقِرْطَاسُ؟ قَالَ: لََّ. قَالَ: فَهَكَذَا فِِقُدْرَةِ اللَّهِ تَعَالََ إِذَا طُوِيَتِ السَّمَاوَاتُ وَ قُبِضَتِ الَْْرْضُ لََْتَُبْطُلِ الَْْنَّةُ وَ النَّارُ كَمَا لََْتُبْطِلْ طَيُّ هَذَا الْكِتَابِ آيَةَ الَْْنَّةِ وَ آيَةَ النَّارِ.

قَالَ عَلِيٌّ عَلَيْهِ السَّلَََمُ: يَا غُلَََّلَامُ! عَلَيَّ بحَِطَابٍ وَ نَارٍ، فَأَتَى بحَِطَابٍ وَ نَارٍ وَ أَمَرَ أَنْ تُضْرَمَ، فَلَمَّا اسْتَوْقَدَتْ وَ اشْتَعَلَتْ، قَالَ لَهُ: يَا نَصْرَانُِِّّ هَلْ تََِدُ لََِذِهِ النَّارِ وَجْهاً دُونَ وَجْهٍ؟. قَالَ: لََّ، حَيْثُماً أَتَيْتُهَا فَهُوَ وَجْهٌ.

 عليّ ﷺ said: ‘O boy! Bring me some firewood and fire!’ He brought firewood and fire, and he asked for it to be ignited. When it had been ignited and was inflamed, he said to him: ‘O Christian! Do you find faces for this fire besides a face?’ He said, ‘No, wherever I come to it, so it is its face’.

قَالَ عَلَيْهِ السَّلَََمُ: فَإِذَا كَانَتْ هَذِهِ النَّارُ الْمَخْلُوقَةُ الْمُدَبَّرةُ فِِ ضَعْفِهَا وَ سُرْعَةِ زَوَالََِا لََّ تََِدُ لَََا وَجْهاً فَكَيْفَ مَنْ خَلَقَ هَذِهِ النَّارَ وَ جََِيعُ مَا فِِمَلَكُوتِهِ مِنْ شَيْءٍ أَجَابَهُ؟ كَيْفَ يُوصَفُ بِوَجْهٍ أَوْ يََُدُّ بحَِدٍّ، أَوْ يُدْرَكُ بِبَصَرٍ، أَوْ يَُِيطُ بِهِ عَقْلٍ، أَوْ يَضْبِطُهُ وَهْمٌ، وَ قَالَ اللَّهُ تَعَالََ: لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

He ﷺ said: ‘So when this fire, the Created, the Managed, in its weakness and quickness of its collapse, faces cannot be found for it, then how can the One Who Created this fire and the entirety of the things what are in His Kingdom answer Him? How can He be described by His Face, or limited by a limitation, or realised by the sight, or encompassed by intellect, or grasped by imagination, and Allah the Exalted Says: There isn’t anything like Him, and He is the Hearing, the Seeing’.

قَالَ الَّاثِلِيقُ: صَدَقْتَ أَي ُّهَا الْوَصِيُّ الْعَلِيمُ الَّاثِلِيقُ الرَّفِيقُ الََّادِي، أَشْهَدُ أَنْ لََّ إِلَهَ إِلََّ اللَّهُ وَحْدَهُ لََّ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُمَّدًَهُ عَبْدُهُ وَ رَسُولُهُ، أَرْسَلَهُ بِالَّْقَي بَشِيراً وَ نَذِيراً، وَ أَنَّكَ وَصِيُّهُ وَ صَدِيقُهُ وَ دَلِيلُهُ وَ مَوْضِعُ سِريهِ وَ أَمِينُهُ عَلَى أَهْلِ بَيْتِهِ وَ وَلُِِّ الْمُؤْمِنِ يَْ مِنْ بَعْدِهِ،
The bishop said, ‘You asws speak the truth, O successor asws, the scholar, the wise, friend, the guide. I testify that there is no god except Allah azwj Alone, there being no associate for Him asaw, and I testify that Muhammad saww is His azwj servant and His asaw Rasool saww. He azwj Sent him saww with the truth as a giver of glad tidings and a warner, and you asws are his saww successor asws, and his saww ratifier, and his saww evidence, and place of his saww secrets, and his saww trustee upon the People saww of his saww Household, and Guardian saww of the Momineen from after him saww.

ملَّلَّه َوَ أَحَبَّكَ وَ تَوَلَّّكَ هَدَيْتَهُ وَ نَوْرْتَ قَلْبَهُ وَ أَغْنَيْتَهُ وَ كَفَيْتَهُ وَ شَفَيْتَهُ، وَ مَنْ تَوَلَّ عَنْكَ وَ عَدَلَ عَنْ سَبِيلِكَ ضَلَّ وَ غَبَِِ عَنْ حَظيهِ وَ اتَّبَعَ هَوَاهُ بِغَيرِْ هُدًى مِنَ اللَّهِ وَ رَسُولِهِ، وَ كَفَى هُدَاكَ وَ نُورُكَ هَادِياً وَ كَافِياً وَ شَافِياً.

One who loves you asws and befriends you asws, you asws will guide him and radiate his heart, and make him needless, and suffice him, and heal him; and one who turns away from you asws and deviates away from your asws way would stray and is lost from his fortune, and follows his whims without any Guidance from Allah azwj and His azwj Rasool saww, and your asws guidance suffices, and your asws Noor is a guidance, and suffices, and heals’.

قال: ثَُُّ الْتَفَتَ الَْْ اثَلِيقُ إِلََ الْقَوْمِ ف َقَالَ: يَا هَؤُلََّءِ! قَدْ أَصَبْتُمْ أُمْنِيَّتَكُمْ وَ أَخْطَأْتُُْ سُنَّةَ نَبِييكُمْ، فَاتَّبِعُوهُ تَهْتَدُوا وَ تَرْشُدُوا، فَمَا دَعَاكُمْ إِلََ مَا فَعَلْتُمْ؟! مَا أَعْرِفُ لَكُمْ عُذْراً بَعْدَ آيَاتِ اللَّهِ وَ الُْْ جَّةِ عَلَيْكُمْ، أَشْهَدُ أَن َّهَا سُنَّةُ اللَّهِ فِِ الَّذِينَ خَلَوْا مِنْ ق َبْلِكُمْ وَ لَّ تَبْدِيلَ لِكَلِماتِ اللَّهِ،

He (the narrator) said, ‘Then the bishop turned towards the people and said, ‘O you all! You have achieved your wishes, and you have erred from the Sunnah of your Prophet saww, so follow him asws, you will be guided and be corrected. What called you all to what you did?! I do not recognise for you any excuse after the Verses of Allah azwj, and the argument upon you. I testify that it is a Sunnah of Allah azwj regarding those who were Created from before you: There is no replacement for the Words of Allah. That is the Mighty achievement [10:64].

وَ فَقَدْ قَضَى عَزَّ وَ جَلَّ الَِّخْتِلَََ عَلَى الُْْمَمِ، الَِّسْتِبْدَالَ بِأَوْصِيَائِهِمْ بَعْدَ أَنْبِيَائِهِمْ، وَ مَا الْعَجَبُ إِلََّ مِنْكُمْ بَعْدَ مَا شَاهَدْتُُْ؟! فَمَا هَذِهِ الْقُلُوبُ الْقَاسِيَةُ، وَ الَْْسَدُ الظَّاهِرُ، وَ الضيغْنُ وَ اِْفْكُ الْمُبِيُْ؟!

And the Mighty and Majestic has Decreed the differing upon the communities, the replacement of the successors as after their Prophets as, and it is not surprising from you all after what you have already witnessed?! So, what are these, the hardness of the hearts, and the apparent envy, and grudges, and the open blatant lies?!’

قال: وَ أَسْلَمَ النَّصْرَانُِِّّ وَ مَنْ مَعَهُ وَ شَهِدُوا لِعَلَيٍّ عَلَيْهِ السَّلَََّمُ بِالْوَصِيَّةِ وَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالَْْ قَي وَ النُّبُوَّةِ، وَ أَنَّهُ الْمَوْصُوفُ الْمَنْعُوتُ فِِ التَّوْرَاةِ وَ الإِْنَِْيلِ، ثَُُّ خَرَجُوا مُنْصَرِفِيَْ إِلََ مَلِكِهِمْ لِيرَُدُّوا عَلَيْهِ مَا عَايَنُوا وَ مَا سََِعُوا.

He (the narrator) said, ‘And the Christian and the ones with him became Muslims, and they testified for Ali asws with the successor-ship, and for Muhammad saww with the truth and the Prophet-hood, it was described, the Revealed in the Torah and the Evangel. Then they went out dispersing to their king, in order to refer to him what they had witnessed and what they had heard.'
Ali\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Clarified the proof of Muhammad\textsuperscript{saww} and Strengthened his\textsuperscript{saww} Religion and Helped it, and Ratified His\textsuperscript{azwj} Rasool\textsuperscript{saww} and Prevailed it over the Religions, all of them, and even though the Polytheists abhor it, and the Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds, and may Allah\textsuperscript{azwj} Send Salawat upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}.’

The people rejoiced by the argumentation of Ali\textsuperscript{asws} and explanation what he\textsuperscript{asws} had brought out to them, and the disgrace was removed from them, and they said, ‘May Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}, regarding your\textsuperscript{asws} staying with the right of your\textsuperscript{asws} Prophet\textsuperscript{saww}.

And it was as if the ones present had not heard anything from what the people had understood, and the ones who were with them all the time, and they had forgotten what they had been reminded with, and the Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’. 

Salman\textsuperscript{as}, with the good, said, ‘When they went out from the Masjid, and the people dispersed and intended the departure, they came to Ali\textsuperscript{asws} being submissive to him\textsuperscript{asws}, and supplicating to Allah\textsuperscript{azwj} for him\textsuperscript{asws} and sought permission (to sit with him\textsuperscript{asws}).

Ali\textsuperscript{asws} came out to them and they sat down. The bishop said, ‘O successor\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and father\textsuperscript{as} of his\textsuperscript{saww} offspring! We do not see the community except as destroyed like the destruction of the past ones, from the children of Israel, from the people of Musa\textsuperscript{as}, and Musa\textsuperscript{as} left them and their engagement upon the matter of Al-Samiri\textsuperscript{la}.

And we have (observed) for every Prophet\textsuperscript{as} Allah\textsuperscript{azwj} had Sent, an enemy for every Prophet, satans of the humans and the Jinn, [6:112], both spoiling upon the Prophet\textsuperscript{as}, his\textsuperscript{as} Religion, and destroying his\textsuperscript{as} community, and repelling his\textsuperscript{as} successor\textsuperscript{as}, and claiming the command after him\textsuperscript{as}. ’
And Allah 
Mighty and Majestic has Shown us what He has Promised the truthful, from the recognition with the destruction of those people, and Manifested your way and their way to us, and we can see what they are blind from, and we are your friends, and upon your Religion, and are upon your obedience.

Instruct us with your instruction. If you like, we shall stay with you against your enemies, and if you instruct us with the travelling, we shall travel and to whatever direction you divert us to, we shall go there, and you have gone far upon the patience from you, and like that is the mannerism of the successors and their Prophet.

Or are you not knowing that the successor is Shamoun Bin Hamoun Al-Saffa, son of his maternal aunt? The community of Isa had differed upon him, and they separated into four sects, and the four sects separated upon seventy-two sects, all of these being the destroyed ones except one sect? And similar to that is the community of Musa. They separated upon seventy-two (72) sects, all of these being destroyed ones except one sect.

And Muhammad had made pledged to me that his community would be separating upon seventy-three (73) sects. Thirteen would be claiming our love and our cordiality, all of them would be destroyed except one sect, and I am upon a proof from my Lord, and I am a knower of what the people are coming to, and for them is a numbered period and term, because Allah Mighty and Majestic is Saying: And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111].
And I\textsuperscript{asws} have observed a little patience upon them due to what His\textsuperscript{azwj} Command has to reach, and His\textsuperscript{azwj} Pre-determination of the Decree regarding them, and mention of their hypocrisy and their envy, and their grudges would be coming out and the disease of their hearts would appear after the separation of their Prophet\textsuperscript{saww}.

Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: ‘Keep mocking! Surely Allah will Bring forth what you are being cautious of’} [9:64] – i.e., they know. And if you question them, they would say, ‘But rather, we were just talking and playing’. Say: ‘Was it Allah and His Signs and His Rasool you were mocking at?’ [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66].

Allah\textsuperscript{azwj} has Pardoned from a few of them, and Promised me\textsuperscript{asws} that He\textsuperscript{azwj} would Make me\textsuperscript{asws} prevail over the people of Fitna, and the command would return to me\textsuperscript{asws}, and even if the falsifies dislike it; and with you there is a letter from Rasool-Allah\textsuperscript{saww} regarding the reconciliation and the truce upon (a condition) that you will neither innovate, nor shelter an innovator.

For you is the loyalty upon what you have honoured, and for you is the pact and the responsibility of what your standing upon the loyalty with your pact with us, the like of that is with you; and this isn’t for support to help us, not asking for a sword, nor standing against them with a right what they will not accept and give their obedience, when you are upon an Obligation from Allah\textsuperscript{azwj} Mighty and Majestic and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}, like the Hajj, and the Zakat, and the Fasting, and the Salat.

And can anyone stand with these limits except a scholar\textsuperscript{asws} standing guiding to the truth and he\textsuperscript{asws} is more rightful to be followed?! And Allah\textsuperscript{azwj} the Glorious has Revealed: \textit{Say: ‘Is
there from your associates any one who can guide to the Truth?’ Say: ‘Allah Guides to the Truth. Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?’ [10:35].

May Allah have Mercy on you! I am an Obligation from Allah and His Rasool had Obligated my Imamate and travelling my way. You have seen what had included them of the disgrace and the belittling, from after the proof, and how Allah had Proved the Argument upon them, and they had forgotten when they had been reminded with, of the pact of their Prophet , and what he had emphasised upon them of my obedience.

And he had informed them of my position, and delivered to them the Message of Allah Mighty and Majestic regarding their neediness to my knowledge, and my needlessness from them and from the entirety of the community, from what Allah Mighty and Majestic has Given me.

How can console upon the one straying from the truth from after what has been clarified for him, one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].

He Guides him to the Guidance, and these are two ways – a way to the Paradise and a way to the Fire, and the world and the Hereafter. You have seen what had befallen with the people, from their being deserving the Punishment which the ones from the communities
before them had been Punished with, and how they have changed the Speech of Allah azwj, and how the ways have flowed among them of those who have passed from before them.

Upon you is to hold tightly to the rope of Allah azwj and His Handhold, and become from the party of Allah azwj and His Rasool saww, and necessitate the pact of Rasool-Allah saww upon you. Al-Islam began as a (lonely) stranger and will be returning to be as a (lonely) stranger.

And become among the people of your nation like the companions of the cave, and beware of spreading your matter to a wife, or a son, or an intimate one, or a near one, for the Religion of Allah azwj is that which Obligates for it the Taqiyyah (dissimulation) for its friends, for you will (end up) killing your people. And if you find an opportunity from the king, then cast it in accordance to what you see from his acceptance.

And it is a door of Allah azwj and fortress of the Eman. No one will enter it except one Allah azwj has Taken his Covenant, and Radiated his heart for him, and Supported him against himself. Leave to go to your cities upon your pact which, you have agreed with me asws upon for there will be coming upon the people after a moment of their time, certain kings after me asws, and afterwards they would be chaining the Religion of Allah azwj Mighty and Majestic, and altering His azwj Speech (Quran), and killing the friends of Allah azwj and honouring the enemies of Allah azwj.

And by them the innovations would be numerous, and (other) ways would be studied, until the earth would be filled with tyranny and aggression, and innovations. Then Allah azwj will Remove by us asws, People asws of the Household, the entirety of the afflictions of the people, (as a result of a) call of Allah azwj after difficulties of the mighty afflictions, until the earth is filled up with equity and justice after it have been filled with injustice and tyranny.

Indeed! And Rasool-Allah sallallahu ‘alayhi wa sallam had pledged to me asws that the command will come to me asws after thirty (years) from his sallallahu ‘alayhi wa sallam expiry and the appearance of the Fitna, and differing of the
community upon me asws, and their reneging from the Religion of Allah azwj, and instructed me asws to fight them – the breakers (of the covenant), and the renegades and the deviants.

The one from you who comes across that time period, and those affairs, and wants to take his share from the Jihad with me asws, then let him do so, for by Allah azwj, the Jihad is pure, the Book of Allah azwj has Purified it for us asws, and (so had) the Sunnah of His azwj Prophet saww.

May Allah azwj have Mercy on you all! Become from the ones sitting in your houses to support the appearance of our command. The one from you who dies would be from the oppressed ones, and one from you who lives would come across what his eyes would be delighted with, if Allah azwj the Exalted so Desires.

Indeed! And I asws am informing you all that they will be loading upon me asws the mistakes of their ignorance, and they will be breaking the pact of our Prophet saww upon us asws due to the scarcity of their knowledge with what they are committing and leaving, and there will be happening to be kings from them, obscuring the pact with them, and forgetting what they had been reminded of, and it would be released with them what was released with the communities (of the past) until they come to the troubles and the transgression and corrupting the pact.

And that would be due to the prolonged period and severe test which I asws have been Commanded to be patient upon, and I asws have submitted to the Command of Allah azwj regarding the mighty test, the Momin would toil during it until he meets Allah azwj his Lord azwj, and grief would be for the ones adhering with the two weighty things, and what would be done with them!

And grief would be for Progeny asws of Muhammad saww from a caliph made to be a caliph by an affluent officer, and he will kill my asws caliph and replace with the caliph. Yes, by Allah azwj. The earth cannot be vacant from one asws standing with the argument, either apparent, well-
known, or hidden, concealed, lest the Arguments of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Proofs get invalidated.

And tribulations would take place for the one who follows him\textsuperscript{asws} and believes in him\textsuperscript{asws}; and where are they? And how many are they? They are a small number, the greatest of minds in the Presence of Allah\textsuperscript{azwj}. By them, Allah\textsuperscript{azwj} will Protect His\textsuperscript{azwj} Religion, and His\textsuperscript{azwj} Knowledge until they cultivate it in the chests of their like, and entrust it to their like.

The knowledge would be immense with them upon the reality of the Eman, and will find rest with the spirit of certainty, and they would be comforted with what the ignorant ones would be lonely with, and they would settle what the disgraced ones would be in debt with, and they would accompany the world with their bodies and their souls would be attached with the high assembly.

They\textsuperscript{asws} are the Divine Authorities of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth, and His\textsuperscript{azwj} trustees upon His\textsuperscript{azwj} creatures. Aah! Aah! My\textsuperscript{asws} desire to them, and to seeing them, and grief would be for them\textsuperscript{asws} upon their\textsuperscript{asws} being patient upon their\textsuperscript{asws} enemies, and Allah\textsuperscript{azwj} will Gather us and them\textsuperscript{asws} in the Gardens of Eden,\textit{ones from their forefathers and their wives and their offspring. [13:23]}.

He (the narrator) said, ‘Then he\textsuperscript{asws} cried, and the people cried along with him\textsuperscript{asws} and bade him\textsuperscript{asws} farewell, and they said, ‘We testify for you\textsuperscript{asws} with the successor-ship, and the Imamate, and the brother-hood, and with us is your\textsuperscript{asws} description, and your\textsuperscript{asws} image, and a delegation would be coming afterwards of this man from Quraysh to the king, and we shall bring out to them the images of the Prophets\textsuperscript{as}, and image of your\textsuperscript{asws} Prophet\textsuperscript{as}, and images of your\textsuperscript{asws} two sons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, upon them\textsuperscript{asws} be the greetings, and image of (Syeda) Fatima\textsuperscript{asws} upon her\textsuperscript{asws} be the greetings, your\textsuperscript{asws} wife\textsuperscript{asws}, chiefness of the women of the worlds after Maryam\textsuperscript{as} the great, the chaste.

وَ يَكُونَ مُِْنَةً لِمَنِ ات َّبَعَهُ وَ اق ْتَدَى بِهِ، وَ أَيْنَ أُولَئِكَ؟ وَ كَمْ أُولَئِ كَ؟ أُولَئِ كَ

وَ يَزْرَعَهَا فِِ صُدُورِ أَشْبَاهِهِمْ، وَ يُودِعَهَا أَمْثَالََُمْ،

وَ حَمِيمَ عِلْمُ عَلَى حَقِيقَةِ الإِْيََانِ، وَ اسْتََْوَحُوا رُوحَ الْيَقِيِْ، وَ أَنِسُوا بَِِا اسْتَوْ

وَ إِلََ رُؤْيَ تِهِمْ، وَ وَاه اً لََُ مْ عَلَ ى صَ بَِْهِمْ عَلَ ى عَ دُويهِمْ، وَ سَ يَجْمَعُنَا اللَّ هُ وَ إِيَّ اهُمْ

وَ إِلََْلَٰلْهِ خَطَراً، بِِِ مْ يََْفَُُ اللَّ هُ دِينَ هُ وَ عِلْمَ هُ حَ تََّّ بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ بِالْمَلَِْ الَْْعْلَة،

وَ يَكُونَ مُِْنَةً لِمَنِ ات َّبَعَهُ وَ اق ْتَدَي بِهِ، وَ أَيْنَ أُولَئِكَ؟ وَ كَمْ أُولَئِ كَ؟ أُولَئِ كَ
And that (those images) are imprinted with us and preserved, and we shall be returning to the king and informing him with what we have been entrusted from the Noor of your \textsuperscript{asws} guidance, and your \textsuperscript{asws} proof, and your \textsuperscript{asws} benevolence, and your \textsuperscript{asws} patience upon what (situation) you \textsuperscript{asws} are in, and we shall be the assemblers to your \textsuperscript{asws} government, and the callers to you \textsuperscript{asws} and to your \textsuperscript{asws} matter. How mighty is this affliction, and how prolonged is this duration; and we shall ask Allah \textsuperscript{azwj} for the inclination with the proofs, and the greetings be upon you \textsuperscript{asws}, and Mercy of Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Blessings''.

(The book) ‘Irshad Al Quloob’ – By deleted chains, it is said,

‘When it was after the expiry of Rasool-Allah \textsuperscript{saww}, a Jew entered the Masjid and said, ‘Where is the successor \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}?’ They indicated to Abu Bakr. He paused to him and said, ‘I want to ask you about things, none would know these except a Prophet \textsuperscript{as} or a successor \textsuperscript{as} of a Prophet \textsuperscript{saww}.

Abu Bakr said, ‘Ask about whatever comes to you’. The Jew said, ‘Inform me about what isn’t for Allah \textsuperscript{azwj}? And about what isn’t with Allah \textsuperscript{azwj}? And about what Allah \textsuperscript{azwj} does not know?’

Abu Bakr said, ‘These are questions of the atheists, O Jew! Or is there anything in the sky Allah \textsuperscript{azwj} does not know?’ And the Muslims thought of killing him, and among the people was Ibn Abbas. He said, ‘Will you not be fair with the man?!’ Abu Bakr said, ‘Or did you not hear what he spoke with?’

Ibn Abbas said, ‘If there would be answers with you, or else go with him to one \textsuperscript{asws} who will answer him, for I heard Rasool-Allah \textsuperscript{saww} saying to Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}: ‘O Allah \textsuperscript{azwj}! Guide his \textsuperscript{asws} heart and Affirm his \textsuperscript{asws} tongue’’.}

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\textsuperscript{9} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 1
He (the narrator) said, ‘Abu Bakr and the ones from the Emigrants and the Helpers stood up and came to Ali\textsuperscript{asws}. They sought permission to see him\textsuperscript{asws}. They entered, and Abu Bakr said, ‘O Abu Al-Hassan\textsuperscript{asws}! This Jew asked me the questions of the atheists’.

قَالَ: فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَََلَُمُ: مَا تَقُولُ يَا بَهَوْدِيي؟ قَالَ: إِنْ أُسَلَّكُ عَنِ الْأَمْثَالِ، لَا يَعْلَمُهَا إِلَّا نَبِيٌّ وَصِيٌّ نَبِيٌّ.

He (the narrator) said, ‘Ali\textsuperscript{asws} said: ‘What are you saying, O Jew?’ He said, ‘I ask you\textsuperscript{asws} about the things, none would know these except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}.

فَقَالَ عَلَيْهِ السَّلَََلَُمُ: سَلْ، يَا بَهَوْدِيُّ! فَأُنْبِكُ بِهِ.

He\textsuperscript{asws} said: ‘Ask, O Jew! I\textsuperscript{asws} shall answer you with it’.

قَالَ: أَخْبَِْنِِّ عَمَّا لَيْسَ لِلَّهِ؟ وَ عَمَّا لَيْسَ عِنْدَ اللَّهِ؟ وَ عَمَّا لََّ يَعْلَمُهُ اللَّهُ؟

He\textsuperscript{asws} said: ‘As for your words about what isn’t for Allah\textsuperscript{azwj}, so there isn’t any associate for Allah\textsuperscript{azwj}; and as for your words about what isn’t with Allah\textsuperscript{azwj}, so there isn’t any injustice to the servants with Allah\textsuperscript{azwj}; and as for your words about what Allah\textsuperscript{azwj} does not know, so these are your word that Uzair\textsuperscript{as} is a son\textsuperscript{as} of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! He\textsuperscript{azwj} does not know of a son being for Him\textsuperscript{azwj}.

فَقَالَ الْيَهُودِيُّ: أَشْهَدُ أَنْ لََّ إِلَهَ إِلََّ اللَّهُ وَ أَنَّ مُُُمَّداً رَسُولُ اللَّهِ، وَ أَنَّكَ وَصِيُّهُ.

The Jew said, ‘I testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and you\textsuperscript{asws} are his\textsuperscript{saww} successor\textsuperscript{asws}.

فَقَامَ أَبُو بَكْرٍ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ فَقَبَّلُوا رَأْسَ عَلِيي بْنِ أَبِِ طَالِبٍ عَلَيْهِ السَّلَََلَُمُ وَ قَالَ: يَا مُفَريجَ الْكُرُوبِ.

Abu Bakr and the ones with him from the Emigrants stood up and kissed the head of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said: ‘O reliever of the worries!’\textsuperscript{10}

(10) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 2
and call the Religion into question, and we fear that he saww would move us away from what our fathers have been upon. So, which one of you is this Prophet saww؟

If he saww would be the one saww Dawood as had given glad tidings with, we would believe in him saww and follow him saww, and if the speech turns upon his saww eloquence and the poetry, and he saww forces us, we will fight him saww with ourselves and our wealth. So, which one of you is this Prophet saww؟

فَإِنْ كَانَ الْمُبَشيرَ بِهِ دَاوُدُ آمَنَّا بِهِ وَ اتَّبَعْنَاهُ، وَ إِنْ كَانَ يُورِدُ الْكَلَََلََمَ عَلَى إِبْلَََالْوَرِدَشَعَوَيْنَا جَاهَدْنَاهُ

The Emigrants and the Helpers said, ‘Our Prophet saww has passed away’.

فَقَالُوا: الْحَمْدُ لِلَّهِ، فَأَيُّكُمْ وَصِيُّهُ؟ فَمَا بَعَثَ اللَّهُ نَبِي اَلِّي إِلََّّ وَ لَهُ وَصِيٌّ يُؤَديي مِنْ بَعْدِهِ وَ يََْكُمُ مَا أَمَرَهُ بِهِ رَبُّهُ،

They said, ‘The Praise be to Allah azwj! So, which one of you is his saww successor? Allah azwj has not Sent any Prophet as to a people except and for him saww is a successor as, delivering from after him as whatever his as Lord azwj had Commanded him as with’.

The Emigrants and the Helpers gestured towards Abu Bakr, and they said, ‘This is his saww successor’.

فَقَالَ أَبُو بَكْرٍ: أَلْقِيَا، سَأُخْبَُِكُمَا عَنْهُ إِنْ شَاءَ اللَّهُ ت َعَالََ.

They said to Abu Bakr, ‘We shall cast questions unto you what had been cast unto the successors as, and we shall ask you about what the successors as had been asked about?’ Abu Bakr said, ‘Cast, I shall inform you about it, if Allah azwj the Exalted so Desires’.

فَقَالَ لَهُ أَحَدُهُمَا: مَا أَنَا وَ أَنْتَ عِنْدَ اللَّهِ؟ وَ مَا نُفْسٌ فِِ نُفْسٍ لَيْسَ بَيْنَهُمَا رَحِمٌ وَ لََّ قَرَابَةٌ؟ وَ مَا قَبَّ تَطْلُعُ الشَّمْسُ وَ أَيْنَ تَغْرُبُ؟ وَ أَيْنَ سَقَطَتِ الشَّمْسُ وَ لََْ تَسْقُطْ مَرَّةً أُ خْرَى فِِ ذَلِكَ الْمَوْضِعِ؟

One of them said, ‘What am I and (what are) you in the Presence of Allah azwj? What soul is within a soul, there isn’t any womb relationship between them nor any kinship? And what is a grave which travelled with its occupant? And from where does the sun emerge and where does it set? And where did the sun (shine) fall upon and did not fall another time in that place?

وَ أَيْنَ تَكُونُ الَْْنَّةُ؟ وَ أَيْنَ تَكُونُ النَّارُ؟ وَ رَبُّكَ يََْمِلُ أَوْ يَُْمَلُ؟ وَ أَيْنَ يَكُونُ وَ جْهُ رَبيكَ؟ وَ مَا اثْنَانِ شَاهِدَانِ؟ وَ مَا اثْنَانِ غَائِبَانِ؟ وَ مَا اثْنَانِ مُتَبَاغِضَانِ؟

And where does the Paradise happen to be? And where does the Fire happen to be? And does your Lord azwj Carry or is He azwj Carried? And where does the Face of your Lord azwj
And what is the one? And what is the two? And what is the three? And what is the four? And what is the five? And what is the six? And what is the seven? And what is the eight? And what is the nine? And what is the ten? And what is the eleven? And what is the twelve? And what is the twenty? And what is the thirty? And what is the forty? And what is the fifty? And what is the sixty? And what is the seventy? And what is the eighty? And what is the ninety? And what is the hundred?!'

Ibn Abbas said, ‘Abu Bakr remain not returning an answer, and we feared that the people would renege from Al-Islam. I went to the house of Ali Bin Abu Talib and said, ‘O Ali! Two chiefs from the chiefs of the Jews have arrived, and they cast questions unto Abu bakr, and he has remained not returning any answer’.  

He said: ‘O Jews! Come nearer to me, and cast unto me who you have cast unto the sheykh’. They said, ‘Who are you?’. He said: ‘I am Ali Bin Abu Talib, brother of the Prophet, and husband of (Syeda) Fatima, and father of Al-Hassan and Al-Husayn, and his successor regarding his caliphate, all of it, and owner of all preciousness, and battles, and place of secrets of the Prophet.’
The Jew said, ‘What am I and (what are) you in the Presence of Allah?' He said: ‘I am a Momin since I recognised myself, and you are a Kafir since your recognised yourself, and do not know what Allah would be Doing with you, O Jew, after that?’

قَالَ الْيَهُودِيُّ: فَمَا نَفْسٌ فِِ نَفْسٍ لَيْسَ بَيْنَهُمَا رَحِمٌ وَ لََّ قَرَابَةٌ؟
قَالَ: يُونُسُ بْنُ مَتََّّ فِِ بَطْنِ الُْْوتِ.

He said, ‘So what is a soul within a soul, there isn’t any womb relationship nor kinship between the two?’ He said: ‘Yunus Bin Matta in the belly of the whale’.

قَالَ: فَمَا قَبٌَْ سَارَ بِصَاحِبِهِ؟
قَالَ: يُونُسُ، حِيَْ طَافَ بِهِ الُْْوتُ فِِ سَبْعَةٍ أَبحُْرٍ.

He said, ‘Which grave travelled with its occupant?’ He said: ‘Yunus, when the whale travelled with him in seven seas’.

قَالَ لَهُ: فَالشَّمْسُ مِنْ أَيْنَ تَطْلُعُ؟
قَالَ: مِنْ قَرْنِ الشَّيَطَانِ!.

He said, ‘Where does it set?’ He said: ‘In a muddy spring, [18:86], and my beloved Rasool-Allah said to me: ‘Do not pray Salat during its coming nor during its going until it becomes to be in a measurement of a spear or two spears’.

قَالَ: فَأَيْنَ سَقَطَتِ الشَّمْسُ وَ لََْ تَسْقُطْ مَرَّةً أُخْرَى فِِ ذَلِكَ الْمَوْضِعِ ؟
قَالَ: الْبَحْرَ، حِيَْ فَرَّقَهُ اللَّ هُ تَعَالَ لِقَوْمِ مُوسَى عَلَيْهِ السَّلََمُ.

He said, ‘So where did the sun (shine) fall and did not fall once again in that place?’ He said: ‘The sea, when Allah the Exalted split it for the people of Musa’.

قَالَ لَهُ: رَبُّكَ يََْمِلُ أَوْ يَُْمَلُ؟
قَالَ: رَبِي يََْمِلُ كُلَّ شَيْءٍ وَ لََّ يََْمِلُهُ شَيْءٍ.

He said to him, ‘Your Lord Carries, or is He carried?’ He said: ‘My Lord Carries all things and nothing carries Him’.

قَالَ لَهُ: رَبِكَ يََْمِلُ أَوْ يَُْمَلُ؟
قَالَ: رَبِي يََْمِلُ كُلَّ شَيْءٍ وَ لََّ يََْمِلُهُ شَيْءٍ، وَ الثَّرَى عَلَى الْقُدْرَةِ، وَ الْقُدْرَةَ عِنْدَ رَبِي.

He said, ‘So how come His Words are: and eight shall hold above them the Throne of your Lord on that Day [69:17].

قَالَ: يَا يَهُودِيُّ! أَ لََْ تَعْلَمْ أَنَّ اللَّهَ لَهُ ما فِِ السَّماواتِ وَ ما فِِ الَْْرْضِ وَ ما بَيْنَهُما وَ ما بَيْنَهُمَا وَ ما تََْتَ الثَّرى، وَ كُلُّ شَيْءٍ عَلَى الْقُدْرَةِ، وَ الْقُدْرَةَ عِنْدَ رَبِي.

He said: ‘O Jew! Don’t you know that Allah For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the
soil [20:6], and all things are upon the soil, and the soil is upon the Power, and the Power is with myLord.

He said, ‘So, where does the Paradise happen to be, and where does the Fire happen to be?’ He said: ‘The Paradise is in the sky and the Fire is in the earth’.

He said, ‘So where does the Face of your Lord happen to be?’ Ali said to Ibn Abbas, ‘Bring some fire and firewood for me’, and said: ‘O Jew! Where is the face of this fire?’ He said, ‘I cannot stand upon there being a face for it’. He said: ‘Like that is my Lord therefore wherever you turn to, so there would be the Face of Allah; [2:115]’.

He said, ‘So what are the two presentees?’ He said: ‘The sky and the earth, both are not absent’.

He said, ‘So what are the two absentees?’ He said: ‘The death and the life, we cannot pause upon these two’.

He said, ‘So, what are the two hateful ones?’ He said: ‘The night and the day’.

He said, ‘What is half the thing?’ He said: ‘The Momin’.

He said, ‘What is nothing?’ He said: ‘A Jew like you, a Kafir not recognising his Lord’.

He said, ‘What is the one?’ He said: ‘Allah Mighty and Majestic’.
He said, 'What are the two?' He asws said: ‘Adam as and Hawwa as.

قَالَ: فَمَا الثَّلََثَةُ؟
قَالَ: كَذَبَتِ النَّصَارَى عَلَى اللَّهِ عَزَّ وَ جَلَّ، قَالُوا عِيسَى
ابْنُ مَرْيََْ ابْنُ اللَّهِ، وَ اللَّهِ
لََْ يَتَّخِذْ
صاحِبَةً وَ لَّ وَلَداً

He said, 'So, what are the three?' He asws said: 'The Christians lied upon Allah azwj Mighty and Majestic. They said Isa as Ibn Maryam as is a son of Allah azwj, and Allah azwj did not Take a female companion nor a son’.

قَالَ: فَمَا الأرَبُعَاءُ؟
قَالَ: التَّوْرَاةُ وَ الإِْنَِْيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ العَظِيمُ.

He said, 'What are the four?' He asws said: 'The Torah, and the Evangel, and the Psalms, and the Magnificent Furqan (Quran)’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, 'What are the five?' He asws said: 'Five (daily) prescribed Salats’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, 'What are the six?' He asws said: ‘Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne [7:54]’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, 'What are the seven?' He asws said: ‘Seven door of the Fire, layered’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, ‘What are the eight?’ He asws said: ‘Eight doors of the Paradise’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, ’What are the nine?’ He asws said: ‘a group of nine, making mischief in the land and they were not amending [27:48]’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, ’What are the ten?’ He asws said: ‘Ten days from the ten (month)’.

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, ’What are the eleven?’ He asws said: ‘Words of Yusuf as to his as father as: ‘O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me’ [12:4].

قَالَ: فَمَا السَّبْعَةُ؟
قَالَ: سَبْعَةُ أَب ْوَابِ النَّارِ مُتَطَابِقَاتٍ.

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He said, ‘What are the twelve?’ He asws said: ‘Months of the year’.

قَالَ: فَمَا الْعِشْرُونَ؟ قَالَ: بِيْعُ يُوسُفَ بِعِشْرِينَ دِرْهَامٍ،

He said, ‘What are the twenty?’ He asws said: ‘Yusuf as was sold for twenty Dirhams’.

قَالَ: فَمَا الثَّلَاثُونَ؟ قَالَ: ثَلَاثُونَ لَيْلَةً مِنْ شَهْرِ رَمَضَانَ صِيَامُهُ فَرْضٌ واجِبٌ عَلَى كُلِّ مُؤْمِنٍ إِلَّا مَنْ كانَ مريضاً أو عِلَى سَفَرٍ

He said, ‘What are the thirty?’ He asws said: ‘Thirty nights from a Month of Ramazan. Its Fasts are a Prescribed Obligation upon every Momin except one who was sick or upon a journey’.

قَالَ: فَمَا الْأَرْبَعُونَ؟ قَالَ: كَانَ مِيقَاتُ مُوسَى ثَلَاثِيَةِ لَيْلَةً قَضَاهَا، وَ الْعِشْرُ كَانَتْ تَََامَهَا.

He said, ‘What are the forty?’ He asws said: ‘The appointment of Musa was of thirty nights, (Judged), and the ten completed it’.

قَالَ: فَمَا السَّبْعُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

He said, ‘What are the fifty?’ He asws said: ‘Noah as called his people a thousand years less fifty years, [29:14].

قَالَ: فَمَا السَّيْتُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

He said, ‘What are the sixty?’ He asws said: ‘Allah azwj Said: so he should feed sixty needy ones. Or two months consecutively [58:4].

قَالَ: فَمَا السَّيْتُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

He said, ‘What are the seventy?’ He asws said: ‘And Musa chose seventy men [7:155], for the appointment of his Lord aswj’.

قَالَ: فَمَا السَّيْتُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

He said, ‘What are the eighty?’ He asws said: ‘There is a town by the island called ‘eighty’, from it, Noah as sat in the ship, and it (ship) rested upon the (Mount) Judi, [11:44], and Allah aswj Drowned the people’.

قَالَ: فَمَا السَّيْتُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

He said, ‘What are the ninety?’ He asws said: ‘the laden ship [26:119], He (Noah as) took (ninety) rooms for the animals’.

قَالَ: فَمَا السَّيْتُونَ؟ قَالَ اللَّهُ: فَإِطْعامُ سِتيي مِسْكِينٍ أَوْ فَصِيامِ شَهْرَيْنِ مُتَتابِعَيْنَ.

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He said, ‘What is the hundred?’ He asws said: ‘There were sixty years for Dawood as, and Adam as gifted forty to him as. When the expiry presented to Adam as, he as fought it. Thus, his as offspring fight (death) as well’.

He said, ‘O youth! Describe Muhammad saww to me (such) as if I am looking at him saww until I believe in him saww at the moment?’

Ali asws wept, then said: ‘O Jew! My sorrows are raging. My asws beloved Rasool-Allah saww was of a broad forehead, paired (connected) eyebrows, black eyes, soft cheeks, thin nose, thin line of hair in the chest, dense beard, shiny front teeth, his saww neck was as if it was a silver pitcher, there was scattered hair for him saww sloping from his as chest to the navel as if it was a stick of camphor;

He saww neither happened to be (very) tall (stature) when going, nor short (crouching) when coming, whenever he saww walked with the people he saww would tower over them, when he saww walked it as if he saww is uprooting from a rock or rolling down from a slope, being of rounded heels, subtle of the feet, thin waist;

His saww turban was (called) ‘Al-Sahaab’, his saww sword was (called) ‘Zulfiqar’, his saww mule was (called) ‘Duldul’, his saww donkey was (called) ‘Al-Yafour’, his saww she-camel was (called) ‘Al-Azba’a’, his saww horse was (called) ‘Al-Maydoul’, his saww staff was (called) ‘Al-Mamshouq’.

He saww was the most compassionate of the people to the people, and the kindest of the people with the people, there was a seal of Prophet-hood between his saww shoulders, written upon the seal were two lines. The first line was, ‘There is no god except Allah azwj’, and the second was, ‘Muhammad saww is Rasool saww of Allah azwj’. This is his saww description, O Jew!’
The two Jews said, ‘We testify that there is no god except Allah azwj, and that Muhammad saww is Rasool saww of Allah azwj, and you asws are a successor asws of Muhammad saww, truly’.

And they became Muslims and their Islam was good, and they adhered with Amir Al-Momineen asws and they were with him asws until it was from the matter of (battle of) the camel what happened. They went out with him asws to Al-Basra. One of them was killed during the event of the (battle of) the camel, and the other one remained until he went out with him asws to Siffeen, and was killed'.

He gestured towards Ali asws Bin Abu Talib asws. He said, ‘This one!’ The man went to Ali asws Bin Abu Talib asws. He asked him asws, ‘Are you asws like that?’ He asws said: ‘Yes’.

He said, ‘I ask you asws about three, and three and one (issues)’. He asws said: ‘Why aren’t you saying, seven?’ The Jew said, ‘No, but rather I shall ask you about three. If you asws answer regarding them, I will ask you about three after it, and if you asws are not correct, I will not ask you asws’.

Amir Al-Momineen asws said: ‘Inform me, what I asws do answer you with the correctness and the truth, will you recognise that?’ – and the youth was from the Jewish scholars and their Rabbis. They are reporting he was from the children of Haroun as, brother of Musa as Bin Imran as. He said, ‘Yes’.

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11 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 3
Amir Al-Momineen asws said: ‘By Allah azwj, the One azwj! Who, there is no god except He azwj! If I asws were to answer you with the correctness and the truth, you will become a Muslim and leave Judaism’. He swore an oath to him asws and said, ‘And I did not come except intending Al-Islam’.

He asws said: ‘O Harouny (son of Haroun as)! Ask about whatever comes to you, you will be informed, if Allah azwj so Desires’.

He said, ‘Inform me about the first tree grown upon the surface of the earth? And about the first spring bursting forth in the earth? And about the first rock placed upon the surface of the earth?’

Amir Al-Momineen asws said: ‘As for the first tree grown upon the surface of the earth, the people of the earth are alleging that it was the olive, and they are lying, and rather it is the date tree, and it is ‘Al-Ajwa’. Adam as descended with it from the Paradise and planted it, and the origin of the date trees, all of them are from it.

And as for the first spring to burst forth upon the surface of the earth, the Jews are alleging that it is the spring which is in Bayt Al-Maqdis beneath the rock, and they are lying. But it is a spring of life which Musa as and his youth ended up to. They washed the fish in it, and it was revived; and there isn’t any dead attaining from that water, except it lives; and Al-Khizir as had drunk from it, and Zulqarnayn could not find it.

And as for the first rock placed upon the surface of the earth, the Jews are alleging that it is the rock which is in Bayt Al-Maqdis, and they are lying. And rather, it is the Black Stone. Adam as descended with it from the Paradise and placed it upon the corner, and the people are kissing it, and it used to be intensely whiter than the snow, and it turned black from the sins of the children of Adam asw.'
He said, ‘Inform me, how many guiding Imams would there be for this community, guiding, being Guided, the abandonment of the ones who abandon them would not harm them? And where is the house of Muhammad from the Paradise? And the ones from his community who would be with him, in the Paradise?’

Amir Al-Momineen said: ‘As for your words, ‘How many guiding Imams would there be for this community? And where is the house of Muhammad in the Paradise? And the ones from his community who would be with him, in the Paradise?’, the Imams are twelve, and as for the house of Muhammad, it is in the noblest of the Gardens and its superior, Garden of Eden; and as for those with him, they are the twelve Imams, the Imams of guidance’.

The youth said, ‘You speak the truth. By Allah Who there is no god except He! It is written with me by the dictation of Musa and handwritten by Haroun by his own hand’.

Then he said, ‘Inform me, how long would the successor of Muhammad live after him? And would he be dying a (natural) death or killed by a killing?’

He said to him: ‘Woe be unto you! I am the successor of Muhammad! I shall be living after him for thirty (years), neither increasing by a day nor reducing by a day. Then they would send their most wretched one, more wretched than the slayer of the she-camel of Salih, and he will strike me a strike in my head, and my beard would be dyed from it’. Then he wept intensely.

He (Al Sadiq) said: ‘The youth wailed and tore his cloak, and said, ‘I testify that there is no god except Allah, and I testify that Muhammad is Rasool of Allah, and the Praise is for Allah, Lord of the worlds’.’

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12 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 4
When Rasool-Allahsaww passed away, a man from the children of Dawoodasws entered Al-Medina, being upon the religion of the Jews. He found the people alarmed, gloomy. He said, ‘What is your concern?’ They said, ‘Rasool-Allahsaww passed away’. He said, ‘But heasws passed away during the day which it is mentioned in our Book’.

Then he said, ‘Guide me to the caliph of your Prophetasws’. They said, ‘Wait a while until we guide you to the one who will inform you with what you ask’.

Amir Al-Momineenasws came from a door of the Masjid. They said, ‘Upon you is to be with this youth for heasws will inform you about what you ask’. He stood to himasws and said to himasws, ‘Are youasws Allasws Bin Abu Talibasws?’ Heasws said: ‘Yes, may Allahazwj have Mercy on youasws’, and he grabbed hisasws hand and seated himasws and said, ‘I wanted to ask them about four phrases, and they guided me to youasws, so will youasws permit me to ask youasws?’

Heasws said to him: ‘Ask about whatever comes to you, for Iasws shall inform you, if Allahazwj the Exalted so Desires’.

Heasws said: ‘As for the first phrase which Allahazwj Mighty and Majestic Spoke to our Prophetasws with, are the Words of the Exalted: “The Rasool believes in what is Revealed unto him from his Lord”. [2:285].’
He said, ‘I didn’t intend this, nor did I ask about it’. He asws said: ‘The matter which you intend, is veiled’.

He said, ‘Inform me with the One aswj He aswj is, of else, is He aswj not you asws?’ He asws said: ‘If I asws were to inform you, will you submit?’ He said, ‘Yes’.

He asws said: ‘When Rasool-Allah saww returned from the place of nobility and prestige on the night of the Ascension, a veil was Raised for him aswj before he saww came to the place of Jibraeel asw, and an Angel called out, ‘O Muhammad aswj! Allah aswj Conveys the greetings to you aswj and Says to you asww: “Convey the Greetings from Me aswj to chief Guardian aswj!” Rasool-Allah asww said: ‘Who is the chief Guardian asws?’ He aswj Said: “Ali aswj Bin Abu Talib aswj”.

The Jew said, ‘You asws speak the truth. I do find it written in the Book of Dawood as’.

He asws said: ‘And as for the four, those Maalik uncovered from them a layer of the fire, they are Qabeel la, and Nimrod la, and Hamman la, and Pharaoh la. They la said, ‘O Muhammad asww! Ask your asww Lord aswj to return us la to the world until we la do righteous deeds’. Jibraeel as was angered, and he as grabbed the layer by a feather from his wing and returned it upon them la.

And as for the Angel who contended our Prophet asww, it is the Angel of death. He came in the presence of a tyrant from the kings of the world who had spoken during his death with grievous speech, so he got angered for the Sake of Allah aswj and contended our Prophet asww, and he did not recognise him asww due to his (nature on) anger.
Jibraeel as said, ‘O Angel of death! This is Muhammad saww Bin Abdullah asws, Rasool saww of Allah awj and His awj Beloved!’ He said, ‘I have come from the presence of a tyrannical king who had spoken with grievous speech during his death, so I got angry for the Sake of Allah awj Mighty and Majestic and did not recognise you saww. Rasool-Allah saww excused him.

And as for the house of Rasool-Allah saww, his dwelling is the Garden of Eden, and with him therein would be the twelve successors asws, and above it is a house called ‘Al-Waseela’, and there isn’t any such like it in the Paradise, nor any higher than it, and it is the house Rasool-Allah saww.

The Dawoodi (From the children of Dawood as) said, ‘By Allah azwj! I have seen it in the Book of Dawood as, and you asws have spoken the truth, and I have inherited it, one from one, until it has arrived to me’, and he brought out a book wherein was written what was mentioned.

Then he said, ‘Extend your asws hand, I want to renew my Islam’. Then he said, ‘By Allah azwj! You asws are the best of this community after its Prophet saww, and its most prestigious to Allah azwj the Exalted’. And he asws taught him his asws Religion, and Laws of Al-Islam, and he had become a Muslim, and his Islam was good’.

Then he said, ‘O commander of the faithful! Ask him, where was Allah azwj, Majestic is His azwj Majesty, before He azwj Created His azwj Throne? And from what did He azwj Created the water upon which He azwj His azwj Throne to be?’

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13 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 5
Umar said, ‘O Ka’ab! Is there any knowledge with you of this?’ Ka’ab said, ‘Yes, O commander of the faithful! We find in the original wisdom that Allah azwj was seated before He azwj Created the Throne, and He azwj was upon the rock of Bayt Al-Maqdis in the air. When He azwj Wanted to Created His azwj Throne, He azwj Spat the spittle and the oceans came to be from it, and the revolving creeks. So, there He azwj Created His azwj Throne from one of the rocks which were beneath Him azwj, and the last of what remain from these, is for the Holy Masjid’.

Ibn Abbas said, ‘And Ali asws Bin Abu Talib asws was present. He asws (mentioned) Exaltedness of his asws Lord azwj and stood upon his asws feet and shook his asws clothes. Umar swore unto him asws to return to his asws seat. He asws did so. Umar said, ‘Plunge into it, O diver! What is Abu Al-Hassan asws saying? Don’t you know except he asws is a reliever of the distress?’

Ali asws turned toward Ka’ab and said: ‘Your companions are wrong, and they have altered the Books of Allah azwj, and ugly is what they have slandered upon Him azwj, O Ka’ab! Woe be unto you! The rock which you are claiming, does not contain His azwj Majesty, nor the vastness of His azwj Magnificence, and the air which you mentioned, its surroundings are not allowed. If the rock and the air were both ancient along with Him azwj, there would be His azwj Ancientness with them, and Allah azwj is Mightier and more Majestic that a place could be said to be for Him azwj indicating to Him azwj.

And Allah azwj isn’t as the atheists are saying, nor like what the ignoramuses are thinking, but He azwj existed and there was not place, by where the minds could reach (grasp), and my asws words are to introduce His azwj Existence, and it is from what He azwj Taught from the clarification. Allah azwj Mighty and Majestic Says: Created the human being [55:3] Taught him the clarification [55:4].
My asws words for Him azwj are from what He azwj Taught me asws the clarification so I asws can speak with the argument of the Magnificence of the Bestower; and our Lord azwj has not ceased to be Able upon whatever He azwj so Desires to, Encompassing all things. Then He azwj Brought into being whatever He azwj Wished, without a thought occurring for Him azwj to be correct, nor with any suspicion entering into Him azwj regarding what He azwj Wished.

And surely the Mighty and Majestic Created a light, initiating it from without a thing, then Created darkness from it, and although He azwj was Able to Create the darkness from without a thing, just as He azwj had Created the light from without a thing. Then He azwj Created a light from the darkness, and Created from that light, a thick ruby, like the thickness of the seven skies and seven earths.

Then He azwj Squashed the ruby, and it melted and became like thundering water, and it will not cease to be thundering until the Day of Qiyamah. Then He azwj Created His Throne from His Noor and Made it to be upon the water; and for the Throne there are ten thousand tongues Glorifying Allah azwj by each tongue from it with ten thousand (languages). There isn’t any language among these resembling the other.

And the Throne was upon the water from besides Him azwj the veils of clouds, and that is His azwj Word: and His Throne was upon the water, in order to Try you, [11:7]. O Ka’ab! Woe be unto you! The One azwj whose Spit brought the oceans into being – according to your words – would be Greater than to be carried by the rock of Bayt Al-Maqdis, or be carried by the air, which your indicated to that He azwj had Permeated into’.

فِسْحَةَ عَشَرَ لِسَانٍ يُسَبِّحُ اللَّهَ كُلُّ لِسَانٍ مِنْهَا بِعَشَرَةِ آْلََّفٍ، لَيْسَ فِيهَا لُغَةٌ تُشْبِهُ الُْْخْرَى،

And the Throne was upon the water from besides Him azwj the veils of clouds, and that is His azwj Word: and His Throne was upon the water, in order to Try you, [11:7]. O Ka’ab! Woe be unto you! The One azwj whose Spit brought the oceans into being – according to your words – would be Greater than to be carried by the rock of Bayt Al-Maqdis, or be carried by the air, which your indicated to that He azwj had Permeated into’.

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فِسْحَةَ عَشَرَ لِسَانٍ يُسَبِّحُ اللَّهَ كُلُّ لِسَانٍ مِنْهَا بِعَشَرَةِ آْلََّفٍ، لَيْسَ فِيهَا لُغَةٌ تُشْبِهُ الُْْخْرَى،

And the Throne was upon the water from besides Him azwj the veils of clouds, and that is His azwj Word: and His Throne was upon the water, in order to Try you, [11:7]. O Ka’ab! Woe be unto you! The One azwj whose Spit brought the oceans into being – according to your words – would be Greater than to be carried by the rock of Bayt Al-Maqdis, or be carried by the air, which your indicated to that He azwj had Permeated into’.
I attended the funeral of Abu Bakr on the day he died, and I attended when Umar was pledged allegiance to, and Ali was seated in a corner. There came a young Jewish boy of beautiful face, gorgeous, having beautiful clothes upon him, and he was from the children of Haroun, until he stood by the head of Umar. He said, ‘O commander of the faithful! Are you the most knowledgeable of this community with their Book and the matter of their Prophet?’

He (the narrator) said, ‘Umar lowered his head. He said, ‘Beware of me’ – and repeated the words to him. Umar said to me, ‘Why is that so?’ He said, ‘I have come to you reneging for myself, doubting in my religion’.

The Jew came to Ali and said, ‘Are you like that?’ He said: ‘Yes’. He said, ‘I want to ask you about three, and three and one (questions).

He (the narrator) said, ‘Amir Al-Mumineen smiled from without a smile (wry smile). He said: ‘O Harouny (from the children of Haroun)! What prevented you from saying ‘seven’? He said, ‘I shall ask you about three (issues). If you were to answer me, I will ask you after these, and if you do not know, I will know that there isn’t knowledge with you’.

Ali said: ‘I ask you by the God whom you worship, if I were to answer you regarding all what you want, you will leave your religion and enter into my Religion?’ He said, ‘I did not come except for that’. He said: ‘Then, ask’.
He said, 'Inform me about the first drop of blood to fall upon the surface of the earth, which drop was it? And the first spring to flow upon the surface of the earth, which spring was it? And the first thing to shake upon the surface of the earth, which thing was it?' Amir Al-Momineen asws answered him.

He said, 'Inform me about Muhammad saww, how many just Imams asws are there for him saww? And in which Garden will he asws happen to be? And who would be dwelling with him saww in his saww Garden?'

He asws said: ‘O Harouny! For Muhammad saww there are twelve just Imams asws. The abandonment of the ones who abandon them asws does not harm them, nor does the fear of the ones who oppose them asws, and they asws are in the Religion are the stabilising tall mountains in the earth, and the ones to dwell with Muhammad saww in his saww dwelling, they asws are the twelve just Imams asws.

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He (the narrator) said, ‘The Harouny wailed and cut tore his cloak, and he was saying, ‘I testify that there is no god except Allahٍ azwj Alone, there is no associate for Himٍ azwj, and I testify that Muhammadٍ saww is Hisٍ azwj servant and Hisٍ saww Rasoolٍ azwj, and youٍ asws are hisٍ saww successorٍ asws. It is appropriate that youٍ asws should surpass and not be surpassed, and that youٍ asws should be revered and not weakened’.

قَالَ: ثَُُ مَضَى بِهِ عَلِيٌّ عَلَيْهِ السَّلََمُ إِلََ مَنْزِلِهِ ف َعَلَّمَهُ مَعَالََِ الديينِ.

He (the narrator) said, ‘Then Aliٍ asws went with him to hisٍ asws house and taught him the features of hisٍ asws Religion’.

The book ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mus‘adah Bin Ziyad,

‘From Abu Abdullahٍ asws,

And Muhammad Bin Al Husayn, from Ibrahim, from Ibn Abu Yahya Al Madainy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

‘I was present when Abu Bakr died and Umar became caliph. A Jew from great Jews of Yasrib came and the Jews of Al-Medina claimed that he was the most learned of the people of his time, until he was raised to Umar. He said to him, ‘O Umar! I have come to you intending Al-Islam, so if you were to inform me what I ask about, then you are the most learned of the companions of Muhammadٍ saww, with the Book and the Sunnah, and the entirety of what I want to ask about’.

قَالَ: ف َقَالَ لَهُ عُمَرُ: إِنِّي لَسْتُ هُنَاكَ، لَكِنِي أُرْشِدُكَ إِلََ مَنْ هُوَ أَعْلَمُ أُمَّتِنَا بِالْكِتَابِ وَ السُّنَّةِ وَ جََِيعِ مَا قَدْ تَسْأَلُ عَنْهُ، وَ هُوَ ذَاكَ، فَأَوْمَى إِلََ عَلِيٌّ عَلَيْهِ السَّلََمُ.

He (the narrator) said, ‘Umar said to him, ‘I am not like that, but I shall point you to the one who is the most learned or our community with the Book and the Sunnah, and the entirety of what you want to ask about, and heٍ asws is like that’ – and he gestured towards Aliٍ asws. The Jew said to him, ‘O Umar! If this one is as you are saying, so what is the matter with you taking allegiance of the people, and rather that one is your most learned?’ Umar rebuked him.

ثَُُّ إِنَّ الْيَهُودِ يَّ قَامَ إِلََ عَلِيٌّ عَلَيْهِ السَّلََمُ ف َقَالَ: أَنْتَ كَمَا ذَكَرَ عُمَرُ؟. فَقَالَ: وَ مَا قَالَ عُمَرُ؟. فَأَخْبَََهُ.

He (the narrator) said, ‘Al Kafi’ – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 7
Then the Jew stood to Ali asws and said, ‘Are you as what Umar mentioned?’ He asws said: ‘And what has Umar said?’ He informed him asws. He asws said: ‘Supposing I asws am just as he has said?’ He said, ‘I shall ask you asws about things. I want to know if anyone from you knows, then I would know that you are best of the communities in your call and most knowledgeable of them, truthful, and along with that, I shall enter into your Religion Al-Islam’.

Amir Al-Momineen asws said: ‘Yes, I asws am just as Umar mentioned to you. Ask about whatever comes to you, I asws shall inform you with it, if Allah azwj so Desires’.

He asws said to him: ‘Ask about whatever comes to you, I asws shall inform you with it, if Allah azwj so Desires’.

He asws said to him: ‘Ask about whatever comes to you, I asws shall inform you with it, if Allah azwj so Desires’.

Then the Jew said to him, ‘Inform me about this community, how many Imams asws of guidance are there for it? And inform me about your Prophet asww Muhammad, where is his asww house in the Paradise? And inform me for the ones who would be with him asww in the Paradise?’

Amir Al-Momineen asws said to him: ‘For this community there are twelve Imams asws of guidance from the offspring of its Prophet asww and they asws would be from me asws. And as for the house of our Prophet asww in the Paradise, it is in its superior and noblest, Garden of
Eden; and as for the ones who would be with him, asws in his, saww house, so these are the twelve (Imams, asws) from his, saww offspring, and their, asws mother, asws, and their, asws grandmother, asws, mother, asws of their, asws mother, asws, and their, asws offspring. No one (else) would participate in it with them, asws. 16

He said to the ones present, ‘What are your views?’ They said, ‘We view that she should be stoned to death, for she is black, and her husband is black, and her child is white’. 17

He, asws said: ‘And you went to her while she was menstruating?’ She said, ‘Yes, ask him. It had been prohibited until him and I had refused’. He, asws said: ‘Free her for it is your child, and rather the sperm had overcome the blood, so he is white, and it had moved, (he would have been black)’. When he grew up, he was black’.

(The book) ‘Mashariq Al-Anwaar’ – He said, ‘A man presented in a gathering of Abu Bakr and claimed that he neither feared Allah, aswj, nor hoped for the Paradise, nor feared the Fire, nor performed Ruku’u nor Sajdah’, and eats the death, and the blood, and testified with what he had not seen, and loved the Fitna (strife), and disliked the truth, and ratified the Jews and the Christians, and that with him is what isn’t with Allah, aswj, and for him is what isn’t for Allah, aswj, and (said), ‘I am Ahmad the Prophet, saww, and I am Ali, and I am your Lord’.

16 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 8
17 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 9
Umar said to him, ‘You are increasing Kufr upon your Kufr?’!

Amir Al-Momineen asws said to him: ‘Be easy upon yourself, O Umar! This man is from the friends of Allah asw[j]. He does not hope for the Paradise, but hopes for Allah asw[j], and he does not fear the Fire, but he fears His asw[j] Justice, because He asw[j] is a Just Judge;

And he neither performs Ruku’u nor Sajdah in the funeral Salat, and he eats the locust and the fish, and loves the wife and the children, and testified with the Paradise and the Fire although he has not seen these, and he dislikes the death and it is the truth, and he ratifies the Jews and the Christians in their belying each other;

And for him is what isn’t for Allah asw[j] because there is a son for him and there isn’t any son for Allah asw[j], and with him is what isn’t with Allah asw[j], so he is being unjust to himself and there isn’t any injustice with Allah asw[j], and his words, ‘I Ahmad the Prophet saww, i.e., ‘I am praising him saww upon his saww delivering the Message on behalf of his saww Lord azwj.’

And his words, ‘I am Ali’, meaning ‘Exalted in my words’, and his words, ‘I am your Lord’, i.e., ‘lord of ‘Kum’, in the meaning that ‘I am the lord (owner) of ‘Kum’ (a sleeve), I raise it and drop it’.

And if you question me, and if you question me, I will raise it and drop it. But you do not blame me for anything.'
‘There was a man from the companions of Rasool-Allah ﷺ with Umar Bin Al-Khattab. He sent him in an army, and he was absent for six months, then arrived, and he had been with his wife for six months. She conceived from him and came with a child of six months. He denied it (the child being his).

فَجَاءَ بِهَا إِلَى عُمَرَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِيَْ! كُنْتُ فِِ الْبَعْثِ الَّذِي وَجَّهْتَنِِ فِيهِ، وَ تَعْلَمُ أَنِّي قَدِمْتُ سِتَّةَ أَشْهُرٍ، وَ كُنْتُ مَعَ أَهْلِي وَ قَدْ جَاءَتْ بِغُلَََْ، وَ هُوَ ذَا، وَ تَزْعُمُ أَنَّهُ مِنِي؟

He came with her to Umar and said, ‘O commander of the faithful! I was in the regiment you had sent me in, and you know I have arrived after six months, and I was with my wife and she has come with a boy, and here he is, and she claims he is from me?’

فَأَمَرَ بَِِا عُمَرُ أَنْ تُرْجَمَ، فَحَفَرَ لَََا حَفِيرَةً ثَُُّ أَدْخَلَهَا فِيهِ، فَبَلَغَ ذَلِكَ عَلِي اً عَلَيْهِ السَّلَََ، فَجَاءَ مُسْرِعاً حَتََّ أَدْرَكَهَا وَ أَخَذَ بِيَدَيْهَا فَسَلَّهَا مِنَ الْفِيرَةِ.

Umar said to him, ‘What is that you are saying, O woman?’ She said, ‘By Allah azwj! No man has overcome me apart from him, and I have not been immoral, and he is his son – and the name of the man was Al-Haysam. Umar said to her, ‘Is it true what your husband is saying?’ She said, ‘He speaks the truth, O commander of the faithful!’

فَعِنْدَهَا قَالَ عُمَرُ: لَوْ لََّ عَلِيٌّ لَََلَكَ عُمَرُ أَمْرَكَ، لَيَشُفِّعُكَ وَ يُنَزِّلُ غَيْرَ مَنْ عَذَبَهُ، وَ أَخَذَ بِيَدَيْهَا فَسَلَّهَا مِنَ الْفِيرَةِ.

Then he asws said to Umar, ‘Be kind upon yourself, she had spoken the truth. Allah azwj Mighty and Majestic is Saying in His aswj Book: and his bearing and his weaning is of thirty months; [46:15]; and Said regarding the breast-feeding: And the mothers should breastfeed their children for two years complete, [2:233]. Thus, the bearing and the breast-feeding is for thirty months, and this is Al-Husayn asws, a son asws of six months (bearing)’.

فَعِنْدَهَا قَالَ عُمَرُ: لَوْ لََّ عَلِيٌّ لَََلَكَ عُمَرُ أَمْرَكَ، لَيَشُفِّعُكَ وَ يُنَزِّلُ غَيْرَ مَنْ عَذَبَهُ، وَ أَخَذَ بِيَدَيْهَا فَسَلَّهَا مِنَ الْفِيرَةِ.

At that, Umar said, ‘Had it not been for Ali asws, Umar would have been destroyed!’

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19 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 11
‘Two men came to Umar Bin Al-Khattab asking about divorce of the community. He turned to behind him and looked at Ali Bin Abu Talib and said, ‘O short-haired one! What do you view regarding divorce of the community?’

He said by his fingers, like this, and gestured with the index finger and that which follows it. Umar turned towards them both and said, ‘Two’.

He said, ‘Glory be to Allah! We came to you and you are commander of the faithful, and we asked you, and you go to a (another) man to ask him. By Allah! I will not speak to you’. Umar said, ‘Do you two know who this is?’ They said, ‘No’.

He said, ‘This is Ali Bin Abu Talib. I heard Rasool Allah saying: ‘If the seven skies and the seven earths were to be placed in a hand (of a scale), and the Eman of Ali is placed in the other hand (of the scale), the Eman of Ali would outweigh’.

‘A disaster (illness) befell with Umar Bin Al-Khattab. He was standing for it and sitting down, and wavering to it and (his seminal fluid was) dribbling. Then he said, ‘O community of the Emigrants! What (cure) is there with you regarding it?’
They said, ‘O commander of the faithful! You are the one panicked to and the one aimed to’. He got angry, then said, O you those who believe! Fear Allah and speak the correct speech [33:70]. But, by Allahazwj! I and you recognise, we recognise the one recognising its cause and the one learned with it’.

قَالُوا: كَأَنَّكَ أَرَدْتَ ابْنَ أَبِِ طَالِبٍ؟ قَالَ: وَ أَنََّّ ي ُعْدَلُ بِِ عَنْهُ، وَ هَلْ طَفَحَتْ حُرَّةٌ بِِِثْلِهِ. قَالُوا: فَلَوْ بَعْثْتَ إِلَيْهِ.

They said, ‘It is as if you mean the sonasws of Abu Talibasws.’ He said, ‘I have abstained myself being away from himasws, and have you seen a jar more overflowing (knowledgeable) like himasws?’ They said, ‘If you could send a message to himasws’.

فَقَالَ: هَيْهَاتَ! هُنَاكَ شِِْخٌ مِنْ هَاشِمٍ وَ لُْْ مَةٌ مِنَ الرَّسُولِ (ص)، وَ أُث ْرَةٌ مِنْ عِلْمٍ ي ُؤْتَى لَََا وَ لََّ يَأْتِِ، امْضُوا إِلَيْهِ.

He said, ‘Far be it! Over there is a lofty tower from (clan of) Hashimas, and flesh from the Rasoolasws, and the choice of knowledge being come to it, and heasws does not come. (Let us all) go to himasws’.

فَأَجْهَشَ الْقَوْمُ لِبُكَائِهِ، ثَُُّ سَكَنَ وَ سَكَنُوا، وَ سَأَلَهُ عُمَرُ عَنْ مَسْأَلَتِهِ فَأَصْدَرَ إِلَيْهِ جَوَاب َهَا، فَلَوَى عُمَرُ يَدَيْهِ. ثَُُّ قَالَ: أَمَا وَ اللَّهِ لَقَدْ أَرَادَكَ الَْْقُّ وَ لَكِنْ أَبََ ق َوْمُكَ!.

They crowded around himasws and flooded to himasws, and heasws was in a garden of hisasws and upon himasws was some straw threshing upon it by kicking it, and heasws was saying: ‘Does the human being reckon that he would be left in vain? [75:36] Was he not a sperm seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38], and hisasws tears were flowing upon hisasws cheeks.

فَأَجْهَشَ الْقَوْمُ لِبُكَائِهِ، ثَُُّ سَكَنَ وَ سَكَنُوا، وَ سَأَلَهُ عُمَرُ عَنْ مَسْأَلَتِهِ فَأَصْدَرَ إِلَيْهِ جَوَاب َهَا، فَلَوَى عُمَرُ يَدَيْهِ. ثَُُّ قَالَ: أَمَا وَ اللَّهِ لَقَدْ أَرَادَكَ الَْْقُّ وَ لَكِنْ أَبََ ق َوْمُكَ!.

The group thronged to cry to himasws, then he (Umar) calmed down, and they calmed down, and Umar asked himasws about his issue, and heasws issued hisasws answer to him. Umar winged his hands, then said, ‘But, by Allahazwj! Youasws wanted the truth but yourasws people had refused!’

فَأَجْهَشَ الْقَوْمُ لِبُكَائِهِ، ثَُُّ سَكَنَ وَ سَكَنُوا، وَ سَأَلَهُ عُمَرُ عَنْ مَسْأَلَتِهِ فَأَصْدَرَ إِلَيْهِ جَوَاب َهَا، فَلَوَى عُمَرُ يَدَيْهِ. ثَُُّ قَالَ: أَمَا وَ اللَّهِ لَقَدْ أَرَادَكَ الَْْقُّ وَ لَكِنْ أَبََ ق َوْمُكَ!.

Heasws said to him: ‘O Abu Hafs! You are being lowered over here and will be lowered over there. Surely, the Day of Decision is (a Day) of appointment [78:17].

فَأَجْهَشَ الْقَوْمُ لِبُكَائِهِ، ثَُُّ سَكَنَ وَ سَكَنُوا، وَ سَأَلَهُ عُمَرُ عَنْ مَسْأَلَتِهِ فَأَصْدَرَ إِلَيْهِ جَوَاب َهَا، فَلَوَى عُمَرُ يَدَيْهِ. ثَُُّ قَالَ: أَمَا وَ اللَّهِ لَقَدْ أَرَادَكَ الَْْقُّ وَ لَكِنْ أَبََ ق َوْمُكَ!.

He left and his face had darkened, and it was as if one was looking at night’.

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21 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 13
CHAPTER 19 – WHAT REGRET WAS MANIFESTED BY ABU BAKR AND UMAR

Abu Salih said in (the book) ‘Taqreeb Al-Ma‘arif’ – ‘When Umar was stabbed, he gathered the Clan of Abdul Muttalib asws and said, ‘O Clan of Abdul Muttalib asws! Are you all pleased from me?’ A man from his companions said, ‘And who is that who would be angered upon you?’ He repeated the speech three times, and the man answered him with similar to his answer.

Umar scolded him and said, ‘We are more knowing with what our hearts are aware of. We, by Allah azwj are aware of our hearts. We ask Allah azwj to Suffice us from its evil, and that the allegiance to Abu Bakr was an error, we ask Allah azwj to Suffice us from its evil’.

And he said to his son Abdullah – and he reclining upon his chest, ‘Woe be unto you! Place my head on the ground’. The fainting seized him. He woke up from that and said, ‘Woe be unto you! Place my head on the ground!’ The fainting seized him. He woke up from that and said, ‘Woe be unto you! Place my head on the ground’.

He placed his head on the ground. He covered himself with the dust, then said, ‘Doom is for Umar! And doom is for his mother! If Allah azwj does not Forgive (his sins) for him’.

And he said as well when the death presented, ‘I repent to Allah azwj from three (things) – From my usurping this command, I and Abu Bakr from besides the people, and from my being a caliph upon them, and from my preferring the Muslims, some above the others’. 
And he said as well, ‘I repent to Allahazwj from three – from my repelling the slaves of Al-Yemen, and from my returning from the army of Usama after Rasool-Allahsaww had ordered it upon us, and from our pact against Peopleasws of the Household, ‘If Rasool-Allahsaww passes away, we will not let anyone from themasws rule’.

وَ رَوَوْا عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الََْادِ، قَالَ كُنْتُ عِنْدَ عُمَرَ وَ هُوَ يََُوتُ فَجَعَلَ يَُْزَعُ، ف َقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِيَْ! أَبْشِرْ بِرَوْحِ اللَّهِ وَ كَرَامَتِهِ،

Every time he went on to panic, I said this. He looked at me and said, ‘Woe be unto you! How would it be with the prejudice against Peopleasws of the Household of the Prophetsaww. What we brought out has approximately ended’.

وَ قَالَ الزَّمَُْشَرِيُّ فِِ رَبِيعِ الَْْب ْرَارِ، لَمَّا حَضَرَتْ عُمَرَ بْنَ الَْْطَّابِ الْوَفَاةُ قَالَ لِبَنِي هِ وَ مَنْ حَوْلَهُ: لَوْ أَنَّ لِِ مِلْ مِلْ أَرْضٍ مِنْ صَفْرَاءَ أَوْ ب َيْضَاءَ لََّف ْتَدَيْتُ بِهِ مِنْ أَهْوَالِ مَا أَرَى.

And Al-Zamakhshari said in (the book) ‘Rabie Al-Abraar’ – When the death presented to Umar Bin Al-Khattab, he said to his son and the ones around him, ‘If only there was the earth for me being full of yellow (gold) or white (silver), I would ransom myself with it from the horrors what I see’.

And it is reported from Abdullah Bin Shaddad Bin Al-Haad who said, ‘I was in the presence of Umar, and he was dying. He kept panicking, so I said, ‘O commander of the faithful! Receive glad tidings of the rest from Allahazwj and Hisazwj prestige’.

فَجَعَلْتُ كُلَّمَا رَأَيْتُ جَزَعَهُ ق ُلْتُ هَذَا، ف َنَظَرَ إِلََِّ ف َقَالَ: وَيََْكَ! فَكَيْفَ بِالْمُمَالََْةِ عَلَى وَ آلِهِأَهْلِ بَيْتِ مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ

(22) The book) ‘Al Khisaal’ of sheykh Al Sadouq – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Hatim, from Abdullah Bin Hammad, and Suleyman Bin Ma’bad, both of them from Abdullah Bin Salih, from Al Lays Bin Sa’ad, from Ulwan Bin Dawood Bin Salih, from Salih Bin Kaysan, from Abdul Rahman Bin Humeyd Bin Abdul Rahman Bin Awf, from his father who said,

‘Abu Bakr said during his illness in which he dies, ‘But I am not remorseful from the world except upon three (thing) I have done, and I would have loved to have left it, and there are three (things) which I left, I would have loved to have done these, and three (things) I would have loved to have asked Rasool-Allahsaww about these.

أَمَّا الَّتِِ وَدِدْتُ أَنِّي تَرَكْتُهَا، فَوَدِدْتُ أَنِّي لَآَسَى مِنَ الدُّن ْيَا إِلََّّ عَلَى ثَلََثٍ فَعَلْتُهَا، وَ وَدِدْتُ أَنِّي كُنْتُ سَأَلْتُ عَنْهُنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

22 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 19 H 1
As for those which I would have to have left these, I would have loved not to have exposed the house of (Syeda) Fatima asws and if I would have been cast upon the war; and I would have loved not to have burnt it suddenly, and I killed him (Mohsin asws) on the spot, or she asws lost him; and I would have loved it if on the day of Saqeefa of the clan of Saaida I would have thrown the command to be in the necks of one of the two men – Umar or Ubeyda, and they would have been rulers and I would have been a minister.

And for those which I left – I was brought Al-Ash’as as a captive, I should have struck off his neck, for a thought had come to me that he would not see any evil person except he would support him; and I would have loved it, when I sent Khalid to the apostate people to have arrived to his nearness, so if the Muslims had won, they would have won, and if they were defeated, I could have met or helped; and I would have loved it, when I sent Khalid to Syria, to have thrown Umar Bin Al-Khattab to the east, and I would have extended my hands, left and right, in the Way of Allah asw.

And as for those which I would have loved to have asked Rasool-Allah saww about these – I would have loved to has asked him saww, ‘Regarding who is this command?’, so I would not have disputed its rightful one; and I would have loved to have asked him saww, ‘Is there any share for the Helpers in this command?’; and I would have loved to have asked him saww about the inheritance of the brother asws (Ali asws) and the uncle (Al-Abbas), for there is a need within myself from it’.

Al-Sadouq said, ‘The day of Ghadeer Khum did not leave any excuse for anyone, that is how the chieftess of the women (Syeda) Fatima asws said it when she asws was prevented from Fadak, and she asws addressed the Helpers. They said, ‘O daughter asws of Muhammad asw! Had we heard this speech from you asws before our allegiances to Abu Bakr, we would not have equated anyone with Ali asws. She asws said: ‘And did my asws father asw, on the day of Ghadeer Khum leave any excuse?!’

23 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 2
Son of Al-Hassan Bin Al-Hassan asws Bin Ali asws Bin Abu Talib asws having said: ‘Umar said when the death presented to him, ‘I repent to Allahazwj from three – my usurping this command, and my being a caliph upon them, and my preferring the Muslims, some of them over the others’.  

(I) By the chain to Al Saqafi, from Al Masoudi, from Al Hassan Bin Hammad Al Taie, from Ziyad Bin Al Munzir, from Atiyya, in what I guess, from Jabir Bin Abdullah who said,

‘I witnessed Umar say during his death, ‘I repent to Allahazwj from three – my repelling the slaves of Al-Yemen, and from my returning from the army of Usama after Rasool-Allahasws had ordered it upon us, and from our pact against Peopleasws of this Household, ‘If Rasool-Allahasws passes away, we will not let anyone from them rule’.  

(II) By the chain to Al Saqafi, from Muhammad Bin Ali, from Al Husayn Bin Sufyan, from his father, from Fazl Bin Al Zubeyr, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’farasws saying: ‘When the death presented to Umar, he said, ‘I repent to Allahazwj from my returning from the army of Usama, and I repent to Allahazwj from my freeing the captives of Al-Yemen, and I repent to Allahazwj from something our hearts were aware of. We ask Allahazwj to Suffice us from its evil, and that the allegiance to Abu Bakr was an error’.  

Qal ﷽ في النهاية في حديث عمر: ‘إِنَّ بَيْعَةَ أَبِي ﺑِكْرٍ كَانَتْ فَنَذًا وَقَى اللَّهُ شَرَّهَا’.

He said in (the book) ‘Al-Nihaya’ in a haditeeh of Umar, ‘The allegiance to Abu Bakr was an error. May Allahazwj Save us from its evil’.  

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24 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 3
25 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 4
26 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 5
I was the last of the people with Umar Bin Al-Khattab. I entered to see him and his head was in a lap of his son Abdullah, and he was whining. He said to him, ‘Place my cheek on the ground’. Abdullah refused. He said to him, ‘Place by cheek on the ground, may there be no mother for you!’ He placed his cheek on the ground.

He went on to say, ‘Woe be on my mother! Woe be on my mother, if there is no Forgiveness for me!’ He did not cease saying it until his soul came out”.

(Muaz Bin Jabal died of plague, and I witnessed on the day he died, and the people were pre-occupied with the plague, he said, and I heard him when I presented, and there wasn’t anyone in the house apart from me, and that was during the caliphate of Umar Bin Al-Khattab. I heard him saying, ‘Woe be unto me! Woe be unto me!’

I said within myself, ‘The people afflicted by plague tend to be delirious and say the strange things’. I said to him, ‘Are you being delirious?’ He said, ‘No, may Allah have Mercy on you’. I said, ‘Then why are you calling for the doom and the destruction?’ He said, ‘Due to my befriending the enemies of Allah against the friends of Allah’. I said to him, ‘Who are they?’

He said, ‘My befriending Ateeq (Abu Bakr) and Ruma’u (Umar) being against the caliph of Rasool-Allah ﷺ Bin Abu Talib ﷺ’. I said, ‘You have lost your mind!’

27 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 6
He said, ‘O Ibn Ghanam! By Allahazwj, I have not lost my mind. Here are the two, Rasool-Allahsaww and Aliasws Bin Abu Talibasws saying to me: ‘O Muaz! Receive news of the Fire for you and your companions. Didn’t you all say, ‘When Rasool-Allahsaww dies or is killed, we will impede the caliphate from Aliasws Bin Abu Talibasws, so it will never arrive to himasws’? I, and Ateeq and Ruma’u, and Abu Ubeyda, and Salim had gathered’.

I said, ‘O Muaz! You have lost your mind’. He adhered his cheek with the ground, and did not cease to call for the doom and the destruction until he died.

Ibn Ghanam said, ‘I did not narrate this narration to anyone, O Ibn Qays Bin Hilali, except my daughter and another man, for I was alarmed from what I had seen and heard from Muaz’.

He said, ‘I went to Hajj and met the ones who were obscure, Abu Ubeyda and Saalim, and they informed me that it had arrived to them both at their death, not increasing a phrase, nor reducing a phrase, as if they had both said similar to what Muaz Bin jabal had said. I said, ‘Wasn’t Saalim killed on the day of Al-Tahama?’ He said, ‘Yes, but they had carried him and there was still breath left in him’.

Suleym said, ‘I narrated the narration of Ibn Ghanam, all of it to Muhammad Bin Abu Bakr. He said to me, ‘Conceal upon measws, and I testify that my father had said during his death, similar to their words’. Ayesha said, ‘My father had lost his mind’.
Muhammad said, ‘I met Abdullah Bin Umar during the caliphate of Usman and narrated to him with what I had heard from my father during his death, and took an oath upon him and the covenant that he should conceal upon me’.

Ibn Umar said to me, ‘Conceal upon me, for by Allah, my father had said similar to that your father had said, and he neither added nor reduced’. Then they both met ibn Umar afterwards and feared to inform Ali Bin Abu Talib with that when they knew of my love for him and my cutting off (from others) to him. He said, ‘But rather, he had lost his mind’.

I went to Amir Al-Momineen and informed him with what I had heard from my father and what Ibn Umar had narrated to me with. Ali said: ‘It has already been narrated to me with that from your father, and from his father, and from Abu Ubeyda, and Saalim, and from Muaz, by one who is more truthful than you and Ibn Umar’.

I said, ‘And who is that, O Amir Al-Momineen?’. He said: ‘Someone who narrated to me’. I realised what he meant. I said, ‘You speak the truth, but rather I thought a human being had narrated to you, and no one had witnessed my father saying that apart from me’.

Suleym said, ‘I said to Ibn Ghanaam, ‘Muaz died of plague, so what did Abu Ubeyda die of?’’. He said, ‘He died of emphysema (collection of pus in the internal organs)’.

I met Muhammad Bin Abu Bakr and said, ‘Did anyone witness the death of your father apart from you and your brother Abdul Rahman, and Ayesha and Umar?’ He said, ‘No’. I said, ‘And did they hear from him what you heard?’ He said, ‘They did hear partly and they cried, and they said, ‘He has lost his mind’. As for all what I heard, so no’. I said, ‘That which they heard, what was it?’
He said, ‘He called for the doom and destruction. Umar said to him, ‘O caliph of Rasool-Allah ﷺ! Why are you calling for the doom and destruction?!’ He said, ‘Here is Rasool-Allah ﷺ and with him ﷺ is Ali asws Bin Abu Talib asws, giving me news of the Fire, and with him saww is the agreement which we had agreed upon in the Ka’bah, and he saww is saying: ‘You have been loyal with it and prevailed over a Guardian asws of Allah asws. So, receive the (bad) news, you and your companions, of the Fire to the lowest of the levels’.

When Umar heard it, he went out and he was saying, ‘He has lost his mind!’ He said, ‘No, by Allah azwj! I haven’t lost my mind, where are you going?’ Umar said, ‘How could you not have lost your mind and you were second of the two when you were both in the cave?!’

He said, ‘Now as well! Or did I not narrate to you that Muhammad saww – and he did not say ‘Rasool-Allah saww, ‘Had said to me, and I was with him saww in the cave: (saww) see the ship of Ja’far as and his companions, tossing in the sea’. I said, ‘Show me’. He saww wiped his hand and I looked at it, and I made up my mind during that, that he saww is a sorcerer, and I mentioned that to you at Al-Medina, and my view and your view was untitled upon that he saww is a sorcerer’.

When he mentioned the coffin, I thought that he had lost his mind, so I said to him, ‘Which coffin?’ He said, ‘A coffin of fire locked by locks of fire, wherein would be twelve (of us), I
and this companion of mine’. I said, ‘Umar?’ He said, ‘Yes, and ten from a pit of Hell, having a rock upon it. Whenever Allah\textsuperscript{azwj} Wants to Inflame Hell, the rock would be raised’.

I said, ‘Are you being delirious?’ He said, ‘No, by Allah\textsuperscript{azwj}, I am not being delirious, and may Allah\textsuperscript{azwj} Curse Ibn Suhaak (Umar), he is the one, he is the one who strayed me away from Al-Zikr after it had come to me, so evil is he as the pair. Place my cheek on the ground’. I placed his cheek on the ground, and he did not cease to call for the doom and the destruction until I closed his eyes.

Then Umar entered to see me, and he said, ‘Did he say anything after us?’ I narrated it to him. He said, ‘May Allah\textsuperscript{azwj} have Mercy on the Caliph of Rasool-Allah\textsuperscript{saww}! Conceal this, all of it is delirium, and you are members of a household well known for the delirium during your death’. Ayesha said, ‘You speak the truth’.

Then Umar said to me, ‘Beware of anything from what you have heard with going out to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and People\textsuperscript{asws} of his Household’.

He (the narrator) said, ‘Suleym said, ‘I said to Muhammad, ‘Who do you see to have narrated to Amir Al-Momineen\textsuperscript{asws} about these five, with what they had said?’ He said, ‘Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} sees him\textsuperscript{saww} in the dream during every night and he\textsuperscript{saww} narrated to him\textsuperscript{asws} similar to his narration to him\textsuperscript{asws} during the wakefulness and the life.

And Rasool-Allah\textsuperscript{saww} had said: ‘One who sees me\textsuperscript{saww} during the sleep, so he has indeed seen me\textsuperscript{saww} for the Satan\textsuperscript{as} cannot resemble me\textsuperscript{saww}, neither during sleep nor wakefulness, nor with anyone from my\textsuperscript{saww} successors\textsuperscript{asws} up to the Day of Qiyamah’.

Suleym said, ‘I said to Muhammad, ‘Who narrated to you with this?’ He said, ‘Ali\textsuperscript{asws}. I said, ‘I have heard it from him\textsuperscript{asws} as well just as you have heard’. I said to Muhammad, ‘Perhaps
an Angel from the Angels narrated to him asws. He said, ‘Or that?’ I said, ‘But, do the Angels narrated except to the Prophetsas?’ He said, ‘Do you not read the Book of Allahasw And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52].’

I said, ‘Amir Al-Momineen asws is a Muhaddith (one being narrated to/updated)?’ He said, ‘Yes, and (Syeda) Fatima asws was a Muhaddith and sheasws did not happen to be a Prophet as, and Maryam as was a Muhaddith, and motheras of Musa as was a Muhaddith and sheasws did not happen to be a Prophetas, and Sarahas, wife of Ibrahim as had seen the Angels and did not happen to be a Prophet as, so We Gave her the glad tidings: so We Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71].

Suleym said, ‘When Muhammad Bin Abu Bakr was killed in Egypt and we consoled Amir Al-Momineenasws, I came to Amir Al-Momineenasws and was along with himasws and narrated to him with what Muhammad Bin Abu Bakr had informed me, and with what Ibn Ghanam had narrated to me.

Heasws said: ‘Muhammad spoke the truth, may Allahazwj have Mercy on him. But, he is a martyr, alive, being sustained. O Suleym! Iasws and myasws successorsasws, eleven men from myasws sonsasws, are Imamsasws of guidance, guided, Muhaddith (being narrated to)’. I said, ‘O Amir Al-Momineenasws! And who are theyasws?’

Heasws said: ‘Myasws two sonsasws Al-Hassanasws and Al-Husaynasws, then this sonasws of mineasws – and heasws grabbed a hand of Alasws Bin Al-Husaynasws, and heasws was a baby – ‘Then eight from hisasws sonsasws, oneasws after oneasws, and theyasws are those Allahazwj Swore by themasws, And (I Swear by) a father and what he begot [90:3]. The father is Rasool-Allahasw and Iasws, and what heasws begot, meaning those eleven successorsasws.‘

قَالَ أَمِيرُ الْمُؤْمِنِيَْ: يَُْٰتَمِعُ إِمَامَانِ؟ قَالَ: لََّ، إِلََّّ وَ أَحَدُهَُُا صَامِتٌ لََّ يُنْطِقُ حَتََّّ يُهْلِكَ الَْْوَّلُ.
I said, ‘O Amir Al-Momineen \( \text{asws} \) Can to Imams \( \text{asws} \) be together?’ He \( \text{asws} \) said: ‘No, except and one \( \text{asws} \) of the two would be silent, not speaking until the first one \( \text{asws} \) passes away’.\(^{28}\)

I (Majlisi) am saying, ‘I found the Hadeeth in the book of Suleym from Aban, from Suleym, from Abdul Rahman Bin Ghanam, - and he mentioned the Hadeeth similar to it, same’.\(^{29}\)

And Ibn Abi Al Hadeed said in commentary of (the book) Nahj Al Balagah, from Abdul Rahman Bin Al Awf who said,

‘I entered to see Abu Bakr to console him during his illness in which he died. I greeted and asked him, and he sat up straight. I said, ‘You had accompanied Muhammad \( \text{asws} \) devotedly’.

He said, ‘But I am upon a pain what you can see, and you, community of Emigrants, have made a pre-occupation to be for me along with my pain. I shall make a pact for you all from after me, and choose for you the best of you within myself, and all of you have a sore more for him hoping that the command would be for him, and you are viewing the world to have come.

By Allah \( \text{azwj} \)! You have taken to silk curtains and pillows of brocade, and you are spinning the wool of Al-Azary, it is as if one of you is upon chicken spines. By Allah \( \text{azwj} \)! If I were to bring one of you forward for his neck to be struck off, it would be better for him than for him to swim in the waters of the world, and tomorrow you all will be the first ones to fall into the Fire, running away from the path, right and left. Oh the way of guidance has flowed, but rather shrewd or the mighty matter’.

Abdul Rahman said to him, ‘Do not frequent upon what is with you, it will break you. By Allah \( \text{azwj} \), I do not want except the good, and I am your companions to be with good, and what are the people except two (types of) men – a man viewing what you view, so there will

\(^{28}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 7

\(^{29}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 8
be no opposition against you from him, and a man viewing other than that; and rather he will consult upon you with his view. So, calm down and be quiet for a while’.

Abdul Rahman said, ‘I do not see any problems with you, and the Praise is for Allahazwj, so do not give up on the world, for by Allahazwj, we do not know you except as righteous, reconciler’.

He said, ‘But I am not despairing except upon three (things) I had done, and I would love it if I had not done these, and three (things) I did not do, and I would have loved to have done these, and three (things) I would have loved to have asked Rasool-Allahsaww about these.

As for the three which I did and loved not to have done these – I would have loved it if I had not exposed from the house of (Syeda) Fatimaasws and had left it alone and even if I had been cast upon war; and I would have loved it if on the day of Saqeefa of the clan of Saaida, I would have thrown the command into the necks of one of the two men, Umar or Abu Ubyeda, and they would have been the rulers, and I would have been a minister; and I would have loved it, when I came with suddenness, I would not have burnt it (the door).

And for the three which I did not do these and loved to have done these – I would have loved that, when they came with Al-Ash’as as a captive, I should have struck off his neck, for the thought had come to me that he will not see any evil except he would support it; and I would have loved it if I, when I sent Khalid to the apostate people, and stood at Zi Al-Qissah, so if the Muslims had won (fine), or else I would have been a cloak for them; and I would have loved it, when I sent Khalid to Syria, I should have sent Umar to Al-Iraq, and I would have become to have spread out both my hands – the right and the left- in the Way of Allahazwj.

And as for the three, those I would have loved to has asked Rasool-Allahsaww about these – I would have loved to has asked, ‘Regarding whom is the command (caliphate), so we do not
become disputing its rightful one?’ And I would have loved to ask him \(saww\), ‘Is there any share for the Helpers regarding this command?’ And I would have loved to ask him \(saww\) about the inheritance of the general public, and daughter of the brother, for there was a need for me within myself’.

The book ‘Al Istidrak’ - he said, ‘It is mentioned by Isa Bin Mihran in the book ‘A; Wafa’, by his chain from Al Hassan Bin Al Husay Al Urny who said, ‘It is narrated to us by Musabbih Al Ijaly, from Abu Awana, from Al Amsh, from Mujahid, from Ibn Umar who said,

‘When my father (Umar) was became heavy (with illness), he sent me to Ali \(asws\) Bin Abu Talib \(asws\) to call him \(asws\). He \(asws\) came to him. He said, ‘O Abu Al-Hassan \(asws\)! I was from the ones who made trouble upon you \(asws\), and I was the first of them, and I am your \(asws\) companions, so I would love if it you could make me to be in a release (forgive)’.

He \(asws\) said: ‘Yes, upon (a condition) that you will enter two men to witness (testify) upon that’.

He (the narrator) said, ‘He (Umar) turned his face towards the wall and remained (like that) for a long time, then said, ‘O Abu Al-Hassan \(asws\)! What are you \(asws\) saying?’ He \(asws\) said: ‘It is what \(asws\) have (already) said to you’. He turned his face, and remained for a long time. Then he \(asws\) stood up and went out.

He (the narrator) said, ‘O father! He \(asws\) had been just to you. What was against you, if only two men could have been witnesses to it?’ He said, ‘O my son! But rather he \(asws\) wanted two men not to forgive me from after me’.

(The book) ‘Al Kafiya Fi Ibtaal Tawbah Al Khatiya’ – From Suleym, from Muhammad Bin Abu Bakr who said,

‘When there presented to Abu Bakr his matter (death), he went on to call for the doom and destruction, and Umar was in his presence. He said to us, ‘Conceal this matter upon your"
father, for he is delirious, and you are a people well-known for the delirium for you during the pain’.

فقالت عائشة: منذخت، فخرج عُمر مُفِيضُ أبو بكر.

Ayesha said, ‘You speak the truth’. Umar went out and Abu Bakr died’.

And from Hisham Bin Urwah, from Abdullah Bin Umar who said,

‘It was said to Umar, ‘Will you not choose a caliph?’ He said, ‘If I were to choose a caliph, so the one who is better than me, Abu Bakr, had chosen a caliph (me); and if I neglect it, so the one who is better than me, Rasool-Allahsaww had neglected it’. He praised upon himsaww and he said, desiring, hoping, ‘I would love to be on the edge, neither against me nor for me’.”

And from Sho’ba, from Aasim Bin Abdullah Bin Abbas B in Rabi who said,

‘I saw Umar Bin Al-Khattab take some straw from the ground and he said, ‘I wish I had died before this, and was completely forgotten!’ [19:23]. I wish my mother had not given birth to me’.

And from Sufyan, from Aasim who said, ‘It is narrated to me by Aban Bin Usman who said,

‘The last sentence which Umar spoke before he dies, ‘Woe be upon my mother, if my Lordazwj does not Forgive me! Woe be unto my mother if my Lordazwj does not Forgive for me!’”

And from Amro Bin Dinar, from Yahya Bin Ja’dah who said,

‘Umar said when the death presented, ‘If only there was for me the (whole) world and whatever is in it, so I could have ransomed myself with it from the Fire’.”

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32 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 11
33 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 12
34 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 13
35 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 14
36 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 15
And from Sho’ba, from Sammak Al Yamani, from Ibn Abbas who said,

‘I came to Umar and he said, ‘I would have loved it if I could rescue myself from it as neutral, neither any recompense nor burden (of sin)’”.  

And from Huseyn Bin Abdul Rahman, from Umar Bin Maymoun who said,

‘A youth came to Umar who said, ‘Receive glad tidings, O commander of the faithful! Allahazwj Gives you glad tidings to you due to your preceding in Al-Islam, and accompaniment of Rasool-Allahsaww what you have known, then you became ruler and were just, then (now) are a martyr’.

He said, ‘O son of my brother! I would have loved it that as being neutral, neither (any sins) against me nor any (rewards) for me’”.  

And from Ibn Abu Iyas, from Suleyman Bin Haman, from Dawood Bin Abu Hind, from Al Shaby, from Ibn Abbas who said,

‘I entered to see Umar, when he had been stabbed, and I said, ‘Receive glad tidings, O commander of the faithful! You became a Muslim when the people disbelieved, and he saww passed away and he saww was pleased from you, and you did not choose a caliph regarding your caliphate, and have been killed a martyr’.

Umar said, ‘Repeat your words to me’. So, he repeated it to him.

He said, ‘The deceived is the one you are deceiving him. By the Oneazwj Who, there is no god apart from Himazwj! If there was for me whatever is upon the earth, from yellow (gold) and white (silver), I would ransom myself with it from the emerging horror”.  

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37 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 16
38 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 17
39 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 18
CHAPTER 20 – (SO AND SO, AND SO AND SO)

1- باب: أحمد بن محمد، عن عمزر بن عبد العمير، عن محمد بن المفضل، عن النعيمي. عن علي بن الحسن عنهمما السلام، قال: فلئنا: أسألك عن فلان وفلاين؟ قال: فتعثه الله بلغاني فلؤهما، فلال علي وفلأين! و الذين كافرون شريكين بالله العظيم.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Al Fuzeyl, from Al-Sumali,

From Aliasws Bin Al-Husaynasws, he (the narrator) said, ‘I said to himasws, ‘I asked about so and so and so and so (Abu Bakr and Umar)?’ Heasws said: ‘Upon them both be the Curse of Allahasws, with all the Curses. By Allahasws! They both died as Kafirs, associating with Allahaswj the Magnificent’.40

2- فقس: أبي بن خنان بن نسيب، عن أبيه، عن أبي حذافة عنهمما السلام: إنما نذؤب إلي عなんだ المثلثين، فأتي بها فأعتذ، فقال لها: غطى: غطي قرؤك، فإن قروت من رسول الله صلى الله عليه وآله لا نفع لك شيئاً، فقالت له: هل رأيت لقروت يأبِي السنانة؟!

Tafseer Al Qummi – My father, from Hannan Bin Sadeyr, from his father,

‘From Abu Ja’farasws: ‘Safiyya daughter of Abdul Muttalibasws, a son of hers died, and she came. Umar said to her, ‘Cover your ear rings, for your kinship from Rasool-Allahsa said will not benefit you of anything’. She said to him, ‘Have you seen any ear rings being for me, O son of the uncircumcised one?!’

ثم دخلت على رسول الله صلى الله عليه وآله فأخبرته بذلك ففينه، فخرج رسول الله صلى الله عليه وآله فقانته بالمالكية، فأخذه الناس.

فقال: ما بقاء أواسفون أن قروتك لا تفعت؟! لو قمت المقام المحمش تفعلت في طولها، لا يسناني اليوم أحد من أبويك.. إلا أبويك،

Then she entered to see Rasool-Allahsaw and informed himsaw with that, and she cried. Rasool-Allahsaw came out and called for the congregational Salat. The people gathered. He saw said: ‘What is the people’s (problem) - as some people claiming that mysaw kinship will not benefit? If Isaw stand upon the Praiseworthy position (Maqam Al-Mahmoud), Isaw shall intercede regarding your neediest ones. No one will ask me about his parents except Isaw shall inform him’.

فقام إليه رجل فقال: من أبي يا رسول الله؟ فقال: أبوك غير الذي تدعى له، أبوك فلان بن فلاني,

A man stood up to him and said, ‘Who is my father, O Rasool-Allahsaw?’ He saw said: ‘Your father is other than the one you are claiming to. Your (actual) father is so and so, son of so and so’.

فقام آخر فقال: من أبي يا رسول الله؟ قال: أبوك الذي تدعى له.

40 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 1
Another one stood up and said, ‘Who is my father, O Rasool-Allahsaww?’ He saww said: ‘Your father is the one you are claiming to him’.

فَأَنْزَلَ اللَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا بَالُ الَّذِي يَزْعُمُ أَنَّ قَرَابَتِِ لََّ تَنْفَعُ، لََّ يُسْأَلُنِِ عَنْ أَبِيهِ؟!. فَقَامَ إِلَيْهِ عُمَرُ فَقَالَ: أَعُوذُ بِاللَّهِ يَا رَسُولَ اللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ، اعْفُ عَنِي عَفَا اللَّهُ عَنْكَ، اعْفُ عَنِي عَفَا اللَّهُ عَنْكَ.

Then Rasool-Allahsaww said: ‘What is the matter with the one who claims that my saww kinship will not benefit, he is not asking me saww about his father?!’ Umar stood up to him saww and said, ‘I seek Refuge with Allahazwj, O Rasool-Allahsaww, from the Wrath of Allahazwj and anger of Hisazwj Rasoolsaww. Pardon me, may Allahazwj Pardon you saww’.

Then Rasool-Allahsaww said: ‘What is the matter with the one who claims that mysaww kinship will not benefit, he is not asking me saww about his father?!’ Umar stood up to him saww and said, ‘I seek Refuge with Allahazwj, O Rasool-Allahsaww, from the Wrath of Allahazwj and anger of Hisazwj Rasoolsaww. Pardon me, may Allahazwj Pardon you saww’.

Thus, Allahazwj Revealed O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101] - up to Hisazwj Words then they became Kafirs due to it [5:102]’.

فَأَنْزَلَ اللَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَّا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ إِلََ قَوْلِهِ: ثَُُّ أَصْبَحُوا بِِا كافِرِينَ.

(The book) ‘Tafseer Al-Qummi’ - Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]. Ali Bin Ibrahim said, ‘It was Revealed when Rasool-Allahsaww returned to Al-Medina and Abdullah Bin Ubayy fell ill, and his son Abdullah Bin Abdullah was a Momin, he came to the Prophet saww, and his father was feeling good with himself.

فَقَالَ: يَا رَسُولَ اللَّهِ! بِأَبِِ أَنْتَ وَ أُميي إِنَّكَ إِنْ لََْ تَأْتِ أَبِِ آنَةُ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ L

He said, ‘O Rasool-Allahsaww! By my father and my mother be (sacrificed) for you! I did not bring my father, and that would have been a shame upon us’. Rasool-Allahsaww entered to see him, and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, ‘O Rasool-Allahsaww! Seek Forgiveness for him’. So, he saww sought Forgiveness for him.

فَقَالَ: يَا رَسُولَ اللَّهِ: أَلَََْ عَلَيْكَ رَبُّي إِنِّي خُرِيطُ أَنَّهُ أَقْرَرْتُ أَنَّكَ إِنْ لََْ تَأْتِ أَبِِ آنَةُ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ لََْ L

Umar said, ‘Hasn’t Allahazwj Forbidden you saww, O Rasool-Allahazwj, to pray Salat upon them or seeking Forgiveness for them?!’ Rasool-Allahsaww turned his saww face away from them, and he repeated unto him saww.

فَقَالَ: وَقَالَ: إِبْلِي حُرْتُ فَاقْتَلَتْ، إِنَّ اللَّهَ يَقْبُولُ: أَسْتَغْفِرْنَا مَا أَنَا أَسْتَغْفِرْنَا إِلَّا مَا ثُلِّثَ مِنْ فَأْتِمَ اللَّهُ قَلْمَهُمْ.

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He said to him: ‘Woe be unto you! I was Given a choice, so I chose. Allah Said: Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80].’

When Abdullah died, his son came to Rasool-Allah and said, ‘By my father and my mother (be sacrificed) for you, O Rasool-Allah! If you deem appropriate if you could attend his funeral’.

Rasool-Allah attended it and stood at his grave. Umar said to him, ‘O Rasool-Allah! Hasn’t Allah Forbidden you from praying Salat upon anyone of them when he dies, ever?! And from standing at his grave?’

Rasool-Allah said: ‘Woe be unto you! And do you know what I said: ‘But rather, I said: ‘O Allah! Fill his grave with fire, and his interior with fire, and his root with Fire’. It appeared from Rasool what he did not happen to like’.

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His Words: They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]. They would be carrying their sins, meaning those who usurped Amir Al-Momineen, and sins of everyone who had followed them.

And it is the word of Al-Sadiq: ‘By Allah! There is neither spilt a scoop of blood, nor a hitting by a stick, nor usurpation of a Prohibited private part, nor any wealth found from other than its (lawful) means, except and the burden of that is in the necks of both of them (Abu Bakr and Umar), from without there being a reduction from the burdens of the worlds by a thing’.
And on the Day, the unjust one would bite upon his hand – he said, ‘The first (Abu Bakr), saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27]. Abu Ja’far asws said: ‘O I wish I had taken Ali asws with the Rasool saww’.

Oh! I wish I had not taken so and so as a friend! [25:28] – meaning the second (Umar). He strayed me away from the Zikr after when it had come to me; - the Wilayah, and the Satan and it is the second one (Umar), has always abandoned the human being! [25:29]

He asked Amir Al-Momineen asws about Words of Allahazwj: “Be thankful to Me and to your parents! To Me is the destination” [31:14]. He asws said: ‘The parents are those Allahazwj has Obligated the thanks for them. They are those who have given birth to the knowledge, and inherited the wisdom, and the people have been Commanded with obeying them.

Then Said: To Me is the destination” [31:14]. So, the destination of the servants is to Allahazwj, and the pointers upon that are the parents.

Then Heazwj Turned the Words upon Ibn Hantama and his companions, so Heazwj Said regarding the specials ones (Shias) and the general ones (Non-Shias): And if they both strive against you upon that you should associate with Me, [31:15], regarding the successor-ship (of the Imamsawws) and equate (others) with the ones whom you have been Commanded with hisawws obedience, then do not obey them, and do not listen to their words’.

Then Heazwj said: ‘He turned the Words upon Ibn Hantama and his companions, so Heazwj Said regarding the specials ones (Shias) and the general ones (Non-Shias): And if they both strive against you upon that you should associate with Me, [31:15], regarding the successor-ship (of the Imamsawws) and equate (others) with the ones whom you have been Commanded with hisawws obedience, then do not obey them, and do not listen to their words’.

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Then He\textsuperscript{azwj} Turned the Words upon the two parents, so He\textsuperscript{azwj} Said: \textbf{and accompany kindly in the world}. He\textsuperscript{azwj} is Saying to introduce the people to their\textsuperscript{asws} merits and call to their\textsuperscript{asws} ways, and that is in His\textsuperscript{azwj} Words: \textbf{and follow the way of one who is penitent to Me, then to Me would be your Return}.

فَقَالَ: إِلََ اللَّهِ ثَُُّ إِلَيْنَا، فَات َّقُوا اللَّهَ وَ لََّ ت َعْصُوا الْوَالِدَيْنِ، فَإِنَّ رِضَاهَُُا رِضَا اللَّهِ، وَ سَخَطَهُمَا سَخَطُ اللَّهِ.  

He\textsuperscript{asws} said: 'To Allah\textsuperscript{azwj}, then to us\textsuperscript{asws}, therefore fear Allah\textsuperscript{azwj} and do not disobey the two (spiritual) parents (Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}), for their\textsuperscript{asws} pleasure is the Pleasure of Allah\textsuperscript{azwj}, and their\textsuperscript{asws} anger is the Anger of Allah\textsuperscript{azwj}', 45

Tafseer Al-Qummi – Ali Ibn Ibrahim said regarding His\textsuperscript{azwj} Words: \textbf{On the Day their faces would be turned back towards the Fire}, - it is a metaphor about those who usurped Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} of their\textsuperscript{asws} rights, \textbf{they would be saying, ‘Oh, if only we have obeyed Allah and obeyed the Rasool!’} [33:66] – meaning regarding Amir Al-Momineen\textsuperscript{asws}.

And they shall say: ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67], and they are two men, and the chiefs and the great ones, these two are the first one who began with oppressing them\textsuperscript{asws} and usurping them\textsuperscript{asws}. His\textsuperscript{azwj} Words: \textbf{so they strayed us from the Way} [33:67] – i.e., path of the Paradise, and the way is Amir Al-Momineen\textsuperscript{asws}.

ثمِّ يقولون: رئاهم ضعيفين من الغذاء وَ الْعَلَمِ لَعْنَاء كَبِيرًا.  

Then they would be saying, \textbf{Our Lord! Give them double of the Punishment and Curse them with a great Curse} [33:68]'. 46 (Not a Hadeeth)

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Hassan, from Hashim Bin Ammar raising it,

\textbf{‘What! So the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to},

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45 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 6
46 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 7
therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]. He said, ‘It was Revealed regarding Zareeq (Abu Bakr) and Hibter (Umar)’.  

47 (Not a Hadeeth)

9 - فس: وَ أَقْبَلَ بَعْضُهُمْ عَلى بَعْضٍ يَتَسَاءَلُونَ قالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنا عَنِ الْيَمِيِْنِ فِيهِم بَعْضَانِّ وَ فَلَا نَا، فَأَلَّا تَنَّكُروْنَا مُؤْمِنِينَ.

Tafseer Al Qummi - And some of them would advance towards others, questioning [37:27] They would say, ‘You used to come to us from the right’ [37:28] – meaning so and so, and so and so (Abu Bakr and Umar), They would say, ‘But you did not become Momineen [37:29]’.  

48 (Not a Hadeeth)

9 - فس: وَ إِنَّ لِلطَّاغِيَْ لَشَرَّ مَآبٍ وَ هُمُ الَْْوَّلََّنِ وَ بَنُو أُمَيَّةَ ..

He said: And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you. – and they are the clan of predators (Al Abbas). They would be saying for clan of Umayya, There would be no welcome for them. They would be arriving to the Fire [38:59].

The clan of Umayya would say, They (the misled) will say, ‘But there is no welcome for you. You brought it upon us, and they had begun the injustices on Progenyasws of Muhammadas, so evil is the settlement’ [38:60].

Then the clan of Umayya would say, They (misled) will say, ‘Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61] – meaning the first two (Abu Bakr and Umar).

Then the enemies of Progenyasws of Muhammadas would say in the Fire, And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the
evil ones?’ [38:62], in the world, and they are Shias of Amir Al-Momineen 

Did we take them in scorn or are the visions turned away from them? [38:63].

Then He [asws] Said: Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64] – regarding what is between them, and that is the word of Al-Sadiq [asws]: ‘By Allah [azwj]! You (Shias) would be in the Paradise being joyful, and in the Fire you will be sought.’

49 (Not a Hadeeth)

50 (Not a Hadeeth)

51 (Not a Hadeeth)

Tafseer Al-Qummi - Say: ’Enjoy with your Kufr for a little while! You will be from the inmates of the Fire’ [39:8] – it was Revealed regarding Abu so and so (Bakr)’.

52 (Not a Hadeeth)

Tafseer Al-Qummi - And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, [39:45] – it was Revealed regarding so and so, and so and so (Abu Bakr and Umar)”.

51 (Not a Hadeeth)

Tafseer Al-Qummi - And those who committed Kufr would be saying, ’Our Lord! Show us those who strayed us, from the Jinn and the humans, [41:29]. The scholar [asws] said: ’From the Jinn is Iblees [as], the one who indicated upon killing Rasool-Allah [azwj] in the house of consultation, and strayed the people with the acts of disobedience, and came to Abu Bakr after the passing away of Rasool-Allah [azwj] and pledged allegiance to him.

And from the humans it was so and so (Umar), so we can make them to be under our feet for them to be from the lowest ones’ [41:29].

49 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 10
50 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 11
51 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 12
52 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 13
‘From Abu Ja’far saww having said: ‘These two Verses were Revealed like this. The Words of Allah azwj: Until when he comes to Us [43:38] - Meaning so and so, and so and so (Abu Bakr and Umar), he will say, one of them to his companion when he sees him, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].

Allah sawwj Said to His sawwj Prophet saww: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: And it will never profit you today, since you were unjust - to the Progeny asws of Muhammad saww of their asws rights, You are (now) sharers in the Punishment [43:39].

Then He sawwj Said to His sawwj Prophet saww: So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So, if We were to Take you away, We would still Take Revenge from them [43:41], Meaning from so and so, and so and so (Abu Bakr and Umar).

Then Allah sawwj Revealed to His sawwj Prophet saww: Therefore adhere with that which is Revealed unto you [43:43] - regarding Ali asws, surely you are upon a Straight Path [43:43] - Meaning, you saww are upon the Wilayah of Ali asws, and Ali asws, he asws is the Straight Path’.

Tafseer Al-Qummi - And do not let the Satan hinder you. – meaning the second (Umar), (hindering) from Amir Al Momineen asws, He is an open enemy to you all [43:62]’.

Tafseer Al-Qummi - Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]. It was Revealed regarding companions of Rasool-Allah sawwj, those who became apostates after Rasool-Allah sawwj and usurped People asws of the Household of their asws rights, and hindered from Amir Al-Momineen asws, Wilayah of the Imams asws, their
deeds would be lost [47:1] – i.e. nullified, whatever had preceded from them being with Rasool-Allah⁷⁵, of the Jihad and the help’. ⁵⁵ (Not a Hadeeth)

17 -فس: يقال قولي أي شيطان وهو الذي هذا ما للنبي عهده.

Tafseer Al-Qummi - And his paired one shall say, – i.e. his satan⁷⁶, and he⁷⁶ is the second (Umar), ‘This is (a record) what is ready with me!’ [50:23]’. ⁵⁶ (Not a Hadeeth)

فوَلَّهُ: قال قريئه. أي شيطانه وأي هو الثان، وهذا ما لديي عهدها عتيد. 

Tafseer Al-Qummi - A Preventer of the good, [50:25], ‘The second (Umar) and ‘the good’ is the Wilayah of Amir Al-Momineen⁷⁷ and rights of Progeny⁷⁷, of Muhammad⁷⁷, And when the first one (Abu Bakr) write Fadak to be returned unto Fatima⁷⁷, the second (Umar) prevented it, so he is, a transgressor, a doubter [50:25] The one who Makes another god to be with Allah, [50:26]. It is what they said, ‘We are disbelievers with the one who made the Imamate and the Khums to be for you’.⁷⁷

قوله: قال قريئه. أي شيطانه وأي هو الثان، أي مشغول، الذي خالف مع الله، فإن أخاه آخر قال: كان قالت لنا كافرون من خالف لكم الإيمان وأقتضى

His⁷⁷ Words: And his paired one will say, [50:27] – i.e. his satan⁷⁷, and he⁷⁷ is the second (Umar), ‘Our Lord! I did not make him transgress, - meaning the first one (Abu Bakr) , but he was in a far straying’ [50:27]. Allah⁷⁷ would Say to them: He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28] My Word will not change in My Presence, [50:29] – i.e. What you did cannot be replaced by good deeds. Whatever I⁷⁷ have Promised will not be broken”’. ⁵⁷ (Not a Hadeeth)

قال علي بن إبراهيم فقوله تعالى: ألا ترين الذين وَلَّوْا قواما غاضب الله علَيْهِمَ، قال: نزلت في التأويض، لأنما كتب له رسول الله صلِّى الله عَلَيْهِ وَ آلِهِ، فقد نزلت نزول الله صلى الله عليه وَ آلِهِ، وهو في كتاب الله: وَ آلاَقَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ فَ نَزَالَ اللَّهُ جَلَّ F

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding Words of the Exalted: Have you not seen those who befriend a people whom Allah is Wrathful upon? [58:14]. He said, ‘It was Revealed regarding the second (Umar), because Rasool-Allah⁷⁸ passed by him and he was seated in the presence of a man from the Jews, writing the Hadeeth of Rasool-Allah⁷⁸.

فَأَنْزَلَ اللَّهُ حَرَّاتَهُ، أَلا تَرَى إِلَى الْدِّينِ تَوَلَّوْا قُوَّمًا غَضِبَ الله عَلَيْهِمْ، قال: فنّزلت في التأويض، لأنما كتب له رسول الله صلى الله عليه وَ آلِهِ: مليك رسل الله صلى الله عليه وَ آلِهِ بَعْضٌ مِّنَ الْيَهُودِ يَكْتُبُ خَبَّارًا رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَ آلِهِ، قَالَ الْهَيَّاءُ وَ هُوَ خَالِسٌ عِنْدَ رَجُلٍ مِّنَ الْيَهُودِ يَكْتُبُ خَبَّارًا رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَ آلِهِ: رَأَيْتُكَ تَكْتُبُ عَنِ الْيَهُودِ، وَ قَدْ نَهَى اللَّهُ عَنْ ذَلِكَ؟

Allah⁷⁸, Majestic is His⁷⁸ Praise, Revealed: Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, [58:14].

⁵⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 16
⁵⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 17
⁵⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 18
The second (Umar) came to the Prophet saww and Rasool-Allah saww said to him: ‘I saww saw you writing from the Jews, and Allah azwj has Forbidden from that?’

He said, ‘O Rasool-Allah saww! I wrote from him what is in the Torah of your saww description’, and he went on to read that out to Rasool-Allah saww, and he was angry. A man from the Helpers said, ‘Woe be unto you! Can’t you see the anger of the Prophet saww upon you?’

He said, ‘I seek Refuge with Allah azwj from the Wrath of Allah azwj and anger of His azwj Rasool saww. But rather, I wrote that due to what I found in it of your saww news!’

Rasool-Allah saww said: ‘O so and so! Even if Musa as Bin Imran as had been standing among them, then you went to him as describing about what he as had come with, you would be a Kafir with what I saww have come with, and it is His azwj Word: They are taking their oaths as a shield [58:16] – i.e., a barrier between them and the Kafirs, and their oaths of the acceptance with the tongues, panicking from the sword and to repel the taxation’. 58

Tafseer al Qummi – Muhammad Bin Ja’far, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Al Al Khazzaz, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, from Abu Al Abbas Al Makky who said, ‘I heard Abu Ja’far asws saying: ‘Umar met Ali asws and said, ‘Are you asws the one asws who is reciting this Verse: Which one of you is bewitched [68:6], applying it to me and my companion (Abu Bakr)?’

He asws said: ‘Shall I asws inform you with a Verse Revealed regarding clan of Umayya? So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].’

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58 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 19
Umar said, ‘Clan of Umayya are more maintainers of the relationships than you asws are! But you asws refused, except for the enmity to the clan of Adayy (Umar’s clan) and the clan of Taym (Abu Bakr’s clan)!’

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from al Moalla, from al Washa, from Aban – similar to it.

‘From Abu Abdullah asws regarding His azwj Words: ‘Surely, those who turned back upon their back [47:25], away from the Eman by their neglecting the Wilayah of Amir Al-Momineen asws, the Satan had enticed for them and dictated to them [47:25] – meaning the second (Umar had enticed)."

And His azwj Words: That is because they said to those who abhorred what Allah Revealed, he asws said: ‘It is what Allah azwj had Necessitated His azwj creatures the Wilayah of Amir Al-Momineen asws, ‘We shall obey you in some of the matters’, [47:26]."

He asws said: ‘The clan of Umayya called to their covenant that they would not let the command come to us asws after the Prophet saww, nor would they give us asws anything from the Khums, and they said, ‘If we were to give them asws the Khums, they asws would become needless by it, so they said, ‘We shall obey you in some of the matters’, [47:26], we will not give them asws anything from the Khums.

Allah azwj Revealed unto His azwj Prophet saww: Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]. (p.s – Hadeeth ends here)
And Ali Bin Ibrahim said regarding His Words: ‘Surely, those who turned back upon their back from after the Guidance having become clarified to them, it was Revealed regarding those who broke the Pact of Allah regarding Amir Al-Momineen, the Satan had enticed for them – i.e., eased it for them, and he is so and so (Umar), and dictated to them – i.e. extended it for them that nothing should take place, from what Muhammad had said.

That is because they said to those who abhorred what Allah Revealed, - meaning regarding Amir Al-Momineen, ‘We shall obey you in some of the matters’, - meaning regarding the Khums that they will not return it to be among the Clan of Hashim, and Allah Knows their secrets.

Allah Said: ‘But how would it be when the Angels cause them to die, striking their faces and their backs? due to their breaking (the covenant), and their rebelling and withholding the command after it had been concluded upon them with a conclusion. He Said, ‘When they died, the Angels would usher them to the Fire and strike them from behind them and from their front.

That is because they follow what Angers Allah – meaning governance of so and so, and so and so (Abu Bakr and Umar) and oppressors of Amir Al Momineen, therefore He Nullified their deeds - i.e. they cut it, regarding People of the Household after the Covenant had been Taken upon them for it”.

P.S. - This portion is not a Hadeeth

Tafseer Al-Qummi - So you shall see, and they (too) shall be seeing Which one of you is bewitched - By which one of you, you are being bewitched, that is how it was Revealed regarding clan of Umayya, by which one of you, by Abu Hafr, and Zufer, and Ghufal.

61 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 22
And Al-Sadiq asws said: ‘Umar met Amir Al-Momineen asws and said, ‘O Ali asws! It has reached me that you asws are interpreting this Verse regarding me and my companion (Abu Bakr), Which one of you is bewitched [68:6]’.

Amir Al-Momineen asws said, ‘Shall I asws inform you, O Abu Hafs, what is Revealed regarding clan of Umayya and the Accursed tree in the Quran; [17:60]’ Umar said, ‘You asws are lying, O Ali asws! Clan of Umayya are better than you asws are in maintaining relationship’.

His azwj Words: So do not heed the beliers [68:8], he asws said: ‘Regarding Ali asws, They wish that you should be pliant so they (too) would be pliant [68:9] – i.e., they would love it if you asww were to be pliant (impressionable) regarding Ali asws, so they would be pliant with you asww.

And do not heed a despicable oath-monger [68:10], he asws said: ‘Oath-monger is the second (Umar). He swore an oath to Rasool-Allah saww that he will not break the pact’.

A defamer, malicious slanderer [68:11], he asws said: ‘He used to slander Rasool-Allah saww and backbite between his companions’.

His azwj Words: Preventer of the good [68:12], he asws said: ‘The ‘good’ is Amir Al-Momineen asws.

An excessive sinner [68:12], he asws said: ‘Yes, exceedingly upon it’.

His azwj Words: Callous, after (all) that, ignoble [68:13], he asws said: ‘The ‘callous’, mighty of Kufr and the ‘ignoble’, a bastard’.
And the poet said, ‘Ignoble, is the calling of the bastard men, just as it has been an addition in display of the wickedness’.

We will soon mark him on the nose [68:16], he asws said: ‘During the Return (Raj’at), when Amir Al-Momineen asws returned, and his asws enemies return, and he asws would be branding them with a branding iron being with him asws, just as the animals tend to get branded upon their noses, the nose and the lips”’.

‘From Abu Abdullah asws regarding His aswj Words: Leave Me and the one I Created as Al-Waheed [74:11], said: ‘Al-Waheed is one of adulterous birth, and he is Zufer (Umar).

And Made extensive wealth to be for him [74:12] - said: ‘(For) an extended term up to a certain time’.

And boys as witnesses [74:13] - His companions who bore witness that Rasool-Allah saww did not bequeath (left behind the estate of Fadak as an inheritance).

And the way was paved for him [74:14] - His reign that he possessed – was paved for him.

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62 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 23
Then he covets that I should Increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He asws said: 'Opposed to the Wilayah of Amir Al-Momineenasws, and he was insolent to Rasool-Allahsaww.

Soon I will Overtake him with an ever-increasing Punishment [74:17] He pondered and plotted [74:18]. He pondered regarding what he had been ordered with, from (accepting) the Wilayah, and he plotted that when Rasool-Allahsaww passes away, that he will not be submitting the allegiance to Amir Al-Momineen asws which he had pledged with during the era of the Rasool-Allahsaww.

So he would be killed, how (much) he plotted! [74:19] Then, he would be killed, how (much) he plotted! [74:20]. Punishment after punishment. Al-Qaimasws would punish him.

Then he looked [74:21] - at Rasool-Allahsaww and Amir Al-Momineen asws, Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23] Then he said, 'This is only an effect of sorcery [74:24]. He asws said: ‘Zafar (Umar) said, ‘The Prophetasws has cast a spell on the people with Ali asws, Surely these are only words of the human’ [74:25] - i.e., not a Revelation from Allahazwj Mighty and Majestic.

I will Make him arrive to Saqar (Inferno) [74:26] — up to the last Verse, was Revealed regarding him (Umar)’

From Abu Ja’farasws and Abu Abdullahasws: ‘The ‘Waheed’ is a child of adultery (bastard)”.

Zurara said, ‘It was mentioned to Abu Ja’farasws about one of the Clan of Hashim as saying in his sermon, ‘I am a son of Al-Waheed’. He asws said: ‘Woe be unto him! If he knew what Al-Waheed is, he would not pride with it’. We said to himasws, ‘And what is it?’ He asws said: ‘One for whom is father is not known’. 63

63 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 24
Tafseer Al Qummi - So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26]. He said, ‘It is the second (Umar)’. 64 (Not a Hadeeth)

Tafseer Al Qummi - Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralties, and the evil, and the tyranny. [16:90]. He said, ‘The justice is the testimony that there is no god except Allahazwj and that Muhammadasws is Rasool-Allahasws, and the kindness is Amir Al Momineenasws, and the immoralities and the evil and the tyranny, are so and so, and so and so, and so and so (Abu Bakr and Umar and Usman)’. 65 (Not a Hadeeth)

Tafseer Al Qummi - So, those were their houses, having fallen down due to their injustices. [27:52]. He said, ‘The caliphate will not happen to be in the progeny of so and so (Abu Bakr), nor progeny of so and so (Umar), nor progeny of so and so (Usman), nor progeny of Talha, nor progeny of Al-Zubeyr’ 66 (Not a Hadeeth)

Tafseer Al Qummi – Muhammad Bin Ja’far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullahasws regarding Hisaswj Words: Endeared the Eman to you and Adorned it in your hearts [49:7]: ‘It means Amir Al-Momineenasws and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7] – the first (Abu Bakr), and the second (Umar) and the third (Usman)’. 67

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullahasws, regarding Words of the Exalted: And when they are called to Allah and His Rasool for him to judge between them, [24:48], heasws said: ‘This Verse was
Revealed regarding Amir Al-Momineen\textsuperscript{asws}, and Usman, and that was when there was a dispute between them regarding a garden.

Amir Al-Momineen\textsuperscript{asws} said: ‘Are you happy with Rasool-Allah\textsuperscript{saww} (as a judge)?’ Abdul Rahman Bin Awf said to him, ‘I do not (accept) Rasool-Allah\textsuperscript{saww} as a judge for he\textsuperscript{saww} would judge against me, but I (accept) as a judge Ibn Shayba, the Jew.

But Usman (then) said to Amir Al-Momineen\textsuperscript{asws}, ‘\textsuperscript{asws} am not happy with Ibn Shayba. So Ibn Shayba said, ‘You are trusting that Revelation descends upon Rasool-Allah\textsuperscript{saww} from the sky, but you are not trusting him\textsuperscript{saww} in matters of judgement?’

Thus, Allah\textsuperscript{saww} Revealed upon His\textsuperscript{saww} Rasool\textsuperscript{saww}, \textit{And when they are called to Allah and His Rasool for him to judge between them [24:48] But these, they are the unjust ones [24:50]’}.\textsuperscript{68}

Tafseer Al-Qummi - \textit{They think they are conferring a favour upon you if they become Muslims. [49:17].} It was Revealed regarding Usman on the day of (battle of) Khandq, and that I passed by Ammar Bin Yasser digging the ditch, and the dust had raised from the pit, so Usman place his cuff upon his nose and passed by.

\begin{itemize}
\item[Amaar said (in prose),] \textquotesingle{}\textit{Not equal is the one who settles in the Masjid performing Rukus and Sajdahs, to the one who passes by the dust deviating, turning away from it, struggling obstinately}.\textquotesingle{}
\end{itemize}

\begin{itemize}
\item[Usman turned towards him and said,] \textquotesingle{}\textit{O son of the black (slave), is it me that you mean?}\textquotesingle{}
\end{itemize}

\textsuperscript{68} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 29
Islam) to you\textsuperscript{saww} in order to be reviled (insulted)’. So Rasool-\textsuperscript{Allah} saww said to him: ‘You have removed your Islam, so go away’.

Therefore, \textsuperscript{Allah}azwj the Exalted Revealed: \textit{They think they are conferring a favour upon you if they become Muslims. Say, ‘You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] Surely Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]’}.\textsuperscript{69}

\textbf{Tafseer Al-Qummi - He frowned and turned around [80:1]} When the blind man came to him [80:2], he said, ‘It was Revealed regarding Usman and Ibn Umm Maktoum, and a son of Umm Maktoum was a Muezzin of Rasool-\textsuperscript{Allah} saww, and he was blind, and he came to Rasool-\textsuperscript{Allah}saww and in his presence were his companions, and Usman was (also) in his presence. Rasool-\textsuperscript{Allah}saww led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

\textbf{Allahazwj Revealed: He frowned and turned around [80:1] - Meaning Usman. When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3] – i.e. become clean, pure, Or pay heed [80:4]. He\textsuperscript{asws} said: ‘Rasool-\textsuperscript{Allah}saww would remind him, so the Zikr would benefit him? [80:4].

Then Heazwj Addressed Usman, so Heazwj Said: As for one who (thinks he) is needless [80:5] So you face up to him [80:6]. He\textsuperscript{asws} said: ‘You (Usman), if a rich man comes to you, you address him and appreciate him. And what is upon you if he does not purify? [80:7] - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich.

\begin{footnotesize}\textsuperscript{69} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 30\end{footnotesize}
And as to one who comes to you striving [80:8] - Meaning Ibn Ami Maktoum. And he is fearing [80:9] So you are distracting yourself away from him [80:10], i.e., you play around, and are not turning towards him”.

It has been reported from Al-Sadiq\(^\text{asws}\): ‘It was Revealed regarding a man from the clan of Umayya (Usman) who was in the presence of the Prophet\(^{saww}\). Ibn Ami Maktoum came up. But when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing around) himself, and turned his face away from him. Allahu\(^\text{azwj}\) the Glorious Spoke that about him, and Criticised him upon it’.’ 70

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Ibrahim in Abdul Hameed who said,

‘I entered to see Abu Abdullah\(^{asws}\), and he\(^{asws}\) brought out a parchment to me. He\(^{asws}\) said: ‘Read it’. My sight fell upon a subject matter from it, and therein was written: ‘This here is Hell which you two had been belying, so arrive to it. You two will neither be dying in it nor living’ – meaning the first two (Abu Bakr and Umar’).’ 71 (P.s. – this is in reference to the Verse: This here is Hell which the criminals belied upon [55:43])

Tafseer Al-Qummi – And Abu Abdullah\(^{asws}\) recited: ‘This here is Hell which you two had been belying. You will arrive to it, neither dying in it nor living’ – meaning the first two ones (Abu Bakr and Umar’).’ 72 (P.s. – this is in reference to the Verse: This here is Hell which the criminals belied upon [55:43])

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘It is narrated to me by a man from the companions of Abu Abdullah\(^{asws}\) who said, ‘I heard him\(^{asws}\) saying: ‘The people of the most severe punishment on the Day of Qiyanah would be seven persons. The first of them is the son\(^\text{la}\) of Adam\(^{as}\) who killed his\(^{la}\) brother; and Nimrod\(^{la}\); who disputed with Ibrahim regarding his Lord [2:258]; and two among the children of Israel

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70 Bihar Al Anwar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 31
71 Bihar Al Anwar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 32
72 Bihar Al Anwar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 33
having judaised them and christianised them; and Pharaoh\textsuperscript{a} who said, ‘

\textit{I am your lord, the most exalted!}’ [79:24]; and the two in this community (Abu Bakr and Umar)\textsuperscript{73}.

\textit{Tafseer Al-Qummi} - And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’, [4:18] – It is narrated to me by my father, from Ibn Fazzal, from Ali Bin Uqba, from Abu Abdullah\textsuperscript{asws} having said: ‘It is Revealed regarding Zo’lan (Abu Bakr and Umar) repenting when the repentance did not benefit him, and not Acceptable from him’.\textsuperscript{74}

\textbf{73} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 34

\textbf{74} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 35

\textbf{75} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 36

\textsuperscript{a} Having used lower-case ‘a’ to indicate an authoritative reference to a particular person or text.

\textsuperscript{asws} Abbreviation for ‘ahu (alayhi wasalam), meaning ‘upon him be peace’.

\textsuperscript{73} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 34

\textsuperscript{74} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 35

\textsuperscript{75} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 36
From Abu Al-Hassan asws the 3rd, from his asws forefathers asws, from Al-Baqir asws, from Jabir,

And as well, Al Fahham, from his uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhi, from Abu Aasim Al Zahaak Bin Makhlad,

‘From Al-Sadiq asws, from his asws father asws, from Jabir Bin Abdullah having said, ‘I was in the presence of the Prophet saww, I was on one side and Ali Amir Al-Momineen asws on one side, when Umar Bin Al-Khattab came, and with him was a man being confused with him.

He saww said: ‘What is the matter with him?’ He said, ‘He is narrating from you saww, O Rasool-Allah saww, that you saww said: ‘One who says, ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww’ would enter the Paradise’, and this, when the people hear it, they would be lax in the deeds. So, did you saww say that, O Rasool-Allah saww?’ He saww said: ‘Yes, when you adhere with the love of this one (Ali asws) and his asws Wilayah’.

From Muhammad Bin Salim, from Abu baser who said,

‘Ja’far asws Bin Muhammad asws said: ‘Abdullah Ibn Amro Bin Al-Aas came out from the presence of Usman, so he met Amir Al-Momineen asws, and he said to him asws, ‘O Ali asws! We were in our house tonight regarding a matter (Collection of the Quran). We hope that Allah asw would Affirm this community’.

Amir Al-Momineen asws said: ‘It will never be hidden upon me asws regarding what you spent the night. You altered, and changed, and replaced nine hundred sentences – three hundred you altered, and three hundred you changed, and three hundred you replaced So woe be

76 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 37
unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allahazwj [2:79]’ – up to the end of the Verse”. 77

39- مع: تعمّد بن هارون الزناني، عن علي بن أبي الطالب، عن أبي عليه السلام رفعه إلى النبي صلى الله عليه و آله قال: أتى عمر رسول الله صلى الله عليه و آله فقال: إذًا تسنيج أحاديث من يهود تعلجنا، فاذا أن تكتب بعضها؟

(The book) ‘Ma’ani Al Akhbar’ – Muhammad Bin Haroun Al Zanjani, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

‘Raising it to the Prophetsaww having said: ‘Umar came to Rasool-Allahsaww and said, ‘We hear Ahadeeth from Jews which fascinate us. Do yousaww view that we should write some of these?’

فسأل: أنتُوُؤكُونَ أنتمُ كَمَا يَهُودَيْنِ وَ النَّصَارَىِّ؟! لَقَدْ جَلََّكُنَّ إِلََّا بِبَعْضَةِ عَنَاَةِ وَ وَلَكُمَائِهِ وَُّمَّ مَا وَسَعَ إِلََّا الْيَبَعَاني.

He saww said: ‘Do you want to be confused just as the Jews and Christians are confused?! Isaww have come to you with what is white (clear), pure, and even if Musaas was alive, there would have been no leeway for himas except to follow me saww.

وَ فِِ حَدِيثٍ آخَرَ إِنَّ عُمَرَ أَتَاهُ بِصَحِيفَةٍ أَخَذَهَا مِنْ بَعْضِ أَهْلِ الْكِتَابِ، فَغَضِبَ، فَقَالَ: أَ مُتَهَويكُونَ فِيهَا يَا ابْنَ الَْْطَّابِ؟!

And in another Hadeeth, ‘Umar came to himsaww with a parchment he had taken from one of the people of the Book. He saww got angry and said: ‘Are you confused in it (Religion), O Ibn Al-Khattab?!’ 78

فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! مَا الْعَيٍُْ وَ الْعُيُونُ؟. فَقَالَ: أَمَّا الْعَيٍُْ، فَأَخِي عَلِيٍّ بْنُ أَبِِ طَالِبٍ عَلَيْهِ السَّلََمُ، وَ أَمَّا الْعُيُونُ فَأَعْدَاؤُهُ، رَابِعُهُمْ قَاتِلُهُ ظُلْماً وَ عُدْوَاناً.

It was said to himsaww, ‘O Rasool-Allahsaww! What is the ‘Ayn’ and the ‘Ayns’?’ He saww said: ‘As for the ‘Ayn’, it is mysaww brother Ali Bin Abu Talibasws, and as for the ‘Ayns’, they are hisasws enemies. Their fourth would kill himasws unjustly and aggressively’.” 79

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77 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 38
78 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 39
79 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 40
From Abu Ja’far saww the 2nd, for his saww forefathers saww from Al-Husayn saww Bin Ali saww having said: ‘Rasool-Allah saww said: ‘Abu Bakr is from me saww at the status of the hearing, and Umar is from me saww at the status of the sight, and that Usman is from me saww at the status of the heart’.

He saww said: ‘When it was the next morning, I saww entered to see him saww, and in his presence were Amir Al-Momineen saww, and Abu Bakr, and Umar, and Usman. I saww said to him saww: ‘O (grand) father saww! I heard you saww saying words regarding these companions of yours saww, so what is it?’

He saww said: ‘Yes, then gestured by his saww hand towards them: ‘They are the hearing, and the sight, and the heart, and they are asking about the Wilayah of this successor saww of mine saww — and gestured towards Ali saww Bin Abu Talib saww, then said: ‘Allah saww Blessed and Exalted Says: Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].

Then he saww said: ‘By the Might of my saww Lord saww! The entirety of my saww community will be paused on the Day of Qiyamah and be Questioned about his saww Wilayah, and that is the Word of Allah saww Mighty and Majestic: And stop them! They have to be Questioned [37:24]’.

I asked him saww about what is being reported from the Prophet saww that he saww said: ‘The son of adultery (bastard) is the evilest of the three’, what is its meaning?’ He saww said: ‘He

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80 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 41
meant by it the middle one (Umar). He was eviler than the one who preceded him (Abu Bakr), and the one who followed him (Usman)''.

From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said to Abu Bakr: ‘You have forgotten your greeting to me asws as ‘Amir Al-Momineen’ by a Command from Allah azwj and His azwj Rasool saww?’ He said, ‘That has happened’.

Amir Al-Momineen asws said to him: ‘Will you agree with Rasool-Allah saww (to be a judge) between me asws and you?’ He said, ‘And where is he saww?’ He asws grabbed his hand, then went to Masjid Quba, and they entered and found Rasool-Allah azwj seated. When he saww was free, he asws said: ‘O Abu Bakr! Greet to Ali asws what you had been emphasised with, from Allah azwj and from His azwj Rasool saww’.

He asws said: ‘Abu Bakr returned and ascended the pulpit. He said, ‘Who will take it with whatever is in it?’ Ali asws said: ‘One whose nose is cut’. Umar said to him, ‘You are vacating it, and what called you to this?’ He said, ‘Ali asws went to Masjid Quba and there was Rasool-Allah saww standing, praying Salat. He saww ordered me to submit the command to him asws’. He said, ‘Glory be to Allah aswj, O Abu Bakr! Don’t you recognise the sorcery of the Clan of Hashim’.

I was tried with the severest of the disputed of the Nasibis (Hostile one). One day he said to me, after having debated me, ‘May you and your companions perish! You are a community of rejecters aiming at the Emigrants and the Helpers by accusations upon them, and the
rejection of Muhammad saww the Prophet saww to them. The truthful (Abu Bakr), he was above the companions by a reason of precedence in Al-Islam.

Don’t you know that Rasool-Allah saww rather went with him on the night of the cave (Emigration) because he saww feared upon him just as he saww feared upon himself? And when he saww knew he would become the caliph in his community, he saww wanted that him to protect himself just as he saww protected himself, lest the state of Religion be disrupted from after him saww, there should happen to be a system for Al-Islam.

And he saww told Al asws to stay upon his saww bed due to what was in his saww knowledge (that if) he asws was killed, Al-Islam would not be disrupted by his asws being killed, because the one to stand in his saww place would happen to be from his saww companions. There is no doubt he saww did not care of him asws being murdered’.


Sa’ad said, ‘I have already said answers upon that, but these are without silence’.

Then he said, ‘O community of the rejecters! You are saying that the first (Abu Bakr) and the second (Umar) were both hypocrites, and you are providing evidence upon that with (events) on the night of Aqaba?’

Then he said to me, ‘Inform me about their Islam, was it willingly and desiring, or was it from coercion and compulsion?

I was cautious from answering that, and I said within myself, ‘If I were to answer him that it was willingly, this would not happen to be a face of hypocrisy of the belief, and if I were to say it was upon coercion and compulsion, there did not happen to be any strength for Al-Islam during that time until their Islam would happen by coercion and compulsion’.
I withdrew from this debate upon a state of my liver having been cut (metaphorically), and I took a scroll and wrote some forty questions, from the mysterious question which there did not happen to be their answers with me, and I said, ‘I shall hand it over to a companions of my Master asws Abu Muhammad Al-Hassan asws Bin Ali asws, the one who was in Qum, Ahmad Bin Is’haq.

When I sought him, it so happened that he had gone, so I walked upon his footsteps and caught up with him, and I told him the situation. He said to me, ‘Come with me to Sur Man Rayy until you ask our Master asws Al-Hassan asws Bin Ali asws about these issues’. So, I went with him to Sur Man Rayy.

Then we came to the door of our Master asws. We sought permission for the entry to see him asws. He asws permitted for us. We entered the house and there was a pouch with Ahmad Bin Is’haq he had concealed with his robe, and in it were one hundred and sixty bundles of gold and silver, upon each one of them was a seal of its owner which he handed it over to him asws.

And when we entered and our eyes fell of Abu Muhammad Al-Hassan asws Bin Ali asws, his face was like the moon on the night of the full moon, and we saw a boy (sitting) upon his thigh resembling the Saturn in beauty and majesty.

I wanted to ask him asws about the issues. He asws said: ‘Ask the delight of my asws eyes’ – and he asws gestured towards the boy. ‘About whatever comes to you’. I asked him asws about the issues and he asws answered me.

Then he asws said initiating: ‘O Sa’ad! One who claims that the Prophet saws – and he is debating you – went with the choice of this community with himself saws to the cave, and he saws feared upon him just as he saws had feared upon himself saws, when he saws knew that he would be caliph from after him saws upon his saws community, because it did not happen to be from the decision of concealment that he saws should go with someone else with him saws.'
And rather, he saww made Ali asws sleep upon his saww sleeping place because he saww knew that if he asws were to be killed, there would not happen to be any interference due to him asws being killed what would happen by the killing of Abu Bakr, because there would happen to be for Ali asws, one who would be standing in his saww place regarding the affairs.

Did you not break upon him with your words, ‘Or aren’t you saying that the Prophet saww said: ‘The caliphate from after me saww would be for thirty years?! And it will come to a stop upon the rule of these four – Abu Bakr, and Umar, and Usman, and Ali asws, so they are upon your doctrine, caliphs of Rasool-Allah saww?’

So, if he were to debate you, not finding an escape from his word, ‘Yes’. Then said, ‘So, when the matter was like that, when Abu Bakr was going to be the caliph from after him saww, and these three would be the caliphs of his saww community from after him, why did he saww go with one caliph – and he was Abu Bakr – to the cave, and did not go with these three?

So, upon this is the foundation that the Prophet saww happened to be fearful with them besides Abu Bakr, so it obligated upon him saww he saww does (with them) what he had done with Abu Bakr. When he saww did not do that with them, he saww became compliant with their rights, and a neglecter of the compassionate upon them after that it was obligated upon him saww and he saww does with them all upon the sequence of their caliphate, what he saww had done with Abu Bakr.

And as for what the debater had said to you, whether they (Abu Bakr and Umar) had become Muslims willingly or unwillingly, why did you not say, ‘But they became Muslims out of greed, and they were both mingling with the Jews and informing with the appearance of Muhammad saww and his saww takeover upon the Arabs from the Torah and the preceding Books and epic stories of Muhammad saww.'
And they (Jews) were saying to them both, ‘His \textit{saww} takeover upon the Arabs would happen like the takeover of Bakht Nasr over the children of Israel, except that he claimed the Prophet-hood and did not happen to have anything from the Prophet-hood.

When the matter of Rasool-Allah \textit{saww} appeared, they both assisted upon the testimony that there is no god except Allah \textit{azwj} and that Muhammad \textit{saww} is Rasool-Allah \textit{saww} out of greed that they would find from the aspect of Rasool-Allah \textit{saww}, governance of a city, when his \textit{saww} command would be organised and his \textit{saww} situation would be good, and his \textit{saww} governance is established.

When they despaired from that, they stood along with their likes on the night of Al-Aqaba, and they both disguised themselves along the ones from them had disguised, and they frightened the animal of Rasool-Allah \textit{saww} in order to make it fall down and he \textit{saww} would be perished by his \textit{saww} falling after he \textit{saww} had ascended Al-Aqaba, among the ones who had ascended.

But, Allah \textit{azwj} the Exalted Protected His \textit{aswj} Prophet \textit{saww} from their plot and they were not able upon doing anything, and their (Abu Bakr and Umar) state was like the state of Talha and Al-Zubeyr, when they both came to Ali \textit{asws} and pledged allegiance willingly that there would be governance for each one of them. When it did not happen, and they both despaired from the governance, they broke his \textit{asws} allegiance and came out against him \textit{asws} until the matter of each one of them turned to what turn the matter of the one who breaks the pacts and the covenants”.

\begin{flushright}
83 Tafseer Al Qummi – My father, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza,
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‘From Abu Abdullah \textit{asws} having said: ‘Allah \textit{azwj} did not Send any Prophet \textit{saww} except and in his \textit{as} time period were two satans\textsuperscript{b} hurting him \textit{saww} and afflicting him \textit{as} and straying the people after him \textit{as}.

\footnotesize
\begin{itemize}
  \item \textsuperscript{b} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 44
\end{itemize}
As for the five determined ones (UI Al-Azm) from the Rasools as – Noah as, and Ibrahim as, and Musa as, and Isa as and Muhammad asw – as for the two companions (satans la) of Noah as, they were Qyteyfus and Kharam; and as for the two companions (satans la) of Ibrahim as, they were Makeel and Razaam; and as for the two companions (satans la) of Musa as, it is the Samiri as and Mar’aqiya;

وَ أَمَّا صَاحِبَا عِيسَى، فمُولُوسٌ وَ مَرَيْسَا، وَ أَمَّا صَاحِبَا مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَبْتٌََ وَ زُرَّيْقٌ.

And as for the two companions (satans la) of Isa as, Mowlis (Paul) and Mareysa, and as for the two companions (satans la) of Muhammad asw, it is Hibter (Abu Bakr) and Zurayq (Umar):’.

And it is reported in another place from his father, from Al Husayn, from one of his men, from him asws – similar to it. 84

‘From Abu Ja’far asws regarding Words of Allah aswj Blessed and Exalted: Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant [4:51]: ‘So and so, and so and so (Abu Bakr and Umar).

And they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51]. They are saying for the leaders of misguidance and the callers to the Fire, ‘They are better guides than the Progeny asws of Muhammad asw and their asws friends, of the way.

They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]. Or is there for them a share in the Kingdom? – meaning the Imam asws (Imamate) and the Caliphate. (If) So, they would not be giving the

84 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 45
people (even) the speck of the date stone [4:53] – about the people, those whom Allah^{aswj} Meant (Imams^{asws})”^{85}.

From Abu Abdullah^{asws} having said: ‘They will come with Iblees^{la}, may Allah^{aswj} Curse him^{la} along with the (two) strayed ones (Abu Bakr and Umar) of this community in two thick chains like the mountain of Ohad, and they would be dragged upon their faces and a door from the door of the Fire would be filled with both of them’^{86}.

From Sa’ad, from Muhammad Bin Isa, from Muhammad Bin Abdul Rahman, and Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I said to Abu Ja’far^{asws}, ‘Inform me of the first one to enter the Fire?’ He^{asws} said: ‘Iblees^{la} and there will made to be with him^{la}, a man (Abu Bakr) on his right and a man on his^{la} left (Umar)’”^{87}.

From Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Abdul Rahman, from Abdullah Bin Bakr Al Arjany who said,

‘I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina. He^{asws} descended at a station called Usfan. Then we passed by a black and deserted mountain, on the right of the road. I said, ‘O son of Rasool-Allah^{saww}! How deserted is this mountain! I have not seen any mountain like this in the road’.

He^{asws} said: ‘O Ibn Bakr! Do you know which mountain this is? This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell. In it are the killers of my^{asws} father^{asws} Al-Husayn^{asws}. Allah^{azwj} has Deposited them in it.

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85 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 46
86 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 47
87 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 48
There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the essence of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

And I\textsuperscript{asws} do not pass by this mountain in my\textsuperscript{asws} journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me\textsuperscript{asws}, and I\textsuperscript{asws} looked at the killing of my\textsuperscript{asws} father\textsuperscript{asws} and I\textsuperscript{asws} am saying to them both: ‘But rather, these two did it what they are feeling. They were not merciful to us\textsuperscript{asws} when they ruled, and they killed us\textsuperscript{asws} and deprived us\textsuperscript{asws}, and were steadfast upon destroying our rights, and exterminated us by the commands of others. So, may Allah\textsuperscript{azwj} not have Mercy on the one who was merciful to you both (Abu Bakr & Umar). Taste the scourge what you sent ahead, and Allah\textsuperscript{azwj} is not the least unjust to the servants’.\textsuperscript{88}

\textsuperscript{88} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 49
He (the narrator) said, ‘I said to him \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}? And who is with them?’ He \textsuperscript{asws} said: ‘Every Pharaoh (tyrant) having rebelled against Allah \textsuperscript{azwj} and Allah \textsuperscript{azwj} has told about his deed, and every one of the servants He \textsuperscript{azwj} knows of his Kufr’. I said, ‘Who are they?’

He \textsuperscript{asws} said: ‘Like Paul who taught the Jews that the hand of Allah \textsuperscript{azwj} is shackled, and like Nastour (Nestorius) who taught the Christians that the Messiah\textsuperscript{as} is a son of Allah \textsuperscript{azwj}, and said to them, ‘They are three (trinity)’, and like Pharaoh \textsuperscript{la} of Musa \textsuperscript{as} who said, ‘I am your lord, the most exalted!’ [79:24], and like Nimrod \textsuperscript{la} who said, ‘I will subdue the people of the earth and kill the ones in the sky’, and murderer of Amir Al-Momineen\textsuperscript{asws}, and murderer of (Syeda) Fatima\textsuperscript{asws} and Mohsin\textsuperscript{asws}, and murderer of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

And as for Muawiya and Rum’a (Amro Bin Al-Aas), and what they coveted regarding the finishing, and with them would be one who established the enmity towards us \textsuperscript{asws} and assisted against us \textsuperscript{asws} with his tongue, and his hand, and his wealth’.

I said to him \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}? You \textsuperscript{asws} tend to hear all that and don’t get alarmed?’

He \textsuperscript{asws} said: ‘O Ibn Bakr! Our \textsuperscript{asws} hearts are other (different to) hearts of the people. We \textsuperscript{asws} are Purified, Chosen. We \textsuperscript{asws} see what the people cannot see, and we \textsuperscript{asws} hear what they cannot hear’\textsuperscript{89}.

\textsuperscript{89} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 50
Amarah Bin GAziyya, and Saeed Bin Abu Ma’ad Al Muqry, and Abdullah Bin Abu Muleykah, and other from the elders of the people of Al Medina, they said,

“When Rasool-Allah sallallaahuttabligh passed away, Umar Bin Al-Khattab came saying, ‘By Allah alazwj! Muhammad saws has not died, but rather he saws is in occultation like the absence of Musa as from his as people, and he saws will be appearing after his saws absence’. He did not cease to repeat these words until the people thought that his mind had gone.

Abu Bakr came to him, and the people had gathered to him being astounded from his words. He said, ‘Take care upon yourself, O Umar! From your oath is that which are swearing with, for Allah alazwj Mighty and Majestic has Informed us in His azwj Book. He azwj Said: ‘O Muhammad saws! You shall pass away and they shall be dying [39:30].

Umar said, ‘And this Verse is in the Book of Allah azwj, O Abu Bakr?!’ He said, ‘Yes’. He said, ‘The Praise is for Allah azwj. I testify with Allah azwj, Muhammad saws has tasted the death, and Umar did not happen to have collected the Quran’.

‘I and a man from my companions entered to see Ali Bin Isa Bin Abdullah Abu Tahir Al-Alawy. Abu Al-Sakhr, I think he was from the sons of Umar son of Ali asws, and Abu Tahir was in the hunting house as a guest. We entered to see him in the afternoon, and in front of him was a pot of water, and he was wiping. We greeted unto him and he returned the greeting to us, then he initiated us saying, ‘Is there anyone (else) with you?’ We said, ‘No’.

Then he turned towards right and left whether anyone was looking, then said, ‘My father informed me from my grandfather that he was with Abu Ja’far Muhammad asws Bin Ali asws at Mina, and he was pelting the rocks (a ritual), and Abu Ja’far asws pelted the rocks. He asws completed, then there remain in his asws hand afterwards, five pebbles, so he asws threw two in a corner and three in a corner.

90 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 51
My grandfather said to him \( \text{asws} \), ‘May I be sacrificed for you \( \text{asws} \)! I saw you \( \text{asws} \) do something what no one (else) has done at all! I saw you \( \text{asws} \) pelt the rocks, then you \( \text{asws} \) threw five after that, three in a corner and two in a corner’.

He \( \text{asws} \) said: ‘Yes, whenever it was every season (of Hajj), the mischief-makers, the usurpers are brought out, then there is a separation between the two over here. None can see the two except a just Imam \( \text{asws} \). So, I \( \text{asws} \) pelted the first (Abu Bakr) two (pebbles), and the other (Umar) three (pebbles), because the other one is wickeder than the first one’.

There was a man who happened to be in among his trustworthy collectors who said, ‘I entered’ – and mentioned similar to it, and in it, ‘Two mischief-makers are brought out, debased, dragged, and they arrive over here. None can see them except a just Imam \( \text{asws} \)’.

From Abu Ja’far \( \text{asws} \) having said: ‘When Rasool-Allah \( \text{saww} \) was in the cave and Abu Al-Faseyl was with him \( \text{saww} \), Rasool-Allah \( \text{saww} \) said: ‘At the moment I \( \text{saww} \) am looking at Ja’far \( \text{asws} \) and his \( \text{asws} \) companions, the ship is swaying with them in the sea. I \( \text{saww} \) am looking at a group of the Helpers in their gathering trapped by their anonymity’.

Abu Al-Faseyl said to him \( \text{saww} \), ‘And you \( \text{saww} \) can see them now, O Rasool-Allah \( \text{saww} \)’? He \( \text{saww} \) said: ‘Yes’. So, Rasool-Allah \( \text{saww} \) wiped upon his eyes then said: ‘Look!’ He looked and saw
them. Rasool-Allah \(\text{saww}\) said: ‘Do you see them?’ He said, ‘Yes’, and kept a secret within himself that he \(\text{saww}\) is a sorcerer’. \(^{93}\) (P.s. – Abu Al-Faseyl is Abu Bakr)

55 - بر: موسى بن عمر، عن عثمان بن عيسى، عن خالد بن نََِيحٍ، قَالَ: قُلْتُ لأبي عتاب الله عليه السلام: حَلْتُ فِّي الْبَحْرِ صَنِّيْلَ اللَّهِ عَلَيْهِ وَ آلِهِ أَبَا بَكْرٍ! لَيْكِنْ هَذَا، عِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، عَنْ خَالِدِ بْنِ نََِيحٍ، قَالَ: فَمَسَحَ عَلَى عَيْنَيْهِ، ثُُّ قَالَ: انْظُرْ، فَنَظَرَ أَبُو بَكْرٍ فَرَأَيْتُ السَّفِينَةَ وَ هِيَ تَضْطَرِبُ فِِ الْبَحْرِ فَنَظَرَ إِلَّا قُصُورِ أَهْ لِ الْمَدِينَةِ فَقَالَ فِِ نَفْسِهِ: الْْنَ صَدَّقْتُ أَنَّكَ سَاحِرٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: الصيديقُ أَنْتَ.

He \(\text{saww}\) said: ‘When he was with him \(\text{saww}\) in the cave Rasool-Allah \(\text{saww}\) said: ‘I \(\text{saww}\) can see the ship of Ja’far \(\text{saww}\) Bin Abu Talib \(\text{saww}\) swaying in the sea, lost’. He said, ‘O Rasool-Allah \(\text{saww}\)! And you can see it?’ He \(\text{saww}\) said: ‘Yes’. He said, ‘Are you \(\text{saww}\) able to show it to me?’ He \(\text{saww}\) said: ‘Come near me \(\text{saww}\)’.

56 - حَص: سَعْدٌ، عَنْ مُوسَى بْنِ عُمَرَ مِثْلَهُ، وَ زَادَ فِِ آخِرِهِ: فَقُلْتُ لَسَالِمَا: الْفَارُوقَ؟. قَالَ: لَمَّا كَتَبُوا الْكُتُبَ وَضَعُوهَا عَلَى يَدِ سَالٍَِ فَصَارَ الَْْمِيَْ. (The book) ‘Mukhtasar Al Basaair’ – Sa’ad, from Musa Bin Umar,

‘Similar to it and there is an increase in its end, ‘I said, ‘Why was Umar named as ‘Al Farouq’ (differentiator)?’ He \(\text{saww}\) said: ‘Do you not see that he had differentiated between the truth and the falsehood and took the people with the falsehood?’

فَقُلْتُ: فِئْمَ عَلَى سَالِمَةَ: الْفَارُوقَ؟. قَالَ: لَمْ تَكَشْفُوا الْكُتُبَ وَضَعُوهَا عَلَى يَدِ سَالِمَا، فَقَالَ: نَعَمْ، فَقُلْتُ: بَلْ، وَكِيْفَ ذَلِكَ؟. قَالَ: إِنَّ السَّعْدَ يَكُرُّ فَيُقَاتِلُ عَلِيَّ عَلَيْهِ السَّلََمُ. I said, ‘Why was he named as the peaceful, the trustworthy?’ He \(\text{saww}\) said: ‘When they wrote the letter and placed these upon the safe hand, so he became the trustworthy’.

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\(^{93}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 54

\(^{94}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeal, Ch 20 H 55
I said, ‘He had said, ‘Fear the call of Sa’ad’. He asws said: ‘Yes’. I said, ‘And how was that?’ He asws said: ‘Sa’ad had withdrawn from fighting Ali asws’.

He asws said: ‘So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan asws! Seek Forgiveness of Allah azwj for me!’ May Allah azwj not Forgive him’.

He (the narrator) said, ‘He asws waited for a while, then said: ‘O Haris! Can you see what I asws see?’ He said, ‘And how can I see what you asws see and Noor of Allah azwj is for you asws, and He azwj has Given you what He azwj did not Give to anyone’.

He asws said: ‘This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan asws! Seek Forgiveness for me!’ May Allah azwj not Forgive him’.

From Abu Abdullah asws, from his asws father asws, from Ali asws Bin Al-Husayn asws, from Amir Al-Momineen asws having said: ‘For Allah azwj there is a city behind the west called Jabalqa, and in Jabalqa there are seventy thousand communities. There isn’t any community from it except it is similar to this community. They do not disobey Allah azwj for the blink of an eye. They do not do any deed nor say any word except the supplication against the two former ones (Abu
Bakr and Umar), and the disavowment from both of them, and the (submission to) Wilayah for People\textsuperscript{30\textsuperscript{asws}} of the Household of Rasool-Allah\textsuperscript{31\textsuperscript{asws}}, 97

97 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 58

98 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 59

99 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 60

100 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 61
The book 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ali Bin Ra’ib, from Ubeydullah Al Diqhan, from Abu Al-Hassan asws – similar to it.

I (Majlisi) am saying – It is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasar Min Basaair’ – Sa’ad – similar to it.

I (Majlisi) am saying – It is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasar Min Basaair’ – Sa’ad – similar to it.

And it is reported as well from him, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Al Dihqaq, from Al Reza asws, he (the narrator) said, ‘I heard him asws saying: ‘For Allah azwj behind this domain of green emeralds. So, it is from this greenery is the greenery of the sky’.

He (the narrator) said, ‘I said, ‘And what is the domain?’ He asws said: ‘The veil, by Allah azwj!’ Behind that are seventy thousand worlds, more than the number of the humans and the Jinn, and all of them are cursing so and so, and so and so (Abu Bakr and Umar)’.101

A man entered to see Abu Abdullah asws and said to him asws, ‘May I be sacrificed for you asws!’ This is the dome of Adam as? He asws said: ‘Yes, and in it are many domes. Behind this west of yours are thirty-nine wests, white lands filled with creatures being illuminated by its light. They do not disobey Allah azwj for the blink of an eye. They don’t know whether Allah azwj Created Adam as of not. They are Created to disavow from so and so, and so and so (Abu Bakr and Umar), may Allah azwj Curse them both’.102

101 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 62
102 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 63
'I asked Abu Abdullah\textsuperscript{asws} about the dome of Adam\textsuperscript{as}. I said to him\textsuperscript{asws}, ‘This is the dome of Adam\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘Yes, and for Allah\textsuperscript{azwj} there are a lot of domes. As for behind this west of yours, there are thirty-nine wests, white earths filled with creatures being enlightened by our\textsuperscript{asws} Noor (lights). They do not disobey Allah\textsuperscript{azwj} even for the blink of an eye. They don’t know whether Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} or did not Create him\textsuperscript{as}. They are disavowing from so and so, and so and so (Abu Bakr & Umar)’.

It was said to him\textsuperscript{asws}, ‘How can this be that they are disavowing from so and so, and so and so, and they don’t know whether Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} or did not Create him\textsuperscript{as}?’

He\textsuperscript{asws} said to the questioner: ‘Do you recognise Iblees\textsuperscript{bl}?’ He said, ‘No, except by the news’. He\textsuperscript{asws} said: ‘And you have been Commanded with the cursing and disavowment from him\textsuperscript{bl}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So, that is how they have been Commanded’.

I (Majlisi) am saying, ‘It is reported by Al-Hassan Bin Suleyman, from Basaair, Sa’ad Bin Abdullah – similar to it’. 103

\textit{(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Yunus, from Abdul Samad, from Jabir,}

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Behind this sun of yours there are forty eyes of the sun, what is between a sun to a sun there are forty millennia (travel distance). Therein are numerous creatures not knowing whether Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} or did not Create him\textsuperscript{as}.

And from behind this moon of yours there are forty moons, in what is between a moon to a moon there is a travel distance of forty days. Therein are numerous creatures not knowing whether Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} or did not Create him\textsuperscript{as}.

They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them’. 104

103 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 64
It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah asws, and a man from people of Qum asked him asws, 'Can the women pray funeral Salat upon the deceased?"

He asws said: 'Al-Mugheira Bin Abu Al-Aas claimed that he hit Rasool-Allah saww and broke his saww front teeth, and split his saww lips, and he lied, and he (also) claimed that he had killed Hamza asws, and he lied.

When it was the day of (battle of) Al-Hunayn, he was struck (by deafness) upon his ears, so he slept and did not wake up until morning. He feared to be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and named (himself) with a name of a man from the clan of Suleym who used to bring horses to Usman, and the sheep and the butter.

Usman came and let him enter his house and said, 'Woe be unto you! What have you done? You claimed that you hit Rasool-Allah saww, and claimed that you split his saww lips, and broke his saww front teeth, and claimed that you killed Hamza asws!'

He informed him with what he had faced and he had been struck upon his ears. When the daughter saws of the Prophet saws heard with what he had done with her saws father saws, and her saws uncle saws, she saws shrieked. Usman quietened her. Then Usman went out to Rasool-Allah saww, and he saws was seated in the Masjid. He faced him saws with his face and said, 'O Rasool-Allah saws! You should grant amnesty to my uncle Al-Mugheira, for he has lied'.

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104 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 65
Rasool-Allah saww turned his face away from him. Then he faced him from another side. He said, ‘O Rasool-Allah saww! You should give amnesty to my uncle Al-Mugheira, and he lied’. Rasool-Allah saww turned his face away from him.

Then he saww said: ‘I grant him amnesty and respite him – thrice. May Allah azwj Curse the one who gives him a riding animal, or a ride, or quenches him, or a canteen, or a bucket, or shoes, or slippers, or provisions, or water’.

Aasim said, ‘These ten things, Usman gave all of these, and he went out and travelled upon his camel, but it was fatigued. Then he walked in his shoes, and they wore out. Then he walked in his slippers, and these were torn. Then he went on his feet, and they were bruised, then he walked upon his knees and they were injured. He came to a tree and sat beneath it.

An Angel came and informed Rasool-Allah saww of his place. Rasool-Allah saww sent Zayd and Al-Zubeyr to him. He saww said to them: ‘Go to him, he is in such and such place, and kill him’. When they came to him, Zayd said to Al-Zubeyr, ‘He claims that he killed my brother’ – and Rasool-Allah saww had established brotherhood between Hamza asws and Zayd – ‘So leave me to kill him. Al-Zubeyr left him, he killed him.

Usman returned from the presence of the Prophet saww and said to his wife, ‘You sent me to your father saww and taught him saww the place of my uncle’. She as oathed to him, ‘By Allah azwj! I did not do it’. But he did not ratify her as. He grabbed a stick and hit her a sharp hit. She sent a message to her father saww complaining of that and informed him saww of what had happened.

He saww sent a message to her: ‘I am embarrassed for the woman if she does not drag her tail complaining of her husband’. She sent a message to him saww, ‘He has killed me’. He saww said to Ali asws, ‘Take the sword, then go to the daughter as of your uncle saww and hold her hand. Whoever comes between you asws and her as, strike him with the sword.'
Ali asws entered, and grabbed her as back. Her as father saww said: ‘He has killed her, may Allah azwj Kill him!’ She remained for a day and died during the second day, and the people gather for the Salat upon her as.

Rasool-Allah saww came up from his as saww house, and Usman was seated with the people. Rasool-Allah saww said: ‘Who inflicted pain on his maid at night? He should not attend her funeral’ – saying it twice, and he (Usman) was silent. Rasool-Allah saww said: ‘Let him arise or else I saww shall name him with his name, and name of his father’. He stood up, leaning upon a slave of his.

He (the narrator) said, ‘(Syeda) Fatima asws came out among her womenfolk and prayed Salat upon her asws sister asws.

(105) (The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Muhammad Bin Al Tabari, from his book, from Muhammad Bin al Husayn Bin Hafs and Ali Bin Ahmad Bin Hatim, and Ali Bin Al Abbas, and Ali Bin Al Husayn Al Ijali, and Ja’far Bin Muhammad Bin Malik and Al Hassan Bin Al Sakan, altogether from Abbad Bin Yaqoub, from Ali Bin Hashim Bin Zayd, from Abu Al Jaroud Ziyad Bin Al Munzir, from Imran Bin Maysam Al Kayal, from Malik Bin Zumurrud Al Rawasy, ‘From Abu Zarr Al-Ghufary as having said, ‘When this Verse was Revealed On the Day faces would be whitened and faces would be darkened [3:106], Rasool-Allah saww said: ‘My saww community will return to me saww on the Day of Judgement under five banners. The first of it would be with a calf of this community. I asws would grab his hand, and his feet would tremble, and his face and faces of his companions would be darkened. I saww shall ask them: ‘What did you do with the two weighty things?’”
They would be saying, ‘As for the greater, we broke it up and tore it, and as for the smaller, we were inimical to it and hated it’. I saww shall say: ‘Return thirsty, remaining thirsty, darkened of faces!’ They will be taken to the left, not having been quenched a drop.

Then there will return to me saww a flag of the Pharaohth of this community. I saww shall stand and grab his hand, and his feet would tremble, and his face and faces of his companions would darken. I saww shall say: ‘What did you do with the two weighty things?’

They would be saying, ‘As for the greater, we tore from it, and as for the smaller, we disavowed from him asws and cursed him asws’. I saww shall say: ‘Return thirsty, remaining thirsty, darkened of faces!’ They would be taken to the left, not having been quenched a drop.

Then there would return to me saww the flag of the one with breasts, with it would be the first of the Kharijites and the last of them. I saww shall stand and grab his hand. His feet would tremble and his face and faces of his companions would be darkened. I saww shall say: ‘What did you do with the two weighty things after me saww?’

They would say, ‘As for the greater, we followed it and obeyed it, and as for the smaller, we fought alongside him asws until we were killed’.
I shall say: ‘Return saturated, remaining saturated, whitened of faces!’ They would be taken to the right, and it is the Word of Allahazwj Mighty and Majestic:

On the Day faces would be whitened and faces would be darkened. So as for those whose faces would be darkened: “Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in” [3:106] And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107].

I heard Abu Zarrasw and Al-Miqdad Bin Al-Aswadasw and Salman Al-Farsi aswzsaying, ‘Weasw were seated in the presence of Rasool-Allahsaww, there was no one else with himsaww apart from usasw), when a group of three from the Emigrants of the participants of Badr, came.

Rasool-Allahsaww said: ‘Myasw community will separate after measw into three sects – a sect of the people of truth, not resembling with the falsehood. Their example is like an example of the gold. Every time it is burnt in the fire, it increases in goodness, and their Imamasws is this, one of the three, and heasws is the oneasws Allahazwj has Commanded with in Hisazwj Book, and a Mercy.

And a sect of the people of falsehood, not resembling with truth. An example of them is like an example of the iron. Every time it is burnt in the fire it increases in wickedness and stench. Their imam is one of the three; and a sect of the people of straying, wavering, neither towards these ones nor towards those; [4:143]. Their imam is one of the three’.
He said, ‘I asked him about the people of the truth and their Imam. He said: ‘Ali is Imam of the pious’, and he withheld from the (other) two. I struggled that he does so (name them), but he did not do so’.107

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107 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 68
He (the narrator) said, ‘They said, ‘Narrate to us, O Ammar! He said, ‘You have known I am a forgetful person, except if I remember, then I mention’. They said, ‘You speak the truth’.

قَالُوا: نَشْهَدُ عَلَى ذَلِكَ. قَالَ: وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

He (the narrator) said, ‘Abu Zarr ra said, ‘But rather, I ra shall narrate to you with a Hadeeth I heard, or heard it from one of you delivering: ‘(Rasool-Allah saww said): ‘Aren’t you testifying that there is no god except Allah azwj and that Muhammad saww is His azwj servant and His azwj Rasool saww, And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7], and that the Resurrection is true, and the Paradise is true, and the Fire is true?’


He saww said: ‘Aren’t you testifying that Rasool-Allah saww narrated to us that the evilest of the former ones and the latter ones are twelve – six from the former ones and six from the latter ones’. Then he saww named from the former ones – Son la of Adam as who killed his la brother as, and Pharaoh la, and Hamman la, and Qaroun la, and Al-Samiri la, and the Dajjaal la. His la name is among the former ones and he la emerge among the latter ones.

وَ سَََّى مِنَ الْْخِرِينَ سِتَّةً: الْعِجْلَ-وَ هُوَ ... وَ فِرْعَوْنَ-وَ هُوَ ...، وَ هَامَانَ-وَ هُوَ سَعْدُ بْنُ أَبِِ وَقَّاصٍ، وَ السَّامِرِيَّ-وَ هُوَ عَبْدُ اللَّهِ بْنُ ق َيْسٍ أَبُو مُوسَى،

And he saww named six from the latter ones – The calf, and he is (Bakr), and Pharaoh la, and he is (Umar), and Hamman la, and he is Zaiyad Bin Abu Sufyan, and Qaroun la, and he is Sa’ad Bin Abu Waqas, and Al-Samiri la, and he is Abdullah Bin Qays Abu Musa’.


It was said, ‘And what is Al-Samiri la?’ He saww said, ‘Al-Samiri said, ‘Do not touch me’ [20:97], and he is saying, ‘No fighting’; and the one without posterity [108:3], and he is Amro Bin Al-Aas’. They said, ‘And what is its being without posterity?’ He saww said, ‘There being no Religion for him nor any lineage’.

قِيلَ: فَقَالُوا: نَشْهَدُ عَلَى ذَلِكَ. قَالَ: وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.
He (the narrator) said, ‘They said, ‘We testify upon that’. He (the narrator) said, ‘And I, upon that, am from the testifiers’.

Then he said: ‘Aren’t you testifying that Rasool-Allahsaww said: ‘From my community there are ones who would return to me being upon five flags – the first of these is flag of the calf (Abu Bakr). Isaww shall stand, and when isaww grab his hand, his face would darken and his feet would tremble, and his heart would throb, and that would be done by his followers (as well).

I shall say: ‘What did you replace me regarding the two weight things after me?’ They would say, ‘We belied the greater and tore it and resented it, and the smaller one we terminated his rights’. Isaww shall say: ‘Travel to the left!’ They will disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.

Then the flag of Pharaoh of my community (Umar) would return to me, and they would be most fake of the people’. I said, ‘O Rasool-Allah! And what are the fake people?’ Are they of the fake path?’ He saww said: ‘No, but they faked their Religion, and they are those who were angered for the world, and they were pleased for it, and were being wrathful for it, and establishing hostility for it.

Isaww shall stand and grab a hand of their master. When Isaww grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). Isaww shall say: ‘How did you replace me regarding the two weighty things after me?’

They would be saying, ‘We belied the greater and tore it, and we fought the smaller and killed him’. Isaww shall say: ‘Travel the path of your companions!’ They would disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.
Then the flag of Abdullah Bin Qays would return to me, and he is the leader of a thousand from my saww community. I saww shall stand and grab his hand. When I saww grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). I saww shall say: ‘How did you replace me saww regarding the two weight things after me saww?’

They would say, ‘We belied the greater and disobeyed it, and we abandoned the smaller and forsook away from him asws, I saww shall say: ‘Travel the path of your companions!’ They would disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.

Then the flag of Al-Mukhdaj will return to me saww, and he is a leader of seventy thousand from the people. I saww shall stand and grab his hand. When I saww grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). I saww shall say: ‘How did you replace me saww regarding the two weighty things after me saww?’

They would say, ‘We belied the greater and disobeyed it, and we fought against the smaller and killed him asws, I saww shall say: ‘Travel the way of your companions!’ They would disperse thirsty, remaining thirsty, darkened of faces, not having been fed a drop from it.

Then there would come to me the flag of Amir Al-Momineen Ali asws Bin Abu Talib asws, and Imam asws of the resplendent. I saww shall stand and grab his asws hand, and his asws face and faces of his asws companions would whiten. I saww shall say: ‘How did you asws replace me asws regarding the two weighty things after me asws?’

They would say, ‘We followed the greater and ratified it, and we supported the smaller and helped him asws and fought alongside him asws. I asws shall say: ‘Return saturated, remaining
saturated!’ So, they would drink such a drink, they will not be thirsty after it, ever! The face of their Imam asws would be like the emerging sun, and their faces would be like the moon on the night of the full moon, or like the illumination of the stars in the sky’.

ثم قالت: ألا تشعرون على ذلك؟ قلنا: نعم، وما على ذلك من الشاهدين.

Then he (the narrator) said, ‘Aren’t you testifying upon that?’ They said, ‘Yes’. He said, ‘And I, upon that am from the testifiers’.

I said within myself, ‘And Allah azwj did not Make me say it, and Made you say it’. I said, ‘You are saying that, O commander of the faithful?’ And you and your companion (Abu Bakr) are the two who pounced and snatched the command away from us besides the people?’

He said, ‘(Remoteness) to you all, O sons of Abdul Muttalib asws! But you are companions of Umar Bin Al-Khattab. You delayed and I preceded wholesomely’. He said, ‘A secret. There is no secret’. He said, ‘Repeat your speech unto me’. I said, ‘But rather, you mentioned something, so I returned its answer, and had you been silent, I would have been silent’.

He said, ‘By Allah aswj! We did not do what we did out of enmity, but we belittled him asws and feared that the Arabs and Quraysh should not gather to him asws due him asws having wronged them’. I wanted to say, ‘Rasool-Allah saww used to send him asws in a battalion, and he asws used

108 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 69
to flatten their knights. He\textsuperscript{asws} did not belittle him\textsuperscript{asws} while you and your companion are belittling him\textsuperscript{asws}.

He said, ‘No offence, so how do you see, by Allah\textsuperscript{azwj}, we do not cut off any matter besides him\textsuperscript{asws} and do not do anything until we seek his\textsuperscript{asws} permission?’\textsuperscript{109}

فَقَامَ لََّ جَرَمَ، فَكَيْفَ تَرَى وَ اللَّهِ مَا نَقْطَعُ أَمْرًا دُونَهُ، وَ لََّ نَعْمَلُ شَيْئاً حَتََّّ نَسْتَأْذِنَهُ.

When the people were a lot to him, he turned towards Umar and said, ‘Do you see, by Allah\textsuperscript{azwj}, I am more rightful with this command than you are?’ Umar said, ‘Silence! By Allah\textsuperscript{azwj}, the foremost with this command than me and you, is a man you and I have left behind in Al-Medina, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!!!’\textsuperscript{110}

(The book) ‘Al Saraair’ – Musa Bin Bakr, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} has not Prohibited anything except and He\textsuperscript{asws} had been disobeyed in it, because they got the wives of Rasool-Allah\textsuperscript{saww} married from after him\textsuperscript{asws}, and Abu Bakr gave them a choice between the veil and not getting married, or getting married. They chose marriage, and he got them married’.

قَالَ زُرَارَةُ: وَ لَوْ سَأَلْتَ بَعْضَهُمْ أَ رَأَيْتَ لَوْ أَنَّ أَبَاكَ تَزَوَّجَ امْرَأَةً وَ لََْ يَدْخُلْ بَِِا حَ مَاتَ، أَ تََِلُّ لَكَ إِذَنْ؟. لَقَالَ: لََّ، وَ هُمْ قَدِ اسْتَحَلُّوا أَنْ يَتَزَوَّجُوا أُمَّهَاتِِِمْ إِنْ كَانُوا مُؤْمِنِيَْ، فَإِنَّ أَزْوَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلُ أُمَّهَاتِِِمْ.

(The book) ‘Al Saraair’ – Musa Bin Bakr, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} has not Prohibited anything except and He\textsuperscript{asws} had been disobeyed in it, because they got the wives of Rasool-Allah\textsuperscript{saww} married from after him\textsuperscript{asws}, and Abu Bakr gave them a choice between the veil and not getting married, or getting married. They chose marriage, and he got them married’.

قَالَ زُرَارَةُ: وَ لَوْ سَأَلْتَ بَعْضَهُمْ أَ رَأَيْتَ لَوْ أَنَّ أَبَاكَ تَزَوَّجَ امْرَأَةً وَ لََْ يَدْخُلْ بَِِا حَ مَاتَ، أَ تََِلُّ لَكَ إِذَنْ؟. لَقَالَ: لََّ، وَ هُمْ قَدِ اسْتَحَلُّوا أَنْ يَتَزَوَّجُوا أُمَّهَاتِِِمْ إِنْ كَانُوا مُؤْمِنِيَْ، فَإِنَّ أَزْوَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلُ أُمَّهَاتِِِمْ.

Zurara said, ‘And if one of them had been asked, ‘What is your view if your father were to marry a woman and does not enter her until he dies, would she be Permissible for you

\textsuperscript{109} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 70

\textsuperscript{110} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 71
then?’ He would say, ‘No’. And they have already permitted that their mothers get married if they were Momineen, for the wives of Rasool-Allah ﷺ are like their mothers.”

111 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 72

73-ISH, Tafseer Al Ayyashi – Al Mufazzal Bin Salih, from one of his companions,

‘From Ja’far ﷺ Bin Muhammad ﷺ and Abu Ja’far ﷺ regarding Words of Allah azwj: O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264] – up to the end of the Verse. He ﷺ said: ‘It was Revealed regarding Usman, and it flows regarding Muawiya and the followers of these two’.”

112 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 73

74-ISH, Tafseer Al Ayyashi – From Sallam Bin Mustaneer,

‘From Abu Ja’far ﷺ regarding His azwj Words: O you those who are believing! Do not invalidate your charities by reminders of generosity and the injury – up to His azwj Words: They would not able upon anything from what they earned [2:264]. He ﷺ said: Safwan said, ‘I.e., a rock, and the ones who were spending their wealth to show off to the people were so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiya, and their adherents’.

113 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 74

75-ISH, Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah ﷺ regarding His azwj Words: and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive

114 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 75
the one He so Desires to and He will Punish the one He so Desires to [2:284]. He asws said: ‘It is Worthy of Allah azwj that He aswj would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (Abu Bakr and Umar)’. 115

‘From Al-Reza asws having said: ‘It was so that whenever Usman was given something from the war booty, he would go and isolate it and said, ‘This is for the collar of Amro (Umar)’. When that was frequent, it was said to him, ‘Amro (Umar) is too bid from the collar’. The example flowed with it’. 116

‘I heard Abu Abdullah asws saying: ‘Three, He aswj will neither Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77] – One who claims Imamate from Allah azwj which isn’t for him, and one who rejects an Imam asws from Allah aswj, or says that for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam’. 117

‘From Abu Ja’far asws regarding His aswj Words: when they are spending the nights in what does not Please Him from the words [4:108]. He asws said: ‘So and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Abu Ubeyda Bin Al-Jarrah’. 118

In a report of Amro Bin Saeed, from Abu Al-Hassan asws having said: ‘The two (Abu Bakr and Umar) and Abu Ubeyda Bin Al-Jarrah’.

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115 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 76
116 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 77
117 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 78
118 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 79
And in a report of Umar Bin Salih who said, ’The first one (Abu Bakr), and the second (Umar), and Abu Ubeyda Bin Al-Jarrah’. 119

And they used to call Ali asws ‘the boy’, because his name in the Book of Allah azwj is ‘the boy’ in the Words of Allah azwj And who is better in words than the one who calls to Allah and does righteous deeds, and he is a boy and says: ’I am from the submitters’? [41:33].

(And they said), ’By Allah azwj! The Kufr with us is the first of what we are in, so they travelled and said to them both and frightened them with the people of Makkah and objected to them and magnified the matter upon them. All asws said: ’Allah is Sufficient for us and is most excellent is Protector’ [3:173], and went on.

When they entered Makkah, Allah azwj Informed His azwj Prophet saww of their words to Ali asws and the words of Ali asws to them. Allah azwj Revealed their names in His azwj Book, and that is the Word of Allah azwj: Are you not seeing those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and
they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] – up to His\textsuperscript{azwj} Words: and Allah is the Lord of Mighty Grace [3:174].

But rather it was Revealed as: \textit{Have you not seen ... so and so met Ali\textsuperscript{asws} and Ammar.} They both said, ‘Abu Sufyan and Abdullah Bin Aamir and people of Makkah have gathered the people of Makkah for you to scare them’. They said, ‘They said, \textit{Allah is Sufficient for us and the most excellent Protector’ [3:173]}, and they are the two, the ones for whom Allah\textsuperscript{azwj} Said: \textit{Those who believe then commit Kufr, [4:137]} – up to the end of the Verse. So, this is the first of their Kufr.

And the second Kufr – (during) the words of the Prophet\textsuperscript{saww}: ‘A man would be emerging to you all from this mountain pass, so look into his\textsuperscript{saww} face. His\textsuperscript{saww} example in the Presence of Allah\textsuperscript{azwj} is like an example of Isa\textsuperscript{as}. There did not remain anyone from them except he wished that it would be one of his family members. Then Ali\textsuperscript{asws} came out and they looked into his\textsuperscript{saww} face. He\textsuperscript{saww} said: ‘He\textsuperscript{saww} is this one!’

They went out angrily and said, ‘There does not remain anything except that he\textsuperscript{saww} would make him\textsuperscript{saww} a Prophet\textsuperscript{saw}. By Allah\textsuperscript{azwj}! The returning to our gods (idols) is better than what we are hearing from him\textsuperscript{saww} regarding the son\textsuperscript{saww} of his\textsuperscript{saww} uncle\textsuperscript{as}. And let us block Ali\textsuperscript{asws}, if this persists’.

Allah\textsuperscript{azwj} Revealed: \textit{And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]} – up to the end of the Verse (60). So, this is the second Kufr.

And the increase of the Kufr was when Allah\textsuperscript{azwj} Said: \textit{Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].} And the Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Morning and evening, you\textsuperscript{asws} are the best of the Created beings’.
Then people said to him asws, ‘He asws is better than Adam as, and Noah as, and Ibrahim as and the Prophetsas?’ Allah azwj Revealed: Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33] – up to: Hearing, Knowing [3:34].

They said, ‘So he asws is better than you saww, O Muhammad saww!’ Allah azwj Said: Say: ‘O you people! I am a Rasool of Allah to you all, [7:158], but he asws is better than you all, and his asws offspring is better than your offspring, and one who follows him is better than one who follows you all’.

فَقَامُوا غِضَاباً، وَ قَالُوا زِيَادَةُ: الرُّجُوعِ إِلََ الْكُفْرِ أَهْوَنُ عَلَيْنَاَّ. قَالَ اللَّهُ قُلْ... إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جََِيعاً وَ لَكِنَّهُ خَيرٌْ مِنْكُمْ وَ ذُرييَّتُهُ خَيرٌْ مِنْ ذُرييَّتِكُمْ، وَ مَنِ اتَّبَعَهُ خَيرٌْ َِِّنِ اتَّبَعَكُمْ،

They arose angrily and said in addition, ‘The return to the Kufr is easier upon us than what he saww is saying regarding the son asws of his saww uncle as!’ And that is the Word of Allah azwj then increase in Kufr, [4:137].

(The book) ‘Tafseer al Ayyashi’ – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws about His aswj Words: Those who believe then commit Kufr . . then increase in Kufr, [4:137]. He asws said: ‘It was Regarding Abu Abdullah Bin Abu Sar’h, the one whom Usman had sent to Egypt’. He asws said: ‘And then increase in Kufr, [4:137] – when there did not remain anything from the Eman’.

(The book) ‘Tafseer Al Ayyashi’ – From Abdullah Bin Kaseer Al Hashimy,

‘From Abu Abdullah asws regarding Words of Allah aswj: Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]. He asws said: ‘It was Revealed regarding so and so (Abu Bakr), and so and so (Umar), and so and so (Usman). They believed in the Prophet saww during the first (period) of the matter, and committed Kufr when he saww presented to them the Wilayah where the Prophet saww said: ‘The one whom saww was a Master of, so Ali asws is his Master’.

120 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 81
121 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 82
Then they believed (by accepting to) pledge their allegiances to Amir Al-Momineen\textsuperscript{asws}. Then they committed Kufr when Rasool-Allah\textsuperscript{asws} passed away and did not pledge their allegiances. Then they increased in Kufr by taking to the one they pledged their allegiances to. These are the ones, there did not remain among them anything from the Eman''.

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\textsuperscript{122} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 83

121

\textsuperscript{121} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 84

124

\textsuperscript{124} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 85
‘From Abu Ja’far asws and Abu Abdullah asws: ‘His aswj Words: And from the people there are ones who take rivals besides Allah. They love them like the love for Allah; and those who believe are more intense in love for Allah [2:165], both said: ‘They (those who believe) are the Progeny asws of Muhammad saww.’” 125

‘I said to Abu Abdullah asws, ‘and they will not be exiting from the Fire [2:167]?’ He asws said: ‘Enemies of Ali asws, they would be eternally in the Fire, forever and ever, and for eons and eons’.” 126

‘I asked Abu Al-Hassan asws about the Words of Allah aswj And from the people there is one who astounds you with his speech regarding the life of the world [2:204]. He asws said: ‘So and so and so and so. And destroy the farm and the lineage [2:205] – the lineage, that is the offspring, and the farm – the plantation’.” 127

‘Three are testifying upon so and so (Abu Bakr) is a Kafir, and I am the fourth, and complete the four’. Then he recited those Verses in (Surah) Al-Maidah: And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44] and the unjust [5:45] and the transgressors [5:47]’.” 128

125 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 86
126 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 87
127 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 88
128 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 89
‘From one of the two (5th or 6th Imam) having said: ‘Allah had Obligated with regards to Al-Khums a share for the Progeny of Muhammad. Abu Bakr refused to give them their share out of envy and enmity, and Allah has Said: so them, they are the transgressors [5:47]. And Abu Bakr was the first one to prevent the Progeny of Muhammad from their rights and was unjust to them, and made the people as a burden upon their necks.

And when Abu Bakr died, Umar became the Caliph without consultation from the Muslims, and he was not pleased with the Progeny of Muhammad. Thus, Umar lived like that, did not give the Progeny of Muhammad their rights, and did what Abu Bakr had done’.

129

(The book) ‘Tafseer Al Ayyashi’ – From Zurara,

‘From Abu Abdullah (regarding): One who comes with the good deed, then for him would be ten the likes of it [6:160]. He said: ‘One who mentions them both (Abu Bakr and Umar), so he curses them every morning, Allah would Write seventy good deeds to be for him, and Deleted ten evil deeds from him, and Raise ten ranks for him’.

130

(The book) ‘Tafseer Imam Hassan Al-Askari’ – Words of Mighty and Majestic: And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15].

قال موسى بن جعفر: و إذا لقي هؤلاء الناكثون للوافيتين على مواتين علیه السلام دفع الأمر علیه السلام وقال آمناً آمنوت

‘Musa Bin Ja’far said: ‘And when they are meeting – Those breakers of the allegiance, the ones resolutely upon the opposition to Ali and repelling the matter (Caliphate) away from him.

الذين انتهاقاً منها انتهاككم، إذا أمعنا على السلام و الفضائل و أيا ذكر أو غافراً قالوا لهما: آمناً آمنوت (ص) و ستكون لنا لبيعة على علیه السلام و فضلة و أثناها لأمركم كما أنتهجكم [آتكم]

129 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 90
130 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 91
When they are meeting) **those who believe, they are saying: We believe** – just like those with Eman, when they are meeting Salman\(^\text{ra}\), and Al-Miqdad\(^\text{ra}\), and Abu Zarr\(^\text{ra}\) and Ammar\(^\text{ra}\). (So) they are saying, ‘We believe in Muhammad\(^\text{saww}\) and we submit allegiance to Ali\(^\text{asws}\) and his\(^\text{asws}\) merits, and concede to his\(^\text{asws}\) matter just as if (in) believe’.

And their first one, and their second one, and their third ones, up to their ninth one – would sometimes meet up in one of the streets with Salman\(^\text{ra}\) and his\(^\text{ra}\) companions. So, when they did meet them, they were constricted from them and they said, ‘They are the companions of the sorcerer and the reckless’ – meaning Muhammad\(^\text{saww}\) and Ali\(^\text{asws}\).

Then they are saying to each other, ‘Be careful of them, restraining from the slips of your tongues upon Kufr with Muhammad\(^\text{saww}\) in whatever he\(^\text{saww}\) said regarding Ali\(^\text{asws}\) for they would be informing upon you and it would happen to be your destruction in it’.

The first one was saying to them, ‘Look at me how I mock at them, and refrain their opposition from you’.

And when they met, their first one said, ‘Congratulations Salman\(^\text{ra}\) son of Al-Islam, the one regarding whom Muhammad\(^\text{saww}\), Chief of the living beings, said: ‘If the Religion was hanging in the sun, men from the sons of Persia would grab it. This one\(^\text{ra}\) is their most superior one’. Meaning you\(^\text{ra}\).

And he\(^\text{saww}\) said regarding him\(^\text{ra}\): ‘Salman\(^\text{ra}\) is from us\(^\text{asws}\), the People\(^\text{asws}\) of the Household’. Thus he\(^\text{saww}\) paired him\(^\text{ra}\) with (mentioning that) Jibraeel\(^\text{as}\) who said to him\(^\text{saww}\) on the day of Al-Aba’a when Rasool-Allah\(^\text{laww}\) said: ‘And I\(^\text{saww}\) am from you’, (he\(^\text{ra}\) said): ‘And you (Jibraeel\(^\text{as}\)) are from us\(^\text{asws}\), until Jibraeel\(^\text{as}\) arose to the lofty Kingdoms priding upon its inhabitants and saying, ‘Who is like me\(^\text{as}\)? Congratulations! Congratulations! And I (Jibraeel\(^\text{as}\)) are from the People\(^\text{asws}\) of the Household of Muhammad\(^\text{saww}\)’.
Then he was saying to Al-Miqdad as, ‘And congratulations to you as, O Miqdad as! You as are the one regarding whom Rasool-Allah salla as said to Ali as: ‘O Ali as, Al-Miqdad as is your asws brother in the Religion, and he has been from you asws – so it is as if he as is your asws part, loving to you asws, and hating to your asws enemies, and befriending your asws friends. But, the Angels of the skies and the Veils are more loving to you asws than you as are to Ali asws, and more intensely hateful upon your enemies and you as are upon the enemies of Ali asws. Therefore, beatitude is for you as. Then (again) beatitude is for you as!’

ثَمْ بَقُولَ لِي ذُرُّ: مَرْحَبَةً بِكَ يا أَبَا ذَرٍّ! أَنْتَ الَّذِي قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا أَقْلَتِ الْغَبَاءُ وَ لَأَظَلَّتِ الَّضْرَاءُ عَلَى ذِي لَجَةٍ

Then he was saying to Abu Zarr as, ‘Congratulations, O Abu Zarr as! And you as are the one regarding whom Rasool-Allah salla as said: ‘Neither has the dust (ground) carried, nor has the green (sky) shaded upon anyone with a tone more truthful than Abu Zarr

وَ قِيلَ: بِيَّا بِيَّا، َأَصْدَقَ مِنْ أَبِِ ذَرٍّ، أَصْدَقَ مِنْ أَبِِ ذَرٍّ

It was said, ‘And due to what is that which Allah azwj the Exalted Merited him as and Ennobled him as?’ Rasool-Allah salla as said: ‘Because he as was a speaker with the merits of Ali asws, brother asws of Rasool-Allah salla, and was praising him as in every state, and was an adversary to his asws enemies with an opposition, and to his asws friends and those that love him asws, he as was a friend. And very soon, Allah azwj Mighty and Majestic would be Making him as to be in the Paradise from the most superior ones of its dwellers, and they would serve – a number none recognises except for Allah azwj – from its servants, and its young boys, and its sons’.

ثَمْ بَقُولَ لِعَمَّارِ بْنِ يَاسِرٍ: أَهْلًَ وَ سَهْلًَ وَ مَرْحَباً بِكَ يَا عَمَّارُ! نِلْتَ بُِِوَالَّةِ أَخِي رَسُولِ ال

Then he was saying to Ammar Bin Yasser as, ‘Welcome and hello, and congratulations to you as, O Ammar as! You as acquired the friendship of the brother asws of Rasool-Allah salla, along with that you as are cordial, compassionate, cannot be increased upon the Prescribed (Salat) and the Sunnah(s) – from the rest of the (acts of) worship – what he (someone) can barely attain by his body, night and day (meaning standing for Salat at night and Fasting during the day), and the spending of his wealth, and even though the entire of the wealth of the world was for him.

ثَمْ بَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ: أَهْلًَ وَ سَهْلًَ وَ مَرْحَباً بِكَ يَا عَمَّارُ! نِلْتَ بُِِوَالَّةِ أَخِي رَسُولِ ال

Welcome to you as. You have pleased Rasool-Allah salla as for Ali asws, his asws brother asws, sincerely, and an adversary on his asws behalf, until he as informed that you as salla would be
killed in his asws love, and would be Resurrected on the Day of Judgment among the best of his era. And may Allah azwj the Exalted Incline me to the likes of your as deeds and the deeds of your as companions – from the ones who are providing service to Muhammad saww, Rasool saww of Allah azwj, and the brother of Muhammad saww, Ali asws Guardian asws of Allah azwj, and being inimical to their asws enemies with the enmity, and the sincerity to their asws friends with the friendship and the following. Soon Allah azwj will Make us happy in this day of ours when we met you as.

Salman as and his as companions accepted their apparent (expressions) just as Allah azwj had Commanded them to, however, they were keeping aside from them. The first one said to his companion, ‘How did you seeing my mocking with them and refraining their enmity from me and from you?’ They were saying, ‘We will not cease to be in goodness for as long as you live for us’.

He was saying to them, ‘This is how you should be in your dealing with them, until you can seize the opportunity similar to this regarding them, for the one of understanding, the intellectual, is the one who does not panic upon the anger until he grabs the opportunity’.

Then they are returning to their paramours from the hypocrites, the apostates, the participants of their in their belying Rasool-Allah saww regarding what was hateful to them from Allah azwj Mighty and Majestic, from the mention and merits of Amir Al-Momineen asws and his asws appointment as the Imam asws and in charge upon all.

**They are saying** – to them- **We are with you all** upon what and what are reassuring you upon, from the repelling Ali asws from this matter (Caliphate), if there was to happen to Muhammad saww an event (of death), therefore neither let it deceive you nor appal you what you would be listening from us from our praising them asws, and you see us to be in their asws circles, but rather we were only mocking with them.’

Allah azwj the Mighty and Majestic Said: “O Muhammad saww! Allah will be Mocking with them [2:15] – and He azwj would Recompense them with such a Recompense, they would be mocked with in the world as well as in the Hereafter - and Extend them in their insolence
giving them Respite and being Patient with them due to His Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do repent – and they are blindly wandering on – and they are wandering blindly are not caring’.

Qَالَ الْعَالُُ صَلَوَاتُ اللَّهِ عَلَيْهِ: فَأَمَّا اسْتِهْزَاءُ اللَّهِ بِِِمْ فِِ الدُّن ْيَا فَإِنَّهُ مَعَ إِجْرَائِهِ إِيَّاهُمْ عَلَى ظَاهِرِ أَحْكَامِ الْمُسْلِمِيَْ لإِِظْهَارِهِمْ مَا يُظْهِرُونَهُ مِنَ السَّمْعِ وَالطَّاعَةِ وَالْمُوَافِقَةِ، يَأْمُرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالتَّعْرِيضِ لََُمْ حَتََّ لََّ يََْفَى عَلَى الْمُخْلِصِيَْ مَنِ، وَ يَأْمُرُ بِلَعْنِهِمْ.

And as for Mocking them in the Hereafter will be that Allah Mighty and Majestic, when He Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these Momineen to be in the Gardens in the presence of Muhammad in the position of a judging king.

فَالْمُؤْمِنُونَ يَعْرِفُونَ أُولَئِكَ الْكَافِرِينَ الْمُنَافِقِيَْ بِأَسََْائِهِمْ وَ صِفَاتِِِمْ، وَ هُمْ عَلَى أَصْنَافٍ: مِنْهُمْ: مَنْ هُوَ بَيْْ أَن ْيَابِ أَفَاعِيهَا تََْضَغُهُ.

The Momineen would be recognising those Kafirs and the Munafiqs (hypocrites) – by their names and their descriptions, and they would be upon (various) types (of Punishments) – from them is one who would be in between the fangs of its serpents being bitten.

وَ مِنْهُمْ: مَنْ هُوَ بَيَْْ مََُالِيبِ سِبَاعِهَا تَعْبَثُ بِهِ وَ تَفْتََِِسُهُ.

And from them is one who would be in between the claws of its predators being chewed by it and its ferocity.
And from them is one who would be beneath the whips of the Zabaniyya (Angels of Hell) – and their rods and their hammers, falling from their hand upon him what would be the most severe of his Punishments, and the greatest of his disgrace and his exemplary Punishment.

وَ مِنْهُمْ: مَنْ هُوَ فِِ بحَِارِ حَِِيمِهَا ي َغْرَقُ وَ يُسْحَبُ فِيهَا.

And from them is one who would be in an ocean of boiling water, drowning, and being carried away (by the currents) in it.

وَ مِنْهُمْ: مَنْ هُوَ فِِ غِسْلِهَا وَ غَسَّاقِهَا ت َزْجُرُ هُ زَبَانِيَتُهَا. وَ مِنْهُمْ: مَنْ هُوَ فِِ سَائِرِ أَصْنَافِ عَذَابَِِا،

And from them is one who would be in its wound discharges, and its puss, being rebuked therein by the Zabaniyya (Angels of Hell). And from them would be one in the rest of the variety of Punishments.

وَ الكافرون وَ المُنَافِقُونَ يُنظُرُونَ فِِ بَيَّانِهَا وَ بَيْنَهَا يَنْتَهِقُونَ وَ هُمْ مِنْ هُوَ عَلَى عِزْمِهَا يَتَقَلَّبُ، وَ مِنْهُمْ مَنْ هُوَ عَلَى فُوَاكِهِهَا يَرْتَعُ،

And the Kafirs and the Munafiqs would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammad saww and Ali asws and their asws Progeny – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.

وَ مِنْهُمْ مَنْ هُوَ عَلَى غُرُفَاتَِِا أَوْ فِِ بَسَاتِينِهَا وَ مُتَنَزَّهَاتَِِا يَتَبَحْبَحُ، وَ الُْْورُ الْعِيُْ وَ الْوُصَافَاءُ وَ الْوِلْدَانُ وَ الَْْوَارِي وَ الْغِلْمَانُ قَائِمُونَ بحَِضْرَتِِِمْ وَ طَائِفُونَ بِالِْْدْمَةِ حَوَالَيْهِمْ، وَ مَلََئِكَةُ اللَّهِ عَزَّ وَ جَلَّ يَأْتُون َهُمْ مِنْ عِنْدَ رَبِيِمْ بِالِْْبَاءِ وَ الْكَرَامَاتِ وَ عَجَائِبِ التُّحَفِ وَ الََْدَايَا وَ الْمَبَََّاتِ، يَقُولُونَ:

And from them (Momineen) is one who would in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah azwj Mighty and Majestic would be coming to them from the Presence of their Lord azwj with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, ‘Greetings be upon you due to your patience, for excellent is the consequential abode [13:24].

فَيَقُولُ هؤُلََّؤَا الْمُؤْمِنُونَ الْمُشْرِفُونَ عَلَى هؤُلََّؤَا الْكَافِرِينَ الْمُنَافِقِيَْ: يَا أَبَا فُلََنٍ! وَ يَا فُلََنُ! وَ يَا فُلََنُ! .. حَتََّّ يُنَادُو

They would be saying to these Momineen - the ones ennobled upon, to those Kafirs and the Munafiqs, ‘O so and so!’ And, ‘O so and so!’ And, ‘O so and so!’ – until they call out with their names – ‘What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us in our Bounties!’
They would be saying, ‘O woe is for us! If only this was for us’. The Momineen would be saying, ‘Look at these doors’. They would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. They would take to the swimming in the ocean of its pus, and end up in the hands of its Zabaniyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

They would not cease to be like this moving to and from over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabaniyya would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those Momineen would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

These are the Words of Allahazwj the Exalted: *Allah will be Mocking with them [2:15].* And the Words of the Mighty and Majestic: *So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]*.131

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131 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 92
And His \textit{azwj} Words: \textit{over the Eman, [9:23]}, the Eman is Wilayah of Ali Bin Abu Talib \textit{asws}. He \textit{azwj} said: \textit{and the ones from you who befriend them, so these, they are the unjust ones [9:23]},132

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(The book) ‘Tafseer Al Ayyashi’ – From Ajlan,

‘From Abu Abdullah \textit{asws} regarding Words of Allah \textit{azwj} the Exalted: \textit{and the day of (battle of) Hunayn when your great numbers fascinated you} – up to His \textit{azwj} Words: \textit{then you turned back retreating [9:25]}, He\textit{asws} said: ‘Abu so and so (Abu Bakr)’\textit{".}133

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(The book) ‘Mustatarfat Al Saraair’ – Abdullah Bin Bukeyr, from Hamza Bin Humran who said,

‘I said to Abu Abdullah \textit{asws} regarding the argumentations of the people against regarding the cave. He\textit{asws} said: ‘It suffices you with that as a fault’ – or said: ‘Evil. Allah \textit{azwj} did not Mention Rasool-Allah\textit{saww} with the Momineen except Allah\textit{azwj} Sent down the tranquillity upon them all, and He\textit{azwj} Send down the tranquillity upon His\textit{azwj} Rasool\textit{saww} and Expelled him (Abu Bakr) from it, and Fortified Rasool-Allah\textit{saww} besides him’\textit{".}134

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(The book) ‘Mustatarfat Al Saraair’ – From the book of Abu Al Qasim Bin Qawlawiyah, from Isa Bin Abdullah Al Hashimy who said,

‘Umar Bin Al-Khattab addressed the people, and that was before he married Umm Kulsoom by two days. He said, ‘O you people! Do not inflate the dowries of the women. If there was any superiority in it, Rasool-Allah\textit{saww} would have done so. Your Prophet\textit{saww} used to dower the woman from his\textit{saww} wives (with), the stuffing, and the fibre of a bedspread, and the ring, and the cup, and what resembles these’.

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132 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 93
133 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 94
134 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 95
Then he descended from the pulpit, and did not stay two days or three until he sent the dower for the (step) daughter of Ali, with forty thousand".\footnote{This is not a Hadith}

(135)  

\footnote{Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 96}

(136)  

\footnote{Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 97}

(137)  

\footnote{Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 98}
Iblees\textsuperscript{138} would say to him, ‘Woe be unto you!’ Or, ‘Destruction be for you! Don’t you know that Allah\textsuperscript{azwj} Commanded me\textsuperscript{la} with the Sajdah to Adam\textsuperscript{as}, and I\textsuperscript{la} disobeyed Him\textsuperscript{azwj} and asked Him\textsuperscript{azwj} to Made authority to be for me\textsuperscript{la} upon Muhammad\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household and his\textsuperscript{saww} Shias, but He\textsuperscript{azwj} did not Answer me to that and Said: Surely, (as for) My servants, there wouldn’t be any authority for you upon them [15:42]? And I\textsuperscript{la} did not recognise them\textsuperscript{asws} when He\textsuperscript{azwj} Excluded them\textsuperscript{asws} when I\textsuperscript{la} said, and You will not Find most of them as thankful ones’ [7:17]. You plied yourself with it by deception and stood in front of the people. It was said to you, ‘What is that which was from you to Ali\textsuperscript{asws} and to the people, those who followed upon the opposing?!’ The Satan\textsuperscript{la}, and he is Zufer\textsuperscript{Umar} would say, ‘You\textsuperscript{la} instructed me with that’. Iblees\textsuperscript{la} would say to him, ‘So why did you disobey your Lord\textsuperscript{azwj} and obey me\textsuperscript{la}?’ Zufer\textsuperscript{Umar} would respond to him by what Allah\textsuperscript{azwj} Said: Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you [14:22] – up to the end of the Verse\textsuperscript{138}

\textsuperscript{138} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 99

(The book) ‘Tafseer Al Ayyashi’ – From Muhammad Bin Marwan,

‘From Abu Ja’far\textsuperscript{saww} regarding His\textsuperscript{saww} Words: I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51]?"

He\textsuperscript{saww} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Strengthen the Religion by Umar Bin Al Khattab! Or by Abu Jahl\textsuperscript{la} Bin Hisham!’ So, and I would not Take the strayers for support [18:51] – meaning them both\textsuperscript{139}.

\textsuperscript{139} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 100
ب طَأْسِرُ العِيْاشِيَ: عَنْ مَُُمَّدِ بْنِ مَرْوَانَ، عَنْ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ، قَالَ:
ق ُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ:
أَعِزَّ الإِْسْلََمَ بِأَبِِ جَهْلِ بْنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الَْْطَّابِ. ف َقَالَ: يَا مَُُمَّدُ! قَدْ وَ اللَّهِ قَالَ ذَلِكَ، وَ كَانَ عَلَيَّ أَشَدَّ مِنْ ضَرْبِ الْعُنُقِ،

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Marwan,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you asws!’ Rasool-Allah saww said, ‘Strength of Al Islam is by Abu Jahl Bin Hisham or by Umar Bin Al Khattab’. He saww said: ‘O Mohammed! By Allah azwj he saww had not said that, and Ali asws was the most intense in striking the necks’.

Then he asws turned towards me and said: ‘Do you know what Allah azwj Revealed, O Muhammad?’ I said, ‘You asws are more knowing, may I be sacrificed for you asws!’

قال: إنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ فِِ دَارِ الَْْرْقَمِ ف َقَالَ: اللَّهُمَّ أَعِزَّ الإِْسْلََمَ بِأَبِِ جَهْلِ بْنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الَْْطَّابِ، فَ أَن ْزَلَ اللَّهُ:

He asws said: ‘Rasool-Allah saww was in the house of Al Arqam. He saww said: ‘O Allah azwj Strengthen Al Islam By Abu Jahl Bin Hisham, or by Umar Bin Al Khattab!’ So, Allah azwj Revealed: I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51], meaning the two of them’.

(101) ـ في تفسير السماح: عن عبد الله بن طهمن الباجلي، عن رجلٍ أَنَّ النَّبَِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اجْتَمَعَا عِنْدَهُ ف َتَكَلَّمَا فِِ عَلِيٍّ وَ كَانَ مِنَ النَّبِِي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ لََُمَا فِِ ب َعْضِ الْقَوْلِ، فَأَن ْزَلَ اللَّهُ:

The book 'Tafseer Al Ayyashi' – From Abdullah Bin Usman Al Bajali, from a man,

‘The Prophet saww, they both (Abu Bakr and Umar) gathered in his saww presence and spoke regarding Ali saww, and it was from the Prophet saww that he saww used to be lenient to them both in some of the words. Allah saww Revealed: And had We not Affirmed you, you would have almost inclined towards them something little [17:74] Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75], then they would not find after you saww, a friend like Ali saww”.

(102) ـ في تفسير الباقر: عن عبد الله بن طهمن الباجلي، عن رجلٍ: أن النبي صلى الله عليه و آله وسلم يقلُّ:

(103) ـ جاء، فقال: جعلهم أَقُلُّ الله تعالى علَى خَلْقِ السَّماواتِ وَ الَْْرْضِ وَ لَّ خَلْقَ أَنَّفُسِهِمْ وَ ما كُنْتُ مُتَّخِذَ الْمُضِلييَْ عَضُداً ي َعْنِيهِمَا.

(140) Bihar Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 101
(141) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 102
I heard Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} saying: ‘Abu Bakr and Umar were deliberating to this command, and it was for us\textsuperscript{asws} all of it. They took it besides us\textsuperscript{asws} and made a share to be for us\textsuperscript{asws} in it like the share of the grandfather (sixth). But, by Allah\textsuperscript{azwj}! They will be blaming themselves on the day the people would be seeking our\textsuperscript{asws} intercession’.

I neither used to end my Salat nor begin it except by cursing them both (Abu Bakr and Umar). I saw a flier in my dream having a container of jewels wherein was something red resembling the perfume. He descended to the house encompassing Rasool-Allah\textsuperscript{asws}. Then two persons came from the sepulchre (Zareeh) and perfumed with that perfume in their arms, they returned them to the sepulchre, and returned rising (flying) away.

He\textsuperscript{asws} said: ‘Read: \textit{But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10]}. Whenever you see something you dislike, then recite it. By Allah\textsuperscript{azwj}, it is not an Angel who has been Allocated with honouring them, but it is an Angel Allocated with the easts of the earth and its wests. When a killed one is killed unjustly, he takes from his blood and collars them with it in their necks, because they both are the cause of every injustice since they existed’.

\textsuperscript{142} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 103
\textsuperscript{143} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 104
From Abu Abdullah asws having said: ‘Rasool-Allah saww and Ali asws and Ammar were working (to build) a Masjid, and Usman passed by in a uniform of his dragging (behind him). Amir Al-Momineen asws said: ‘(Recite a work) poem’.

Ammar said (poem), ‘They are the not the same, one who works to build a Masjid, being shaded in it, performing Ruku’u and Sajdah, and one you see as obstinate, turning away from the dust, not ceasing to be aloof’.

He (Abu Abdullah asws) said, ‘The Prophet saww came, and he (Usman) said, ‘We did not become Muslims for our honour and ourselves to be insulted’.

Rasool-Allah saww said: ‘Would you like to be said with that?’ So, two Verses were Revealed: They think they are conferring a favour upon you if they become Muslims. [49:17] – the Verse.

Then the Prophet saww said to Ali asws: ‘Write this regarding your asws companion’. Then the Prophet saww said: ‘Write this Verse: But rather, the Momineen are those who believe in Allah and His Rasool, [49:15]’. 144

144 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 105
‘When the Prophet saww ordered with the construction of the Masjid, he saww distributed the places to them, and made one man to be with one man. He saww made Ammar to be with Ali asws. When they were during the construction when Usman came out from his house, and the dust rose, so he gathered his clothes and turned away his face. Ali asws said to Ammar: ‘When you say something, then refer it to me asws.

He (the narrator) said, ‘Ali asws said (a poem): ‘He is not the same, one who builds, the Masjids, shadin by it performing Ruk’u and Sajdah, to be like the one you see on the road, turning away snotilly’.

He (the narrator) said, ‘Ammar answered him (Usman) just as he asws said. Usman was angered from that but was not able upon saying anything to Ali asws. He said to Ammar, ‘O slave! O depraved!’ And he went away.

Ali asws said to Ammar, ‘Are you please with what he said? Why don’t you go to the Prophet saww and inform him?’ He went to him saww and informed him saww. He said, ‘O Prophet saww of Allah azwj! Usman said to me, ‘O depraved!’

Rasool-Allah saww said: ‘Who taught that (poem)?’ He said, ‘Ali asws. He saww called him asws and asked him asws. He asws said to him saww as what Ammar had said. He saww said to Ali asws: ‘Go and say to him, wherever he may be, ‘O slave! O depraved! You had said to Ammar, ‘O slave! O depraved!’ Ali asws went and said to him, and he turned away’.

‘I said to Abu Ja’far asws, ‘May Allah azwj Make me to be sacrificed for you asws! Al-Kumeyt has arrived’. He asws said, ‘Let him enter’. Al-Kumeyt asked him asws about the two sheikhs (Abu Bakr and Umar).’
Abu Ja’far asws said to him: ‘No blood is spilt, nor any judgment judged non-cordant with the Judgment of Allah azwj and judgment of His azwj Rasool-Allahaww and judgment of Ali asws, except and it is in both their necks’.

Al-Kumeyt said, ‘Allah azwj is the Greatest! Allah azwj is the Greatest! It suffices me, it suffices me’.

(The book) ‘Al Kafi’ – Humeyd Bin Ziyad, from Abu Al Abbas Ubeydullah Bin Ahmad Al Dihqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad, from Aban, from Al Fuzeyl Bin Yasaar, ‘From Abu Ja’far asws having said: ‘Usman said to Al-Miqdad ra, ‘But, by Allah azwj! Either you end it or I will send you back to your Lord azwj!’ When the death presented to Al-Miqdad ra, he ra said to Ammar, ‘Deliver from me to Usman, I am returning to my Lord azwj first’.

The book of Suleym Bin Qays – From Aban Bin Abi Ayyash, from Suleym who said,

‘I heard Salman Al-Farsi ra saying, ‘When it will be the Day of Qiyamah, they will come with Iblees la reined with reins of fire, and they will come with Zufer (Umar) reined with two reins of fire.

Iblees la would go towards him and shriek and say, ‘May your mother be bereft of you! Who are you? I am the one who tempted the former ones and the latter ones, and I am reined with one rein while you are reined with two reins?’ He would say, ‘I am the one whom you instructed so I obeyed, and Allah azwj Commanded, so I disobeyed’.

146 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 107
147 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 108
148 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 109
I was seated in the presence of Abu Abdullah asws when Umm Khalid came, the one whom Yusuf had cut her (hand), seeking permission to see him asws. Abu Abdullah asws said: ‘Would it please you to witness her speech?’ I said, ‘Yes, may I be sacrificed for you asws!’ He asws said: ‘If you don’t (want to listen) then don’t come near’.

...
I (Majlisi) am saying, ‘Ibn Abi Al Hadeed in the commentary of Nahj Al Balagah, transferred from the book ‘Tareekh Al Baghdad’ of Abu Ahmad Bin Abu Tahir, by his chain from Ibn Abbas who said,

‘I entered to see Umar Bin Al-Khattab during the beginning of his caliphate, and a basket of dates had been cast to him. He called me for the eating. I ate one date, and he went on eating until he was satiation upon it. Then he drank from a cup which was with him, and wiped with his elbow sleeve of his, and he began praising Allah azwj, repeating that.

ثَُُّ قَالَ: مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ؟. قَُلْتُ: مِنَ الْمَسْجِدِ. قَالَ: كَيْفَ خَلَّفْتَ بَنِِ عَميكَ؟. فَظَنَنْتُهُ ي َعْنِِ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، فَقُلْتُ: خَلَّفْتُهُ يََْتَحُ بِالْغَرْبِ عَلَى نَََلََتٍ لَهُ وَ هُوَ ي َقْرَأُ الْقُرْآنَ. فَقَالَ: يَا عَبْدَ اللَّهِ! عَلَيْكَ دِمَاءُ الْبُدْنِ إِنْ كَتَمْتَنِيهَا، أَ بَقِيَ فِِ نْفْسِهِ شَيْءٌ مِنْ أَمْرِ الِْْلََفَةِ؟. قَُلْتُ: نَعَمَ. قَالَ: أَ ي َزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَعَلَهَا لَهُ؟ قَُلْتُ: نَعَمَ، وَ أَزِيدُكَ، سَأَلْتُ أَبِِ عَمَّا يَدَّعِيهِ، فَقَالَ: صَدَقَ، قَاـلَ عُمَرُ: لَقَدْ كَانَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ أَمْرِهِ ذَرْوٌ مِنْ قَوْلٍ لََّ يُثْبِتُ حُجَّةً وَ لََّ يَقْطَعُ عُذْراً، وَ قَدْ كَانَ يَزِيغُ فِِ أَمْرِهِ وَقْتاً مَا،

And he saww (said), during his saww illness, to declare his asws name, but I prevented from that in compassion and fear upon Al-Islam. No, by the Lord aswj of this House! Quraysh will not unite to him asws ever, and if he asws were to be in-charge of it, the Arabs from the outskirts would ruin him. Rasool-Allah saww knew that I knew what was within himself saww, so he saww withheld, and Allah aswj Refused except the accomplishment of what had been Ordained”.

149 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 110
The book ‘Al-Istidrak’, by his chain, ‘Al-Mutawakkil (the caliph), it was said to him that Abu Al-Hassanasws, meaning Aliasws Bin Muhammadasws Bin Ali Al-Rezaasws is interpreting the Words of Allahazwj Mighty and Majestic: And o


150 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 111
151 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 112
He (the narrator) said, ‘He diverted the judges, and Clan of Hashim, and the friends, and asked him. He said: ‘These two men, Allah has Teknonymed them, and Conferred with the concealment upon them. Does the commander of the faithful like to uncover what Allah has Veiled?’ He said, ‘I don’t like (it)’.  

I (Majlisi) am saying, ‘I saw in one of the books of the virtues, from Al Mufazzal,  

‘Al-Sadiq said: ‘Amir Al-Momineen, something reached him about one of his companions. He sent Salman Al-Farsi to him (Umar) saying, ‘Such and such has reached me about you and dislike to expose you, and expiation of that is made to be freeing of a neck from the wealth which has been carried to you from Khurasan, in which Allah and Momineen has been betrayed’.  

Salman said, ‘When I said that to him, his face changed, and his limbs trembled, (his head) fell into his hands. Then he said with a little tongue, ‘O servant of Allah! As for the speech, by my life, it has flowed between me and my wife and children, and they have not been cheating with that which he is exposing upon me. So, from where did Ali Bin Abu Talib know?’  

Salman said, ‘Evil is what you are saying, O servant of Allah!’ He said, ‘Woe be unto you! Accept from me what I am saying, for by Allah, no one knows of this speech, nor does anyone know the news of this wealth apart from me. So, from where did he know? And I do not know except (it is) from the sorcery, and it is apparent to me of his sorcery more than this?’

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152 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 113
Salmanra said, ‘Ira ignored him. Ira said, ‘By Allahazwj! Has more than this appeared to you asws?’ He said, ‘Yes, by Allahazwj!, O servant of Allahazwj!’ Ira said, ‘Inform me with some of it’. He said, ‘Then, by Allahazwj, I shall ratify youra, and I will neither alter a little nor a lot from what I have seen from himasws, because I would love to notify youra upon the sorcery of yourasws companion, until youra shun himasws and separated from himasws. By Allahazwj! I have not seen in its east and its west anyone more a sorcerer than heasws is’.

Then his eyes reddened and he stood and sat, and said, ‘O servant of Allahazwj! I am being compassionate upon youra, and loving to youra upon that youra have isolated us and necessitated the sonasws of Abu Talibasws.

If youra were to incline towards us and be in our community, we would give youra preference and participate youasws in these wealths. Be cautious of the sonasws of Abu Talibasws and do not let himasws deceive youra, what youra see from hisasws sorcery!’ Ira said, ‘Inform mera with some of it’.

He said, ‘Yes. I and the sonasws of Abu Talibasws were alone one day regarding something from the matter of Al-Khums, and heasws cut my discussion and said to me: ‘Stay in your place until Iasws return to you, for a need has presented to measws’. Heasws went out and returned very quickly and upon hisasws turban and hisasws clothes was a lot of dust. I said, ‘What is yourasws concern, O Amir Al-Momineenasws?’

Heasws said: ‘Iasws had faced soldiers from the Angels, and among them was Rasool-Allahsaww. They were intending the east of the city called Sahour, so Iasws went to greet unto himsaww, and this dust is from that’.

I laughed from hisasws words and said, ‘O Abu Al-Hassanasws! A manasws has decayed in hissaww grave, and youasws are claiming that youasws met himsaww at the moment and greeted unto himsaww? This cannot happen, ever!’
He asws was angered from my words, then looked at me and said: 'Are you belying me asws?'! I said, 'Do not be angry, for this is what cannot happen'. He asws said: 'Supposing asws present him saww to you until you cannot deny anything from it, will you begin repentance to Allah azwj from what you are upon?' I said, 'By the life (from) Allah azwj! Present him saww to me'. He asws said: 'Arise!'

I went out with him asws to an outskirt of Al-Medina. He asws said to me, 'O doubter, close your eyes!' I closed them, and he asws wiped (upon) them, then said: 'O heedless one, open them!' I opened them, and there I was, by Allah azwj, O servant of Allah azwj, with Rasool-Allah saww, with the Angels. I could not deny anything from it. By Allah azwj! I remained astonished, looking into his asws face.

When I prolonged the looking at him asws, I bit the nails with the teeth, and he asws said to me: 'O so and so, son of so and so! ‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]'.

He said, 'I fell down unconscious upon the ground. When I woke up, he asws said to me: 'Did you see him saww and heard his saww speech?' I said, 'Yes'. He asws said: 'Look at the Prophet saww'. I looked and there was neither an eye, nor any trace, nor news from the Rasool saww, nor from that thought. He asws said to me: 'O poor one! Start repenting from this moment of yours'.

Thus, it was settled in my presence during that day, that he asws is the most bewitching of the people of the earth, and by Allah azwj, I had feared him asws during that day and his asws matter terrifies me, and had I not paused upon you ra, O Salman ra, that you ra should separate from him asws, I would not have informed you ra. So, conceal this and be with us in order to become from us and to us, until Al-Madain and Persian make you ra the ruler, and go to them and do not inform the son asws of Abu Talib asws with anything from what has flowed between us, for I do not trust him asws that he asws might do something from his asws plots to me'. 
He (Salman\(^{ra}\)) said, ‘\(^{ra}\) laughed and said, ‘You are fearing him\(^{asws}\)?’ He said, ‘Yes, by Allah\(^{azwj}\), a fear I have not feared something like it’. Salman\(^{ra}\) said, ‘I\(^{ra}\) got energised and ignored what he had narrated to me\(^{asws}\), and I\(^{ra}\) said, ‘O servant of Allah\(^{azwj}\)! Inform me\(^{asws}\) about something else, for by Allah\(^{azwj}\), you have informed me\(^{asws}\) of his\(^{asws}\) marvels?’

He said, ‘Then I shall inform you\(^{ra}\) with (something) stranger than this from I have witnessed with my eyes’. I\(^{ra}\) said, ‘Inform me\(^{asws}\)’. He said, ‘Yes. He\(^{asws}\) came to me angrily one day and in his\(^{asws}\) hand was his\(^{asws}\) bow. He\(^{asws}\) said to me: ‘O so and so! Upon you is (to make sure) your adherents do not plot to my\(^{asws}\) Shias, for I\(^{asws}\) am more appropriate that I\(^{asws}\) humiliate you’.

I got angry as well – and I had not recognised his\(^{asws}\) sorcery before that – and I said, ‘O son\(^{asws}\) of Abu Talib\(^{as}\), shh! What is this anger and authority? Will you\(^{asws}\) introduce to me the right of recognition?’ He\(^{asws}\) said: ‘Yes, by Allah\(^{azwj}\), I\(^{asws}\) introduce to you your own worth’. Then he\(^{asws}\) threw down the bow on the ground and said: ‘Take it!’ It became a large serpent like the serpent of Musa\(^{as}\) Bin Imran\(^{as}\) and opened its mouth and came near me to swallow me.

When I saw that, my soul flew out panic and fear and I screamed and said, ‘Allah\(^{azwj}\)! The safety! The safety, O Amir Al-Momineen\(^{asws}\)! I remember whatever had happened in the caliphate of the first (Abu Bakr) from me when he leapt to you\(^{asws}\), and afterward, so I remember whatever had happened from me to Khalid Bin Al-Waleed the mischief-maker when the caliph instructed him with killing you\(^{asws}\), and by Allah\(^{azwj}\) he had not consulted me regarding that.

So, it happened from me what had happened until he doubted me and the enmity occurred between us, and I remember, O Amir Al-Momineen\(^{asws}\), what had happened from me in my place when I said, ‘The allegiance of Abu Bakr was a slip, so the one who repeats to the like
of it, kill him’. The people were suspicious and they shouted and said, ‘Stab upon his companions’.

I have recognised this, all of it, and by Allahazwj, yourasws Shias are bothering me and disgracing upon me, and I used to ill-treat them, and youasws know that I did not plot to them from yourasws reason and yourasws prestige, so withhold this serpent from me, for it will swallow me otherwise’.

When heasws heard this talk from me, heasws said: ‘O you poor one! You are being subtle in the speech, and weasws, Peopleasws of the Household, weasws thank for the little’. Then heasws tapped hisasws hand to the serpent and said: ‘What are you saying?’ I said, ‘The safety! The safety! I know I did not say except truth’. There it was, as a bow in hisasws hand, and there was neither anymore serpent over there nor anything. I did not cease to be cautious of himasws and fearing himasws up to this day of mine’.

Salmanra said, ‘Ira laughed and said, ‘By Allahazwj! Ira have not heard wonders the like of these’. He said, O Abu Abdullah! This is what I saw, with these two eyes of mine, and had I not raised the decency in what is between me and youra, I would not have been the one to inform you with this’.

Salmanra said, ‘Ira ignored him upon it and said, ‘Have you seen any sorcery from himasws other than what you informed meara with?’ He said, ‘Yes, if I were to narrate to youara, youara would remain bewildered from it, and I am not saying, O Abu Abdullah, this is the sorcery which heasws is manifesting. No, by Allahazwj! But, heasws inherited it as an inheritance’. Ira said, ‘How?’

He said, ‘My father informed me that he was from hisasws fatheras Abu Talibasws, and from Abdullahas, such sorcery, he had not heard the like of it, and my father mentioned that his father Nufeyla informed him that he saw sorcery from Abdul Muttalibasws, he had not heard the like of it’.
Salmanra said, ‘Ira said, ‘Narrate to mewith what your father heard?’ He said, ‘Yes, my father informed me that he went out with Abu Talibs asws in a journey intending Syria along with Quraysh traders, going out from the year to the year, once. They gathered a lot of wealth and there did not happen to be among the Arabs more traders than Quraysh.'

When they were in one of the roads, there was a group of Bedouin bandits peculiarly weaponised, nothing was seen from them except the evil intentions. When their matter appeared to our state and we were alarmed and the shouting occurred in the caravan, and every person was pre-occupied with himself intending to save himself only; and a mighty matter presented to us and we gathered and we determined upon the battle.

We passed by Abu Talibs asws and heas was seated. We said, ‘O Abu Talib asws! Do youasws not see what has presented to us, why don’t youasws save yourselfasws with us?’ Heasws said, ‘Where will we run to in this wilderness?’ We said, ‘So what is the means?’ Heasws said: ‘The means is that we should enter this island and stay in it, and we should gather our belongings and our animals and our wealth in it’.

He said, ‘We remained confused and we said, ‘Perhaps heas has gone mad and is panicking from what has befallen with himasws’. We said, ‘Woe be unto youas! And is there any island for us over here?’ Heas said, ‘Yes’. We said, ‘Where is it?’ Heas said: ‘Look in front of you’.

He said, ‘We looked and there, by Allah asw, was a large island, the people had not seen any bigger than it, nor more fortified than it’. We departed and carried our belongings. When we were nearer to it, there was a large valley of water between us and it; it was not impossible for anyone that he travels it. Heas said: ‘Woe be unto you all! Are you not seeing this dry road which is in the middle of it?’ We said, ‘No’.

قَالَ سَلْمَانُ: فَقُلْتُ:: حَدِيثْنِِ بَِِا أَخْبَََكَ بِهِ أَبُوكَ؟ قَالَ: ن َعَمْ، أَخْبَََنِِّ أَبِِ أَنَّهُ خَرَجَ مَعَ أَبِِ طَالِبٍ (ع) فِِ سَفَرٍ يُرِيدُونَ الشَّامَ مَعَ تََُّارِ قُرَيْشٍ تََْرُجُ مِنَ السَّنَةِ إِلََ السَّنَةِ مَرَّةً وَاحِدَةً فَ يَجْمَعُونَ أَمْوَالًَّ كَثِيرَةً، وَ لََْ يَكُنْ فِِ الْعَرَبِ أَتََْرُ مِنْ قُرَيْشٍ،

فَلَمَّا كَانُوا بِبَعْضِ الطُّرُقِ إِذَا قَوْمٌ مِنَ الَْْعْرَابِ قُطَّا عٌ شَاكُونَ فِِ السيلَََحِ لََّ يُرَى مِنْهُمْ إِلََّّ الَْْدَقُ، فَلَمَّا ظَهَرُوا لَِّنَا هَالَنَا أَمْرُهُمْ وَ فَزِعْنَا وَ وَ قَعَ الصييَاحُ فِِ الْقَافِلَةِ، وَ اشْتَغَلَ كُلُّ إِنْسَانٍ بِنَفْسِهِ يُرِيدُ أَنْ يَنْجُوَ بِنَفْسِهِ فَ قَطْ، وَ دَهَُِنَا أَ مْرٌ جَلِيلٌ، وَ اجْتَمَعْنَا وَ عَزَمْنَا عَلَى الََْرَبِ،

فَمَرَرْنَا بِأَبِِ طَالِبٍ وَ هُ وَ جَالِسٌ، فَقُلْنَا: يَا أَبَا طَالِبٍ! مَا لَكَ؟ أَ لََّ تَرَى مَا قَدْ دَهَُِنَا فَانْجُ بِنَفْسِكَ مَعَنَا؟. قَالَ: إِلََ أَيْنَ نَهْرُبُ فِِ هَذِهِ الْبَََارِي؟. قَلْنَا: فَمَا الِْْيلَةُ؟. قَالَ: الِْْيلَةُ أَنْ نَدْخُلَ هَذِهِ الَْْزِيرَةَ فَنُقِ يمَ فِيهَا وَ نََْمَعَ أَمْتِعَتَنَا وَ دَوَاب َّنَا وَ أَمْوَالَنَا فِيهَا.

قَالَ: فَبَقِينَا مُتَعَجيبِيَْ، وَ قَلْنَا: لَعَلَّهُ جُنَّ وَ فَزِعَ َِِّا نَزَلَ بِهِ، فَقُلْنَا: وَيََْكَ! وَ لَنَا هُنَا جَزِيرَةٌ؟! قَالَ: نَعَمْ. قَلْنَا: أَيْنَ هِيَ؟. قَالَ: انْظُرُوا أَمَامَكُمْ.
He said: ‘Look in front of you and on your right!’ We looked, and there, by Allah azwj, was a dry coastal road easy to travel. We rejoiced and said, ‘Allah azwj has Conferred upon us with Abu Talib asws. He travelled and we travelled behind him asws until we entered the island and we settled. Abu Talib asws stood up and drew a line around the entirety of the caravan, then said: ‘O people! Rejoice, for the people (bandits) will never (be able to) arrive to you, nor anyone of them with any evil’.

He as said: ‘And the Bedouins came running behind us. When they ended up to the valley, there it was like a huge ocean having formed a barrier between them and us. They remained bewildered. They looked at each other and said, ‘O people! Have you ever seen an island over here at all, or any ocean?’ They said, ‘No’.

When their astonishment was a lot, an elder from them said – and the experience had passed upon him – ‘O people! I shall notify you all upon the explanation of this matter, just now’. They said, ‘Give, O sheikh, for you are our most ancient, and our eldest is years, and the most experienced of us’.

He said, ‘The people called out, and they called out to them. They said, ‘What do you want?’ The sheikh said, ‘Say to them, ‘Is there anyone among you from the sons of Abdul Muttalib asws?’ They called out to them saying, ‘Yes, among us is Abu Talib asws son asws of Abdul Muttalib asws’.

The sheikh said, ‘O people!’ They said, ‘Yes!’ He said, ‘It is then impossible for us to arrive to them with evil originally, so leave and do not be pre-occupied with them, for by Allah azwj, there will not be in your hands from them, neither little nor more’. They said, ‘You are senile, O sheikh! Should we disperse from them and leave such a lot of wealth, and the new chattels from them?! No, by Allah azwj! But we shall besiege them, or (until) they come out to us, and we will plunder them’.

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Then sheikh said, ‘I have advised you all, but you do not love the advisers [7:79], so neglect your advice and leave’. They said, ‘Be quiet, O ignorant one!’ They moved their riding animals in order to besiege them. When they were moving, one of them saw the dry road. He shouted, ‘O people! Over here is a dry road!’ The people, all of them saw the dry road, and they rejoiced and said, ‘Let us rest a while and feed our animals, then we shall depart to them, for they will not be able to defend themselves’.

They did so. When they wanted to depart, a group from them advanced to the dry road. When they were in the middle, they drowned, and the others remained looking on at them. They withheld and regretted, and they gathered to the sheikh and said, ‘Woe be unto you, O sheikh! Will you not inform us with the matter of this road, for a lot of people have drowned in it?’

The sheikh said, ‘I had informed you and had advised you, but you opposed me and disobeyed my instructions, until they were destroyed from you the ones who were destroyed’. They said to him, ‘And from where did you know what, O sheikh?’ He said, ‘Woe be unto you! Once we had gone out before this, intending Al-Gharah upon trade of Quraysh. We came across the caravan, and therein was from the wealth and the chattels what its number could not be counted. We said, ‘We have become rich to the end, forever!’

When they sensed us, and there did not happen to be between us and them except a measurement of a mile, a man from the sons of Abdul Muttalib called Abdullah as said, ‘Arise and depart, for there will be no problems upon you all’. We said, ‘Woe be unto you! And the people have drawn near, and if we were to depart, they would place the swords upon us’. He as said: ‘Woe be unto you! There is a Lord for us to Protect us from them, and He is Lord of the Sacred House, and the (Yemeni) Corner and the (standing) place (of Ibrahim), and we will not seek Shelter with Him at all, except He would Shelter us. So, arise and initiate!’
He said, ‘The people arose and departed, and they went on to travel a gentle (hesitant) travel, and we were pursuing them with the swift running and the intense travel, but we could not catch up with them, and our astonishment from that was a lot, and we looked at each other and said, ‘O people! Have you seen (anything) stranger than this?! They are travelling a gentle travel, and we are running but we are unable upon catching up with them’.

That did not cease, we persevered and they persevered for three days and nights. Every day they would take steps, and Abdullah as would stand and draw a line around the caravan and say to his companions: ‘Do not go out from the line, for they will not be (able to) arrive to you’. We ended up to the line, but were unable upon crossing it.

When it was after three days, every day they would travel a gentle travel, and we were running, we overlooked upon destruction of our own selves, and our animals were fatigued and we remained not having any movement for us nor any advancing. We said, ‘O people! By Allah azwj, this is the fatigue and destruction, so what is your view?’ They said, ‘The opinion is for the dispersing away from them, for they are a people of sorcery’.

He said, ‘They said to each other, ‘If they were sorcerer, then the opinion is that we should disappear from their sights and make them imagine that we have dispersed away from them. When they have departed, we should turn a full circle upon them and attack them in a narrow strait’. They said, ‘Yes, the (correct) opinion is this’. So, we dispersed away from them and made them imagine that we had despaired.

When it was the next morning, they departed and went and we neglected them until we hid in a valley. We stood up and saddled and rode until we caught up with them. When they sensed us, they panicked to Abdullah Bin Abdul Muttalib as and said, ‘They have caught up with us!’ He said: ‘There will be no problems upon you, continue gently’.
He said, ‘They went on to travel a gentle travel, and we were galloping and killing ourselves and our animals until we overlooked upon the death along with our animals. When it was during the end of the day, Abdullah\textsuperscript{as} said to his\textsuperscript{as} companions: ‘Lay down your riding animals’, and he\textsuperscript{as} stood up and drew a line and said: ‘Do not go out from this line, for they will never (be able to) arrive to you with any abhorrence’.

We ended up to the line, and by Allah\textsuperscript{azwj}, we were not able upon crossing over it. One of us said to the other, ‘By Allah\textsuperscript{azwj}, there does not remain except for the destruction or the dispersal from them, upon that we would not return to them’.

He said, ‘We dispersed away from them, and our animals were fatigues and died, and the journey had been an evil omen upon us’. When they heard that from the sheikh, they said, ‘Why didn’t you inform us with this narration (before) and we would have dispersed from them and the ones from us who drown would not have drowned?’

The sheikh said, ‘I had informed you and advised to you and said to you, ‘Disperse away from them, for there won’t be for you any arrival to them, and among them is a man\textsuperscript{asws} from the sons of Abdul Muttalib\textsuperscript{asws}, and you said I had become senile and my mind had gone’.

When my father heard this speech from the sheikh, and he was narrating to his companions at the top of the line, he looked at Abu Talib\textsuperscript{asws}. He said: ‘Woe be unto you! Did you not hear what the sheikh said?’ He said, ‘Yes O Khattab! By Allah\textsuperscript{azwj}, I was with Abdullah\textsuperscript{as} in the caravan on that day, and I was a young boy, and this sheikh was upon a seat of his and it was thorny, and I could not see from him except his stare, and there were forelocks for him he had rested these on his right and his left.'
The sheikh said, ‘You speak the truth. By Allahazwj, on that day I was upon a seat, upon me were two forelocks and I had sent them on my right and my left’. Al Khattab said, ‘Dispersed from us’.

Abu Talibasws said, ‘Depart!’ We departed and there was neither any island, nor ocean, nor water, and there we were upon the passageway and the road which we had not ceased to travel. We travelled and were finished off (from the danger) due to the sorcery of Abu Talibasws until we arrived at Syria, happy, joyful. And Al-Khattab vowed that he had passed by the place exactly afterwards more than twenty times going to Syria but could neither see any island, nor ocean, nor any water’.

And Quraysh vowed upon that, so is this, O Salmanra, except ‘Continuous sorcery!’ [54:2]?

Salmanra said, ‘Ira do not know what to say to you except you have reported unto me ra wonders from the matter of the Clan of Hashimasws. He said, ‘Yes, O Abu Abdullah! They are a family inheriting the sorcery, an elder from an elder!’

Salmanra said, ‘Ira said, and Ira wanted to cut the discussion, Ira do not see this as sorcery’. He said, ‘Glory be to Allahazwj, O Abu Abdullah! Youra see the lie of Al-Khattab and his companions, and you see what I have narrated to you with from what I had witnessed with my eyes as a lie?’

Salmanra said, ‘Ira laughed and said, ‘Woe be unto you! You neither lied, nor did Al-Khattab and his companions, lie, and this, all of it is truth and true’.

He said, ‘By Allahazwj Youra will not succeed, ever! And how can youra succeed, and the sonasws of Abu Talibasws has bewitched youra?’ Ira said, ‘Leave this. What do you say regarding freeing the neck and the wealth which came to you from Khurasan?’
He said, ‘Woe be unto you! Am I able to disobey this sorcerer regarding anything he orders me with? Yes, I will free it (a slave) upon the rubbing of the nose from me, and I will direct the wealth to him.’

Salman said, 'I left from his presence. When Amir Al-Momineen sighted me, he said: 'O Salman! Your discussion was prolonged'. Ira said, 'O Amir Al-Momineen! He narrated to me with the wonder from the matter of Al-Khattab and Abu Talib'.

He said: 'Yes, O Salman! I have known that and have heard the entirety of what flowed between the two of you, and what he said to you as well, that you will not succeed'.

Salman said, 'By Allah, the One Who, there is no god except He! No one had attended the talk apart from me and him. My Master Amir Al-Momineen informed me with the entirety of what had flowed between me and him'.

Then he said: 'O Salman! Return to him and take the wealth from him and go to the poor Emigrants and the Helpers in the Masjid of Rasool-Allah, and distribute it to them'.

(The book) 'Taweel Al Ayaat Al Zaahira' – It is reported from Muhammad Bin Jamhour, from Fazalat, from Ayoub, from Abdul Rahman, from Muyasser, from one of the Progeny of Muhammad regarding His Words: And We Created the human being, and We know what his mind suggests to his self, [50:16]. He said: 'He is the first (Abu Bakr)'.

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153 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 114
And: *His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]*, asws said: ‘He is Zufer (Umar), and these Verses up to His Words: On the Day that We will say to Hell: ‘Are you filled up?’ And it will say: ‘Are there any more?’ [50:30], is regarding them both and their followers, and they were deserving of it and rightful of it, [48:26].’

The book ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the deleted chain, raising it to Abu Hamza Al Sumali who said,

'I said to my Master asws Ali Bin Al-Husayn asws, ‘Can I ask you asws about something negating by it from me what has engrossed myself?’ He asws said: ‘That is up to you’. I said, ‘I ask you asws about the first (Abu Bakr) and the second (Umar)?’

He asws said: ‘Upon them is the Curses of Allah azwj. By Allah azwj! Both died as Polytheists, Kafirs with Allah azwj the Magnificent’.

I said, ‘O my Master asws! And can the Imams asws from you asws revive the dead? And can they asws cure the blind and the leper? And can they asws walk upon the water?’

He asws said: ‘Allah azwj did not Give any Prophet as anything except and He azwj Gave Muhammad saww similar to it, and Gave him saww what He azwj had not Given to them as, and what did not happen to be with them as; and all what was with Rasool-Allah saww, so he saww gave it to Amir Al-Momineen asws, then Al-Hassan asws, then Al-Husayn asws, then an Imam asws after an Imam asws up to the Day of Qiyamah, along with the increase which occurs during every year, and during every month, and during every day’.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Malik, from Al Hassan Bin Ali Bin Mihran, from Saeed Bin Usman, from Dawood Al Raqqy who said,
‘I asked Abu Abdullah asws about Words of the Exalted: *The sun and the moon are both with Reckonings [55:5]?*’

قال: إن الشمس و القمر آيتان من آيات الله عز و جل، ثم إن الله رضى ذلك مثلًا ليملح و لب עלينا و هناك حزمًا و طمعًا طمعًا،

He asws said: ‘The sun and the moon are two Signs from the Signs of Allahazwj flowing by Hisazwj Command. Then Allahazwj Struck that example for the ones who leapt upon us asws, and violated our asws sanctity, and oppressed our asws rights’.

فقال: ما يخشيني، قال: ما في عذاب.

He said, ‘They both (Abu Bakr and Umar) are with Reckoning. Heazwj is Saying: “They are both in Myazwj Punishment”’.

وويلى ما رواه علي بن إبراهيم في تفسيره، عن أبيه، عن الحسن بن خالد، عن الراوي عليه السلام في قوله تعالى: الزوجان علم الله فأنزل القرآن،

And it is supported by what is reported by Ali Bin Ibrahim in his Tafseer, from his father, from Al Husayyn Bin Khalid,


قلت: خلق الإنسان؟ قال: ذلك أمير المؤمنين عليه السلام.

I said, ‘(What about): *Created the human being [55:3]?*’ He asws said: ‘That is Amir Al-Momineen asws.

قلت: علمته البيان؟ قال: علمته بيان كان شيء يحتاج الناس إليه.

I said, ‘*Taught him the clarification [55:4]?*’ Heazwj Taught him asws the clarification of everything from what the people would be needy to him asws.

قلت: العلم و الفهم تطهير؟ قال: هذا يعذاب الله. قلت: الشمس و القمر يعمدان؟ قال: سألت عن شيء فأتيته، إذ الشمس و القمر آيتان من آيات الله عز و جل، عندهما من لور غريب و حرام من خطر،

I asws said: ‘*The sun and the moon are both with Reckonings [55:5]?*’ He asws said: ‘They are both (Abu Bakr and Umar) in the Punishment of Allahazwj. I said, “The sun and the moon are both Punished?” He asws said: ‘You have asked about a thing, so be certain of it. The sun and the moon are two Signs from the Signs of Allahazwj, flowing by Hisazwj Command, being obedient to Himazwj. Their illumination is from the Noor of Hisazwj Throne, and their heat is from Hell.

156 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 117
When it will be the Qiyamah, both their lights (Noor) would return to the Throne, and their heat would return to the Fire (Hell). So, there would neither happen to be a sun nor a moon, and rather it means those two (Abu Bakr and Umar). Or haven’t the people reported that Rasool-Allah(ﷺ) said: ‘The sun and the moon are two Noors in the Fire?!’ I said, ‘Yes’.

He(ﷺ) said: ‘Have you not heard the words of the people, ‘So and so and so and so are the sun of this community and its Noor?! So, they are both in the Fire’. I said, ‘Yes’.

He(ﷺ) said: ‘By Allah(azwj) It does not mean other than the two’ – up to the end of the Hadeeth as I (Majlisi) would be coming with it”.157

From Abu Abdullah(ﷺ) regarding the Words of the Mighty and Majestic: And Allah Strikes an example for those who believe – wife of Pharaoh [66:11] – the Verse. He(ﷺ) said: ‘This is an example Allah(azwj) Struck of Ruqayya(杷) (step) daughter of Rasool-Allah(ﷺ) who was married to Usman Bin Affan’.

He(ﷺ) said: ‘And His(azwj) Words: and Rescue me from Pharaoh and his deeds – means the third one (Usman) and his deeds, and His(azwj) Words: and Rescue me from the unjust people!’ [66:11] – meaning the clan of Umayya”.158

From them(ﷺ) regarding Words of the Exalted: And do not heed a despicable oath-monger [68:10] – the second one (Umar), A defamer, malicious slanderer [68:11] Preventer of the
good, an excessive sinner [68:12] Callous, after (all) that, ignoble [68:13’]. Heasws said: ‘The callous is the Kafir of grievous kufr, and the ignoble is one born of adultery’.

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The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Barqy, from Al Ahmasy, from Abu Abdullahasws – similar to it, except that there is an increase in it: ‘And Amir Al-Momineenasws was reciting: So you shall be seeing, and they (too) shall be seeing [68:5], and the second (Umar) met himasws. He said to himasws, ‘Are youasws applying it to me and my companion (Abu Bakr)?’"

Amir Al-Momineenasws said, and did not offer an excuse to him: ‘Shall Iasws inform you with what has been Revealed regarding clan of Umayya?’ It was Revealed regarding them: ‘perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] – the Verse’.

Heasws said, and did not offer an excuse to him: ‘They are better than you, and more maintainers of the relationships’.

I carried (on a camel) Abu Abdullahasws from Al-Medina to Makkah. When heasws reached Ghadeer Khum, heasws looked at me and said: ‘This is the place of the foot-step of Rasool-Allahas saww when heasws held a hand of Alisasws and said: ‘One whose Masterasws was, so Alisasws is his Masterasws, and on the right of the tent were four persons from Quraysh’ – and heasws named them to me.

When they looked at himasws, and heasws had raised hisasws hand until the whiteness of hisasws armpits were seen, he (one of the four) said, ‘Look at hisasws eyes! They are rolling as if these are eyes of a madman’

159 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 120
160 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 121
Jibraeel\textsuperscript{as} came to him\textsuperscript{aww} and said: ‘Read: \textit{And those who commit Kufr would almost smite you with their eyes (when they hear the Zikr,)} [68:51]. And the ‘Zikr’ is Ali\textsuperscript{aww} Bin Abu Talib\textsuperscript{aww}.

I said, ‘The Praise be to Allah\textsuperscript{azwj} Who Made me hear this from you\textsuperscript{aww}. He\textsuperscript{aww} said: ‘Had you not been a camelier, I\textsuperscript{aww} would not have narrated with this to you, because you will not be ratified when you report from me\textsuperscript{aww}’.\textsuperscript{161}

\begin{itemize}
\item[123] The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad, from Al Barqy, from Sayf Bin Ameyra, from his brother, from Mansour Bin Hazim, from Humran who said,

\begin{quote}
I heard Abu Ja’far\textsuperscript{aww} reciting this Verse: ‘\textit{And there came Pharaoh} – meaning the third (Usman), \textit{and ones before him}, - the two former ones (Abu Bakr and Umar), \textit{and the overturned (towns)} – the people of Al-Basrah, \textit{with the persistence sinners [69:9] } – Al Humeyra (Ayesha).\textsuperscript{162}
\end{quote}

\item[124] And by the chains, from Abu Abdullah\textsuperscript{asws} – similar to it. He\textsuperscript{asws} said: ‘\textit{And there came Pharaoh} – meaning the third (Usman), \textit{and ones before him}, - the two former ones (Abu Bakr and Umar), \textit{with the persistence sinners [69:9] } – Ayesha’.\textsuperscript{163}

\item[125] And regarding the Mighty and Majestic: \textit{Did We not destroy the former ones? [77:16]} \textit{Then We followed them up with the latter ones [77:17]}, he\textsuperscript{aww} said: ‘\textit{Did We not destroy the former ones? [77:16]}’ – i.e., the former communities before the Prophet\textsuperscript{aww}. \textit{Then We}

\end{itemize}

\textsuperscript{161} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 122
\textsuperscript{162} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 123
\textsuperscript{163} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 124
followed them up with the latter ones [77:17], those who opposed Rasool-Allah ﷺ: Like that We Deal with the criminals [77:18] – meaning the clan of Umayya and clan of so and so’’.  

126 - وَ رَوَى بِحَِذْفِ الإِْسْنَادِ مَرْفُوعاً إِلََ الْعَبَّاسِ بْنِ إِسََْاعِيلَ، عَنْ أَبِِ الَْْسَنِ الريضَا عَلَيْهِ السَّلََمُ فِِ هَذِهِ الْْيَةِ قَالَ: ي َعْنِِ الَْْوَّلَ وَ الثَّانَِِّ، ثَُُّ ن ُتْبِعُهُمُ الخِرِينَ قالَ: الثَّالِثَ وَ الرَّا بِعَ وَ الَْْامِسَ، كَذلِكَ ن َفْعَلُ بِالْمُجْرِمِيَْ مِنْ بَنِِ أُمَيَّةَ، وَ ق َوْلُهُ: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِيَْ بِأَمِيرِ الْمُؤْمِنِيَْ وَ الَْْئِمَّةِ عَلَيْهِمُ السَّلََمُ.

The book) ‘Taweel Al Ayaat Al Zaahira’ – And it is reported by the deleted chain, raising it to Al Abbas Bin Ismail,

‘Abu Al-Hassan Al-Reza asws regarding this Verse, said: ‘It means the first (Abu Bakr) and the second (Umar), Then We followed them up with the latter ones [77:17] – the third (Usman) and the fourth and the fifth, Like that We Deal with the criminals [77:18] – from the clan of Umayya. And His aswj Words: Woe on that Day is for the beliers [77:19] of Amir Al-Momineen asws, and the Imams asws,

127 - كَنْز: مَُُمَّدُ بْنُ الْعَبَّاسِ، عَنْ مَُُمَّدِ بْنِ الْقَاسِمِ بْنِ سَيَّارٍ، عَنْ ب َعْضِ أَصْحَابِنَا مَرْفُوعاً إِلََ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ، قَالَ: إِذَا لََّذَ النَّاسُ مِنَ العطشِ قِيلَ لََُمْ: انْطَلِقُوا إِلَ ما كُنْتُمْ بِهِ تُكَذِّبُونَ - يَعْنِِ أَمِيرَ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ - ف َيَقُولُ لََُمْ: انْطَلِقُوا إِلَ ظِلٍّ ذِي ثَلَثِ شُعَبٍ، قَالَ: يَعْنِِ الثَّلََثَةَ، فُلَانٌ .. وَ فُلَانٌ .. وَ فُلَانٌ.

The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Sayyar, from one of our companions, raising it to,

‘Abu Abdullah asws having said: When the people flee from the thirst, it will be said to them: Go on towards what you were belying with! [77:29], Meaning Amir Al-Momineen asws, so he asws will be saying to them: ‘Go on towards a shade with three branches! [77:30]’. He asws said: ‘It Means the three – so and so (Abu Bakr), and so and so (Umar), and so and so (Usman)’.

128 - كَانَ: الُْْسَيُْْ بْنُ مَُُمَّدٍ، عَنْ مُعَلَّى بْنِ مَُُمَّدٍ، عَنْ مَُُمَّدِ بْنِ أُورَمَةَ وَ عَلِيي بْنِ عَبْدِ اللَّهِ، عَلِيي بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحَِْنِ بْنِ كَثِيرٍ، عَنْ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ، فِِ ق َوْلِ الَّهِ ت َعَالََ: إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ ب َعْدِ ما تَبَيََّْ لََُمُ الَُْدَى فُلََانٌ .. وَ فُلََانٌ .. وَ فُلََانٌ ارْتَدُّوا عَنِ الإِْيََانِ فِِ تَرْكِ وَلََّيَةِ أَمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ.

The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awramah, and Ali Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding Words of Allah aswj the Exalted: Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25], - ‘So and so (Abu Bakr), and so and so (Umar), and so and so (Usman) turned back from the Eman (became apostates) by leaving the Wilayah of Amir Al-Momineen asws.

فَ قُلْتُ: قُوْلُهُ تَعَالََ ذلِكَ بِأَن َّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِِ ب َعْضِ الَْْمْرِ - وَ فُلَانٌ .. وَ فُلَانٌ ارْتَدُّوا عَنِ الإِْيََانِ فِِ تَرْكِ وَلََّيَةِ أَمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ.

164 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 125
165 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 126
166 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 127
I said, ‘(What about) the Words of the Exalted: 

That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26]?

He asws said: ‘It was Revealed regarding the two of them (Abu Bakr and Umar), and regarding the ones who followed both of them, and these are the Words of Allahazwj Mighty and Majestic which Jibraeelasw descended with upon Muhammad saww: That is because they said to those who abhorred what Allah Revealed - regarding Aliasws, ‘We shall obey you in some of the matters’, [47:26].

Heasws said: ‘The Clan of Umayya called to their covenant, that they will never let the command to be among usasws after the Prophet saww, nor did they give to usasws anything from the Khums, and said, ‘We will not give to themasws who are not needy for anything’, and they did not even care if the command were not to be among them, so they said, ‘We shall obey you in some of the matters’, which you are calling us to, and it is Al-Khums that we will not give to themasws anything of.

And the Exalted Said: abhorred what Allah Revealed [47:26] - and this is which Allahazwj Revealed what Heazwj Obligated upon Hisazwj creatures from the Wilayah of Amir Al-Momineenasws. And among them was Abu Ubyeida, and he was their scribe, so Allahazwj Mighty and Majestic Revealed: Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]’.

‘From Abu Abdullahasws (regarding): and the one who responds with the heresy, with injustice [22:25]. Heasws said: ‘It was regarding them (Abu Bakr, Umar, Ma’az Bin Jabal, Saalim Mawla, and Ubyeullah Bin Al-Jarrah) when they entered the Kabah, so they made a pact and agreed upon their Kufr and their rejection with what was Revealed regarding Amir Al-Momineenasws, and they became heretics in the House (Kabah) with injustice to the

167 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 128
Therefore, remoteness is for the unjust people [23:41].

From Abu Abdullah asws having said: ‘Rasool-Allah saww delayed the Al-Isha the last (Salat) on a night from the nights, for as long as Allah azwj so Desired. Umar came and knocked the door. He said, ‘O Rasool-Allah saww! The women are sleeping, the children are sleeping’.

He (the narrator) said, ‘And I softened and wept’. Abu Abdullah asws said: ‘Ask me asws, for by Allah azwj, you will not ask me asws about anything except I asws will inform you with it’.

He (the narrator) said, ‘Abdul Malik Bin Ayan said to him asws, ‘I have not heard him asws saying it to any creature before you’. I said, ‘Inform me about the two men (Abu Bakr and Umar)’.
He (the narrator) said, ‘He asws said: ‘They both oppressed usasws of ourasws rights (which are) in the Book of Allahaswj Mighty and Majestic, and prevented (Syeda) Fatimaasws of herasws fatherasww, and their injustices have flowed until today’.

قَالَ: وَ أَشَارَ إِلََ خَلْفِهِ وَ نَبَذَا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهَُِا.

He (the narrator) said, ‘And heasws gestured to behind himasws: ‘And they threw the Book of Allahaswj behind their backs’ 170

(132) - كَا: وَ بَِِذَا الإِْسْنَادِ، عَنْ أَبَانٍ، عَنِ عُقْبَةَ بْنِ بَشِيرٍ الَْْسَدِيي، عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الَْْسَدِيي
، قَالَ: دَخَلْتُ عَلَى أَبِِ جَعْفَرٍ عَلَيْهِ السَّلََمُ، ف َقَالَ:
"وَ اللَّهِ يَا كُمَيْتُ! لَوْ كَانَ عِنْدَنَا مَالٌ لََْعْطَيْنَاكَ مِنْهُ، وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَِْسَّانَ بْنِ ثَابِتٍ: لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ ما ذَبَّتَ عَنَّا، "

(The book) ‘Al Kafi’ – And by this chain, from Aban, from Uqba Bin Bashir Al Asady, from Al Kumeyt Bin Zayd Al Asady who said,

‘I entered to see Abu Ja’farasws. Heasws said: ‘By Allahaswj, O Kumeyt! If there was wealth in ourasws possession, weasws would have given it to you from it, but for you is what RasoolAllahsaww said to Al-Hasaan Bin Sabit: ‘The Holy Spirit will not cease to be with you for as long as you are defending usasws (in your poems)’”.

قَالَ قُلْتُ: خَبَيْنِِّ عَنِ الرَّجُليَْْ؟

He (the narrator) said, ‘I said, ‘Inform me about the two men (Abu Bakr and Umar)?’

قَالَ فَأَخَذَ الْوِسَادَةَ فَكَسَرَهَا فِِ صَدْرِهِ ثَُُّ قَالَ: وَ اللَّهِ يَا كُمَيْتُ! مَا أُهْرِيقَ مُِْجَمَةٌ مِنْ دَمٍ، وَ لََّ أُخِذَ مَالٌ مِنْ غَيرِْ حِليهِ، وَ لََّ قُلِبَ حَجَرٌ عَنْ حَجَرٍ إِلََّّ ذَاكَ فِِ أَعْنَاقِهِمَا.

He (the narrator) said, ‘Heasws grabbed the pillow and crushed it in hisasws chest, then said: ‘O Kumeyt! No cup of blood is spilt, nor any wealth taken from other than its permissible means, nor any stone turned from a stone, except that is in their necks” 171

(133) - كَا: وَ بَِِذَا الإِْسْنَادِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الَْْارِثِ النَّضْرِيِ، قَالَ:
سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلََمُ: عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ:
الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً قَالَ: مَا ت َقُولُونَ فِِ ذَلِكَ؟. ق ُلْتُ: ن َقُولُ: هُمُ الَْْفْجَرَانِ مِنْ ق ُرَيْشٍ، ب َنُو أُمَيَّةَ وَ ب َنُو الْمُغِيرَةِ.

(The book) ‘Al Kafi’ – And by this chain, from Aban Bin Usman, from Al Haris Al Nazry who said,

‘I asked Abu Ja’farasws about the Words of Allahaswj: Do you not see those who replaced the Favour of Allah for Kufr [14:28], (Imamasws) asked: ‘What are you all saying about that?’ I said, ‘We are saying that these are the two tyrants (Abu Bakr and Umar) from the Quraysh, the Clan of Umayya and the Clan of Al-Mugheira’.

170 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 131
171 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 132
He asws said: ‘By Allahazwj, this is about the Quraysh in its entirety. Allahazwj Blessed and Exalted Addressed Hisazwj Prophetasww, so Heazwj Said: “azwj Gave Preference to the Quraysh over the Arabs, and Completed upon them Myazwj Favours, and Sent to the Myazwj Rasoolasww, but they replaced Myazwj Favour with Kufr, and released their people into the abode of perdition? [14:28]”’.

She said, ‘I am going to Progenyasws of Muhammadasww, to greet unto themasws, and renew the pact with themasws, and fulfil theirasws rights’. Umar said to her, ‘Woe be unto you! There aren’t any rights for themasws today upon you, nor upon us. But rather, there used to be rights in the era of Rasool-Allahasww. As for today, there aren’t any rights for them, so leave’.

She left until she came to Umm Salama-ra. Umm Salama-ra said to her, ‘What is that which delayed you from usasws?’ she said, ‘I met Umar Bin Al-Khattab – and she informed her-ra with what she had said to Umar and what Umar had said to her. Umm Salama-ra said, ‘He lied! The rights of Progenyasws of Muhammadasww will not cease to be Obligatory upon the Muslims up to the Day of Qiyamah’.’
‘From Abu Ja’far asws having said: ‘I recalled to him asws something of both their matters (Abu Bakr and Umar). He asws said: ‘They have been striking (killing) you upon the blood of Usman for eighty years, and (although) they knew that he was unjust, so how would it, O Farwa, when you were to mention their two idols?’’

36-37 - asws: Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I asked Abu Abdullah asws about the Words of Allah azwj the Exalted: And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8], he asws said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah saww as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord azwj penitently, meaning repenting to Him azwj, from what he used to say with regards to the Rasool Allah saww.

Then when He Bestows a Favour from Him - meaning the restoration of health, he forgets whatever he had been supplicating from before - meaning his asking for Forgiveness to Allah azwj from what he used to say regarding the Rasool Allah saww.

And for that are the Words of Allah azwj Mighty and Majestic: ‘Enjoy with your Kufr for a little while! You will be from the inmates of the Fire’ [39:8], meaning his influence which you have over the people with any right from Allah azwj Mighty and Majestic or from His azwj Rasool saww.

He (the narrator) said: ‘Then Abu Abdullah asws said: ‘Then Allah azwj Mighty and Majestic Spoke Sympathetically with regards to Ali asws Informing him asws of his saww situation, and his saww merits in the Presence of Allah azwj Blessed and Exalted, so He azwj Said: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: ‘Are they equal, those who do not know - that Muhammad is the Rasool Allah saww, and (they are saying) that

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174 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 135
Muhammad\textsuperscript{saww} is a lying sorcerer, \textit{But rather, the ones of the understanding will heed [39:9]}. \footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 136}

Then Abu Abdullah\textsuperscript{saww} said: ‘This is its explanation, O Ammar’.

(The book) ‘Al Kafi’ – Ali, from his father, from Hannan, from his father,

‘From Abu Ja’far\textsuperscript{saww} having said: ‘The two sheikhs (Abu Bakr and Umar), separated from the world and did not repent, and did not remember what they had done with Amir Al-Momineen\textsuperscript{saww}. So, upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]’.

And by this chain (from the book ‘Al Kafi’), said,

‘I asked Abu Ja’far\textsuperscript{saww} about them both (Abu Bakr and Umar). He\textsuperscript{saww} said: ‘O Abu Al-Fazl! What are you asking me\textsuperscript{saww} about them?! By Allah\textsuperscript{azwj}! There does not die any deceased from us\textsuperscript{saww} except he he\textsuperscript{saww} is angry upon them, and there is no one from us\textsuperscript{saww} today except he is angry upon them, the elder from us\textsuperscript{saww} bequeathing to the young one.

They both oppressed us\textsuperscript{saww} of our\textsuperscript{saww} rights, and prevented us\textsuperscript{saww} our war booty, and they were the first ones to ride upon our\textsuperscript{saww} necks, and they overflowed upon us\textsuperscript{saww} such a torrent in al Islam which will not be blocked, ever, until our\textsuperscript{saww} Qaim\textsuperscript{saww} rises or our\textsuperscript{saww} speaker speaks’.

Then he\textsuperscript{saww} said: ‘But, by Allah\textsuperscript{azwj}! If our\textsuperscript{saww} Qaim\textsuperscript{saww} arises and our\textsuperscript{saww} speaker speaks, he\textsuperscript{saww} would begin with their matters what they had concealed, and he\textsuperscript{saww} would conceal from their matters what they had manifested. By Allah\textsuperscript{azwj}! No afflictions have been established nor any judgments flowed against us\textsuperscript{saww} People\textsuperscript{saww} of the Household, except

\footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 137}
those two are its first establishers, so upon them is the Curse of Allah and the Angels and of the people, altogether [3:87].\(^{177}\)

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178. Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 139

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179. Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 140

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180. Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 141
I heard Abu Abdullah\(^{\text{asws}}\) saying regarding Words of Allah\(^{\text{azwj}}\) Mighty and Majestic: They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves\([4:63]\). By Allah\(^{\text{azwj}}\), it means so and so (Abu Bakr) and so and so (Umar).

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful\([4:64]\) – it Means, by Allah\(^{\text{azwj}}\), the Prophet\(^{\text{saww}}\) and Ali\(^{\text{asws}}\), from what they did.

Meaning, if they were to come to you\(^{\text{asws}}\) with it, O Ali\(^{\text{asws}}\), and sought Forgiveness of Allah, from what they have done, and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful\([4:64]\).

But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them,\([4:65]\). Abu Abdullah\(^{\text{asws}}\) said: `By Allah\(^{\text{azwj}}\), he\(^{\text{asws}}\) is Ali\(^{\text{asws}}\) exactly, then not find any objection within themselves from what you judge – upon your\(^{\text{saww}}\) tongue, O Rasool-Allah\(^{\text{saww}}\), meaning by it of the Wilayah of Ali\(^{\text{asws}}\), and they accept submissively\([4:65]\) – to Ali\(^{\text{asws}}\),\(^{181}\).
He said, ‘Yes, show them’. Rasool-Allah \(\text{saww}\) wiped his face and his eyes, and he looked at them. He decided within himself that he \(\text{saww}\) is a sorcerer’.\(^{182}\)

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\(\text{ف قاسُلُ الله صلى الله عليه و آله عليه و} \)ğ عينيّة، فنظر إلىهم، فأضمر في نفسه الله ساجر.

He said, ‘Yes, show them’. Rasool-Allah \(\text{saww}\) wiped his face and his eyes, and he looked at them. He decided within himself that he \(\text{saww}\) is a sorcerer’.\(^{182}\)

Then the Prophet \(\text{saww}\) said to Usman Bin Affan: ‘Dig!’ Usman got angered and said, ‘Muhammad \(\text{saww}\) is not pleased that we have become Muslims upon his \(\text{saww}\) hands, until (now) he \(\text{saww}\) is ordering us with the toiling’. Allah \(\text{azwj}\) Revealed unto His \(\text{azwj}\) Prophet \(\text{saww}\): They think they are conferring a favour upon you if they become Muslims. [49:17] – the Verse’\(^{183}\)

185

\(\text{ف قال سيئُ الله عليه و} \)ğ عينيّة، أضمر في نفسه الله ساجر.

\(\text{ف قال سيئُ الله عليه و} \)ğ عينيّة، أضمر في نفسه الله ساجر.

I \(\text{asws}\) said: ‘O our companions! Are you seeing what I \(\text{asws}\) see?’ They said, ‘No, Allah \(\text{azwj}\) has Illuminated for you \(\text{asws}\), O Amir Al-Momineen \(\text{asws}\), what our sights are blinded from.’

\(^{182}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 143

\(^{183}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 144
I asws said: ‘By the One asw Who Split the seed and Formed the person! You are seeing just as I asws am seeing, and hearing his speech as I asws am hearing’.

We did not wait long before an old man emerged, being of great stature and two long eyes.

He asws said, ‘The greetings be unto you asws, O Amir Al-Momineen asws, and Mercy of Allah asw and His asw Blessings’. I asws said: ‘Where are you coming from, O accursed?’ He asws said, ‘From Al-Asaam’. I asws said: ‘Where are you intending?’ He asws said, ‘Al-Asaam’. I asws said: ‘You are an evil old man’.

He asws said, ‘Why did you say this, O Amir Al-Momineen asws! By Allah asw! I will shall narrate to you asws with a narration about me asw from Allah asw Mighty and Majestic, there not being a third between us’. I asws said: ‘O accursed! About you from Allah asw Mighty and Majestic, there not being a third between the two of you!’

He la said, ‘Yes. When I la was dropped to the fourth sky due to my la sin, I la called out, ‘My la God asw and Master asw! I la do not reckon You asw have Created anyone who is more wretched than me la. Allah asw Blessed and Exalted Revealed to me la: “Yes, I asw have Created one who is more wretched than you la are. Go to Maalik (keeper of Hell), he will show him to you la!”

So, I la went to Maalik and said, ‘The Salaam Coveys the Greeting to you, and Says to show me la one who is more wretched than I la am’. Maalik went with me la to the Fire and raised the top layer, and a black flame came out. I la thought it would devour me la and devour Maalik (as well). He said to it, ‘Calm down!’ It calmed down.

Then he went with me to the second layer, and a flame came out which was more intense than that black one and intensely hotter. He said to it, ‘Calm down! It calmed down, until he went with me la to the seventh, and every flame which came out from a layer, it was severer.
than the former. A flame came out, I thought it would devour me and devour Maalik and the entirety of what Allah Mighty and Majestic had Created.

I placed my hand upon my eyes and said, ‘Order it, O Malik, to die down, or else I will die’. He said, ‘You will not die up to the known time’. He ordered it and it died down. I saw two men having chains of fire in their necks suspended from above, and upon their head was a group having hooked rods of flames stabbing the two with these.

He said, ‘O Maalik! Who are these two?’ He said, ‘Or did you nor read in the Base of the Throne, and you used to read it before Allah Created the world by two thousand years: “There is no god except Allah, Muhammad is Rasool-Allah. Support him and Help him by Ali!’ He said, ‘These are those two enemies and their oppressors’.184

(146) – Excerpt: It is reported from Hakim Bin Jubeyr who said,

‘I said to Abu Ja’far, Muhammad Bin Ali, the common people with us at Al-Kufa are reporting that Ali said: ‘The good ones of this community after its Prophet are Abu Bakr and Umar’.

He said, ‘The man tends to prefer over himself one who isn’t like him out of love and honouring’.

Then I came to Ali Bin Al-Husayn and informed him of that. He struck upon my thigh and said: ‘He is superior than them both just as (the distance) between the sky and the earth’.185

184 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 145
185 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 146
A man stood up to Amir Al-Momineen\textsuperscript{asws} and asked him\textsuperscript{asws} about Words of Allah\textsuperscript{awj} Mighty and Majestic: \textit{O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]}, regarding who was it Revealed? He\textsuperscript{asws} said: ‘Regarding two men from Quraysh (Abu Bakr and Umar)’\textsuperscript{186}

And for you and your companion in whose place you are standing rigidly and immorally, exiting from the vicinity of Rasool-Allah\textsuperscript{saww}. You will both be crucified upon the branches of a dry tree trunk, and it would sprout leaves, and the ones who befriended you would be tempted’.

Umar said, ‘And who would be doing that, O Abu Al-Hassan\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘A people who will have separated between the swords and their sheaths. Then he (Al-Qaim\textsuperscript{asws}) will come with the fire which had been ignited for Ibrahim\textsuperscript{as}, and come with Jarjis\textsuperscript{as} and Daniyal\textsuperscript{as} and every Prophet\textsuperscript{as} and truthful. Then a wind will come and blow both of you away \textit{in the sea with a scattering [20:97]}.’

And one day he\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘O Abu Muhammad\textsuperscript{asws}! Don’t you\textsuperscript{asws} see there will be a coffin of fire with me\textsuperscript{asws}, they (Abu Bakr and Umar) will be saying, ‘O Al\textsuperscript{asws}! Forgive me, may Allah\textsuperscript{awj} Forgive you\textsuperscript{asws}?’

And it is reported in Tafseer – Words of the Exalted: \textit{surely the most hateful of voices is the voice of the donkeys [31:19]}. ‘A man asked Amir Al-Momineen\textsuperscript{asws}, ‘What is the meaning of

\textsuperscript{186} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 147
these donkeys?’ Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Honourable than to Create a thing, then Hate it.

But rather, this is Razeeq (Umar) and his companion (Abu Bakr), in a coffin of Fire, in the image of two donkeys. When they would be gasped in the Fire, the (other) inhabitants of the Fire would be annoyed by the intensity of their screams.’\textsuperscript{187}

The book ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, by his chain from Al Sumali,

‘From Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘When it would be the Day of Judgment, two couches would be brought out from the Paradise, and these would be placed upon the verge of Hell. Then Ali\textsuperscript{asws} would come until he\textsuperscript{asws} is seated upon them.

If aught is laughed, and if aught are the couches, or aught of them, or aught of the inhabitants of Paradise, and if aught are the two donkeys, then the inmates of Paradise would be annoyed by the intensity of their screams.

When he\textsuperscript{asws} is seated, he\textsuperscript{asws} would laugh (and) Hell would turn over and its upper part would become its lower part. Then two (Abu Bakr and Umar) would be brought out and paused in front of him\textsuperscript{asws}, and they would be saying, ‘O Amir Al-Momineen\textsuperscript{asws}, O successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Will you\textsuperscript{asws} not have mercy on us? Will you\textsuperscript{asws} not intercede for us in the Presence of your\textsuperscript{asws} Lord\textsuperscript{azwj}?’

He\textsuperscript{asws} said: ‘He\textsuperscript{asws} would laugh at them, then he\textsuperscript{asws} would stand and enter (the Paradise), and the two couches would be raised, and both of them would be returned to their places. These are the Words of the Mighty and Majestic: \textit{So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]’.’\textsuperscript{188}

\textsuperscript{187} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 148

\textsuperscript{188} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 149

‘Riders from the clan of Tameem arrived to the Prophet SAWw. Abu Bakr said, ‘Make Al Qa’qa’ Bin Ma’bad Bin Zurara the commander’, and Umar said, ‘Make Al-Aqra’a Bin Habis the commander’. Abu Bakr said, ‘You do not intend except to oppose me’, and Umar said, ‘I do not intend to oppose you’.

He (the narrator) said, ‘They quarrelled until their voices were raised. It was Revealed regarding that, O you those who believe! Do not precede in front of Allah and His Rasool, [49:1] – until it terminated’.

Then Ibn Al-Zubeyr said, ‘It so happened that afterwards, when Umar narrated the Hadeeth like the happy brother, not naming him until he understood it, and he did not mention that from his father’.

And Al-Tirmizi extracted it saying, ‘Al-Aqra’a Bin Habis arrived to Rasool-Allah SAWw, so Abu Bakr said, ‘O Rasool-Allah SAWw! Utilise him to be (in charge) over his people’. Umar said, ‘Do not utilise him, O Rasool-Allah azwj’.

They both spoke in the presence of the Prophet SAWw until their voices were raised. Abu Bakr said to Umar, ‘You do not want except to oppose me’. He said, ‘I do not want to oppose you’.
He (the narrator) said, ‘This Verse was Revealed: O you those who believe! Do not raise your voices above the voice of the Prophet, [49:2]. After that, whenever Umar spoke in the presence of the Prophet ﷺ, his speech was not heard until he made it to be understood, and Ibn Al Zubeyr did not mention his grandfather, meaning Abu Bakr’. (Non-Shia source)


‘Al-Sadiq ﷺ was asked about the two (Abu Bakr and Umar). He ﷺ said: ‘They were two equitable, just imams (leaders) who were upon the truth, and they both died upon it. Allah azwj would be Merciful upon them on the Day of Qiyamah’.

When the gathering was empty, one of his ﷺ companions said to him ﷺ, ‘How did you say (that), O son of Rasool-Allah ﷺ?’

He ﷺ said: ‘Yes. As for my ﷺ words ‘They were two imams’, so it is taken from Words of the Exalted: And We Made them Imams calling to the Fire, [28:41]; and as for my ﷺ word, ‘equitable’, so it is from Words of the Exalted: And as for the deviated ones, so they would be fuel for Hell [72:15]; and as for my ﷺ words, ‘just’, so it is from Words of the Exalted: then (how come) those who are committing Kufr are setting up equals with their Lord [6:1];

And as for my ﷺ words: ‘They were upon the truth’, so the truth is Ali ﷺ; and as for my ﷺ words, ‘They both died upon it’, the intended by it is that they did not repent from their backing each other against him ﷺ, but they died upon their oppressing him ﷺ.

As for my ﷺ words, ‘Allah azwj would be Merciful to them on the Day of Qiyamah’, the intended with it is that Rasool-Allah ﷺ will take revenge for him ﷺ from them both, being taken from Words of the Exalted: And We did not Send you except as a mercy to the worlds [21:107]’. 189

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189 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 150
It is narrated to us by Abu Al Husayn Muhammad Bin Haroun Bin Musa Al Tal’akbari who said, ‘It is narrated to us by my father who said, ‘It is narrated to us by Abu Ali Muhammad Bin Hammam who said, ‘It is narrated to us by Ja’far Bin Muhammad Bin Malik Al Fazari Al Kufi who said, ‘It is narrated to me by Abdul Rahman Bin Sinan Al Sayrafi, from Ja’far Bin Ali Al Huwar, from Al Hassan Bin Muskan, from Al Mufazzal Bin Umar Al Jufy, from Jabir Al Jufy, from Saeed Bin Al Musayyab who said,

‘When Al-Husayn asws was killed and news of his asws death came to Al-Medina and the news came of his asws head being cut off and carried to Yazeed Bin Muawiya la, and the killing of eighteen members of his asws family, and thirty five men from his asws Shias, and killing of Ali (Al Asghar) his asws son asws in front of him asws, and he asws was a child, by an arrow, and imprisonment of his asws offspring, the mourning was established with the wives of the Prophet saww in the house of Umm Salama la, and in the houses of the Emigrants and the Helpers.

He (the narrator) said, ‘Abdullah Bin Umar Bin Al-Khattab came out from his house shrieking slapping his face, tearing his pocket (shirt), saying, ‘O community of the Clan of Hashim, and Quraysh, and Emigrants and the Helpers! Is it permissible from Rasool-Allah saww regarding his saww family and his saww offspring while you are alive, sustaining?! There is no contentment besides Yazeed! And he went out from Al-Medina under the (cover of) his night, not passing by any city except he shouted in it and mobilising its inhabitant against Yazeed, and his news was written with to Yazeed.

He did not pass by any assembly of people except they cursed him la and heard his speech, and they said, ‘This is Abdullah Bin Umar, a son of a caliph of Rasool-Allah saww, and he is disliking a deed of Yazeed with People asws of the Household of Rasool-Allah saww, and he is mobilising the people against Yazeed la, and that the one who does not answer him, there is neither any religion for him nor Islam’.
Syrian, and the ones in it became restless, and he came to Damascus and came to the door
of the accursed (Yazeed) among a group of the people cursing him. The gatekeeper of
Yazeed came to him and informed him of their arrival, and his hand was on top of his head, and the people were crowding to him, in front of him and behind him.

Yazeed said, ‘An outburst from the outbursts of Abu Muhammad, and after a little while he will wake up from it’. He permitted him alone, and he entered shouting, saying, ‘I will not enter, O commander of the faithful, and you have done with People of the Household of Muhammad what, if the Turks and the Romans had overcome, they would not have permitted what you have permitted, nor would they have done what you have done. Arise from this carpet until the Muslims chose one who is more rightful with it than you are!’

Yazeed felt pity on him and extended to him and hugged to him, and said to him, ‘O Abu Muhammad! Calm down from your outburst, and use your intellect, and look with your eyes, and hear with your ears what you are saying regarding your father Umar Bin Al-Khattab. Was he not a guide, a guided one, a caliph of Rasool Allah, and his helpers, and his in-law by your sister Hafsa, and the one who said, ‘Allah will not be worshipped secretly’?!’

Abdullah said, ‘He was as you have described, for which thing are you saying regarding him?’ He said, ‘Your father collared my father the command of Syria or did my father collar your father with the caliphate of Rasool Allah?’ He said, ‘My father collared my father (the command of Syria).’

He said, ‘O Abu Muhammad! Are you pleased with him and his pact to my father, or you are not pleased with it?’ He said, ‘But I am pleased’. He said, ‘But I am pleased’, He said, ‘Are you pleased with your father?’ He said, ‘Yes’. 
Yazeed\textsuperscript{la} struck his\textsuperscript{la} hand upon the hand of Abdullah Bin Umar and said to him, ‘Arise, O Abu Muhammad, until you read’. He stood up with him\textsuperscript{la} until he\textsuperscript{la} came to a vault from his\textsuperscript{la} vaults. He\textsuperscript{la} entered it and called for a suitcase and opened it, and extracted from it a locked box, sealed, and took out from it a thin scroll in a black silken cloth. He\textsuperscript{la} took the scroll in his hand and spread it out, then said, ‘O Abu Muhammad! Is this the handwriting of your father?’

قَالَ إِيَّاكَ وَ اللَّهِ .. فَأَخَذَهُ مِنْ يَدِهِ فَقَبَّلَهُ، فَقَالَ لَهُ: اقْرَأْ، فَقَرَأَهُ ابْنُ عُمَرَ، فَإِذَا فِيهِ:

بِسْمِ اللَّهِ الرَّحِّمِ الرَّحِيمِ

إِنَّ الَّذِي أَكْرَهَنَا بِالسَّيْفِ عَلَى الإِْقَْرَارِ بِهِ

فَأَقَْرَرْنَا، وَ الصُّدُورُ وَ غْرَةٌ، وَ الَْْنَفُوسُ وَاجِفَةٌ، وَ النييَّاتُ وَ الْبَصَائِرُ شَائِكَةٌ َِِّا كَانَتْ عَلَيْهِ مِنْ

جَحْدِنَا مَا دَعَانَا إِلَيْهِ

And he\textsuperscript{la} said, ‘Yes, by Allah\textsuperscript{azwj}!’ And he took it from his\textsuperscript{la} hand and kissed it. He\textsuperscript{la} said to him, ‘Read’. Ibn Umar read it, and there was in it: In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful, the One\textsuperscript{azwj} Who Compelled us with the sword upon the acceptance with Him\textsuperscript{azwj}, so we accepted, and the chests were raging, and the souls were palpitating, and the intentions and the sights were complaining from what was upon it, from our rejection of what he\textsuperscript{saww} had called to.

وَ أَطَعْنَاهُ فِيهِ رَفْعاً لِسُيُوفِهِ عَنَّا، وَ تَكَاثُرِهِ بِالَْْيي عَلَيْنَا مِنَ الْيَمَنِ، وَ تَعَاضُدِ مَنْ سََِعَ بِهِ َِِّنْ تَرَكَ دِينَهُ وَ مَا كَانَ عَلَيْهِ آبَاؤُهُ فِِ قُرَيْشٍ، فَبِهُبَلَ أُقْسِمُ وَ

الَْْصْنَامِ وَ الَْْوْثَانِ وَ الْعُزَّى مَا جَحَدَهَا عُمَرُ مُذْ عَبَدَهَا!

And we obeyed him\textsuperscript{saww} in it, for his\textsuperscript{saww} words to be raised from us, and its proliferation with the tribes upon us from Al-Yemen, and collaborated with the ones who heard it, from the one who left his religion and what his fathers among the Quraysh had been upon. So, I hereby swear by Hobal, and the idols and the images, and Al-Laat, and Al-Uzza, whom we had not rejected the whole life since we have worshipped them!

وَ لَقَدْ أَتَانَا بِكُلي مَا أَتَا بِهِ مِنَ السيحْرِ وَ زَادَ عَلَيْهِمْ مَا لَوْ أَنَّهُمْ شَهِيدُوهُ لَْقُرُُوا لَهُ بِأَنَّهُ سَيِّدُ السَّحْرَةِ، فَخْذَتْ يَا ابْنَ أَبِِ سُفْيَانَ-

وَ زَادَ في سِحْرِهِ عَلَى سِحْرِ بَنِِ إِسْرَائِيلَ مَعَ مُوُسَى وَ هَارُونَ وَ دَاوُدَ وَ سُلَيْمَانَ وَ ابْنِ أُمِهِ عِيسَى،

And I did not worship to Lord\textsuperscript{azwj} of the Kabah, nor ratified to Muhammad\textsuperscript{saww} of his\textsuperscript{saww} words, nor did I cast the greetings except for the means to him, and for survival of the grip with him\textsuperscript{saww}, for he\textsuperscript{saww} had come to us with great sorcery, and there was an increase in his\textsuperscript{saww} sorcery over the sorcery of the children with Musa\textsuperscript{as} and Haroun\textsuperscript{as}, and Dawood\textsuperscript{as}, and Suleyman\textsuperscript{as} and son\textsuperscript{as} of his\textsuperscript{as} mother\textsuperscript{as} Isa\textsuperscript{as}.

وَ لَقَدْ أَنَا بِكُلِّ مَا أَتَا بِهِ مِنَ السيحْرِ وَ زَادَ عَلَيْهِمْ ما لَوْ أَنَّهُمْ شَهِيدُوهُ فَخَذِلَتْ يَا ابْنَ أُمِهِ عِيسَى،

And he\textsuperscript{saww} had come to us with all what can be come with from the sorcery, and increased upon what, if they were to witness it, they would be acknowledging to him\textsuperscript{saww}, that he\textsuperscript{saww} is the chief of sorcerers. So, take, O son\textsuperscript{la} of Abu Sufyan, the ways of your people and follow your religion and the loyalty with what your ancestors have been upon, from the rejection to this building (Kabah) which they are saying, there is a Lord\textsuperscript{azwj} for it Commanded them to come to it, and the sprinting around it, and He\textsuperscript{azwj} Made it to be a Qiblah (direction) for them.
They acknowledged with the Salat, and the Hajj which they have made it to be a cornerstone, and they are claiming that it is created for Allah\textsuperscript{sww}. It was from the ones who supported Muhammad\textsuperscript{saww}, from there it his Persian Al-Tamtany, his\textsuperscript{saww} hammer, and they said that He\textsuperscript{azwj} had Revealed to him\textsuperscript{saww}: 

\textit{Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds} [3:96].

And their words, \textit{We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it.} [2:144], and they made their Salat to the stones.

So, what is that which he\textsuperscript{saww} had denied upon us, if it was not his\textsuperscript{saww} sorcery from our worshipping to the idols, and the images, and Al-Laat, and Al-Uzza, and these are from the stones, and the wood, and the brass, and the silver and the gold. No, by Al-Laat and Al-Uzza! We could not find our way to the exit from what was with us, and they had been bewitched and camouflaged.

Therefore, look with the eye of insight, and hear with the retaining ears, and hope with your heart and your mind what they are in, and thank Al-Laat and Al-Uzza, and the caliphate of the chief of guidance, Ateeq (Abu Bakr) Bin Abdul Uzza upon the community of Muhammad\textsuperscript{saww}, and his ruling regarding their wealth, and their blood, and their laws, and their selves, and their Permissible, and their Prohibition, and the taxes of the rights which they claim are Obligated to their Lord\textsuperscript{azwj} in order to establish their helpers and their supporters with it.

He (who) lived an intensely rational life, humble openly and severe secretly, and he could not find any means apart from the community of people, and he had leap a leap upon the shining stars of the Clan of Hashim\textsuperscript{as}, and its apparent generations, and its helping flag, and its number, and its number named as Hyder\textsuperscript{asws}, the in-law to Muhammad\textsuperscript{saww} upon the
woman asws which he asww made her asws to the be chieftess of the women of the worlds, calling her asws (Syeda) Fatima asws.

التي رأيتها في عيونها مع فاطمة الزينب و أختها الزينب وهما من النبلاء من النساء في العالم، وجعلتها شيخة في النساء، فلما رأيتها.

Until I came to the house of Ali asws and (Syeda) Fatima asws, and their asws two son asws Al-Hassan asws and Al-Husayn asws, and their asws two daughters asws Zainab asws and Umm Kulsoom asws, and the maid called Fizza ra, and with me were Khalid Bin Al-Waleed, and Qunfuz a slave of Abu Bakr, and the ones accompanied from our special ones.

فَقَرَعْتُ الْبَابَ عَلَيْهِمْ قَرْعاً شَدِيداً، فَأَجَابَتْ الَّذِيْهِمَا الْبَاطِيَةُ لَ وَ لَّ تَلِجْ ن َفْسَكَ إِلََ طَمَعِ الِْْلََفَةِ، فَلَيْسَ الَْْمْرُ لَكَ، الَْْمْرُ لِمَنِ اخْتَارَهُ الْمُسْلِمُونَ وَ اجْتَمَعُوا عَلَيْهِ، وَ رَبي اللََّتِ وَ الْعُزَّى لَوْ كَانَ الَْْمْرُ وَ الرَّأْيُ لَِْبِِ بَكْرٍ لَفَشِلَ عَنِ الْوُصُولِ إِلََ مَا وَصَلَ إِلَيْهِ مِنْ خِلََافَةِ ابْنِ أَبِِ كَبْشَةَ، لَكِنِي أَبْدَيْتُ لَََا صَفْحَتِِ، وَ أَظْهَرْتُ لَََا بَصَرِي،

I knocked the door onto them asws with a severe knocking, and the maid answered me. I said to her ra, ‘Tell Ali asws, ‘Leave the falsities and do not incline yourself asws to cover the caliphate for the command isn’t for you asws. The command is for the one whom the Muslims choose and they unite upon. By the Lord azwj of Al-Laat and Al-Uzza, and the opinion is for Abu Bakr to fail from reaching to what the caliphate of Ibn Abu Kabasha had reached to. But I am beginning my page to it and my sight has appeared to it’.

وَ قُلْتُ لِلْحَيَّيِْْ نِزَارٍ وَ قَحْطَانَ بَعْدَ أَنْ قُلْتُ لََُمْ لَيْسَ الِْْلََفَةُ إِلََّّ فِِ ق ُرَيْشٍ، فَأَطِيعُوهُمْ مَا أَطَاعُوا اللَّهَ، وَ إِنََُّا قُلْتُ ذَ لِكَ لِمَا سَبَقَ مِنِ ابْنِ أَبِِ طَالِبٍ مِنْ وُثُ وبِهِ وَ اسْتِيثَارِهِ بِالديمَاءِ الَّتِِ سَفَكَهَا فِِ غَزَوَاتِ مَُُمَّدٍ وَ قَضَاءِ دُيُونِهِ، وَ هِيَ ثَََانُونَ أَلْفَ دِرْهَمٍ وَ إِنََْازِ عِدَاتِهِ، وَ جََْعِ الْقُرْآنِ، ف َقَضَاهَا عَلَى تَلِيدِهِ وَ طَارِفِهِ،

And I said to the two living ones – Nizar and Qahtan – after I had said to them, ‘The caliphate isn’t to be except among Quraysh, so obey them for as long as they obey Allah aswjr, and rather I said that due to what had preceded from the son asws of Abu Talib asws from his asws pouncing and his asws provocation with the blood which he asws had spilt during the military expeditions of Muhammad saww and fulfilling his saww debts – and these were eighty thousand Dirhams, and fulfilling his saww promises, and collecting the Quran, and he asws fulfilled these upon his asws earnings and his asws obtainment.

وَ قُولِ الْمُهَاجِرِينَ وَ الَْْنْصَارِ لَمَّا قُلْتُ إِنَّ الإِْمَامَةَ فِِ ق ُرَيْشٍ قَالُوا: هُوَ الَْْصْلَعُ الْبَطِيُْ أَمِيرُ الْمُؤْمِنِيَْ عَلِيُّ بْنُ أَبِِ طَالِبٍ الَّذِي أَخَذَ رَسُولُ ال لَّهِ (ص) الْبَيْعَةَ لَهُ عَلَى أَهْلِ مِلَّتِهِ، وَ سَلَّمْنَا لَهُ بِإِمْرَةِ الْمُؤْمِنِيَْ فِِ أَرْب َعَةِ مَوَاطِنَ،

And the words of the Emigrants and the Helpers, when I said that the Imamate is to be among Quraysh, they said, ‘He asws is the short-haired, the one full of knowledge, Amir Al-Momineen Ali asws Bin Abu Talib asws. Rasool-Allah asww had taken the allegiance for him asws upon the people his saww nation, and we had greeted to him asws as ‘Amir Al-Momineen’ in four places.

فَإِنْ كُنْتُمْ نَسِيتُ مُوهَا مَعْشَرَ ق ُرَيْشٍ فَمَا نَسِينَاهَا وَ لََّيْسَتِ الْبَيْعَةُ وَ لََّلِإِْمَامَةُ وَ الِْْلََفَةُ وَ الْوَصِيَّةُ إِلََّ حَق اً مَفْرُوضاً، وَ أَ مْراً صَحِيحاً، لََّ تَبََُّعاً وَ لََّاديعَاءً فَكَذَّب ْنَاهُمْ، وَ أَقَمْتُ أَرْبَعِيَْ رَجُلًَ شَهِيدُ عَلَى مَُُمَّدٍ أَنَّ الإِْمَامَةَ بِالَّخْتِيَارِ.

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So, if you were to be naming with it – community of Quraysh – so do not forget it, and neither is the allegiance, nor the Imamate and the caliphate and the successor-ship, except an Obligated right, and a correct matter. Do not pretend nor claim it, for we shall belied them asws, and establish forty men as witnesses upon Muhammad saww that the Imamate is supposed to be with the choice (of the people).

During that, the Helpers said, ‘We are more rightful than Quraysh, because we assisted and helped and the people emigrated to us. So, when the one who has the command for him were to hand it over, then this command wouldn’t be for you besides us’. And the people said, ‘There should be a ruler from you and a ruler from you’.

We said to them, ‘Forty men have testified that the imams would be from Quraysh’. A group accepted, and others denied and disputed. I said,- and the gathering were listening, ‘Indeed, it should be the eldest in years, and most lenient of us’. They said, ‘Who are you talking about?’ I said, ‘Abu Bakr, the one whom Rasool-Allah saww had advanced him regarding the Salat, and sat with him saww among the shrubs on the day of (battle of) Badr to consult him, and take his opinion, and he was his saww companion in the cave, and married his daughter Ayesha (to him saww) who has been named as ‘Mother of the Mominneen’.

The clan of Hashim as distinguishing rage and were supported by Al-Zubeyr and his famous sword, and he said, ‘Do not pledge allegiance except to All asws, or no neck will remain standing by this sword of mine’. I said, ‘O Zubeyr! Calm your shouting from the Clan of Hashim as, your mother is Safiyya daughter of Abdul Muttalib aswrs.’

He said, ‘By Allah aswj That is the extravagant nobility and the pride of the proud, O Ibn Khantama, O ibn Suhak! Be quiet, may there be no mother for you!’ He (Abu Bakr) said a word, and forty men from the ones who were present at Saqeefa of the clan of Saeeeda leapt upon Al-Zubeyr. By Allah aswj We were not able upon taking his sword from his hand until we made him fall to the ground, and he could not see any helper for him against us.
I leapt towards Abu Bakr and shook his hand and made a pact of the allegiance, and Usman Bin Affan and the rest of the ones present followed me, apart from Al-Zubeyr, and we said to him, ‘Pledge allegiance or we will kill you!’ Then the people refrained from him. I said to him, ‘Respite him, for he is not angered except for the chivalry for the Clan of Hashimasws’. And I grabbed the hand of Abu Bakr and made him stand – and he was trembling, and his mind was mixed-up, and I dragged him to the pulpit of Muhammadasws with a dragging.

He said to me, ‘O Abu Hafs! I fear the reaction of Aliasws’. I said to him, ‘Aliasws is too pre-occupied from you’, and Abu Ubeyda Bin Al-Jarrah assisted me upon that. He extended his hand towards the pulpit, and I was pushing him from behind him like pushing of the log, slowly.

He stood upon him, and there was frenzy, so I said to him, ‘The address!’ He held firmly upon it and was surprised, and looked down and closed his eyes. I licked my anger upon my palm and said to him, ‘Say whatever come to your mind’. But he could not come with anything good nor reasonable. I wanted to push him away from the pulpit and stand in his place, but I disliked belying of the people to me what I had already said regarding him.

And the generality of them had asked me, ‘How did you say from his merit what you said what was not heard from Rasool-Allahasws regarding Abu Bakr?’ I said to them, ‘I say what I had heard of his merits upon the tongue of Rasool-Allahasws, what, if I would have loved to have a poem in his chest, there would be a story for me’. I said, ‘Speak, or else descend!’

By Allahasws! It has appeared in my face and he knew, if he were to descend, I would be promoted, and I said what did not guide to his words. He said with a weak voice, painfully, ‘I am your ruler and I am not the best of you, and Aliasws is among you, and know that there is a satanla for me, tiring me – and heal does not intend by it apart from me, so when I slip, straighten me so I do not fall in your awareness and your feelings, and seek Forgiveness for me and for you all’. And he descended.
I held his hand – and the people had witnesses his weakness – and I pressed his hand with a pressing, then made him to be seated, and the people advanced to his allegiance and his accompaniment to his fear, and every one disliked pledging allegiance to him and they were saying, ‘What happened to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’

فَأَقُولُ: خَلَعَهَا مِنْ عُنُقِهِ وَ جَعَلَهَا طَاعَةً الْمُسْلِمِيَْ قِلَّةَ خِلَََةٍ عَلَيْهِمْ فِِ اخْتِيَارِهِمْ، فَصَارَ جَلِيسَ بِيْتِهِ، فَبَايَعَ عُوا وَ هُمْ كَارِهُونَ، فَلَمَّا فَشَتْ بَيْعَتُهُ عَلِمْنَا أنَّ عَلِي اً يََْمِلُ فاطِمَةَ وَ الَْْسَنَ وَ الُْْسَيَْْ إِلََِّ دُورِ الْمُهَاجِرِينَ وَ الَْْنْصَارِ يُذَكِّرُهُمْ بِبَيْعَتِهِ عَلَيْنَا فِِ أَرْب َعَةِ مَوَاطِنَ، وَ يَسْتَنْفِرُهُمْ فِِ أَرْبَعَةِ مَوَاطِنَ، يَقْعُدُونَ عَنْهُ نَهَاراً،

I said, ‘It (ruler-ship) is freed from his\textsuperscript{asws} neck and made to be obedience of the Muslims due to the scarcity of the opposition upon them in their choice’. The gatherers came to his (Abu Bakr) house to pledge their allegiance and they were unwilling. When his allegiance spread, we knew that Ali\textsuperscript{asws} had carried (Syeda) Fatima\textsuperscript{asws} (on a mule), and Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws} to the houses of the Emigrants and the Helpers, reminding them of his\textsuperscript{asws} allegiance upon us in four places, and enraged them. They promised him\textsuperscript{asws} the help at night but sat back from him\textsuperscript{asws} at daytime.

فَأَتَيْتُ دَارَهُ مُسْتَيْشِراً لإِِخْرَاجِهِ مِنْهَا، فَقَالَتِ الَّا مَةُ فِضَّةُ - وَ قَدْ قَلْتُ لَََا قُولِِ لِعَلِيٍّ: يََْرُجْ إِلََِّ بَيْعَةِ أَبِِ بَكْرٍ فَقَدِ اجْتَمَعَ عَلَيْهِ الْمُسْلِمُونَ فَقَالَتْ - إنَّ أمِيرَ الْمُؤْمِنِيَْ (ع) مَشْغُولٌ، فَقُلْتُ: خَليي عَنْكِ هَذَا وَ قُولِِ لَهُ يََْرُجْ وَ إِلََّّ دَخَلْنَا عَلَيْهِ وَ أَخْرَجْنَاهُ كَرْهاً،

I went to his\textsuperscript{asws} house advising of his\textsuperscript{asws} coming out from it. The maid Fizza\textsuperscript{ra} said (answered), and I had said my words to her for Ali\textsuperscript{asws}, ‘Come out to pledge allegiance to Abu Bakr for the Muslims have united upon him’. She\textsuperscript{ra} said, ‘Amir Al Momineen\textsuperscript{asws} is busy’. I said, ‘Leave this from you\textsuperscript{ra} and say to him\textsuperscript{asws}, ‘Come out of we will enter upon him\textsuperscript{asws} and expel him\textsuperscript{asws} unwillingly’.

فَخَرَجَتْ فَاطِمَةُ فَوَقَتْ مِنْ وَرَاءِ الْبَابِ، فَقَالَتْ: أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ! مَا ذَا تَقُولُونَ؟ وَ أَيَّ شَيْءٍ تُرِيدُونَ؟. فَقُلْتُ: يَا فَاطِمَةُ!. فَقَالَتْ فَاطِمَةُ: مَا تَشَاءُ يَا عُمَرُ؟!. فَقُلْتُ: مَا بَالُ ابْنِ عَميكِ قَدْ أَوْرَدَكِ لِلْجَوَابِ وَ جَلَسَ مِنْ وَرَاءِ الِْْجَابِ؟.

(Syeda) Fatima\textsuperscript{asws} came out and passed behind the door. She\textsuperscript{asws} said: ‘O you strayers, the beliers! What is that you are saying? And which thing are you intending?’ I said, ‘O Fatima\textsuperscript{asws}!’ She\textsuperscript{asws} said: ‘What is that you desire, O Umar?!’ I said, ‘What is the matter with the son\textsuperscript{asws} of your\textsuperscript{asws} uncle\textsuperscript{as}, and he\textsuperscript{asws} has sent you\textsuperscript{asws} for the answering and he\textsuperscript{asws} is sitting back from behind the veil?’

فَقَالَتْ لِِ طُغْيَانُكَ - يا شَقِّي - أَخْرَجْنِِ وَ أَلْزَمْكَ الُْْجَّةَ، وَ كُلَّ ضَالٍّ غَوِيٍّ. فَقُلْتُ: دَعِي عَنْكِ الْمُكَذِّبَاتِ وَ أَسَاطِيرَ النيسَاءِ وَ قُولِِ لِعَلِيٍّ يََْرُجْ. فَقَالَتْ: لََّ حُبَّ وَ لََّ كَرَامَةَ أَ بحِِزْبِ الشَّيْطَانِ تََُويفُنِِ يَا عُمَرُ؟! وَ كَانَ حِزْبُ الشَّيْطَانِ ضَعِيفاً.

She\textsuperscript{asws} said to me: ‘Your tyranny, O wretched! Inform me\textsuperscript{asws}, and I\textsuperscript{asws} necessitate you the proof, and every straying one will collapse’. I said, ‘Leave the falsities from you\textsuperscript{asws} and stories of the womenfolk, and tell Ali\textsuperscript{asws} to come out!’ She\textsuperscript{asws} said: ‘There is neither love nor prestige, are you scaring me\textsuperscript{asws} with the party of Satan\textsuperscript{la}, O Umar?! And the party of Satan would always be weak’. 
I said, 'If he asws does not come out, I will come with ample firewood and ignite fire upon the inhabitants of this house, and burn down the ones in it, or Ali asws is led to the allegiance'; and I grabbed the whip of Qunfuz and struck it, and said to Khalid Bin Al-Waleed, 'You and your men, go and collect the firewood'. I said, 'I will be from its igniters'.

She asws said, 'O enemy of Allahazwj and enemy of His asws Rasoolasww and enemy of Amir Al-Momineen asws!' (Syeda) Fatima asws struck her asws hand from the door to prevent me from opening it, and I (tried to) push it, but it was difficult upon me, so I hit her asws palm with the whip and pained her asws. I heard the exhalation for her asws and crying. I almost softened and turned away from the door.

Then I recalled the grudges of Ali asws and his asws crushing the mighty ones of Arabs, and plots of Muhammad asww and his asww sorcery, so I kicked the door, and its inner parts had stuck with the door, shielding it, and I heard her asws and she asws wailed such a cry, I reckon it had made the upper part of Al-Medina to be its lower, and she asws said: 'O father asww! O RasoolAllah asww! This is how he has dealt with your asww beloved and your asww daughter! Aah, O Fizza! Take me to you, for by Allah azwj, he asws has been killed, what is in my asws lap (the baby)'

And I heard her asws being in pain and she asws was finding support to the wall. I pushed the door and entered, and she asws faced towards me with a face which overwhelmed my sight. So, I clapped (slapped) both her asws cheeks, the apparent from the veil, and her asws ear-rings were cut and scattered to the ground, and Ali asws came out. When I sensed him asws, I hurriedly went to outside the house and said to Khalid and Qunfuz and the ones with them, 'Rescue me from the great matter!'

And in another report, 'I have committed a great crime, there is no safety upon myself, and this is Ali asws coming out from the house, and there is no strength for me and you all with him asws.'
Ali asws came out and she asws had struck her hand to her forehead in order to remove (blood) from her and she was crying out for help with Allah azwj the Magnificent, of what had befallen with her.

Ali steered a soft cloth to her and said to her: ‘O daughter of Rasool-Allah saww! Allah Sent your father as a Mercy for the worlds, and I swear by Allah! If the flow (of blood) were to flow to your Lord, these people would be destroyed in your Lord, and you and your father are more Magnificent in the Presence of Allah azwj than Noah as, due to whom there was a drowning from the flood of the entirety of the ones upon the surface of the earth, and beneath the sky, except ones who were in the ship.

And the people of Hud as were destroyed due to their belying of him, and Aad were destroyed by the Sar Sar wind, and you as and your father as are of greater worth than Hud as; and Samood were Punished, and they were twelve thousand, due to their slaying the camel and the young camel. So, be a mercy, O chieftess of the women, upon these overturned people and do not cause a punishment (to descend upon people)’.

And the pangs of pain intensified with her and she entered the house and the baby had died. Ali had named him as ‘Mohsin’, And a large gathering had gathered, not being a lot for Ali, but for them to strengthen my heart, and I came, and he was besieged, and (we) expelled him from his house unwillingly, usurped, and ushered him to the allegiance with an ushering, and I knew with knowledge of certainty, there being no doubt in it, if I and the entirety of the ones upon the earth were to fight upon forcing him, we would not be able to force him, but for a cleverness which was in his self, I knew it and did not say it.

When I ended to Saeqefah of the clan of Saeeda, Abu Bakr and the ones in his presence stood mocking Ali. Ali said: ‘O Umar! Would you like to hasten what have delayed it
away from you?’ I said, ‘No, O Amir Al-Momineen asws! By Allah azwj! Khalid Bin Al-Waleed made me hear, and he was quick to Abu Bakr. Abu Bakr said to him, ‘What have I got to do with Umar?’ – thrice, and the people were listening.

And when he entered the tent (Saqeefa), Abu Bakr pitied to him. I said to him asws, ‘You have pledged allegiance, O Abu Al-Hassan asws!’ He left, and I testify that he asws did not pledge allegiance to him, nor extended his asws hand towards him, and I disliked to request him asws for the allegiance, and he asws would hasten to me what was delayed from me.

I said, ‘What as upon you was more grievous that he asws did not pledge allegiance to us, nor do I trust that the Muslims would be sluggish from him asws. He said, ‘So what did you do?’ I said, ‘It will appear that he asws has pledged allegiance to you at the grave of Muhammad s attraverso The said, ‘You asws have pledged allegiance, O Abu Al-Hassan asws!’ He asws left, and I testify that he asws did not pledge allegiance to him, nor extended his asws hand towards him, and I disliked to request him asws for the allegiance, and he asws would hasten to me what was delayed from me.

And Abu Bakr liked not to see Ali asws in that place out of panic and fear from him asws, and Ali asws returned from the tent, and we asked about him asws, ‘They said, ‘He asws went to the grave of Muhammad s and sat to him. So, I and Abu Bakr stood up to go to him asws, and we came sprinting, and Abu Bakr was saying, ‘Woe be unto you, O Umar! What is that which you did with (Syeda) Fatima asws? By Allah azwj, this is the clear loss’.

I said, ‘What as upon you was more grievous that he asws did not pledge allegiance to us, nor do I trust that the Muslims would be sluggish from him asws. He said, ‘So what did you do?’ I said, ‘It will appear that he asws has pledged allegiance to you at the grave of Muhammad s. We came to him asws, and he asws made the grave as a direction, extending his asws palm upon its soil, and around him asws were Salman ra, and Abu Zarr ra, and Al Miqdad ra, and Ammar ra, and Huzeyfa Bin Al-Yaman.

We sat parallel to him asws, and I advised to Abu Bakr that he places his hand upon the similar to what Ali asws had placed his asws hand, and draw it closer to his asws hand. He did that, and I grabbed the hand of Abu Bakr to wipe it upon his asws hand, and I would say, ‘He has pledged allegiance!’ But Ali asws withdrew his asws hand. I and Abu Bakr stood up turning back, and I was saying, ‘May Allah azwj Recompense Ali asws goodly for he asws did not refuse the allegiance when present at the grave of Rasool-Allah s.
From besides the group, Abu Zarr Jundab Bin Junada\(^{a}\) leapt up, and he\(^{a}\) shouted, ‘By Allah\(^{szwj}\), O enemy of Allah\(^{szwj}\)! Ali\(^{asws}\) did not pledge allegiance to Ateeq (Abu Bakr)!’, and we did not cease, every time we met a group or a group faced us, we were informing them of his\(^{asws}\) having pledged allegiance, and Abu Zarr\(^{a}\) had belied us. By Allah\(^{azwj}\)! He did not pledge allegiance, neither to Abu Bakr nor during my caliphate, nor will he\(^{asws}\) be pledging allegiance after me, nor did anyone from his\(^{asws}\) twelve companions, neither to Abu Bakr nor to me.

So, who can do my deed, O Muawiya, and give preference to the grudges of the ancestors, apart from me?! And as for you, and your father Abu Sufyan, and your brother Utba, so I do recognise what had happened from you all in belying of Muhammad\(^{saww}\) and plotting against him\(^{saww}\) and management of the households of Makkah, and your seeking him\(^{saww}\) in the mountain in order to kill him\(^{saww}\), and gathering the allies and collecting them together against him\(^{saww}\), and your father riding the camel, and he had guided the allies.

And the words of Muhammad\(^{saww}\): ‘May Allah\(^{azwj}\) Curse the rider, and the guide, and the usher!’; and your father was the rider, and your brother Utba was the guide, and you (Muawiya) were the usher, and your mother Hinda was not comforted and she had spent upon the savage what she spent until she was enabled to Hamza\(^{asws}\) who was called the lion of the Beneficent in His\(^{asw}\) earth, and he stabbed him\(^{as}\) with the bayonet, and split open his\(^{as}\) chest and cut from it and took the liver and carried it to your mother.

And Muhammad\(^{saww}\) claimed due to his\(^{saww}\) sorcery that when she inserted it in her mouth, it became like a stone and stuck in her mouth, and Muhammad\(^{saww}\) named her as ‘Liver eater’, and her words in her poem to begin (fighting) Muhammad\(^{saww}\) and his\(^{saww}\) fighters, ‘We are the daughters of the night, we walk upon the cushions, like the jewel in the
necklace, and the musk in the crown. If they accept, we shall hug, or they turn around, we shall separate, a separation without love'.

And her womenfolk were in bright yellow clothes, showing their faces and their wrists and their head, urging upon the killing of Muhammadasw. You all did not become Muslims willingly, but rather you became Muslims unwillingly on the day of the conquest of Makkah. You were made to be 'freed ones', and my brother Zayd and Aqeel were both made to be brothers of Aliasws Bin Abu Talibasws, and Al-Abbas was like them.

And there was (something) from your father regarding himself, so he said, ‘By Allahazwj, O Ibn Kabasha (Muhammadasww)! I shall fill it (Al-Medina) upon youasw with cavalry and infantry, and form a barrier between you and these enemies’. Muhammadasww said: ‘And proclaim to the people’, and heasww knew what was in himself, ‘Or Allahazwj will Suffice of your evil, O Abu Sufyan!’

And he (Abu Sufyan) was viewing that no one would be on top of it apart from me, and Allahazwj and the ones from hisasws family members. So, hisasw sorcery was nullified and hisasww quest ended in disappointment, and Abu Bakr was on top of it, and I was on top after him, and I wished that you, clan of Umayya, would support its enlargement. Thus, from that, I have made you (Muawiya) the ruler and have collared you and legalised its kingdom and introduced you in it, and opposed hisasww words regarding you all.

And I don’t care of the composition of hisasww poem and its publicity. Heasww said: ‘It is Revealed to measww coming down from myasw Lordazwj regarding Hisazwj Words: and the Accursed tree in the Quran [17:60]. Heasww claimed that he is you all, the clan of Umayya. So, hisasww enmity was manifested where there was a kingdom, just as Hashimas and hisas sons did not cease to be enemies of the sons of Abd Shams.
And I am reminding you, O Muawiya! And my commentary is for you what I have explained to you, and being compassionate upon you from the need of your thirst and the strictness of your chest, and scarcity of your forbearance. If you were to hasten regarding what I am advising you with, and enabling you from it from the Laws of Muhammad saww and his saww community, that if you were to begin to them with its request by stabbing or gloating at death, or rejecting what he saww had come with, or belittling to what he saww had come with, you will become from the destroyed ones.

You will (end up) lowering what had been raised, and demolish what had been built, and caution of all cautions is when I entered unto Muhammad saww his saww Masjid and his saww pulpit, and ratified Muhammad saww in all what he saww had come with, and turned its apparent, and manifest the carefulness, and the falling among your citizens, and be vast to them of forbearance, and blind them with the scent of awards (gifts).

And upon you is with establishing the legal penalties among them, and weaken the crimes from them, due to the reason of Muhammad saww, from your wealth and your grave, and do not be merciful in claiming a right for Allah azwj, nor be deficient of an Obligation, nor change a Sunnah of Muhammad saww, so you will spoil the community upon us. But take them from their safe places and get them killed by their own hands, and enslave them by their swords and rule over them and do not accomplish them (for anything).

And never underestimate them, and make room for them in your gathering, and ennoble them in your seats, and give their killer to their chiefs, and manifest the smile and the cheerfulness, but swallow your anger and pardon them by your generosity and they will obey you.

There is no safety upon us and upon you from the revolution of Ali asws and his asws cubs Al-Hassan asws and Al-Husayn asws, so if you are able among a number of the community, then take the initiative and do not be content with the small matters, and aim for its great ones, and preserve my advice and my pact to you, and hide it, and do not manifest it, and comply with my instructions and my forbiddances, and stand to my obedience, and beware of the opposition of Ali asws.

وَ أَلْتُلْقَ طَرْقِيَ أَسْلََفِكِ، وَ اطْلُبْ بِثَارِكَ، وَ اقْتَصَ آثَارَهُمْ، فَقَدْ أَخْرَجْتُ إِلَيْكَ بِسِريي وَ جَهْرِي، وَ شَفَعْتُ هَذَا بِقَوْلِِ:
And I am travelling the path of your ancestors, and seek out your rebels, and take advantage of them. I have brought out to you of my secrets and my announcements, and be healed by these words of mine (a poem)

He (the narrator) said, ‘When Abdullah Bin Umar read this pact, he stood up to Yazeed and kissed his head and said, ‘The Praise is for Allah, O commander of the faithful, upon your killing the (a branch of) the Kharijite son of the Kharijite. By Allah! My father did not bring out to me what he brought out to your father. By Allah! May He not Show me anyone from the group of Muhammad love and is pleased.’

He rewarded him and was good with him, and returned him with prestige. Abdullah Bin Umar went out from his presence smiling. The people said to him, ‘What did he say to you?’

He said, ‘A truthful words, I would love it if I had participated in it’, and he travelled returning to Al-Medina, and this was his answer to the ones who met him.

And it is reported that Yazeed, may Allah Curse him, brought out a letter to Abdullah Bin Umar wherein was a pact of Usman Bin Affan wherein was harsher than this (report above), and more grievous, and greater than the pact which Umar had written to Muawiya.
When Abdullah read the other pact, he stood up and kissed the head of Yazeed, may Allah azwj Curse him, and said, ‘The Praise is for Allah azwj your killing the branch of the Kharijite, and know that my father Umar had brought out to me from his secrets with the like of this which he had brought out to your father Muawiya, and I do not see anyone from the group of Muhammad saww and his saww family asws, and his saww shias after this day of mine, except I will not be sociable to them upon goodness, ever!’

Yazeed said. ‘Is there in it any explanation of the hidden, O Ibn Umar?’

And the Praise is for Allah azwj Alone, and may Allah azwj Send Salawat upon Muhammad saww and his saww Progeny asws. Ibn Abbas said, ‘They manifest the Eman and hid the Kufr. When they found supporters upon it, they manifested it’.

(Majlisi said, ‘I did not find the report with other than this chain, and in it are strange matters’.)

Kitab Suleym Bin Qays – From Aban who said, ‘Suleym said, ‘Abu Al-Mukhtar Bin Abu Al Saiq wrote these couplets to Umar, ’

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Suleym said, ‘Umar Bin Al-Khattab, during that year, levied the entirety of his office bearers, half of their wealth due to the poem of Abu Al-Mukhtar, and did not levy Qunfuz Al-Adawy anything – and he was from his office bearers – and returned whatever was taken from him – and it was twenty thousand Dirhams, and did not take any taxation from him, nor had the tax, and he was from his office bearers whom Abu Hureyra had levied upon Al-Bahrain. He counted his wealth and it reached twenty-four thousand, and had levied him twelve thousand.

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

Aban narrates from Sulaym who said, ‘I ended up near a group in the Masjid of Rasool-Allah aswsw. There was no one in it except for the Hashimites, apart from Salmanr, and Abu Zarrr, and Al-Miqdadr, and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa’d Bin Abada.’
Al-Abbas said to Ali\textsuperscript{asws}, ‘What is your\textsuperscript{asws} opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?’ So Ali\textsuperscript{asws} looked at the ones around him\textsuperscript{asws}, then his\textsuperscript{asws} eyes filled up with tears, then he\textsuperscript{asws} said: ‘In appreciation for the strike which he struck at (Syeda) Fatima\textsuperscript{asws}, with the whip. She\textsuperscript{asws} passed away, and on her\textsuperscript{asws} shoulder was the effect of it, like a bruise and swelling’.

Then he\textsuperscript{asws} said: ‘The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in everything ‘new’ that he comes up with. If his (2\textsuperscript{nd} Caliph’s) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

What made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it.

And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot.

And what is even stranger than that is that he has reinstated some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)’.

Then Ali\textsuperscript{asws} turned towards the people and said: ‘It is strange that the people are seeing the Sunnah of their Prophet\textsuperscript{saww} being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denies him (instead).
Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as ‘Sunnah’ and make it to be their religion, in order to be close to Allahazwj by these.

For example - He (Umar) transferred the ‘Maqaam-e-Ibrahim’as from the place where it was placed by Rasool-Allahsaww to the place which it used to be in the era of ignorance, where Rasool-Allahsaww had moved it from (upon conquering Mecca).

And with regards to him changing the Sa’ar of Rasool-Allahsaww and hissaww Mudd, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the oath and the ‘Zihaar’ – by both of these they give what is obligatory for them. And Rasool-Allahsaww has said: ‘O Allahazwj, Bless for us with regards for our Mudd and our Sa’al!’ They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of Fatimaasws. Sheasws had consumed from its yield in the era of the Prophetasw. They asked herasws for proof for that which was already in herasws hands, and neither did they ratify herasws nor Umm Aymanra (Bibi Fizza). And he knew with conviction – just as weasws know – that it was in herasws hands. And it was not permissible for him to ask herasws for proof for that which was already in herasws hands, or for him to hurl accusations at herasws.

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

And (Syeda) Fatima asws had said to them both – when he wanted to take it (Fadak) away from her asws, and it was in her asws hands: ‘Is this not in my asws hands and my asws representative regarding it is here, and I asws had consumed the yield from it whilst Rasool-Allah saww was alive?’ They both said, ‘Yes’.

She asws said: ‘So why do you ask me asws for the proof on that which is already in my asws hands?’ He said, ‘Because this is war booty for the Muslims, so you asws produce the proof otherwise we will not give it’.

She asws said to both of them – and the people around them were listening: ‘Do the two of you want to turn back what Rasool-Allah saww has done, and you both are issuing a ruling with regards to us asws especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I asws were to claim to be in my asws hands from the wealth of the Muslims, you will ask me asws for the proof or from them?’ They said, ‘But we will ask you asws’.

She asws said: ‘If all the Muslims were to make a claim for that which is in my asws hands, you will ask them for the proof or from me asws?‘ Umar got angry and said: ‘This is the ‘Fey’ (war booty) for the Muslims and their land, and it is in the hands of (Syeda) Fatima asws and she asws is consuming the yield of it, so if she asws can establish proof on what she asws is claiming Rasool-Allah saww gifted it to her asws from between the Muslims – and it is their war booty and their right – we will look into that’.
فقال: انشدتمي بالله ما سئتم رسول الله صلى الله عليه وسلم. إن النبي صلى الله عليه وسلم: إنما سيئة بنياء أهل الجنة؟ قالوا: النعم، قد جعله من رسول الله صلى الله عليه وسلم.

She أُسْوَى said: ‘It is sufficient for me أُسْوَى that I أُسْوَى should adjure you with Allah أَزْوِجٍ as Witness, O you people, but have you not heard Rasool-Allah أُسْوَى say: ‘My أُسْوَى daughter أُسْوَى is the Chieftess of the women of the Paradise?’ They said, ‘O Allah أَزْوِجٍ, yes, we have heard it from Rasool-Allah أُسْوَى.


She أُسْوَى said: ‘Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me أُسْوَى for immorality, or two men for theft, you will ratify them against me أُسْوَى?’ As for Abu Bakr, he was silent, but not Umar. He said, ‘Yes, we will apply the Limits (of the Law) on you أُسْوَى.

فقالت: كذبتم ولفقت، إلا أن تعرف أنك لنا بالله عصمتهم ولا يسولكم ولا فاحشة ولا ضريبة ولا تطهيرهم ولا تعذبونهم. وإن الذي يثير على ملكه نساء أهل النّارة عصمتهم، فالمسيكون ينطرون بهم، ويفتحون عليهم شهادة، لأنهم مغضمونون من كل شر، متعذبون من كل فاحشة.

She أُسْوَى said: ‘You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad أُسْوَى. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her أُسْوَى, is an accursed infidel by what Allah أَزْوِجٍ Sent down upon Muhammad أُسْوَى, because they أُسْوَى are the ones from whom أُسْوَى Allah أَزْوِجٍ has kept away all uncleanness and Purified them أُسْوَى with a thorough Purifying [33:33]. It is not permissible to have witnesses against them أُسْوَى because they أُسْوَى are infallible from every evil, and pure from every immorality.

خدياني عن أهل هذه النّارة، لو أن فوما شهود على أهل النّارة، فلن نسمح بهم، وليكنوا أهل النّارة، فكأنه من أهدب الله عصمتهم، لأهل النّارة، وطهيرهم لم يطهرون، لا يجلو عليهم شهادة، لأنهم مغضمونون من كل شر، متعذبون من كل فاحشة.

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

فقال: كذبتم وكفرتم، لأن الله عصمتهم وأهل النّارة عصمتهم وطهيرهم وأذهب عليهم الرحمن، فمن صدق عليهم يكذب الله ورسوله. فقال أبو بكر: أقسمت عليهم يا عمر - لغنا سكوت.

She أُسْوَى said: ‘You have lied and committed Kufr, they أُسْوَى and the rest of the people are not equal with regards to that because Allah أَزْوِجٍ has Made them أُسْوَى to be Infallible and Revealed their أُسْوَى Infallibility, and their أُسْوَى Purification, and Kept away from them أُسْوَى the impurities. Therefore, the one who ratifies against them أُسْوَى, he has lied against Allah أَزْوِجٍ and his أَزْوِجٍ Rasool أُسْوَى. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’.
When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, ‘We want to issue a secret command to you, and trust that you will be steadfast with it’. He said, ‘Burden me with whatsoever you like, for I am obedient at your hands’.

They said to him, ‘This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali\textsuperscript{asws} is still alive. Did you hear what he\textsuperscript{asws} said to us and what he\textsuperscript{asws} had replied back out to us? And we do not feel secure for he\textsuperscript{asws} might call in secret, so the people would respond to him\textsuperscript{asws} and he\textsuperscript{asws} will confront us since he\textsuperscript{asws} is the bravest of the Arabs.

And we have committed from it what you have seen, and have overcome the kingdom of the son\textsuperscript{as} of his\textsuperscript{as} uncle\textsuperscript{as} whilst we had no rights with regards to it, and we confiscated Fadak from his\textsuperscript{asws} wife\textsuperscript{asws}. When you pray the morning Salat with the people, stand beside him\textsuperscript{asws} and have your sword with you, and when I send the salutations in the Salat, strike his\textsuperscript{asws} neck’.

Ali\textsuperscript{asws} said: ‘Khalid prayed by my\textsuperscript{asws} side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: ‘Do not do what I had ordered you to’. Then he sent salutations. I\textsuperscript{asws} said to Khalid: ‘And what was that about?’ He said, ‘He had ordered me – when he sends salutations – that I should strike your\textsuperscript{asws} neck’. I\textsuperscript{asws} said: ‘Would you have done it?’ He said, ‘Yes, and by my Lord\textsuperscript{azwj}, I would have done it’.

Sulaym said, ‘Then he\textsuperscript{asws} turned towards Al-Abbas and those who were around him, then said: ‘Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah\textsuperscript{azwj} had Obligated for us\textsuperscript{asws} in the Quran? And Allah\textsuperscript{azwj} Knew that they would oppress us by it and seize it from us\textsuperscript{asws}.

فَقَالَ: إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ ما أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ اسْتَغْلِيقَ الْقُرْآنِ، وَ قَدْ عَلِمَ اللَّهُ أَنَّهُمْ سَيَظْلِمُونَّا وَ يَنْتَزِعُونَهُ مِنَّا، الْقُرْآنِ ذِي الْقُرْبََ الَّذِي فَرَضَهُ اللَّهُ لَنَا فِِ الْقُرْآنِ،
He[^32]w(^2) Said: *if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things* [8:41]

And it is strange that he demolished the house of my[^32]s(^3)w(^2) brother Ja'far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from 'Daylam'. And in another report, 'House of a man from Turk Kaboul'.

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, 'The one who is in requirement of the major ablution, if he does not find water, it is not upon him to pray Salat and it is not upon him to perform 'Tayammum' with the earth until he does find water, even though he does not find it until he meets Allah[^32]w(^2)'. And in another report, 'And if he does not find a Sunnah'.

Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah[^32]s(^3)w(^2) had ordered Ammar and ordered Abu Zarr[^3]r(^6) that they should perform *Tayammum* from the sexual impurity and pray Zarr[^3]r(^6), and he was a witness to it as well as the others, but he did not accept that and did not raise any heads with it.

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah[^32]w(^2) and their lack of piety. They claimed that Rasool-Allah[^32]w(^2) passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and ratified the two of them.

And the freeing of the mothers of the boys (*Ummuhaat Al-Awlaad*), so the people took his word but left (ignored) the order of Rasool-Allah[^32]w(^2).*
And what he did with Nasr Bin Al-Hajjaj, and with Jo’da and the son of Wabrat.

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, ‘I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her until after she had remarried’. He (Umar) wrote to him, ‘If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife’.

And he wrote that to him, and I am a witness to it. He never consulted me and did not even ask me about it. He thought that due to his knowledge, he was in no need of me. I intended to prevent him, but then I thought: ‘What do I care if Allah Exposes him’. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgment that even if an insane person would not judge it.

Then he left from the Call to Prayer (Azaan), ‘Hurry to the best of the deeds’ (Hayya Alaa Khayr Al-Amal). They took to his ways and followed him on that.

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. If her husband turns up then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah and the Sunnah of His Prophet.

His Innovation regarding the non-Arabs and his expelling of all blind people from Al-Medina.

And his sending of a rope to his office bearers in Al-Basra the length of five spans ‘Ashbaar’ and his statement, ‘Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off’.
And he returned the female captives who were secretly carrying a child.

And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, ‘Anyone who has reached the length of this rope, so cut off (his hands).

And even stranger than that is the stoning of the liar by a liar. They accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him.

And his releasing of the captives of the people of Yemen.

And his staying behind along with his companion, from the army of Usama Bin Zayd, after having greeted him as an Emir.

Then even stranger than that is that he knew, and Allah also Knew, and the people knew as well that he was the one who was repelled by Rasool-Allah, when (Prophet asked for the paper (and ink). Then it did not harm him in their presence, nor did they find any fault with him.

And it was him who said to Safiya what he said. Rasool-Allah was angry to the extent that he said what he said.

And he is the one whom passed by him one days, and he said, ‘What is the example of except for the example of a date tree growing in the rubbish dump’. came up to Rasool-Allah, and mentioned that to him. The Prophet got grieved by it and came out distressed to the Pulpit, and the Helpers were horrified by it and came out armed with their weapons when they saw the anger of Rasool-Allah.
He saww said: ‘What is the problem with the people that they taunt me saww by my asws near relatives? And you have heard what I saww have said regarding their asws virtues and what virtues Allah aswj has Preferred them asws with and what Allah aswj has Specialised them asws with from keeping away the uncleanness from them asws, and that Allah aswj has indeed Purified them asws.

And you have heard what I saww have said regarding the preferences of the People asws of my saww Household, and their goodness which Allah aswj has Specialised him asws with, and Honoured him asws, and his asws merits of being foremost in Islam, and the afflictions that he asws had to bear with regards to it, and his asws nearness to me saww, and that he asws is unto me saww at the status which Haroun as had with Musa as, then you are alleging that my saww example among the People asws of my saww Household is like the example of a date tree growing in a rubbish dump?

Nay! Allah aswj Created His aswj creation and divided it into two sections. He aswj Made me saww to be in the better of the two sects. Then He aswj Separated the sect into three sections – nations, and tribes, and households, and Made me saww to be in the best of the nations, and the best of the tribes. Then He aswj Made them to be households, so He aswj Made me saww to be in the best of the Households.

so that is His aswj Word: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. He aswj Revealed this with regards to the People asws of my saww Household, and my saww Family, and myself saww and my saww brother Ali asws Bin Abu Talib asws.

Indeed! And Allah aswj Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). He aswj Chose me saww from among them. Then He aswj Looked (Considered) again, and He aswj Chose my saww brother Ali asws, as my saww Vizier, and my saww successor, and my saww Caliph in my saww community, and the guardian of every Momin after me saww.'
He \text{asws} sent me \text{saww} as a Rasool \text{saww}, and as a Prophet \text{saww} and as evidence. He \text{aswj} revealed unto me \text{saww} that I \text{saww} should take my \text{saww} brother Ali \text{asws} to be a guardian, and a Caliph for my \text{saww} community after me \text{saww}.

He \text{asws} is the guardian of every Momin after me \text{saww}. The one who befriends him \text{asws}, Allah \text{azwj} will befriend him, and the one who is inimical to him \text{asws}, Allah \text{azwj} will be inimical to him, the one who loves him \text{asws}, Allah \text{azwj} will love him, and the one who angers him \text{asws}, Allah \text{azwj} will be angerous to him. None will love him \text{asws} except a Momin, and none will hate him except Kafir.

The enemies of Allah \text{azwj} want to extinguish the Noor of my \text{saww} brother, and Allah \text{azwj} refused that, except that He \text{azwj} will ensure the completion of His \text{azwj} Noor. O you people! Those who are witnesses to this should make my \text{saww} words reach to those who are absent from among you. O Allah \text{azwj}, be a witness upon them!

O you people! Allah \text{azwj} looked (considered) for a third time, so He \text{azwj} chose from among them, after me \text{saww}, twelve successors from the people \text{asws} of my \text{saww} household, and they \text{asws} are the best of my \text{saww} community. Among them \text{asws} are eleven Imams \text{asws} after my \text{saww} brother \text{asws}, one after the other. Whenever one of them \text{asws} pass away, another one \text{asws} will take his \text{asws} place from them \text{asws}.

Their \text{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they \text{asws} are the guiding Imams \text{asws} who are guided (by Allah \text{azwj}).
The plots of the plotters do not adversely affect them asws, nor does the abandonment of the ones who abandon them asws, but Allahazwj will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

They asws are the Divine Authorities of Allahazwj in Hisazwj earth, and Hisazwj Witnesses over Hisazwj creatures. The one who obeys them asws has obeyed Allahazwj, and the one who disobeys them asws has disobeyed Allahazwj. They asws are with the Quran and the Quran is with them asws. Neither will they asws separate from it, nor will it separate from them asws until they asws return to me saww at the (Divine) Fountain (in the Hereafter).

The first of the Imams asws is my saww brother Al-asws who is the best of them asws. Then, my saww son Al-Hassan asws, and my saww son Al-Husayn. Then, nine from the sons asws of Al-Husayn asws, and their asws mother is my saww daughter Fatima asws, may Peace be upon them asws. Then, after them asws, the best is Ja'far Bin Abu Talib asws the son of my saww uncle asws and the brother of my saww brother asws, and my saww uncle Hamza Bin Abd Al-Muttalib asws.

Nay! I saww am Muhammad saww Bin Abdullah asws. I saww am the best of the Rasools as and the Prophets as, and Fatima asws my saww daughter is the Chieftess of the women of the Paradise, and Ali asws and his asws successor sons asws are the best of the successors as, and the People asws of my saww Household are the best of the people of the households of the Prophets as, and my saww two sons asws are the Chiefs of the youths of the Paradise.

O you people! As for my saww intercession, it is what you hope for, and it is your desire. Do you reckon that the People asws of my saww Household will be deprived of it? There is none from the children of my saww grandfather Abd Al-Muttalib asws who will meet Allah aswj as a ‘Mushrik’ (Polytheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

O Allah! Let them not take us away from You in this world or in the hereafter. Our Lord! Give us Your Paradise.
O you people! Magnify the Members of my Household in my lifetime and after me, and honour them and prefer them, for it is not permissible for anyone to stand up from his place for anyone else except for the people of my Household. If we were to grab hold of the Door of the Paradise, then my Lord Blessed and Exalted is Manifested for me, so I will perform Sajdah and He will Permit me for the intercession, I will not give priority to anyone over the People of my Household.

O you people! Look at my lineage. Who am I? A man from the Helpers stood up and said, ‘We seek refuge with Allah from the Wrath of Allah and from the wrath of His Rasool . Inform us, O Rasool of Allah, who is the one who has hurt you with regards to the People of your Household, so that we may strike his neck-off?’ And in another report ‘Until we kill him and his family becomes ineffective’.

He said: ‘I will introduce my lineage. I am Muhammad Bin Abd Allah bin Abd Al-Muttalib. Until he mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail bin Ibrahim, the Friend (Khaleel) of Allah, then said – and the People of my Household are by the good clay from underneath the Throne, up to Adam, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us in (those who were born as a result of) the marriages of the ignorance.

So, ask me, for by Allah, no man will ask me about his father, and about his mother, and about his lineage, but I will inform him about it. A man stood up and said, ‘Who is my father?’ Rasool of Allah said: ‘Your father is so and so, whom you are claiming him to be’. He Praised Allah Extolled Him and said, ‘Had you related me to someone else, I would have been pleased with it and would have accepted it’.

Then another man stood up to him and said, ‘Who is my father?’ He said: ‘Your father is so and so’ – someone other than whom he had been claiming him to be – so he reverted back from Islam (became an apostate). Then another man stood up to him and said, ‘Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?’ He said: ‘From the inhabitants of the Fire’. Then another man stood up and said, ‘Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?’ He said: ‘From the inhabitants of the Fire’.
Then Rasool-Allah sAWW said – and he sAWW was angry – ‘What has prevented the one who taunted the preference of the People asWS of my saww Household, and my saww brother, and my saww Vizier, and my saww inheritor, and my saww successor asWS, and my saww Caliph in my saww community, and my saww Guardian of every Momin after me saww, to stand up so that he would question me saww about his father and where he is to be, in the Paradise or in the Fire?’

Umar Bin Al-Khattab stood up to him saww saying, ‘I seek refuge with Allah azwj from the Wrath of Allah azwj and the wrath of His Ra sAWW. Excuse us, may Allah azwj Excuse you saww’. Discharge us, may Allah azwj Discharge you saww. Veil us, may Allah azwj Veil you saww. Forgive us, may Allah azwj Bless you saww. Rasool-Allah saww did not want to embarrass him anymore, so he saww stopped.

Ali asWS said: ‘And he (Umar) was with Al-Abbas when Rasool-Allah saww sent him to seek him. He came back and said, ‘Al-Abbas has refused to give charity from his wealth’. Rasool-Allah saww was angered and said: ‘Praise be to Allah asWS. Who has Excused us asWS, the People asWS of the Household from the evil of what they are mixing us up with. Al-Abbas never refused to give charity from his wealth, but you made haste towards him and wanted the Zakaat for two years’. Then he (Umar) came to me asWS, seeking that I asWS should walk with him to Rasool-Allah saww to intercede so that he saww may be pleased with him. So I asWS did it’.

And he (Umar) was a companion of Abdullah Bin Saloul. When Rasool-Allah saww stepped forward to pray Salat for him (Abdullah Bin Saloul), he (Umar) grabbed his saww garment from behind so it got extended from behind him saww, and said, ‘Allah asWS has Prohibited you saww that you saww should pray for him, and it is not Permissible for you saww to Pray for him’. Rasool-Allah saww said to him: ‘Woe be unto you, for you have hurt me saww. But, saww pray for him for the honour of his son, and I saww hope that seventy men from the children of his father and his family would embrace Islam. And what do you know what I saww said, but I saww supplicated to Allah asWS against him’. 

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And he (Umar) was with Rasool-Allah\textsuperscript{saww} on the day of Al-Hudaybiyya – when he\textsuperscript{saww} wrote the decision – then he (Umar) said to him\textsuperscript{saww}, ‘You\textsuperscript{saww} are giving us disgrace in our religion?’ Then he went around the soldiers of Rasool-Allah\textsuperscript{saww}, causing in them doubt and stirring them and saying, ‘He\textsuperscript{saww} is disgracing us in our religion?’

Rasool-Allah\textsuperscript{saww} said: ‘Go away from me\textsuperscript{saww}, do you desire that I\textsuperscript{saww} should betray my\textsuperscript{saww} responsibility? In order for me\textsuperscript{saww} to be faithful to them with what I\textsuperscript{saww} write to them, O Suhail, grab the hand of Abu Jandal (Umar)’. He grabbed his hands and held them in chains. Then, Allah\textsuperscript{azwj} Made the end result of the matter of Rasool-Allah\textsuperscript{saww} to be good, and correct, and Guided, and honourable, and virtuous.

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when Rasool-Allah\textsuperscript{saww} established my\textsuperscript{asws} Wilayah – so he said, ‘He\textsuperscript{saww} never misses an opportunity to elevate (the status of) his\textsuperscript{saww} relative’. The other one said, ‘He\textsuperscript{saww} never misses an opportunity to elevate the son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asws}'. He said to his companion – and he\textsuperscript{asws} had already been appointed -, ‘This is a prestige for him\textsuperscript{asws}'. His companion had a frown on his face and said, ‘No, by Allah\textsuperscript{azwj}, I will not listen to him\textsuperscript{asws}, nor will I obey him\textsuperscript{asws} ever’.

And he is the one who came along with Rasool-Allah\textsuperscript{saww}, hurting me in the group of his companions, when he winked at his companion, so he stood up and said, ‘O Rasool-Allah\textsuperscript{saww}, you\textsuperscript{saww} have made an oath to us about Al\textsuperscript{asws}', and I cannot see who it will be if he\textsuperscript{asws} were to perish in this?’ Rasool-Allah\textsuperscript{saww} said: ‘Sit down’. He\textsuperscript{saww} repeated it three times.
Rasool-Allah⁷ addressed them both saying: 'By Allah⁷, he⁷ will not pass away in this illness of his⁷. By Allah⁷, he⁷ will not pass away until you two fill him⁷ with rage, and heap upon him⁷ treacheries and injustices, then you will find him to be patient and consistent. And he⁷ will not pass away until he⁷ receives from you both errors upon errors, and he⁷ will not pass away except as a martyr, killed one'.

And greater than all of that is that Rasool-Allah⁷ gathered eighty men, forty from the Arabs and forty from the non-Arabs – and they were both among them – so they greeted me⁷ as Amir-ul-Momineen⁷. Then he⁷ said: I⁷ hold you all as witnesses that Ali⁷ is my⁷ brother, and my⁷ Vizier, and my⁷ inheritor, and my⁷ caliph in my⁷ community, and my⁷ successor⁷ in my⁷ Family, and my⁷ guardian on every believer after me⁷. Listen to him⁷ and obey him⁷.

And among them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Sa’d, and Abdul Rahmaan Bin Awf, and Abu Ubeyda, and Saalim, and Ma’az Bin Jabal, and a group from the ‘Al-Ansar’ (the Helpers). Then he⁷ said: ‘I⁷ keep Allah⁷ as a Witness on you all’.

Then Ali⁷ turned towards the people and said: ‘Glory be to Allah⁷! What the hearts of the people have drunk from the afflictions and the discords of these two, from the calf and the Samiri⁷ of the people. They all accepted, and then claimed that Rasool-Allah⁷ never left behind anyone (as Caliph), and he ordered for the consultation, and so said the one who said that Rasool-Allah⁷ never left behind anyone (as Caliph) and that the Prophet⁷ of Allah⁷ said that: ‘Allah⁷ will never Gather together for us⁷ the People⁷ of the Household, the Prophet-hood and the Caliphate’.

And he⁷ said to eighty of those people: ‘Greet Ali⁷ as ‘Amir-Al-Momineen’, and made them witnesses over it, along with others who also witnessed it.
And it is strange that they accepted, and then claimed that Rasool-Allah saww never left behind anyone (as Caliph), and so they ordered for the consultation. Then they accepted that they themselves never had a consultation with regards to Abu Bakr (becoming caliph), and that the allegiance to him happened as a slip. And which sin is greater than the slip.

Then Abu Bakr made Umar to be the Caliph, while not adhering to the way of Rasool-Allah saww that he had alleged not to have left behind a Caliph. When people reminded him of that. He (Abu Bakr) said, 'Shall I leave the community of Muhammad saww like a broken slipper, leaving them without anyone as Caliph over them?' This was his taunt on Rasool-Allah saww, and he turned away from his saww opinion.

Then Umar came up a third thing (for the selection of a caliph). He did not leave them on what he had claimed that Rasool-Allah saww never left behind a Caliph, nor did he appoint a Caliph as Abu Bakr had appointed, and came up with a third scenario. He made it a consultation between six people and excluded from it all the Arabs.

Then he gained the support for that among the general public. He made them to be with those whose hearts drank from the afflictions and the errors. Ibn Awf accepted me asws, then paid allegiance to Usman, so they all paid allegiance to him, and they had heard from Rasool-Allah saww with regards to Usman what they had heard from him saww having cursed him in other places.

As for Usman, he was better than the two of them. He said some words, days ago, that I saws sympathised with and his speech pleased me saws. I saws was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of Rasool-Allah saww, and their wealth which was in his hands.

He said, 'No, by Allah saww, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two had borne against yourselves. Both of you had testified to your own two fathers that you two had heard
Rasool-Allah saww saying: ‘The Prophet saww does not bequeath, whatsoever that he saww leaves behind is charity’.

Then you teamed-up with an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the companions of Rasool-Allah saww neither from the Helpers who testified to that apart from the two of you and that Bedouin.

But, by Allahazwj, there is no doubt that he lied against Rasool-Allah saww, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. They both left from his presence cursing and insulting him.

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

Heasws said: ‘Then he (Usman) looked at measws, smiled, then said, ‘O Abu Al-Hassanasws, was I just with two of them?’ I said, ‘Yes, by Allahazwj, you have conveyed and spoken the truth. Allah azwj will not but humiliate the two of them’.

asws sympathised with Usman, and asws knew that he only intended to please measws by that, and he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from usasws (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against usasws and his claim over our asws rights”.

191 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 152
Kitab Suleym Bin Qays – From Aban, from Suleym who said,

'I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying, before the event of Siffeen: ‘These people will never come to the truth, nor to an equitable word between us and them until they are hit by an army followed by an army, and until this is added on by a battalion followed by a battalion, and until there come to their cities horses after horses, and until raids are launched upon them from every direction, and until they are met with a people who are truthful, patient, who do not get increased except in their efforts for their obedience to Allah\textsuperscript{azwj}, from the death from their battles and their deaths in the Way of Allah\textsuperscript{azwj}.’

By Allah\textsuperscript{azwj}, we have seen with Rasool-Allah\textsuperscript{saww}, our fathers got killed, and our sons, and our brothers, and our paternal uncles and our maternal uncles, and the people of our households, then that did not increase us except for our faith, and our submission, and our efforts in obedience to Allah\textsuperscript{azwj} and the enthusiasm in fighting against the enemies.

When the man from us and the man from our enemies fought in a duel, both of them were sincerely determined to get the other one to drink from the cup of death. So sometimes it was for us from our enemies, and at times it was for our enemies from us. When Allah\textsuperscript{azwj} Saw us as sincere and patient, He\textsuperscript{azwj} Sent down the Book with good Praises for us, and was Pleased with us, and Sent down Help upon us.

And I\textsuperscript{asws} am not saying that all those that were with the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater. [3:118].}
sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness.

وَ إِذَا كَانَ عِنْدَ الرَّخَاءِ وَ الْغَنِيمَةِ تَكَلَّمَ كَمَا قَالَ اللَّهُ سَلَّمُوكُمْ بِأَلْسِنَةٍ حِدادٍ أَشِحَّةً عَلَى الَْْيرِْ

And when it was during the prosperity and the booty (from the war) they spoke, as Allah azwj has Said “So when the fear comes upon them, you see them looking towards you rolling their eyes, being covetous upon the good [33:19].”

He (Umar) never ceased to seek permission from Rasool-Allah saww to strike the neck of the men whom Rasool-Allah saww did not want to kill, so he saww would refuse (him). And one day Rasool-Allah saww saw him with the weapon (put on him without being in the state of war), so Rasool-Allah saww smiled, then said: ‘O father of so and so, today is your day’. 

Al-Ash‘as said, ‘You asws have not made it known to me as to who is meant by that, from whom even the Satan la would flee’. He asws said: ‘O Ibn Qays, there is no safety with Allah azwj from the sight of the Satan when he said it’.

Then he asws said: ‘And had we, when we were with Rasool-Allah saww and faced with hardship and extremities and evil, acted as you are acting today, the Religion of Allah azwj would not have been established, nor would Allah azwj have Honoured the Islam. And I asws swear by Allah azwj that this creates blood and shame and regret, so memorise what I asws am saying to you all and mention it.

فَقَالَ الْأَشْعَثُ: مَا أَعْلَمَنِِ مَنْ تَعْنِِ! إِنَّ ذَلِكَ يَفِرُّ مِنْهُ الشَّيْطَانُ. قَالَ: يَا ابْنَ قَيْسٍ! لََّ آمَنَ اللَّهُ رَوْعَةَ الشَّيْطَانِ إِذَا قَالَ.

Very soon you will be governed by the evil ones from among you, and the impostors from among you, and the freed captives, and the castaways and the hypocrites. You will be slain and plead to Allah azwj (for a refuge). (But) He azwj will not Answer you, nor will He azwj Lift the affliction from you until you repent and revert (back to just). If you were to repent and to return, Allah azwj will Save you from your trials and your straying just as He azwj Saved you from your evil and your ignorance.
Surely, the strangeness of all strange things is the ignorance of this community, and its straying, and its leaders driving it to the Fire, because they have heard Rasool-Allah
saww
saying, promising at the beginning: ‘No community will hand over any of its commands to any man when there is a more knowledgeable one among them, except that it will not cease going lower in its affairs, until they return to what they had avoided’.

They gave the command to a group of three before me
asws
, and there was no man among them who had collected the Quran nor made a claim to know the Book of Allah
azwj
, nor the Sunnah of His
aswj
Prophet
saww
. And they had firm conviction that I
asws
was more knowledgeable than them of the Book of Allah
azwj
, and the Sunnah of His
aswj
Prophet
saww
, and more contemplative than them, and better read than them of the Book of Allah
azwj
, and a better judge than them of the Judgement(s) of Allah
azwj
.

And there was no man from the three of them who had offered any help to Rasool-Allah
saww
, nor shared any of his
saww problems in all that which had been witnessed. Neither did they shoot an arrow, nor stabbed with a spear, nor struck with a sword. They were cowards, and fearful and desired to remain alive. And they knew that Rasool-Allah
saww
fought himself
saww personally, so he
saww killed Ubay Bin Khalaf and killed Masja’a Bin Awf who was one of the bravest of the people and severest in duels, and was the most deserving of that (to be killed).

And they convincingly knew that there was no one from among them who could stand in my
asws place, or strive against the falsehood, or conquer the forts apart from myself, and there did not come down upon Rasool-Allah
saww any severity whatsoever, nor any unfavourable situation, nor any narrowness and difficulty from the affairs except that he
saww said: ‘Where is my
saww brother Ali
asws
, where is my
saww sword, where is my
saww spear, where is the one who
asws takes away my
saww grief from my
saww face?’

So he
saww would place me
asws forward, and I
asws would go forth sacrificing myself
asws for him
saww, and Allah
azwj Removed the grief from his
saww face by my
asws hand. And Allah
azwj Mighty and Majestic and His
azwj Rasool
saww Favoured me
asws by that and Guided me
asws to it.
وَ إِنَّ ب َعْضَ مَنْ قَدْ سَََّيْتُ مَا كَانَ لَهُ بَلََءٌ وَ لََّ سَابِقَةٌ وَ لََّ مُبَارَزَةُ ق َرْنٍ، وَ لََّ ف َتْحٌ وَ لََّ نَصْرٌ غَيرَْ مَرَّةٍ وَاحِدَةٍ ثَُُّ ف َرَّ وَ مَنَحَ عَدُوَّهُ دُب ُرَهُ وَ رَجَعَ يَُُبِيُ

أَصْحَابَهُ وَ يَُُبينَهُ، وَ قَدْ ف َرَّ مِرَاراً، فَإِذَا كَانَ عِنْدَ الرَّخَاءِ وَ الْغَنِيمَةِ تَكَلَّمَ وَ أَمَرَ وَ ن َهَى،

وَ لَقَدْ نَادَاهُ ابْنُ عَبْدِ وُدٍّ ي َوْمَ الَْْنْدَقِ بِاسَِْهِ فَحَادَ عَنْهُ وَ لََّذَ بِأَصْحَابِهِ حَتََّّ ت َبَسَّمَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَ آلِهِ لِمَا رَأَى بِهِ مِنَ الرُّعْبِ، وَ قَالَ: أَيْنَ حَبِيبِِ عَلِيٌّ؟ ت َ قَدَّمْ يَا حَبِيبِِ يَا عَلِيُّ،

ف َقَالَ صَاحِبُهُ: لََّ، وَ لَكِنْ ن َتَّخِذُ صَنَماً عَظِيماً ن َعْبُدُهُ، لَِْنَّا لََّ نَأْمَنُ أَنْ يَظْفَرَ ابْنُ أَبِِ كَبْشَةَ ف َيَكُونَ هَلََكُنَا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمُ لَنَا زُخْراً، فَإِنْ

جَبََْئِيلُ عَلَيْهِ السَّلَََمُ فَأَخْبَََ النَّبَِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِذَلِكَ، ثَُُّ خَبَََّنِِّ بِهِ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ب َعْذَ بُتِّي ابْنَ عَبْدِ وُدٍّ، فَدَعَاهُُُا، ف َقَالَ: كَمْ صَنَماً عَبَدتََُا فِِ الَْْ

فُلْوَةِ مَرََّةٍ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلََّّ غُرُوراً،

فَقَالَ صَاحِبُهُ: لََّ، وَ لَكِنْ ن َتَّخِذُ صَنَماً عَظِيماً ن َعْبُدُهُ، لَِْنَّا لََّ نَأْمَنُ أَنْ يَظْفَرَ ابْنُ أَبِِ كَبْشَةَ ف َيَكُونَ هَلََكُنَا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمُ لَنَا زُخْراً، فَإِنْ

جَبََْئِيلُ عَلَيْهِ السَّلَََمُ فَأَخْبَََ النَّبَِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِذَلِكَ، ثَُُّ خَبَََّنِِّ بِهِ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ب َعْذَ بُتِّي ابْنَ عَبْدِ وُدٍّ، فَدَعَاهُُُا، ف َقَالَ: كَمْ صَنَماً عَبَدتََُا فِِ الَْْ

فُلْوَةِ مَرََّةٍ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلََّّ غُرُوراً،

فَقَالَ صَاحِبُهُ: لََّ، وَ لَكِنْ ن َتَّخِذُ صَنَماً عَظِيماً ن َعْبُدُهُ، لَِْنَّا لََّ نَأْمَنُ أَنْ يَظْفَرَ ابْنُ أَبِِ كَبْشَةَ ف َيَكُونَ هَلََكُنَا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمُ لَنَا زُخْراً، فَإِنْ

جَبََْئِيلُ عَلَيْهِ السَّلَََمُ فَأَخْبَََ النَّبَِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِذَلِكَ، ثَُُّ خَبَََّنِِّ بِهِ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ب َعْذَ بُتِّي ابْنَ عَبْدِ وُدٍّ، فَدَعَاهُُُا، ف َقَالَ: كَمْ صَنَماً عَبَدتََُا فِِ الَْْ

فُلْوَةِ مَرََّةٍ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلََّّ غُرُوراً،

فَقَالَ صَاحِبُهُ: لََّ، وَ لَكِنْ ن َتَّخِذُ صَنَماً عَظِيماً ن َعْبُدُهُ، لَِْنَّا لََّ نَأْمَنُ أَنْ يَظْفَرَ ابْنُ أَبِِ كَبْشَةَ ف َيَكُونَ هَلََكُنَا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمُ لَنَا زُخْراً، فَإِنْ
He said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who Sent you with the truth as a Prophet, we have not worshipped any except Allah since appeared to us from your Religion what appeared to us'.

He said: 'O Ali, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash those. And if anyone comes between you and it, strike his neck'. They both fell down in front of Rasool-Allah and said, 'Veil us, Allah will Veil you'.

I said to both of them: 'Do you two give the guarantee to Allah and to His Rasool that you will not worship any except for Allah and will not associate anything with Him?' They made an oath to Rasool-Allah for that. And I went until I took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I went to Rasool-Allah. By Allah, I saw that (embarrassment) in both of their faces to the day they died.

Then he and his companions went – when Rasool-Allah passed away – so they quarrelled with the Helpers by my right. So if they were speaking the truth, and arguing by my right that, 'they were higher than the Helpers because they were from the Quraysh and that Rasool-Allah was from the Quraysh', so the one who was higher due to the Messenger of Allah was higher (to have) the command. But rather, they wronged me of my rights.

And if they were arguing wrongly, so they had wronged the Helpers of their right, and Allah will Judge between us and the one who wronged us of our rights, and burdened us by placing the people upon our necks.
And the strange thing is what the hearts of this community have drunk from its love for them and the love for the ones who repulsed them from the Way of their Lordazwj, and turned them back from their Religion. By Allahazwj, even if this community stands upon its feet on the dust, and puts ashes upon its heads and laments to Allahazwj and supplicates up to the Day of Judgement against the ones who misled them from the Way of Allahazwj and called them to the Fire, they will still be exposed to the Wrath of their Lordazwj, and Hisazwj Punishment would be more than Obligated upon them – for the crimes that were committed – they would still fall short with regards to that.

وَ ذَلِكَ أَنَّ الْمُحِقَّ الصَّادِقَ وَ الْعَالََِ بِاللَّهِ وَ رَسُولِهِ يَتَخَوَّفَانِ إنْ غَيرََّا شَيْئاً مِنْ بِدَعِهِمْ وَ سُنَنِهِمْ وَ أَحْدَاثِهِمْ عَادِيَةَ الْعَامَّةِ، وَ مَتََّ ف َعَلَ شَاقُّوهُ وَ خَالَفُوهُ وَ تَبَََّءُوا مِنْهُ وَ خَذَلُوهُ وَ ت َفَرَّقُوا عَنْ حَقِيهِ، وَ إِنْ أَخَذَ بِبِدَعِهِمْ وَ أَقَرَّ بَِِا وَ زَي َّنَهَا وَ دَ انَ بَِِا أَحَبَّتْهُ وَ شَرَّف َتْ هُ وَ فَضَّلَتْهُ،

And this is due to the fact that the righteousasws, the sincereasws and the knowledgeable oneasws and the inheritor of the Knowledge of Allah and Hisazwj Rasoolasws, is fearful to alter anything from their innovations, and their ways and their traditions and their general habits. And when heasws does that, they will doubt himasws, and oppose himasws and keep away from himasws and abandon himasws and separate from hisasws rights. And if heasws were to take to their innovations, they will accept himasws and adorn himasws, and if heasws makes this to be the Religion, they will love himasws, and honour himasws and prefer himasws.

وَ اللَّهِ لَوْ نَادَيْتُ فِِ عَسْكَرِي هَذَا بِالَْْقي الَّذِي أَن ْزَلَ اللَّهُ عَلَى نَبِييهِ وَ أَظْهَرْتُهُ وَ دَعَوْتُ إِلَيْهِ وَ شَرَحْتُهُ وَ فَسَّرْتُهُ عَلَى مَا سََِعْتُ مِنْ نَبِِي اللَّهِ عَلَيْهِ وَ آلِهِ السَّلََمُ فِيهِ، مَا بَقِيَ فِيهِ إِلََّ أَق َلُّهُ وَ أَذَلُّهُ وَ أَرْذَلُهُ، وَ لََّسْتَوْحَشُوا مِنْهُ، وَ لَتَفَرَّقُوا مِنِي

By Allahazwj, ifiasws were to make this call, within myasws army, of the truth which Allahazwj has Sent down upon Hisazwj Prophetasww and displayed it and called towards Himazwj and explained it and interpreted it – on all that whatiasws heard from the Prophetasww of Allahazwj with regards to it – there will not remain any but a few of them, and they will humiliate it as a trivial matter and disperse from measws.

وَ لَوْ لََّ مَا عَاهَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلََِّ وَ سََِعْتُهُ مِنْهُ، وَ ت َقَدَّمَ إِلََِّ فِيهِ لَفَعَلْتُ، وَ لَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ قَالَ: كُلُّ مَا اضْطُرَّ إِلَيْهِ الْعَبْدُ ف َقَدْ أَحَلَّهُ اللَّهُ لَهُ وَ أَبَاحَهُ إِيَّاهُ، وَ سََِعْتُهُ ي َقُولُ: إِنَّ التَّقِيَّةَ مِنْ دِينِ اللَّهِ، وَ لََّ دِينَ لِمَنْ لََّ تَقِيَّةَ لَهُ، وَ لَوْ لََّ مَا عَاهَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلََِّ وَ سََِعْتُهُ مِنْهُ، وَ ت َقَدَّمَ إِلََِّ فِيهِ لَفَعَلْتُ، وَ لَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ قَالَ: كُلُّ مَا اضْطُرَّ إِلَيْهِ الْعَبْدُ ف َقَدْ أَحَلَّهُ اللَّهُ لَهُ وَ أَبَاحَهُ إِيَّاهُ، وَ سََِعْتُهُ ي َقُولُ: إِنَّ التَّقِيَّةَ مِنْ دِينِ اللَّهِ، وَ لََّ دِينَ لِمَنْ لََّ تَقِيَّةَ لَهُ،

And had Rasool-Allahsaww not given an oath to measws, andiasws heard it from himsaww before,iasws would have done so (announced the facts). But, Rasool-Allahsaww had said: ‘O mysaww brotherasws, all that which is forced upon the servant, so Allahazwj has Permitted it for him and neutralised it for him’. Andiasws have heard himsaww say that: ‘The ‘Taqayyah’ (dissimulation) is from the religion of Allahazwj, and the one who does not observe Taqayyah has no religion’.

ثَُُّ أَق ْبَلَ عَلَيَّ، ف َقَالَ: أَدْف َعُهُمْ بِالرَّاحِ دَفْعاً عَنِي، ثُلُثَانِ مِنْ حَيٍّ وَ ثُلُثٌ مِنِي، فَإِنْ عَوَّضَ رَبِي فَأعْذَرَنِِّ.
Then he asws turned towards me and said (a poem): ‘They pushed the claim away from me asws, two thirds from the district and a third from me asws, for my asws Lord azwj will Compensate me asws and Excuse me asws’. 192

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Words of the Exalted: Every soul shall know what it had sent ahead and delayed [82:5]. Ali Bin Ibrahim said, ‘It was Revealed regarding the second (Umar), meaning what he had send ahead from the governance of Abu so and so (Bakr), and from the governance of himself, and what he delayed from the Master asws of the command from after him – up to His asws Words: Never! But you are belying the Religion [82:9]. He said, ‘The Wilayah’. 193 (Not a Hadeeth)

(The book) ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Umar Bin Uzina, from Marouf Bin Kharbouz who said,

‘Abu Ja’far asws said: ‘So Ibn Kharbouz! Do you know what is the interpretation of this Verse: Is there (not) in that an oath for the possessors of understanding? [89:5]? I said, ‘No’. He asws said: ‘That is the second (Umar). Allah azwj will not Punish anyone on the Day of Qiyamah (like) his punishment’.

The book ‘Al Mukhtasar’ – From Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali,

‘From Amir Al-Momineen asws – From the four companions – his writers and his advisors, ‘By Allah azwj, if we hand over Muhammad saww to them outright, we will be safe from that (them)’, and this was when we had enemies from the top of us and from underneath us, as Allah azwj Said “and you were thinking the assumptions about Allah [33:10] At that point the Momineen were Tried and were shaken with severe shaking [33:11] And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]’.

192 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 153
193 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 154
194 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 155
So his companion (Abu Bakr) said to him (Umar), ‘No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. If the Quraysh are victorious over us, we will show that we have been worshipping this idol, and we will let them know that we had never separated from our religion. But if the government of Ibn Abu Kabasha (Muhammad\textsuperscript{saww}) returns, then we will remain on the worship of this idol in secret’.

Jibraeel\textsuperscript{as} descended and informed the Prophet\textsuperscript{saww} of that, then Rasool-Allah\textsuperscript{saww} informed about it after I\textsuperscript{asws} had killed Ibn Abd Wad. He\textsuperscript{saww} called both of them over. He\textsuperscript{saww} said: ‘How many idols did you two worship during the era of ignorance?’ They said, ‘O Muhammad\textsuperscript{saww}, do not embarrass us of what has passed in the era of ignorance’. He\textsuperscript{saww} said to both of them: ‘So how many idols did you two worship on this day of yours?’ They said, ‘By the One Who azwj Sent you\textsuperscript{saww} with the truth as a Prophet\textsuperscript{saww}, we have not worshipped any except Allah\textsuperscript{azwj} since appeared to us from your\textsuperscript{saww} Religion what appeared to us’.

He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you\textsuperscript{asws} and it, strike his neck’. They both fell down in front of Rasool-Allah\textsuperscript{saww} and said, ‘Veil us, Allah\textsuperscript{azwj} will Veil you\textsuperscript{saww}.

\textsuperscript{asws} said to both of them: ‘Do you two give the guarantee to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{saww} that you will not worship any except for Allah\textsuperscript{azwj} and will not associate anything with Him\textsuperscript{azwj}? They made an oath to Rasool-Allah\textsuperscript{saww} for that. And I\textsuperscript{asws} went until I\textsuperscript{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I\textsuperscript{asws} went to Rasool-Allah\textsuperscript{saww}. By Allah\textsuperscript{azwj}, I\textsuperscript{asws} saw that (embarrassment) in both of their faces to the day they died’. 195

\*\textsuperscript{195}Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 156
Amir Al-Momineen asws used to go out during every Friday to the back of Al-Medina and no one knew where he asws went. He asws would stay there for a while from the time. When it was one of the nights, Umar Bin Al-Khattab said, ‘There is no escape from going out and seeing where Ali asws Bin Abu Talib asws goes’.

He said, ‘He sat for him by the gate of Al-Medina until he asws came out and went upon his asws routine. Umar followed him asws – and every time Ali asws would place his asws foot in any place, Umar would place his leg in its place. It was not except a little while until he asws arrive to a great city with palm trees, and (other) trees, and abundant waterways.

Then Amir Al-Momineen asws entered into a garden having flowing water at it, and he asws performed Wudu and paused between the palm trees praying Salat until most of the night had passed by, and as for Umar, he fell asleep. When Amir Al-Momineen asws had fulfilled his asws Witr Salat, he asws came back and returned to Al-Medina until he asws stood behind Rasool-Allah saww and prayed Salat Al-Fajr with him saww.

Umar woke up and could not find Amir Al-Momineen in his asws place. When it was morning, he saw a place he could not recognise, and a people he could not recognise them nor did they recognise him. He paused to a man from them. The man said to him, ‘Where are you from? And where did you come from?’ Umar said, ‘From Yasrib, city of Rasool-Allah saww’. The man said, ‘O sheikh! Ponder about your affair and consider, what you are saying?’ He said, ‘This is what I am saying to you’. The man said, ‘When did you go out from Al-Medina?’ He said, ‘Last night’. The man said to him, ‘Be quiet, do not let the people hear this from you, for you would be killed or they would be saying, ‘This one is insane!’ He said, ‘That which I am saying is true’.

The book ‘Al Mukhtasar’ – He (Sheikh Al Hassan Bin Suleyman Al Hilli) said, and mentioned some of the scholars in his book, from Jabir Bin Abdullah Al Ansari who said,
The man said to him, ‘Can you narrate to me your situation and your coming to over here?!’

Umar said, ‘Ali asws Bin Abu Talib asws used to go out from Al-Medina every Friday night and we do not know where he asws went. When it was during this night, I followed him asws and said, ‘I want to see when he asws is going’. So, we arrived to over here. He asws paused to prays Salat, and I slept and do not what he asws did’.

The man said to him, ‘Enter this city and see the people, and pass your days up to the (next) night of Friday, for where is no one who can take you to the place which you have come from except the man asws came with you, for between us and Al-Medina there is more than two years travel. When we see the one asws seeing Al-Medina and see Rasool-Allah saww, we shall be Blessed with it and we shall visit him asws, and we often see the one asws who came with you, and we shall say you have come in one of the nights from Al-Medina’.

Umar entered the city and saw the people, all of them were cursing the oppressors of People asws of the Household of Muhammad saww and naming them one by one, and every worker was saying like that while he was upon his work. When Umar heard that, the ground was straitened upon him with what it had welcomed, and the days were prolonged upon him, until the (next) night of Friday came.

He went to that place and Amir Al-Momineen asws arrived as per his asws routine. Umar was awaiting him asws unto most of the night had passed, and he asws was free from his asws Salat and thought of the returning. Umar followed him asws until they both went to pray Al-Fajr Salat at Al-Medina.

Amir Al-Momineen asws entered the Masjid and prayed Salat behind Rasool-Allah saww and Umar prayed Salat as well. Then the Prophet saww turned towards Umar and said: ‘O Umar! Where were you for a week, we did not see you with us?!’ Umar said, ‘O Rasool-Allah saww! There was such and such from my affair’, and he narrated the story to him saww what had flowed for him.

فقال لمن دخل هذه المدينة: ادخل هذه المدينة وأخبر الناس وأطعنهم إلى ليلة الجمعة. فما لك من جعلك إلى موضع الذي جئت به إلا العين الذي خرج، فانتباها وتبين المدينة أين من مسيرة من قبلهم. فإذا وصلت من جهة المدينة، رأى رسول الله صلى الله عليه وسلم نظر إليه، و أقبل بالماء، و في الأخبار نظر إلى أهل بك تطوى أنت قد جئت في نفس ليلة من المدينة.
The Prophet saww said: ‘Do not forget what you witnessed with your eyes’. When a questioner asked him about that, he said, ‘The sorcery of the Clan of Hashim passed through me’.196

(I Majlisi am saying, ‘This is a strange Hadeeth. I did not see it except in the afore-mentioned book’)

‘We were seated in the presence of Rasool-Allah saww and we discussed a man who was praying Salat, and Fast, and give charity, and give Zakat. Rasool-Allah saww said to us: ‘I saww do not recognise him’. We said, ‘O Rasool-Allah saww! It is a worshipper of Allah azwj, and Glorifies Him azwj, and extols His azwj Holiness and His azwj Oneness’. Rasool-Allah saww said: ‘I saww do not recognise him’. While we were in the discussion of the man when he emerged towards us. We said, ‘He is that one!’ Rasool-Allah saww looked at him. He saww said to Abu Bakr, ‘Take this sword of mine and go to this man and strike off his neck, for he is the first one to come from a party of Satan’. Abu Bakr entered the Masjid and saw him performing Ruku. He said, ‘By Allah azwj! I will not kill him, for Rasool-Allah saww has prohibited us from killing the praying one’. He returned to Rasool-Allah saww and said, ‘O Rasool-Allah saww! I saw him praying Salat’.

196 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 157
فقال رسول الله ﷺ صلى الله عليه و آله: الجلِّين، فلست بصاحبه، فلم يا خُذِّوا و خُذ سفيه من يد أبي بكر و الدخِّل المسجد فاسترِعْ غنفته.

Rasool-Allah ﷺ said: ‘Sit down, for you aren’t its performer. Stand, O Umar, and take my sword from the hand of Abu Bakr and enter the Masjid and strike off his neck’.

فقال عمر ﷺ: فأخذت السيف من أبي بكر و دخلت المسجد فرأيت الرجل ساجداً، فقلت: وَللهِ لَّ أقتلهُ! إن كان مني، فرجعت إلى رسول الله ﷺ صلى الله عليه و آله، فقلت: يا رسول الله ﷺ صلى الله عليه و آله.

Umar said, ‘I grabbed the sword from Abu Bakr and entered the Masjid and I saw the man performing Sajdah. I said, ‘By Allah! I will not kill him, for he was safe from the one who is better than me’. So, I returned to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! I saw the man in Sajdah’.

فقال: يا عمر! اجلس، فلست بصاحبه، قم يَا عليّ، إن كنت قاتلاً، إن وجدته فاقتله، إن أقتله الامام ﷺ في النار.

He ﷺ said: ‘O Umar! Sit down, for you aren’t its performer. Stand, O Ali ﷺ, for you are his killer. If you ﷺ find him, kill him, for if you ﷺ do kill him, the differing would not occur between my ﷺ community, ever’.

وقال عليّ ﷺ: فأخذت السيف و دخلت المسجد ولم أرته، فرجعت إلى رسول الله ﷺ صلى الله عليه و آله، فقلت: يا رضي الله عنك ﷺ!

Ali ﷺ said: ‘I grabbed the sword and entered the Masjid, but did not see him, so I returned to Rasool-Allah ﷺ and said: ‘O Rasool-Allah ﷺ! I did not see him’.

فقال: يا أبا الحسن! إن أمة موسى افتقت إحدى و سبعون فرقة، فرقة ناجية و الباقون في النار، و إن أمة عيسى (ع) افتقت اثنتي عشرة و سبعون فرقة، فرقة ناجية و الباقون في النار، و إن أمة ﷺ افتقت عشرون و سبعون فرقة، فرقة ناجية و الباقون في النار.

He ﷺ said: ‘O Abu Al-Hassan ﷺ! The community of Musa ﷺ separated into seventy-one sects, one sect will attain salvation and the remainder would be in the Fire; and the community of Isa ﷺ separated into seventy-two sects, one sect will attain salvation and the remainder would be in the Fire; and my ﷺ community will separate into seventy-three sects, one sec will attain salvation and the remainder would be in the Fire’.

فقلت: يا رسول الله (ص)! و ما الناجية؟ فقال: المفسد بما أتى عليه و أصحابه، فأمر الله ﷺ في ذلك الرجل: نَاجِيٌّ، نَاجِيٌّ.

I ﷺ said: ‘O Rasool-Allah ﷺ! And who are the ones attain salvation?’ He ﷺ said: ‘The adherent with what you ﷺ and your ﷺ companions are upon. Allah ﷺ the Exalted Revealed regarding that man: Twisting his neck haughtily [22:9]’. He ﷺ said: ‘This is the first one to appear from the companions of the innovations and the straying’.

قال ابن عباس: و الله ما قتل ذلك الرجل إلا أمير الطوائفين (ع) يوم ميقاتٍ ﷺ، ثم قال: له في الدنيا جزاء فات الله السño: و لدنياه يوم القيامة عذاب الحميض. يقالي على عين من أبي طالب على الله السño يوم صفين.
Ibn Abbas said, ‘By Allah\(^{azwj}\) No one killed that man except Amir Al Momineen\(^{asws}\) on the day (battle of) Siffeen. \textit{For him would is disgrace in the world}, - he said, ‘The killing’ - \textit{and on the Day of Judgment We will Make him taste the Punishment of burning} [22:9], due to his being killed by Ali Bin Abu Talib\(^{asws}\) on the day (battle of) Siffeen’. \(^{197}\) (Non-Shia source)

And he said in the aforementioned book, ‘And it has been reported by Abdullah Bin Abbs, and Jabir, and Sahl Bin Huneyf, and Abu Wail, and the judge Abdul Jabbar, and Abu Al Jabaie, and Abu Muslim Al Isfahani, and Yusuf Al Sa’albi, and al Tabari, and Al Waqidi, and al Zuhry, and Al Humeydi in (the book) ‘Al Jam’a Bayn Al Sahiheyn’, in (the book) ‘Musnad’ of Al Miswar Bin Makhrama, 

‘In a Hadeeth of the reconciliation between Suheyl Bin Amro and the Prophet\(^{saww}\) at Al-Hudaybiyya, saying in it, Umar Bin Al-Khattab said, ‘I came to the Prophet\(^{saww}\) and said to him\(^{saww}\), ’Aren’t you a Prophet\(^{saww}\) of Allah\(^{azwj}\)?’ He\(^{saww}\) said: ‘Yes’. 

I said, ‘Aren’t we upon the truth and our enemies upon the falsehood?’ He\(^{saww}\) said: ‘Yes’. I said, ‘Why are we giving them the disgrace in our religion, then?’ 

He\(^{saww}\) said: ‘I\(^{saww}\) Rasool\(^{saww}\) of Allah\(^{azwj}\), and I\(^{saww}\) will not disobey Him\(^{azwj}\) and He\(^{azwj}\) is my\(^{saww}\) Helper’. I said, ‘Or haven’t you narrated to us that we will be going to the House (Kabah) and perform Tawaaf with it?’

Umar said, ‘I came to Abu Bakr and said, ‘O Abu Bakr! Isn’t this one\(^{saww}\) a true Prophet\(^{saww}\) of Allah\(^{azwj}\)?’ He said, ‘Yes’. I said, ‘Aren’t we upon the truth and our enemies are upon the falsehood?’ He said, ‘Yes’. I said, ‘Why are we giving them this disgrace in our religion then?’

He said, ‘O you man! He\(^{saww}\) is a Rasool\(^{saww}\) of Allah\(^{azwj}\), and he\(^{saww}\) will not disobey his\(^{saww}\) Lord\(^{azwj}\) and He\(^{azwj}\) is his\(^{saww}\) Helper, so adhere with his\(^{saww}\) excuse, for by Allah\(^{azwj}\), he\(^{saww}\) is upon the truth’.

\(^{197}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 158
I said, ‘Hasn’t he saww narrated to us that he saww will be going to the House (Kabah) and perform Tawaaf with it?!’ He said, ‘Did he saww inform you that he saww will be going to it this year?’ I said, ‘No’. He said, ‘So, you will be going to it, and performing Tawaaf of it’.

And Al Sa'alby has increased in his Tafseer at the mention of Surah Al Fat'h, and others from the reporters, ‘Umar Bin Al Khattab said, ‘I did not doubt since I became a Muslim except on that day’.”

Then he said in (the book) ‘Jam'a Bayn Al Sahiheyn’, in an attribution to Ayesha (well-known fabricatress) from the accepted upon its correctness, ‘Rasool-Allah saww delayed Al-Isha Salat until Umar called out to him saww, ‘The Salat! The women and children are sleeping! He saww came out and said: ‘It is not for you to bring Rasool-Allah saww out to the Salat’, and that was when Umar Bin Al-Khattab shouted’.

And Allah saww the Exalted has Said: Do not raise your voices above the voice of the Prophet, and do not be loud to him with the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2]. So He saww Made that as nullification of the deeds, and Said: Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4] And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5].”

And he said, ‘And in (the book) ‘Al Jam’a Bay Al Sahiheyn’ of Al Humeydi, in attribution of Abdullah Bin Umar Bin Al Khattab,

‘When Abdullah Bin Abu Saloul (leader of the hypocrites) died, his son Abdullah came to Rasool-Allah saww. Rasool-Allah saww stood up to pray Salat upon him. Umar stood up and

198 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 159
199 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 160
grabbed the cloth of Rasool-Allah sAWW and said, ‘O Rasool-Allah sAWW! Are you sAWW praying Salat upon him and your sAWW Lord azwj has Forbidden you sAWW from praying Salat upon him?!’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنََُّا خَيرََّنِِّ اللَّهُ ت َعَالََ قَالَ: اسْتَغِفِرْ لََُمْ أَوْ لَّ تَسْتَغْفِرْ لََُمْ إِنْ تَسْتَغْفِرْ لََُمْ سَبْعِيَْ مَرَّةً، وَ سَأَزِيدُ عَلَى السَّبْعِيَْ. وَ سَأَزِيدُ عَلَى السَّبْعِيَْ.

Rasool-Allah sAWW said: ‘But rather Allah azwj the Exalted Gave me sAWW a choice. He azwj Said: ‘Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, [9:80], and I sAWW shall exceed upon the seventy’. He said, ‘He is a hypocrite’.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. وَ هَذَا رَدٌّ عَلَى النَّبِِي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And he said in (the book) ‘Jam’a Bayn Al Sahiheyn, from attribution of Ayesha (well-known fabricatress) who said,

‘The wives of Rasool-Allah sAWW used to go out at night to a night before the works. Sowdah Bint Zam’a went out, and Umar saw her, and he was in the gathering. He said, ‘I recognise you, O Sowdah!’ So, the Verse of the veiling was Revealed as a consequence of that’. 

(Non-Shia source)

(The book) ‘Al-Fazaail’ – Al-Bara’a Bin Aazib who said, ‘While Rasool-Allah sAWW was seated among his azwj companions when a delegation from the clan of Tameem came, from them was malik Bin Nuweyra. He said, ‘O Rasool-Allah sAWW! Can you sAWW teach me the Eman?’

And he said, ‘You testify that there is no god except Allah azwj Alone, there being no associate for Him azwj, and I sAWW am Rasool sAWW of Allah azwj, and you pray the five (daily) Salats, and Fast the Month of Ramazan, and give the Zakat, and perform Hajj of the House, and have the Wilayah of this successor asws of mine sAWW from after me asws – and gestured towards Ali asws with his sAWW hand.'
And you will not spill blood, nor steal, nor betray, nor consume wealth of the orphan, nor drink the wine, and be loyal to my\textsuperscript{saww} laws, and permit my\textsuperscript{saww} permissible and prohibit my\textsuperscript{saww} prohibition, and give the right from yourself to the weak and the strong and the old and the young’ – to the extent that he\textsuperscript{saww} counted to him the Laws of Al-Islam.

He said, ‘O Rasool-Allah\textsuperscript{saww}! Repeat unto me for I am a forgetful man’. He\textsuperscript{saww} repeated it to him. He confirmed it by his hand, and stood up and he was dragging his trouser and he was saying, ‘I have learnt the Eman, by Lord\textsuperscript{azwj} of the Kabah!’

When it was afterwards from Rasool-Allah\textsuperscript{saww} said: ‘One who loves to look at a man from the inhabitants of the Paradise, so let him look at this man’. Abu Bakr and Umar said, ‘Who are you indicating to, O Rasool-Allah\textsuperscript{saww}?!’ He\textsuperscript{saww} lowered his\textsuperscript{saww} head to the ground.

They (Abu Bakr and Umar) took to the travel and caught up with him. They said to him, ‘The glad tidings from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} with the Paradise (for you)’.

He said, ‘May Allah\textsuperscript{azwj} the Exalted Give you both the best Glad tidings, if you were both from the ones who testify with what I am testifying with, for you have learnt what the Prophet\textsuperscript{saww} taught me, and if you do not happen to be like that, then may Allah\textsuperscript{azwj} not Give you both the best glad tidings’.

Abu Bakr said, ‘Do not say that, for I am father of Ayesha, wife of the Prophet\textsuperscript{saww}.

He said, ‘I said, ‘That is so, what is your need?’ They said, ‘You are from the companions of the Paradise, so seek Forgiveness for us’. He said, ‘May Allah\textsuperscript{azwj} not Forgive you both. You
are both companions of Rasool-Allah⁴⁸, owner of the intercession, and you are asking me to seek Forgiveness for you?!

فَرَجَعَا وَ الأَكْتِبَةُ لَْْبَحِيِّةٌ إِن وَ خَحَفُهُمَا، فَلَمَّا رَأَاهُمَا رَسُولُ اللَّهِ صلى الله عليه وَ آلِهِ وَ أَيْهُ وَ رَجَعُ بَنُو قِيمٍ إِلََ الْمَدِينَةِ وَ مَعْهُمُ المَالِكُ الْمَلِكُ، فَجِفَ لَْْفِتْرُ مِنْ قَامٍ مَقَامَ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ وَ أَيْهُ، فَفَخَّدُ فِوْمَالَهُ وَ أَيْهُ وَ رُجُبَ الْبَيْتِ بَلْطُ الثَّمَانَ، فَقَنَطَ إِلََهُ وَ قَالُوا: أَحْوَ ثَمَانَ؟ فَقَالُوا: نَعَمَ.

They returned and there was an appearance of depression in both their faces. When Rasool-Allah⁴⁸ saw them, he⁴⁸ smile and said: ‘The exasperation is regarding the truth?!’

فَلَمَّا تُوُفِيَ رَسُولُ اللَّهِ صلى الله عليه وَ آلِهِ وَ رَجَعَ بَنُو تََِيمٍ إِلََ الْمَدِينَةِ وَ مَعَهُمْ مَالِكُ بْنُ نُوَيْرَةَ، فَخَرَجَ لِيَنْظُرَ مَنْ قَامَ مَقَامَ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ، فَدَخَلَ يَوْمَ الُْْمُعَةِ وَ أَبُو بَكْرٍ عَلَى الْمِنْبََِ يََْطُبُ النَّاسَ فَنَظَرَ إِلََهُ وَ قَالُوا: أَخُو تََِيمٍ؟. قَالُوا: نَعَمَ.

When Rasool-Allah⁴⁸ passed away and the clan of Tameem returned to Al-Medina, and with them was malik Bin Nuweyra, he came out to look at the one who was standing in place of Rasool-Allah⁴⁸. He entered on the day of Friday – and Abu Bakr was upon the pulpit addressing the people. He looked at him and they (people) said, ‘Brother of Tameem?’ They said, ‘Yes’.

قَالَ: مَا فَعَلَ وَصِيُّ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ الَّذِي أَمَرَنِِّ بُِِوَالَّتِهِ؟. قَالُوا: يَا أَعْرَابُ! الَْْمْرُ يََْدُثُ ب َعْدَ الَْْمْرِ الْْخَرِ. قَالَ: تَا للَّهِ مَا حَدَثَ شَيْءٌ وَ إِنَّكُمْ لَُْنْتُمُ اللَّهَ وَ رَسُولَهُ،

He said, ‘So what happened to the successor⁴⁸ of Rasool-Allah⁴⁸, the one⁴⁸ he⁴⁸ had instructed me with his⁴⁸ Wilayah?’ They said, ‘O Bedouin! The matter has occurred newly after the other’. He said, ‘By Allah⁴⁸! Nothing new has occurred, and you all are betraying Allah⁴⁸ and His⁴⁸ Rasool⁴⁸!’

ثَُُّ ت َقَدَّمَ إِلََ أَبِِ بَكْرٍ وَ قَالَ لَهُ: مَنْ أَرْقَاكَ هَذَا الْمِنْبَََ وَ وَصِيُّ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ جَالِسٌ؟!. ف َقَالَ أَبُو بَكْرٍ: أَخْرِجُوا الَْْعْرَابَِِّ الْبَوَّالَ عَلَى عَقِبَيْهِ مِنْ مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ!.

Then he advanced to Abu Bakr and said to him, ‘Who gave you this pulpit and the successor⁴⁸ of Rasool-Allah⁴⁸ is seated?’ Abu Bakr said, ‘Expel the frequently urinating Bedouin upon his heels, from the Masjid of Rasool-Allah⁴⁸!’

فَقَامَ إِلَيْهِ قُنُفُزُ بْنُ عُمَيرٍْ وَ خَالِدُ بْنُ الْوَلِيدِ ف َلَمْ يََْبْلِغُهُ حَتََّ أَخْرَجَاهُ، فَرَكِبَ رَاحِلَتَهُ وَ أَنْشَأَ ي َقُولُ شِعْراً:

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فَقَامَ إِلَيْهِ قُنُفُزُ بْنُ عُمَيرٍْ وَ خَالِدُ بْنُ الْوَلِيدِ ف َلَمْ يََْبْلِغُهُ حَتََّ أَخْرَجَاهُ، فَرَكِبَ رَاحِلَتَهُ وَ أَنْشَأَ ي َقُولُ شِعْراً:

Qunfuz Bin Umeyr and Khalid Bin Al-Waleed stood up to him, and they did not cease to hitting his neck until they expelled him. He rode his riding animal and prosed saying a poem,
He said, ‘When the command was completed for Abu Bakr, he sent Khalid Bin Al-Waleed and said to him, ‘You have known what he said upon the heads of the witnesses. I am not safe that he might injure us with an injury which will not heal, so kill him’.

فَحَيَْ أَتَاهُ خَالِدٌ رَكِبَ جَوَادَهُ وَ كَانَ فَارِساً يُعَدُّ بِأَلْفِ فَارِسٍ، فَخَافَ خَالِدٌ مِنْهُ فَآمَنَهُ وَ أَعْطَاهُ الْمَوَاثِيقَ ثَُُّ غَدَرَ بِهِ ب َعْدَ أَنْ أَلْقَى سِلََحَهُ ف َقَتَلَهُ، وَ عَرَسَ بِامْرَأَتِهِ فِِ لَيْلَتِهِ وَ جَعَلَ رَأْسَهُ فِِ قِدْرٍ فِيهَا لَْْمُ جَزُورٍ لِوَلِيمَةِ عُرْسِهِ لَِّمْرَأَتِهِ ي َنْزُو عَلَيْهَا ن َزْوَ الِْْمَارِ .. وَ الَْْدِيثُ طَوِيلٌ.

When Khalid came to him, he was riding his horse being counted as a thousand horses. Khalid feared from him and granted him amnesty, and gave him covenant, then betrayed him afterwards that he should cast down his weapons, and he killed him, and married his wife during that very night of his, and made his head to be in a pot wherein was meat of a camel for the wedding feast of his wife, and mixed in it meat of the donkey’ – and the Hadeeth is lengthy’.

(From the book) ‘Irshad Al-Quloob’ – From their disadvantages is what is included in the news of the expiry of Al-Zahra asws, delight of the eyes of the Rasool saww, and the most beloved of the people to him saww, Maryam as the elder, and the Hourie who was emptied from the water of the Paradise from the lineage of Rasool-Allah saww, the one asws for whom Rasool-Allah saww said in her asws right: ‘Allah saww is Pleased to her asws pleasure and is Angry to her asws anger’.

And he saww said: ‘Fatima asws is a part of me saww, one who hurts her asws, so he has hurt me saww.

When she asws passed away, and the covering appeared, we carried her asws and made her to be behind it. She asws was washed, and enshrouded, and embalmed with the embalming. And the camphor was brought down by Jibraeel asw from the Paradise in three containers. He as had said: ‘O Rasool-Allah saww! Your saww Lord aswj Conveys the Greetings and Says to you saww: “This
is your sallahu alayhi wasallam embalming and embalming of your sallahu alayhi wasallam daughter and embalming of your sallahu alayhi wasallam brother Alasws. He saws had divided in into three, and her sallahu alayhi wasallam shroud, and her sallahu alayhi wasallam water, and her sallahu alayhi wasallam assistants were from the Paradise.

And it is reported that she sallahu alayhi wasallam passed away after her sallahu alayhi wasallam washing, and her sallahu alayhi wasallam enshrouding, and her sallahu alayhi wasallam embalming because she sallahu alayhi wasallam was clean, there being no filth in her sallahu alayhi wasallam, and she sallahu alayhi wasallam was more prestigious to Allah azwj the Exalted than for someone else to be in charge of her sallahu alayhi wasallam, and no one attended her sallahu alayhi wasallam except Amir Al-Momineen asws, and Al-Hassan asws and Al-Husayn asws and Zainab asws, and Umm Kulsoom asws, and Fizza ra, and Asma Bint Umays.

And Amir Al-Momineen asws brought her sallahu alayhi wasallam out and with him asws were Al-Hassan asws and Al-Husayn asws, during the night, and they asws prayed Salat upon her sallahu alayhi wasallam and did not let anyone know of it, and there did not attend her sallahu alayhi wasallam expiry nor did anyone pray Salat upon her sallahu alayhi wasallam from the rest of the people, apart from them asws, because she asws had bequeathed with that.

And she sallahu alayhi wasallam had said: ‘They will not pray Salat upon me asws, a community which has broken the Pact of Allah azwj and pact of my asws father sallahu alayhi wasallam Rasool-Allah sallahu alayhi wasallam regarding Amir Al-Momineen Alasws, and oppressed me asws of my asws right, and seized my asws inheritance, and tore up my asws parchment which my sallahu alayhi wasallam father asws had written for me asws with ownership of Fadak, and they belied my asws witnessed, and by Allah azwj they were Jibraeel as, and Mikaeel as, and Amir Al-Momineen asws, and Umm Ayman, and (the Angels) floated upon them in their houses.

And Amir Al-Momineen asws carried me asws (on a mule), and with me asws were Al-Hassan asws and Al-Husayn asws, at night and day to their houses reminding them of Allah azwj and His azwj Rasool sallahu alayhi wasallam. Indeed! They oppressed us asws, and usurped us asws of our asws rights which Allah azwj had Made it to be for us asws. They answered us at night and sat back from helping us asws at daytime.
Then they sent Qunfuz to our house and with him was Umar Bin Al-Khattab and Khalid Bin Al-Waleed in order to expel the son of my uncle to Saqeefa (tent) of the clan of Saeeda for him to pledge the loss-making allegiance to them.

فَلََ يََْرُجُ إِلَيْهِمْ مُتَشَاغِلًَ بَِِا أَوْصَاهُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بِأَزْوَاجِهِ وَ بِتَأْلِيفِ الْقُرْآنِ وَ قَضَاءِ ثَََانيَْ أَلْفَ دِرْهَمٍ وَصَّاهُ بِقَضَائِهَا عَنْهُ عِدَاتٍ وَ دَيْناً،

He did not go out to them being too preoccupied with what Rasool-Allah had bequeathed him with, and with (matters of) his wives, and with compiling of the Quran, and paying back eighty thousand Dirhams he had bequeathed with paying back on his behalf being promises and debts.

فَجَمَعُوا الَْْطَبَ الَْْزْلَ عَلَى بَابِنَا وَ أَت َوْا بِالنَّارِ لِيُحْرِقُوهُ وَ يَُْرِقُونَا، فَوَقَفْتُ بِعَضَادَةِ الْبَابِ وَ نَاشَدْتُُهُمْ بِاللَّهِ وَ بِأَبِِ أَنْ يَكُفُّوا عَنَّا وَ يَنْصُرُونَا، فَأَخَذَ عُمَرُ السَّوْطَ مِنْ يَدِ قُنْفُذٍ مَوْلََ أَبِِ بَكْرٍ فَضَرَبَ بِهِ عَضُدِي حَتََّّ صَارَ كَالدُّمْلِجِ، وَ رَكَلَ الْبَابَ بِرِجْلِهِ.

They gathered the strong firewood at the door and came with the fire in order to burn it and burn us. I stood at the frame of the door and adjured them with Allah and with my father that they refrain from us and help us (instead). But Umar grabbed the whip from the hand of Qunfuz, a slave of Abu Bakr, and struck my forearm with it. The whip twisted upon my arm until it became like the swelling, and he kicked the door with his leg.

فَرَدَّهُ عَلَيَّ وَ أَنَا حَامِلٌ فَسَقَطْتُ لِوَجْهِي وَ النَّارُ تُسْعَرُ وَ تَسْفَعُ وَجْهِي، فَضَرَبَنِِ بِيَدِهِ حَتََّّ انَْتَثَرَ قُرْطِي مِنْ أُذُنِِّ، وَ جَاءَنِِّ الْمَخَاصُ فَأَسْقَطْتُ مَُُسيناً قَتِيلًَ بِغَيرِْ جُرْمٍ، ف َهَذِهِ أُمَّةٌ تُصَليي عَلَيَّ؟! وَ قَدْ تَبَََّأَ اللَّهُ وَ رَسُولُهُ مِنْهُمْ، وَ تَبَََّأْتُ مِنْهُمْ.

Ali repelled him, and I was expecting, and I fell down on my face and the fire was inflamed and he hit me by his hand until my ear-rings scattered (on the ground) from my ears, and the pangs came to me and Mohsin was martyred, murdered without a crime. So, is this the community to be praying Salat upon me?! Allah and His Rasool are disavowed from them, and I disavow from them'.

فَعَمِلَ أَمِيرُ الْمُؤْمِنِيَْ (ع) بِوَصِيَّتِهَا وَ لَِْ ي ُعْلِمْ أَحَداً بَِِا فَأُصْنِعَ فِِ الْبَقِيعِ لَيْلَةَ دُفِنَتْ فَاطِمَةُ عَلَيْهَا السَّلََمُ أَرْب َعُونَ قَبَْاً جُدُداً. ثَُُّ إِنَّ الْمُسْلِمِيَْ لَمَّا عَلِمُوا بِوَفَاةِ فَاطِمَةَ وَ دَفْنِهَا جَاءُوا إِلََ أَمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ يُعَزُّونَهُ بَِِا، ف َقَالُوا: يَا أَخَا رَسُولُ اللَّهِ (ص)! لَوْ أَمَرْتَ بِتَجْهِيزِهَا وَ حَفْرِ تُرْبَتِهَا.

Amir Al-Momineen worked by her bequest and did not let anyone know with it, and on the night he buried (Syeda) Fatima, he dug forty new graves. Then the Muslims came to know of the expiry of (Syeda) Fatima and her burial. They came to Amir Al-Momineen to hurt him with it. They said, 'O brother of Rasool-Allah! If you could instruct with her funeral and digging of her grave'.

فُقِلَ أمْرُ الْمُؤْمِنِينِ (ع) بِوَصِيَّتِهَا وَ لَِْ ي ُعْلِمْ أَحَداً بَِِا فَأُصْنِعَ فِِ الْبَقِيعِ لَيْلَةَ دُفِنَتْ فَاطِمَةُ عَلَيْهَا السَّلََمُ أَرْب َعُونَ قَبَْاً جُدُداً. ثَُُّ إِنَّ الْمُسْلِمِيَْ لَمَّا عَلِمُوا بِوَفَاةِ فَاطِمَةَ وَ دَفْنِهَا جَاءُوا إِلََ أَمِيرِ الْمُؤْمِنِيَْ عَلَيْهِ السَّلََمُ يُعَزُّونَهُ بَِِا، فَقَالُوا: يَا أَخَا رَسُولُ اللَّهِ (ص)! لَوْ أَمَرْتَ بِتَجْهِيزِهَا وَ حَفْرِ تُرْبَتِهَا.
He asws said: ‘She asws has been covered and joined up with her asws father saww. They said, ‘We are from Allah aswj and are returning to Him aswj. A daughter asws of our Prophet saww, and he saww has not left behind among us a child apart from her asws, and we cannot pray Salat upon her asws! This is a grievous thing’.

 فقال عليه السلام: حسبكم ما حكيتم على الله و على رسوله صلى الله عليه و أله و على أبيه و لأخيه و لأخيه - لأغصبهما في وصيتهما النبي - أومست بما في أن لا يتصل عليها أحد منكم، و لا بعد اللهم فأهدر.

He asws said: ‘It is sufficient for you what crime you have committed against Allah aswj and against His aswj Rasool saww and against People asws of his saww Household, and by Allah aswj, I asws will not disobey her asws in her asws bequest which she asws had bequeathed with regarding that no one from you should pray Salat upon her asws, nor after the pact, so excuse me asw.

فقطع المؤمنين قطعة، و قالوا: لا بد لنا من الصلاة على ابنتى رسل الله صلى الله عليه و أله و معصية من فورهم إلى القيامة فوفدوها في أعينهم قردا حدا، فانقذ حدا على أهلها صلى الله عليه و أله و لبلك الفؤاد قصص (ففسق) الناس و لا يبنونها بصحة و قالوا: ثم تفرعوا و وفدوها بيت نعمتهم و لا الصلاة عليها و لا تقومن كنها لأزائها.

The people shook their garments and said, ‘There is no escape for us from praying the Salat upon the daughter asws of Rasool-Allah saww, and they went immediately to Al-Baqie (cemetery), and they found forty new graves in it. It became confusing upon them (the location) of her asws grave between those graves. The people shouted and blamed each other, and they said, ‘You did not attend the expiry the daughter of your Prophet saww, nor the Salat upon her asws, and you don’t even know (location of) her asws grave so you can be visiting it?’

فقال أبو بكر: هاتوا من ثقات المسلمين من ينفزوا فورهم حتى ييجروا شابها فتصل عاليا و ثروها، فبلغ ذلك أمير المؤمنين عليه السلام، فخرج من داوين عفَا و قد قزح وجهه و قام غياما و دار فاطمة و ظل يتحزب الناس و لا ينصب عاليا عليه و لا يشعر بما في يوم كرامة حتى ينفض على سبيله في محاربته حزى و زاد القيامة.

Abu Bakr said, ‘Bring someone trustworthy from the Muslims who can exhume the graves until you find her asws grave, so we can pray Salat upon her and visit her asws. That reached Amir Al-Momineen asws. He asws came out from his asws house angrily and his asws face had reddened, and his asws had turned up and glaring, and upon his asws hand was his asws small cloak which he asws did not use to wear it except during a day of calamity, leaning upon his asws sword Zulfiqar until he asws arrived at Al-Baqie.

فسبق الناس الذين، فقال له: هذا عليكم قد أقبلكم وما نحن بكم في هذه الفؤاد حجاز و واحد لا يضمن الفوت على غير من الأهل، فعند الفؤاد حايرين فظعا فعلا.

The warner preceded him asws to the people. He said to them, ‘This here is Ali asws coming over as you can see, having vowed with Allah aswj, if you were to exhume these graves by even
one stone, he asws will place the sword upon the necks of this community!’ The people turned around fleeing, separating”.

**Notes:**

1. And he asws had said: ‘One who belies Ali asws deliberately, let him assume his seat from the Fire’.

2. And Rasool-Allah saww had been heard saying: ‘I saww am Commanded to fight the people until they testify that there is no god except Allah azwj, and I saww am Rasool saww of Allah azwj. So, when they have said it, they would have saved their blood and their wealth’.

3. They have all reported that Rasool-Allah saww said: ‘Um Ayman is a woman from the inhabitants of the Paradise’.

4. And they have all reported that Rasool-Allah saww said: ‘Ali is with the truth and the truth is with Ali asws, circulating with him asws wherever he asws circulates’.

5. And Rasool-Allah saww had said: ‘Allah azwj gets Angered to the anger of Fatima asws and Pleased to her asws pleasure’.

6. And he asws said: ‘Fatima asws is a part of me asww. One who hurts her asws so he has hurt me asww, and one who hurts me asww, so he has hurt Allah azwj’.

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203 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164
204 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 1
205 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 2
206 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 3
207 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 4
208 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 5
And Rasool-Allah ﷺ has said: ‘Every new thing is an innovation, and every innovation is a straying, and every straying is in the Fire’. 209

And the people of transmission (of Ahadeeth) are united about the Imams asws from People asws of the Household, they said, ‘One who says, ‘Ameen’ in his Salat, so he has spoilt his Salat, and upon him is to repeat it’. 210

And from what is reported from him with the opposition, he (Umar) said, to the Rasool saww one day, ‘We hear things from the Jews we find it good from them, so can we write that from them?’ The Prophet saww was angered and said: ‘Do you want to be confused, O Ibn Al-Khattab! Even if Musa as had been alive, there would be no leeway for him as except to follow me saww’. 211

And they have all reported that the Rasool saww said: ‘Do not kneel down (for Sajdah) in your Salat like the kneeling of the camel, nor peck (short Sajdah) like the pecking of the rooster, nor fall down (for the Sajdah) like the falling of the dog, nor turn (your head) like the turning of the apes (i.e. be attentive)’. 212

And when Allah azwj the Glorious Commanded His sawwj Prophet sawwj with closing the doors of the people from Masjid of Rasool-Allah sawwj as an ennobling for him sawwj and a safeguarding for him sawwj from the filth, except the door of Prophet sawwj and door of Ali asws Bin Abu Talib asws and Commanded him sawwj that he sawwj calls among the people with that, so the one who obeys him sawwj would succeed and gain, and one who disobeys him sawwj would be destroyed and regret.

The Prophet sawwj ordered the caller to call out among the people: ‘The congregational Salat!’ The people came rushing. When they were complete, the Prophet sawwj ascended the pulpit.

209 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 6
210 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 7
211 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 8
He praised Allah, Glorious and Exalted has Commanded me, with the closure of your doors opening to the Masjid after this day, and that no one will enter it with sexual impurity, nor filthy, with that my Lord, Majestic is His Majesty has Commanded me.

So, there should not happen to be any bitterness in the soul of anyone from you, nor should you be saying, ‘And why?’ And, ‘From where is that?’ for your deeds would be nullified and you will become from the losers. And, beware of the opposition and the discord, for Allah the Exalted Revealed to me, and I should fight the one who disobeys me, and there would be no responsibility for him in al Islam.

And my Masjid has been Made to be clean from every filth, forbidden upon everyone who enters into it along with these characteristics which I mentioned, apart from me and my brother Ali Bin Abu Talib, and my daughter Fatima, and my two (grand) sons Al-Hassan and Al-Husayn, just as the Masjid of Haroun and Musa.

Allah had Revealed to them: “Make both your houses as a Qiblah (direction) for your people!” And I have delivered to you all what my Lord has Commanded me and have ordered you all with that. Indeed! Be cautious of the envy and the hypocrisy, and obey Allah, He Harmonis between your secrets and your announcements. Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].

The people in their entirety said, ‘We hear and obey Allah and His Rasool and we will not oppose whatever He Commands us with!’ Then they threw out their doors apart from the door of the Prophet and Ali. Then, the people manifested envy and the talk.

Umar said, ‘What is the matter Rasool Allah preferred son of his uncle Ali Bin Abu Talib and is saying the lie upon Allah, and he is informing from Ali be what He did not Say regarding Ali? And rather Muhammad asked (Allah) for Ali
And Umar that there should happen to be for him an open door to the Masjid, and when the words of Umar reached Rasool-Allah saww, and the discourse of the people and the group regarding the talk, he saww ordered the caller with calling out to, ‘The congregational Salat!’

The Prophet saww said to them: ‘Community of people! It has reached me saww what you are discussing and what your speaker has said, and I swear by Allahazwj the magnificent, I saww did not say the lie upon Allahazwj, nor have I saww been life to, nor did I saww close doors from your doors, nor did I saww keep the door of Aliasws Bin Abu Talibasws open, nor did any one command me saww with that except Allahazwj Mighty and Majestic Who Created me saww and you altogether.

So, do not be envious for you will be destroyed, and do not be envying the people upon what Allah has Given them from His Grace? [4:54]. Heazwj is Saying in the Decisive of Hisazwj Book: Those Rasools, We Merited some of them over the others [2:253]. Fear Allahazwj and be from the patient ones!’

Then Allahazwj Ratified Hisazwj Rasool saww by the descent of the star from the sky upon the door of Aliasws Bin Abu Talibasws, and Allahazwj the Glorious Revealed Quran and Swore by the star in ratification of Hisazwj Rasool saww. Heazwj Said: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely, it is only a Revelation He Revealed [53:4] – the Verses, all of them.

And the Prophet saww recited these, but they did not increase except in anger, and envy, and hypocrisy, and revolt, and arrogance, then they dispersed and there was in their hearts was such from the envy and the hypocrisy what no one knows except Allahazwj the Glorious.
When it was after some days, his saww uncle Al-Abbas entered to see him saww and said, ‘O Rasool-Allah saww! You saww have known what relationship there is between me and you saww and the diamond (valuable) womb relationship, and I am from the ones who make it a religion with obeying you saww, so can you saww ask Allah azwj to Make a door to be for me to the Masjid to be ennobled by it over the ones besides me?’

He saww said: ‘O uncle! There is no way to (do) that’. He said, ‘So let there be a spout from my house to the Masjid I can be ennobled by it over the near ones and the distant ones’. The Prophet saww was silent – and he saww was of a lot of bashfulness – not know what he saww should respond from the answer out of fear from Allah azwj the Exalted and bashfulness form his saww uncle Al-Abbas.

Jibraeel as descended unto the Prophet saww during that state, and Allah saww the Glorious had Known what was in himself saww, from that. He as said: ‘O Muhammad saww! Allah saww Commands you saww: “Answer the request of your saww uncle, and Commands you saww to establish the spout for him to the Masjid as he wants, for you saww have Known what is in yourself saww and have Answered you to that as a prestige for you saww and a Favour from Me saww and upon your saww uncle Al-Abbas!”

The Prophet saww exclaimed Takbeer and said: ‘Allah asw has Refused except to Honour you O Clan of Hashim as, and Prefer you over the entirety of the people’. Then he saww stood up and with him saww was a group of his saww companions and Al-Abbas was in front of him saww until he saww came to the roof of (house of) Al-Abbas. He saww installed for him a spout to the Masjid and said: ‘Community of Muslims! Allah asw has Ennobled my asw uncle Al-Abbas with this spout, so do not harm me asw regarding my asw uncle, for he is a remaining one of the fathers and the grandfathers. May Allah asw Curse the one who hurts me asw regarding my asw uncle, or reduces his right or supports against him’.

فَقَالَ لَهُ عَلَيْهِ وَ آلِهِ السَّلَامُ: يَا عَمي! لَيْسَ إِلَّا ذَلِكَ سَبِيلٌ. فَقَالَ: فَمِيزَاباً يَكُونُ مِنْ دَارِي إِلَّا الْمَسْجِدِ أيَّادُ بِهِ عَلَى مَنْ سِوَايَ؟.
And the spout did not cease to be upon its state for the duration of the days of the Prophet and caliphate of Abu Bakr and three years from the caliphate of Umar Bin Al Khattab. When it was during one of the days, Al Abbas had fever and fell ill with severe illness, and the maid ascended to wash his shirt, and the water flowed from the spout to the courtyard of the Masjid.

Some of the water affected the clothes of a man and he was angered with severe anger and said to his slave, ‘Climb and uproot the spout!’ The slave climbed up, uprooted it and threw it in the roof of Al Abbas, and said, ‘By Allah! If anyone were to return it to its place, I will strike off his neck’.

That was grievous upon Al Abbas and he called his sons Abdullah and Ubeydullah, and he got up walking leaning upon them, and he was shaking due to the severity of the illness, and he went until he entered to see Amir Al Momineen asws. When Amir Al Momineen asws looked at him, he was disturbed to that and said: ‘O uncle! What have you come for and you are upon this state?’

He related the story to him asws and what Umar had done with him by uprooting the spout and his threatening the one who returns it to its place. And he said to him asws, ‘O son of my brother!’ There used to be two supporters for me I could look to them (for help. One of the two has passed away and he is Rasool-Allah saww, and there remains the other, and it is you saww, O Ali saww, and I do not think that I would be oppressed and it would be removed what Rasool-Allah saww had ennobled me with while you saww are for me, therefore look into my affair’.

He saww said to him: ‘O uncle! Return to your house, for you shall be seeing from me what will cheer you, if Allah saww so Desires’.
Then he said: ‘O Qanbar! To me, with Zulfiqar (the sword)!’ He collared it, then went out to the Masjid, and the people were around him, and he said: ‘O Qanbar! Climb and return the spout to its place!’ Qanbar ascended and returned it to its place, and Ali said: ‘By the right of the occupant of this grave and the pulpit! If an uprooted were to uproot it, I will strike off his neck, as well as the neck of the one who had instructed him with that and crucify them both in the (hot) sun until they are set on fire!’

That reached Umar Bin Al-Khattab. He got up and entered the Masjid and looked at the spout. He said, ‘No one should anger Abu Al-Hassan regarding what he has done, and we shall expiate from the vow’.

When it was the next morning, Amir Al-Momineen went to his uncle Al-Abbas and said to him: ‘How is your morning, O uncle?’ He said, ‘With the best of blessing what could be lasting for me, O son of my brother’.

He said to him: ‘O uncle! Make yourself to feel good and delight your eyes, for by Allah, even if (all) the people of the earth were to dispute me regarding the spout, I would contend them, then kill them by the Might of Allah and His Strength, and no injustice will come to you, O uncle!’

Al-Abbas stood up and kissed what is between his eyes and said: ‘O son of my brother’! He will not be disappointed, one whose helper you are’.

And he had said in another place, as a bequest from him regarding his uncle Al-Abbas: ‘My uncle Al-Abbas is a remainder of the fathers and the grandfathers, so preserve me regarding him, everything regarding my protection, and I am in the protection of my uncle Al-Abbas. The one hurts him so he has hurt me, and one who is inimical to him so he has been inimical to me. His peace is my peace and his war is my war’.
And from it is that the Prophet ﷺ, before the emigration, had gone out one day to outside Makkah and returned demanding his house. He passed by a caller from the clan of Tameem calling out, and there was a chief for them called Abdullah Bin Juz’an, and he used to be counted from the chiefs of Quraysh and their elders, and there was a caller for him calling out in the caves of Makkah and its valleys, ‘One who wants the hospitality and the accommodation, so let him come to the meal of Abdullah Bin Juz’an!’

And his caller was Abu Qohafa, and his wages was four coins, and for him was another caller above the roof of his house. Abdullah Bin Juz’an was informed of the passing of the Prophet ﷺ by his door, so he came out sprinting until he caught up with him and said, ‘O Muhammad! By the Sacred House, if only you would ennoble me by your entry into my house and you partake from my provision, and I swear upon it by Lord of the House (Kabah) and Al Bat’ha, and by Shayba son of Abdul Muttalib’.

The Prophet ﷺ answered him to that and entered his house and partook from his provision. When the Prophet ﷺ went out, Ibn Juz’an went out with him walking to him. When he intended the returning from him, the Prophet ﷺ said to him: ‘I would love it if you were to be in my hospitality tomorrow, you and clan of Taym and their followers at the emergence of the morning’.

Then they both separated and the Prophet ﷺ went to the house of his uncle Abu Talib, thoughtful regarding what he had promised to Abdullah Bin Juz’an, when Fatima Bint Asad, wife of his uncle Abu Talib entered, and she was his caretaker, and he had named her as ‘The mother’.

When she saw him, she said, ‘May my father and my mother be (sacrificed) for you! What is the matter?’ ‘What did anyone from the people of Makkah objected to you?’ He said: ‘No’. She said, ‘By my right upon you, only inform me with your situation’. He narrated to her the story with Ibn Juz’an and he had said to him and what he had promised to him, of the hospitality’.
She said, 'O my son! Do not straiten your chest. There are (sufficient) provisions with me to stand for you with all what you want'. While they were in the discussion when Abu Talib entered. He said to his wife: 'Regarding what are you two discussing?' She let him know of that, all of it, and with what the Prophet had said to Ibn Juz'an.

He hugged him to his chest and kissed what is between his eyes and said, 'O my son! By Allah, upon is not to straighten your chest from that, and during the day tomorrow, I shall stand for you with the entirety of what you are needy to, if Allah the Exalted so Desires, and I shall prepare such a feast the riders will discuss it in rest of the cities.'

And he determined upon the feast to prevail upon the rest of the tribes, and aimed to his brother Al Abbas in order to borrow something from his wealth to add on to his own wealth. He found the clan of Abdul Muttalib in the road, and they lent him with the camels and the gold what would suffice him. So, he returned from aiming to his brother Al Abbas (as there was no need anymore), and preferred the lightening from him.

The news of that reached his brother Al Abbas, and his return was grievous upon him, so he went to his brother Abu Talib and he was gloomy, bleak, grieving. Abu Talib said to him: 'What is the matter I see you grieving, bleak?' He said, 'It reached me that you had aimed to me regarding a need, then there was a change of mind for you from it, but you returned from the road, so what is this situation?'

He narrated the story to him, up to its end. Al Abbas said to him, 'The matter is up to you, and you have not ceased to be rightful of every honour and in charge of every delegation'. Then he sat in his presence for a while, and Abu Talib had taken regarding whatever he needed from the tools of cooking and other than that. Al Abbas said to him, 'O my brother! There is a need for me to you?'. Abu Talib said, 'It shall be fulfilled, so mention it'.
Al Abbas said, ‘I swear upon you

by the right of the house (Kabah), and Shayba Al Hamd (Abdul Muttalibsw), only do not fulfil it’. He

said: ‘That is for you, and even if you were to ask regarding the self and the parent’. He said, ‘Gift to me this honour to ennable me with it’.

He

said: ‘I have answered you to that along with what I have prepared’. Al Abbas slaughtered the camels and installed the pots, and made the sweets, and grilled the grills, and added on to the provisions above what was required, and called out to rest of the people. The people of Makkah gathered, and bellies of Quraysh and rest of the Arabs upon interchange of its layers rushing from every place until it was as if it was the great Eid of Allahazwj.

A high place was installed for the Prophet saww, and he saww was adorned with the jewels, and the pride-worthy clothes, and the people remained bewildered from the beauty of the Prophet saww, and his saww dignity, and his saww perfection, and his saww illumination was above the light of the sun, and the people separated delighted, and they had taken in the sermons and the poems and praise of the Prophet saww and his saww clan upon the excellence of his saww hospitality.

When the Prophet saww reached his saww strength (adulthood) and married Khadeeca asw, and Allahazwj Revealed to him saww and Gave him saww news and Sent him saww to rest of the Arabs and non-Arabs, and Made him saww prevail over the Polytheists, and he saww conquered Makkah and entered it supported, victorious, and the ones killed were killed, and the one who rebelled had rebelled, Allahazwj Revealed to him saww:

أَمَّامٍ مُّلْخَيْلَةَ وَ بَيْنَاهَا مِلَّةٌ مُّشْرِكُونَ، أَوْمَلُوا ذَلِكَ لِيُغَشِّبُنِّي بُعْرَةَ الْمَيْتَى نُورُهُ، فَلاَ يَرَى وَ لَيْسَ مَعْنُوًَٰنَأَنِّي أَنَا١

“O Muhammad saww! Your saww uncle Al Abbas has a preceding hand (favour) upon you saww and a beautiful preceded, and it is what he had spent upon you saww during the feast of Abdullah Bin Juz’an, and these were sixty thousand Dinars, along with what is for him upon
you saw during the rest of the times, and in his self is a desire from Okaz market, so give him to him during the term of his life, and to his sons after his death!"  

فَأَعْطَاهُ ذَلِكَ، ثَُُّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَلََّ لَعْنَةُ اللَّهِ عَلَى مَنْ عَارَضَ عَميي فِِ سُوقِ عُكَاظٍ وَ نَازَعَهُ فِيهِ، وَ مَنْ أَخَذَهُ مِنْهُ فَأَنَا بَرِيَّ مِنْهُ وَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَئِكَةِ وَ النَّاسِ أَجََْعِيَْ،

He saw gave him that, then he saw said: ‘Indeed! The Curse of Allah azwj is upon the one disagrees to my uncle in the market of Okaz and contends in it, and the one who takes it from him, so I am disavowed from him and upon him is the Curse of Allah azwj and the Angels and the people altogether’.

فَلَمْ يَكْتََِثُ عُمَرُ بِذَلِكَ وَ حَسَدَ الْعَبَّاسَ عَلَى دَخْلِ سُوقِ عُكَاظٍ، وَ غَصَبَهُ مِنْهُ، وَ لََْ ي َزَلِ الْعَبَّاسُ مُتَظَليماً إِلََ حِيِْ وَفَاتِهِ.

Umar did not care with that and envied Al Abbas upon entering the market of Okaz, and usurped it from him, and Al Abbas did not cease to be oppressed up to when he died”.

وَ مِنْهَا أَنَّ النَّبَِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ جَالِساً فِِ مَسْجِدِهِ ي َوْماً -وَ حَوْلَهُ جَََاعَةٌ مِنَ الصَّحَابَةِ -إِذْ دَخَلَ عَلَيْهِ عَمُّهُ الْعَبَّاسُ -وَ كَانَ رَجُلًَ صَبِيحاً حَسَناً حُلْوَ الشَّمَائِلِ -فَلَمَّا رَآهُ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَامَ إِلَيْهِ وَ اسْتَقْبَلَهُ وَ قَبَّلَ مَا بَيَْْ عَيْنَيْهِ وَ رَحَّبَ بِهِ وَ أَجْلَسَهُ إِلََ جَانِبِهِ،

And from it — The Prophet saw was seated in his Masjid one day — and around him was a group of the companions — when Al Abbas entered, and he was a man on excellent accompaniment, of a sweet nature. When the Prophet saw him, stood to him and welcomed him and kissed what is between in his eyes, and was compassionate with him in and seated him his side.

فَأَنْشَدَ الْعَبَّاسُ أَب ْيَاتاً فِِ مَدْحِهِ (ص)، ف َقَالَ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: جَزَاكَ اللَّهُ -يَا عَمي -خَيرْاً وَ مُكَافَأَتُكَ عَلَى اللَّهِ ت َعَالََ.

Al Abbas prosed some couplets in his praise. The Prophet saw said: ‘May Allah Recompense you goodly, and your Reward is upon Allah the Exalted’.

ثَُُّ قَالَ: مَعَاشِرَ النَّاسِ! احْفَظُونِِّ فِِ عَمييَ الْعَبَّاسِ وَ انْصُرُوهُ وَ لََّ تََْذُلُوهُ

Then he saw said: ‘Community of people! Preserve me regarding my uncle Al Abbas and help him and do not abandon him’.

ثَُُّ قَالَ: يَا عَمي! اطْلُبْ مِنِي شَيْئاً أُتَِْفْكَ بِهِ عَلَى سَبِيلِ الََْدِيَّةِ. ف َقَالَ: يَا ابْنَ أَخِي! أُرِيدُ مِنَ الشَّامِ الْمَلْعَبَ، وَ مِنَ الْعِرَاقِ الِْْيرَةَ، وَ مِنْ هَجَرٍ الَْْطَّ، وَ كَانَتْ هَذِهِ الْمَوَاضِعُ كَثِيرَةَ الْعِمَارَةِ,

Then he saw said: ‘O uncle! Request something from me, I shall present it to you upon the way of the gift’. He said, ‘O son of my brother! I want Al Mal’ab from Syria, and Al Hira from Al Iraq, and Al Khatt from Hajar’, and these places were with a lot of buildings.
The Prophet ﷺ said to him: 'Love and prestige'. Then he saww called Ali asws and said: 'Write these places to be for your asws uncle'. Amir Al Momineen asws wrote a deed for him with that, and Rasool-Allah saww dictated, and a group of the ones present witnessed it, and the Prophet saww sealed it with his asws ring (seal) and said: 'O uncle! If Allah azwj the Exalted Conquests these places, then these are for you as a gift from Allah azwj the Exalted and His Rasool saww, and if these are conquered after my saww passing away, then I saww bequeath it to the one who will shall be in charge after me saww regarding the community, to submit these places to you'.

Then he saww said: 'Community of Muslims! These mentioned places are for my saww uncle Al Abbas, so the one who changes upon it, or replaces it, or prevents it, of oppresses him of it, upon him is the Curse of Allah azwj and curse of the cursing ones'.

The he saww gave him the letter (of deed). When Umar became ruler and these mentioned places were conquered, Al Abbas came to him with the letter. When he looked into it, he called a man from the people of Syria and asked him about Al Mal’ab. He said, ‘Its value is upon twenty thousand Dirhams’. Then he asked about the other, and it was mentioned to him that their values would be established by a lot of wealth.

He said, ‘O Abu Al Fazl! This is a lot of wealth. It is not allowed for you to take if from besides the (rest of the) Muslims’. Al Abbas said, ‘This is a letter (of deed) of Rasool-Allah saww that was witnessed for me by the few and the lot’. Umar said, ‘By Allah azwj! Either you equate it with the Muslims in that or else return from where you have come’.

A lot of harsh talk flowed between the two, and Umar was angered — and he used to be quick to anger, he grabbed the letter from Al Abbas and tore it and spat in it, and threw it in the face of Al Abbas and said, ‘By Allah azwj! Even if you were to demand one seed from it, I will not give it to you!’
Al Abbas took and remainder of the letter and returned to his house grieving, crying, complaining to Allahazwj the Exalted and to Hisazwj Rasool, Al Abbas shouted at the Emigrants and the Helpers and they were angered to that and said, ‘O Umar! You tore a letter of RasoolAllahsaww and threw in the ground? This is something we cannot be patient upon’.

Umar feared the command would be ruptured with him, so he said, ‘Arise with us to go to Al Abbas to please him and deal with him with what would reconcile him’. They got up in their entirety to the house of Al Abbas and they found him with fever due to the severity of what he had faced from the strife, and the pain, and the injustice.

He said, ‘We shall return to him in the morning, if Allahazwj the Exalted so Desires, and offer excuses to him from our deed’. The next day passed, and the day after, and he did not return to him, nor offered any excuses from it. The wealth was distributed upon the Emigrants and the Helpers, and it remained like that until he died’.

And from it is that Rasool-Allahsaww exiled Al Hakam Bin Al Aas, uncle of Usman, from Al Medina, and exiled him from its vicinity. He did not cease to be in exile from Al Medina, and with him was Marwan, for the days of Rasool-Allahsaww, and days of Abu Bakr, and days of Umar. He was named as ‘Exiled one of Rasool-Allahsaww’, until Usman ruled, and he returned him to Al Medina and sheltered him, and made his son Marwan to be his scribe, and in charge of the management in his house’.

And they have all reported that the Prophetsaww said: ‘The truth is with Ammar, circulating with him wherever he circulates’.

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212 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 9
213 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 10
And he said: ‘When the people separate right and left, then look at the sect in which is Ammar, and follow it, for the truth circulates with him wherever he may circulate’.  

And from it is what he (Usman) had done with Abu Zarr when he exiled him from Al-Medina to Al-Rabza, along with the consensuse of the community regarding the report.

Rasool-Allah said: ‘Neither has the dust (ground) carried, nor has the greenery (of the sky) shaded upon one with a tone more truthful than Abu Zarr.

And it is reported that he said: ‘Allah Mighty and Majestic Revealed to me to love four of my companions and Commanded me with loving them’. It was said, ‘Who are they, O Rasool-Allah?’ He said: ‘Ali is their chief, and Salman, and Al-Miqdad, and Abu Zarr’.

And from it is that when Ubeydullah Bin Umar Bin Al-Khattab, when Abu Lulu struck Umar with the strike in which he died, Ibn Umar heard a group saying, ‘The atheist has killed commander of the faithful’. They were meaning Al-Hurmuzan, head of Persia, and he had become a Muslim upon the hand of Amir Al-Momineen Ali Bin Abu Talib, then freed him from his portion from the war booty.

Ubeydullah Bin Umar rushed to him and killed him before his father died. It was said to Umar, ‘Ubeydullah Bin Umar has killed Al-Hurmuzan!’ He said, ‘A mistake! The one who struck me was Abu Lulu, and there was no making for Hurmuza regarding my matter, and if I were to live, I shall argue to tie him with it, but Ali Bin Abu Talib will not accept any wergild from us, and he is his guardian’.

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214 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 11
215 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 12
Umar died and Usman ruled over the people after him. Ali\textsuperscript{asws} said to Usman, ‘Ubeydullah Bin Umar has killed my\textsuperscript{asws} friend Al-Hurmuzan without right, and I\textsuperscript{asws} am his guardian and the demander of his blood. Will you submit it to me or shall I\textsuperscript{asws} bind him with it?’

Usman said, ‘Yesterday Umar was killed, and I should kill his son (today)? It shall come upon the family of Umar what there will not be any straightening with it’. He refused to submit it to Ali\textsuperscript{asws}, out of compassion from him, his\textsuperscript{asws} claim upon the family of Umar.

When the command returned to Ali\textsuperscript{asws}, Ubeydullah Bin Umar fled from him\textsuperscript{asws} to Syria, and came to be with Muawiya, and he was present on the day of Siffeen with Muawiya, at war to Amir Al-Momineen\textsuperscript{asws}. He was killed in a battle of the war, and was found collared with the two swords on that day’.

And Abu Al Salah said in (the book) ‘Taqreeb Al Ma’arif’ – Then he mentioned what passed from his\textsuperscript{asws} being oppressed, and his\textsuperscript{asws} complaints. Then he said, ‘And from it was is reported from Al Sabagh Bin Nubara and Rysheyd Al Hajari, and Abu Kudeyba Al Asady, and others,

‘From the companions of Ali\textsuperscript{asws} by various chains, they said, ‘We were seated in the Masjid, then Amir Al-Momineen\textsuperscript{asws} came out from the small door gesturing by his\textsuperscript{asws} right saying: ‘Can you not see what I\textsuperscript{asws} am seeing?!’ We said, ‘O Amir Al-Momineen\textsuperscript{asws}! And what is that which you\textsuperscript{asws} see?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} see Abu Zureya (Umar) in the darkness of the Fire gesturing to me\textsuperscript{asws} by his hand saying, ‘Seek Forgiveness for me, may Allah\textsuperscript{azwj} Forgive you\textsuperscript{asws}!’

And Abu Kudeyba has increase: ‘Allah\textsuperscript{azwj} is not Pleased from them both until they please me\textsuperscript{asws}, and I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}, they will never (be able to) please me\textsuperscript{asws}.’

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\textsuperscript{216} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 13
And he asws was asked about the ‘darkness’, so he asws said: ‘The great abyss’. 217

He said, 'And it is reported from Al Haris Al Awr who said,

'I entered to see Ali asws in one of the nights. He asws said to me: 'What have you come at this time for?' I said, 'Your asws love, O Amir Al-Momineen asws'. He asws said: 'Allah azwj' I said, 'Allah azwj'. He asws said: 'Shall I asws narrate to you with the severest of the people in enmity towards us asws, and the severest of them in enmity to ones who love us asws?' I said, 'Yes, O Amir Al-Momineen asws, but by Allah azwj, I have been thinking a thought'. He asws said: 'Give me asws your thought'. I said, 'So and so (Abu Bakr), and so and so (Umar)'. He asws said: 'Come nearer, O Awr!' I went near him asws. He asws said: 'Disavow from them both, Allah azwj is Disavowed from them'.

And in another report: 'I asws have imagined an imagination, and I asws dislike it to be accused by it disavowing from so and so (Abu Bakr), and so and so (Umar)'.

He asws said: 'Yes, by the One azwj Who Split the seed and Formed the person! They have both oppressed me asws of my asws rights, and reduced my asws position, and envied me asws and hurt me asws, and their companionship would be harming the inhabitants of the Fire, and their voices would be raised, and Rasool-Allah saww had faulted both of them'. 218

He said, 'And it is reported from Umrah, 'I was seated in the presence of Amir Al-Momineen asws, and he asws was in the right of Masjid Al-Kufa and the people were with

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217 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165
218 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 1
him asws, when a man came and greeted unto him asws, then said, ‘O Amir Al Momineen asws! By Allah aswj, I love you asws.

He asws said: ‘But, by Allah aswj, I asws do not love you. How is your love for Abu Bakr and Umar?’ He said, ‘By Allah aswj! I love them both with intense love’. He asws said: ‘How is your love for Usman?’ He said, ‘His love is firmly rooted in the darkness of my heart’. Ali asws said: ‘I am Abu Al Hassan asws . . . the Hadeeth’.

He said, ‘And it is reported from Sufyan, from Fuzeyl Bin Al Zubeyr, from Naqie, from Abu Kudeyba Al Azady who said,

‘A man stood up to Amir Al-Momineen asws and asked him asws about Words of the Exalted: O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, [49:1], ‘Regarding who was it Revealed?’


Sufyan said, ‘I said to Fuzeyl, ‘Do you think it is Umar?’ He said, ‘So who is it apart from him?’

He said, ‘And it is reported from Al Munzir Al Sowry who said,

‘I heard Al-Husayn asws Bin Ali asws saying: ‘Abu Bakr and Umar both deliberated to the command, and it is for us asws, all of it, and they made a share to be in it for us asws like the share of the grandfather (sixth). But by Allah aswj, they would be concerned about their own selves on the day the people would be seeking our asws intercession during it’’.

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219 Bihar Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 2
220 Bihar Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 3
He said, ‘And it is reported from him, and a man had asked him about Abu Bakr and Umar. He said: ‘By Allah! They forfeited and went away with our rights and sat in our seat we were more rightful with it than them, and they trod upon our necks’. 221

And from Abu Al Jaroud Ziyad Bin Al Munzir who said,

‘Ali Bin Al Husayn was asked about Abu Bakr and Umar?’ He said: ‘They derogated our forefathers, and lied down in our ways, and loaded the people upon our necks’. 222

And from Abu Is’haq having said ‘I accompanied Ali Bin Al Husayn between Makkah and Al-Medina. I asked him about Abu Bakr and Umar, ‘What are you saying regarding them?’ He said: ‘What else can I say regarding them?’ 223

And from Al Qasim Bin Muslim who said,

‘I was with Ali Bin Al-Husayn at Yanbu, my hand in his hand. I said, ‘What are you saying regarding these two men (Abu Bakr and Umar)? Should I disavow from their enemies?’

He got angry and threw my hand from his hand, then he said: ‘O Qasim! They are the first ones to derogate our forefathers, and lied down in our way, and loaded the people upon our neck, and sat in our seat we were more rightful with it than they were’. 224

221 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 4
222 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 5
223 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 6
224 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 7
وَ عَنْ أَبِِ حَِْزَةَ الثُّمَالِِي، قَالَ
قُلْتُ لِعَلِيي بْنِ الُْْسَيِْْ عَلَيْهِمَا السَّلََمُ
أَن ْتُمْ تُقْتَلُونَ فِِ عُثْمَانَ مُنْذُ سِتييَْ
سَنَةً، فَكَيْفَ لَوْ ت َبَََّأْتُُْ مِنْ صَنَمَيْ ق ُرَيْشٍ؟!

And from Abu Hamza Al-Sumali who said, ‘I said to Ali asws Bin Al-Husayn asws, and he asws was alone, ‘Inform me about these two men (Abu Bakr and Umar)?’ He asws said: ‘They were both the first ones to oppress us asws of our asws rights, and take our asws inheritance, and sat in our asws seat we asws were more rightful with it. May Allah azwj not Forgive them nor have Mercy on them. Both were Kafirs. Kafir is the one who befriends them’.

وَ عَنْ حَكِيمِ بْنِ جُبَيرٍْ، قَالَ: قَالَ عَلِيُّ بْنُ الُْْسَيِْْ عَلَيْهِمَا السَّلََمُ
أَن ْتُمْ تُقْتَلُونَ فِِ عُثْمَانَ مُنْذُ سِتييَْ
سَنَةً، فَكَيْفَ لَوْ تَبَََّأْتُُْ مِنْ صَنَمَيْ ق ُرَيْشٍ؟!

And from Hakeem Bin Jubeyr who said, ‘Ali asws Bin Al-Husayn asws said: ‘You are being killed regarding Usman for sixty years, so how would it be if you were to disavow from the two idols of Quraysh (Abu Bakr and Umar)?’

وَ عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ أَبِِ جَعْفَرٍ عَلَيْهِ السَّلََمُ
ف َقَالَ: هَُُا أَوَّلُ مَنِ انْتَتَ عَنْهُمَا
سَأَلْتُهُ زَى عَلَى حَقِينَا وَ حَأَلََ النَّاسَ عَلَى أَعْنَاقِنَا وَ أَكْنَافِنَا، وَ أَدْخَلََ
الذُّلَّ بُيُوتُنَا.

And from Kaseer Al-Nawa, from Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about them both (Abu Bakr and Umar). He asws said: ‘For the dreamer today, the stick did not knock, and what does the human know except what he learns?’

وَ عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ أَبِِ جَعْفَرٍ عَلَيْهِ السَّلََمُ، قَالَ
ف َقَالَ: هَُُا أَوَّلُ مَنِ انْتَتَ عَنْهُمَا
سَأَلْتُهُ زَى عَلَى حَقِينَا وَ حَأَلََ النَّاسَ عَلَى أَعْنَاقِنَا وَ أَكْنَافِنَا، وَ أَدْخَلََ
الذُّلَّ بُيُوتُنَا...
rights, and load the people upon our asws necks and our asws safeguards, and entered the humiliation into our asws houses’. 228

وَعَنْهُ، عَنْ أَبِِ جَعْفَرٍ عَلَيْهِ السَّلََمُ، قَالَ: ‘وَ اللَّهِ لَوْ وَجَدَ عَلَيْهِمَا أَعْوَاناً لََْاهَدَهَُُا.’ 229

And from him, from Abu Ja’far asws having said: ‘(Ali asws said): ‘By Allah azwj! If I asws were to find supporters against them both (Abu Bakr and Umar), I asws would fight them’.’ 229

وَ لِمْ تُُبْنِِ، فَلَمْ يُُبْنِِ، فَلَمَّا كَانَ فِِ الثَّالِثَةِ قُلْتُ: جُعِّلْتُ فِدَاكَ، أَخْبَِْنِِّ مَا قَطَرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لََّ مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِيَْ إِلََّ وَ هِيَ فِِ أَعْنَاقِهِمَا إِلََ ي َوْمِ الْقِيَامَةِ.’ 230

He asws said: ‘No drop of our asws blood drops, nor from the blood of anyone from the Muslims except and it is in their necks up to the Day of Qiyamah’. 230

وَ رَوَوْا عَنْ قُدَامَةَ بْنِ سَعْدٍ الثَّقَفِيي، قَالَ: أَدْرَكْتُ أَهْ [عَنْهُمَا] فَلَمْ يُُبْنِِ، ثَُُّ سَأَلْتُهُ فَلَمْ يُُبْنِِ، فَلَمَّا كَانَ فِِ الثَّالِثَةِ قُلْتُ: جُعِّلْتُ فِدَاكَ، أَخْبَِْنِِّ مَا قَطَرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لََّ مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِيَْ إِلََّ وَ هِيَ فِِ أَعْنَاقِهِمَا إِلََ ي َوْمِ الْقِيَامَةِ.’ 230

And it is reported that Ibn Bashir said, ‘I asked Abu Ja’far asws about them both (Abu Bakr and Umar), but he asws did not answer me. Then I asked him asws, but he asws did not answer me. When it was during the third (time), I said, ‘May I be sacrificed for you asws! Can you asws inform me about them?’

فَقَالَ: مَا قَطَرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لََّ مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِيَْ إِلََّ وَ هِيَ فِِ أَعْنَاقِهِمَا إِلََ ي َوْمِ الْقِيَامَةِ.’ 230

And it is reported from Qudamah Bin Sa’ad Al Saqafi who said, ‘I asked Abu Ja’far asws, ‘The people are claiming that Rasool-Allah saww said: ‘O Allah azwj! Strengthen Al-Islam by Abu Jahl la or by Umar’.

فَقَالَ: أَدْرَكْتُ أَهْ [عَنْهُمَا] فَلَمْ يُُبْنِِ، ثَُُّ سَأَلْتُهُ فَلَمْ يُُبْنِِ، فَلَمَّا كَانَ فِِ الثَّالِثَةِ قُلْتُ: جُعِّلْتُ فِدَاكَ، أَخْبَِْنِِّ ‘وَ رَوَوْا عَنْ قُدَامَةَ بْنِ سَعْدٍ الثَّقَفِيي، قَالَ: أَدْرَكْتُ أَهْ [عَنْهُمَا] فَلَمْ يُُبْنِِ، ثَُُّ سَأَلْتُهُ فَلَمْ يُُبْنِِ، فَلَمَّا كَانَ فِِ الثَّالِثَةِ قُلْتُ: جُعِّلْتُ فِدَاكَ، أَخْبَِْنِِّ مَا قَطَرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لََّ مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِيَْ إِلََّ وَ هِيَ فِِ أَعْنَاقِهِمَا إِلََ ي َوْمِ الْقِيَامَةِ.’ 230

Abu Ja’far asws said: ‘By Allah azwj! Rasool-Allah saww did not say this at all! But rather, Allah azwj Strengthened the Religion by Muhammad asws. It was not Allah azwj to strengthen the Religion by the evilest of His aszw creatures’. 231

وَ رَوَوْا عَنْ قُدَامَةَ بْنِ سَعْدٍ الثَّقَفِيي، قَالَ: أَدْرَكْتُ أَهْ [عَنْهُمَا] فَلَمْ يُُبْنِِ، ثَُُّ سَأَلْتُهُ فَلَمْ يُُبْنِِ، فَلَمَّا كَانَ فِِ الثَّالِثَةِ قُلْتُ: جُعِّلْتُ فِدَاكَ، أَخْبَِْنِِّ مَا قَطَرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لََّ مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِيَْ إِلََّ وَ هِيَ فِِ أَعْنَاقِهِمَا إِلََ ي َوْمِ الْقِيَامَةِ.’ 230

And it is reported from Qudamah Bin Sa’ad Al Saqafi who said, ‘I asked Abu Ja’far asws. He asws said: ‘My asws family members (reach understanding) and they are cursing them (Abu Bakr and Umar) both’ 232

228 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 11
229 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 12
230 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 13
231 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 14
232 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 15
And from Abu Al-Jaroud who said, ‘I and Kaseer Al-Nawa were in the presence of Abu Ja’far\textsuperscript{asws}. Kaseer said, ‘O Abu Ja’far\textsuperscript{asws}! May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}! This Abu Al-Jaroud disavowing from so and so, and so and so (Abu Bakr and Umar)’. I said, to Abu Ja’far\textsuperscript{asws}, ‘He is lying, by Allah\textsuperscript{azwj} Who, there is no god except He\textsuperscript{azwj}! That has not been heard from me at all!’

And in his\textsuperscript{asws} presence was Abdullah, so of Abu Ja’far\textsuperscript{asws}. He said, ‘Come towards me, face towards me O Kaseer! By Allah\textsuperscript{azwj}, both were the first ones to oppress us\textsuperscript{asws} of our\textsuperscript{asws} rights, and derogated our\textsuperscript{asws} forefathers\textsuperscript{asws}, and loaded the people upon our\textsuperscript{asws} necks. May Allah\textsuperscript{azwj} not Forgive them both, nor may He\textsuperscript{azwj} Forgive you along with them both, O Kaseer!’\textsuperscript{233}

And from Abu Al-Jaroud who said, ‘Abu Ja’far\textsuperscript{asws} was asked about them both (Abu Bakr and Umar), and I was seated. He\textsuperscript{asws} said: ‘They were both the first ones to oppress us\textsuperscript{asws} of our\textsuperscript{asws} rights, and load the people upon our\textsuperscript{asws} necks, and seized from (Syeda) Fatima\textsuperscript{asws} an award of Rasool-Allah\textsuperscript{asww}, Fadak, along with its caretakers’.

Muyasser stood up and said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{asww} are both disavowed!’ Abu Ja’far\textsuperscript{asws} said: ‘The forbearing one before today is what the staff knocked, and the human being is not taught except he learns it’.\textsuperscript{234}

And it is reported from Bashir Bin Arakah Al Nabbal who said,

‘I asked Abu Ja’far\textsuperscript{asws} about them both (Abu Bakr and Umar). He\textsuperscript{asws} said: ‘Like the rampant organism. What do you want from the two idols of the Arabs?! You are killing each other

\begin{footnotesize}
\textsuperscript{233} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 16
\textsuperscript{234} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 17
\end{footnotesize}
upon the blood of Usman Bin Affan, so how can you be manifesting the disavowment from them both then they will not debate with you even for the blink of an eye”.

And from Ja’far Al-Bajali who said, ‘I doubted regarding the matter of the two men (Abu Bakr and Umar), so I came to Al-Medina. I heard Abu Ja’far asws saying: ‘They both were the first one to oppress usasws and go away with ourasws right and loaded the people upon ourasws necks’.

And from himasws having said: ‘If Alisasws had found supporters, heasws would have struck off both their (Abu Bakr and Umar’s) necks’.

And from Sallam Bin Saeed Al-Makhzumi, from Abu Ja’farasws having said: ‘Three, their deeds will not ascend to the sky, nor will any deed be Accepted from them – one who dies and there is hatred for usasws, Peopleasws of the Household, in his heart; and one who befriends ourasws enemies, and one who befriends so and so (Abu Bakr), and so and so (Umar)”.

And from Warad Bin Zaid, brother of Al-Kumeet who said, 'We asked Muhammad Bin Aliasws about them both (Abu Bakr and Umar). Heasws said: ‘One who knows that Allahazwj is Wise, Just, would disavow from them both, and there is no cup of blood being spilt except it is in their necks’.

And from himasws, and heasws had been asked about them both (Abu Bakr and Umar), heasws said: ‘They were both the first ones to oppress usasws, and seize our rights, and pounce upon ourasws necks, and open upon usasws a door which nothing can close up to the Day of Qiyamah. May Allahazwj not Forgive them for having oppressed usasws’.
And from Salim Bin Abu Hafsa who said, ‘I entered to see Abu Ja’far asws and O said. ‘Our leaders and our chiefs befriend the ones who befriend you asws and are inimical to the ones inimical to you asws and we disavow from your enemies’.

He asws said: ‘Congratulations! Congratulations, O sheikh! If there was reality to your words’. I said, ‘May I be sacrificed for you asws! There is reality to it’. He asws said: ‘What are you saying regarding the two of them?’ He said, ‘Two just leaders, may Allah azwj have Mercy on them both!’ He asws said: ‘O sheikh! By Allah azwj, you have associated in this command someone for whom Allah azwj has not Made a share to be for him’.

And from Fuzeyl Al-Rasaan, from Abu Ja’far asws having said: ‘An example of so and so (Umar) and his adherents is an example of Pharaoh and his adherents, and example of Ali asws and his Shias is an example of Musa as and his Shias’.

And it is reported from Abu Ja’far asws regarding Words of Mighty and Majestic: And when the Prophet confirmed a Hadeeth to one of his wives, [66:3]. He asws said: ‘He asw confirmed to (Ayesha and Hafsa) the matter of Al-Qibtiyya (Mariah), and confirmed to them that they (Abu Bakr and Umar) would be in-charge of the command of the community from after him asw as unjust ones, immoral, betrayers’.

And they reported from Ubeyd Bin Suleyman Al Nakhaie, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from a cousin of Al Arqat who said, ‘I said to Ja’far asws Bin Muhammad asws, ‘O Uncle asws! I am fearful upon me and upon you asws, the loss or the death, and the matter of these two men (Abu Bakr and Umar) has not been relayed to me?’ Ja’far asws said to me: ‘asws disavow from them, Allah azwj and His azwj Rasool asw are disavowed from them’.
And from Abdullah Bin Sinan, from Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘He asws said to me: ‘So and so (Abu Bakr) and so and so (Umar) are two idols of Quraysh, the ones they are worshipping’’.  

And from Ismail Bin Yasaar, from someone else,  

‘From Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘Whenever he asws mentioned Rum’a (Umar) referred to him as an adulterer, and whenever he asws mentioned Abu Ja’far Al-Dawaniqi, referred to him as an adulterer, and did not refer as an adulterer to other than these two’’.  

He said, ‘And the news is supported from Ali asws Bin Al-Husayn asws, and Muhammad Bin Ali asws, and Ja’far asws Bin Muhammad asws from different ways, they asws said, and each one asws from them asws, ‘Three, Allah azwj will not Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]. One who claims that he is an Imam asws and he isn’t an Imam asws, and one who rejects Imamate of an Imam asws from Allah azwj, and one who claims that for them both (Abu Bakr and Umar), there is a share for them in Al-Islam’’.  

They reported from Ma’mar Bin Khasheem who said, ‘Zaid son of Ali asws (Bin Al-Husayn asws) sent me as a caller. I said, ‘May I be sacrificed for you! The Shias will not answer to us to it, for they did not answer us to (disavowing) the governance of so and so (Abu Bakr) and so and so (Umar)’.  

He said to me: ‘Woe be unto you! Is there anyone more knowing with its grievance than we are? By Allah azwj! If I were to say they were both tyrannical in the judgments, they would belie, and if I were to say they were both prejudicial with the war booty, they would belie,
but those two were the first ones to oppress us of our rights, and loaded the people upon our necks.

وَ اللَّهِ إِنِّي لَُْبْغِضُ أَبِيَّنَّا مِنْ بَغْضِي آبَائيَّا وَ لَوْ دَعَوْتُ النَّاسَ إِلََّا مَا تَقُولُونَ لَرَمَوْنَا بِقَوْسٍ وَاحِدٍ.

By Allahazwj! I more hateful to their sons more than hatred for their fathers, but if I were to call the people to what you are saying, they would shoot at us with one bow”. 246 [Not a Hadeeth]

And they reported from Muhammad Bin Furat Al Jarmy who said,

‘I heard Zaid son of Ali (Bin Al Husaynasws) saying, ‘We tend to meet and the family of Umar in the public bathhouse. They know that we do not love them and they don’t love us. By Allahazwj! We are more hateful to the sons than our hatred for the fathers’’. 247 [Not a Hadeeth]

And they reported from Fuzeyl Bin Al-Zubeyr who said, ‘I said to Zaid son of Aliaasws (Bin Al-Husaynasws, ‘What are you saying regarding so and so (Abu Bakr) and so and so (Umar)?’ He said, ‘Say regarding them both what Aliaasws said: ‘Refrain as the refrainment not exceeding the words’’.

قُلْتُ: أَخْبَِْنِِّ عَنْ قَلْبِِ أَنَا خَلَقْتُهُ؟. قَالَ: لََّ قُلْتُ: فَإِنِّي أَشْهَدُ عَلَى الَّذِي خَلَقَهُ أَنَّهُ وَضَعَ فِِ قَلْبِِ بَغْضَهُمَا، فَكَيْفَ لِِ بِإِ خْرَاجِ ذَلِكَ مِنْ قَلْبِِ؟.

I said, ‘Inform me about my heart, did I create it?’ He said, ‘No’. I said, ‘I testify upon the Oneazwj Who Created it that Heazwj Placed their hatred in my heart, so how can it be for me to expel that from my heart?’

فَجَلَّسَ خَالِسًا وَ قَالَ: أَنَا وَ اللَّهِ الَّذِي لََّ إِلَهَ إِلَّّ هُوَ إِنِّي لَُْبْغِضُ بَنِيهِمَا مِنْ بَغْضِهِمَا، وَ ذَلِكَ لَِْنَّهُمْ إِذَا سََِعُوا سَبَّ عَلِيٍّ عَلَيْهِ السَّلََمُ فَرِحُوا.

He sat a sitting and said, ‘I, by the Oneazwj Who, there is no god except Heazwj, I hate their sons from that my hatred to them, and that is because when they hear a reviling of Aliaasws, they become happy”. 248

وَ رَوَوْا عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ الَْْغْدَارِيي، قَالَ فُلَّانٍ وَ فُلَّانٍ 

And they reported from Al Abbas Bin Al Waleed Al Aghdary who said,
'Zayd son of Ali \textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) was asked about so and so (Abu Bakr) and so and so (Umar), but he did not answer regarding them. When the spear hit him, he removed the spear from his face and the blood flowed in his hand until it became like the liver. He said, 'Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? By Allah azwj! They are both participants in this blood'. Then he threw it behind his back'. \footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 32} 

And from Nafie Al Saqafi – and he had come across Zaid son of Ali \textsuperscript{asws}. He said, ‘A man asked him about so and so (Abu Bakr) and so and so (Umar). He was silent and did not answer him. When he was stabbed, he said, ‘Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? Those two placed me in this position’. \footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 33} 

And they reported from Yaqoub Bin Adayy who said, 

'Yahya Bin Zaid was asked about them both (Abu Bakr and Umar) – and we were at Khurasan having had met Al Saffan. He said, 'They have both paused us in this position. By Allah azwj! Their grandfathers were ignoble, and they had both plotted to kill Amir Al Momineen\textsuperscript{asws}'. \footnote{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 34} 

And they reported from Quleyb Bin Hammad, from Musa Bin Abdullah Bin Al Hassan who said, 

'I was with my father at Makkah and I met a man from the people of Al Taif, a slave of Saqeeef. He spoke about them both (Abu Bakr and Umar). My father advised him to fear Allah azwj. The man said, 'O Abu Muhammad! I ask you by the Lord\textsuperscript{azwj} of this building and Lord\textsuperscript{azwj} of this House! Did they both pray Salat upon Fatima\textsuperscript{asws}? He said, 'O Allah azwj, no!' 

He said, 'When the man went away, Musa said, '(Shall I) revile him and consider him a Kafir?' He said, 'Yes, my son! Neither revile him nor consider him a Kafir. By Allah azwj! Those two (Abu Bakr and Umar) had done a grievous deed'.
And in another report, ‘Yes my son! Do not consider him a Kafir. By Allahazwj they had both prayed Salat upon Rasool-Allahsaww, and had remained for three days not having buried himsaww. It pre-occupied them what they had both perpetrated’.252 (Not a Hadeeth)

And they reported that Abu Yazeed Bin Ali Al Saqafi came to Abdullah Bin Al Hassan, and he was at Makkah. He said, ‘I adjure you with Allahazwj! Don’t you know that they refused Fatimaasws, daughterasws of Rasool-Allahsaww of herasws inheritance?’ He said, ‘Yes’.

He said, ‘I adjure you with Allahazwj! Don’t you know that Fatimaasws passed away and sheasws would not speak to them both, and bequeathed that they should not (be allowed to) pray Salat upon herasws?’ He said, ‘Yes’.

He said, ‘I adjure you with Allahazwj! Don’t you know that they both pledged before the burial of Rasool-Allahsaww and they seized their pre-occupations?’ He said, ‘Yes’.

He said, ‘I ask you by Allahazwj! Don’t you know that Aliasws did not pledge allegiance to them both until heasws was forced?’ He said, ‘Yes’. He said, ‘I testify that I disavow from them both, and I am upon the view of Aliasws and (Syeda) Fatimaasws’.

Musa said, ‘I turned towards him. My father said, ‘Yes my son! By Allahazwj, they had both perpetrated a grievous matter’’.253 (Not a Hadeeth)

And they reported from Mukhawwal Bin Ibrahim who said, ‘I was informed by Musa Bin Abdullah Bin Al Hassan and he mentioned both of them (Abu Bakr and Umar). He said,

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252 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 35
253 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 36
‘Tell them we sway with (Syeda) Fatima asws, and the couplets have come about her asws, she asws passed away and she asws was angered upon them both (Abu Bakr and Umar). We are angered to her asws anger and are pleased to her asws pleasure. (News of) her asws anger has come, so when her asws pleasure comes, we shall be pleased’.

Mukhawwal said, ‘And I asked Musa Bin Abdullah about so and so (Abu Bakr) and so and so (Umar). He said to me, ‘How hateful is his mention’. I said to Mukhawwal, ‘Are you saying regarding them more severe than the injustice, and the immoralities, and the treachery?’ He said, ‘Yes’.

Mukhawwal said, ‘And I asked about them both (Abu Bakr and Umar) once, ‘Does the disavowment suffice me?’ Then he said something regarding them’.

And from Ibn Masoud who said, ‘I heard Musa Bin Abdullah saying, ‘They were both the first one to oppress us asws of our rights and our asws inheritance from Rasool-Allah asws, and usurped us, so the people usurped us (as well)’

And they reported from Yahya Bin Musawer who said, ‘I asked Yahya Bin Abdullah Bin Al Hassan about so and so (Abu Bakr) and so and so (Umar). He said to me, ‘Disavow from them both’.

And they reported from Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib asws who said, ‘I witnessed my father Muhammad Bin Umar, and Muhammad Bin Al Hassan, and he is the who was with Al Husayn asws at Karbala, and the Shias were giving him the status as being of the status of Abu Ja’far asws, recognising his right and his merit.

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254 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 37
255 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 38
256 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 39
He said, ‘I spoke to him regarding my father Zureyq. Muhammad Bin Umar Bin Al Hassan son of Ali Bin Abu Talib asws said to my father, ‘Be quiet, for you are frustrated. By Allah azwj! They (Abu Bakr and Umar) were both participants (in shedding the) blood of Al Husayn asws. [Not a Hadeeth]  

And in another report from him, he said, ‘By Allah azwj! Rasool-Allah saww had expelled them both from his saww Masjid, and they were both clean, and they were both entered into his saww house and they were both (unclean) corpses’. [Not a Hadeeth]

And they reported from Abu Kuzeeyfa, from the people of Al Yemen, and he was meritorious, ascetic, he said, ‘I heard Abdullah Bin Al Hassan son of Ali Bin Al Husayn asws, and he was performing Tawaaf with the House (Kabah). He said, ‘By the Lord azwj of this corner (of the Kabah), and by the Lord azwj of this (Black) Stone! No drop of blood drops from us asws, nor drops from the blood of the Muslims except and it is in both their necks’. [Not a Hadeeth]

And they reported from Is’haq Bin Ahmad who said, ‘I asked Muhammad Bin Al Hassan son of Ali Bin Al Husayn asws. I said, ‘Can I pray Salat behind the one who befriends so and so (Abu Bakr) and so and so (Umar)?’ He said, ‘No, and there is no prestige’. [Not a Hadeeth]

And they reported from Abu Al Jaroud who said, ‘Muhammad Bin Umar son of Al Hassan Bin Ali Bin Abu Talib asws was asked about so and so (Abu Bakr) and so and so (Umar). He said, ‘You are being killed for sixty years if you mention Usman. By Allah azwj! If you were to mention so and so (Abu Bakr) and so and so (Umar), your blood will become permissible in their presence than the blood of the chiefs of every tribe’. [Not a Hadeeth]

257 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 40
258 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 41
259 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 42
260 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 43
261 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 44
And they reported from Artat Bin Habeeb Al Asady who said, ‘I heard Al Hassan Bin Ali son of Al Husayn asws the martyr at Fakh, saying, ‘By Allah aswj! They (Abu Bakr and Umar) have both paused us in this position, and they claimed that Rasool-Allah sallallahu alayhi wa sallam did not leave inheritance’.  

And they reported from Ibrahim Bin Maymoun, from Al Hassan Bin Muhammad Bin Abdullah, son of Al Hassan Bin Ali asws having said, ‘No woman from us raises her eyes towards the sky and a drop (of tear) falls from her, except it would be in both their necks’.  

And they reported from Quleyb Bin Hammad who said, ‘I asked Al Hassan Bin Ibrahim Bin Abdullah Bin Zaid Bin Al Hassan, and Al Husayn Bin Zaid son of Ali (Bin Al Husayn asws), and a number of the People asws of the Household about a man from our companions who does not oppose us regarding anything except when it ends up to so and so (Abu Bakr) and so and so (Umar), can one pause from them and doubt regarding their affair? They all spoke saying, ‘One who pauses at them both, doubting regarding their matter, so he is a straying Kafir’.  

And they reported from Muhammad Bin Al Furat who said, ‘Fatima Al Hanafiyya narrated to me from Fatima daughter of Al Husayn asws that she used to hate so and so (Abu Bakr) and so and so (Umar) and revile them’.  

And they reported from Umar Bin Sabit who said, ‘It is narrated to me by Abdullah Bin Muhammad Bin Aqeel, son of Abu Talib asws who said, ‘Abu Bakr and Umar dispensed justice among the people and oppressed us asws. The people did not get angry for us asws. And Usman oppressed us asws and oppressed the people, so the people were angered for themselves. They leaned to him and killed him’. 

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262 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 45
263 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 46
264 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 47
265 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 48
266 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 49
And they reported from Al Qasim Bin Jundab, from Anas Bin Malik (well-known fabricator) who said, ‘Ali saws fell ill and was heavy. I sat by his asws head, and Rasool-Allah saws entered and the people were with him saws, so the house filled up. I stood up from my seat and Rasool-Allah saws sat in it.

Abu Bakr winked at Umar and he stood up and said, ‘O Rasool-Allah saws! You saws had made a pact to us regarding this one (Ali asws), and we do not see him asws except to what (illness) he asws is with. Supposing something happens (death), then to whom?’ Rasool-Allah saws was silent and did not answer him. He winked at him for a second time, and it was like that. Then the third.

Rasool-Allah saws raised his asws head then said: ‘This one will not be dying from this pain of his asws, nor will he asws be dying until you two fill him asws with rage, and you equally betray him asws, and you will both find him asws to be patient’.\(^\text{267}\) (Not a Hadeeth)

And they reported from Yazeed Bin Muawiya Al Bakaly, she said, ‘I heard Huzeyfa Bin Al Yaman saying, ‘Abu Bakr ruled, and he stabbed Al Islam with such a stab, it weakened it. Then Umar ruled, and he stabbed in Al Islam such a stab, piercing it’.\(^\text{268}\) (Not a Hadeeth)

And in another report from him, said, ‘Abu Bakr ruled us and stabbed in Al Islam a stab, then Umar ruled us, and he loosened the buttons. Then Usman ruled, and it came out naked from it’.\(^\text{269}\) (Not a Hadeeth)

And it is reported from Aban Bin Taghlib, from Al Hakan Bin Uuyaina who said, ‘Whenever there was a mention of Umar it saddened him, then he said, ‘Ibn Abbas used to be called and his anger would agitate him for Ali asws’’.\(^\text{270}\) (Not a Hadeeth)

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\(^{267}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 50

\(^{268}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 51

\(^{269}\) Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 52
And they reported from Al Amsh, he was saying, ‘Their Prophet saww passed away, but there did not happen to be any concern for them (the Helpers) except that they were saying, ‘There should be a ruler from us and a ruler from them’, and I don’t they will be succeeding”.

(Not a Hadeeth)

And it is reported from Moammar Bin Zaida Al Washa who said, ‘I testify upon Al Amsh that I heard him saying, ‘When it will be the Day of Qiyamah, the ones who love so and so (Abu Bakr) and so and so (Umar) would be like two bulls of broken backs, for them would be mooing in the fire of Hell”.

(Not a Hadeeth)

And it is reported from Suleyman Bin Abu Al Warad who said, ‘Al Amsh said during his illness in which he died, he was disavowing from them both (Abu Bakr and Umar), and named them. I said to Masoudi, ‘He named them both?!’ He said, ‘Yes, so and so (Abu Bakr), and so and so (Umar)”.

(Not a Hadeeth)

And it is reported from Umar Bin Zaida who said, ‘We were in the presence of Habeeb Bin Abu Sabit, one of the group said, ‘Abu (Zureyq) (Bakr) is superior than Al asws. Habeeb was angered, then stood up standing and said, ‘By Allah azwj Who, there is no god except He azwj Regarding them both is: the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them [48:6] – the Verse.”

(Not a Hadeeth)

And it is reported from Yahya Bin Al Musawir, from Abu Al Jaroud who said, ‘For Allah asws Mighty and Majestic there are two cities, a city in the east and a city in the west. They both do not take a break from cursing so and so (Abu Bakr) and so and so (Umar)”.

(Not a Hadeeth)
And it is reported from Ibn Abul Rahman who said, ‘I heard Shareek saying, ‘What is to them and Fatima asws? By Allahazwj! Neither did they both (Abu Bakr and Umar) prepare (equip) an army, nor gathered any collection. By Allahazwj! They both hurt Rasool-Allahsaww in hissaww grave’.276 (Not a Hadeeth)

And it is reported from Ibrahim Bin Yahya Al Sowry who said, ‘I heard Shareek, and a man had asked him, ‘O Abu Abdullah! Love of Abu Bakr and Umar is a Sunnah?’ He said, ‘O Muafa! Grab his clothes and expel him, and know (remember) his face, and do not let him enter to see me, O idiot! If their love was a Sunnah, it would have been Obligatory upon you to mention them both in your Salat just as you are sending Salawaat upon Muhammadasws and Progenyasws of Muhammadasww’. 277 (Not a Hadeeth)

(The book) ‘Muhaj Al-Dawaat’ – From Al-Rezaasws having said: ‘One who supplicates with this supplication (see ref 167 below) during a Sajdah of thanks, would be like the one who shot alongside the Prophetasw during (the battles of) Badr, and Ohad and Hunayn, by a thousand by thousand arrows’.278

And Al-Kaf’amy has narrated the supplication in his (the book) ‘Al-Jannah’ – ‘O Allahazwj! Curse both the ones who replaced Yourazwj Religion, and changed Yourazwj Favour, and they both accused Yourazwj Rasoolasww and oppose Yourazwj Nation, and hindered from Yourazwj Way, and disbelieved in Yourazwj Favours, and refuted Yourazwj Speech unto Youazwj, and mocked Yourazwj Rasoolasww;’

And they killed the sonasws of Yourazwj Prophetasw, and altered Yourazwj Book, and rejected Yourazwj Signs, and were too arrogant from worshipping Youazwj, and killed Yourazwj friends, and sat in the seat which did not happen to be rightful for them, and loaded the people upon the necks of Progenyasws of Muhammadasww.

276 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 59
277 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 60
278 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 166
O Allahazwj! Curse them both with Curses following each other, and Resurrect them both and their followers to Hell as blue-eyed.

O Allahazwj! We draw closer to Youazwj with the cursing and the **disavowment** from them both, in the world and the Hereafter.

O Allahazwj! Curse the killer of Amir Al-Momineenasws, and killers of Al-Husayn Bin Alisws sonasws of daughterasws of Rasool-Allahsaww.

O Allahazwj! Increase them both in Punishment on top of the Punishment, and shame on top of the shame, and disgrace on top of the disgrace, and humiliation on top of the humiliation.

O Allahazwj! Leave them to be in the Fire with a leaving, and Immerse them in the pain of Yourazwj Punishment with an immersing.

O Allahazwj! Resurrect them both and their followers to Hell in a group.

O Allahazwj! Divide their gathering, and disperse their affairs, and opposition between their speeches, and dissipate their group, and Curse their leaders, and Kill their guides and their chiefs, and Curse their chiefs and their elders, and Break their flag, and Cast the evil between them, and do not Let any household from them to remain.

O Allahazwj! Curse Abu Jahlala and Al-Waleed with curses following each other.

O Allahazwj! Curse them both with curses cursed with by every Angel of Proximity, and every Messenger Prophetas, and every Momin whose heart has been Tested for the Eman.
O Allah\textsuperscript{azwj}! Curse them both with curses the inhabitants of the Fire hurting by it, and from their Punishments.

O Allah\textsuperscript{azwj}! Curse them both with curses, no one has ever imagined it.

O Allah\textsuperscript{azwj}! Curse them both with curses in the concealment of Your\textsuperscript{azwj} Secrets, and apparent, and openly, and Punish them in the Determination and above the Determination, and two daughters (who committed sins in association) with them, their followers, and their adherents, and ones who love them, and ones who were loyal to them'.'.

أقول: وَ دُعَاءُ صَنَمَيْ قُرَيْشٍ مَشْهُورٌ بَيْنِ الشَّيَعَةِ، وَ رَوَاهُ الْكَفْعَمِيُ عَنِ ابْنِ عَبَّاسٍ، أَنَّ أَمِيرَ الْمُؤْمِنِيَّ عَلَيْهِ السَّلَامُ كَانَ يُقْنُتُ بِهِ فِِ صَلََتِهِ.

I (Majlisi) am saying, ‘And his\textsuperscript{asws} supplication, ‘Two idols of Quraysh’ is well-known between the Shias. And it is reported by Al-Kaf’ami, from Ibn Abbas, ‘Amir Al-Momineen\textsuperscript{asws} was (reciting it in the) Qunoot of his\textsuperscript{asws} Salat’’. 279

\textsuperscript{279} (The book) ‘Al Kafi’ – From the number, from Ahmad Al Barqy, from Abdul Rahman Bin Hammad, from Amro Bin Mus’ab, from Furat Bin al Ahnaf,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘From whatever you leave of anything, do not leave saying during every morning and evening, ‘O Allah\textsuperscript{azwj}! I have become’ – up to the end of the supplication, and in it, ‘O Allah\textsuperscript{azwj}! Curse so and so (Abu Bakr), and so and so (Umar), and the group which differed upon Your\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the Masters\textsuperscript{asws} of the Command after Your\textsuperscript{azwj} Rasool\textsuperscript{saww} and the Imams\textsuperscript{asws} from after him\textsuperscript{saww}, and their\textsuperscript{asws} Shias. And I ask You\textsuperscript{azwj}...’ 280

\textsuperscript{280} (The book) ‘Mahaj Al Dawaat’ – By his chain which will come in the book of Salat, from Abu Yahya Al Madainy,
'Abu Abdullah asws having said: 'From our right upon our friends and our Shias is that a man should not disperse from his Salat until he supplicated with this supplication, and it is,:

اللهم إني أسلوك بِالْعَظِيمِ أَنْ تُصَلييَ عَلَى مَُُمَّدٍ وَ آلِهِ الطَّاهِرِينَ .. إِلََ قَوْلِهِ عَلَيْهِ السَّلََمُ ::

O Allah azwj I ask You by Your Magnificent Name is that You Send Salawaat upon Muhammad saww and his pure Progeny asws – up to his words:

للهم و ضاعف لعنتك و بأسك و نكالك و عذابك على اللذين كفرن بدعتملك، و خفنا رسولك، و أنتما تبدل و بابئنا، و خلأ عفدت في وصيتكم،

O Allah azwj! And Double Your Curse and Your exemplary Punishment, and Your Punishment upon those who disbelieved Your Favour, and betrayed Your Rasool saww, and they both (Abu Bakr and Umar) came to Your Prophet saww and pledged allegiance to him saww, and they abandoned his (command) regarding his successor,

و بندا عهدًا في خليقتين من بعد و أذننا معاقه، و عذرًا أحسانة، و بندا سنته، و بندا بذينة، و صفرًا قد رحححك، و بندا يظلثلهم، و طرقًا طرق

And they discarded his pact regarding his caliph from after him, and claimed his position, and changed his rulings, and replaced his Sunnah, and overturned his Religion, and belittled the worth of Your Divine Authority, and began by oppressing them, and the opposition from their instructions;

و إزاج الحروب عليهم، و نع خليقتين من سنّ الظلم، و تقوي الموج، و تقيّم الأود، و إضعف الأحكام، و إظهار الدين الإسلام، و إقامة حدود القرآن.

And they ignited the wars against them, and they prevented Your caliph from closing the cracks, and straightening the crookedness, and culture of the education, and implementing the rulings, and manifesting the Religion of Al-Islam, and建立了 the legal punishments of the Quran.

O Allah azwj! Curse them both, and their followers, and everyone who inclines to their inclination, and stepped in their steps, and travelled their path, and implemented their innovations, with such Curses which cannot be imagined in a mind, and the inhabitants of the Fire seek Refuge from it and the curse.
O Allah! (Curse the) one who makes it a religion with their words, and follows their instructions, and calls to their wilayah, and doubts in the Kufr, from the former ones and the latter ones’. 281

We heard Abu Abdullahasws, and heasws was cursing at the end of every Prescribed (Salat), four from the men and four from the women – The Taymi (Abu Bakr), and the Adawy (Umar), and so and so (Usman), and Muawiya, and heasws was naming them; and so and so (Ayesha), and so and so (Hafsa), and Hind, and Umm Al Hakam sister of Muawiya’. 282

After having told the news of Sa’ad Bin Abdullah, the preceding, the inclusive upon the reasons for both their (Abu Bakr and Umar)’s Islam: - ‘I paused in the book of Danyalas – the brief from the book ‘Al-Mulahim’ which comprised that so and so (Abu Bakr) and so and so (Umar) were both known from the book of Danyalas – and it was in the possession of the Jews – a Hadeeth of the kingdom of the Prophetas, and the governance of a man from Taym (Abu Bakr) and a man from Aday (Umar) after himas, besides hisas successorasws.

And when they saw the description which was in the book regarding Muhammadas, they would both follow himas and become Muslims with himas seeking the governance which Danyalas had mentioned in hisas Book’. 283
Al-Sadiq asws turned towards Abu Al-Khattaba and said, ‘O Muhammad! What are you saying?’ He said, ‘By Allah azwj, he is lying! He has not heard at all their reviling from me’. Al-Sadiq asws said (to Kaseer): ‘He has sworn, and a liar would not swear’. He said, ‘You asws speak the truth, I did not hear it from him, but it was narrated to me by the trustworthy one from him’. Al-Sadiq asws said: ‘The trustworthy one did not reach that’.

When Kaseer Al-Nawa went out, Al-Sadiq asws said: ‘But, by Allah azwj! If Abu Al-Khattab had mentioned what Kaseer said (that he did), he would have known from their (Abu Bakr and Umar’s) matter what Kaseer does not know. By Allah azwj! They had both sat in the seat of Amir Al-Momineen asws usurping. May Allah azwj not Forgive (their sins) for them, nor Pardon them’.

Abu Abdullah Al-Balkhy dropped (his jaw) and looked at Al-Sadiq asws in astonishment from what he asws had said regarding them both. Al-Sadiq asws said: ‘Are you denying what you heard regarding them?!’ He said, ‘That has happened’.

He asws said: ‘So can there be the denial from you what one night so and so Al-Balkhi has handed over so and so slave girl to you to sell her. When the daytime came, you laid her at the base of a tree’.

Al-Balkhi said, ‘By Allah azwj! More than twenty years have passed for this event, and I have already repented to Allah azwj from that’. Al-Sadiq asws said: ‘You have repented and Allah azwj has not Turned to you, and you have Angered Allah azwj for the owner of the slave girl’.  

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284 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 172
‘From Abu Ja’far\textsuperscript{asws} in Ziyaraat of Ashura: ‘O Allah\textsuperscript{azwj}! Particularise the first oppressor (Abu Bakr) with the curse from me\textsuperscript{asws} and Begin with him first, then the second (Umar), then the third (Usman), then the fourth (Muawiya). O Allah\textsuperscript{azwj}! Curse Yazeed Bin Muawiya\textsuperscript{la} as fifth’ – up to the end of the Ziyaraat’\textsuperscript{285}.

\textsuperscript{285} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 173
CHAPTER 21 – ANOTHER

From Salman Al-Farsya who said, ‘Amir Al-Momineen\textsuperscript{asws} said during the day of the allegiance of Abu Bakr: ‘\textsuperscript{asws} am not going to say apart from one thing. I\textsuperscript{asws} remind you four’ – meaning myself (Salman\textsuperscript{ra}), and Abu Zarr\textsuperscript{ra}, and Al-Zubeyr and Al-Miqdad\textsuperscript{ra} – \textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} say that: ‘There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit at the bottom of Hell inside a locked coffin. Upon that pit is a rock. Whenever Allah\textsuperscript{azwj} Intends to increase the heat of Hell, He\textsuperscript{azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit’.

We asked him\textsuperscript{saww} about them, and you are witnesses, and the Prophet\textsuperscript{saww} said: ‘As for the former ones - it is the son\textsuperscript{as} of Adam\textsuperscript{as} who killed his brother\textsuperscript{as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim\textsuperscript{as} about his\textsuperscript{as} Lord\textsuperscript{as}, and two men from the Children of Israel who altered their Books and replaced their ways. As for one of them, he made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees\textsuperscript{la} is the sixth of them.

And the Dajjal\textsuperscript{la} is among the latter ones, and those five, the companions of the agreement, the ones who had made a pact and agreed upon your\textsuperscript{asws} enmity, O my\textsuperscript{saww} brother\textsuperscript{as}, and the backing each other against you\textsuperscript{asws} after me\textsuperscript{saww}. This one and this one’ – until he\textsuperscript{saww} numbered them and named them. Salman\textsuperscript{ra} said, ‘We said, ‘You\textsuperscript{asws} have spoken the truth, we testify that we have heard that from Rasool-Allah\textsuperscript{saww}\textsuperscript{286}.

Kitab Suleym – similar to it, and has passed (before).\textsuperscript{287}

\textsuperscript{286} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 1
\textsuperscript{287} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 2
Tafsir Al-Qummi - Say: ‘I seek Refuge with Lord of Al-Falaq [113:1]. He said, ‘Al-Falaq is a pit in Hell, the inhabitants of the Fire would be seeking Refuge from the severity of its heat. It will ask Allahazwj to Permit it to take a breather. Heazwj will Permit for it, and it will exhale and Hell would be inflamed’.

He said, ‘And in that pit there is a box of fire, the inhabitants of that pit would be seeking Refuge from the heat of that box, and it is the coffin, and in that coffin would be six from the former ones and six from the latter ones. As for the six from the former ones – the sonla of Adamasws who killed hisla brotheras, and Pharaoh of Ibrahimas (Nimrodla) who threw Ibrahimas into the fire, and Pharaohal of Musaas, and Al-Samiri la who took the calf, and the one who judaised the Jews, and the one who christianised the Christians.

And as for the six from the latter ones – It is the first (Abu Bakr), and the second (Umar), and the third (Usman) and the fourth (Muawiya), and leader of the Kharijites and Ibn Muljimla.

And from evil of darkness when it spreads [113:3], he said, ‘The one who is thrown into the pit would be in darkness in it’.

(THE BOOK) ‘SAWAAB AL AMAAL’ – IBN AL WALEED, FROM AL SAFFAR, FROM ABBAD BIN SULEYMAN, FROM MUHAMMAD BIN SULEYMAN AL DAYLAMI, FROM HIS FATHER, FROM IS’HAQ BIN AMMAR,

‘From Musaas Bin Ja’farasws, he (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Narrate to me regarding the two (Abu Bakr and Umar) with a Hadeeth, for I have heard from yourasws fatherasws regarding them, a number of Ahadeeth’.

He (the narrator) said, ‘Heasws said to me: ‘O Is’haq! The first (Abu Bakr) is at the status of the calf, and the second is at the status of Al-Samiri lal.

288 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 3
He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! Can you asws increase for me regarding them?’ He asws said: ‘By Allah aswj! They were both Christians, and Jews and Magians. Allah aswj will not Forgive that for them’.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِِّ فِيهِمَا؟. قَالَ: هَُُا وَ اللَّهِ نَصَّرَا وَ هَوَّدَا وَ مََُّسَا، فَلََ غَفَرَ اللَّهُ ذَلِكَ لََُمَا.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ فَمَنْ هُمْ؟. قَالَ: رَجُلٌ ادَّعَى إِمَاماً مِنْ غَيرِْ اللَّهِ، وَ آخَرُ طَعَنَ فِِ إِمَامٍ مِنَ اللَّهِ، وَ آخَرُ زَعَمَ أَنَّ لََُمَا فِِ الإِْسْلََمِ نَصِيباً.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَنْ هُمْ؟. قَالَ: مَا أُبَالِِيَا إِسْحَاقُ مََُوْتُ الْمُحْكَمَ مِنْ كِتَابِ اللَّهِ أَوْ جَحَدْتُ مَُُمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ النُّبُوَّةَ أَوْ زَعَمْتُ أَنْ لَيْسَ فِِ السَّمَاءِ إِلَهٌ، أَوْ تَقَدَّمْتُ عَلَى عَلِيي بْنِ أَبِِ طَالِبٍ عَلَيْهِ السَّلََمُ.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَنْ هُمْ؟. قَالَ: فَقَالَ لِِ: يَا إِسْحَاقُ! إِنَّ فِِ النَّارِ لَوَادِياً يُقَالُ لَهُ: سَقَرُ لََْ يَتَنَفَّسْ مُنْذُ خَلَقَ هُوَ اللَّهُ، لَ وْ أَذِنَ اللَّهُ عَ زَّ وَ جَ لَ لَ هُ فِِ التَّ نَفُّسِ بِقَ دْرِ مُِْ يَطٍ لََْحْ رَقَ مَ ا عَلَى وَجْهِ الَْْرْضِ، وَ إِنَّ أَهْلَ النَّارِ لَيَتَعَوَّذُونَ مِنْ حَري ذَلِكَ الْوَادِي وَ نَتْنِهِ وَ قَذَرِهِ، وَ مَا أَعَدَّ اللَّهُ فِيهِ لَِْهْلِ هِ مِ نَ الْعَذَابِ، وَ إِنَّ فِِ ذَلِكَ الْوَادِي لََْبَلًَ يَتَعَوَّذُ جََِيعُ أَهْلِ ذَلِكَ الْوَادِي مِنْ حَري ذَلِكَ الَْْبَلِ وَ نَتْنِهِ وَ قَذَرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ فِي هِ لَِْهْلِ هِ.

(He the narrator) said, ‘He asws said to me: ‘O Is’haq! There is a valley in the Fire (Hell) called Saqar which has not taken a breather since Allah aswj Created it. If Allah aswj Mighty and Majestic were to Permit for it to exhale by a measurement by a measurement of a needle-hole, it would incinerate all what is upon the surface of the earth, and the inhabitants of the Fire tend to get hurt from the heat of that valley and its stench and its filth, and what Allah aswj has Prepared in it for its inhabitants.

وَ إِنَّ فِِ ذَلِكَ الَْْبَلِ فِِ ذَلِكَ الْوَادِي يُقَالُ لَهُ: سَقَرُ لََْ يَتَنَفَّسْ مُنْذُ خَلَقَ هُوَ اللَّهُ، لَ وْ أَذِنَ اللَّهُ عَ زَّ وَ جَ لَ لَ هُ فِِ التَّ نَفُّسِ بِقَ دْرِ مُِْ يَطٍ لََْحْ رَقَ مَ ا عَلَى وَجْهِ الَْْرْضِ، وَ إِنَّ أَهْلَ النَّارِ لَيَتَعَوَّذُونَ مِنْ حَري ذَلِكَ الَْْبَلِ وَ نَتْنِهِ وَ قَذَرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لَِْهْلِهِ، وَ إِنَّ فِِ ذَلِكَ الَْْبَلِ فِِ ذَلِكَ الْوَادِي يُقَالُ لَهُ: سَقَرُ لََْ يَتَنَفَّسْ مُنْذُ خَلَقَ هُوَ اللَّهُ، لَ وْ أَذِنَ اللَّهُ عَ زَّ وَ جَ لَ لَ هُ فِِ التَّ نَفُّسِ بِقَ دْرِ مُِْ يَطٍ لََْحْ رَقَ مَ ا عَلَى وَجْهِ الَْْرْضِ، وَ إِنَّ أَهْلَ النَّارِ لَيَتَعَوَّذُونَ مِنْ حَري ذَلِكَ الَْْبَلِ وَ نَتْنِهِ وَ قَذَرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لَِْهْلِهِ،
And in that valley, there is a mountain, the entirety of the inhabitants of that valley seek Refuge from the heat of that mountain, and its stench, and its filth, and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants of the Punishment. And in that mountain, there is a pass the entirety of the inhabitants of that valley seek Refuge from the heat of that cave, and its stench and its filth and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants.

And in that pass, there is a pit, the entirety of the inhabitants of that pass seek Refuge from the heat of that pit, and its stench and its filth and what Allah\textsuperscript{azwj} has Prepared for its inhabitants; and in that pit there is a snake, the inhabitants of that pit seek Refuge from the wickedness of that snake, and its stench, and its filth and what Allah\textsuperscript{azwj} has Prepared to be in its fangs from the venom, for its inhabitants; and in the interior of that snake, there are seven containers wherein are five from the previous communities and two from this community’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! And who are the five? And who are the two?’ He\textsuperscript{asws} said: ‘As for the five – Qabeel\textsuperscript{la}, the one\textsuperscript{la} who killed Habeel\textsuperscript{as}, and Nimrod, who disputed with Ibrahim regarding his Lord [2:258] He said: ‘I cause to live and I cause to die [2:258], and Pharaoh\textsuperscript{la}, He said: ‘I am your lord, the most exalted!’ [79:24], and the Jew who judaised the Jews, and Paul who Christianised the Christians, and two Bedouins from this community (Abu Bakr and Umar)’.

5- ل: هذان الإشاندان من قولنا: يا إسحاق! إن في النار لواديا .. إلآ آخر الخمر.

(The book) ‘Al-Khisaal’ – By this chain, from his\textsuperscript{asws} words: ‘O Is’haq! In the Fire there is a valley’ – up to the end of the Hadeeth’.

6- ل: أبي: عن سعد، عن ابن أبي الخطاب، عن الحكم بن بشكين، عن عبد الرحمن بن سهيلة، عن عبد الرحمن بن سهيلة، عن أبى عبد الله، قال: أخبر الشوقي عليه السلام: إن في النافوت الأشغر من النار ستة من الأولين و ستة من الآخرين، وأنا السلكة من الأولين: فانأتى اللد بن أحمد، و فزعون المغيرة، و السامري، والدخلاء، كتابة في الأولين، و طور في الآخرين، و فزعت، و قازوا،

(The book) ‘Al Khisal’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdul Rahman Bin Sayaba, from Jueed Hamadan who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘In the coffin in the lowest lever of the Fire, there would be six from the former ones, and six from the latter ones. As for six from the former ones – Son\textsuperscript{la} of Adam\textsuperscript{as} killer of his\textsuperscript{la} brother\textsuperscript{as}, and Pharaoh\textsuperscript{la} of the Pharaohs\textsuperscript{la}, and Al-Samiri\textsuperscript{la}, and Al-

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289 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 4
290 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 5
Dajjal\textsuperscript{la}, written to be among the former ones and he\textsuperscript{la} will emerge among the latter ones, and Haman\textsuperscript{la} and Qaroun\textsuperscript{la}.

And the six from the latter ones – No’sal (Umar), and Muawiya, and Amro Bin Al-Aas, and Abu Musa Al-Ashari’ – and the narrator forgot the two’’\textsuperscript{291}

The people with severest of the Punishment on the Day of Qiyamah would be six persons – The first of them being the son\textsuperscript{la} of Adam\textsuperscript{as} who killed his\textsuperscript{la} brother\textsuperscript{as}, and Nimrod\textsuperscript{a} who disputed with Ibrahim regarding his Lord [2:258], and two among the children of Israel having judaised their people and Christianised them, and Pharaoh\textsuperscript{la} He said: ‘I am your lord, the most exalted!’ [79:24], and two from this community, one of them being eviler of the two. They would (all) being a coffin of glass between Al-Falaq in an ocean of fire’’.\textsuperscript{292}

The book ‘Al Istidrak’, by his chain to Al Amsh,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} having said: ‘For Hell there are seven gates, and these are the corners, for seven Pharaohs\textsuperscript{la} – Nimrod Bin Kanaan\textsuperscript{la} Pharaoh\textsuperscript{la} of the Friend (of the Beneficent – Ibrahim\textsuperscript{as}), and Mus’ab Bin Al-Waleed\textsuperscript{la} Pharaoh\textsuperscript{la} of Musa\textsuperscript{as}, and Abu Jahil Bin Hisham\textsuperscript{la}, and the first (Abu Bakr), and the second (Umar), and Yazeed\textsuperscript{la} killer of my\textsuperscript{saww} son (Al-Husayn\textsuperscript{asws}), and a man from the sons of Al-Abbas titled as Al-Dawaniq, his named being Mansour’’.\textsuperscript{293}

\textsuperscript{291} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 6
\textsuperscript{292} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 7
\textsuperscript{293} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 8
CHAPTER 22 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADEETH FROM THEIR BOOKS

The First – The Prophet saww did not place Abu Bakr in-charge

What is mention by our companions is that the Prophet saww did not put Abu Bakr in-charge of anything from the deeds, along with that he saww used to place others in-charge; and when he saww sent him to deliver Surah Bara’at to the people of Makkah, suspended it and sent Ali asws to take it from him and recite it to the people. And when Abu Bakr returned, he saww said to him (Allah azwj Says): ‘No one should deliver it from me saww except a man from me saww.’

So, the one for whom it is not correct the delivery of one Chapter to the people of a city, how can he be correct for the governance of the general population and deliver the entirety of the ruling to the general citizens in the rest of the cities?’ 294

The second – The staying behind from the army of Usama

And it is report by Saeed Bin Muhammad Bin Masoud Al-Kazirany, from the general prejudices in his history – ‘Rasool-Allah saww ordered the people with the preparation to battle the Romans on the four nights vacant from Safar of the year eleven.

فَلْتَشَبَّكَانِ بِالْغَدِّ دَاخِلَاءَ أَسَاسَةِ عَلَيْهِ رَبُّ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَغَيَّبَ مِنْ صَفَرِ سَنَةِ إِحْدَى عَشْرَةَ لِأَنَّهُ أَمَرَ النَّاسَ بِالتَّهَيُّؤِ لِغَزْوِ الرُّومِ لَِْرْبَعِ لَيَالٍ بَقَىْ مِنْ صَفَرِ سَنَةِ إِحْدَى عَشْرَةَ،
When it was the next morning, he\textsuperscript{saww} called Usama Bin Zayd and said to him: 'Travel to the place of the killing of your father and put them down with the hooves of the cavalry, for I\textsuperscript{saww} have placed you in charge of this army'.

When it was Wednesday, there was a change for Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} had fever and headache. When it was the morning of Thursday, he\textsuperscript{saww} tied the flag of Usama by his\textsuperscript{saww} own hand, then said: 'Battle in the Name of Allah azwj in the Way of Allah azwj. Fight the one who disbelieves in Allah azwj.'

He went out and the soldiers were at the cliff. There did not remain anyone from the faces of the Emigrants and the Helpers except he went in that battalion, among them being Abu Bakr and Umar and Sa’ad Bin Abu Waqas, and Saeed Bin Zayd, and Abu Ubeyda, and Qatadah Bin Al-Numan.

A group spoke and they said, 'He\textsuperscript{asws} is utilising this boy (to be in-charge) over the first Emigrants!' Rasool-Allah\textsuperscript{saww} was angered with intense anger. He\textsuperscript{saww} came out and he\textsuperscript{saww} had a bandage upon his\textsuperscript{saww} head a bandage and upon it was a velvet cloth of brocade. He\textsuperscript{saww} ascended the pulpit, praise Allah azwj and extolled upon Him azwj, then said: 'As for after, O you people! So, what are the words having reached me\textsuperscript{saww} from some of you regarding the commandership of Usama?'

And if you are taunting me\textsuperscript{saww} regarding my\textsuperscript{saww} giving command to Usama, so you had taunted me\textsuperscript{saww} regarding my\textsuperscript{saww} giving the command to him before it. And I swear by Allah azwj. He is creative for the command, and that his son from after him would be for the command, and even if it was for the one who is the most beloved to the people to me\textsuperscript{saww}. Deal goodly with him for he is from your good ones'.

Then he\textsuperscript{saww} descended and entered his\textsuperscript{saww} house, and that was on the day of Saturday of ten vacant from Rabbi Al-Awwal; and the Muslims came, those who had gone out with
Usama, to bid farewell to Rasool-Allahsaww, and they were going to the army at the cliff, and Rasool-Allahsaww was heavy (with illness).

When it was the day of Sunday, the pains intensified with Rasool-Allahsaww. Usama entered from his camp, and the Prophet sallallahu alaihi wasallam had unconsciousness upon himsaww. And in a report, ‘He was silent and not speaking. He lowered his head and Rasool-Allahsaww kissed it and went on to raise hissaww hands towards the sky, then placed them upon Usama.

He (Usama) said, ‘I realised hesaww had supplicated for me’. And Usama returned and ordered the people with the departure. While he was intending to ride, when a messenger of his mother, Umm Ayman, came and said, ‘Rasool-Allahsaww has passed away’ – up to the end of the Hadeeth.

And Ibn Aseer mentioned in (the book) Al-Kamil – In the (month of) Muharram of the year eleven, Rasool-Allahsaww sent a detachment to Syrian and their commander of Usama Bin Zayd’ – and he mentioned part of what has passed, and stated that from them were Abu Bakr and Umar. He said, ‘And they were both steadfast people agreeing upon the commandship of Usama’.295

And it is reported by Ibn Abi Al Hadeed in (the book) ‘Sharah Al Nahj (Al Balagah)’ – From Ahmad Bin Abd Aziz Al Jowhari, from Ahmad Bin Sayyar, from Saeed Bin Kaseer, from Abdullah Bin Abdullah Bin Abdul Rahman,

‘Rasool-Allahsaww’, during the illness of hissaww expiry, gave command to Usama Bin Zayd Bin Harisa upon an army wherein were most of the Emigrants and the Helpers. From them were Abu Bakr, and Umar, and Ubu Ubeysa Bin Al-Jarrah, and Abdul Rahman Bin Awf, and Talha, and Al-Zubeyr, and he saww ordered him to go to Mutah where his father Zayd had been killed, and he should battle at the valley of Palestine.

295 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 2
Usama was sluggish and the army was sluggish to his sluggishness, and Rasool-Allah(saww) went on to be (feeling) heavy and light (with fever), and emphasising in the implementation of that detachment, to the extent that Usama said to him(saww), 'May my father and my mother be (sacrificed) for you(saww)! Can you(saww) permit me to remain for a few days until Allah(saww) the Exalted Heals you(saww) ?'

He(saww) said: ‘Go out and travel upon the Blessings of Allah(saww) the Exalted’. He said, ‘O Rasool-Allah(saww)! If I were to go out, and you(saww) are upon this state, I would be going out and in my heart would be a sore from you(saww). He(saww) said: ‘Travel upon the help and the well-being’. He said, ‘O Rasool-Allah(saww)! I dislike asking the riders about you(saww). He(saww) said: ‘Implement what I(saww) am ordering you with!’

Then there was unconsciousness upon Rasool-Allah(saww), and Usama stood up and prepared for the going. When Rasool-Allah(saww) woke up, he(saww) asked about Usama and the detachment. He(saww) was informed that they are getting ready. He(saww) went on to say: ‘Enforce the army of Usama!’ And he(saww) kept repeating that.

Usama went out and the flag was by his head, and the companions were in front of him, until when he was at the cliff, he descended and with him were Abu Bakr, and Umar, and most of the Emigrants; and from the Helpers were Aseyd Bin Huzeyr, and Bishr Bin Saeed, and others from the faces. A messenger of Umm Ayman came to him saying to him, ‘Enter (Al-Medina), for Rasool-Allah(saww) has passed away!’

He got up immediately and entered Al-Medina, and the flag was with him. He came with it until he installed it at the door of Rasool-Allah(saww), and Rasool-Allah(saww) had passed away during that time. And it was so that Abu Bakr and Umar were not addressing Usama until he died except as ‘the commander’ (the emir)’.

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296 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 3
And it is reported by Al-Tabari in (the book) ‘Al-Mustarshid’ – upon what he narrated in (the book) ‘Al-Sirat Al-Mustaweem’ – ‘A group of companions disliked the commandership of Usama. That reached the Prophet saww, so he saww addressed and advised, then entered his saww house, and the Muslims cam to bid farewell to him saww and joining up with Usama, and among them were Abu Bakr, and Umar, and the Prophet saww said: ‘Enforce the army of Usama!’

When he reached the cliff, mother of Usama – and she is Umm Ayman – sent a messenger that the Prophet saww had passed away. The people became restless and they refused upon him, and did not implement the order of Rasool-Allah saww. Then they pledged allegiance to Abu Bakr even before his saww burial’.

And he said in (the book) ‘Al-Siraat Al-Mustaqueem’ as well, an attribution of Al-Jowhari in the book ‘Al-Saqeefa’ that Abu Bakr and Umar were both in it (army of Usama)’.

And in the book ‘Al-Iqd’ – Usama and Ibn Usman disputed regarding a garden, and the son of Usman prided. Usama said, ‘I am the commander upon your father and his saww companion. Are you priding over me?’

And when Abu Bakr sent a message to Usama informing him of he being the caliph, he said, ‘I and the ones with me have not made you to be in-charge of our affairs, and Rasool-Allah saww did not suspend me from you two, and you and your companion both returned without my permission, and the place was not hidden from the Prophet saww, and he saww made me in-charge upon you both, and did not made you two to be in-charge (over me)’.

297 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 4
The first (Abu Bakr) thought of vacating his soul (killing him), but the second (Umar) forbade him. Usama returned and paused at the door of the Masjid and shouted, ‘O community of Muslims! Strange for a man. Rasool-Allahsaww utilised me, but he suspends me and becomes a commander over me’. His speech ended’.

And Muhammad Bin Abdul Kareem Al-Shahrastani said in the book ‘Al-Milal Wa Al-Nihal’ – at the mention of the differing(s) of the events during the illness of the Prophetsaww, ‘The opposition of the second (Umar) – He saww said: ‘Prepare the army of Usama! May Allahazwj Curse the one who stays behind from the army of Usama’.

A group said, ‘It is obligatory upon us to comply with hissaww order’, and Usama had gone out from Al-Medina. And a group said, ‘The illness of the Prophet saww intensified, there is no capacity in our hearts for hissaww separation and the situation is this. We shall be patient until we see which thing will be happening from hissaww affair?’ End’.

And the sheykh Al-Mufeed said in the book ‘Al-Irshad’ – when there was realisation for Rasool-Allahsaww of the approach of hissaww term (expiry) what hesaww had advanced its mention to hissaww community. Hesaww went on to stand at a place after a place among the Muslims, cautioning them of the Fitna after himsaww and the opposition to himsaww, and emphasised them to adhere with hissaww Sunnah, and the uniting upon it, and the harmony, and hesaww urged them upon the modelling by hissaww familyasws, and being obedient to themasws, and the help and the protection and the holding Fast with themasws in the Religion, and rebuked them from the differing and the hesitation’.

And he continued the speech up to his words, ‘Then hesaww tied the command to Usama Bin Zayd, and ordered him and delegated him to go out with the assembly of the community to where his father had been killed, from the city of Rome, and there is consensus of view of hissaww sending out a group of the first Emigrants and the Helpers in his army, to the extent that there did not remain in Al-Medina during hissaww expiry one from the citizens, staying

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298 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 5
299 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 6
back, and might covet regarding the precedence over the people with the command in order to prepare the command after him saww to be for the one who would be his saww caliph from after him saww, and him asws not to be disputed regarding his asws right with any dispute.

He saww tied the command (of the army) to him (Usama) upon what we mentioned, and he saww strived in expelling them and ordered Usama with the advancing from Al-Medina with his soldiers to the cliff, and he saww urged the people upon the going to it, and the travelling with him, and cautioned them from the blaming and the delaying from it.

While he saww was in that when the complaint (pain) presented to him saww in which he saww passed away – and he continued the Hadeeth up to his words, ‘And the illness persisted with him saww for days and he saww felt heavy. Bilal came at the morning Salat, and Rasool-Allah saww was with the illness. He called out, ‘The Salat! May Allah awzw have Mercy on you all!’

Rasool-Allah saww (repeated) the Azaan along with his Azaan. He saww said: ‘Let someone pray leading the Salat with the people for I saww am pre-occupied with myself saww. Ayesha said, ‘Instruct Abu Bakr’. And Hafsa said, ‘Instruct Umar’. Rasool-Allah saww said, when he saww heard their talk and saw the greed of each one of them upon the dualism with their fathers, and their temptations with that while Rasool-Allah saww was alive: ‘Refrain! You two are like the companions of Yusuf’.

Then he saww stood up hurriedly, fearing from the arrival of one of the two men, and it had been from both their affairs with the going out with Usama, and it was not like by him saww that they would have both opposed. When he saww heard from Ayesha and Hafsa what he saww heard, he saww knew that they had both delayed from his saww order. He saww rushed to stop the Fitna and removal of the doubt.

فَأُوذِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنِدَائِهِ، فَقَالَ: يُصَليي بِالنَّاسِ بعْضُهُمْ فَإِنِّي مَشْغُولٌ بِنَفْسِي، فَقَالَتْ عَائِشَةُ: مُرُوا أَبَا بَكْرٍ، وَ قَالَتْ حَفْصَةُ: مُرُوا عُمَرَ، فَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيٌّ: اكْفُفْنَ فَإِنَّكُنَّ كَصُوَيَِْبَاتِ يُوسُفَ،
He saww stood up, and he saww could not stand upon the ground out of weakness, so he saww held a hand of Ali saww Bin Abu Talib saww and Al-Fazl Bin Al-Abbas, and he saww leaned upon them and his saww legs were dragging on the ground out of weakness.

When he saww went out to the Masjid, he saww found Abu Bakr and he has preceded to the prayer niche. He saww gestured to him by his saww hand to delay from it. Abu Bakr delayed, and Rasool-Allah saww stood in his place. He azwj stood and exclaimed Takbeer and began the Salat which Abu Bakr had already begun it, and it was not clear upon what had passed from his deed.

When he saww performed Salaam, he saww left to go to his saww house, and he saww summoned Abu Bakr and Umar and a group from the ones from the Muslims who were present in the Masjid, then said: ‘Did I saww not order you to enforce the army of Usama?!’

‘They said, ‘Yes, O Rasool-Allah sawww!’ He saww said: ‘Then why did you delay from my saww order?!’ Abu Bakr said, ‘I had gone out, then I returned to renew the pact with you saww’. And Umar said, ‘O Rasool-Allah sawww! I did not go out because I did not like to ask the riders about you saww. The Prophet saww said: ‘Enforce the army of Usama!’ – reiterating it thrice’.

The third – what flowed from him regarding the matter of Fadak

And the word has preceded regarding it in detail, so we shall not repeat it.

300 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 7
The fourth – (What) Umar Bin Al-Khattab said, along with his becoming a friend and a helper to Abu Bakr.

And it has been reported by Al Haysam Bin Aday, from Abdullah Bin Abbas Al Hamdany, from Saeed Bin Jubeyr who said,

‘Abu Bakr and Umar were mentioned in the presence of Abdullah Bin Umar. A man said, ‘By Allah \textit{azwj}! They were both the suns of this community and its radiance’. Ibn Umar said, ‘And what made you realise that?’ The man said to him, ‘Had they not been concordant?’

Ibn Umar said, ‘But they differed, if only you knew, and I testified that I was in the presence of my father one day and he had instructed me to withhold the people from him. Abdul Rahman and Abu Bakr sought permission to see him. Umar said, ‘And evil vermin, and he is better than his father’. That rattled me, so I said, ‘O father! Abdul Rahman is better than his father?!’ He said, ‘And one who isn’t better than his father, may there be no mother for you! Give permission to Abdul Rahman’.

He entered to see him and spoke to him regarding Al-Huteiya the poet then he be pleased from him – and Umar had imprisoned him regarding a poem he had said. Umar said, ‘Al-Huteiya offended me, so leave me to straighten him by the prolonged imprisonment’. Abdul Rahman and Abu Umar insisted upon it, and Abdul Rahman went out. My father turned to me and said, ‘Are you still heedless up to this day of yours from what had happened from the precedence of the clan of Taym against me and his injustice to me?!’

I said, ‘O father! There is no knowledge for me with what has happened from that’. He said, ‘O my son! And what would you like to know?’ I said, ‘By Allah \textit{azwj}! He is more beloved to the people than the illumination of their eyes’. He said, ‘If that is like that, it is upon the rubbing
of your father’s nose and his anger’. I said, ‘O father! Will you not tell me about his deed, with a situation among the people to clarify that to them?’

He said, ‘And how can that be for me with what you mentioned that he is more beloved to the people than the illumination of their eyes? Then break your father’s head with the stones’.

Ibn Umar said, ‘Then you be daring, by Allah azwj! He dared, and the Friday had not come until he stood addressing among the people. He said, ‘O you people! Surely, the allegiance to Abu Bakr was a mistake, Allah azwj Saved from its evil. So, the one who calls you to the like of it, kill him!’

And it is reported by Al-Haysam Bin Aday, as well, from Mujalad Bin Saeed who said, ‘One day I went to Al-Shabi, and rather I intended to ask him about something which had reached me from Ibn Masoud that he was saying, and I had come to him in Masjid Hayyah, and there was a group in the Masjid awaiting him. He came out, so I went near him and said, ‘May Allah azwj Keep you well! Ibn Masoud had said, ‘I will not narrate a hadeeth to a people their intellects have not matured, except it would be a Fitna to some of them?’ He said, ‘Yes, Ibn Masoud had said that, and Ibn Abbas was saying that as well, and with Ibn Abbas had a lot of knowledge he gave to its rightful ones, and turned it away from others?’

While we were like that when a man from Al-Azd came and sat to us. We took in mentioning Abu Bakr and Umar. Al-Shabi laughed and said, ‘There was a grudge in the chest of Umar against Abu Bakr’. Al-Azdy said, ‘By Allah azwj! We have neither seen nor heard of any man at all smoothing the leadership for a man nor saying the beautiful regarding him than Umar regarding Abu Bakr’.

301 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 8
Al-Shabi turned towards me and said, ‘This is from what you asked about’. Then he turned towards the man and said, ‘O brother of Al-Azd! How would you deal with the mistake which Allah ﷺ Saved from its evil?! Have you seen any enemy saying regarding an enemy intending to demolish what he had built for himself among the people, any more than the words of Umar regarding Abu Bakr?’

The man said, ‘Glory be to Allah ﷺ, O Abu Amro! And you are saying that?!’ Al-Shabi said, ‘I am saying it. Umar Bin Al-Khattab had said it upon the heads of the ones present, so blame him or leave (it)!’ The man got up angered and he was saying something hesitantly I did not understand.

Mujalad said, ‘I said to Al-Shabi, ‘I do not reckon of this man except that he will transmit this talk to the people and agitate among them’. He said, ‘Then, by Allah ﷺ, I do not care of it, and something Umar Bin Al-Khattab did not care with it when he stood upon the heads of the Emigrants and the Helpers, I should care of it?! And you as well, broadcast it from me whatever comes to you’’.  

And it is narrated by Shareek Bin Abdullah Al Nakhaie, from Muhammad Bin Amro Bin Murra, from his father, from Abdullah Bin Salama, from Abu Musa Al Ashari who said, 

‘I performed Hajj with Umar Bin Al-Khattab. When we descended and the people were a lot, I went out from my riding animal intending Umar. Mugheira Bin Shu’ba met me and befriended me, then said, ‘Where are you intending?’ I said, ‘Commander of the faithful Umar. Is it for you (to see him as well)?’ He said, ‘Yes’.

He said, ‘We went intending the riding animal of Umar. We were in the road when we mentioned the rule of Umar and his standing with what he is in, and his surrounding upon Al-Islam, and his rising with what was before him from that. Then we went on to mention Abu Bakr. I said to Al-Mugheira, O, for you is the news! Abu Bakr has been aspiring regarding Umar, as if he was looking at his standing from after him, and his efforts and his struggles and his troubles regarding Al-Islam’.

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302 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 9
Al-Mugheira said, ‘That has happened, and even thought a group disliked the governance of Umar in order to impede it from him, and there was no share for them in that’. I said to him, ‘May there be no father for you! And who is the group, those who disliked that from Umar?’ Al-Mugheira said to me, ‘By Allah (azwj)! It is as if you in heedlessness, not recognising this tribe from Quraysh, and what they have been specialising in, from the envy? By Allah (azwj)! If this envy were to be realised by accounting, there would be for Quraysh nine-tenth, and for the people, all of them, would be a tenth (between them)’.

I said, ‘Shh, O Mugheira! Quraysh are built with their merit over the people’. And we continued in the like of that until we ended to the riding animal of Umar Bin Al-Khattab, but could not find him. We asked about him, and it was said, ‘He just went out’. We went out in his tracks until we entered the (Sacred) Masjid, and there was Umar performing Tawaaf of the House (Kabah). So, we performed Tawaaf along with him.

When he was free, he entered to be between me and Al-Mugheira and leant upon Al-Mugheira and said, ‘Where have you two come from?’ We said, ‘O commander of the faithful! We came out intending you. We came to your riding animal and it was said to us you had gone out intending the (Sacred) Masjid, so we followed you’.

He said, ‘You followed the good’. Then Al-Mugheira looked at me and smiled. Umar looked at him and said, ‘What are you smiling from, O servant?’ He said, ‘From a discussion which I and Abu Musa were in just now on our way to you’. He said, ‘And what is that discussion?’ We narrated the discussion to him until we reached mention of envy of Quraysh, and mentioned the ones who wanted to turn Abu Bakr away from his caliphate.

He breathed a sigh of relief, then said, ‘May your mother be bereft of you, O Mugheira! And what is nine-tenths of the envy? In them there is nine-tenths of the envy just as you mentioned, and nine-tenths of the tenth, and in the people is a tenth of a tenth (between them), and Quraysh are their participants in the tenth of the tenth as well’.
Then he was silent for a while and he was wobbling between us, then he said, ‘Shall I inform you two with the most envious of Quraysh, all of it?!’ We said, ‘Yes, O commander of the faithful’. He said, ‘Are there clothes upon you?’ We said, ‘Yes’. He said, ‘And how can it be that and you are both wearing your clothes?!’ We said to him, ‘O commander of the faithful! And what is the matter with the clothes?’

He said, ‘Fear of the broadcasting from the clothes’. I said to him, ‘Are you fearing the broadcasting from the clothes? By Allah! You are from the most covered with the clothes and more frightening. And what clothes do you intend?’ He said, ‘It is that’. He went and we went with him until we ended up to his riding animal. He let go of our hands from his hands, then said, ‘Do not rest’. Then he entered (the house).

I said to Al-Mugheira, ‘May there be no father for you! We have stumbled with our talk with him, and what we had been (discussing) in, and we do not see him imprisoning us except due to our mentioning it to him’.

He (the narrator) said, ‘We were like that when his guard came out to us and said, ‘Enter!’ We entered (the house), and there was Umar lying upon the luggage. When we entered, he prosed resembling with the couplets of Ka’ab Bin Zuheyr, ‘Do not reveal your secret except in the presence of the trustworthy one. First and best is what you to keep the secrets. A generous chest implies a wide heart. Do not fear from him when you have apparently deposited’.

We knew that he wanted us to guarantee to him the concealment of his narration. I said to him, ‘O commander of the faithful! Honour us and specialise us and burden us (with it)’. He said, ‘With what is that, O brother of Al-Ashareen?’ I said, ‘With revealing your secret to us and your participating us in your worries. We shall be good secret holders for you’. He said, ‘You are both like that, so you can ask whatever comes to you’.
Then he (the narrator) said, ‘He stood to the door and locked it, and there was his guard who had permitted us to see him in the room. He said, ‘Go away from us, may there be no mother for you!’ He went out and he locked the door behind him. Then he sat down and faced towards us and said, ‘Ask, you will be informed’. We said, ‘We want you to inform us, O commander of the faithful, with the most envious of Quraysh, the one whom you did not even trust our clothes upon mentioning it to us’.

He said, ‘You have asked about a dilemma and I shall inform you two with it, so let it be with you in an impenetrable guarantee and a protection for as long I remain. When I die, then it is your concern, and whatever you like from manifesting or concealing’. We said, ‘For you with us, is that’.

Abu Musa said, ‘And I said within myself, ‘I don’t think he intends except the ones who disliked the caliphate of Abu Bakr for him, like Talha and others, for they had said, ‘A rude harsh one has become a caliph upon us’, and there he was going to other than what was in myself’.

He repeated to the sighing. He said, ‘Who do you see him to be?’ We said, ‘By Allahazwj! We do not know except a guess’. He said, ‘And who is your guess?’ We said, ‘Perhaps you intend the group, those who wanted to turn this command away from Abu Bakr’.

He said, ‘Never, by Allahazwj! But Abu Bakr was the most disrespectful and the most unjust. He is the one you two are asking about. By Allahazwj! He was the most envious of Quraysh, all of them!’ Then he lowered his head for a long time. Al-Mugheira looked at me and I looked at him, and we lowered our heads for a while to his lowering, and the silence prolonged from us and him, until we thought that he had regretted upon what had appeared from him.

ثَُُ قَالَ: فَقَامَ إِلََ الْبَابِ لِيُغْلِقَهُ، فَإِذَا آذِنُهُ الَّذِي أَذِنَ لَنا عَلَيْهِ فِِ الُْْجْرَةِ، فَقَالَ: امْضِ عَنَّا - لََّ أُمَّ لَكَ - فَخَرَجَ وَ أَغْلَقَ الْبَابَ خَلْفَهُ ثَُُّ جَلَسَ وَ أَقَبَلَ عَلَيْنَا، وَ قَالَ: سَلََ تُْبَََا. قُلْنَا: نُرِيدُ أَنْ تَُْبََِنَا يَا أَمِيرَ الْمُؤْمِنِيَْ بِأَحْسَدِ ق ُرَيْشٍ الَّذِي لََْ تَأْمَنْ ثِيَاب َنَا عَلَى ذِكْرِهِ لَنَا.'
Then he said, ‘Oh its regret! Upon the insignificant (clan of) Taym Bin Murrah. He had preceded me unjustly and came out sinful from it to me’.

Al-Mugheira said to him, ‘As for his preceding over you unjustly, O commander of the faithful, we have recognised it, but how did he come out sinful from it to you?’

He said, ‘That is because he did not come out to me from it except after problems from it. But by Allah azwj! If I had obeyed Zayd Bin Al-Khattab and his companions, I would not have smacked by lips from its sweetness with any, ever. But I went ahead and delayed, and I ascended and corrected, and I broke and concluded, but I did not find except frustration upon what he arose with from it, and the eagerness upon myself, and I dictated his reassurance and its (caliphate’s) return. By Allah azwj! He did not do so until he was free from it’.

Al-Mugheira said, ‘What prevented you from it, O commander of the faithful, and it was presented to you on the day of Al-Saqeefa, with calling to it?! Then, now you are vengeful and regretting’. He said, ‘May your mother be bereft of you, O Mugheira! I was going to promise you from the village Arabs, it is as if you were absent from what is over there. The man double-crossed me so I double-crossed him, and he plotted against me so I plotted against him, and joined me more cautiously than a cat.'
He met me standing upon my toes asking for caution, and if I had answered him to accepting it, the people would not have submitted to that, and he hid the grudges upon me in his heart, and I was not safe of his neglect and even if it was after a while, along with what had appeared to me from the abhorrence of the people to me. Did you not hear their calls from every corner during it (caliphate) being presented to me, ‘We do not want anyone besides you, O Abu Bakr! You are for it!’?

فَرَدَدْتُ إِلَيْهِ إِلَّا فِيُّهُ ذَلِكَ أَذْلِكَ وَأَتَمُّتُ وَخَفِيَ لِذَلِكَ سُرُورًا، وَ لَقَدْ عَاتَبَنِي مَا رَأَيْتُ عَلَيْهِ كَلَامًا بَغْرًا عَلَيْهِ، وَ ذَلِكَ لَمْ يَقُلْ عَلَيْهِ بِالْاَلْشَّعْثِ أَسِيرًا فَمَنَّ عَلَيْهِ وَ أَطْلَقَهُ وَ زَوَّجَهُ أَخْتَهُ أُمَّ فَرْوَةَ بِنْتَ أُبِِّ قُحَافَةَ،

So, I returned it to him. During that, I saw him and his greedy face had cheered to that, and he had faulted me once upon some talk from me that had reached him, and that is due to what I had arrive to him with Al-Ash’as as a captive. He conferred upon him and feed him, and got him married to his sister Umm Farwa daughter of Abu Qohafa.

فَقُلْتُ لِلَْْشْعَثِ وَ هُوَ قَاعِدٌ بَيَْْ يَدَيْهِ: يَا عَدُوَّ اللَّهِ! أَ كَفَرْتَ بَعْدَ إِسْلََمِكَ، وَ ارْتَدَدْتَ نَاكِصاً عَلَى عَقِبَيْكَ، فَنَظَرَ إِلََِّ الَْْشْعَثُ نَظَراً شَزْراً عَلِمْتُ أَنَّهُ يُرِيدُ أَنْ يُكَليمَنِِ بِكَلََامٍ فِِ نْفْسِي، ثَُُّ لَقِيَنِِ بِعْدَ ذَلِكَ فِِ بْعْضِ سِكَكِ الْمَدِينَةِ فَرَافَقْنِِ، ثَُُّ قَالَ لِِ: أَنْتَ صَاحِبُ الْكَلََامِ يَا ابْنَ الَْْطَّابِ؟!

I said to Al-Ash’as, and he was seated in front of him, ‘O enemy of Allahazwj! Are you disbelieving after your Islam, and are returning to be a Kafir upon your heels?’ Al-Ash’as looked at me with a squinty look, I knew he wanted to speak to me with speech within himself. Then he met me after that in one of the markets of Al-Medina, and was friendly with me, then said to me, ‘You are the one who spoke, O Ibn Al-Khattab!’?

فَقُلْتُ: نَعَم يَا عَدُوَّ اللَّهِ، وَ لَكَ عِنْدِي شَرٌّ مِنْ ذَلِكَ. فَقَالَ: بِئْسَ الَْْزَاءُ هَذَا لِِ مِنْكَ. فَقُلْتُ: عَلََمَ تُرِيدُ مِنِي حُسْنَ الَْْزَاءِ؟. قَالَ: لَِْن َفَتِِ لَكَ مِنِ ات يبَاعِ هَذَا الرَّجُلِ يُرِيدُ أَبَا بَكْرٍ، وَ اللَّهِ مَا جَرَّأَنِِّ عَلَى الِْْلََفِ عَلَيْهِ إِلََّّ ت َقَدُّمُهُ عَلَيْكَ، وَ لَوْ كُنْتَ صَاحِبَهَا لَمَا رَأَيْتَ مِنِي خِلََفاً عَلَيْكَ.

I said, ‘Yes, O enemy of Allahazwj! And for you is evil from that with me’. He said, ‘This is an evil recompense from you to me’. I said, ‘Upon what do you want a goodly recompense from me?’ He said, ‘For my spending for you from following this man’ – intending Abu Bakr – ‘By Allahazwj! Nothing embodied me upon the opposition to him except his preceding upon you, and if you were its owner (caliphate), you would not have seen any opposition from me against you’.

فَقُلْتُ: وَ مَا يََْنَعُنِِ الشَّوْقَ إِلََ مَا كُنْتُ أَحَقَ بِهِ َِِّنْ غَلَبَنِِ عَلَيْهِ؟ أَمَا وَ اللَّهِ لَتَكُفَّنَّ أُوْلَى الْمَلِيِّكَاتِ يََْنَا لِِ، ثَُُّ قَالَ: وَلَوْ كَتَبْتُنِِ إِلَّا مَا نََْنُ فِيهِ عَفْواً.

I said, ‘And that has happened, so what are your instructions now?’ He said, ‘It isn’t time of instructing, but it is a time of patience’. And he went away and I went away, and Al-Ash’as met Al-Zibriqan Bin Badr Al-Sa’ady, and mentioned to him what had flowed between me and him. Al-Zibriqan transmitted that to Abu Bakr, and he sent for me and I came to him. He mentioned that to me, then said, ‘You are desirous to it (caliphate) O Ibn Al-Khattab?’
I said, ‘And what prevents me desisting to what I am more rightful with it than the one who overcame me upon it? But, by Allahazwj! Either you refrain or I will speak far reaching words about me and you, among the people, the riders will carry it wherever they travel; and if you like, and if you like we can regret upon what we are in and excuse each other’.

He said, ‘But, you should maintain it and it shall be coming to you after (some) days’. I did not think that even a Friday would come to it until he would return it to me. But he was oblivious, by Allahazwj. He did not mention a letter after that sitting, until he died, and he had extended in its term biting upon his teeth until the death presented to him. So, I despaired from it.

It happened from him what you two have seen, so conceal from the people, all of them, what I have said to you, and from the Clan of Hashimas in particular. And let it be from you both with what I have instructed you, whenever you so desire, upon the Blessings of Allahazwj.

We went away and we were astounded from his words. By Allahazwj! We did not reveal his secret until he died’.303

The fifth – He neglected establishing the legal punishment and the retaliation regarding Khalid Bin Al-Waleed, and (although) he had killed Malik Bin Nuweyra and copulated with his wife from its night

And they have reported transmitting from Abu Hureyra the liar, that the Prophetasaww said: ‘Best servant of Allahazwj is Khalid (Bin Al-Waleed), a sword from the swords of Allahazwj’.

رووه مرسلأ عن أبي هريرة الكذاب أن النبي صلى الله عليه و آله قال: نعم عبد الله، خالد سيف من سيف الله.

و قد ذكر ابن الأثير في الكامل ترى النبي صلى الله عليه و آله من صريح حادث، و أنه صلى الله عليه و آله و جده لكلامه لعبد الرحمن بن عوف، و أن النبي صلى الله عليه و آله أرسل أمير المؤمنين صلى الله عليه وسلم لإصلاح ما أفسده.

303 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 10
And it has been mentioned by Ibn Al-Aseer in (the book) Kamil, the disavowment of the Prophet saw from the deeds of Khalid, and he saww rebuked his talk to Abdul Rahman Bin Awf, and that the Prophet saww sent Amir Al-Momineen asws to correct what he had spoilt.  

و قَالَ ابْنُ عَبْدِ الْبَِي فِِ الإِْسْتِيعَابِ فِِ ت َرْجََََةِ مَالِكِ بْنِ ن ُوَي ْرَةَ: قَالَ الطَّبََِيُ: بَعْثَ النَّبُُِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَالِكَ بْنَ ن ُوَي ْرَةَ عَلَى صَدَقَةِ بَنِِ ي َرْبُوعٍ -وَ كَانَ قَدْ أَسْلَمَ هُوَ وَ أَخُوهُ: مُتَميمٌ الشَّاعِرُ- فَكَتَلَ خَالِدٌ مَالِكاً بِظَنِ أَنَّهُ ارْتَدَّ حِيَْ وَجَّهَهُ أَبُو بَكْرٍ لِقِتَالِ أَهْلِ الريدَّةِ -وَ قَدِ اخْتُلِفَ فِيهِ هَلْ قَتَلَهُ مُسْلِماً أَوْ مُرْتَد اً؟ -وَ اللَّهُ أَعْلَمُ قَتَلَهُ خَطَأً، وَ أَمَّا مُتَميمٌ فَلََ شَكَّ فِِ إِسْلََمِهِ، ان ْتَهَى.

And Ibn Abdul Birr said in (the book) ‘Al-Istiyab’, in a version of Malik Bin Nuweyra – Al-Tabari said, ‘The Prophet saww sent Malik Bin Nuweyra to be in charge upon the charities of the clan of Yarbou – and he and his brother Mutammini the poet had become Muslims – but Khalid killed Malik thinking that he had reneged – when Abu Bakr sent him to fight the apostates – and there is a differing in it, ‘Did he kill a Muslim or an apostate?’ And Allah azwj is more Knowing he killed him mistakenly. And as for Mutammim, so there is no doubt regarding his Islam’. End”.  

وَ قَدْ رَوَى أَصْحَاب ُنَا أَنَّ مَالِكاً إِنََُّا مَنَعَ أَبَا بَكْرٍ الزَّكَاةَ لَِْنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لَهُ- لَمَّا سَأَلَ أَنْ ي ُعَليمَهُ الإِْيََانَ -هَذَا وَصِييي مِنْ بَعْدِي وَ أَشَارَ إِلََ عَلِيي بْنِ أَبِِ طَالِبٍ عَلَيْهِ السَّلََمُ -وَ أَمَرَنِِّ بُِِوَالَّتِهِ؟!

And it has been reported by our companions that Malik rather refused (to give) the Zakaat to Abu Bakr, because Rasool-Allah saww had said to him – when he had asked him saww to teach him the Eman: ‘This is my saww bequest from after me saww’ – and he saww gestured toward Ali asws Bin Abu Talib asws.  

فَأَمَرَ أَبُو بَكْرٍ بِإِخْرَاجِهِ مِنَ الْمَسْجِدِ، فَأَخْرَجَهُ قُنْفُذُ بْنُ عُمَيرٍْ وَ خَالِدُ بْنُ الْوَلِيدِ، ثَُُّ وَ جَّهَ أَبُو بَكْرٍ خَالِداً وَ قَالَ لَهُ: لَقَدْ عَلِمْتَ مَا قَالَ، وَ لَسْتُ آمَنُ أَنْ يَفْتَقَ عَلَيْنَا فَتْقاً لََّ يَلْتَئِمُ فَاقْتُلْهُ، فَقَتَلَهُ خَالِدٌ وَ تَزَوَّجَ بِامْرَأَتِهِ فِِ لَيْلَتِهِ.

Abu Bakr ordered with his expulsion from the Masjid. So Qunfuz Bin Umeyr and Khalid Bin Al-Waleed expelled him. Then Abu Bakr sent Khalid and said to him, ‘You have known what he said, and I am not safe that he would create discord upon us, a rupture which will not heal, therefore kill him. So, Khalid killed him and married his wife in his (murdered) night”.

304 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 11
305 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 12
306 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 13
It is reported from our companions, from People\textsuperscript{asws} of the Household, that Umar received Khalid Bin Al-Waleed one day in one of the gardens of Al-Medina. He said to him, ‘O Khalid! You are the one who killed Malik?’ He said, ‘O commander of the faithful! Even though I killed Malik Bin Nuweyra due to something between me and him. Sa’ad Bin Ubada had said to you there was something between you and him’.

Umar was fascinated by his words and hugged him to his chest and said to him, ‘You are a sword of Allah\textsuperscript{azwj} and sword of His\textsuperscript{azwj} Rasool\textsuperscript{saww}’\textsuperscript{307}

The sixth – Abu Bakr said, informing about himself, ‘There is a satan\textsuperscript{la} for me, showing to me, so if I am straight, then assist me, and if I am crooked, then straighten me

It is reported from Muhammad Bin Jareer Al-Tabari - ‘The Helpers sent Umar to Abu Bakr to ask him make a man to be in-charge of their affairs who is of an older age than Usama. Abu Bakr leapt up – and he was seated – he grabbed a hand of Umar and said, ‘May your mother be bereft of you, O Ibn Al-Khattab! Rasool-Allah\textsuperscript{saww} had utilised him and you are instructing me to remove him?’

Umar went out to the people, and they said, ‘What did he do?’ He said, ‘Go away, may your mothers be bereft of you all! What I have faced for your reason today from a caliph of Rasool-Allah\textsuperscript{saww}!‘ – up to the end of what is reported’.

He is not correct for guidance, one who seeks the guidance (for himself).\textsuperscript{308}

\textsuperscript{307} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 14
And it has been reported from Amir Al-Momineen\textsuperscript{asws} that he\textsuperscript{asws} left disputing with the people regarding his\textsuperscript{asws} rights out of fear from the disobedience (from them), and he\textsuperscript{asws} had placed Aqeel in-charge of that. When Aqeel was old, he\textsuperscript{asws} made Abdullah son Ja'far\textsuperscript{as} in-charge of it.  \(^{309}\)

The seventh – He was ignorant of a lot of rulings of the Religion. He had said regarding the person neither having parents nor offspring, ‘I speak regarding it by my opinion, so if I was correct, it is from Allah\textsuperscript{azwj}, and if I am mistaken, it is from me’, and he did not understand inheritance of the grandmother

He said to a grandmother, asking about her inheritance, ‘I cannot find anything being for you in the Book of Allah\textsuperscript{azwj} and Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww}. Al-Mugheira and Muhammad Bin Maslama informed him that the Rasool\textsuperscript{saww} had given her the sixth and said: ‘Feed the grandmother, the sixth’.  

I (Majlisi) am saying, ‘I am referring the last upon Abu Bakr, but upon his companion (Umar), and it is that they both were interpreting the Quran by their opinions – just as Abu Bakr had stated.  \(^{310}\)

And it has been reported in their ‘Saheeh books’, the forbiddance from that, ‘One who interprets the Quran by his opinion, so he has blasphemed’.  \(^{311}\)
And it is reported in (the book) ‘Al-Mishkat Wa Al-Masabih’, from Al-Tirmizi, from Ibn Abbas who said, ‘One who says regarding the Quran by his opinion, so let him assume his seat from the Fire’.

And in a report (Saheeh Al-Tirmizi), ‘One who says regarding the Quran without knowledge, so let him assume his seat from the Fire’. 312

And from Al-Tirmizi, and Abu Dawood, from Jundab who said, ‘Rasool-Allah saww said: ‘One who says regarding the Quran by his opinion, so he has mistaken’. 313

And from Ahmad, and Ibn Maja by their chain from Amro Bin Shueyb, from his father, from his grandfather who said, ‘The Prophet saww heard a group defending their own view in (using the) Quran. He saww said: ‘But rather, the ones before you were destroyed by (doing) this. They struck the Book of Allah awj, part of it with part. And rather the Book of Allah awj was Revealed ratifying part of it with part, so you should not be belying part of it with part. Whatever you know from it, they speak, and what you are ignorant of, allocate it to its knower’’.

And from Umar regarding it, in another report, and it is the pausing, and he was saying, ‘Three (things), if Rasool-Allah saww had explained these to us, it would have been more beloved to me than the world and whatever is in it – the one with no parents or offspring (his share of inheritance), and the caliphate, and the interest (usury)’. 314
Its conclusion regarding mention of the birth of Abu Bakr and his death and part of his situation

The adversaries said, ‘His birth was at Makkah after (year of the) elephant by sixty years and four months except a few days, and his name is Abdullah Bin Usman Bin Abu Qohafa Bin Aamir Bin Umar Bin Ka’ab Bin Sa’ad Bin Taym Bin Murrah Bin Ka’ab Bin Lawy Bin Ghalib, and it is said his name is Ateeq.

And it is aid, ‘His name was Abd Rabb Al-Kaaba, and the Prophet saww named him as Abdullah.

And his mother is Umm Al-Khayr Salmy daughter of Sakhar Bin Aamir Bin Ka’ab.

He usurped the caliphate on the second day from the day the Prophet saww passed away, and he died at Al-Medina the night of Tuesday, eight (days) remaining from Jamadi Al-Aakhar of the year thirteen, between Al-Maghrib and Al-Isha, and for him were sixty-three years. And it is said sixty-five, and the first months, and the period of his usurped caliphate was two years and four months.

And it is said in (the book) ‘Al-Ikhtisas’ – ‘He died and he was sixty-three years, and ruled for two years and six months’.

Then know that there did not happen to be for him any noble lineage nor any eminent tribal affiliation, and he was a tailor in Al-Islam, and in the pre-Islamic period he was a teacher of children.

And know that there was no honor for him, and there was no tribe, and he was a tailor in Al-Islam, and in the pre-Islamic period he was a teacher of children.
And his father was of a poor state, weak, and his earning were more than this age from the gambling activities, not being able upon anything else. When he became blind, and his son was unable to stand by him, he requested Abdullah Ibn Jad'an, from the chiefs of Makkah, and he nominated him as a caller upon the meals during every day for presentation of the guests, and made to be for him from the food upon what would assist him.

That is mentioned by a group, from them being Al-Kalby in the book ‘Al-Masalib’ – upon what is referred in (the book) ‘Siraat Al-Mustaqeem’ – ‘And due to that Abu Sufyan said to Ali asws, after the usurpation of the caliphate, ‘O you please, O clan of Abd Manaf, He is ruling upon you all, a Taymi (from clan of Taym), the repulsive?!’

And Abu Qohafa said what is reported by Ibn Hajar in his (book) ‘Sawaaiq’, where he said, ‘And Al-Hakim has extracted that when Abu Qohafa heard of the governance of his son, he said, ‘Are the clan of Abu Manaf as pleased with that, and the clan of Al-Mugheira?’ They said, ‘Yes’. He said, ‘O Allah azwj! There is no one to put down what You azwj have Raised, nor a raiser to what You azwj have Put down’.

And (Syeda) Fatima asws in one of her asws speeches (said): ‘He is from the most disgraceful of Quraysh and their sins’.

And the author of (the book) ‘Ilzam Al-nawasib’ – ‘The Nasibis are united upon that Abu Qohafa was a rabbi of the Jews, teaching their children’.

And the strange thing is that they, along with that, are claiming that Allah azwj the Exalted Enriched the Prophet saww with the wealth of Abu Bakr.

And he tied the caliphate to Umar at his death, so he carried his burden along with his own burden, and additional scourge to his own scourge.315

315 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordealss, Ch 22 H 22
And Ibn Abi Al-Hadeed said, regarding that situation, ‘Usman was present with Abu Bakr when he was finding his (last) breaths. He instructed him to write a pact and said, ‘Write, ‘In the Name of Allah [azwj], the Beneficent, the Merciful. This is what Abdullah Bin Usman (Abu Bakr) is making a pact with to the Muslims. As for after’ – then there was fainting upon him. Usman wrote, ‘He has made Ibn Al-Khattab as caliph upon you all’, and Abu Bakr woke up. He said, ‘Read it’. He read it.

Abu Bakr exclaimed Takbeer and said, ‘I see that you are fearing that the people would differ if I had died during my unconsciousness!’ He said, ‘Yes’. He said, ‘May Allah [azwj] Recompense you goodly from Al-Islam and its people’. Then he completed the pact and instructed him to read it out to the people. He read it, then he (Abu Bakr) bequeathed a bequest to Umar’.

He said, ‘And it is reported by a lot of people that Abu Bakr, when death descended to him, he called Abdul Rahman Bin Awf and said, ‘Inform me about Umar’. He said, ‘He is the nest of the one I can see, except that there is harshness in him’.

He said, ‘That is because he sees me as a friend, and if the command is given to him, he would leave most of what he is upon, and looked at him, when I am angry upon a man, he shows me the pleasure from him, and when I am lenient, he shows me the severity upon him’.

Then he called Usman and said, ‘Inform me about Umar’. He said, ‘His secrets are better than his announcements, and there isn’t any one like him among us’. He said to them both, ‘Do not mention anything from what I am saying to you, and if I were to leave Umar what I count to you O Usman, and the goodness is for you if you don’t be in charge of anything from their affairs, and I would love it I had vacated from their affairs, and I would have been among the ones passed from your ancestors’.
And Talha entered to see Abu Bakr and said, ‘It has reached me that you, O caliph of Rasool-Allahsaww, have made Umar to be the caliph upon the people and you have seen what they have (so far) faced from him, and you are with him. So how would it be when he is alone with them?! And tomorrow you will meet your Lordazwj, and Heazwj will Ask you about your citizens!’

Abu Bakr said, ‘Sit me up, sit me up’. Then he said, ‘Are you scaring me with Allahazwj?!
When I meet my Lordazwj and Heazwj Asks me, I shall say, ‘I left a caliph behind upon them who was the best of Yourazwj people’. Talha said, ‘Is Umar best of the people, O caliph of Rasool-Allahsaww?!’

His anger intensified, and he said, ‘Yes, by Allahazwj! He is their best and you are their evilest. But, by Allahazwj! If I were to place you in-charge, I would make your nose to be in your palm, and raise yourself above its worth until Allahazwj becomes the One to Drop it, and you have rubbed your eyes intending to tempt me away from my religion, and remove me away from my opinion.

Arise, may Allahazwj not Make your legs to stand! But, by Allahazwj! Even if I were to live (the duration of) the hiccup of a camel, and it reached me that you have turned a blind eye to him (Umar) or mention him with evil, I shall join you with hunger of Qunnah (a place) when you were drinking and were not saturated, and you were pasturing and were not satiated, and you were happy with that, pleased!’ Talha got up and went out’.

He (the narrator) said, ‘And he dies on the night of Wednesday with eight remaining from Jamadi Al-Akhira from the year thirteen’. End.
And there is differing regarding the cause which he died from. Al-Waqidy has mentioned that he bathed during a cold day and caught fever and was ill for fifteen days. And Al-Zybeyr Bin Bakkar said, ‘There was a touch of tuberculosis’. And it is reported by Salam Bin Abu Matie, it was poison.

He (the narrator) said, ‘And he bequeathed with his washing to Asma Bint Abu Umeys, his wife, and there prayed Salat upon him, Umar Bin Al-Khattab, and there descended into his grave, Umar, and Usman, and Talha, and Abdullah Bin Abu Bakr, and he was buried in the house of Ayesha.

And as for their pride with him being buried in the vicinity of the Prophet SAWW, so I (Majlisi) shall come with (reports) regarding it. 316

And it is reported in (the book) ‘Al-Sirat Al-Mustaqeem, by his chain, from Aasim Bin Humeyd, from Safwan, from Al-Sadiq ASWS: ‘They both (Abu Bakr and Umar), spend except one night with (near) him SAWW, then they were transferred to a valley in Hell called the valley of Al-Dowd’.317
CHAPTER 23 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADEETH FROM THEIR ‘SAHEEH’ BOOKS

The first –

What is reported by the general Muslims and the special (Shias), that the Prophet ﷺ, during his illness, wanted to write a letter for his community lest they stray after him and they should not differ. He demanded ink and a shoulder bone, or approximate to that, but Umar refused from presenting that and said, ‘He is rambling’, or whatever delivers this meaning, and Allah the Glorious had Described him that he does not speak out of whims, and that his talk isn’t except Revelation Revealed.

And their differing was a lot and their voices were raised until there was hostility and discontent. Some of them said, ‘Present what he asks for’. And others said, ‘The word is what Umar said’.

And Allah the Glorious has Said: And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying.

And the Exalted Said: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively.

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318 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 1
As for the reported from the general Muslims:

فروى البخاري في باب إخراج اليهود من حزيمة العرب من كتاب الجهاد و السيرة و وفظ في كتاب الوضاءة عن شمس الدين الأحول، عن محمد بن حبشي، أنه سمع ابن عباس يقول: يوم الحلي هو يوم الحلي، وما يوم الحلي هو يوم الحلي، ثم يكى حتى ينجو ذو الفقار، قلت: يا ابن عباس! ما يوم الحلي؟

It is reported by Al Bukhari in the chapter of expulsion of the Jews from the Arabian peninsula from the book of Jihar and the travel, and Muslim in the book ‘Al Wisaya’, from Sufyan, from Suleyman Al Ahowl, from Saeed Bin Jubeyr who heard Ibn Abbas saying,

‘The day of Thursday! And what about the day of Thursday!’ Then he wept until his tears moistened the pebbles. I said, ‘O Ibn Abbas! What about the day of Thursday?’

قل: أشترد بالرسول صلى الله عليه وسلم، فقال: ائتوني بكتفِ أكتب لكم كتابا لا تضلوا به أبدًا، فنادوا فأجاب، فقال: فما أنك في يامه؟، فقال: قل: أليك يا ابن عباس! ما يامه؟

He said, ‘The pain of Rasool-Allahsaww intensified and he saww said: ‘Bring me a shoulder bone I saww shall write a letter for you so you will not stray after it, ever!’ They disputed in the presence of the Prophet saww with dispute and they said, ‘What is the matter with him saww, is he delirious? Does he saww even understand it?’ He saww said: ‘Leave me saww! That which I saww am in is better than what you a calling me saww to’.

فأمرهم بالثلاث، قال: اخرجوا المشركين من جزيرة العرب و أجيزوا الوفد ب نحو ما كنت أجيزهم، و الثالثة: إما أن يكون ما أكتبها و إما أن يكون ما سكت عنها و إما أن يكون ما نسيت، فقال: قال سفيان: هذا من قول سليمان.

He saww ordered them with three. He saww said: ‘Expel the Polytheists from the Arabian peninsula, and recompense the delegations with approximately what I saww used to recompense them’ – and the third, either he saww was silent from it or he saww said it but I forgot it’. Sufyan said, ‘This is from the words of Suleyman’.

و في باب خروج اليهود عن كتب什ات المداوورة، عن شمس الدين الأحول، عن ابن حبشي، عن ابن عباس، قال: يوم الحلي هو يوم الحلي، وما يوم الحلي هو يوم الحلي؟ ثم يكى خل حضب ذى الفقار، فقال: أشترد بالرسول صلى الله عليه وسلم و آله و خلقه يوم الحلي، فقال: اللوم يكتب أثث لكي يكى أن نصبره، فقال: إنهما.

And in the chapter on the delegations, from the aforementioned book, from Suleyman Al Ahowl, from Ibn Jubeyr, from Ibn Abbas having said,

‘The day of Thursday! And what about the day of Thursday?!’ Then he wept until his tears dyed the pebbles. He said, ‘The pain of Rasool-Allahsaww intensified on the day of Thursday and he saww said: ‘Bring me a letter (paper), I saww shall write a letter for you, you will never stray after it, ever!’

فتقزز و لا ينضب عند بي نسبي، فقالوا: خرج رسول الله صلى الله عليه و آله؟ فقال: خرج فائدل أنا في خير بما نذوعني إليه، و لو اندمغ عند مؤذني بناء: أشتردو المشركين من خيرو العرب، و أدمو الوفد ينحو ما كنت أجعله، و نسب البائدة.

319 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 2
They disputed, and disputes were not befitting in the presence of the Prophet saww. They said, 'Is Rasool-Allah saww delirious?!' He saww said: 'Leave me saww, for that which I saww am in is better than what you are calling me saww to'. And he saww bequeathed with three (things) during his saww expiry: - Expel the Polytheists from the Arabian peninsula, and reward the delegations with approximate to what I saww used to reward them’ – and I (the narrator) forgot the third''.

And it is reported by Al Bukhari in the chapter of writing the knowledge, from the book of knowledge, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

‘When the pain intensified with the Prophet saww, he saww said: ‘Bring me saww a letter (paper) I saww shall write a letter for you all, you will not go astray after it’.

Umar said, ‘The pain has overcome upon the Prophet saww and with us is the Book of Allah azwj. It is sufficient for us’. So, they differed and there was a lot of fuss. He saww said: ‘Arise away from me saww, and the contention is not befitting in my saww presence!’

Ibn Abbas went out saying, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah saww and his saww letter’.

And in this chapter (Saheeh Al Bukhari – the book of the Prophet saww – from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba, from Ibn Abbas who said,

‘When (the expiry) presented to Rasool-Allah saww, and in the house there were men, the Prophet saww said: ‘Come, I saww shall write a letter for you all, you will not stray after it’.

One of them (Umar) said, ‘Rasool-Allah saww, the pain has overcome him saww and the Quran is with you. The Book of Allah azwj is sufficient for us!’ The people of the house differed and they disputed. From them was one who said, ‘Give him saww, he saww will write a letter for you, you will not stay after it’. From them was one who said other than that.

320 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 3
321 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 4
When the fuss and differing was a lot, Rasool-Allah(saw) said: ‘Arisel (and go away)’.

Ubeydullah said, ‘Ibn Abbas was saying, ‘The calamity of all calamities is what came between Rasool-Allah(saw) and him(saw) writing that letter for them, due to their differing and their fuss’.

He said, ‘Rasool-Allah(saw) said: ‘Bring me(saw) a shoulder bone and the ink’ – or the tablet and the ink - ‘I(saw) shall write such a letter, you will never stray after it, ever!’ They said, ‘Rasool-Allah(saw) is delirious’.

The day of Thursday! And what about the day of Thursday?’ Then his tears went on to flow until these were seen upon his cheeks as if these were a system of pearls.

He said, ‘Bring me(saw) a shoulder bone and the ink’ – or the tablet and the ink - ‘I(saw) shall write such a letter, you will never stray after it, ever!’ They said, ‘Rasool-Allah(saw) is delirious’.

Al Humeydi, from a copy, upon it were a number of listeners, permits of history, part of it in the year five hundred and forty-one, what are these words, said, ‘Ibn Abbas said,

‘The day of Thursday! And what about the day of Thursday?’ In a report, ‘Then he cried until his tears moistened the pebbles. I said, ‘O Ibn Abbas! And what about the day of Thursday?’ He said, ‘The pain intensified upon Rasool-Allah(saw), and he(saw) said: ‘Bring me(saw) a shoulder bone, I(saw) shall write a letter for you, you will not go astray after it, ever!’

\[\text{322} \quad \text{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 5}\]

\[\text{321} \quad \text{Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 6}\]
They disputed – and disputing is not appropriate in the presence of the Prophet ﷺ. They said, ‘What is his ﷺ concern, is he ﷺ delirious? Does he understand?’ They went on reiterating upon him ﷺ. He ﷺ said: ‘Leave me ﷺ! Leave me ﷺ, for that which ﷺ am in, is better than what you are calling me ﷺ to’.

And in a report from the fourth Hadeeth from the two ‘Saheehs’ – Ibn Abbas was saying, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah ﷺ and his ﷺ writing (the letter)’.

And the Hadith of the letter has been reported, that which Rasool-Allah ﷺ wanted to write for his ﷺ community for their safety from the straying from his ﷺ Message – Jabir Bin Abdullah Al Ansari, in the agreed upon from (the book) ‘Saheeh Muslim’, he said in Hadeeth ninety six from the number of Muslim, from attribution of Jabir Bin Abdullah, is what are these words –

He said, ‘And Rasool-Allah ﷺ called for a parchment during his ﷺ expiry and he ﷺ wanted to write a letter for them, they would not be straying after it, and the fuss was a lot, and Umar spoke and rejected it his ﷺ (request)’.

What is reported by al Humeydi in (the book) ‘Al Jam’a Bayn Al Sahiheyn’, in the fourth Hadeeth from the agreed upon regarding its correctness, from attribution of Abdullah Bin Abbas who said,

‘When (the expiry) presented to the Prophet ﷺ, and in his ﷺ house were men, among them being Umar Bin Al-Khattab, the Prophet ﷺ said: ‘Come, I ﷺ shall write such a letter for you, you will never stray after me ﷺ, ever!’

Umar Bin Al-Khattab said, ‘The Prophet ﷺ, the pain has overcome upon him ﷺ, and the Quran is with you. The Book of your Lord ﷺ is sufficient for you all’.

And in a report of Ibn Umar, from other than the book of Al-Humeydi, Umar said, ‘The man ﷺ is delirious’.

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324 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 7
325 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 8
And in the book of Al-Humeydi – They said, ‘What is his saww concern, is he saww delirious?’

And in the second volume of (the book) ‘Saheeh Muslim’ – He (Umar) said, ‘Rasool-Allah saww is delirious’.

And in the book of Al-Anwaar – Ch 23 H 9

The ones present disputed in the presence of the Prophet saww. Some of them were saying the word what the Prophet saww said, ‘Bring a letter (paper) to him saww so he saww can write a letter for you all’; and from them were ones saying the word what Umar said.

The reporter of the Hadeeth said, ‘I said, ‘O Ibn Abbas! And what about the day of Thursday?’ Abdullah Bin Abbas mentioned the day Rasool-Allah saww was prevented from that letter, and he said, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah saww and his saww writing (that letter)’’. 326
‘When (expiry) presented Rasool-Allah saww, and in the house there were men, the Prophet saww said: ‘Come! I saww shall write a letter for you all, you will never stray after it’.

One of them said, ‘Rasool-Allah aswj, the pain has overcome upon him’.

And in a report: ‘Bring me (Paper and pen), I saww shall write a letter for you all, you will never stray after me, ever!’ But they disputed and said, ‘What is the matter with him saww, is he saww delirious? Make him saww understand it!’ He saww said: ‘Leave me saww, for that which I saww am in is better’.

And in a report, ‘And the people of the house differed and they disputed. From them was one who said, ‘Give him saww so that Rasool-Allah saww can write a letter for you all’. And from them were ones saying the word of Umar’.

What is reported by Ibn Abi Al Hadeed in the twelfth volume of his commentary upon (the book ‘Al Nahj (Al Balagah)’ in the way of the news which were reported from Umar, he said, ‘Ibn Abbas said,

‘I went out with Umar to Syria, and one day he became alone upon a camel, so I followed him. He said to me, ‘O Ibn Abbas! I am complaining to you of the son asws of your uncle as. I asked him asws to come out with me, but he asws did not do so, and I have not ceased to see him asws as alone. Regarding what do you see his asws loneliness is about?’

I said, ‘O commander of the faithful! You know (well)’. He said, ‘I think he asws has not ceased to be gloomy at the loss of the caliphate?’ I said, ‘It is that. He asws claims that Rasool-Allah aswj wanted the command to be for him asws’.

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327 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordealas, Ch 23 H 10
328 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 11
He said, ‘O Ibn Abbas! And Rasool-Allah 

saww did want the command to be for him asws, but is so happened that Allah asws the Exalted did not want that. Rasool-Allah 

saww wanted a matter and Allah azwj Wanted something else. Thus, the ‘Purpose of Allah azwj’ was Accomplished and the purpose of Rasool-Allah saww was not accomplished. Or is it that all what Rasool-Allah saww wanted took place? He saww wanted Islam of his 

saww uncle as and Allah azwj Wanted something else. Thus, the ‘Purpose of Allah azwj’ was Accomplished and the purpose of Rasool-Allah saww was not accomplished. Or is it that all what Rasool-Allah saww wanted took place? He saww wanted Islam of his 

saww uncle as and Allah azwj Refused except He aswj would Accomplish what He aswj had Ordained’.

And it is reported as well in the mentioned place, from Ibn Abbas who said, ‘I entered to see Umar during the beginning of his caliphate, and a Sa’a of dates had been cast to him upon a basket. He called me to eat. I ate one date and he ate until he was satiated. Then he drank from a jug which was with him, and he lied down upon his elbow and began praising Allah azwj, repeating that.

Then he said, ‘Where are you coming from, O servant of Allah azwj?’ I said, ‘From the Masjid’. He said, ‘How have you left behind son asws of your uncle as? I thought he meant Abdullah son of Ja’far as. I said, ‘I left him playing with his dust’. He said, ‘I did not mean that. But rather I meant the great one of your People asws of the Household’. I said, ‘I left him asws pulling a bucket (watering) upon palm trees of so and so and reciting the Quran’.

He said, ‘O servant of Allah azwj! Upon you is blood of the camel if you were to conceal it. Does there remain anything in his asws self from the matter of the caliphate?’ I said, ‘Yes’. He said, ‘Does he asws (still) claim that Rasool-Allah azwj dictated it upon him asws?’ I said, ‘Yes, and I shall increase for you. I asked my father about what he asws claims, and he said, ‘He asws speaks the truth’.

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329 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 12
Umar said, ‘There had been from Rasool-Allah saww regarding his asws matter, a speck of a word, no proof could be proved nor any excuse cut off, and he saww has been deceived regarding his asws matter for a time. He saww had intended during his asws illness to shout his asws name, but I prevented him saww from compassion and caution upon Al-Islam.

No, by the Lord azwj of this building! Quraysh would not have united upon him asws, ever! And had he asws ruled them, the Arabs from its outskirts would have broken (allegiance) to him asws. So, Rasool-Allah saww knew what I knew what is in his asws self, so he saww withheld, and Allah azwj Refused except Accomplishment of what He azwj had Ordained’.

And he (Ibn Abi Al-Hadeed) has mentioned the commentary of this story in volume twelve in the way of the news which is reported from Umar, he said, ‘When the Prophet saww wrote the letter of the reconciliation (peace treaty) in Al-Hudaybiyya between him saww and Suheyl Bin Amro, and it was in the letter that the one from the Muslims who goes out to Quraysh would not be returned, and one who goes out from the Polytheists to the Prophet saww would be returned to them’.

Umar got angry and said to Abu Bakr, ‘What is this, O Abu Bakr? Can the Muslims be returned to the Polytheists?!’ Then he came to Rasool-Allah saww and sat in front of him saww and said, ‘O Rasool-Allah saww! Aren’t you saww a Rasool saww of Allah azwj truly?!’ He saww said: ‘Yes’. He said, ‘And we are the Muslims truly?’ He saww said: ‘Yes’. He said, ‘And they are Kafirs?’ He saww said: ‘Yes’.

He said, ‘Then upon what are we giving them the lowness in our Religion?!’ Rasool-Allah saww said: ‘I saww am Rasool-Allah saww! I saww do whatever I saww am Commanded with and He azwj will never lower me saww’. Umar stood up angrily and said, ‘By Allah azwj! If I were to find supporters, I would not give the lowness, ever!’

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330 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 13
And he came to Abu Bakr and said to him, ‘O Abu Bakr! Did he saws not promise us that we would be entering Makkah? So where is what he saws had promised us with?!’ Abu Bakr said, ‘Did he saws say to him that we would be entering it this year?’ He said, ‘No’. He said, ‘So we will be entering it’.

He said, ‘So what is this parchment (peace treaty) which has been written? And how can we give the lowness regarding ourselves?’ He said, ‘O you! Necessitate his saws fixing (of the matters). By Allah azwj, he saws is a Rasool saws of Allah azwj. Allah azwj will not Lower him saws’.

When it was the day of the conquest (of Makkah), and Rasool-Allah saws took the keys of the Kabah, he saws said: ‘Call Umar for me saws’. He came, and he saws said: ‘This is that which I saws had promised you with’.

‘Rasool-Allah saws went out from Al-Hudaybiyya’ – and he continued the Hadeeth up to, Umar Bin Al Khattab said, ‘I came to the Prophet saws and said, ‘Aren’t you saws a Prophet saws of Allah azwj?’ He saws said: ‘Yes’. I said, ‘Aren’t we upon the truth and our enemies are upon the falsehood?’ He saws said: ‘Yes’. I said, ‘They why are we giving the lowness in our religion then’. He saws said: ‘I saws am a Rasool saws of Allah azwj and will not disobey Him azwj, and He azwj is my saws Helper’.

I said, ‘Or haven’t you saws narrated to us that we will be going to the House and performing Tawaaf with it?’ He saws said: ‘Yes, but did I saws inform you that we would be going to it this year?’ I said, ‘no’. He saws said: ‘so, you will go to it and perform Tawaaf with it’.

331 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 14
He said, ‘I came to Abu Bakr and said, ‘O Abu Bakr! Isn’t this one a true Prophet of Allah?’ He said, ‘Yes’. I said, ‘Aren’t we upon the truth and our enemies are upon the falsehood?’ He said: ‘Yes’. I said, ‘They why are we giving them the lowness in our religion then?’

He said, ‘O you man! He is a Rasool of Allah, and he won’t disobey his Lord and He is his Helper, therefore adhere with his purpose, for by Allah, he is upon the truth’.

I said, ‘Didn’t he narrated to us that we would be going to the House (Kabah) and perform Tawaf with it?’ He said, ‘Yes, but did he inform you that you will be going to it this year?’ I said, ‘No’. He said, ‘Then you will be going to him and perform Tawaf with it’.

Al-Zuhry said, ‘Umar said, ‘So I worked a work for that’’. 332

And it is reported by Al Bukhari in interpretation of Surah Al Fat'h from the book of interpretation of the Quran, and Muslim in the book of judgment, from Habeen Bin Abu Sabir who said,

‘I came to Abu Waail to ask him. He said, ‘We were at Siffen, and a man said, Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah [3:23]’. Ali said: ‘Yes’.

Sahl Bin Huneyf said, ‘Accuse your own selves for we have seen the day of Al-Hudaybiyya – meaning the peace treaty which was between the Prophet and the Polytheists – and if we were to see fighting, we shall fight. Umar had come and said, ‘Aren’t we upon the truth and they are upon the falsehood? Wouldn’t our killed ones be in the Paradise and their killed ones would be in the Fire?’ He said: ‘Yes’.

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332 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 15
He said, ‘Then regarding what are we giving them the lowness in our religion and we are hoping to what Allah azwj would be Judging between us?!’ He saww said: ‘O Ibn Al-Khattab! I saww am a Rasool saww of Allah azwj and Allah azwj will never lower me saww, ever!’

فَرَجَعَ مُتَغَييظاً فَلَمْ يَصْبَِْ حَتََّ جَاءَ إِلََ أَبِِ بَكْرٍ، فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى الَْْقي وَ هُمْ عَلَى الْبَاطِلِ؟. قَالَ: يَا ابْنَ الَْْطَّابِ! إِنَّهُ رَسُولُ اللَّهِ (ص) وَ لَنْ يُضَييعَهُ اللَّهُ أَبَداً.، فَنَزَلَتْ سُورَةُ الْفَتْحِ، كذا فِ رواية البخاري.

He returned angrily and was not patient until he came to Abu Bakr and said, ‘O Abu Bakr! Aren’t we upon the truth and they are upon the falsehood?’ He said, ‘O Ibn Al-Khattab! He azwj is Rasool - Allah saww and Allah azwj will never lower him saww, ever!’ So, Surah Al-Fat’h was Revealed’ – That is how it is in the report of Al-Bukhari.

وَ فِِ رِوَايَةِ مُسْلِمٍ - after his words, ‘And he saww will never lower him saww, ever!’ – The Quran was Revealed unto Rasool-Allah saww with (Surah) Al-Fat’h. He saww sent a message to Umar and it was read out to him. He said, ‘O Rasool-Allah saww! And is it a victory?’ He saww said: ‘Yes’. He felt good and returned’.

And it is reported by the sheykh Al-Tabari in (the book) ‘Majma’a Al-Bayaan’, story of Al-Hudaybiyya with approximate from what passed, and in it, ‘Umar Bin Al-Khattab said, ‘By Allah azwj! I did not doubt since I became a Muslim except on that day. I came to the Prophet saww and said, ‘Aren’t you saww a Prophet saww of Allah azwj?’ – up to the end of the Hadeeth’.

And it is reported by Al Bukhari – in the chapter of military expedition of Al Hudaybiyya from the book of the battles – from Zayd Bin Aslam, from his father,

‘Rasool-Allah saww was travelling in one of his saww journeys and Umar Bin Al-Khattab was with him’ saww one night. Umar Bin Al-Khattab asked him saww about something, but Rasool-Allah saww did not answer him. Then he asked him saww (again), but he saww did not answer him with anything. Then he asked him saww, but he saww did not answer him.

فَقَالَ عُمَرُ بْنُ الَْْطَّابِ: ثَكِلَتْكَ أُمُّكَ يَا عُمَرُ! نَزَرْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آلِهِ ثَلََثَ مَرَّاتٍ كُلَّ ذَلِكَ لََّ يُُِيبُكَ. قَالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثَُُّ .

And it is reported by Al Bukhari – in the chapter of military expedition of Al Hudaybiyya from the book of the battles – from Zayd Bin Aslam, from his father,

333 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 16
334 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 17
Umar Bin Al-Khattab said, ‘May your mother be bereft of you, O Umar! You saw Rasool-Allahsaww three times, all that he saww did not answer you’. Umar said, ‘My camel moved, then it proceeded in front of the Muslims, and I feared that Quran may be Revealed regarding me. I have not forgotten that a shouter shouting at me’.

He said, ‘I had feared that Quran might be Revealed regarding me, and I went to Rasool-Allahsaww and greeted to him saww. He saww said: ‘There has been Revealed unto me saww tonight such a Chapter, it is more beloved to me saww than whatever the sun emerges upon’. Then he saww recited: Surely, We Opened for you a clear victory [48:1]’. 335

And he said in (the book) ‘Al-Nihayah’, a Hadeeth of Umar, ‘He asked Rasool-Allahsaww about something repeatedly, but he saww did no answer him. He said to himself, ‘May your mother be bereft of you! O Umar, you harassed Rasool-Allahsaww repeatedly, he saww did not answer you’’. 336

What is reported by Ibn Abi Al Hadeed in the news of Umar in the twelfth volume, and it is reported by Muslim in his (book) ‘Saheeh’, in the book of Eman, from Abu Hureyra who said,

‘We were seated around the Prophet saww and with us were Abu Bakr and Umar among a number. Rasool-Allahsaww stood up from our midst and was delayed to us. We feared that he saww might have been cut off (by bandits) besides us and we panicked and stood up. I was the first one to panic. I went seeking Rasool-Allahsaww until I came to a garden of the Helpers, there was a group of the clan of Najjar.

I could not find a door, and there was a spring entering into the interior of the garden from an outside well, and the spring was the wheel. I went and entered to see Rasool-Allah saww. He saww said: ‘Abu Hureyra?’ I said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘What is your concern?’

335 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 18
336 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 19
I said, 'You saww were in our midst and stood up, then you saww were delayed to us. We feared that you saww might have been cut off (by bandits) besides us, so we panicked, and I was the first one to panic, so I came to this garden, and I burrowed just as the wolf tends to burrow, and here are these people behind me'.

He saww said: 'O Abu Hureyra!' – and he saww gave me his saww slippers. He saww said: 'Go with these slippers of mine saww. The one you meet from behind this garden testifying that there is no god except Allah azwj, being convinced with his heart, give him the glad tidings of the Paradise'.

It so happened that the first one I met was Umar. He said, 'What are these two slippers, O Abu Hureyra?' I said, ‘These are two slippers of Rasool-Allah saww. He saww sent me with these. One I meet testifying that there is no god except Allah saww, being convinced with it by his heart, I should give him glad tidings of the Paradise’.

Umar struck his hand upon my chest and I fell down to my back. He said, ‘Return, O Abu Hureyra!’ I returned to Rasool-Allah saww, and I was surprised with the crying, and Umar was holding my neck and he was on my footsteps. Rasool-Allah saww said: ‘What is the matter with you, O Abu Hureyra?’ I said, ‘I met Umar and informed him that which you saww had sent me with, and he hit on my chest with such a hit, I fell down on my neck. He said, ‘Return!’

Rasool-Allah saww said: ‘What carried you upon what you did?’ He said, ‘O Rasool-Allah saww! May my father and my mother be (sacrificed) for you saww! Did you saww send Abu Hureyra with your saww slippers, one he meets testifying that there is no god except Allah saww being convinced with it by his hear, to give him glad tidings of the Paradise?’ He saww said: ‘Yes’.
He said, ‘Don’t do it, for I fear that the people would rely upon it and the stop doing their deeds’. Rasool-Allah⁹ said: ‘So let them stop’.

Rasool-Allah⁹ said: ‘So let them stop’.

And it is reported by Al Bukhari in interpretation of Surah Bara’ah from the book on interpretations of the Quran, and it is reported by Muslim in the chapter on merits of Umar Bin Al Khattab, from Ibn Umar who said,

‘When Abdullah Bin Ubay died, his son came to Rasool-Allah⁹. He asked him⁹ to give him his⁹ shirt to enshroud his father in it. He⁹ gave it. Then he asked him⁹ to pray Salat upon him. Rasool-Allah⁹ stood up in order to pray Salat upon him.

Umar stood up and grabbed the cloth of Rasool-Allah⁹. He said, ‘O Rasool-Allah⁹! Will you⁹ pray Salat upon him, and your⁹ Lord⁹ has Forbidden you⁹ to pray Salat upon him?!’ Rasool-Allah⁹ said: ‘But rather, He⁹⁹ gave me⁹ a choice. He⁹ said: Whether you⁹⁹ seek Forgiveness for them or do not seek Forgiveness for them?!

And in another report (after the previous one), from Umar, ‘Rasool-Allah⁹ said: ‘Hold on from me⁹, O Umar!’ When he frequented to him⁹, he⁹ said: I⁹ am Given a choice, so I⁹ chose. If I⁹ knew that if I⁹ were to exceed upon the seventy He⁹ would Forgive, I⁹ have increased upon it’.

He (the narrator) said, ‘Rasool-Allah⁹ prayed Salat upon him. Allah⁹ the Exalted Revealed: And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah [9:84]’.

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337 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 20
338 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 21
He said, ‘Rasool-Allah saww prayed Salat upon him, then left. He saww did not wait except a little until the two Verses from Surah Bara’ah were Revealed. I was astonished from my audacity upon Rasool-Allah saww, and Allah azwj and His saww Rasool saww know’. 339

And it is reported by Ibn Abi Al-Hadeed, in the news are Umar, near to the first report, and in it, ‘Rasool-Allah saww stood in front of the row. Umar came and pulled him saww from behind and said, ‘Did not Allah azwj Forbid you from the Salat upon the hypocrites?’ The people were astonished from the audacity of Umar upon Rasool-Allah saww’. 340

It is reported by Al Bukhari in (the book) ‘Saheeh’, in the chapter what has come regarding the translators of his book ‘Responding to the apostates’, from Saeed Bin Ubeyda who said,

‘Abu Abdul Rahman and Hibban Bin Atiya disputed. Abu Abdul Rahman said to Hibban, ‘You have know what is that which emboldened your companion upon the bloods, meaning Ali asws?’ He said, ‘What is it? May there be no father for you!’ He said, ‘Something I heard him asws saying’. He said, ‘What is it?’

Qalam: Itebiy Rasool-Allah saww and Ali and Al-Zubeyr and Abu Marsad, and all of us were horsemen. He saww said: ‘Go until you come to an orchard of a pilgrim, for therein is a woman having a parchment with her from Hatib Bin Abay of information to the Polytheists. Come to me saww with it’.

We went upon our horses until we caught up with her where Rasool-Allah saww had said to us, travelling upon a camel of hers, and he had written to the people of Makkah of the journey of Rasool-Allah saww to them (to conquer Makkah). We said, ‘Where is the letter which is with you?’ She said, ‘There is no letter with me’. Her camel grunted with her. We searched in her luggage but could not find anything.

339 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 22  
340 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 23
My asws two companions said, ‘We cannot see any letter being with her?’ He asws said: ‘I asws said: ‘We know that Rasool-Allah saww would not lie upon us?’ Then Ali asws swore: ‘By the One azwj! Either you bring out the letter or I asws shall bare you’ He asws gestured towards her cloak – and she had been retaining a cloak. She brought out the parchment.

قالوا: يا رسول الله صلى الله عليه وسلم [و آيا], فقال عمر: يا رسول الله! قد خان الله و رسوله و المؤمنين، دعني فأضرِبُ عُقَدَّ كلمة، فقال رسول الله صلى الله عليه وسلم: يا حاطِب! ما حََِلَكَ عَلَى مَا صَنَعْتَ؟

They came with it to Rasool-Allah saww. Umar said, ‘O Rasool-Allah saww! He has betrayed Allah azwj and His azwj Rasool saww and the Momineen. Leave me to strike off his neck!’ Rasool-Allah saww said: ‘O Hatib! What carried you upon what you did?’

قال: يا رسول الله! ما بِِ أَنْ لََّ أَكُونَ مُؤْمِناً بِاللَّهِ و رَسُولِهِ، و لَكِنِي أَرَدْتُ أَنْ تَكُونَ لِِ عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بَِِا عَنْ أَهْلِي وَ مَالِِ، وَ لَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلََّ وَ لَهُ هُنَاكَ مِنْ ق َوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَ مَالِهِ،

He said, ‘O Rasool-Allah saww! It is not that I do not happen to be a believer in Allah azwj and His azwj Rasool saww, but I wanted that there should happen to be a hand (favour) for me in the presence of the people (of Makkah), Allah azwj can Defend by it from my family and my wealth, and there is no one from your saww companions over there from his people, someone Allah azwj can Defend from his family and his wealth’.

قال: صدَق، لََّ ت َقُولُوا لَهُ إِلََّ خَيرْاً، قال: فَعَادَ عمر، فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهَ وَ رَسُولُهُ وَ الْمُؤْمِنِيَْ، دَعْنِِ فَلَْْضْرِبْ عُنُقَهُ.

He saww said: ‘You speak the truth’. He saww did not say anything to him except good. Umar returned and said, ‘O Rasool-Allah saww! He has betrayed Allah azwj and His azwj Rasool saww and the Momineen. Leave me to strike off his neck!’

قال: أ وَ لَيْسَ مِنْ أَهْلِ بَدْرٍ، وَ مَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَيْهِمْ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ أَوْجَبْتُ لَكُمُ النَّانَةَ؟، فَاغْرَوْرَقَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. أَخْرَجَ أَحَِْدُ بِسَنَدٍ جَيَيدٍ، عَنْ أَبِِ سَعِيدٍ الُْْدْرِيي،

He saww said: ‘Or isn’t he from the people (participants) of (battle of) Badr? And what would make you know, perhaps Allah azwj has Notified upon them? He azwj said: ‘Do what you like for Allah azwj has Obligated the Paradise for you?’ His eyes filled up and he said, ‘Allah azwj and His azwj Rasool saww are more knowing’.

What is narrated in the book ‘Fat’h Al Nary’ in the commentary of (the book) ‘Saheeh Al Bukhari’, in the chapter on leaving fighting the Kharijites at Al Taif, he said, ‘It was extracted by Ahmad by a new attribution, from Abu Saeed Al Khudry who said,


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Abu Bakr came to Rasool-Allah ﺔﺔ and said, ‘O Rasool-Allah ﺔﺔ! I passed by such and such valley, and there was a man of goodly appearance, humble, praying Salat in it. He ﺔﺔ said: ‘Go to him and kill him’. Abu Bakr went to him. When he saw him praying Salat, he disliked to kill him, so he returned.

The Prophet ﺔﺔ said to Umar: ‘Go and kill him’. He went and saw him in that state, so he returned.

He ﺔﺔ said: ‘O Ali ﺔﺔ! Go to him and kill him’. Ali ﺔﺔ went, but could not see him. The Prophet ﺔﺔ said: ‘This one and his companions are reciting the Quran not going beyond their throats. They are piercing from the Religion just as the arrow pierces from the target, not returning in it. Kill them, for they are the evilst created beings’.

And it is reported by Ibn Abi Al-Hadeeth in the second volume in the commentary of his ﺔﺔ sermon in frightening the people of Al-Nahr. He said, ‘It is in one of the ‘Saheehs’ that Rasool-Allah ﺔﺔ said to Abu Bakr, and the man had disappeared – meaning Zal Khuweysara – from his ﺔﺔ eyes: ‘Arise to go to this one and kill him!’ He arose, then returned and said, ‘I found him praying Salat’. He ﺔﺔ said to Umar similar to that. He returned and said, ‘I found him praying Salat’.

Rasool-Allah ﺔﺔ said: ‘If only this one had been killed. He would be the beginning of the Fitna and its end. But there will be emerging from the lineage of these people piercing from the Religion just as the arrow pierces from the target’’. The Hadeeth. 343

و في رواية أخرى: لكان أول الاليتية وأجراها.

And in another report: ‘He would be the beginning of the Fitna and its end’. 344

The second – Staying behind from the army of Usama

و لا خلاف في أن عمر بن الخطاب كان من الجيش، و قد لع رسول الله صلى الله عليه وسلم الالتفاف عنه. و قد سبق في مطاوع أبي بكر ما فيه كفاية في هذا المعنى، ولا يجري هاهنا ما سبق من الأجوبة الباطلة في منع الدخول في الحلف، فتوجه الطعن على عمر أظهر.

And there is no differing regarding that Umar Bin Al-Khattab was from the army, and Rasool-Allah saww had cursed the one who stayed behind from it. And it has preceded regarding the back stabbing of Abu Bakr which should suffice in this meaning, and it will not flow over here what has preceded from the false answers in refusing to enter into the army. Pay attention to the apparent contestation upon Umar. 345

الثالث: أنه بلغ في الحلف إلى حيث لم يعلم بأن كل نفس ذائقة الموت *، و أنه يجوز الموت على رسول الله صلى الله عليه وسلم، و أنه أسوة الأنبياء في ذلك.

The third – He reached to the ignorance to where he did not know that every soul would taste death, and the death is allowed upon Rasool-Allah saww, and it is an exemplar of the Prophet as regarding that

فقال: و الله ما مات صلى الله عليه وسلم إنما مات ميت، و صلى الله عليه وسلم كما خسف قول الله عز و جل: إنك ميت و إنه ميتون، و قوله تعالى: و ما كنت إلا رسول قد خلت من قبله الرسل أن من مات أو قتل الظالمين على أغناكم.

He (Umar) said, ‘By Allah awwj He saww has not died, until hands and feet of the men are cut!’ Abu Bakr said to him, ‘Have you not heard Words of Allah awwj Mighty and Majestic: You shall

344 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 27
345 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 28
pass away and they would be dying [39:30]? And Hisazwj Words: 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]?’

He (the narrator) said, ‘When he heard that, he became convinced of his expiry and fell to the ground, and knew that he had passed away’.

I (Majlisi) am saying, ‘And that is supported by what is mentioned by Ibn Al-Aseer in (the book) ‘Al-Nihaya’ where he said, ‘And from it is Hadeeth of Al-Abbas regarding the expiry of the Prophet saww. He said to Umar, ‘Vacate between us and our companions, for he has despaired just as the people have despaired’ – i.e. changed; and that is because Umar had said, ‘Rasool-Allah saww has not died, but he saww is stunned just as Musaas was stunned’, and prevented them from burying himsaww. 346

And Muslim has reported in his (book) ‘Saheeh’, from Zayd Bin Arqam, who said, ‘One day Rasool-Allahsaww stood among us to preach at a watering place called Khumm – being between Makkah and Al-Medina. He saww praised Allahazwj and extolled upon Himazwj, and advised, and mentioned, then said: ‘As for after, indeed, O you people! But rather Isaww am a mortal. There is no doubt that a messenger of mysaww Lordazwj would come and Isaww shall answer.

And Isaww am leaving behind among you all the two weighty things – Book of Allahazwj wherein is the Guidance, and the Noor, so take with the Book of Allahazwj and adhere with it!’ Heazwj urged upon the Book of Allahazwj and made the people desirous regarding it. Then hesaww said: ‘And Peopleasws of mysaww Household. Isaww remind you all of Allahazwj regarding Peopleasws of mysaww Household! Isaww remind you all of Allahazwj regarding Peopleasws of mysaww Household’. 347

346 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 29
347 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 30
And it has been reported frequently from the two ways (Shias and non-Shias), his \textit{saww} \textit{words} to \textit{Ali asws}: ‘You \textit{asws} will be fighting after me \textit{asws}, the breakers (of the covenant), and the deviants, and the renegades’. 348

وَ رَوَى فِِ جَامِعِ الُْْصُولِ، أَنَّهُ صلى الله عليه وَ آلِه قَالَ: عَلِيٌّ وَلُِِّ كُلي مُؤْمِنٍ بَعْدِي

And it is reported in (the book) ‘Jamie Al-Usool’, he \textit{saww} said: ‘Ali \textit{asws} is in charge of every Momin after me \textit{saww}’. 349

وَ قَدْ رَوَى الْبُخَارِي فِِ صَحِيحِهِ، عَنْ عَائِشَةَ: وَ آلِهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَاتَ وَ أَبُو بَكْرٍ بِالسُّنُحِ، قَالَ: قَالَ إِسْعَاعِيلُ: تَعْنِِ بِالْعَالِيَةِ، فَقَامَ عُمَرُ يقُولُ: وَ اللَّهِ مَا مَاتَ رَسُولُ اللَّهِ (ص)

And it has been reported by Al-Bukhari in his (book) ‘Saheeh’, from Ayesha (well-known fabricatress), ‘Rasool Allah \textit{saww} passed away and Abu Bakr was at Al-Sun’h’. Ismail said, ‘She meant at Al-Aaliya’. ‘Umar stood up saying, ‘By Allah \textit{azwj}, Rasool Allah \textit{saww} has not died’.

قَالَتْ: وَ قَالَ عُمَرُ: وَ اللَّهِ مَا كَانَ يقَعُ فِِ نفْسِي إِلَّا ذَاكَ، وَ لَيْبُعْثَنَّهُ اللَّهُ فلَيُقَاطَعَنَّ أَيْدِيَ رِجَالٍ وَ أَرْجُلَهُمْ، فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ وَجْهِ رَسُولِ اللَّهِ (ص) فَقَبَّلَهُ، وَ قَالَ: بِأَبِِ أَنْتَ وَ أُميي طِبْتَ حَي اً وَ مَيَّتًا، وَ الَّذِي نفْسِي بِيَدِهِ لََّ يُذِيقُكَ اللَّهُ الْمَوْتَ تَيِْْ أَبَداً،

She said, ‘And Umar said, ‘By Allah \textit{azwj}! Nothing occurred within myself except that, and let Allah \textit{azwj} Send him and let the hands of the men and their legs be cut off’. Abu Bakr came and uncovered from the face of Rasool Allah \textit{saww} and kissed him \textit{saww} and said, ‘May my father and my mother be (sacrificed) for you \textit{saww}. You \textit{saww} are good alive and dead. By the One \textit{azwj} in Whose Hand is my soul! Allah \textit{azwj} will not Make you \textit{saww} taste two deaths’.

ثَُُّ خَرَجَ فَقَالَ: أَي ُّهَا الَْْالِفُ! عَلَى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ، فَحَمِدَ اللَّهَ أَبِِ أَبُو بَكْرٍ وَ أَثَّنََ عَلَيْهِ، وَ قَالَ: أَلََّ مَنْ كَانَ يَعْبُدُ مَُُ مَّداً ... 350

Then he went out and said, ‘O you, swearer upon your Rasool \textit{saww}’. When Abu Bakr spoke, Umar sat down. Abu Bakr praised Allah \textit{azwj} and extolled upon Him \textit{azwj} and said, ‘Indeed! One who used to worship Muhammad \textit{azwj} – the Hadeeth’.

وَقُلْتُ لَكُمْ بِالَْْمْسِ مَقَالَةً مَا كَانَتْ إِلََّ عَنْ رَأْيٍ، وَ مَا وَجَدْتُهَا فِِ كِتَابِ اللَّهِ، وَ لََّ كَا نَتْ لِعَهْدٍ مِنْ رَسُولِ اللَّهِ صلى الله عليه وَ آلِه، وَ لَكِنْ قَدْ كُنْتُ أَرَى أَنَّ رَسُولُ اللَّهِ صلى الله عليه وَ آلِه مُسْتَدْبِرُ أَمْرِنَا حَتََّّ يَكُونَ آخِرَنَا مَوْتاً.

From Al-Zuhry, from Anas (well-known fabricator), ‘When Abu Bakr was pledged to in Al-Saqeefa – and it was the next morning – Abu Bakr sat upon the pulpit. Umar stood up and spoke before Abu Bakr did. He praised Allah \textit{azwj} Mighty and Majestic and extolled upon Him \textit{azwj} and said, ‘I had said certain words to you all yesterday what were not except from my personal opinion, and cannot be found in the Book of Allah \textit{azwj}, nor were these from the

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348 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 31
349 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 32
350 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 33
pact of Rasool-Allah **saww**, but I had opined that Rasool-Allah **saww** would be managing our affairs until the last one of us had died”. 351

He said, ‘And it is reported by Ikrimah (Bin Abu Jahl), from Ibn Abbas who said, ‘By Allah **azwj**! I was walking with Umar during his caliphate and there was no one else with him apart from me, and he was discussing with himself and striking his feet in the ground, when he turned towards me and said, ‘I Ibn Abbas! Do you know what carried me upon my words which I said when Rasool-Allah **saww** expire?’

He (the narrator) said, ‘I said, ‘I do not know. You are more knowing, O commander of the faithful’. He said, ‘By Allah **azwj**! Nothing carried me upon that except I had read this Verse: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].

So, I used to think that he **saww** will be remaining after his **saww** community until he **saww** witnessed upon it with the last of its deeds. This is which carried me upon saying what I said” 352

The fourth – He (Umar) prohibited the two Mutahs – Mutah of Hajj and Mutah of the women

و قال الفحير الرازي في التفسير: ألقفت الأمة على أنهما كانت مباحة في ابتداء الإسلم، قال: و زوى عن النبي صلى الله عليه وسلم و الحكمة في عشرين، فقسما أصحاب الرسول صلى الله عليه وسلم على طريق الخالص، فقال: استمعوا من هذه النساء.

And Fakh Al Deen Al-Razi said in the Tafseer, ‘The community is agreed upon that it was legalised during the beginning of Al-Islam. And it is reported from the Prophet **saww** that when he **saww** arrived at Makkah during his **saww** Umrah, and women of Makkah adorned themselves.

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The companions of Rasool-Allah saww complained of the prolonged expedition. He saww said: ‘Do Mutah from these women’.

And it is reported by Muslim in his (book) ‘Saheeh’, and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Qays who said, ‘I heard Abdullah (Bin Masoud) saying,

‘We were in a military expedition with Rasool-Allah saww and there were no women with us. We said, ‘Shall we get castrated?!’ He saww forbade us from that. Then he saww permitted for us that we do Mutah (temporary marriage). It so happened that one of us had married a woman for a (piece of) cloth to a (defined) term. Then Abdullah (Bin Masoud) recited: O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceeders’.

And it is reported by Al-Bukhari and Muslim in their books (Saheeh), and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Salama Bin Al Akwa and from Jabir, they both said,

‘A caller of Rasool-Allah saww came out to us and said, ‘Rasool-Allah saww has permitted for you all that you can do Mutah, therefore do Mutah’ – meaning Mutah of women’.

And from them both, ‘Rasool-Allah saww came to us and permitted for us regarding the Mutah’.

And it is reported by Muslim in his (book) ‘Saheeh’, from Ata’a who said,

‘Jabir Bin Abdullah arrive from having performed Umrah, so we went to him in his house. The people asked him about matters, then they mentioned the Mutah. He said, ‘Yes, we used to do Mutah in the era of Rasool-Allah saww, and Abu Bakr and Umar’.

353 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 36
354 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 37
355 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 38
356 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 39
357 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 40
And it is reported by Muslim as well, and it mentioned in (the book) ‘Jamie Al Usool’, from Abu Al Zubeyr who said,

‘We used to do Mutah with a handful of dates and the flour in the days in the era of Rasool-Allah saww and Abu Bakr and Umar, until Umar forbade from it regarding the affair of Amro Bin Hureys’.

And from Abu Nazra who said, ‘I was in the presence of Jabir Bin Abdullah, and a comer came to him and said, ‘Ibn Abbas and Ibn Al-Zubeyr have differed regarding the two Mutahs (of Hajj and women)’. Jabir said, ‘We used to do both these with Rasool-Allah saww, then Umar forbade from them, and we did not return to them’.

And it is reported by Muslim, from Qatadah, from Abu Nazrah who said,

‘Ibn Abbas was instructing (for Mutah) at Al-Medina, and Ibn Al-Zubeyr forbade from it. I mentioned that to Jabir Bin Abdullah. He said, ‘Upon my hands is the house of Hadeeth. We were doing Mutah along with Rasool-Allah saww.

When Umar stood (became ruler), he said, ‘Allah azwj had Permitted for His azwj Rasool saww whatever He azwj so Desired to with whatever He azwj so Desired, and that the Quran has Revealed its status: And complete the Hajj and the Umrah [2:196], just as Allah azwj Mighty and Majestic has Commanded you, and marrying these women is refused. A man will never marry a woman to a term except I will have him pelted with the stones (to death)’.

And it is reported by Al-Tirmizi in his (book) ‘Saheeh’ – upon what the second martyr narrated, and the Allamah that a man from the people of Syria asked Ibn Umar about Mutah
of the women? He said, ‘It is Permissible’. He said, ‘Your father had forbidden from it’. Ibn Umar said, ‘What is your view if my father had prohibited from it and Rasool-Allah saww had placed it, will you neglect the Sunnah and follow the word of my father?’

And it is reported by Sho’ba, from Al-Hakam Bin Uteyba who said, ‘I asked him about this Verse: So whatever (Women) you enjoy with, [4:24]. Is it Abrogated?’ He said, ‘No’. The Al-Hakam said, ‘Ali asws Bin Abu Talib asws said: ‘Had Umar not forbidden from the Mutah, no one would have committed adultery except the wretched’.

And Ibn Al Aseer said in (the book) ‘Al-Nihaya’ in a Hadeeth of Ibn Abbas, ‘The Mutah was not except for a Mercy Allah azwj had Mercied the community of Muhammad saww with. Had he (Umar) not forbidden from it, no one would have been needy to the adultery except the wretched’.

And Al-Fakhr Al-Razi has narrated in interpretation of the Verse of Mutah, from Muhammad Bin Jareer Al-Tabari who said, ‘Ali asws Bin Abu Talib asws said: ‘Had Umar not forbidden from the Mutah, no one would have committed adultery except a wretch’.

And from Imran Bin Al-Husayn having said, ‘This Verse of the Mutah was Revealed in the Book of Allah aswj. No Verse was Revealed after it to Abrogate it, and Rasool-Allah saww had instructed us with it, and we did do Mutah by it, and he saww passed away and did not forbid from it. Then the man (Umar) said by his opinion whatever he so desired’.

361 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 44
362 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 45
363 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 46
364 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 47
365 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 48
And it has been referred in (the book) ‘Jamie Al Usool’ as well. He said, ‘And it is extracted by Abu Dawood in its length, and Al Nasaie extracted separate piece from it,

‘From Ja’far Bin Muhammad, from his father said: I entered to see Jabir Bin Abdullah Al-Ansari. He asked about the group until he ended up to me. He gestured by his hand towards my head. He opened my top (shirt) button, then opened the lower button, then placed his palm upon my chest, and on that day was a young boy. He said, ‘Welcome to you, O son of my brother. Ask about whatever you so desire to?’

فَسَأَلْتُهُ وَ هُوَ أَعْمَى وَ قَدْ حَضَرَ وَقْتُ الصَّلََِّا، فَقَامَ فِِ نِسَاجِهِ مُلْتَحِفاً بِا، كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَ رِدَاؤُهُ إِلََ جَنْبِهِ عَلَى الْمِشْجَبِ فَصَلَّى بِنَا -فَقُلْتُ: أَخْبَِْنِِّ عَنْ حَجَّةِ وَ آلِهِ [رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ].

He said by (a gesture) of his hand, ‘Nine’. He said, ‘Rasool-Allah remained nine years not performing Hajj. Then he proclaimed among the people during the tenth. Rasool-Allah performed Hajj, and a lot of people arrived at Al-Medina, all of them seeking to complete (Hajj) with Rasool-Allah and do like his deeds.

فَخَرَجْنَا مَعَهُ حَتََّ إِذَا أَتََيْنَا ذَا الُْْلَيْفَةِ، فَلَدَى أَسََْاءُ بِنْتُ عُمَيْسٍ وَ آلِ [مَُُمَّدَ بْنَ أَبِِ بَكْرٍ، فَأَرْسَلَتْ إِلََ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ هِ كَيْفَ أَصْنَعُ؟. قَالَ: اغْتَسِلِي وَ اسْتَشْفِرِي بِثَوْبٍ وَ أَحْرِمِي،

We went out with him until when we came to Zul Huleyfa, Asma Bint Umay gave birth to Muhammad Bin Abu Bakr. She sent a message to Rasool-Allah, ‘What shall I do?’ He said: ‘Wash and wrap with a cloth and wear Ihram’.

فَصَلَّى رَسُولُ اللَّهِ (ص) فِِ الْمَسْجِدِ فَرَكِبَ الْقَصْوَاءَ حَتََّ إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ إِلََ الْبَيْدَاءِ، نَظَرْتُ إِلََ مَدي بَصَرِي بَيَْْ يَدَيْهِ مِنْ رَاكِبٍ وَ مَاشٍ، وَ عَنْ يََِينِهِ مِثْلُ ذَلِكَ، وَ عَنْ يَسَارِهِ مِثْلُ ذَلِكَ، وَ مِنْ خَلْفِهِ مِثْلُ ذَلِكَ، وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَيَْْ أَظْهُرِنَا وَ عَلَيْهِ يََْ نْزِلُ الْقُرْآنُ وَ هُوَ يََعْرِفُ تَأْوِيلَهُ وَ مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ،

Rasool-Allah prayed Salat in the Masjid. He rode Al-Qaswa (camel) until when he came with him to Al-Bayda, he looked to the extent of the sight in front of him from a rider and walker, and on his right was similar to that (pilgrims), and on his left were similar to that, and from behind him were similar to that, and Rasool-Allah as in our midst, and the Quran was Revealed unto him, and he knew its interpretation, and whatever he did of anything, we did it along with him.
He commenced with the Tawheed: ‘Here I am, O Allah, here I am! There is no associate for You, here I am! There is no associate for You! The Praise, and the Favours are for You and the Kingdom, there is no associate for You!’ And the people began with this which he had begun with. Rasool-Allah did not increased anything from them, and Rasool-Allah necessitated his Talbiyya.’

Jabir said, ‘We had not intended except the Hajj. We did not know the Umrah until when we came to the House (Kabah) with him, he kissed the (Al-Yemeni) corner, and hurried three (Tawaaf) and walked four. Then he went to the standing place of Ibrahim and recited: and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125], and made the standing place to be between him and the House (Kabah).

And my father was saying, ‘And I do not know its mention except from the Prophet. He recited in the two Cycles (Salat): Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed), and Say: ‘O you Kafirs!’ [109:1] (Surah Al-Kafiroun).’

Then he returned to the (Yemeni) corner and kissed it. Then he went out from the door to Al-Safa. When we were near from Al-Safa, he recited: ‘Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]: ‘Begin with what Allah had Begun with!’ He began with Al-Safa and ascended upon it until he could see the House (Kabah), and faced the Qiblah.

He exclaimed the Oneness of Allah and extolled His Greatness, and said: ‘There is no god except Allah Alone. There is no associate for Him. For Him is the Kingdom, and for Him is the Praise, and He is Able upon all things. There is no god except Allah Alone. He Fulfils His Promised and Helps His servant and Defeats the allies Alone’. Then he supplicated between that and said similar to this three times.
Then he saww descended to Al-Marwa until his feet were in the middle of the valley, he saww hurried until when were ascended, he saww walked until he saww came to Al-Marwa. He saww did upon Al-Marwa just as he saww had done upon Al-Safa, until when it was the last of his circuit upon Al-Marwa, he saww said: ‘If I saww had faced from my matters what I saww managed, I saww would not have ushered the sacrificial animal, and would have made it to be an Umrah. So, the one from you who hasn’t a sacrificial animal, let him loosen (the Ihraam) and let him make it to be an Umrah’.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ أَلِعَامِنَا هَذَا أَمْ لِلَْْبَدِ؟. فَشَبَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ أَصَابِعَهُ وَاحِدَةً فِِ الُْْخْرَى، وَ قَالَ: دَخَلَتِ الْعُمْرَةُ فِِ الَْْجي هَكَذَا مَرَّت َيِْْ، لََّ، بَلْ لَِْبَدِ أَبَدٍ.

Suraqah Bin Malik Bin Ja’sam stood up and said, ‘O Rasool-Allah saww! Is it for this year of ours or forever?’ Rasool-Allah saww clasped his fingers, one into the other, and said: ‘Umrah is included in the Hajj like this’ – twice, ‘No, but it is forever!’

وَ قَدِمَ وَ آلِهِ عَلِيٌّ عَلَيْهِ السَّلََمُ مِنَ الْيَمَنِ بِبُدْنِ النَّبِِي صَلَّى اللَّهُ عَلَيْهِ فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلََمُ َِِّنْ حَلَّ وَ لَبِسَتْ ثِيَاباً صَبِيغاً وَ اكْتَحَلَتْ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِِ أَمَ رَنِِّ بَِِذَا.

And Ali asws arrived from Al-Yemen with sacrificial animals of the Prophet saww. He asws found (Syeda) Fatima asws to be from the ones who had taken off (the Ihram) and wearing dyed clothes, and applied Kohl. He asws disliked that upon her asws. He asws said: ‘My asws father saww instructed me asws with this’.

وَ كَانَ جَََاعَةُ الََْدْيِ وَ آ تُقَالَ بِهِ عَلِيٌّ عَلَيْهِ السَّلََمُ مِنَ الْيَمَنِ وَ الَّذِي أَتَى بِهِ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ لِهِ مِائَةً، قَالَ: فَإِنَّ مَعِيَ الََْدْيَ فَلََ تَُِلَّ. قَالَ: قَُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بَِِا أَهَلَّ بِهِ رَسُولُكَ صَلَّى

He asws said: ‘I asws said: ‘O Allah, aswj! I asws begin with what You, aswj, Rabool, saww has begun with’. He saww said: ‘The sacrificial animals are with me saww, so do not loosen (remove the Ihraam)’.

فَحَلَّ النَّاسُ كُلُّهُمْ وَ قَصَّرُوا إِلََّّ رَسُولَ اللَّهِ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ مَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التََّْوِيَةِ تَوَجَّهُوا إِلََ مِنًَ فَأَ حَلَّوا بِالَْْجي

He (Jabir) said, ‘And Ali asws was saying at Al-Iraq: ‘I asws went to Rasool-Allah saww provoked upon (Syeda) Fatima asws of that which she asws had done, so seek a verdict of Rasool-Allah saww regarding what she asws had mentioned about. I asws informed him asww that I asws disliked that upon her asws. He saww said: ‘She asws spoke the truth. She asws spoke the truth. What is that which you asws said when the Hajj was Obligated?’

فَقَالَ: إِنِّي مَعَ الََْدْيِ فَلََ تَُِلَّ. قَالَ: قَُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بَِِا أَهَلَّ بِهِ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ مَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التََّْوِيَةِ تَوَجَّهُوا إِلََ مِنًَ فَأَ حَلَّوا بِالَْْجي

He asws said: ‘I asws said: ‘O Allah, aswj! I asws begin with what You, aswj, Rasool, saww has begun with’. He saww said: ‘The sacrificial animals are with me saww, so do not loosen (remove the Ihraam)’.

قَالَ: فَكَانَ جَََاعَةُ الََْدْيِ وَ آ تُقَالَ بِهِ عَلِيٌّ عَلَيْهِ السَّلََمُ مِنَ الْيَمَنِ وَ الَّذِي أَتَى بِهِ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ لِهِ مِائَةً، قَالَ: فَإِنَّ مَعِيَ الََْدْيَ فَلََ تَُِلَّ. قَالَ: قَُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بَِِا أَهَلَّ بِهِ رَسُولُكَ صَلَّى

He (Jabir) said, ‘And Ali asws was saying at Al-Iraq: ‘I asws went to Rasool-Allah saww provoked upon (Syeda) Fatima asws of that which she asws had done, so seek a verdict of Rasool-Allah saww regarding what she asws had mentioned about. I asws informed him asww that I asws disliked that upon her asws. He saww said: ‘She asws spoke the truth. She asws spoke the truth. What is that which you asws said when the Hajj was Obligated?’

قَالَ: إِنِّي مَعَ الََْدْيِ فَلََ تَُِلَّ. قَالَ: قَُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بَِِا أَهَلَّ بِهِ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ مَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التََّْوِيَةِ تَوَجَّهُوا إِلََ مِنًَ فَأَ حَلَّوا بِالَْْجي

He (Jabir) said, ‘The collection of the sacrificial animals which Ali asws had arrived with from Al-Yemen, and those which the Prophet saww had come with, were a hundred’.

قَالَ: فَكَانَ جَََاعَةُ الََْدْيِ وَ آ تُقَالَ بِهِ عَلِيٌّ عَلَيْهِ السَّلََمُ مِنَ الْيَمَنِ وَ الَّذِي أَتَى بِهِ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ مَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التََّْوِيَةِ تَوَجَّهُوا إِلََ مِنًَ فَأَ حَلَّوا بِالَْْجي

He (Jabir) said, ‘The people loosened (took off their Ihraams), all of them, and they shortened (the Hajj), except Rasool-Allah saww and the one who had sacrificial animal with
him. When it was the day of Al-Tarwiyya (8th Zilhajj), they headed to Mina and they began with the Hajj'.

And he (Jabir) continued the Hadeeth with its length up to his words, 'Then he saww left to go to the sacrificial place. He saww sacrificed sixty-three animals. Then he saww gave Ali asws, and he asws sacrificed what had remained, and he saww participated him asws in his sacrifice. Then he saww instructed a part from each sacrificed animal to be made to be in a pot and cooked. They asws both ate from their meat and drank from their soup.

Then Rasool-Allah saww rode and went to the House (Kabah). He saww prayed Salat Al-Zohr at Makkah. The Clan of Abdul Muttalib asws came to Quench at Zamzam. He saww said: 'Remove the Clan of Abdul Muttalib asws! If the people do not overcome upon their quenchers, I saww would compete alongside you (for the water)'. They gave him saww a bucked and he saww drank from it'.

And it is reported by Al-Bukhari in his (book) ‘Saheeh’, from Jabir, ‘The Prophet saww and his saww companions commenced the Hajj, and there wasn’t anyone with a sacrificial animal apart from the Prophet saww and Talha, and Ali asws had arrived from Al-Yemen and the sacrificial animals were with him asws.

He (Jabir) said, 'I commenced with what Rasool-Allah saww had commenced with, and that the Prophet saww permitted for his saww companions that they make it to be an Umrah, perform Tawaaf of the House (Kabah), then they should shorten and take off Ihraam, except one who had the sacrificial animal with him.

They said, 'Shall we go to Mina with discharge from our manhood is dripping?' It reached Rasool-Allah saww, so he saww said: 'If I saww were to face from my saww matter what I saww had managed, I saww would not have sacrificed an animal, and if there was no sacrificial animal with me saww, I saww would have taken off the Ihraam'.

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The he continued the Hadith up to his words, ‘Suraqa Bin Malik Bin Ju’sam met the Prophet
d and he was at Al-Aqaba, and he was pelting these (Rami Jamaraat). He said, ‘Is this for this (year) in particular, O Rasool-Allah?’ He said: ‘Forever’. 367 [a Non-Shia source]

And it is reported by Al-Bukhari, from Abu Musa Al-Ashari who said, ‘I arrived to the Prophet at Al-Bat’ha – and it is Muneeh. He said: ‘Have you performed Hajj?’ I said, ‘Yes’. He said: ‘What did you commence with?’ I said, ‘Your Talbiyya, with the commencement of the Prophet’. 368 (a Non-Shia source)

I used to give verdicts with it until it was during the caliphate of Umar. He said, ‘If we take with the Book of Allah, it Commands us with the complete, and if we take with the words of the Prophet, he did not take off Ihraam until the offering reaches its place [2:196]’. 369 (a Non-Shia source)

And it is reported by Al-Bukhari as well, from Ayesha (well-known fabricatress), she said, ‘We went out with Rasool-Allah where there was five (days) remaining from Zil-Qadah, not viewing except the Hajj. When we were near from Makkah, Rasool-Allah ordered: ‘One who does not have a sacrificial animal with him, when he has performed Tawaaf, and Sa’ee between Al-Safa and Al-Marwa, he should take off Ihraam’. 367 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 50 368 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 51
He (she) said, ‘He saww entered to see us on the day of the sacrifice with meat of a cow. I said, ‘What is this?’ It was said, ‘Slaughter of Rasool-Allah saww on behalf of his saww wives’.

And it is reported by Al-Bukhari as well, from Ibn Abbas having been asked about Mutah of the Hajj. He said, ‘The Emigrants, and the Helpers and the wives of the Prophet saww commenced during the farewell Hajj and we commenced. When we arrived at Makkah, Rasool-Allah saww said: ‘Make your commencement of the Hajj to be an Umrah, except one who has collared the sacrificial animal’.

We performed Tawaaf of the House and with Al-Safa and Al-Marwa, and we went to the women and wore the (normal) clothes, and he saww said: ‘One who has collared the sacrificial animal, he should not take off Ihraam, until the offering reaches its place [2:196]’.

Then he saww instructed us on the evening of the Tarwiyya (8th Zilhajj) that we should commence with the Hajj. When we were free from the ritual, we came and performed Tawaaf of the House (Kabah), and with Al-Safa and Al-Marwah. So, our Hajj was completed and upon us was the sacrificial animal, just as Allah azwj the Exalted had Said: and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – [2:196], to your various cities, you can fulfil.

They gathered the two rituals during one year, between the Hajj and the Umrah. Allahazwj Revealed it in Hisazwj Book and Sunnah of Hisazwj Prophet saww, and the people legalised it other than the people of Makkah. Allahazwj Said: that is for the one whose family does not happen to be present in the Sacred Masjid. [2:196] – and the months of Hajj are the ones Allahazwj Mighty and Majestic Mentioned – Shawwal, and Zul Qadah, and Zul Hijjah. One who does Mutah during these months, upon him would be blood or Fast’. (a Non-Shia source)

و عن أبي حنيفة قال: سألت ابن عائشي عن المنعة، فاعتنى بيها، و سألته عن الحدي، فقال: حزو أو نفصة أو شاة أو شرك في ذم.

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And from Abu Hamza who said, ‘I asked Ibn Abbas about the Mutah, and he instructed me with it, and I asked him about the sacrificial animal. He said, ‘A camel, or a cow, or a sheep, or participation in blood’.

قَالَ: وَ كَانَ نَاسٌ كَرِهُوهَا، فَنِمْتُ فِِ الْمَنَامِ كَأَنَّ إِنْسَاناً يُنَادِي: حَجٍّ مَبَُْورٌ وَ عُمْرَةٌ مُتَقَبَّلَةٌ،

He said, ‘And the people were disliking it. I slept and was in the dream as if there was a person calling out, ‘Hajj is Blessedly Accepted and Umrah is Accepted’.

فَأَتْيَتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ، فَقَالَ: اللَّهُ أَكْبََُ سُنَّةُ أَبِِ الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

I went to Ibn Abbas and narrated it to him. He said, ‘Allah saww is the Greatest! A Sunnah of Abu Al-Qasim saww’.

وَ رَوَى فِِ جَامِعِ الُْْصُولِ ، عَنْ مُسْلِمٍ وَ النَّسَائِيِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اَللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ:

And it is reported in (the book) ‘Jamie Al Usool’ – From Muslim, and Al-Nasaie, from Ibn Abbas who said, ‘Rasool-Allah saww said: ‘This is an Umrah we are enjoying with it. So, the one who does not happen to have a sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered into the Hajj up to the Day of Qiyamah’.

وَ رَوَى الْبُخَارِيُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: اَخْتَلَفَ عَلِيٌّ وَ عُثْمَانُ وَ هُمْ بِعُسْفَانَ فِِ الْمُتْعَةِ، فَأَلْفَ عَلِيٌّ عَلَيْهِ اِلسَّلََمُ: مَا تُرِيدُ إِلََّّ أَنْ تُنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ فَلَمَّا رَأَى عَلِيٌّ عَلَيْهِ السَّلََمُ ذَلِكَ أَهَلَّ بِِِمَا جََِيعاً.

And it is reported by Al-Bukhari as well, from Saeed Bin Al Musayyab who said, ‘Ali asws and Usman differed regarding the Mutah (Umrah Tamatto), and they were at Usfan. Ali asws said: ‘You are not intending except to forbid from a matter the Prophet saww had instructed with’. When Ali asws gave his asws view, he permitting them both’.

وَ رَوَى الْبُخَارِيُ وَ مُسْلِمٌ، عَنْ مَرْوَانَ بْنِ الَْْكَمِ، أَنَّهُ شَهِدَ عَلِي اً وَ عُثْمَانَ ب َيَْْ مَكَّةَ وَ الْمَدِينَةِ، وَ عُثْمَانُ ي َنْهَى عَنِ الْمُتْعَةِ وَ أَنْ يُُْمَعَ ب َ يْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ أَهَلَّ بِِِمَا: لَبَّيْكَ بِعُمْرَةٍ وَ حَجَّةٍ، فَأَلْفَ عُثْمَانُ: ت َرَانِِّ أَن ْهَى النَّاسَ وَ أَنْتَ ت َفْعَلُهُ؟!

And it is reported by Al-Bukhari, and Muslim, from Marwan Bin Al Hakam, he witnessed Ali asws and Usman between Makkah and Al-Medina, and Usman forbade from the Mutah (Umrah Tamatto) and combined the two. When Ali asws saw that, he asws commenced with the two: ‘Here I asws am, with Hajj and Umrah’. Usman said, ‘Do you asws see me forbidding the

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372 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 55
373 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 56
people and you are doing it?!” He said: ‘I was not going to leave a Sunnah of Rasool-Allahsaww for anyone else’s word”.

And it is reported by Al-Bukhari, from Imran who said, ‘We used to do Mutah in the era of the Prophetsaww, and the Quran Revealed (it), and a man (Umar) said by his opinion whatever he so desired to’.

And it is reported by Muslim, from Mutarrif who said, ‘Rasool-Allahsaww said: ‘This Umrah we have enjoyed with it, so the one who does not happen to have the sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered (included) in the Hajj up to the Day of Qiyamah’.

And from Muslim, by his chain from Ibn Abbas who said, ‘Rasool-Allahsaww said: ‘They (Arabs) used to view that if the Umrah is performed during the months of Hajj, it would be from the most immoral of the immoralities in the earth, and they were making Al Muharram to be as Safar, and they were saying, ‘When the (camel) back is cured, and the impact is removed, and the yellowness is scratched off, the Umrah is permissible for the one who wishes to perform Umrah’.

374 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 57
375 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 58
376 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 59
377 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 60
The Prophet saww and his saww companions arrive in the fourth morning, commencing the Hajj. He saww instructed them that they make it to be an Umrah. That was grievous in their presence. They said, ‘O Rasool-Allah saww! Which (items) are permissible?’ He saww said: ‘The Permissibles, all of it’.

And this has been reported by Al-Bukhari, from Ibn Abbas, and Abu Dawood and Al Nasaie have both reported it, and it is referred in (the book) ‘Jamie Al Usool’, said, ‘Abu Dawood extracted in another report, he said, ‘By Allah azwj! Rasool-Allah azwj did not perform Umrah (with) Ayesha during Zil Hijjah except to cut off the matter of the people of Shirk by that, for this tribe from Quraysh and ones who made is a religion with their religion were saying, ‘When the effects are gone, and the back (of camel) is cured, and (the month of) Safar enters, the Umrah would be permissible for the one who performs the Umrah’. They were prohibiting the Umrah until Zil Hijjah and Muharram pass away’.”

And it is reported by Muslim, from Ibrahim, from Abu Musa, he used to issue verdicts at al Medina. A man said to him, ‘Slow down with some of your verdicts, for you do not know what commander of the faithful (Umar) has innovated regarding the rituals until you meet him afterwards and asked him. Umar said, ‘I have known that the Prophet saww had done it (Mutah), he saww and his saww companions, but I disliked them to shade the brides with them in the during the rituals, going regarding the Hajj and their heads are dripping (showering from sexual activity)’.

And it is reported by Muslim, from Ibrahim, from Abu Musa, this Hadeeth extended from that, and continued it, until he said, ‘I used to issue verdicts to the people with that during the rule of Abu Bakr and rule of Umar, and I was standing in the season (of Hajj) when a man
came and said, ‘You do not know what the commander of the faithful (Umar) has innovated concerning the rituals?’

I said, ‘O you people! One I had issued verdict to, let him restore, so this commander of the faithful (Umar) has arrived to you regarding it, so follow’. When I proceeded, I said, ‘O commander of the faithful! What is this which you have innovated concerning the rituals?’

He said, ‘If we take by the Book of Allah azwj, then Allah azwj is Saying: ‘And complete the Hajj and the Umrah’ [2:196], and if you take by Sunnah of our Prophet saww, then the Prophet saww did not take off Ihram until he saww had sacrificed the animal’.

And from Ayesha who said, ‘The Prophet saww arrived on four (days) past from Zil Hijjah, or five. He saww came to me saww and he saww was angry. I said, ‘Who has angered you saww, O Rasool-Allah saww?! May Allah saww Enter him into the Fire’. He saww said: ‘Or are you not aware that I saww ordered the people with a matter, and there, they are turning back, and if I saww had faced from my saww matter what I saww manage, I saww would not have ushered the animal with me saww until I saww buy it, and I saww would have taken off Ihraam just as they had released’.

And it is reported by Abi Al-Hadeed, from Muhammad Bin Jareer Al Tabari. He said, ‘It is reported by Abdul Rahman Bin Abi Zayd, from Umar Bin Zayd, from Imran Bin Sawadah Al Laysi who said,

‘I prayed the morning Salat with Umar, and he recited ‘Subhan’, and a chapter with it, then dispersed. I stood up with him and he said, ‘Is there a need?’ I said, ‘There is a need’. He said, ‘Meet up’. I met up. When I entered, he permitted, and there he was upon the bedspread, there wasn’t anything above him. I said, ‘Advise!’ He said, ‘Welcome to the advice morning and evening’. I said, ‘Your community has disappeared’. Or said, ‘Your citizens’. ‘Upon you is four’. He placed the stick of the shield, then his chin upon it’ – that is how Ibn Quteyba reported it.

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381 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 64
382 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 65
And Abu Ja’far said, ‘He placed the top of the shield upon his chin, and placed its bottom on his thigh, and said, ‘Give’. He said, ‘They are mentioned that you have prohibited the Mutah (Tamatto) during the months of Hajj?’

و زاد أبو جعفر: و هي حلال - و لم يغفرها رسول الله صلى الله عليه وسلم و/or ايمان لا أبو بكر، فقال: أهل! إنكم إذا اعتمروا في أشهر حكمكم رأسيوا مجزرة من حكمكم، فشرع حكمكم، وكان فائدة قوم عامها، وأحجته نهاء من نهاء الله، و قد أثبتت.

And Bu Ja’far has increased, ‘And it is Permissible, and Rasool-Allah ﷺ did not prohibit it, nor did Abu Bakr?’ He said, ‘Yes, when you perform Umrah during the months of your Hajj, you are viewing it as a fragment of your Hajj. So, your Hajj is bald, and it was capable by the general public, and the Hajj is a splendour from the Splendours of Allah ﷺ, and I have got it correct”.

He said, ‘And they are mentioning that you prohibited Mutah of the women, and there was a Permission from Allah ﷺ to do Mutah with a handful (of dates), and separated from three’.

قَالَ: و ذكروا أمّا حزمت مفعمة النساء، و قد كانت رخصة من الله ﷺ تستعين بقضعة و مفارة من ثلاث.

He said, ‘Rasool-Allah ﷺ has permitted it during the time of necessity, and the people returned to the ease, then I could not find anyone from the Muslims returning to it, nor act with it. So, now, one who so desires can get married by a handful (of dates) and separate from with three divorces, and I have got it correct”.

قَالَ: و ذكروا أمّا أعطت الأمة إذ وضعتم ذا بطنها بغير عتاقه سيديها. قَالَ: ألقعت حرمته بحرم، و ما أرخت إلا الحز، و أنصح الله.

He said, ‘And they are mentioning that you freed a slave girl if she were to give birth with her belly without her master having freed her’. He said, ‘I joined up his sanctity with a sanctity, and I did not intend except the good, and I seek Forgiveness of Allah ﷺ’.

قَالَ: و شكوا أمّا أطعت الأمة إذ وضعت ذا بطنها بغير عتاقه سيديها. قَالَ: أطعت حرمته بحرم، و ما أرخت إلا الحز، و أنصح الله.

He said, ‘And they are complaining of you of the forced connection and shoving the citizens’. He said, ‘Then remove the jewel then wipe it until it comes upon its belt’.

و قال: و أنا زين رسول الله صلى الله عليه وسلم و/or ايمان لا أطعت الأمة إذ وضعت ذا بطنها بغير عتاقه سيديها. قَالَ: أطعت حرمته بحرم، و ما أرخت إلا الحز، و أنصح الله.

And said, ‘And I was a friend of Rasool-Allah ﷺ during military expeditions, with rumblings of the pots (hunger), then by Allah ﷺ I enjoyed and was satiated, and quenched and was saturated, and I struck the offers, and rebuked the calves, and educated my worth, and
ushered my steps, and returned the lost (camel), and held up the obstinate, and frequented the rebuke, and reduced the strikes, and am famous with the stick, and defending with the hand, and had it not been that, I would not be excused’.

Abu Ja’far said, ‘And it so happened, when Muawiya narrated this Hadeeth, he said, ‘By Allah! He was a knower of his citizens’’. (a Non-Shia source)

And it is reported in (the book) ‘Jamie Al Usool’, from Al Tirmizi, from Salim Bin Abdullah, ‘He heard a man from the people of Syria, and he was asking Abdullah Bin Umar about the Tamatto with the Umrah to the Hajj. Abdullah Bin Umar said, ‘What is your view if my father had forbidden from it, and Rasool-Allahsaww had placed it, will you follow the order of my father or order of Rasool-Allahsaww?’!

The man said, ‘But, the order of Rasool-Allahsaww. He said, ‘Rasool-Allahsaww had placed it’. (a Non-Shia source)

And it is reported by Muslim, from Sa’ad Bin Abi Waqas who said, ‘We had performed Tamatto with Rasool-Allahsaww, and this one’ – meaning Muawiya, ‘Is a Kafir with the ‘Uroosh’ – meaning by the ‘Uroosh’, houses of Makkah during the pre-Islamic period’. (a Non-Shia source)

He said in (the book) ‘Jamie Al Usool’ – after relating it from Muslim, and in the report of Al-Muwatta, and al Tirmizi, and Al Nasaeie, from Muhammad Bin Abdullah Bin Al Haris, ‘He heard Sa’ad Bin Abi Waqas, and Al Zahhak Bin Qays in the year Muawiya went to Hajj, they mentioned the Tamatto with the Umrah to the Hajj.

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383 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 66
384 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 67
385 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 68
Al Zahhak said, ‘No one would do that except one who is ignorant of the Commands of Allahazwj’. Sa’ad said to him, ‘Evil is what you said, O son of my brother’. Al Zahhak said, ‘Umar had forbidden from that’. Sa’ad said, ‘We had done it with Rasool-Allahsaww by hissaww instructions, and he did it’.

(386 It not a Hadith)

And it is reported in (the book) ‘Saheeh Muslim’, and in (the book) ‘Jamie Al Usool’, and in (the book) ‘Al Mishkat’, from Ata’a, from Jabir Bin Abdullah who said,

‘The companions of Muhammadsaww commenced with the Hajj along purely. The Prophetsaww arrive on the morning of four (days) past from Zul Hijjah, and instructed us to remove the Ihraam.

Ata’a said, ‘He saww said: ‘Remove the Ihraam and go to the women’, and it was not grievous upon them, but he permitted them for them. We said, ‘When there does not happen to be between us and Arafaat, except five days, he saww instructs us that we go to our women, and we should go to Arafaat and our penises are dripping the semen!’

Jabir said by (a gesture) of his hand, ‘It is as if I am looking at his words, moving it by his hand’.

He said, ‘The Prophet saww stood up among us and said: ‘You have known that I saww the most fearful of you all of Allahazwj Mighty and Majestic, and your most truthful, and most righteous of you, and if I did not have a sacrificial animal, I saww would have removed the Ihraam just as you have removed, and if I saww were to face from mysaww affairs what Isaww managed, Isaww would not be ushering the sacrificial animal, so remove Ihraam!’ We removed the Ihraams, and we listened and obeyed’. – up to here is the report of Al-Bukhari.

And in a report of Muslim – Jabir said, ‘Ali asws arrived from hisasws pursuit (Al Yemen). He asws said: ‘Due to what have you removed Ihraam?’ He said, ‘With what the Prophetsaww to us to
remove Ihraam’. Rasool-Allahsaww said to him: ‘Be calm and remain in Ihraam’, and Aliasmws gifted the sacrificial animals to himsaww.

Suraqa Bin Malik Bin Ju’sham said, ‘O Rasool-Allahsaww! Is it for this year of ours, or forever?’ Heasws said: ‘But, it is forever’. (a Non-Shia source)

And it is reported in (the book) ‘Jamie Al Usool’, and from (the book) ‘Al Muwatta’, by his chain,

‘From Ja’far Bin Muhammadasmws, from hisasmws fatherasws having said: ‘Al-Miqdad Bin Al-Aswada entered to see Aliasmws Abu Talibasmws with the watering, and heasws was kneading with a ball of flour and dough. He said, ‘This Usman Bin Afan has forbidden from pairing the Hajj and the Umrah’.

Aliasmws went out, and upon hisasws hands were traces of the flour and the dough – and I will not forget the dough and the flour upon hisasws forearms – until heasws entered to see Usman Bin Afan. Heasws said: ‘You are forbidding from pairing between the Hajj and the Umrah?’ Usman said, ‘That is my opinion’. Aliasmws went out angrily and heasws was saying: ‘Here Iasws am, O Allahazwj, with Hajj and Umrah both together!’’

The fifth – He (Umar) suspended the legal punishment of Allahazwj regarding Al-Mugheira Bin Shuba when they had witnessed against him with the adultery

Ibn Abi Al Hadeed said, ‘It is reported by Tabari in his history, from Muhammad Bin Yaqoub Bin Utbah, from his father who said,

387 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 70
388 Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 71
Al-Mugheira used to come and go to Umm Jameel—a woman from the clan of Hilal Bin Aamir, and there was a husband for her from (clan of) Saqeef called Al-Hajjaj Bin Ubeyd, who had died before that, and Al-Mugheira, and he was the Emir of Basra, used to go to her secretly.

That reached the people of Al-Basra and they were aggrieved. One day from the days, Al Mugheira went out and entered to see her—and surveillance had been placed upon them both. The group which had witnessed in the presence of Umar, went and uncovered the veil and they saw him to have fallen upon her. They wrote that to Umar and delegated Abu Bakrah to him with the letter.

Abu Bakrah ended to Al-Medina and came to the door of Umar and heard his voice, and there was a veil between him and him. He said, ‘Abu Bakrah?’ He said, ‘Yes’. He said, ‘You have come for evil!’ He said, ‘But rather I have come with (news of) Al-Mugheira’. Then he narrated the story to him and presented the letter to him.

Abu Musa sent an office bearer and a woman to send Al-Mugheira to him. When Abu Musa entered Al-Basra and said in the building which Al-Mugheira had gifted to him Aqeela (a girl), and said, ‘I have pleased her for you’. Abu Musa sent Al-Mugheira to Umar’.  

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389 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 72
390 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 73
Al-Tabari said, ‘And Al-Sary wrote to me, from Shuab, from Sayf, ‘Al-Mugheira used to hate Abu Bakra, and Abu Bakra hated him, and each one of them put down his companion and being averse to him during all what happens from him, and they were both neighbours at Al Basra, there being a street between them, and they were two opposite drinking places. They were in their houses and in each of the houses there was an aperture facing the other.

A number of people gathered to Abu Bakra in his drinking place, and the wind dropped, and it opened the door of the aperture. Abu Bakra stood up to close it, and he saw Al Mugheira, and the wind had opened the aperture which was in his drinking place, and he was between the legs of a woman. He said to the group, ‘Arise and look!’ They got up and looked. Then he said, ‘Be witnesses’.

They said, ‘And who is this?’ He said, ‘Umm Jameel, daughter of Al Afqam’ – and Umm Jameel was one of the clan of Aamir Bin Sa’sa. They said, ‘But rather we see an old woman, and we do not know what the faces are?’ When she stood up, they determined, and Al Mugheira came out to the Salat. Abu Bakra came between him and the Salat and said, ‘You will not pray Salat with us’.

And they wrote to Umar with that, and Al Mugheira wrote to him as well. Umar sent for Abu Musa and said, ‘O Abu Musa! I shall utilise you and am sending you to a land in which Satan has spawned and produced young ones, so necessitate what you recognise and do not alter, for Allah will Alter you’.

He said, ‘O commander of the faithful! Assist me with a number of companions of Rasool-Allah, from the Emigrants and the Helpers, for I find them in this community and these are deeds like the salt, the food is not correct except by it’.

He said, ‘Be assisted with the ones you like’. He got assisted by twenty-nine men, from them were Anas Bin Malik, and Ammar Bin Husayn, and Hisham Bin Aamir. Abu Musa went out with them until he knelt his camel at Al Basra at the (camel) enclosure.
And it reached Al Mugheira that Abu Musa had knelt his camel at the (camel) enclosure. He said, ‘By Allahazwj! Abu Musa has not come as a trade, nor as a visitor, but he has come as a governor’. And they were in that when Abu Musa came until he entered upon them and handed over a letter to Al Mugheira from Umar – it was the most rebuking of letters anyone from the people could have written – four phrases isolated therein, and faulting and urging, and orders: - ‘And as for after, mighty news has reached me, so I sent Abu Musa, so submit whatever is in your hand to him and hasten’.

And he wrote to the people of Basra, ‘As for after, I have sent Abu Musa as a governor upon you all in order to take for your weak ones from your strong ones, and he will fight against your enemies with you, and defend from your guarantees, and let him oblige your war booties, and let him apportion your war booties, and let him protect your ways’.

Al-Mugheira gifted a daughter to him from the one born at Al Taif, called Aqeela. He said, ‘I have pleased her for you’ – and he fancied her; and Al-Mugheira, and Abu Bakra, and Nafau Bin Kaladah, and Ziyad, and Shibl Bin Ma’bad Al Bajali travelled until they arrived to Umar. He gathered between them and Al-Mugheira.

Al-Mugheira said, ‘O commander of the faithful! Ask these servants, how did they see me, facing them or from the back? How did they see the woman and recognised her? If they were facing me, how come they did not veil! And if they were behind me, then by which they did they permit the looking at me in my house being upon my wife! By Allahazwj! I did not go to except my wife’.

He began with Abu Bakra. He testified upon him that he had seen him between the legs of Umm Jameel, and he was entering it and exiting it. Umar said, ‘How did you see them both?’ He said, ‘From their backs’. He said, ‘How did you establish her head?’ He said, ‘Fearfully’.
He called Shibli Bin Ma’bad, and he testified similar to that, and said, ‘From their front and their back’. And Nafie testified with similar to the testimony of Abu Bakra, and Ziyad did not testify with similar to their testimonies. He said, ‘I saw him seated between the legs of a woman, and I saw their front rising and lowering, and their private parts were uncovered, and I heard intense thrusting’.

Umar said, ‘Did you see him inside her like the needle inside the kohl jar?’ He said, ‘No’. He said, ‘Did you recognise the woman?’ He said, ‘No, but I saw her resemblance’.

Umar ordered with legal punishment upon the three, and recited, Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13].

Al-Mugheira said, ‘The praise is for Allahazwj who Disgraced you all’. Umar shouted at him, ‘Be quiet, may Allahazwj Silence your voice! But by Allahazwj, if the testimonies were completed, I would have stoned you with your (own) stones’. This is what Al Tabari has mentioned’.

Al-Mugheira said, ‘He had turned to look’. He said, ‘You have not proven what Allahazwj can Recompense you with’. Umar said, ‘No, by Allahazwj, until you testify that you had seen him penetrate in her just as the needle penetrates into the kohl jar’. He said, ‘Yes, I testify upon that’. Umar said, ‘Go, Mugheira, your quarter is gone’.

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391 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 74
Abu Al-Faraj said, ‘And it is said that Ali asws was the speaker of this word. Then he (Umar) called Nafie and said, ‘What are you testifying upon?’ He said, ‘Upon similar to the testimony of Abu Bakra’. Umar said, ‘No, until you testify that you saw him penetrate in her the penetration of the needle in the kohl jar’. He said, ‘Yes, until he reached his spurting’. He said, ‘Go, Mugheira, your half is gone’.

Then he called for the third – and he is Shibl Bin Ma’bad. He said, ‘What is that you are testifying upon?’ He said, ‘Upon similar to the testimony of my two companions’. He said, ‘Go, Mugheira, your three-quarters is gone’.

He (the narrator) said, ‘Al-Mugheira went on to cry to the Emigrants, and they cried along with him, and he cried to the mothers of the believers until they cried with him. And Ziyad did not happen to be present in that gathering. Umar ordered that the tree witnesses be pushed away, and their no one from the people of Al Medina should sit with them, and he would await the arrival of Ziyad.

When he arrived, he sat to him in the Masjid and the chiefs of the Emigrants and the Helpers gathered. Al Mugheira said, ‘And I had prepared the words I should be saying’. When Umar saw Ziyad face to face, he said, ‘I see a man, Allah azwj will never Recompense upon his tongues any man from the Emigrants’.

Abu Al-Faraj said, ‘And in a Hadeeth of Abi Zayd, from Al-Sary, from Abdul Kareem Bin Rusheyd, from Abu Usman Al Nahdy, ‘When the first witness had testified in the presence of Umar, the colour of Umar changed. Then the second came and testified, and he (Umar) was broken with severed breaking. Then the third came and testified. It was as if the ashes had been spread upon the face of Umar.

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392 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 75
When Ziyad came, he came dragging a youth by his hand. Umar raised his head to him and said, ‘What is with you, O weapon of punishment?’ And Abu Usman Al Nahdi shouted a shout relating the shout of Umar. Abdul Kareem said, ‘O almost fainted to his shouting’.

Abu Al Faraj said, ‘Al Mugheira was narrating. He said, ‘I stood up to Ziyad and said, ‘There is no hiding (smell of) a perfume after a bride, O Ziyad! I remind you of Allah and I remind you of the pausing of the Qiyamah, and His Book, and His Rasool if you were to exceed to what you did not see’. Then he shouted, ‘O commander of the faithful! They had saved my blood. Allah, Allah regarding my blood’.

He (the narrator) said, ‘The eyes of Ziyad sank and his face reddened, and he said, ‘O commander of the faithful! As for what the group is true, it isn’t with me, but I saw an ugly sitting, and I heard rapid breathing, and a breakdown, and I saw her interior’. Umar said, ‘Did you see him enter into her private part like the needle in the kohl jar?’ He said, ‘No’.

Abu Al-Faraj said, ‘And it is reported in a lot of reports that he said, ‘I saw her raising her legs, and I saw his testicles hesitating between her thighs, and I saw intense thrusting, and I saw loud breathing’.

Umar said, ‘Did you see him enter it and exit it like the needle in the kohl jar?’ He said, ‘No’. Umar said, ‘Allah is the Greatest! O Mugheira, arise to them and strike them!’ Al Mugheira stood up to Abu Bakra and struck him eighty (lashes), and struck the rest (of them)”.

And a group has reported that the striker of the legal punishment to them did not happen to be Al-Mugheira.

He said, ‘And Umar was astounded at the words of Ziyad, and he stave off the legal punishment from Al Mugheira. Abu Bakra said to him after he had been struck, ‘I testify that
Al-Mugheira did such and such’. Umar thought of striking him. Ali\textsuperscript{asws} said to him: ‘If you strike him, your companion would be stoned to death’, and forbade him from that.

Abu Al-Faraj said, ‘It means, if you strike him, his testimony would become two testimonies, and by that the stoning would obligate upon Al-Mugheira’. He said, ‘And Umar asked Abu Bakra to repent. He said, ‘But rather, you are asking me to repent in order to accept my testimony?’ He said, ‘Yes’. He said, ‘I shall not testify between the two for as long as I remain in the world’.

He said, ‘When they were struck with the legal punishment, Al-Mugheira said, ‘Allah\textsuperscript{azwj} is the Greatest! The Praise is for Allah\textsuperscript{azwj} Who Recompensed you all!’ Umar said, ‘Be quiet! May Allah\textsuperscript{azwj} Disgrace what they saw you in’.

He (the narrator) said, ‘And Abu Bakra stood upon his word, and he was saying, ‘By Allah\textsuperscript{azwj} I will not forget her thighs at all’, and the two repented, and their testimonies were accepted, and after that Abu Bakra, when he was sought to testify, said, ‘Seek someone else, for Ziyad has spoilt upon my testimony’.

Abu Al-Faraj said, ‘And once Umar went for Hajj after that, and he came across him in the season, and saw her, and on that day, Al-Mugheira was over there. Umar said to Al-Mugheira, ‘Woe be unto you! Are you ignoring me? By Allah\textsuperscript{azwj} I do not think Abu Bakra had lied upon you, and I do not see you except I fear that you would be pelted with the stones from the sky’.

He (the narrator) said: ‘And Ali\textsuperscript{asws} was saying after that: ‘Al-Mugheira was victorious from his stones pursuing him’\textsuperscript{393}.\textsuperscript{(a Non-Shia source)}

\textsuperscript{393} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 76
The sixth – He forbade from the expensiveness regarding dowries of the women

And he (Umar) said, ‘One who is expensive in dowry of his daughter, make it to be in the public treasury of the Muslims, due to his suspicion that he had seen the Prophet ﷺ getting (Syeda) Fatima ﷺ married with five hundred Dirhams.

A woman stood up to him and admonished him with Words of the Exalted: and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20], upon an allowance for the inflated (dowry). He said, ‘Every person is more understanding than Umar, even the ones in the houses”’. 394 (It’s not a Hadith)

It is reported by Abi Al-Hadeed in commentary of Nahj Al-Balagah that he (Umar) addressed and said, ‘It should not reach me that a woman has exceeded the dowries of the wives of Rasool-Allah ﷺ, except I will take (that excess) back from her’. 395

Umar said, ‘Do not be surprised from am imam making mistakes and a woman is correct. She overcame your imam with a surpassing!’ 395 (It’s not a Hadith)
It is reported by Abi A- Hadeed and others that Umar used to tour at night (streets of Al-Medina). He passed by a house he heard voices in it. He was suspicious and climbed over the wall. He found a man having a woman with him and a jar of wine. He said, ‘O enemy of Allah! Do you think that Allah would Veil you and you are upon His disobedience?’

He said, ‘Do not be hasty, O commander of the faithful! If I am mistaken regarding one, so you are mistaken regarding three. Allah Said: nor should you spy [49:12], and you spied. And He Said: and come to the house s from its doors [2:189], and you climbed over the wall. And He Said: So when you enter houses, then greet [24:61], and you did not greet’.

He said, ‘Is there anything good with you I can pardon you?’ He said, ‘Yes, by Allah! I will not repeat’. He said, ‘Go, for I have pardoned you’. 396 (It’s not a Hadith)

And the sheykh Al-Tabarsee said in (the book) ‘Majma Al-Bayan’ – ‘And it is reported from Abu so and so that Umar Bin Al-Khattab narrated that Abu Mihjan Al-Saqafi was drinking the wine in his house, he and his companion. Umar went until he entered to him, and there wasn’t anyone with him except a man.

And Abu Al-Mihjan said, ‘O commander of the faithful! This is not permissible for you. Allah has Forbidden you from the spying!’

396 Bihar Al Anwar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 79
Umar said, ‘What is this one saying?’ Zayd Bin Sabit and Abdullah Bin Al Arqam said, ‘He speaks the truth, O commander of the faithful!’ Umar went out and left him, and Abdul Rahman Bin Awf went out with Umar Bin Al Khattab as well. A fire was seen by them, so they came and sought permission. The door was opened and they entered, and there was a man and a woman singing, and there was a mug in the hand of the man.

Umar said, ‘Who is this from you?’ He said, ‘My wife’. He said, ‘And what is in this mug?’ He said, ‘The water’. He said to the woman, ‘What is that you were singing?’

She said, ‘I said (poem), ‘This night has prolonged and its side is dark, and only give me a beloved I shall play, by Allahazwj, if I had not feared Allahazwj and the meeting, I would have shaken the side of this bed, but my intellect and the while refrained me, and my husband honoured me and gave his ride’.

The man said, ‘We have not been Commanded with this, O commander of the faithful! Allahazwj the Exalted Said: ‘nor should you spy [49:12]’. Umar said, ‘You speak the truth’, and left’.

The eighth – He neglected the Salat due to not having water, and instructed the one with sexual impurity and he could not find the water, then he should not pray Salat, based on suspicion

الثامن أنه ترك الصلاة لفقد الماء، وأمر من أجنب و لم يجد الماء أن لا يصلّي من غير استناد إلى شهية.

397 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 80
It is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Nasaie, and author of ‘Jamie Al Usool’, from Shaqeeq who said,

‘I was seated with Abdullah and Abu Musa Al-Ashari. Abu Musa said to him, ‘I a man were to be with sexual impurity and cannot find the water for a month, would he not be performing Tayammum and praying Salat?! And what would you do with this Verse in Surah Al Maidah: and you cannot find water, so perform Tayammum with pure soil [5:6]?’

Abdullah said, ‘If there was allowance for them in this, then no doubt when the water is too cold upon them, they would perform Tayammum with soil’. I said, ‘And rather you dislike this for that’. He said, ‘Yes’.

Abu Musa said to him, ‘Did you not listen to words of Ammar to Umar, ‘Rasool-Allah saww sent me regarding a need, and I became with sexual impurity and could not find the water. I wallowed in the soil just as the animal tends to wallow. I mentioned that to the Prophet saww.’

He saww said: ‘But rather is would have sufficed you to do like this’, and he saww hit by his saww palm a strike upon the ground, then shook it, then wiped the back of his saww left hand, or the back of his saww left hand by his saww palm, then wiped his saww face by them both. Abdullah said, ‘Did Umar not see not to be convinced by words of Ammar?’

Al-Bukhari said, ‘And there is an increase by Ali, from Al Amsh, from Shaqeeq who said, ‘I was with Abdullah and Abu Musa. Abu Musa said to him, ‘Did you not hear the words of Ammar to Umar, ‘Rasool-Allah saww had sent me (us), I and you, and I became with sexual impurity. I wallowed in the soil, and we came to Rasool-Allah saww and informed him saww. He saww said: ‘But rather, it would have sufficed you like this’ – and he saww wiped his saww face and palm alone’.

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398 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 81
399 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 82
And it is reported by Al-Bukhari as well in another place, from Shaqeeq Bin Salama who said, ‘I was in the presence of Abdullah and Abu Musa. Abu Musa said to him, ’What is your view, O Abdul Rahman, when I have sexual impurity and cannot find water, what should I do?’ Abdullah said, ‘You cannot pray Salat until you do find the water’.

Abu Musa said, ‘How will you deal with the words of Ammar when the Prophet saww said to him: ‘It would have sufficed you’. He said, ‘Did you not see Umar was not convinced with that!’ Abu Musa said, ‘Leave us from the words of Ammar. How will you deal with this Verse?’

Abdullah did not know what to say. He said, ‘If we were to allow them regarding this, there is no doubt when the water is too cold for one of them, he would leave it and perform Tayammum’.

And it is reported by Al-Bukhari as well, from Abu Waail who said, ‘Abu Musa said to Abdullah Bin Masoud, ‘When one cannot find the water, he would not pray Salat?’ Abdullah said, ‘If there was allowance to them regarding this, when one of the find the water to be too cold’ – he said like this – meaning Tayammum, and pray Salat. I said, ‘So where are the words of Ammar to Umar?’ He said, ‘I did not see Umar to be convinced with the words of Ammar’.

And it is reported as well (in Saheeh Al-Bukhari) – From Saeed Bin Abdul Rahman, from his father who said, ‘A man came to Umar Bin Al Khattab. He said, ‘I became with sexual impurity and could not find the water?’ Umar said, ‘Do not pray Salat’.

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400 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 83
401 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 84
Ammar Bin Yasser said to Umar Bin Al Khattab, ‘Don’t you remember we were in a journey, I am you, and as for you, you did not pray Salat, and as for I, I wallowed (in the soil) and prayed Salat. I mentioned to the Prophet saww. The Prophet saww said: ‘But rather, it would have sufficed you like this’, and the Prophet saww struck the ground with his saww palm and blew in them, then he saww wiped his saww face and palms with them?’

And it is reported by Muslim by the mentioned chain up to his saww words: ‘Then you should wipe your face and palms’. Umar said, ‘Fear Allah azwj, O Ammar!’ He said, ‘If you like, I will not narrate it’.

And in another report of Muslim, ‘Umar said, ‘We have given you what you have assumed’.

And in another reported of his, ‘Ammar said, ‘O commander of the faithful! If you like, due to what Allah azwj has Made to be upon me of your right, I shall not narrate to anyone with it’. 402 (a Non-Shia source)

And he said in (the book) ‘Jamie Al Usool’ after narrating the report of Al-Bukhari and Muslim, and in a report of Abu Dawood having said, ‘I was in the presence of Umar, and a man came and said, ‘We happen to be at Makkah for a month or two months’. Umar said, ‘As for I, I do not happen to pray Salat until I do find the water’.

He said, ‘Ammar said, ‘O commander of the faithful! Do you not remember when I an you are among the camel and the sexual impurities hit us? As for I, I wallowed (in the ground) and came to the Prophet saww and mentioned that. He saww said: ‘But rather it would have sufficed you if you had done like this’ – and he saww hit the ground by his saww hands, then blew (the dust off) from them, then wiped his saww face and hands up to the half forearm’.

Umar said, ‘O Ammar! Fear Allah azwj’. He said, ‘O commander of the faithful! If you like, by Allah azwj, I will not mention it, ever!’ Umar said, ‘Never! By Allah azwj we have given you from that what you have assumed’ 403 (a Non-Shia source)

402 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 85
He said: ‘One who neglects the Salat deliberately, so he has disbelieved’.

The ninth – He (Umar) ordered with stoning to death a pregnant woman

And from what supports this story is what is reported by Sheykh Al-Mufeed in (the book) ‘Al Irshad’ – ‘They came to Umar with a pregnant woman who had committed adultery, and he ordered with stoning her to death. Amir Al-Momineen said to him: ‘Let us assume there is a way for you upon her. Which way is there for you upon what is in her belly?! And Allah the Exalted is Saying:  

And it is narrated in (the book) ‘Kashf Al-Ghumma’, from (the book) ‘Manaqib’ of Khuwarizmy having said, ‘They came to Umar, during his rule, with a pregnant woman. Umar asked her and she acknowledge with the immorality. Umar ordered with her to be stoned to death. Ali Bin Abu Talib met her. He said, ‘What is the matter with this one?’ They said, ‘Umar has ordered with her to be stoned to death’.

Ali returned her and said, ‘Did you order with her to be stoned to death?’ He said, ‘Yes’, she acknowledged in my presence with the immorality’. He said: ‘This is your authority upon her, but what is your authority upon what is in her belly?’

403 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 86
404 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 87
405 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 88
The Ali\textit{asws} said to him: ‘Perhaps you rebuked her or frightened her’. He said, ‘That has happened’. He\textit{asws} said: ‘Or have you not heard Rasool-Allah\textit{saww} saying: ‘There is no legal punishment upon the acknowledge after the affliction’. One you have chained, or imprison, or threatened, so there is no acknowledgment for him’. Umar freed her way.

Then he said, ‘The women are unable to give birth to the like of Ali\textit{asws} Bin Abu Talib\textit{asws}. Had it not been for Ali\textit{asws}, Umar would have been destroyed’’. 406

The tenth – He (Umar) ordered with the insane to be stoned to death

He (Umar) ordered the insane woman to be stoned to death, but Amir Al Momineen\textit{asws} alerted him and said: ‘The Pen is raised from the insane until he wakes up (from his insanity)’. He said, ‘Had it not been for Ali\textit{asws}, Umar would have been destroyed’’. 407

And it has been narrated in (the book) ‘Kashf Al-Ghumma’ from (the book) ‘Manaqib’ of Al Khuwarizmy, raising from Al-Hassan, ‘Umar Bin Al Khattab was brought an insane woman who had committed adultery. He wanted to have her stoned to death. Ali\textit{asws} said to him; ‘O Umar! Have you not heard what Rasool-Allah\textit{saww} said?’ He said, ‘And what did he\textit{saww} say?’

He\textit{asws} said: ‘Rasool-Allah\textit{saww} said: ‘The Pen is raised from three – from the insane until he is cured, and from the boy until he attains adulthood, and from the sleeping one until he wakes up’. So, he freed (her way) for her’’. 408

406 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 89
407 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 90
408 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 91
The eleventh –

What is reported by Al-Bukhari, and Muslim, and other by a number of ways, from Ubeyd Bin Umeyr, and Abu Musa Al-Ashari, he said, ‘Abu Musa sought permission to Umar, and it was as if he found him to be busy, so he returned. Umar said, ‘Did you not hear the voice of Abdullah Bin Qays? Permit for him’. He was called to him. He said, ‘What carried you upon what you did?’

He said, ‘We had been instructed with this’. He said, ‘Bring me a proof upon this or I shall deal with you!’ He went to a gathering of the Helpers and they said, ‘No one will testify for you except our young one’.

Abu Saeed Al Khudri stood up and said, ‘We had been instructed with this’. Umar said, ‘This has been hidden unto me, from the matters of Rasool-Allah\textsuperscript{aww}. Market activities kept me busy from it’.\textsuperscript{409} (a Non-Shia source)

The twelveth –

The twelfth – What is reported by Ibn Abi Al-Hadeed, from Abi Saeed Al-Khudri who said, ‘We performed Hajj with Umar, the first Hajj he performed during his caliphate. When he entered the Sacred Masjid, he went near the Black Stone, he kissed it and greeted it. He said, ‘I know that you are a stone, neither harming nor benefitting, and had I not seen Rasool-Allah\textsuperscript{aww} kissing you and greeting you, I would have neither kissed you nor greeted you’.

\textsuperscript{409} Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 92
Ali asws said to him: ‘O commander of the faithful! He does harm and does benefit, and if you knew the interpretation of that from the Book of Allah azwj, you would have known that which I asws am saying to you is as I asws am saying. Allah azwj the Exalted Says: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172].

When He azwj Kept them as witnesses and they acknowledge to Him azwj that He azwj is the Lord azwj, Mighty and Majestic and they are the servants, He azwj Wrote their covenant in a parchment, then this Stone swallowed it, and for it are two eyes, and a tongue and two lips, testifying with the loyalty. He (the Black Stone) is a trustee of Allah azwj Mighty and Majestic in this place’.

Umar said, ‘May Allah azwj not Keep me alive in a land there isn’t Abu Al Hassan asws at it’.

(It’s not a Hadith)

The thirteenth – Many things and strange rulings

And Ibn Hajar said in his commentary – ‘Al Humeydi has mentioned, from Sabit, from Anas (well-known fabricator) that Umar recited: And fruits and grass [80:31]. He said, ‘What is Al Abb (grass)?’ Then he said, ‘He did not encumber us’, or said, ‘We have not been Commanded with this (to go deep into it)’.

Then Ibn Hajar said, ‘I said, ‘It is with Al Ismail, from a report of Hisham, from Sabit, that Umar Bin al Khattab asked about His azwj Words: And fruits and grass [80:31], ‘What is Al Abb (grass)’? Umar said, ‘We are forbidden from the depth (going deep) and the encumberment’. And this is the first the Hadeeth is completed with, which Al-Bukhari extracted’.

410 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 93
And the first from it is what Abu Nueym extracted, from Anas (well-known fabricator) who said, ‘We were in the presence of Umar, and upon him was a shirt in his back of four patches. He recited, And fruits and grass [80:31]. He said, ‘These fruits, we have recognised, so that is Al Abba (grass)?’ Then he said, ‘Shh! We are forbidden from the encumberment’.

And it has been extracted by Abd Bin Humeyd in his Tafseer, from Hammad Bin Salama and said after his words, ‘So what is Al Abb?’ Then he said, ‘O Ibn Um Umar! This, it is the encumberment, and it is not upon you if you do not know what is Al Abb!’ (a Non-Shia source)

And from Abdul Rahman Bin Yazeed, ‘A man asked Umar about, And fruits and grass [80:31]. When Umar saw them saying, he came towards them with the whip’.

And from another aspect, from Ibrahim Al Nakhaie who said, ‘Abu Bakr recited, And fruits and grass [80:31]. It was said, ‘What is Al Abb (grass)?’ It was said, ‘Such and such’. Abu Bakr said, ‘This, it is the encumberment. Which land would uproot me? And which sky would shade me? When I say regarding the Book of Allahazwj what I do not know!’ (It’s not a Hadith)

From it is what is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Tirmizi, and author of ‘Jamie Al-Usool’, by their chains from Al Mugheira Bin Shuba who said, ‘Umar Bin Al Khattab was asked about the miscarriage of the woman – and it is which is struck upon the her belly and the foetus miscarries. He said, ‘Which one of you have heard anything from the Prophetazwj regarding it?’


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411 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 94
412 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 95
413 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 96
He (the narrator) said, ‘I said, ‘I have’. He said, ‘What is it?’ I said, ‘I heard the Prophet saww saying regarding it: ‘The offence of a slave or a maid’. He said, ‘Do not go away until you come to me with the way out from what I said’.

I went out and found Muhammad Bin Salama. I came with him and he testified with me that he had (also) heard the Prophet saww saying regarding it: ‘Offence of a slave or a maid’. 414 [a Non-Shia source]

And from it is what is reported in (the book) ‘Nahj Al Balagah’ – ‘It was mentioned in the presence of Umar Bin Al-Khattab the jewellery of the Kabah and its abundance. A group said, ‘If it could be taken and the armies of the Muslims could be equipped by it, it would be of the greater Recompense, and what will the Kabah do with the ornaments?’

Umar thought of (doing) that, and he asked Amir Al-Momineen asws about it. He asws said: ‘The Quran was Revealed unto Muhammad saww, and the wealth(s) are four – wealth of the Muslims, so it is apportion between the inheritors in the Obligatory way; and the war booty, and it is apportioned upon its deserving ones; and the Khums (fifth), and Allah azwj Placed it where He azwj Placed it; and the charities, and Allah azwj Made these to be where He azwj Made these to be.

And it so happened that the jewellery was in the Kabah in those days and Allah azwj Left it to be in its state, and He azwj did not Leave it out of forgetfulness, nor was its place hidden from Him azwj. Therefore, retain it where Allah azwj and His azwj Rasool saww had retained it.

Umar said, ‘Had it not been for you asws, we would have been exposed (shamed)’. And he left the jewellery in its state”.

414 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 97
415 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 98
And it is reported by Al-Bukhari, by his chain from Abu Wail who said, ‘I saw with Shayba upon a chair in the Kabah. He said, ‘Umar had sat in this seat’. He said, ‘He had thought that he would neither leave any yellow (gold) in it nor any white (silver), except he would distribute it’. I said, ‘You two companions did not do so’. He said, ‘These are the two persons to follow’.416

(Non-Shia source)

And it is reported in (the book) ‘Jamie Al Usool’, from Shaqeeq who said, ‘Shayba Bin Usman said to him ‘Umar had sat in your seat which you are in’. He said, ‘I will not exit until I distribute the wealth of the Kabah’. I said, ‘You will not do it’. He said, ‘Yes, I will do it’. I said, ‘No you will not do it’. He said, ‘Why?’

I said, ‘The Prophet saww and Abu Bakr passed away, and they were both needier to the wealth than you, but they did not take it out’. He stood up and went out”. Abu Dawood extracted it (the report)”.417

(It’s not a Hadith)

And from these is what is reported by Ibn Abu Al-Hadeed who said, ‘Umar passed by a youth from the Helpers and he was thirsty, so he (youth) quenched him and gave him some honey. He returned it and did not drink it and said, ‘I have heard Allah azwj the Glorious Saying: “You squandered your good things in your lives of the world and you enjoyed with these, [46:20].”

And the youth said, ‘By Allah azwj! It isn’t for you. Read, O commander of the faithful, what is before it: And on the Day those who committed Kufr would be Presented to the Fire: “You squandered your good things in your lives of the world [46:20]. Are we from them?”

He drank and said, ‘All the people are more understanding than Umar is”.418

(It’s not a Hadith)

416 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 99
417 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 100
418 Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 101
The words of Amir Al-Momineen\textsuperscript{asws} (in Nahj Al Balagah sermon 3)– ‘The mistakes were plenty and so were the excuses from it’.\textsuperscript{419}

\textsuperscript{419} Bihar Al Anwar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 102