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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
# TABLE OF CONTENTS

Preliminary Ahadeeth .................................................................................................................. 6

The fourteenth – He (Umar) innovated in the Religion, a lot of innovations ............... 6

From these is Salat Al-Taraweeh .............................................................................................. 6

And from these is that he (Umar) placed the taxation upon the majority of the lands and did not give the owner of the Khums, their asws Khums, and made it to be dedicated upon the generality of the Muslims ................................................................. 10

And from these is the alienation of Nasr Bin Al-Hajjaj and Abu Zuweyb from Al-Medina without any wrongdoing ................................................................. 11

From these is the innovation of the divorce ........................................................................... 12

From these is the transfer of the standing place (of Ibrahim as) away from its place ...... 14

And from these is the change to the taxation from the Christians ....................................... 15

And from these is the wiping over the socks (during Wudu’u) .......................................... 17

And from these is the reduction of (exclamations of) Takbeer from Salat upon the deceased, and he made these to be four .................................................. 18

And from these – The word with the provision and the prejudice in the inheritances... 20

And from these is the ‘Tasweeb’, and it is the word, ‘The Salat is better than the sleep’ in the Azaan .......................................................................................................................... 21

The fifteenth – He used to give from the public treasury what is not allowed ............ 22

The Sixteenth – He was seeking help in the rulings ............................................................... 25

The seventeenth – .................................................................................................................. 25

The eighteenth – What occurred from him regarding the story of the consultation council......................................................................................................................... 25

And from these is that he attributed to Amir Al-Momineen with idleness and the slowness .................................................................................................................. 29

And from these is that they have reported he (Umar) said, after having been stabbed, ‘If I were to be safe, alive, no doubt would disturb me and I will make him asws the caliph.35

The Nineteenth - ................................................................................................................... 38

**CHAPTER 24 – HIS (UMAR’S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN asws** ........ 41

His lineage and his birth ........................................................................................................... 41

As for his (Umar’s) family (affiliation) .................................................................................. 47

And as for his killing and manner of his killing ........................................................................ 49
What flowed between him and Amir Al-Momineen\textsuperscript{asws} .......................................................... 58

Miscellaneous Chapter .......................................................................................................................... 63

CHAPTER 25 – THE ARGUMENTATION AGAINST THE ADVERSARIED WITH WHAT IS REPORTED IN THEIR BOOKS .................................................................................................................. 69

The first – ........................................................................................................................................ 69
The second – .................................................................................................................................... 73
The third - ......................................................................................................................................... 76
The fourth – ....................................................................................................................................... 78
The fifth – ........................................................................................................................................ 88
The sixth – ........................................................................................................................................ 91
The seventh - ..................................................................................................................................... 98
The Eighth – ....................................................................................................................................... 104
The Ninth - ......................................................................................................................................... 107
The Tenth - ....................................................................................................................................... 109
The Eleventh – .................................................................................................................................... 110
The Twelfth – ..................................................................................................................................... 110
The Thirteenth - ................................................................................................................................ 114
The Fourteenths – ............................................................................................................................. 115
The Fifteenth - ................................................................................................................................ 116
The Sixteenth - .................................................................................................................................. 117
The Seveteenth - ................................................................................................................................ 118
The (second) Eighteenth - ............................................................................................................... 119
The (second) Nineteenth – ............................................................................................................... 119
The Twentieth - ................................................................................................................................ 120
Appendix and completion - .............................................................................................................. 121
Negation by Amir Al Momineen Ali Bin Abu Talib\textsuperscript{asws} – .................................................. 121
Negation by Ubay Bin Ka’ab – ........................................................................................................ 123
Negation by Abu Zarr\textsuperscript{ra} –...................................................................................................... 124
Negation by Ammar Bin Yasser – .................................................................................................... 133
Negation by Abdullah Bin Masoud – ............................................................................................... 136
Negation by Huzeyfa Bin Al-Yamani .............................................................................................. 138
Negation by Al-Miqdadra – ................................................................. 139
Negation by Abdul Tahman Bin Hanbal Al-Qarshy – ............................... 140
Negation by Talha Bin Ubeydullah – ......................................................... 141
Negation by Al-Zubeyr Bin Al-Awwam - .................................................... 143
Negation by Abdul Rahman Bin Awf – ..................................................... 144
Negation by Amro Bin Al-Aas – ............................................................... 146
Negation by Muhammad Bin Maslama Al-Ansari – ................................. 148
Negation by Abu Musa (Al-Ashari) - ......................................................... 148
Negation my Jabalah Bin Amro Al-Sa’ady – .............................................. 149
Negation by Jahjah Bin Amro Al-Ghafari – ................................................. 150
Negation by Ayesha - ............................................................................ 151
Notes : - ............................................................................................... 157

CHAPTER 26 – THE CONSULTATION COUNCIL AND THE ARGUMENTATION OF AMIR AL-MOMINEENasws AGAINST THE GROUP DURING THAT DAY .................................................................................. 164

Clarification................................................................................................. 234


CHAPTER 28 – WHAT FLOWED BETWEEN AMIR AL-MOMINEENasws AND USMAN AND HIS SUPPORTERS, AND SOME OF HISasws SITUATIONS ........................................................................ 293

CHAPTER 29 – MANNER OF THE KILLING OF USMAN AND WHAT THE PEOPLE ARGUED AGAINST HIM DURING THAT, AND HIS LINEAGE AND HIS HISTORY ......................................................... 312

CHAPTER 30 – DISAVOWING BY AMIR AL-MOMINEENasws FROM THE BLOOD OF USMAN AND DID NOT DENY IT AS WELL........................................................................................................ 330

CHAPTER 31 – WHAT HAS BEEN REPORTED REGARDING CURSING THE CLAN OF UMAYYAA AND CLAN OF AL-ABBS AND THEIR KUFR........................................................................ 333

The Verses – ............................................................................................ 333

Notes: - ................................................................................................. 333
CHAPTER 32 – WHAT HAS BEEN REFERRED REGARDING THE ENTIRETY OF THE USURPERS AND THE APOSTATES IN GENERAL .......................................................... 362

COMPLETION AND THE RECTIFICATION FROM THE INVESTIGATION OF THE BOOK REGARDING WHAT WAS MISSED BY AL MAJLISI REGARDING THE CALIPHATE, OR CLAN OF UMAYYA, OR THE TWO WOMEN, OR REGARDING THEIR ENEMIES, AND MENTION REGARDING REST OF THE CHAPTERS .......................................................... 377

We are saying: ‘From what has been reported regarding Abu Bakr .................. 377
And from what is reported regarding the second (caliph) Umar .................. 381
And from what is reported regarding Usman - ........................................ 395
And from is reported regarding them both or regarding them .................. 398
And from what is reported regarding Ayesha and Hafsa and clan of Umayya .... 466
What is referred regarding enemines of Progeny of Muhammad ........................ 481
Preliminary Ahadeeth

From Abu Ja’far asws regarding Hisazwj Words: Allah did not Make two hearts for a man to be inside him, [33:4]. Ali asws Bin Abu Talib asws said: ‘Allahazwj does not Gather our asws love and love of ourasws enemies in the inside of a human being. Allahazwj has not Made to hearts to be for a man in his inside, so he would love with this one and hate with this one.

As for ourasws love, so the love is purely for usasws just as the gold is purified with the fire, there being no filth in it. The one, who wants to know ourasws love, let him test his own heart. If he is participating in ourasws love, love for ourasws enemies, so he isn’t from usasws and weasws aren’t from him. And Allahazwj is their enemy, and (so is) Jibraeel as and Mikaeel as, and Allahazwj is the enemy of the Kafirs”.

The fourteenth – He (Umar) innovated in the Religion, a lot of innovations

From these is Salat Al-Taraweeh

It is reported from the Prophetaswthaving said: ‘O you people! The Salat at night in a month of Ramazan is from the voluntary, a congregation is an innovation, and Salat Al-Zoha (morning) is an innovation.

Indeed! Do not gather at night in a month of Ramazan regarding the voluntary, and do not pray Salat Al-Zoha (morning) for the little in a Sunnah is better than a lot in the innovations.

1 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 103
Indeed! And every innovation is a straying, and every straying, its way is to the Fire”.

And it has been reported that Umar went out during a month of Ramazan at night and he saw glorifications (of Allahazwj) in the Masjids. He said, ‘What is this?’ It was said to him, ‘The people have gathered for voluntary Salats’. He said, ‘An innovation, but (this) innovation is a Favour of Allahazwj’.

And it has been reported that Amir Al-Momineenasws, when they gathered to himasws at Al-Kufa and asked himasws to nominate a prayer leader to pray Salat (leading) them voluntary Salats of a month of Ramazan. Heasws rebuked them and made them understand that, that opposes the Sunnah.

They left himasws and gathered for themselves and advanced one of them. Al-Hassanasws sent a message to them and heasws entered the Masjid to them and the cloak was with himasws.

And it is reported by Al Bukhari and Muslims (in their books) ‘Saheeh’, and author of ‘Jamie Al Usool’, from Abu Salama,

‘He asked Ayesha, ‘How was the Salat of Rasool-Allahsaww during Ramazan?’ She said, ‘He saww did not increase during Ramazan nor during other (months) upon eleven Cycles. He saww prayed four (Cycles), so do not ask about their beauty and their prolongation. Then he saww prayed four (Cycles), so do not ask about their beauty and their prolongation. Then he saww prayed three (Cycles)’.

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2 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 23 H 104
3 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 23 H 105
4 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 23 H 106
I said, ‘O Rasool-Allah	extsuperscript{saww}! Do you	extsuperscript{saww} sleep before you (pray Salat) Witr?’ He	extsuperscript{saww} said: ‘O Ayesha! My	extsuperscript{saww} eyes sleep but my	extsuperscript{saww} heart does not sleep’.

And it is reported by Muslim and author of Al-Jamie as well, from Abu Salama who said, ‘I came to Ayesha and said, ‘Yes, mother! Can you Inform me about Salat of Rasool-Allah	extsuperscript{saww}?’ She said, ‘His	extsuperscript{saww} Salat during a month of Ramazan and others was of thirteen Cycles at night, from these were two Cycles of Al-Fajr’.

And it is reported in (the book) ‘Jamie Al-Usool’ – from Zayd Bin Sabit who said, ‘The Prophet	extsuperscript{saww} bordered out a room of matting or straw. Affan said, ‘(It was) in the Masjid’, and Abdul A’ala said, ‘(It was) during Ramazan’.

Rasool-Allah	extsuperscript{saww} came out to pray Salat in it. Men followed him to it and they came to pray Salat to his	extsuperscript{saww} Salat. Then they came to him	extsuperscript{saww} and presented, and Rasool-Allah	extsuperscript{saww} was delayed from them. They raised their voices and they pebbled the door.

Rasool-Allah	extsuperscript{saww} came out to them angrily. He	extsuperscript{saww} said to them: ‘Your works have not ceased until I	extsuperscript{saww} think it would be written against you. Upon you is to pray Salat in your houses, for the best Salat of the person is in his house, except the Prescribed Salats’.

And in a report of Al-Nasaie – ‘Rasool-Allah	extsuperscript{saww} took a room of straw in the Masjjid. Rasool-Allah	extsuperscript{saww} prayed in it at nights. Some people gathered to him	extsuperscript{saww}. Then they missed his	extsuperscript{saww} voice at night. They thought that he	extsuperscript{saww} had gone to sleep. One of them cleared his throat for him	extsuperscript{saww} to come out, but he	extsuperscript{saww} did not come out.

\[5\] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 107
\[6\] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 108
\[7\] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 109
When he saw came out for the morning, he said: ‘It has not ceased to be with you that which I saw from your doing, until I feared that it would be prescribed upon you all, and if it were to be prescribed upon you, you would not (be able to) stand with it. So, pray Salat, O you people, in your houses, for the most superior Salat, is the Salat of the person in his house, except for the prescribed one’.

And from Anas (well-known fabricator) (in the book Saheeh Muslim) who said, ‘Rasool-Allah saww was praying Salat during Ramazan. I came and stood to his side, and a man came and stood as well until we became a group. When the Prophet saww sensed I was behind him saww, he went on to lighten in his Salat.

It is reported by Muslim in his (book) ‘Saheeh’, from Jabir Bin Abdullah who said, ‘Rasool-Allah saww said in his sermon: ‘As for after, the best of Hadeeth is the Book of Allah azwj and best of guidance is the guidance of Muhammad saww, and the evilest of matters is innovated one, and every innovation is a straying’.”

And it is reported by Al-Bukhari, and Muslim, from him having said: ‘One who turns away from my Sunnah he isn’t from me’.

And they both reported as well from him having said: ‘What is the matter with a people taking it easy from a thing I saww have done it? By Allah azwj I saww most knowing of them with Allah azwj and the most intense of them in humbleness to Him azwj.”
And they both reported as well from him\textsuperscript{saww} having said: ‘One who does a deed not having our\textsuperscript{asws} instructions upon it, so it is rejected’.\textsuperscript{13}

And it is narrated in (the book) ‘Jamie Al-Usool’, from Al-Tirmizi, and Abu Dawood, from Al-Irbaz Bin Sariya – (He\textsuperscript{saww}) said, ‘Beware of the new (heretic) matters, for every new thing is an innovation, and every innovation is a straying’.\textsuperscript{14}

And he said in (the book) ‘Fat’h Al-Bari’, ‘And Ahmad has extracted it by a good chain, from Aseyb Bin Al-Haris who said, ‘Rasool-Allah\textsuperscript{saww} said: ‘A people will not invent an innovation except a Sunnah the like of it would be raised up’’.\textsuperscript{15}

And from these is that he (Umar) placed the taxation upon the majority of the lands and did not give the owner of the Khums, their\textsuperscript{asws} Khums, and made it to be dedicated upon the generality of the Muslims

\textsuperscript{12} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 114
\textsuperscript{13} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 115
\textsuperscript{14} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 116
\textsuperscript{15} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 117
And its second is that he refused the war booty recipients part of their rights for land taxation and made it to be dedicated upon the interests of the Muslims, and this is my accusation upon them due to what they have acknowledged with from that Rasool-Allah\textsuperscript{saww} apportioned the dedicated land, and it has been attested with by Al-Shafie, and Anas Bin Malik, and Al-Zubeyr, and Bilal, just as the adversaries have mentioned’.

And its third is that the way (Seerah) of the Rasool\textsuperscript{saww} regarding the conquered lands taken by force, he\textsuperscript{saww} took his\textsuperscript{saww} share from its yield besides the designated Dirhams. And I (Majlisi) shall come with some of the word regarding that in the chapter of reasons which he\textsuperscript{asws} did not change the innovations during his\textsuperscript{asws} era’.\textsuperscript{16}

And from these is that he (Umar) increased the taxation from what Rasool-Allah\textsuperscript{saww} had already accepted, and it is prohibited upon their four doctrines of their jurists except Ahmad in (one) report’.\textsuperscript{17}

And from these is the alienation of Nasr Bin Al-Hajjaj and Abu Zuweyb from Al-Medina without any wrongdoing

It has been reported by Abi Al-Hadeed in (the book) ‘Sharh Al-Najh (Al-Balagah), from Muhammad Bin Saeed who said, ‘While Umar was circling in one of the markets of Al-medina when he heard a woman chanting (a poem) from her house, ‘Is there any way to wine so I can drink it, or is there a way to Nasr Bin Hajjaj to an inter-racial youth, of easy life, benevolent without a shelter, developing a true race when attributing my brother Qadah from Samy Al-Nawazir from his feet failing for him, illuminating his face in the darkness of destruction’.

\textsuperscript{16} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 118

\textsuperscript{17} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 119
He said, ‘Indeed! I do not see any men with me to liberate in their houses! To me with Nasr Bin Hajjaj!’ They came with him, and there he was the most handsome face of the people, and eyes, and hair. He ordered with his hair and it was clipped, two cheeks emerged for him as it he was a moon. He ordered that it be dimmed, so it was darkened. The women were fascinated with his eyes. Umar said, ‘No, by Allah azwj! You will not dwell in a land I am in’. He said, ‘And why, O commander of the faithful?’ He said, ‘It is what I am saying to you’. He made him travel to Al-Basra.

And the woman was scared, the one who Umar had heard from her what he heard to, to rush anything from it to him, so she insinuated couplets to him, ‘Tell the ruler whose gestures are feared, what is it to me and the wine or Nasr Bin Hajjaj, I do not like Abu Hafs but others, I drink the milk and in quiet party. Do not make a guess to be a reality or a proof, the ways is a way of the fearful, hopeful. I did not mean what I say, I said it accidentally, and the people are from the destroyed ones and ones attaining salvation. The whims are a pelting of the lost piety, my protection. I acknowledge with the reins and the saddles’.

Umar cried and said, ‘The Praise is for Allah azwj Who Restricted the whims by the piety’.

From these is the innovation of the divorce

18 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 120
In (the book) ‘Jamie Al-Usool’, from Tawoos who said, ‘Abu Al-Sahba’a was frequently questioning to Ibn Abbas. He said, ‘Do you not know that when a man divorces his wife thrice before he copulates with her, it was made to be one (divorce) in the era of Rasool-Allahsaww, and Abu Bakr and most of the rule of Umar?’

Ibn Abbas said, ‘The man, when he divorces his wife thrice before entering her, was made to be one (divorce) in the era of Rasool-Allahsaww, and Abu Bakr, and most of the rule of Umar. When he (Umar) was the people to have followed it, he said, ‘They are allowed upon them’.19

And it is reported in (the book) ‘Saheeh Muslim’ – ‘Abu Al-Sahba’a said to Ibn Abbas, ‘Give me your evil characteristics. Did not the three divorces happen to be (counted as) one in the era of Rasool-Allahsaww?’ He said, ‘That has been so, but when it was during the era of Umar, the people followed it in the divorce, and he allowed it to them’.20

And in a report from him. ‘Ibn Abbas said, ‘The divorce in the era of Rasool-Allahsaww, and Abu Bakr, and two years from the caliphate of Umar, three divorces (in one sitting) was (counted as) one. Umar Bin Al-Khattab said, ‘The people have been hasty regarding a matter wherein was (to observe) patience. If it had been implemented upon them, I would have implemented it upon them’.21

And in another (From Saheeh Muslim), ‘Abu Al-Sahba’a said to Ibn Abbas, ‘Do you know that rather the three (divorces) were made to be on in the era of Rasool-Allahsaww, and Abu Bakr, and three (years) from the rule of Umar?’ Ibn Abbad said, ‘Yes’.22

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19 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 121
20 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 122
21 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 123
22 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 124
From these is the transfer of the standing place (of Ibrahim as) away from its place

And he was the first one who apportioned the wealth of the office bearers and their shares, and he is the one who demolished the Masjid of Rasool-Allah sallallahu alayhi wasallam and increased in it, and included the house of Al-Abbas in what was added, and he is the one who move the standing place (of Ibrahim as) to its place today, and it was stuck with the House (Kaaba), up to the end of what he mentioned. And the author of ‘Al Kashaaf’ has indicated to the transfer of the standing place (of Ibrahim as). He said, ‘Umar asked Al Mutallib Bin Abu Wada’at, ‘Do you know where what its former place?’ He said, ‘Yes’. He showed him its place (where it is) today’. 23 (not a Hadeeth)

23 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 125
He (the narrator) said, ‘He asws said to me: ‘O so and so! What are they making of it?’ I said, ‘May Allah aswj Keep you asws well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahim as).’ He asws said: ‘Announce that Allah azwj the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm!’

And the place of the Al-Maqaam (standing place of Ibrahim as) in which Ibrahim as had placed it was by the wall of the House (Kaaba). It did not cease to be over there until the people of the pre-Islamic period transferred it to the place in which it is today. When the Prophet saww conquered Makkah, he saww returned it to the place in which Ibrahim as had place it.

It did not cease to be over there until Umar Bin Al-Khattab ruled. He asked the people, ‘Who from you knows the place in which Al-Maqaam was at’ A man said, ‘I do, I had taken its measurement with a belt, and it is with me’. He said, ‘Come to me with it’. He measured it, then returned it to that place’.

And from these is the change to the taxation from the Christians

It has been reported from Al-Sadiq asws having said: ‘The clan of Taghlib, from the Christian Arabs stopped and loosened from accepting the taxation and asked Umar to excuse them from the taxation and they would pay the double Zakaat (instead). He feared that they might join up with Rome, so he reconciled with them upon turning that away from their heads and doubled the charities (Zakaat) upon them, and the agreed to that’.

24 Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 126
25 Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 127
And Al-Bagawy said in commentary of the Sunnah, ‘It is reported that Umar Bin Al-Khattab hurled the taxation upon the Christian Arabs. They said, ‘We are Arabs. We will not pay what the non-Arabs pay, but take from us just as you are taking from each other’ – meaning the charity (Zakaat). Umar said, ‘This is an Obligation upon the Muslims’.

قُالُوا: فَرِّدْ مَا غَيَّبَ بِذَا الْإِسْمِ لَا بَاسِمَةً حَيَاةً، فَوَغْفِرْلَمْ مِنْ أَنْ ضَعِفْنَ عَلَيْهِمْ الصَّدَقَةَ. انتهى.

They said, ‘Add whatever name you like with this, not by the name of ‘tax’. He agreed with them upon that the charity (Zakaat) would be double upon them’. End. 26

وَقُولُوا: مَا رَوَى أَنْ عَرمَ أَطْلِقَ تزَيجَ قَرِيْشَ فِ سَائِرَ الْأَرَابِ وَالْعَجِمَ وَتَزَيجَ الْأَرَابِ فِ سَائِرَ الْعَجِمَ وَفِ سَائِرِ الْعَجِمَ مَعَ الْأَرَابِ تَزَيجَ الْأَرَابِ فِ سَائِرِ الْعَجِمَ. وَفِ سَائِرِ الْعَجِمَ مَعَ الْأَرَابِ أَذَلَّ الْأَرَابِ مَعَ قَرِيْشَ وَالْعَجِمَ مَعَ الْأَرَابِ أَذَلَّ الْأَرَابِ مَعَ الْعَجِمَ، وَالْعَجِمَ مَعَ الْأَرَابِ مَعَ الْعَجِمَ مَعَ الْلَّهِ. أَذَلَّ الْأَرَابِ مَعَ الْعَجِمَ وَالْعَجِمَ مَعَ الْأَرَابِ مَعَ الْلَّهِ.

And from these is what is reported that Umar divorced the marriage of Quraysh among the rest of the Arabs and the non-Arabs, and marriage of the Arab among rest of the non-Arabs, and forbade the Arab from marrying into Quraysh, and forbade the non-Arab from marrying among the Arabs. He lowered the Arabs with Quraysh, and the non-Arabs with the Arabs at the status of the Jews and the Christians when he divorced the marriages of the Muslims (women) among the people of the Book, and did not divorce the marriages of the people of the Book (women) among the Muslims. 27

وَقَدْ رَوَى رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنْتَ الزِّبَيْطَ لِبْنَ الْمِقْدَادَ بِنَ الأَشْهَرِ السَّلَامِ وَالْأَشْهَرِ السَّلاَمِي وَكَانَ مُؤْلِي لِبْنَ الْمِقْدَادَ، فَقَالَ: أَفَيَمْلِكُونَ أَنْ يُؤْثَرَا بِنْتَ الزِّبَيْطَ بِنَ الْمِقْدَادَ؟ فَقَالُوهَا: لَمْ، فَقَالَ: أَتَعْلَمُونَ أَنْ أَنْيَلَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؟! فَقَالَ: أَتَعْلَمُونَ أَنْ أَنْيَلَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؟! فَقَالُوهَا: لَمْ.

And Rasool-Allahsaww had got Zuba’a daughter of Al-Zubeyr married to the son of Abdul Muttalibasws to Al Miqdad Bin Al Aswad Al Kindy, and he was a slave of the clan of Kinda, then said: ‘Do you know why Iasws got Zuba’a daughter of myasws uncleasws to be married to Al-Miqdad?’ They said, ‘No’. Heasws said: ‘In order to place the (rules of) the marriage, so every Muslim can attain it, and for you to know that Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]’. So, this is the Sunnah.

وَفَقَدْ رَوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَنْ أَنْيَلَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؛ فَقَالُوهَا: لَمْ. فَقَالَ: أَتَعْلَمُونَ أَنْ أَنْيَلَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؟! فَقَالُوهَا: لَمْ.

And Rasool-Allahsaww has said: ‘One who turns away from myasws Sunnah, he isn’t from measws’. 28 [without narrators]

وَقَدْ رَوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ أَتَيْرَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ، فَقَالَ: أَتَيْرَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؟! فَقَالَ: لَمْ. فَقَالَ: أَتَيْرَ تزُّوْجُ بَيْنَ الْمَوَالِي وَبَيْنَ الْعَرَبِ؟! فَقَالَ: لَمْ.

26 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 128
27 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 129
28 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 130
And it was said to Amir Al-Momineen asws, ‘Can the slaves marry the Arab women?’ He asws said: ‘Your bloods are a match and your private parts are not a match? And the Glorious Said: But rather, the Momineen are brothers, [49:10], and Said: Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]’.

And from these is the wiping over the socks (during Wudu’u)

As is reported by the sheykh in (the book) ‘Al Tahzeeb’, by his chain from Raqabah Bin Maswala who said,

‘I entered to see Abu Ja’far asws and asked him asws about (few) things. He asws said: ‘I see you are from the ones who issue verdicts (Fatwas) in the Masjid of Al-Iraq?’ I said, ‘Yes’. He asws said to me: ‘Who are you?’ I said, ‘A son of an uncle of Sa’sah’. He asws said: ‘Welcome to you, O son of an uncle of Sa’sah’.

I said to him asws, ‘What are you saying regarding the wiping upon the two socks (during Wudu’u)?’ He asws said: ‘Umar used to view three for the traveller and one night for the non-traveller, and my asws father asws neither viewed it during travel nor during staying’.

When I went out from his asws presence, I stood at the threshold of the door. He asws said to me: ‘O son of an uncle of Sa’sah!’ I turned to face him asws. He asws said: ‘The people were saying by their own opinions, so they were being mistaken and being correct, and my asws father asws did not say it by his asws opinion’.

And by his chain from Zurara, from Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Umar Bin Al-Khattab gathered the companions of the Prophet saww and among them

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29 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 131
30 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 132
was Ali saws, and said, ‘What are you saying regarding the wiping upon the socks (during the Wudu’u)?’

Al-Mugheira Bin Shuba stood up and said, ‘I saw Rasool-Allah saww wiping upon the socks’. Ali saws said: ‘Before (Revelation of Surah Al-Maidah) or after it?’ He said, ‘I don’t know’. Ali saws said: ‘The Book preceded the socks. But rather, (Surah) Al-Maidah was Revealed before he saws passed away, by two months or three’.

From Ayesha (Non-Shia source), from the Prophet saws having said: ‘The people of most intense regret on the Day of Qiyamah would be one who sees his Wudu’u to be upon the skin of someone else’.

And it is reported from her, she said (Prophet saws said), ‘If saww were to wipe upon the back of a donkey in the desert, it would be more beloved to me than if I were to wipe upon my socks’.

And from her, she said (Prophet saws said), ‘If saww were to cut off my legs with the saw it would be more beloved to me than if saww were to wipe upon the two socks’.

And from these is the reduction of (exclamations of) Takbeer from Salat upon the deceased, and he made these to be four
He said, ‘Ibn Hazam in the book ‘Al Muhalla’, and it is argued by one who refuse, refusing, more than the four, by news we have reported it from the way of Wakie, from Sufyan Al Sowry, from Aamir Bin Shaqeeq, from Abu Wail who said,

‘Umar Bin Al-Khattab gathered the people and consulted them regarding the exclamations of Takbeer upon the deceased. They said, ‘The Prophet saww exclaimed seven, and five, and four Takbeers. Umar united them upon exclamations of four Takbeers’’.  

Just as is reported by Muslim in his (book) ‘Saheeh’, from Abdul Rahman Bin Abu Layli who said, ‘Zayd used to exclaim four Takbeers upon our deceased (funeral), and he (Umar) exclaimed five upon the deceased. I asked him, and he said, ‘Rasool-Allah saww used to exclaim these Takbeers’’.  

And it is reported in (the book) ‘Jamie Al-Usool’, from Muslim, and Al-Nasaie, and Abu Dawood, and Al-Tirmizi, and said, ‘And in a report of Al-Nasaie, ‘Zayd Bin Arqam prayed Salat upon the deceased and he exclaimed five Takbeers upon it, and said, ‘Rasool-Allah saww had exclaimed these Takbeers’’.  

And it is reported by Ibn Sheyrawiya in (the book) ‘Al-Firdows’ that the Prophet saww used to pray Salat upon the deceased by exclaiming five Takbeers’.  

And from these is what is reported by Malik in (the book) ‘Al-Muwatta’, and is narrated in (the book) ‘Jamie Al-Usools, from Ibn Al-Musayyab who said, ‘Umar refused to let anyone from non-Arabs to inherit except one who is born among the Arabs’.  

He said, ‘And Razeyn has added, ‘And a pregnant woman came and gave birth among the Arabs, so he inherited her if she died, and she would inherit him if he died, his inheritance being from the Book of Allah azwj’. End.
And from these – The word with the provision and the prejudice in the inheritances

رواه الشهيد القاضي زمنه الله وغنم: عن أبي طالب الأنصاري، عن أبي بكر الحافظ، عن علي بن محمد بن المتنبي، عن يعقوب بن إبراهيم بن شفيع,

و عن أبيه، عن محمد بن أبي إسحاق، عن الأقرئي، عن عبد الله بن عبد الله بن عبد الله، قال: دخلت على أبيه، فجرى ذكر الفرايض والمواريث، فقال أبوه: من فضلك الله تعالى! أي ل.Again: ولله ما أذكر، إلى الهامش، وله ما يقوله هو، إن قسماً على推荐ه هذا المال بالحصص، وأدخل على كل ذي حق ما

It is reported by the second martyr and other, from Abu Talib Al Ansari, from Abu Bakr the memoriser, from Ali Bin Muhammad Bin Al Husayn, from Yaqoub Bin Ibrahim Bin Sa’ad, from his father, from Muhammad Bin Abi Is’haq, from Al Zuhry, from Ubaydullah Bin Abdullah Bin Utba who said,

‘I entered to see Ibn Abbas and the discussion flowed on the Obligations and the inheritances. Ibn Abbas said, ‘Glory be to Allah azwj the Magnificent! Are you viewing that the One azwj Who Counts the number of grains of sand of (mount) Aalij would Make in the wealth, half, and third, and quarter?’ Or said, ‘Half, and half, and third, and these two halves to go away with the wealth, so where is the place of the third?’!

فقال له زيف بن أَسَّ الشجري: يا أبو الْعِباس! فَأَي َّهَا قََُّمَ ََ أَي َّهَا أَخَّرَ؟. ف َقَالَ: كُلُّ فَرييضَةٍ. لََْ ي ُهْبيَْهَا اللَّهُ عَزَّ ََ جَلَّ عَنْ فَرييضَةٍ إيلََّ إيلََ فَرييضَةٍ، ف َهَذَا مَا قََُّمَ اللَّهُ. 

Zufer Bin Aws Al-Basry said to him, ‘O Abu Al-Abbas! So, who was the first one to give justifications of the Obligations?’ He said, ‘Umar Bin Al-Khattab. When the Obligations were turned around to him, and he handed over part of it to part, he said, ‘By Allah azwj! I do not know which one of you did Allah azwj Advanced and which ones of you He azwj placed back, and I cannot find anything which is vaster except that I am apportioning upon you this wealth by the quotas, and I shall enter upon each one a right what had entered upon him from the provision of the Obligation. And I swear by Allah azwj! If I were to place ahead the one whom Allah azwj had Placed ahead, and placed back the one whom Allah azwj had Placed back, an Obligation would not have been provided’.

فقال له زيف بن أَسَّ الشجري: يا أبو الْعِباس! فَأَي َّهَا قََُّمَ ََ أَي َّهَا أَخَّرَ؟. ف َقَالَ: كُلُّ فَرييضَةٍ. لََْ ي ُهْبيَْهَا اللَّهُ عَزَّ ََ جَلَّ عَنْ فَرييضَةٍ إيلََّ إيلََ فَرييضَةٍ، فهَذَا مَا قََُّمَ اللَّهُ. 

Zufer Bin Aws said to him, ‘So, which of these is ahead and which of these is last?’ He said, ‘All are an Obligation. Allah azwj Mighty and Majestic did not Bring down from an Obligation except to an Obligation. So, this is what Allah azwj had Advanced. And as for what He azwj has Placed back, so each Obligation, when it is removed from an Obligation, there would not happen to be for it except what remains, so that is which is placed back.'
And as for that which is ahead, so it is the husband. For him is the half. When it is entered upon him what would remove it from him, he would return to the quarter, nothing would be removed from him. And the wife, for her is the quarter, so when it is removed from it, she would come to the eight, nothing would be removed from it. And the mother, for her is the third, and when it is removed from it, she would come to the sixth, nothing would be removed from it.

Thus, these are the Obligations which Allah azwj Mighty and Majestic has Placed ahead. And as for what which He azwj Placed back, it is the Obligation of the daughters and the sister. For them is the half and the two-thirds. When the Obligation is removed from that, there will not happen to be for them except what remains. Thus, this is which is placed back.

So, when it is gathered, what Allah azwj the Exalted Placed ahead and what He azwj Placed back, I would begin with what Allah azwj has Placed first, and I would give him his right, complete. If something remains, it would be for the one placed back, and if there does not remain anything, then there would be nothing for him’.

Zufer Bin Aws said to him, ‘What prevents you from consulting this opinion upon Umar?’ He said, ‘His nature. By Allah azwj, and he was a scary man’. Al-Zuhry said, ‘By Allah azwj! If you were to send Ibn Abbas ahead as a just imam, he would instruct him upon the devoutness, he would implement a matter and judge with it, and he would implement it, as not two people differ upon Ibn Abbas’.

And from these is the ‘Tasweeb’, and it is the word, ‘The Salat is better than the sleep’ in the Azaan

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40 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 142
It has been reported in (the book) 'Jamie Al-Usool, from what is reported from (the book) 'Al Muwatta'. He said, 'From Malik, it reached him that the Muezzin (proclaimer of the Azaan) came to Umar to proclaim for the morning Salat, and he found him to be asleep. He said, 'The Salat is better than the sleep!' So, Umar instructed him that he make it to be in the morning (Azaan)’.’ 41

The fifteenth – He used to give from the public treasury what is not allowed

It so happened that he was giving from the public treasury what is not allowed – he gave Ayesha and Hafsa twenty thousand Dirhams during every year, and deprived People asws of the Household their asws Khums which Allah aswz had Made it to be for them aswz, and he had eighty thousand Dirhams upon him from the public treasury on the day he died upon the way of loans.

Ibn Abi Al-Hadeed said, ‘It is reported by Abu Al-Faraj Abdul Rahman Bin Ali Al-Jawzi, from Abu Salama Bin Abdul Rahman who said, ‘Umar consulted the companions with who he should begin within the apportionment of the Obligations? They said, ‘Begin with yourself’. He said, ‘But I shall begin with family of Rasool-Allah saww and his saww next of kin’. So, he began with Al-Abbas.

Ibn Al-Jawzi said, ‘It is reported that he necessitated fifteen thousand for him. And it is reported that he necessitated twelve thousand, and it is more correct. Then he obligated for the wives of Rasool-Allah saww, ten thousand for each one, and preferred Ayesha over them with two thousand, but she refused. He said, ‘That is for the merit of your status in the presence of Rasool-Allah saww, if you take it, it would be your concern’. And he excluded from the wives – Juweiria, and Safiya, and Maymouna, and he obligated for each one of them, six thousand.

41 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 23 H 143
Ayesha said, ‘Rasool-Allah saww equated between us’.

Ibn Al-Jawzi said, ‘And Umar included among the people of Badr, from the ones who did not attend Badr, four, and they are Al-Hassan asws and Al-Husayn asws, and Abu Zarr ra, and Salman ra. He Obligated for each other of them, five thousand. 42 (this is not a Hadeeth)

And it is reported by Al-Bukhari, and Muslim, and other with a number of chains that the Prophet saww said to the Helpers in a place of relaxation, near from his saww expiry: ‘You will be facing prejudices after me saww, so be patient until you meet me saww at the Fountain’. 43 (a non-Shia source)

Amir Al-Momineen asws invalidated the way of Umar regarding that and returned the people to the Sunnah and the apportioning with the equal-ness, and he asws circulated with the truth and the truth circulated with him asws wherever he asws circulated, in accordance to Rasool-Allah saww. 44

And Amir Al-momineen asws said in one of his asws argumentation against Talha and Al-Zubeyr (in Nahj Al-Balagah): ‘And as for what you two are mentioned from the matter of the equality, that is a matter I asws will not decide in it with my asws opinion nor will an opinion from me asws would be in-charge of it, but I asws and you will be finding what Rasool-Allah saww had come with to have been discharged.

I asws will not argue with you both regarding what Allah azwj has Discharged from His azwj Apportionment. By Allah azwj I asws will implement His azwj Judgment regarding it, so there isn’t
for you with me, nor for others, any threshold in this. May Allah Take your hearts and our hearts to the truth, and Inspire us and you with the patience”. 45

And it is reported by Ibn Abu Al-Hadeeth, from Haroun Bin Sa’ad who said, ‘Abdullah son of Ja’far  said to Ali , ‘O Amir Al-Momineen! If you could order with financial support or expense money for me, for by Allah there is no expense money for me except if I were to sell my animal’. He said: ‘No, by Allah! I do not find anything to be for you except if you are instructing your uncle that he steals and gives it to you”. 46

And it is reported in (the book) ‘Jamie Al-Usool’, from (the book) ‘Saheeh’ of Abu Dawood, and Al-Nasaie, from Yazeed Bin Hurmaz who said, ‘Najdah Al-Hurwy, when he performed Hajj during the Fitna of Ibn Al-Zubeyr, sent a message to Ibn Abbas asking him about the share of the next of kin, whom does he see it as being for?’

He said to him, ‘For the near of kin of Rasool-Allah. Rasool-Allah has apportioned it for them, and Umar had presented to us a display from that, we view it as being below our right, and we returned it to him, and we refused to accept it”. 47

And in a report of Al-Nasaie who said, ‘Najdah wrote to Ibn Abbas asking him about the share of the next of kin, who is it for? Yazeed Bin Hurmaz said, ‘I wrote the letter of Ibn Abbas to Najdah. He wrote to him, ‘You wrote asking me about the share of next of kin, who is it for? And it is for us People of the Household, and Umar had called us to marry our bachelors and he would reward our dependants from him, and he would pay back our creditors from him. But we refused except he should submit to us, and he refused that, so we left it upon him”’. 48

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45 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 147
46 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 148
47 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 149
48 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 150
The Sixteenth – He was seeking help in the rulings

It is reported that he judged regarding the grandfather in seventy cases, and this evidences upon the scarcity of his knowledge, and that he used to judge by just guesswork, and estimation, and intuition without any proof or evidence, and this is not befitting with leadership of the Muslims and governance (matters) of the world and the Religion’. 49

The seventeenth –

He initiated the burning down the house of (Syeda) Fatima asws, and in it were Amir Al-Momineen asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and threatened them asws, and hurt them asws, along with that their asws glory was high in the Presence of Allah azwj the Exalted and His azwj Rasool saww from what no one from the mortals can deny, unless one denies the illumination of the sun and radiance of the moon’. 50

The eighteenth – What occurred from him regarding the story of the consultation council

He innovated a lot of matters in it, from these is that he went out from the text (of the Holy Prophet saww and the choosing altogether.

49 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 151
50 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 152
And it has been narrated from his sheylh Abu Ali who said that what is reported from Umar that he said, 'If three pledge allegiance and two oppose, they kill the two'.

And from these is that he described each one of them claiming that he should be prevented from the leadership, then he made the command to be among the ones for were these descriptions.

He said, 'Do you mean your companions Ali? I said, 'Yes, by Allah! He is rightful for it regarding his nearness from Rasool-Allah, and his son in-law, and its preceding one and its most afflicted one?' He said, 'For him inactivity and humour'.

I said, 'So, what about Talha?' He said, 'One of vanity and arrogance'. I said, 'Abdul Rahman (Bin Awf)'? He said, 'He is a righteous man upon the weakness in him'. I said, 'Sa'ad'? He said, 'Owner of the horses and fighting. He will not stab by a town, even if he carrying its affairs'. I said, 'Al-Zubeyr'? He said, 'A bored trickster, a Momin when happy, a Kafir when angry, miserly, and this command is not correct except for someone strong, without violence, a friend without weakness, a horse without turning away'.

I said, 'So where are you with Usman?' He said, 'If I were to make him in-charge of it, the clan of Abu Mueet would be loaded upon the necks of the people, and if I were to do it, they would kill him'.
And the sheykh said (in the book Al-Shafi), ‘And it has been reported from other than this way that Umar said to the companions of the consultation council, ‘Come to me!’ When he looked at them, he said, ‘Each one of them has raised his voice doping to becoming the caliph.

As for you, O Talha, are you the one who said, ‘If the Prophet ﷺ passes away I shall marry his wives from after him?! Allah ﷻ has not Made Muhammad ﷺ as being more rightful with daughters of our uncles’. So, Allah ﷻ Revealed regarding you: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53]**.

And as for you, O Zubeyr! By Allah ﷻ, your heart does not soften, neither for a day nor for a night, and you have not ceased to be rude, dry. And as for you, O Usman, by Allah ﷻ, the manure is better than you. And as for you, O Abdul Rahman, you are a frustrated man, loving the whole of your people. And as for you, O Sa’ad, you are a person of prejudice and discord.

And as for you ﷺ, O Ali ﷺ! By Allah ﷻ, if your Eman were to be weighed with the Eman of (all) the people of the earth, it would outweigh them’. Ali ﷺ stood up turning around to exit. Umar said, ‘By Allah ﷻ, I know the place of a man I make him to be in-charge of your affairs, to carry you upon the clear destination’.

They said, ‘Who is he?’ He said, ‘This master would be from between you all’. They said, ‘So, what is preventing you from that?’ He said, ‘There is no way to that’. 53

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53 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 155
And in another report, it is reported by Al-Balazuri in his history – ‘Umar, when the people of the consultative council went out from his presence, said, ‘The one of receding hair (Ali\textsuperscript{asws} should be in-charge of it, travelling with them the way’. Abdulah Bin Umar said, ‘So, what is preventing you from it, O commander of the faithful?’ He said, ‘I dislike (him\textsuperscript{asws}) to load him\textsuperscript{asws} (with the caliphate), alive and dead’.\textsuperscript{54}

And from these is that he said, ‘I will not load (him\textsuperscript{asws} with it (caliphate), alive and dead’.

And from these is that he ordered with striking off necks of a people he had acknowledge that they are the superior of the community.

It is reported by Al-Tabari regarding that story, ‘Abdul Rahman said, ‘O Ali\textsuperscript{asws}! Do not let them to make a way against yourself\textsuperscript{asws}, for I looked around and consulted the people, and they will not adjust with Usman’. Ali\textsuperscript{asws} went out and he\textsuperscript{asws} was saying: ‘The Decree will reach its term’\textsuperscript{55}

And it is reported by Al-Tabari that when the people pledged allegiance to Usman, Ali\textsuperscript{asws} slowed down. Usman said, ‘The one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]. Ali\textsuperscript{asws} returned until he\textsuperscript{asws} pledged allegiance to him and he\textsuperscript{asws} was saying: ‘A deception, and any deception’\textsuperscript{56}

And it is reported by the Seyyid, from Al-Balazuri, from Ibn Al-Kalby, from his father, from Abu Mikhna\textsuperscript{f}, in an attribution of his, ‘When Abdul Rahman pledged allegiance to Usman, Ali\textsuperscript{asws} was standing, so he\textsuperscript{asws} sat down. Abdul Rahman said to him\textsuperscript{asws}, ‘Pledge allegiance or else I shall strike your neck off!’

\textsuperscript{54} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 156

\textsuperscript{55} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 157

\textsuperscript{56} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 158
And on that day, there did not happen to be anyone with a sword apart from him. Ali\textsuperscript{asws} went out angrily. The people of the consultative council caught up with him\textsuperscript{asws} and they said, ‘Pledge allegiance or else we will fight you\textsuperscript{asws}’! He\textsuperscript{asws} came back walking with them until he\textsuperscript{asws} pledge allegiance to Usman’.

And they had spoken regarding this day, Al-Miqdad\textsuperscript{a}, and Ammar, and a group during that they presented their help to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not find supporters against them, and I\textsuperscript{asws} did not like to expose you all to what you couldn’t have tolerated’\textsuperscript{57}.

And from these is that he attributed to Amir Al-Momineen with idleness and the slowness

It has been reported by Ibn Abi Al-Hadeed, from him (Umar) having said, ‘O Ibn Abbas! This man has strived his-self in the worship to the extent that we consider it a show off!’ I said, ‘Who is he?’ He said, ‘The short-haired one’ – meaning Ali\textsuperscript{asws}. I said, ‘And what would be his\textsuperscript{asws} purpose with the showing off?’ He said, ‘To publicise himself\textsuperscript{asws} between the people for the caliphate’\textsuperscript{58}. (this is not a Hadeeth)

And it is reported from Al Shaby, in the book ‘Al Shura’, and from Al Jowhari in the book ‘Al Saqeefa’, from Sahl Bin Sa’ad Al Ansari who said,

‘I walked behind Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} when he\textsuperscript{asws} left from the presence of Umar, and Al-Abbas son of Abdul Muttalib\textsuperscript{asws} walked by his\textsuperscript{asws} side. I heard him\textsuperscript{asws} saying to Al-Abbas: ‘It (caliphate) is gone from us, by Allah\textsuperscript{azwj}!’ He said, ‘How did you\textsuperscript{asws} know?’ He\textsuperscript{asws} said: ‘Did you not hear him saying, ‘Be in the side in which is Abdul Rahman, And Sa’ad will not oppose

\begin{footnotes}
\item[57] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 159
\item[58] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 160
\end{footnotes}
Abdul Rahman because he is his cousin, and Abdul Rahman is a match of Usman and he is his in law. Thus, they are all united!

So, if the two remaining were both to be with me, it would not avail me\textsuperscript{asws} of anything. Leave it, I\textsuperscript{asws} neither hope for them both nor one of them; and along with that, Umar liked to let us know that in his presence there is a preference for Abdul Rahman. No, by the life (Given) by Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} will not Make that to be for them upon us just as He\textsuperscript{azwj} did not Make to be for their children upon our children.

But by Allah\textsuperscript{azwj}! If Umar does not die (from the stabbing), I\textsuperscript{asws} shall remind him of what he had come to us with before, and let him know the evil of his opinion, and what newly occurrences have come to us; and if he were to die, he will gather these people upon that they should turn away this command away from us; and if they were to die, so they will see me\textsuperscript{asws} where they will dislike it. By Allah\textsuperscript{azwj}! There is no desire for me\textsuperscript{asws} regarding the authority nor do I\textsuperscript{asws} love the world, but for the manifestation of the justice, and standing by the Book and the Sunnah’.

And it is reported by Abu Al Salah in the book ‘Taqreeb Al Ma’arif’, from

Amir Al-Momineen\textsuperscript{asws} having said: ‘Then Umar died and made it to a consultation council and made me\textsuperscript{asws} the sixth of six, the like the share of a grandfather, and said, ‘Kill the minority’, and he did not mean other than me\textsuperscript{asws}. I\textsuperscript{asws} swallowed my rage and awaited the Command of my\textsuperscript{asws} Lord\textsuperscript{azwj} and adhered my chest to the ground’ – the news’.

And it is reported by Ibn Abi Al-Hadeed in the commentary, and Ibn Al-Aseer in Al-Kamil, from Abdullah Bin Umar, from his father, ‘He (Umar) said to Ibn Abbas, ‘Do you know what prevents the people to you?’ He said, ‘No, commander of the faithful’. He said, ‘But I do know’. He said, ‘What is it, O commander of the faithful?’

\textsuperscript{59} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 161
\textsuperscript{60} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 162
He said, ‘Quraysh dislike for the Prophet-hood and the caliphate to be gathered for you, for you will be priding the people of nobility. Quraysh looked at themselves and chose, and were concordant, and got it correct’. Ibn Abbas said, ‘Can the commander of the faithful put aside his anger, so he can listen?’ He said, ‘Say whatever you like’.

He said, ‘As for the words of the commander of the faithful that Quraysh chose for themselves and were concordant, so Allah⁷ the Exalted is Saying: And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]. And you have known, O commander of the faithful, that Allah⁷ Chooses from His⁷ creatures for that one He⁷ so Chooses. If the Quraysh have chosen for themselves where Allah⁷ had Chosen for it, it would be the correct in its hands, without rejection nor limitation.

And for your words, ‘They refused for the Prophet-hood and the caliphate to be for us (together), so Allah⁷ the Exalted has Described a people with the Abhorrence. He⁷ Said: That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9].

And as for your words, ‘We were prejudiced’. If we were prejudiced with the caliphate, we would have been prejudiced with the kinship, but our morals are derived from the manners of Rasool-Allah⁷, the one⁷ who Allah⁷ in his⁷ right: And you are upon magnificent morals [68:4]; and Said to him⁷: And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215].

Umar said, ‘Upon your messages, O Ibn Abbas! Your hearts refused, O Clan of Hashim⁷, except to cheat regarding the command of Quraysh, not ceasing, and grudge upon it, not transferring’.
Ibn Abbas said, ‘Shh, no, O commander of the faithful! Do not attribute hearts of the Clan of Hashim\textsuperscript{as} to cheating, for their hearts are from the heart of Rasool-Allah\textsuperscript{saww} whom Allah\textsuperscript{awj} had Cleaned and Purified, and they\textsuperscript{asws} are People\textsuperscript{asws} of the Household. Allah\textsuperscript{awj} the Exalted Said regarding them\textsuperscript{asws}: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]}. 

And as for your word, ‘Grudges’, so how can one not have a grudge from being usurped of a thing he sees to be in the hands of others?’!”

He said, ‘It has reached me that you do not cease to say that this command has been seized by envy and injustice?’ He said, ‘As for your word ‘envy’, O commander of the faithful, so Iblees\textsuperscript{{as}} had envied Adam\textsuperscript{{as}}, and He\textsuperscript{as} Expelled him\textsuperscript{as} from the Paradise. We are the children of Adam\textsuperscript{as}, the envied ones. And as for your word ‘injustice’, so the commander of the faithful knows the owner of the right who he\textsuperscript{asws} is?!”

Then he said, ‘O commander of the faithful! Didn’t the Arabs argue against the non-Arabs by the right of Rasool-Allah\textsuperscript{saww}, and Quraysh argued against rest of the Arabs by the right of Rasool-Allah\textsuperscript{saww}? So, are we not more rightful with Rasool-Allah\textsuperscript{awj} are more rightful than rest of the Arabs?’!”

Umar said, ‘Get up now and return to your house!’ He stood up. When he turned around, Umar called out to him ‘O you, leaver! I used to be more caring than you of your rights!’ Ibn Abbas turned around and said, ‘I have a right up to you, O commander of the faithful, and upon all Muslims, with Rasool-Allah\textsuperscript{saww}. So, the one who has preserved, has preserves
himself with a preservation, and the one who lost it, has pushed himself into loss’. Then he went away.

Umar said to his gatherers, ‘Waah to Ibn Abbas! I have not seen him argue with any at all except he defeats him!’

And it is reported as well by Ibn Abin Al-Hadeed, from Ibn Abbas who said, ‘I entered to see Umar during the beginning of his caliphate, and a Sa’a (measurement) of dates had been cast to him upon a bucket. He called me to the eating. I ate one date, and he went on to eat until there was satiation upon him. He drank from a jug which was with him, and he lied down upon his elbow, and went on to Praise Allahazwj, and he repeated that. Then he said, ‘Where are you coming from, O servant of Allahazwj?’

I said, ‘From the Masjid’. He said, ‘How did you left behind your cousin?’ I thought he meant Abdullah son of Ja’farasws. I said, ‘I left him playing around with his equals’. He said, ‘I did not mean that one, and rather I meant the great oneasws of your Peopleasws of the Household?’

I said, ‘I left himasws behind walking with vigour at the palm trees of hisasws and heasws was reading the Quran’. He said, ‘O servant of Allahasws! Upon you would be blood of the sacrificial animal if you were to conceal it. Does anything remain in himselfasws regarding the matter of the caliphate?’ I said, ‘Yes’.

He said, ‘Does heasws (still) claim Rasool-Allahsaww had made it to be for himasws?’, I said, ‘Yes, and I shall increase for you. I asked my father about what heasws claims, and he said, ‘Heasws speaks the truth’”.

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61 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 163
Umar said, ‘There was a peak regarding his asws matter from Rasool-Allah saww, from a word not proven by argument, nor cutting off excuses, and he saww has been deceiving regarding his asws command every time.

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 azwj 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 asws. Rasool-Allah saww knew that I knew what was within himself saww, so he saww withheld, and Allah azwj Refused except the accomplishment of what had been Ordained’.

And he (Ibn Abi Al-Hadeed) has reported as well that Umar said to Ibn Abbas, ‘O servant of Allah azwj! You are family of Rasool-Allah saww and sons of his saww uncle, so what prevented your people from (helping) your?’ He said, ‘I don’t know, by Allah azwj, we did not think of them except good’.

He said, ‘O Allah azwj, Forgive! Your people disliked that the Prophet-hood and the caliphate be gathered for you so you would go to the peaks of the sky, and perhaps you would be saying that Abu Bakr is the first one to delay you. But he did not aim for that, but a matter presented itself, there did not happen to be any determination in his presence from what he did, and had I not seen Abu Bakr in me, I would have made a share to be for you of the command, and even if you had been there with your people. They are looking at you with a look of the bull to its root’.

And it is reports as well regarding it, from Abu Bakr Al-Anbary in his (book) ‘Amaali’ that Ali asws was seated to Umar in the Masjid and there were people with him. When he asws arose, one of them went on to mention him asws and attributed him asws to his asws pride and self-conceitedness.

62 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 164
63 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 165
Umar said, ‘It is a right for the like of him\textsuperscript{asws} that he\textsuperscript{asws} prides. By Allah\textsuperscript{azwj}! Had it not been for his\textsuperscript{asws} sword, the pillar of Al-Islam would not have stood, and on top of that he\textsuperscript{asws} is the most just of the community, and with their precedence, and with their nobility’. 

That speaker said to him, ‘So, what prevents you from him\textsuperscript{asws}, O commander of the faithful?’ He said, ‘We dislike him\textsuperscript{asws} upon his\textsuperscript{asws} young age and his\textsuperscript{asws} love for the Clan of Abdul Muttalib\textsuperscript{asws}’.\textsuperscript{64}

And from these is that they have reported he (Umar) said, after having been stabbed, ‘If I were to be safe, alive, no doubt would disturb me and I will make him\textsuperscript{asws} the caliph

They have reported that Umar testified on the day of Al-Saqaefa that the Prophet\textsuperscript{saww} said: ‘The Imams\textsuperscript{asws} would be from Quraysh’.

Ibn Al-Aseer has reported in (the book) ‘Al-Kamil’, from Umar Bin Maymoun, ‘When Umar Bin Al-Khattab was stabbed, it was said to him, ‘O commander of the faithful! If you could choose a caliph?’ He said, ‘If Ubeyda had been alive I would have made him the caliph, and I would have said to my Lord\textsuperscript{azwj} if He\textsuperscript{azwj} Asked me, ‘I heard Your\textsuperscript{azwj} Prophet\textsuperscript{saww} saying: ‘He is a trustee of this community’.

And if Saalim Mawla Abu Huzeyfa had been alive, I would have made him the caliph, and I would have said to my Lord\textsuperscript{azwj} if He\textsuperscript{azwj} Asked me, ‘I heard Your\textsuperscript{azwj} Prophet\textsuperscript{saww} saying: ‘Saalim has intense love for Allah\textsuperscript{azwj}’.

\textsuperscript{64}Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 166
A man said to him, ‘Shall I point you upon Abdullah Bin Umar?’ He said, ‘May Allah
azwj Curse you! By Allah azwj, Allah azwj does not Want this, woe be unto you! How can I
the caliph a man who is unable to divorce his wife? Do not collect for us in your affair what is
not praise-worthy that I should desired regarding it for someone from my household.

If it was good, we would have been correct from it, and if it was evil, it would be turned
away from us, according to the family of Umar would reckon from them one man, and he
would ask about a matter of community of Muhammad saww.

It is reported by the seyyid, from Ahmad Bin Muhammad Al Balazuri in the book ‘Kitab Al Ashraf’, from Affan
Bin Muslim, from Hammas Bin Salama, from Ali Bin Zayd, from Abu Rafie,

‘Umar Bin Al-Khattab leaning to Ibn Abbas, and in his presence were Ibn Umar and Saeed
Bin Zayd. He said, ‘Know that I did not say anything regarding the ‘Kalala’ (inheritance of one
without parents and children), and have not made anyone a caliph after me, and one who
comes across my death, from the Arab captives, so he is free from the wealth of Allah azwj’.

Saeed Bin Zayd said, ‘But if you were to indicate to a man from the Muslims, the people
would trust you’. Umar said, ‘I have seen greet and evil from my companions, and I shall
make this command to these six persons, those Rasool-Allah saww was please from when
he saww passed away’.

Then he said, ‘If one of the two men were to come across me, I would make this command
to him and trust him with it – Saalim Mawla Abu Huzeyfa and Abu Ubeydah Bin Al Jarrah’. A
man said to him, ‘O commander of the faithful! So, where are you from Abdull
ah Bin Umar?’ He said to him, ‘May Allah azwj Curse you! By Allah azwj, I do not want to make the caliph a man
who is good in divorcing his wife”.

65 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 167
66 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 168
And it is reported by Al Bukhari and Muslim in their (books) ‘Saheeh’, and author of ‘Jamie Al Usool’, from Abu Hureyra (well know fabricator),

‘Rasool-Allahsaww said: ‘The people follow Quraysh in this concern, their Muslims follow their Muslims, their Kafirs follow their Kafirs. The people are a mine. Their good ones during the Pre-Islamic period are their good ones in Al-Islam. When they understand, they would find from the best of the people to be of most severe abhorrence to this concern until he falls into it’. 67

And it is reported by all of them (Saheeh Al-Bukhari), from Ibn Umar who said, ‘Rasool-Allahsaww said: ‘This command will not cease to be among Quraysh for as long as two remain from them’.

And it is reported by Al-Bukhari, from Muawiya having said, ‘I heard Rasool-Allahsaww saying: ‘This command will be among Quraysh. No one would be inimical to them except Allahazwj would Fling him upon his face, for as long as the Religion remains’.

And it is reported by Muslim, from Jabir, hesaww said: ‘The people are followers of Quraysh, in the good and in the bad’. 70

And it is reported by the author of ‘Jamie Al-Usool’, from Al-Tirmiza, by his chain, from Amro Bin Al-Aas (a well-known fabricator) who said, ‘I heard Rasool-Allahsaww said: ‘Quraysh are rulers of the people, in the good and the evil, up to the Day of Qiymah’. 71

67 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 169
68 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 170
69 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 171
70 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 172
71 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 173
The Nineteenth -

He bequeathed with being buried in the house of the Prophet sallahu 'alayhi wasallam, and like that was his reaction for the burial of Abu Bakr over there, and it is a property of others, from without an aspect of Law, and Allah azwj has Prohibited the people from entering his house from without there being a permission, by His azwj Words: O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].

And Rasool-Allah sallahu ‘alayhi wasallam: ‘Sanctity of the dead Muslims is like his sanctity when alive’. (No narrators)

And as for their excuse that Umar sought permission of Ayesha regarding that, where Al-Bukhari reported from Amro Bin Maymoun, in a long report inclusive upon the story of the killing of Umar. He said to his son Abdullah, ‘Go to Ayesha, mother of the believers and say, ‘Umar conveys the greetings to you’, and do not say, ‘commander of the faithful’, for I am not a commander of the faithful today; and say, ‘Umar Bin Al-Khattab seeks permission to be buried with his two companions’.

He greeted and sought permission, then entered to see her and found her to be seated, crying. He said, ‘Umar Bin Al-Khattab conveys the greetings to you and seeks permission to be buried along with his two companions’.

She said, ‘I had wanted it for myself, and I prefer him with it today over myself’. When he came back, it was said, ‘This is Abdullah Bin Umar having come back’. He (Umar) said, ‘Raise me!’ A man gave support to him. He said, ‘What news is there?’ He said, ‘That which the commander of the faithful loves, she permitted’.

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72 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 174
He said, ‘The Praise is for Allahazwj! There was nothing more worrying to me than that. When I die, the carry me, then greet and say, ‘Umar Al Khattab seeks permission’. If she permits to me, then enter me, and if she rejects me, then return me to the graveyard of the Muslims’.

فهذا دليل واضح على جهله أو تسوويله أو تغويه على العام، لما قد عرفت من أنّه إن كان صدقًا بيشترك فيه المستحقون كما يُعلَّمه عليه الحب الذي افتراه أبو بكر فتحريم التصرف فيه بالدفن و نحوه واضح، و إن كان ميرانًا فانصرف فيه قبل القسمة من دون استمتنان جميع الوالدة أيضًا مجموعًا، ولا يفعّل طلب الإذن من عائشة وحدها.

This is clear evidence upon his ignorance camouflaged upon the public, due to what is recognised that if it was charity, then the rightful ones would participate in it, just as it is evidenced upon by the report which was fabricated by Abu Bakr. Thus, the prohibition of spending in it with the burial and its like is clear; and if it was an inheritance, then the spending it before the apportionment before the permission of all the inheritors as well, is prohibited, and it does not benefit, seeking permission from Ayesha alone.\(^73\) (Non-Shia source) / (This is not a Hadeeth)

فَأَطْرَقَ مَلييّاً ثُُّ رَفَعَ رَأْسَهُ، فَقَالَ: كَفُى بِيَكَانّييمَا مَعَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْه، ِ فَخْراً، أَ مَا عَليمْتَ أََّهُمَا ضَجييعَاهُ فِي جََْعٍ.

It has been reported by the sheykh Al-Mufeed in his (book) ‘Majaalis’ that Fazal Bin Al Hassan Bin Fazzal Bin Al Kufi passed by Abu Haneefa, and he was in a large gathering of numerous transcribers from his understanding and his Hadeeth. A companion who was with him said, ‘By Allahazwj, I will neither leave nor be ignored, Abu Haneefa’. He went near him and greeted unto him. He returned and the people in their entirety returned the greetings.

فَأَطْرَقَ مَلييّاً ثَُُّ رَفَعَ رَأْسَهُ، فَقَالَ: كَفُى بِيَكَانّييمَا مَعَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْه، ِ فَخْراً، أَ مَا عَليمْتَ أََّهُمَا ضَجييعَاهُ فِي جََْعٍ.

He said, ‘O Abu Haneefa, may Allahazwj have Mercy on you! There is a brother of mine who says, ‘The best of the people after Rasool-Allahsaww is Alisaww Bin Abu Talibsaww’, and I say that Abu Bakr is best of the people, and after him Umar. What are you saying, may Allahazwj have Mercify on you?’

فأَطْرَقَ مَلييّاً ثَُُّ رَفَعَ رَأْسَهُ، فَقَالَ: كَفُى بِيَكَانّييمَا مَعَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْه، ِ فَخْراً، أَ مَا عَليمْتَ أََّهُمَا ضَجييعَاهُ فِي جََْعٍ.

He lowered his head for a while, then raised his head and said, ‘It suffices from both their positions from Rasool-Allahsaww as honour and pride. Don’t you know that they are both hissaww companions in hissaww grave, so which proof is clearer to you than this?!’

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\(^73\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 175
Fazal said to him, 'I had said that to my brother. He said, 'By Allah\textsuperscript{saww}! If the place belonged to Rasool-Allah\textsuperscript{saww} besides them both, so they have been unjust with being buried in a place in which there is not right for them; and if the place was for them both, and they had gifted it to Rasool-Allah\textsuperscript{saww}, so they have been evil and not been good, when they retracted regarding their gifts and broke their pacts'.

Abu Haneefa lowered his head for a while, then said to him, 'It neither happened to be for him\textsuperscript{saww} nor for them both in particular, but they looked into a right of Ayesha and Hafsa, and they became deserving of the burial in that place by the rights of both their daughters'.

Fazal said, 'I had said that to him. He said, 'You know that the Prophet\textsuperscript{saww} from nine wives, and we considered and there was for each one of them, a ninth of the eighth. Then we considered into the ninth of the eight, and there it was a palm’s width by a palm’s width, so how could the two men be deserving of any more than that? And what is the matter Ayesha and Hafsa both inherited Rasool-Allah\textsuperscript{saww} while Fatima\textsuperscript{asws}, his\textsuperscript{saww} daughter\textsuperscript{asws}, was refused the inheritance?’

Abu Haneefa said, ‘O people! Alienate him away from me, for by Allah\textsuperscript{azwj}, he is a Rafizi (rejector i.e. a Shia)!’ – end’.\textsuperscript{74} (This is not a Hadeeth)

\textsuperscript{74} Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 176
CHAPTER 24 – HIS (UMAR’S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN asws

His lineage and his birth

Tafseer Al-Qummi – Ali Bin Ibrahim said, ‘The Allahazwj Mighty and Majestic Prohibited marrying the adulterers, so Heazwj Said: The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3], and it is a rebuttal against the one who permits the mut’ah with the adulteresses and marrying them, and they are well known, the recognised in the world with that, the men are not able upon the chastity’.75

And this Verse was Revealed regarding the women of Makkah, who happened to openly declare with the adultery (prostitution) – Sarah, and Hantamah, and Rabbab, singing the satire of Rasool-Allahsaww. Allahazwj Prohibited marrying them, and it flowed after them among the women, from their examples.

And it is narrated by one of our companions, from Muhammad Bin Shahr Ashub and others, ‘Zuhak was an Ethiopian slave girl of Abdul Muttalibasws, and was taking care of the camel for him. Nufeyl fell upon her, so she came with Al-Khattab. Then when Al-Khattab reached adulthood, he desired regarding Zuhaak, so he fell upon her, and she came with a daughter and wrapped her in a cloth of wool and threw her away in the street out of fear from her master.’

75 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 1
Hisham Bin Al-Mugheira saw her having been thrown, so he took her and nourished her and named her as Hantamah. When she reached adulthood, Khattab saw her one day and desired regarding her, and addressed her from Hashim. He married her to him, and she came with so and so (Umar). Thus, Al-Khattab was a father, and a grandfather, and a maternal uncle of so and so (Umar), and Hantamah was a mother, and a sister, and a paternal aunt to him, so ponder'.

And I (Majlisi) am saying, 'It is found in the book ‘Iqd Al Durar’ of one of the companions, reporting by his chain, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Hassan Bin Mahboub, from Ibn Zayyat, ‘From Al-Sadiq asws having said: ‘Zuhaak was a slave girl of Abdul Muttalib asws, and she was with frustration, and she was looking after the camel, and she was from Ethiopia, and she inclined to have sex. Nufeyl, grandfather of so and so (Umar) looked at her and desired her, and he went for her in the camel pasture and fell upon her. She bore Al-Khattab from him.'

When he reached adulthood, he looked at his mother Zuhaak and her posture fascinated him, so he leapt upon her and she bore Hantamah from him. When she gave birth to her, she feared from her family, so she made her to be in a wool wrapping and threw her between the streets of Makkah. Hisham Bin Al-Mugheira Bin Al-Waleed found her. He carried her to his house and nourished her and named her as Al-Hantamah.

And it was custom of the Arabs, the one who nourishes an orphan, would take him as a child. When Hantamah reached adulthood, Al Khattab looked at her and inclined towards her, and proposed her from Hisham. So, he married her (to him) and so and so (Umar) was born from her. And so, Al-Khattab was his father, and his grandfather, and his maternal uncle, and Hantamah was his mother, and his sister, and his paternal aunt'.

و بسبب إلى الصادف عليه السلام في هذا المعنى شعر:

و أمه أخته وأمته
و ذكاء حنانة والدته

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76 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 2
And a poem is attributed to Al-Sadiq asws in this meaning: ‘One whose grandfather is his uncle, and his father, and his mother is his sister and his aunt, it is befitting that he denies his allegiance the day of Al-Ghadeer’ – end’.

It is reported By Al Kulayni in (the book) ‘Rowzat Al-Kafi’, from Al Husayn, from Ahmad Bin Hilal, from Zur’ah, from Sama’at who said,

‘A man from the sons of Umar Bin Al-Khattab molested a slave girl of an ‘Aqeeli’ man. She said to him, ‘This Umari man has hurt me’. He said to her, ‘Call him and let him enter the corridor’. She made him enter, and he was severe upon him and killed him, and threw him (his body) into the road.

The Bakris (followers of Abu Bakr), and the Umaris (followers of Umar), and the Usmanis (followers of Usman) gathered, and they said, ‘What is a match for our (killed) our companion? We will never kill due to him, except Ja’far asws Bin Muhammad asws, and no one killed out companion apart from him asws.

And Abu Abdullah asws had gone to around Quba. I met him asws (and told him asws) the gathering of the people against him asws. He asws said: ‘Leave them’. When he asws came and they saw him asws, they leapt upon him asws and said, ‘No one killed our companion apart from you asws, and no one will be killed due to it apart from you asws!’

He asws said: ‘Let a group from you speak to me asws. A group from them isolated, and he asws took their hands and entered them into the Masjid. They came out and they were saying, ‘Our sheykh is Abu Abdullah Ja’far asws Bin Muhammed asws. Allah azwj Forbid that the like of him asws would do this, nor instruct for it!’ They left.

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77 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 3
He (the narrator) said, ‘I went with him asws. I said, ‘May I be sacrificed for you asws! How near was their pleasure from their anger!’ He asws said: ‘Yes, I called them. I asws said, ‘Either withhold or I asws shall bring out the parchment!’’

I said, ‘And what is this parchment? May Allah azwj Make me to be sacrificed for you asws!’ He asws said: ‘The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl veiled with her and impregnated her. Al-Zubeyr sought him. He fled to Al-Taif. Al-Zubeyr went out behind him, and sighted him at Saqeef. They said, ‘O servant of Allah azwj! What are you going over here?’

He said, ‘My slave girl, your Nufeyl veiled (impregnated) her’. So, he fled from him to Syria. Al-Zubeyr went out for a trade of his to Syria. He entered to see the king of Al-Dowma. He said to him, ‘O servant of Allah azwj! There is a need for me to you?’ He said, ‘And what is your need, O you king?’ He said, ‘A man from your family, his son has been seized, and I would love it if you could return him to him’. He said, ‘Clarify until I recognise him’.

He said, ‘My slave girl, your Nufeyl veiled (impregnated) her’. So, he fled from him to Syria. Al-Zubeyr went out for a trade of his to Syria. He entered to see the king of Al-Dowma. He said to him, ‘O servant of Allah azwj! There is a need for me to you?’ He said, ‘And what is your need, O you king?’ He said, ‘A man from your family, his son has been seized, and I would love it if you could return him to him’. He said, ‘Clarify until I recognise him’.

When it was the next morning, he entered to see the king. When the king saw him, he laughed. He said, ‘What makes you laugh, O king?’ He said, ‘I don’t think this man, an Arabian has given birth to him, due to what I see you to have entered, he could not control his backside and went on to fart’. He said, ‘O you king! When I go to Makkah, I shall fulfil your need’.

When Al-Zubeyr arrived, all of the Quraysh attacked upon him that he should hand his son over to him. But he refused. Then they attacked upon him with Abdul Muttalib asws. He said, ‘There are not dealing between me and him. Do you not know what happened with my son, so and so? But you go to him’. They aimed for him and spoke to him.

Al-Zubeyr said to them, ‘The satan has a government for him, and the son of this one is a son of satan, and there is no safety that he might preside upon us, but enter him from the door of the Masjid to me, until I heat the iron for him and brand his face with a branding,
and write (a pact) upon him and his son that they would not participate in any gathering, nor rule upon our children, nor strike any shares with us’.

He (the narrator) said, ‘They did so and branded his face with the iron, and wrote the pact upon him, and that letter is with us. So, I shall bring out the letter, for in it is your exposure’. So, they withheld’.


And a slave of Rasool-Allah died and did not leave any inheritors behind, and the sons of Al-Abbas disputed with Abu Abdullah regarding it, and Hisham Bin Abdul Malik had performed Hajj during that year. He said (in judgment) to them. Dawood Bin Ali said, ‘The guardianship is for us’. Abu Abdullah said: ‘But the guardianship is for me’.

Dawood Bin Ali said, ‘Your father fought against Muawiya’. He said: ‘Even though my father fought against Muawiya, there was a plentiful share for your father in it, then he fled with his crime (embezzlement), and he said, ‘By Allah! I will collar you tomorrow with a collar of the pigeons’.

Dawood Bin Ali said to him, ‘This talk of yours is less upon me than the dropping of a camel in the valley of Al-Azraq’. He said: ‘But, it is a valley, there is neither any right for you nor for your father in it’. Hisham said, ‘When it is tomorrow morning, I shall sit (in judgment) for you all’.
They both said, ‘Yes, this is the handwriting of Al-Aas Bin Umayya, and this is the handwriting of so and so, and so and so, to so and so from Quraysh, and this is the handwriting of Harb Bin Umayya’.

Hisham said, ‘O Abu Abdullahasws! I see the writing of my grandfathers in yourasws possession?’ Heasws said: ‘Yes’. He said, ‘I have judged with the guardianship being for you’.

He (the narrator) said, ‘Heasws went out and heasws was saying (a couplet): ‘If the scorpion return, weasws shall be prepared for it, and the slipper would be ready for it’.

He (the narrator) said, ‘I said, ‘What is this letter? May I be sacrificed for youasws!’ Heasws said: ‘Naysalah was a slave girl of Umm Al-Zubeyr and for Abu Talibasws and Abdullahasws. Abdul Muttalibasws took her and she gave birth to so and so (Al-Abbas). Al-Zubeyr said to himasws, ‘This slave girl, we have inherited her from our mother and this son of yours is a slave of ours’. The bellies of Quraysh were loaded upon him.

He (the narrator) said, ‘I have answered you upon an agreement upon the condition that this son of yours will not preside in any gathering, nor will he strike with arrows with us (lots)’. She, heas wrote a letter upon him and got witnesses upon it, and it is this letter’.

I (Majlisi) am saying, ‘It has passed from the Tafseer of Ali Bin Ibrahim, in the interpretation of Words of the Exalted: *Leave Me and the one I Created as Al-Waheed [74:11]*, by his chain from Abu Abdullahasws having said: ‘Al-Waheed is child of adultery (bastard), and he is Zufer (Umar)’ – up to the end of the Verse’.

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78 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 4
79 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 5
As for his (Umar’s) family (affiliation)

فَحَكَى الْعَلََّمَةُ فِي كَبْرِيْبِي ََْقَسْفَيْي، عَني ابْنِ أَبِي الَُْْييُي فِي كَبْرِيْبِي ََْقَسْفَيْي، أَنَّ عُمَرَ كَانَ حَََّاباً فِي الَْْاهيلييَّةي كَأَبييهي الخَََّْابي.

It is narrated by the Allama in the book ‘Kashf Al Haq’, from Ibn Abd Rabbih in the book ‘Al-Iqdi’ that Umar was a woodcutter during the pre-Islamic period, like his father Al-Khattab.

وَ قَالَ مُؤَلنفُ إِلْزَامي الََّوَاصيبي: رَََى ابْنُ أَبِي الَُْْييُي فِي كَبْرِيْبِي ََْقَسْفَيْي، فِي اسْتِعْمَالي عُمَرَ بْني الخَََّْابي ليعَمْريَ بْني الْعَاصي، فَأَبََ أَنْ يَأْكُلَ، فَقَالَ لَهُ: مَا لَكَ لََ تَأْكُلُ طَعَاماً.

And the compiler of ‘Ilzam Al-Nawasib’ said, ‘It is reported by Ibn Abd Rabbih in the book ‘Al-Iqdi’ regarding Umar Bin Al-Khattab working for Amro Bin Al-Aas. Amro said, ‘May Allahazwj uglify a time in which Amro Bin Al-Aas has to work for Umar Bin Al-Khattab. By Allahazwj! I recognise (remember) Al-Khattab carrying a bundle of firewood and upon his son (Umar) being similar to it, and there is nothing with him except dates, not benefitting any benefit’.

قَالَ ابْنُ أَبِي الَُْْييُي: كَتَبَ عُمَرُ إيلََ عَمْريَ بْني الْعَاصي ََ هُوَ عَاملُهُ فِي ميصْرَ كيتَاباً ََ ََجَّهَ إيلَيْهي، فَلَمَّا قَُيمَ عَلَيْهِ طَعَاماً قََُّمَهُ إيلَيْهي، فَأَبََ أَنْ يَأْكُلَ، فَقَالَ لَهُ: مَا لَكَ لََ تَأْكُلُ طَعَاماً.

Ibn Abi Al-Hadeed said, ‘Umar wrote a letter to Amro Bin Al-Aas and he was his office bearer in Egypt and sent Muhammad Bin Maslama in order to take half of his wealth. When he arrived to him, he took a meal for him and forwarded it to him, but he refused to eat. He said to him, ‘What is the matter you are not eating our food?’

قَالَ إِلْفَ عَميلْتِي بِطَعَاماً هوُ تَقْدِيمِ لِبَلّرَ. وَ لَوْ كَتَبْ عَميلْتِي بِطَعَامَ الضَّيْفِي لََِكَلْتُهُ، فَأَبِعيُْ عَنَن طَعَامَكَ ََ أَحْضيرْنِّي مَالَكَ؟،

He said, ‘You have prepared a meal for me, it is an introduction for the evil, and if you had prepared for me a meal of a guest, I would have eaten it, Distance your food away from me and present to me your wealth?’

فَلَمَّا كَانَ الْغَُُ أَحْضَرَ مَالَهُ، فَجَعَلَ مَُُمٌَُّ يَأْخُذُ شََْراً يُعَْيي عَمْراً شََْراً، فَلَمَّا رَأَى عَمْرٌ مَا حَازَ مَُُمٌَُّ مينَ الْمَالي، قَالَ: يَا مَُُ مَُُّ! أَقُولُ؟. قَالَ: قُلْ مَا تَشَاءُ. قَالَ: لَعَنَ اللَّهُ يَوْماً كَُْتُ فييهي يـيَبْني الخَََّْابي! فَوَ اللَّهي لَقَُْ رَأَايُهُ، إينَّ عَلَى كُلن ََاحيٍُ ميَْهُمَا حُزْمَةٌ مينْ حَََبٍ، إينَّ الْعَاصَ بْنَ ََائيلٍ لَفيي مُزَرَّرَاتي الـرُكْبَاتَيْهي، عَلَى عَُُقي كُلن ََاحيٍُ ميَْهُمَا حُزْمَةٌ مينْ حَََبٍ، إينَّ الْعَاصَ بْنَ ََائيلٍ لَفيي مُزَرَّرَاتي الـرُكْبَاتَيْهي، عَلَى عَُُقي كُلن ََاحيٍُ ميَْهُمَا حُزْمَةٌ مينْ حَََبٍ، إينَّ الْعَاصَ بْنَ ََائيلٍ لَفيي مُزَرَّرَاتي الـرُكْبَاتَيْهي.

When it was the next morning, he presented his wealth and Muhammad went on to take half and gave half (back to) Amro. When Amro saw what Muhammad had taken from the wealth, he said, ‘O Muhammad! Shall I say (something)?’ He said, ‘Say whatever you like’. He said, ‘May Allahazwj Curse the day if I were to be a governor of Ibn Al-Khattab! By Allahazwj, I have seen him and his father, and upon each one of them was a Qatwany cloak, treasuring with it what reached the back of his knees, upon each one of them was a bundle of firewood, and Al-Aas Bin Waail (his father) was in buttons of brocade’.
Muhammad said, ‘O you Amro! By Allah azwj, Umar is better than you, and as for your father and his father, they are in the Fire’.

And he (Ibn Abu Al-Hadeed) said as well, ‘I saw in the compilations of Abu Ahmad Al-Askary that Umar used to go out with Al-Waleed Bin Al-Mugheira regard trade of Al-Waleed to Syria, and on that day Umar was a man of eighteen years old, and he was taking care of the camel of Al-Waleed, and life his load, and protect his belongings. When he was at Al-Balqa’a a man from the scholars of Rome met him. He went on to look at him and prolonged the looking at Umar.

Then he said, ‘O boy! I think your name is either Aamir, or Imran, or approximate to that?’ He said, ‘My name is Umar’.

He said, ‘Uncover from your thighs. He uncovered, and there, upon one of them was a black mole a measurement of a palm of the hand. He asked him to uncover from his head, and there he was, bald. He asked him to do something with his hand, there he was both handed (right and left). He said to him, ‘You are a king of the Arabs’.

He (the narrator) said, ‘Umar laughed mockingly. He said, ‘And you are laughing? By the right of Maryam as the chaste! You will be a king of the Arabs, and king of Rome and Persia’. Umar neglected him and left, underestimating his speech.

Umar used to narrate after that and say, ‘That Roman followed me riding a donkey and did not cease to be with me until Al-Waleed had sold his merchandise, and bought perfume and clothes with its price, and returned to Al-Hijaz, and the Roman followed me, not asking me for any need and kissing my hand every day whenever it was morning, just as the hand of the king tends to be kissed, until we had exited from the boundaries of Syria and we entered into the land of Al-Hijaz, returning to Makkah. He bade farewell to me and returned, and Al-
Waleed asked me about him, but I did not inform him, and I did not see him until he died, and if he was alive, he would have returned to us”\textsuperscript{81}.\textsuperscript{81} (This is not a Hadeeth)

And as for his killing and manner of his killing

The compiler of (the book) ‘Al-Adad Al-Qawiyya’ said, copying from the book of the adversaries, ‘During the day twenty-six from Zil Hijjah of the year twenty three from the Emigration Umar Bin Al-Khattab Bin Nufeyl Bin Abdul Uzza Bin Ziyah Bin Abdullah Bin Qurt Bin Razah Bin Adayy Bin Ka’ab Al Qurshy Al-Adawy, father of Hafs was stabbed.

Saeed Bin Al-Musayyab said, ‘Abu Lulu killed Umar Bin Al-Khattab and stabbed twelve men along with him. He died from it. A man from the people of Al-Iraq threw a hood over him, then knelt upon him. When he saw that he was not able to move, pained (hit) his own self and killed it’.

From Amro Bin Maymoun who said, ‘Umar came and Abu Lulu, a slave of Al-mugheira Bin Shuba presented to him. Umar was surprised before he could even out the rows, then he stabbed him three stabs. I heard Umar saying, ‘With you is to deal with the dog, for he has killed me!’ And the people surged towards him and hastened to him. He injured thirteen men. A man embraced from behind him and restricted him.

And Umar was carried, and the people swelled until a speaker said, ‘The Salat! O servants of Allah\textsuperscript{azwj}, the sun is emerging!’ They forwarded Abdul Rahman Bin Awf, and he prayed Salat with two short Chapters in the Quran - \textit{When Help of Allah comes and the victory [110:1]}, and \textit{Indeed, We Gave you Al-Kausar [108:1]}.\textsuperscript{81}

\textsuperscript{81} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 7
And the people entered to see him. He said, ‘O Abdullah Bin Abbas! Go and call out among the people, ‘Are you all satisfied from this?’’ Ibn Abbas went out and said, ‘O you people! Umar is saying, ‘Are you all satisfied from this?’’ They said, ‘Allahazwj Forbid! By Allahazwj, neither did we know nor were we notified’.

He said, ‘Call Al-Tayyib for me!’ Al-Tayyib was called. He said, ‘Which drink is most beloved to you?’ He said, ‘Al-Nabeez!’ So, they quenched him Nabeez. It came out from one of his wounds. One of the people said, ‘This is blood! This is pus!’ He said, ‘Quench me milk’. He was quenched milk. It came out from the wound. Al-Tayyib said to him, ‘I do not see you walking (again), so whatever you want to do, do it (now)’”.

And it is said he died and he was sixty (years old). Al-Zuhry said, ‘Umar prayed Salat upon Abu Bakr when he died, and Suheyb prayed Salat upon Umar.

His mother is Hantamah daughter of Hashim Bin Al-Mugheira Bin Abdullah Bin Umar Bin Makhzoum. Umar was born on (year of) the elephant by thirteen years, and Umar said, ‘I was born before the great dawn by four years’.

He became a Muslim apparently after forty men and ten women.

The caliphate was pledged to him when Abu Bakr died by him nominating him as caliph in the year thirteen.

And his skin was intensely brown/black, being of bushy beard, bald, both handed (right and left). And it is said he was of tall stature, being bald of severe baldness, fair, intensely red eyes, dry face. And it is said he was an obese man as if he was a man of Sadous (tribe). The period of his governance was of ten years and six months and (some) days.
I (Majlisi) am saying, ‘Ibn Abd Rabbih said in the book ‘Al-Istiyab’, ‘The period of his caliphate was of ten years and six months, and he was killed on the day of Wednesday with four nights remaining from Zil Hajj of the year thirteen.’

It is reported by Khalf Al Seyyid Ali Bin Tawoos in the book ‘Zawaid al Fawaid’, and the sheykh Hassan Bin Suleyman in the book ‘Al Mukhtasar’, and the words over here are the last, and I shall come with the words of the seyyid in the book ‘Do’a’. The sheykh Hassan said, ‘We copied it from the handwriting of the sheykh, the jurists Ali Bin Muzahir Al Wasity, by a connected chain, from Muhammad Bin Al A’ala Al Hamdany Al Wasity, and Yahya Bin Muhammad Bin Jareeh Al Baghdadi who said,

‘We disputed regarding (Umar) Bin Al-Khattab, and his affair was confusing upon us, so we all went to Ahmad Bin Is’haq Al-Qummi, companions of Abu Al-Hassan Al-Askari asws in the city of Qum. We knocked the door to him. An Iraqi girl came out from his door. We asked her about him, she said, ‘He is busy with his Eid (festival), for it is a day of Eid’.

We said, ‘Glory be to Allah aswj! The Eids, Eids of the Shias are four – Al-Azha, and Al-Fitr, and the day of Al-Ghadeer, and the day of Friday’. She said, ‘But Ahmad Bin Is’haq reported from his Master asws Abu Al-Hassan Ali Bin Muhammad Al-Askari asws that this day, it is a day of Eid, and it is the most superior of the Eids of People asws of the Household, and in the presence of the ones in their asws Wilayah’.

We said, ‘Get permission for us with the entering to see him, and let him know of our place’. She entered to see him and informed him of our place. He came out to us and he was trousered and there was a lovely apron around him, wiping his face (with it). We disliked that upon him. He said, ‘It is not upon you two for I was bathing for the Eid’. We said, ‘And is this a day of Eid?’ He said, ‘Yes’ – and it was the ninth day of a month of Rabbi Al-Awwal.

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82 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 24 H 8
They both said together, ‘He entered us into his house and had us to be seated upon a bed of his and said, ‘I had gone to our Master asws Abu Al-Hassan Al-Askari asws with a group of my brethren just as you to have come to me, at Sur Man Rayy. We sought permission with the entry and he asws permitted for us. We entered to him asws in a day like this, and it is the ninth day of a month of Rabbi Al-Awwal, and our Master asws had instructed each one of his asws servants to wear whatever he can from the new clothes, and in front of him asws was an incense burner burning the wood (Oud) himself.

We said, ‘May our fathers and our mother be (sacrificed) for you asws O son asws of Rasool Allah saww! Do you asws find happiness for the People asws of the Household during this day?!’ He asws said: ‘And which day is of greater sanctity in the presence of People asws of the Household than this day?!

And my father asws narrated to me asws that Huzeyfa Bin Al-Yaman entered during a day like this, and it is night from a month of Rabbi Al-Awwal, to see my asws grandfather asws Rasool Allah saww. Huzeyfa said, ‘I saw my Master asws Amir Al-Momineen asws with his asws two sons asws Al-Hassan asws and Al-Husayn asws, eating with Rasool Allah saww, and he asws was smiling in their asws faces and saying to his asws two sons asws Al-Hassan asws and Al-Husayn asws: ‘Eat, congratulation to both of you asws of the Blessings of this day, for it is a day which Allah azwj will Destroy His azwj enemy and enemy of your asws grandfather saww, and will Answer the supplication of your asws mother asws during it’.

Eat, for it is the day in which Allah azwj Accepts the deeds of your asws Shias and those that love you asws!

Eat, for it is the day in which would be ratified the Words of Allah azwj: So, those were their houses, having fallen down due to their injustices. [27:52].
Eat, for it is the day in which would be broken the spine of the hater of your asws grandfather asws.

Eat, for it is a day in which would be lost, the Pharaoh (against) People asws of the Household, and their asws oppressor, and usurper of their asws rights.

Eat, for it is the day in which to Allah azwj will proceed to what they have done of a deed, so He azwj will Make it as scattered floating dust [25:23].

Huzeyfa said, ‘I said, ‘O Rasool-Allah saww! And in your saww community and your saww companions there is one who would violate these sanctities?’

He saww said: ‘Yes, O Huzeyfa! The false god from the hypocrites would preside upon them and he would use the showing off in my saww community, and call them to himself, and carry upon his posterity the eternal shame, and block the people from the Way of Allah azwj, and alter His azwj Book, and change my saww Sunnah, and include (himself) upon the inheritance of my saww children, and install himself as a flag, and would encroach upon the Imamate from after me saww;

And he will legalise the wealth of Allah azwj from without permissibility, and he would spend it in other than His azwj obedience, and he will belie me saww and belie my saww brother asws and Vizier, and he would push aside my saww daughter asws from her asws right, and she asws supplicate to Allah azwj against him and Allah azwj will Answer her asws supplication during a day like this’.

Huzeyfa said, ‘I said, ‘O Rasool-Allah saww why don’t you saww supplicate to your saww Lord azwj against him so He azwj would Destroy him during your saww lifetime!’

Huzeyfa said, ‘I said, ‘O Rasool-Allah saww! And in your saww community and your saww companions there is one who would violate these sanctities?’
He said: ‘O Huzeyfa! I do not like to be audacious upon a Decree of Allah due to what has preceded in His Knowledge, but I ask Allah that He Makes the day in which he would dies, to be with a merit upon the rest of the day, for that to become a Sunnah to be followed with among one who love me and Shias of People of my Household and ones who love them.

فَأََْحَى إيلََّ جَلَّ ذي كْرُهُ، ف َقَالَ لِي: يَا مَُُمَُُّ! كَانَ فِي سَابيقي عيلْميي أَنْ تََُسَّكََ أَهْلَ ب َيْتيكََ مُيَنُ الَُُّ ْيَا ََ بَلََؤُهَا، ََ ظُلْمُ الْمََُافيقييَْ مينْ عيبَادييََ مَنْ صَحْتَهُمْ ََ خَاَُوكَ، ََ مََُضْتَهُمْ ََ غَشُّوكَ، ََ صَافِتَهُمْ ََ كَاشَحُوكَ، ََ أَرْضَيْتَهُمْ ََ كَذَّبُوكَ، ََ اَ ْتَجَيْتَهُمْ ََ أَسْلَمُوكَ، ََ لَُِصْلييَََّهُ ََ أَصْحَابَهُ ق َعْراً يُشْريفُ عَلَيْهِ إيبْلييسُ ف َيَلْعََُهُ،

So, He, Majestic is His Mention Said to me: “O Muhammad! It has preceded in My Knowledge, if you and People of your Household were to hold on to the tests of the world, and its afflictions, and injustices of the hypocrites, and the usurpers from My servants, one who advised them and betrayed you, and were sincere to them and betrayed you, and cleared them and antagonised you, and pleased them and belied you, and saved them and submitted you.

فَإينِّن بِيَوْلِيَََّ قُوَّتييََ سُلَّاني لَِف ْتَحَنَّ عَلَى رَُحي مَنْ ي َغْصيبُ ب َعَُْكَ عَلييّاً حَقَّهُ أَلْفَ بَابٍ مينَ الَنيََ لأني مينْ سَفَالي الْفَيْلُوقي، ََ لَُِصْلييَََّهُ ََ أَصْحَابَهُ ق َعْراً يُشْريفُ عَلَيْهِ إيبْلييسُ ف َيَلْعََُهُ،

So, by My Mighty and My Strength and My Authority will Open up, upon the souls of the one who after you usurps Ali of his right, a thousand doors of the fires from the lowest levels, and Make him and his companion to arrive to the bottom, so Iblees would overlook upon him and curse him.

وَ لأَخْلَعْ ذلِك المنافق عيَّنةٌ في القيادة للفزعارة الأثرباء، و أُقْدَمَ الدُّنِى في المختصر، و لأُخْلَعْهُمْ و أُنْيِبُهُمْ و جَمِيعَ الطُّلْبَةَ و المُخْلَقَةَ إِلَى نَا هَٰذِهِمْ، رَزَّاعاً كَالْيََ أَذيلَّةً ََاديمييََ، ََ لَُِخْليََُ َّهُمْ فييهَا أَبََُ الْْبيُيينَ،

And shall Make that hypocrite to be a lesson during the Qiyamah to the Pharaohs (against) the Prophets and enemies of the Religion in the plains of the Resurrections, and shall Gather their friends and the entirety of the oppressors and the hypocrites to the Fire of Hell to taste for epochs the shame and disgrace, being regretful, and will Keep them there for eternity in it, forever and ever!

يَا مَُُمَُُّ! لَنْ ي ُوَافيقَكََ صييُّكَ فِي مََْزيلَتيكَ إيلََّ بِيَا يَََسُّهُ مينَ الْبَلْوَى مينْ فيرْعَوَْيهيَََّهَٰ ََ غَاصيبيهي الَّذيي يََْترَيئُ عَلَيَّ ََ ي ُبَُنلُ كَلََميي، ََ يُشْريكُ بِي ََ يَصُُُّ الََّاسَ عَنْ سَبييليي، ََ يََْصيبُ مينْ ََ فْسيهي عيجْلًَ لِيُمَّتيكََ، ََ يَكْفُرُ بِي فِي عَرْشيي،

O Muhammad! Your successor will never be concordant in your status except with what touches him from the afflictions of his Pharaoh and his usurper who will be audacious to Me and change My Speech, and associate with Me and block the people from My Way, and install a calf from himself for your community, and disbelieve in Me regarding My Throne.

إِنَّكُمُ أَطْمَرْتُ ملََاكَيْكَ فِي سُبْعَ حُذُورْ فيبَعْطُكُمْ و نُحْيِكُمْ أَنْ تَعْيَثُوا فِي هذَا الْيَوْمِ الَّذِي أَفْضَلَهُ إِلَى، و أَمْرُهُمْ أَنْ تَنْصُبُوا كَرْمَيْنِ مَنْ عَلَى آمَنٍ،
I have commanded My Angels in My seven skies, and to your Shias and those that love you that they should have a festival (Eid) during this day which I shall Capture him to Me, and I Commanded them that they Install the Chair of My Prestige parallel to Bayt Al-Mamour, and they should extol upon Me and seek Forgiveness for your Shias and ones from the children of Adam who love you.

And have Commanded the two honourable recorders (for each person) that they should raise the pen from the creatures, all of them, for three days from that day and not write anything against them from their mistakes, as an honour for you and your successor.

O Muhammad! I have Made that day as an Eid for you and for People of your Household, and for one from the Momineen and the Shias who follows them. And Swear upon Myself, by My Might and My Majestic and My Lofty in My Position, shall Love the one who celebrates an Eid during this day anticipating the Rewards of the flag bearers.

Let him interceded regarding his near of kin and with relationships, and shall Increase in his wealth if he extends (spending) upon himself and his dependants during it, and shall Liberated from the Fore, during every year during the like of that day, two thousand from your friends, and your Shias, and shall Make their striving to be Thanked for, and their sins Forgiven, and their deeds Accepted!

Huzeyfa said, ‘Then Rasool-Allah stood up and entered the house of Umm Salama, and I returned from him and I was without doubt regarding the matter of the sheykh (Umar), until he presided after the passing away of the Prophet, and the evil was widespread and the Kufr returned, and he reneged from the Religion and rolled it up for the kingship, and altered the Quran, and burnt the door of the Revelation, and innovated the Sunnahs, and changed the nation, and replaced the Sunnah;
And he rejected the testimony of Amir Al-Momineen asws. and belied (Syeda) Fatima asws daughter of Rasool-Allah saww, and usurped Fadak, and gladdened the Magians, and the Jews, and the Christians, and angered the delight of the eyes of Al-Mustafa saww but did not please (upset) her asws, and changed the Sunnah, all of it, and planted for killing Amir Al-Momineen asws, and manifested the tyranny, and Prohibited what Allah azwj had Permitted, and permitted what Allah azwj had Prohibited;

And he cast to the people to take Dinars from the skins of the camels, and slapped the pure face (of Syeda Fatima asws), and ascended the pulpit of Rasool-Allah saww by usurpation and injustice, and fabricated upon Amir Al-Momineen asws, and was inimical to him asws, and discredited his asws view’.

Huzeyfa said, ‘Allah azwj Answered the supplication of my Master asws against that hypocrite, and his killing flowed upon the hand of his killer, may Allah azwj have Mercy on him. I entered to see Amir Al-Momineen asws to congratulate him asws of the killing of the hypocrite and his return to the house of revenge.

Amir Al-Momineen asws said: ‘O Huzeyfa! Do you remember the day in which you entered to see my asws Master saww Rasool-Allah saww, and i asws and his saww two grandsons were eating with him saww, and he saww pointed you upon the merit of that day which you had entered to see him saww?’ I said, ‘Yes, O brother asws of Rasool saww.

He saws said: ‘By Allah azwj It is this day which Allah azwj Delighted the eyes of the family of the Rasool saww by it, and i asws recognise seventy-two names for this day’. Huzeyfa said, ‘O Amir Al-Momineen asws I would love it if I could hear the names of this day’, and it was the night day from a month of Rabbi Al-Awwal.

Amir Al-Momineen asws said: ‘This is the day of rest, and day of release of worries, and the day of Ghadeer the second, and day of shedding the sins, and the day of benevolence, and
day of raising of the Pen, and day of guidance, and the day of well-being, and the day of Blessings, and the day of revolutions, and the day of Greatest Eid of Allah (asws);

And it is a day in which supplications are Answered, and the day of the great pausing, and the day to be complete, and the day of stipulation, and the day of removal of darkness, and day of the regret for the oppressor, and the day of breaking the spine, and the day of negating the concerns, and day of contentment, and day of displaying the power, and the day of surveying; and the day of happiness for the Shias;

And the day of repentance, and the day of deputization, and the day of the great Zakaat, and the day of the second (Eid ul) Fitr, and day of the reef torrents, and the day of swallowing the saliva (anger), and the day of pleasure, and the day of Eid of People (asws) of the Household, and day of victory of children of Israel, and day Allah (asws) Accepts deeds of the Shias, and day of forwarding the charities, and the day of visitation, and day of the hypocrite being killed;

And the day of known time, and the day of cheerfulness of People (asws) of the Household, and the day of the witnessed and the day of the witnessed, and day of the unjust one biting upon his hands, and the day of subduance upon the enemy, and the day of demolishing of the straying, and the day of caution, and the day of advancement, and the day of the testimony, and the day of overlooking from the Momineen;

And the day of helping the oppressed, and the day of visitation, and the day of endearment, and the day of love, and the day of helping each other, and the day of cleansing, and the day
of uncovering the innovations, and the day of ascetism regarding the major sins, and the day of exchange visits, and the day of advising, and the day of worship, and the day of submission’.

Huzeyfa said, ‘I stood up from his asws presence’ – meaning Amir Al-Momineen asws, and I said within myself, ‘If I had not come across from the good deeds and whatever I wish for the Rewards with it, except the merits of this day, it would be my wish’.

Muhammad Bin Al A’ala Al Hamdani, and Yahya Bin Muhammad Bin Jareeh said, ‘Each one of us stood up and kissed the head of Ahmad Bin Is’haq Bin Saeed Al-Qummi and we said, ‘The Praise is for Allah azwj Who Sent you for us until you ennobled us with the merits of this day’. And we returned from him, and we celebrated the Eid during that day’.

What flowed between him and Amir Al-Momineen asws

1- ما جرى بينه وبين أمير المؤمنين عليه السلام

(1) ما جرى بينه وبين أمير المؤمنين عليه السلام

He (the narrator) said, ‘He asws indicated with his asws fingers like this’ – meaning two’. So, Umar went to the two men and said, ‘Their divorces are two’. One of them said, ‘Glory be to
Allahazwj! We came to you and you are commander of the faithful, and we asked you, but you went to the man. By Allahazwj, I will not speak to you!"  

He said, ‘Woe be unto you’ Do you know who this is? This is Aliasws Bin Abu Talibasws. I heard the Prophetasws saying, ‘If the skies and the earth were to be placed in a hand (of a scale) and Eman of Aliasws in another hand, the Eman of Aliasws would outweigh’.  

Amir Al-Momineenasws said to them: ‘Rasool-Allahasww said: ‘Honour the honourable one of every people’. Umar said, ‘I heard himasww saying: ‘When an honourable one of a people comes to you then honour him, and even if he opposes you’.  

Amir Al-Momineenasws said to him: ‘They are a people who have cast the peace to you and are desirous regarding Al-Islam, and there is no escape from the fact that they will happen to be offspring for them, and Iasws keep Allahazwj as Witness and Iasws keep you all as witnesses that Iasws have hereby freed myasws share from them for the Face of Allahazwj the Exalted’.  

The entirety of the Clan of Hashimas said, ‘We hereby gift out rights to youasws as well’. Heasws said, ‘O Allahazwj! Witness, Iasws hereby free whatever has been gifted to measws for the Sake of Allahazwj’.
The Emigrants and the Helpers said, ‘We hereby gift our rights to you\textsuperscript{asws}, O brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!\textsuperscript{1} He\textsuperscript{asws} said: ‘O Allah\textsuperscript{asw}, be Witness they have gifted their rights to me\textsuperscript{asws} and I\textsuperscript{asws} have accepted it, and I\textsuperscript{asws} keep You\textsuperscript{awj} as Witness that I\textsuperscript{asws} have liberated them for Your\textsuperscript{awj} Face’.

Umar said, ‘Why are you breaking my determination regarding the non-Arabs, and what is that which turned you\textsuperscript{asws} away from my view regarding them?’ He\textsuperscript{asws} repeated to him what Rasool-Allah\textsuperscript{saww} had said regarding honouring the honourable ones.

Umar said, ‘I hereby gift for the Sake of Allah\textsuperscript{awj} to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}, what is especially for me and the rest of what has not yet been gifted to you\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} said: ‘O Allah\textsuperscript{awj}! Be Witness upon what he has said and upon my\textsuperscript{asws} liberating them’.

A group of Quraysh desired regarding being married to the women. Amir Al-Momineen\textsuperscript{asws} said: ‘They will not be forced upon that, but give them a choice, whatever they choose, it would be acted with’.

A group indicated to Shahranuwiya daughter of Chosroe. She was given a choice and she addressed from behind the veil and the crowd was present. It was said to her, ‘Whom would you choose from the ones who propose to you? And are you from the ones who want a husband?’ She was silent.

Amir Al-Momineen\textsuperscript{asws} said: ‘She has intended and there still remains the choosing’. Umar said, ‘And what would make you\textsuperscript{asws} know of her wanting the husband?’

Amir Al-Momineen\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Rasool-Allah\textsuperscript{saww}, whenever an honourable woman of a people came to him\textsuperscript{saww}, there being no guardian for her, and she had been proposed to, he\textsuperscript{saww} instructed that it be said to her, ‘Are you pleased with having

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\textsuperscript{1} The superscript indicates that the word or phrase is from Arabic.
the husband?’ If she is embarrassed and is silent, her silence was made to be her permission, and he asws instructed with her to be married. And if she said, ‘No’, she was not forced upon what she had chosen’. 

Shahrbanuwiya viewed the proposed and gestured by her hand and chose Al-Husayn asws Bin Ali asws. The word regarding the choice was repeated upon her, and she gestured by her hand and said in her language, ‘This one, if I have a choice’, and she made Amir Al-Momineen asws to be her guardian. And Huzeyfa had spoken with the propos.

Amir Al-Momineen asws said to her, ‘What is your name?’ She said, ‘Shahzanan daughter of Chosroe’. Amir Al-Momineen asws said: ‘You are ‘Shahrbanuwiya’, and your sister is ‘Murwareed’ daughter of Chosroe’. She said, ‘Areyh (yes, in Persian)’.

(from a speech of his asws, and Umar had consulted him asws regarding the marching (the army) to Rome: ‘And Allah azwj has Guaranteed for the people of this Religion by strengthening the borders and hiding the exposed places, and He azwj is the One azwj Who Helped them when they were few, not being helped, and Protected them when they were few not be able to protect themselves. He azwj is Alive, will not be dying.

85 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 2
86 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 3
When you travel to this enemy by yourself, you will meet them (in battle) and be afflicted (defeated), and there will not happen to be any refuge for the Muslims besides the outskirts of their cities. There wouldn’t be any returned after you they could be returning to. Send an experience man to them and stimulate with him the people of afflictions and advice. If Allahazwj Makes you prevail, so that is what you like, and if the other happens, you would be a cloak for the people and a place of resort for the Muslims”.

(The book) ‘Nahj Al-Balagah’ – And from a speech of hisasws to Umar Bin Al-Khattab, and he had consulted him regarding the military expedition of Persia by himself: ‘This matter, neither its help nor its abandonment would be by the numerous (fighters), nor by the scarcity (of fighters), and it is the Religion of Allahazwj which Heazwj had Made to prevail, and Hisazwj Army which Heazwj had Prepared and Helped until it reached what it reached, and there emerged what emerged, and we are upon a Promise from Allahazwj, and Allahazwj will Fulfil Hisazwj Promise and Help Hisazwj army.

And the position of the one standing with the command is the position of the thread from the beads. He keeps them together and connects them. So, if the thread is broken, they would separate and go away and will not gather in its entirety, ever.

And the Arabs today, even though they are few, they would be a lot with Al-Islam, strengthened by the unity. So be an axis and rotate the mill with the Arabs, and be their root. Leave besides you the fire of war, for if you were to be defeated from this land, the Arabs will break upon you from its sides and its outskirts until what you leave behind you would become from the exposed, more important to you from what is in front of you.

The non-Arabs would be looking towards you and saying, ‘This, is a root of the Arabs, so when we eliminate him, we would be in rest. That would happen to be more intense for their eagerness upon you and their greed regarding you.

87 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 4
As for what you mentioned of the travelling of the people to fight against the Muslims, so Allah^{azwj} the Glorious, He^{azwj} is more Abhorrent to their travelling than you are, and He^{azwj} is Able upon changing what He^{azwj} Dislikes.

And as for what you mentioned of their numbers, so we did not happen to fight in the past with the numerical superiority, and rather we were fighting with the Help and Assistance (of Allah^{azwj}).

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**Miscellaneous Chapter**

Abu Al Fat’h Al Karajaki said in (the book) ‘Kunz Al Fawaid’, said, ‘I was informed by the judge Abu Al Hassan Bin Ali Bin Sakhr, from Faris Bin Musa, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Shayba, from Muhammad Bin Yahya Al Tuse, from Muhammad Bin Khalid Al Dimashqi, from Saeed Bin Muhammad Bin Abdul Rahman Bin Kharjat Al Raqqy who said, ‘Muawiya Bin Fazla said,

‘I was among the delegation which Umar Al-Khattab had sent and we conquered the city of Hulwan, and we sought the Polytheists in the mountain pass, but could not get to them. The Salat presented and we ended up to a water (spring). I descended from my horse and took a container, then I performed Wudy’u and proclaimed Azaan.

I said, ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest!’ Someone from the mountain answered me and he said, ‘I exclaim the Takbeer!’ I was alarmed to that with intense alarm and looked right and left, but could not see anything. I said, ‘I testify that there is no god except Allah^{azwj!’ He answered me saying, ‘Now, you are being sincere’.

I said, ‘I testify that Muhammad^saww^ is Rasool-Allah^saww^!’ He said, ‘A Sent Prophet^saww^’. I said, ‘Hasten to the Salat!’ He said, ‘An Obligated Obligation’. I said, ‘Hasten to the success!’ 

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said, ‘Successful is the one who answers it, so I have answered to it’. I said, ‘The Salat has been established!’ He said, ‘The remnant of the community of Muhammad sallallahu alayhi wa sallam and Ali asw is its head (up to) the establishment of the Hour’.

When I was free from the Azaan, I called out at the top of my voice until I made hear what is between the rocks of the mountain. I said, ‘Is it a human being or a Jinn?’ A head emerged from the cave of the mountain and said, ‘I am not a Jinn, but I am a human being’. I said to him, ‘Who are you? May Allah azwj have Mercy on you’.

He said, ‘I am Wazeeb Bin Samla from the neighbours of Isa as Bin Maryam as. I testify that your Master sallallahu alayhi wa sallam is a Prophet sallallahu alayhi wa sallam, and he sallallahu alayhi wa sallam is the one sallallahu alayhi wa sallam whom Isa as Bin Maryam as gave glad tidings with, and I had intended the arrival to him, but there was a barrier between me and him sallallahu alayhi wa sallam of Persian, Chosroe and his companions.

The he entered his head inside the cave of the mountain, and I rode my animal and joined up with the people. And Sa’ad Bin Waqas was our commander, so I informed him the news. He wrote with that to Umar Bin Al-Khattab. The letter of Umar came saying, ‘Bring the man’. Sa’ad rode and I rode with him until we ended up to the mountain, and there was neither a cave, nor a mountain, not a valley except we sought him in it.

We were not able upon it, and the Salat presented. When I was free from my Salat, I called out at the top of my voice, ‘O owner of the beautiful voice, and the beautiful face! We had heard a beautiful speech from you, so inform us, who are you? May Allah azwj have Mercy on you! You had acknowledged with Allah azwj and His azwj Blessings’. I said, ‘And upon you be the greetings and Mercy of Allah azwj. Who are you? May Allah azwj have Mercy on you’.

He (the narrator) said, ‘A head emerged from a cave of the mountain, and there was an old man of white head and beard, having a crown (head gear) for him as if it was a mill’. He said, ‘The greetings be unto you and Mercy of Allah azwj and His azwj Blessings’. I said, ‘And upon you be the greetings and Mercy of Allah azwj. Who are you? May Allah azwj have Mercy on you’.
He said, ‘I am Razeyb Bin Shamla, successor of the righteous servant Isa Bin Maryam. He had asked his Lord for me to remain alive up to his descent from the sky, and my dwelling is in this mountain, and I am advising you the guidance, and the nearness and the apparent traits to appear in the community of Muhammad. If he appears, it would be the war, the war. If one of you were to stand upon the Fire of Hell until it is extinguished from him, it would be better for him than the living during that time’.

Muawiya Bin Fazla said, ‘I said to him, ‘May Allah have Mercy on you! Inform us of these traits for us to know the going away of our world and the advent of out Hereafter?’

He said, ‘Yes, when your men would avail with your men (sodomy), and your women with your women (lesbian), and you are attributed to other than your affiliations, and you befriend other than your friends, and your elders do not show mercy on your young ones, and your young ones do not honour your elders, and your food is a lot but you do not see it except with expensive prices, and your caliphate comes to be among your children, and your scholars align to your rulers, and they permit the Prohibition, and prohibit the Permissible, and they issue verdicts with whatever they so desire to;

And they take the Quran as melodies and flutes in their voices, and you prevent the rights of Allah in your wealth, and the last of your community curses its first one, and you decorate your Masjids, and elongate your minarets, and you ornament the Parchments (Qurans) with gold and silver, and your women ride the saddles, and you become consulting your women and your eunuchs in your affairs, and the man obeys his wife and disobeys his parents, and the youth hits his parents and cuts off all relatives of his relationship;

And you are stingy with what is in your hands, and your wealth comes to be in the possession of your evils ones and so does the treasures of your gold and silver, and you
And the rains will drop and become a torrent, and the child would be furious, and you will take the awards and become in the droppings, and the children of wickedness, meaning adultery, would be numerous, and the measures would be shortened, and the immoralities would be numerous, and the eyes would be jealous. So, there would be no answer for them, meaning they would supplicate, but it would not be Answered for them''.

89 (This is not a Hadeeth)

And his saww words, and Fitna of Al-Dajjal had been mentioned to him saww: ‘Indeed! I saww more fearful of the fitna of one of you than to the fitna of Al-Dajjal’.

91

And his saww words to his saww companions: ‘You will be Resurrected on the Day of Qiyamah, bare-footed, bare, and they will come with some men from my saww community and they would seize them to go to the left, so I saww shall say: ‘O Lord! My saww companions’.

90 (This is not a Hadeeth)

And the rains will drop and become a torrent, and the child would be furious, and you will play the dice, and you strike with the arrogance, and you refuse the Zakaat and see it as a taxation, and embezzle the war booty, and the righteous one is killed and the people are exasperated by his killing, and your hearts are emptied so one of you is not able upon enjoining the good nor forbid from the evil;
He \textit{azwj} will Say: ‘You \textit{saww} do not know what they innovated after you \textit{saww}. They did not cease to turn back upon their heels since you \textit{saww} separated from them’. \footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 9}

And his \textit{saww} words during the farewell Hajj to his \textit{saww} companions: ‘Indeed! I \textit{saww} am informing you, you will be returning after me \textit{saww} to be Kafirs, striking the necks of each other. Indeed! I \textit{saww} have witnessed and you are absent’. \footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 10}

And his \textit{saww} words during his \textit{saww} illness in which he \textit{saww} passed away: ‘The fitna has come like a piece of the dark night, their last one would follow their first one, their next one would be eviler than their first one’. \footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 11}

And his \textit{saww} words: ‘Disgrace will happen to be for my \textit{saww} companions after me \textit{saww}, a group will work with it. Allah \textit{azwj} Mighty and Majestic will Fling them into the Fire upon their nostrils’. \footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 12}

Rasool-Allah \textit{saww} grabbed my beard, and I recognised the grief in his \textit{saww} face, and he \textit{saww} said: ‘O Umar! \textit{We are for Allah and we are returning to Him [2:156].}’ Jibraeel\textit{as} came to me \textit{saww} just now and said: ‘\textit{We are for Allah and we are returning to Him [2:156]’}. I said, ‘Yes, \textit{We are for Allah and we are returning to Him [2:156].} So, from where did you\textit{as} say that, O Jibraeel\textit{as}?'

‘And it is narrated to me from the way of the general Muslims – Abdullah Bin Usman Bin Himasy in the city of Ramlah, from Abu Al Hassan Ahmad Bin Mahboub, from Abu Al Abbas Muhammad Bin Al Hassan Bin Quteyba Al Asqalabi, from Kaseer Bin Abd Abu Al hassan Al Haza’a, from Muhammad Bin Himeyr, from Maslama Bin Ali, from Umar Bin Zarrah, from Fulana Al Harmy, from Abu Muslim Al Khowlany, from Abu Ubeyda Bin Al Jarrah, from Umar Bin Al Khattab having said,\footnote{And it is narrated to me from the way of the general Muslims – Abdullah Bin Usman Bin Himasy in the city of Ramlah, from Abu Al Hassan Ahmad Bin Mahboub, from Abu Al Abbas Muhammad Bin Al Hassan Bin Quteyba Al Asqalabi, from Kaseer Bin Abd Abu Al hassan Al Haza’a, from Muhammad Bin Himeyr, from Maslama Bin Ali, from Umar Bin Zarrah, from Fulana Al Harmy, from Abu Muslim Al Khowlany, from Abu Ubeyda Bin Al Jarrah, from Umar Bin Al Khattab having said,}’
He as said: ‘Your community would be in Fitna after you, a little from the time, not more’. I saww said: ‘A fitna of Kufr or fitna of straying?’ He as said: ‘All will be happening’. I saww said: ‘And from where is that, and am leaving behind among them, the Book of Allah azwj?’

قَالَ: بيكيتَابي اللَّهُ يُضَلُّونَ، ََ أَََّلُ ذَليكَ مينْ قيبَلي أُمَرَاءُهيمْ، يََََْعُ الُِْمَرَاءُ الُْْ
قُوقَ
ف َيَسْأَلُ الَّاسُ حُقُوق َهُمْ فَلََ ي ُعَُْوَ َهَا ف َيَفْتَتيَُوا ََ ي َقْتَتيلُوا، ََ ي َتَّبيعُوا
الْقُرَّاءُ هَوَى
الُِْمَرَاءي ف َيَمََُُُّ َهُمْ فِي الْغَين ثَُُّ لََ ي َقْصُرَُنَ.

He as said: ‘They will be straying by the Book of Allah azwj, and the first of that would be from the direction of their leaders and their readers. The rulers would prevent the rights. The people would ask for their right by he would not give these, so they would be tried and killed. And the readers would pursue the whims of the leaders, so they would be extending in the error, then they will not be deficient’.

فَقُلْتُ: يَا جَبَْْئييلُ! فَبيمَ يَسْلَمُ مَنْ يَسْلَمُ ميَْهُمْ؟. قَالَ بيالْكَفن ََ الصَّبْْي، إينْ أُعَُْوا الَّذيي لَُِمْ أَخَذَُهُ ََ إينْ مَََعُوهُ
ت َرَكُوهُ.

I saww said: ‘O Jibraeel as! By what would he be safe, the one from them who would be safe?’ He as said: ‘By the restraint and the patience. If they are given that which is for them, they would take it, and if they are prevented, they would leave it’.

96 Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 13
CHAPTER 25 – THE ARGUMENTATION AGAINST THE ADVERSARIED WITH WHAT IS REPORTED IN THEIR BOOKS

The first –

He (Usman) became ruler of the Muslim, one who was not correct for that, nor could he be trusted upon it, and one from whom appeared the mischief and the corruption, and one who had not knowledge for it.

And it is reported by Ja’far Suleyman, from Hisham Bin Hassan, from Ibn Sireen who said, ‘When Al-Waleed Bin Uqba (Umar’s appointee and hater of Ali asws) became a governor upon Al-Kufa, Ibn Masoud came to him and said, ‘What have you come for?’ He said, ‘I have come as a governor’. Ibn Masoud said, ‘I do not know whether the people would be correct of corrupted after us’.

And there is no differing between the people of knowledge interpreting the Quran regarding what is known that Words of the Exalted: If a transgressor comes to you with news, then investigate, [49:6], was Revealed regarding Al-Waleed Bin Uqbah, and that is when Rasool-Allah saww sent him to the clan of Al-Mustalaq to verify, but he informed about them that they had reneged and had refused from giving the charities.

97 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 1
And that is they had come out to him and he was scared of them and he did not know what was with them. So, he left from them and informed of what we mentioned. Rasool-Allah saww sent Khalid Bin Al-Waleed and informed him to prove regarding them. They informed him that they were adhering with Al-Islam, and the Verse was Revealed”.

And from a Hadeeth of Al-Hakam, from Saeed Bin Jubeyr, from Ibn Abbas who said, ‘It was Revealed regarding Alasws Bin Abu Talibasws and Al-Waleed Bin Uqbah: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]’.3

And Al-Masoudi said in (the book) ‘Mauruj Al-Zahab’, ‘His (Umar’s) office bearer upon his works of a community of them was Al Waleed Bin Uqbah upon Al Kufa, and he was from the one the Prophetasws had informed: ‘He is from the inhabitants of the Fire’.98 (This is not Hadith)

And the reason in turning Al-Waleed upon what is reported, that he was drinking (Wine) along with his fellow drinkers and his singer from the beginning of the night to the morning. When the Muezzin proclaimed for the Salat, he came out wavering. He went ahead to the prayer niche regarding the morning Salat and prayed four Cycles with them, and said, ‘Do you want me to increase for you?!’

And it is said, he said in his Sajdah, ‘And the drink had been long (in coming), so quench me’. One of the ones who were behind him said, ‘What do you want? May Allahazwj not Increase you with goodness. By Allahazwj! I am not surprised except from the one who sent you to us as ruler, and a governor upon us’. This speaker was Attab Bin Gaylan AlSaqafi.

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3 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 2
And Al-Waleed addressed the people, and the people reckoned him with affiliation of Al-Medina, and his deed became well known in Al-Kufa, and his corruption was manifest and his habit of drinking the wine. So, a group from the Masjid crowded to him, from them were Abu Zaynab Bin Awf Al-Azdy, and Abu Jundab Bin Zuheyr Al-Azdy and other, and they found him intoxicated, lying down upon his bed, having no reason.

They tried waking him up from his sleep but he did not awaken. Then he vomited upon them what he had drunk from the wine. They removed his ring from his hand and went out immediately to Al Medina. They came to Usman Bin Affan and testified in his present that Al-Waleed had drunk the wine. Usman said, ‘And what would make you know what drink he had drunk?’ They said, ‘It is the wine which we used to drink during the pre-Islamic period’, and they brought out his ring and handed it to him.

He rebuked them both and pushed in their chests and said, ‘Go away from me!’ They went out and came to Ali asws Bin Abu Talib asws and informed him asws with the story. He asws went to Usman and he asws said: ‘You repelled the witnesses and nullified the legal punishment?’ Usman said to him asws, ‘So, what is your asws view?’

He asws said: ‘I asws see that you should send someone to your companion (Al-Waleed), and if they establish the testimony against him in his face and he cannot turn away the argument, the legal punishment should be established upon him’.

When Al-Waleed presented, he called them both and they established the testimony against him and he could not turn away the argument. Usman threw the whip to Ali asws. Ali asws said to his asws son asws Al-Hassan asws: ‘Stand, O my asws son asws! Establish upon him what Allah aswj has Obligated upon it’. He asws said; ‘He would suffice him, one you asws see’.

When Ali asws looked at the abstention of the community from establishing the legal punishment upon him in anticipation of the anger of Usman’s relatives from it, Ali asws
grabbed the ship and went near him. When he\textsuperscript{asws} came near him, Al-Waleed reviled him\textsuperscript{asws} and said, 'O awaiting one!' Aqeel son of Abu Talib\textsuperscript{asws} said, and he was among the ones present, 'You are talking, O Ibn Abu Mueet, as if you don’t know who you are? And you are an atheist of the people of Sufuriya’ – reminding that his father was a Jew from it. Al-Waleed turned dodging from Ali\textsuperscript{asws}. He\textsuperscript{asws} pulled him and struck the ground with him and went on top of him with the whip.

Usman said to him, ‘It isn’t for you\textsuperscript{asws} to do this with him?’ He\textsuperscript{asws} said: ‘Yes, but the evil is from this one when he has been mischievous and refuses a Right of Allah \textsuperscript{azwj} to be taken from him’.

He (Usman) made Saeed Bin Al-Aas the governor. When Saeed entered Al-Kufa, he refused to ascend the pulpit until it was washed, and he instructed for washing it, and said, ‘Al-Waleed was filthy, outcast’. When a few days had passed for Saeed at Al-Kufa, abhorrent matters appeared from him, and he swindled the wealth, and he said in one of the days, or he wrote to Usman, ‘But rather, this is only cotton for Quraysh’.

Al-Ashtar said to him, ‘Are you making (the wealth) what Allah\textsuperscript{azwj} has Confferred upon us by our swords and positions of our spears, to be a building for you and your people?’ Then he went to Usma among seventy riders and mentioned the evil of the ways of Saeed and they asked him to suspend him. And Al-Ashtar and his companions remained for days, Usman not coming out to them with anything regarding Saeed, and their days at Al-Medina were prolonged’ – up to the end of the story’.\footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 3} (This is not Hadith)
The second –

If Usman had not gone ahead upon event which obligated him to keep away from it and the disavowing from it, it would have obligated the companion that they deny the ones from the country who aimed for him with injustice, and we have known that at Al-Medina where were the great companions, from the Emigrants and the Helpers, and they did not deny on the group, but actually submitted him and did not defend him, but they supported his killers, and did not prevent from his killing, and they were present, and prevented the water from him, and they left him after his killing for three days, not burying him, along with that they were able upon opposite to that.

And that is from the strongest evidences upon what is mentioned, and if there had not been regarding his matter, except what is reported from Amir Al-Momineen asws having said: ‘Allahazwj Killed him (Usman) and Iasws am with Himazwj’. Amir Al-Momineen asws did not happen to dislike to what had occurred regarding the matter of Usman.100

It has been reported by the Seyyid in (the book) ‘Al-Shafi’, from Al-Waqidi, from Al-Hakam Bin Al-Salt, from Muhammad Bin Ammar Bin Yasser, from his father who said, ‘I saw Aliasws upon the pulpit of Rasool-Allahsaww when Usman was killed, and heasws was saying: ‘Iasws did not like his killing, nor did Iasws dislike it, nor did Iasws instruct with it, nor did Iasws forbid from it’ 101

And it has been reported by Muhammad Bin Sa’ad, from Affan, from Hareer Bin Bashir, from Abu Jaldah, he heard Aliasws saying, and heasws was addressing, and mentioned Usman, and

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100 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 4
101 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H S
said: ‘By Allah aswj, the One aswj! Who, there is no god except He aswj! I asws did not kill him, not did I asws assist upon his killing, nor did it upset me asws.’ 102

And it is reported by Abu Basheer, from Ubeyda Al-Salmany who said, ‘I heard Ali asws saying: ‘One who would ask me asws about the blood of Usman, so Allah aswj Killed him and I asws am with Him aswj’. 103

And these words have been reported from many ways, and Shu’ba has reported it from Al-Hamza Al-Zubie who said, ‘I said to Ibn Abbas, ‘My father informed me that he heard Ali asws saying: ‘Indeed! One who would ask me asws about the blood of Usman, so Allah aswj Killed him and I asws am with Him aswj’. 104

He said, ‘Your father spoke the truth. Do you know what is the meaning of his asws words: ‘Allah aswj Killed him and I asws am with Him aswj’? But rather he asws meant: ‘Allah aswj Killed him and I asws am with Allah aswj’. 105

As for him (Usman’s body) being left unburied for three days – It has been reported by Ibn Abd Al-Birr in (the book) ‘Al-Istiyab’, said, ‘When Usman was killed, he (his body) was thrown upon the rubbish dump for three days. When it was during the night, twelve men came to it, among them being Khuweytib Bin Abdul Uzza, and Hakeem Bin Hizam, and Abdullah Bin Al-Zubeyr, and Muhammad Bin Al-hatib, and Marwan Bin Al-Hakam.

When they came to the graveyard to bury him, a group from the clan of Mazin called out to them, ‘By Allah aswj! If you were to bury him over here, we shall inform the people tomorrow’. So, they carried him, and he was at the door, and his head was at the door saying, ‘Knock! Knock!’ until they came with him to ‘Hush Kowkab’ (a garden outside Al-Baqie where people used to fulfil their needs of toilet). They dug for him.
And Ayesha daughter of Abu Bakr had a lamp with her in a jar. When they brought him out to bury him, she shouted. Ibn Al-Zubeyr said to her, 'By Allah! If you don’t quiet down, I shall hit that which is in your eyes'. She quietened, and he was buried’. 105

And it is reported by Ibn Abi Al-Hadeed, from Muhammad Bin Jareer Al-Tabari who said, ‘Usman remained for three days not being buried. The Hakeem Bin Hizam and Jubeyr Bin Mut’am spoke to Ali asws that he asws allow regarding his burial. He asws did so. When the people heard that, a group said in the road with stone, and a few people from his family came out with him, and with them was Al-Hassan asws Bin Ali asws, and Ibn Al-Zubeyr, and Abu Jahm Bin Huzeyfa, between Al-Maghrib and Al-Isha.

They came with him to a garden from the gardens of Al-Medina known as ‘Hush Kowkab’, and it was outside Al-Baqie (cemetery). They prayed Salat upon him, and some people from the Helpers came in order to prevent from the Salat to be prayed upon him. Al asws sent a messed to prevent them from pelting his coffin, and refrained those who were pelting to prevent the Salat upon him, and he was buried in ‘Hush Kowkab’.

When Muawiya prevailed upon the government, he ordered with that wall of the garden and it was demolished, and (the whole section) was included in Al-Baqie (cemetary, and ordered the people that they bury their dead around his (Usman’s) grave until it connect with the graves of the Muslims at Al-Baqie.

And it is said that Usman was not given the ritual washing, and he was enshrouted in his own clothes which he had been killed in. 106

105 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 8
And that has been reported by Ibn Al-Aseer in (the book) ‘Al-Kamil’, and Al-Asam Al-Kufi in (the book) ‘Al-Futouh’, identical to what is narrated by Ibn Abi Al-Hadeed, and there is an increase by Al-Asam, ‘They buried him after the dogs had eaten away one of his legs’. And he said, ‘Hakeem Bin Hizam prayed Salat upon him, or Jubeyr Bin Mut’am’.  

The third -

And that has been reported by Ibn Al-Aseer in (the book) ‘Al-Kamil’, and Al-Asam Al-Kufi in (the book) ‘Al-Futouh’, identical to what is narrated by Ibn Abi Al-Hadeed, and there is an increase by Al-Asam, ‘They buried him after the dogs had eaten away one of his legs’. And he said, ‘Hakeem Bin Hizam prayed Salat upon him, or Jubeyr Bin Mut’am’.  

The third -

And he said, ‘Hakeem Bin Hizam prayed Salat upon him, or Jubeyr Bin Mut’am’.  

He (Usman) returned Al-Hakam Bin Abi Aas expelled by Rasool-Allahsaww, and Abu Bakr had refused from returning him.

The Seyyid said in (the book) ‘Al-Shafi’, ‘It is reported by Al-Waqidi (wahabi imam) from different ways, and someone else, that Al-Hakam Bin Abi Aas, when he arrived after the conquest, the Prophet saww expelled him to Al-Taif and said, ‘You will not dwell with me saww in a city, ever!’

Usman came to himsaww and spoke to himsaww, but he saww refused. The it was from Abu Bakr, similar to that, then it was from Umar similar to that. When Usman stood (as ruler), he entered him (into Al-Medina), and helped him and honoured him.

Aliasws, and Al-Zubeyr, and Talha, and Sa’ad, and Abdul Rahman Bin Awf Bin Yasser walked regarding that until they entered to see Usman. They said to him, ‘You have entered these people’ – meaning Al-Hakam and the ones with him – ‘and the Prophet saww had expelled them, and (so had) Abu Bakr and Umar, and we remind you of Allahazwj, and Al-Islam, and your hostility. So, if that is hostility and overturned, and the rulers before you had refused that, and no one has coveted to speak to them regarding them, and this is a thing Allahazwj is feared upon you, regarding it’. 

Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 10
Usman said, ‘They are related to me from where you know, and Rasool-Allah saww, when I spoke to him saww had reassured me that he saww would permit for them, and rather their expulsion was for a word which had reached him saww from Al-Hakam, and their place will never harm you of anything, and among the people there is one who is eviler than them’.

He asws said: ‘I asws cannot find anyone eviler than him, nor from them’. Then he asws said: ‘Do you know Umar had said, ‘By Allah azwj! The clan of Abu Mueet would be loaded upon necks of the people’, and by Allah azwj if that had been done, he would have killed him!’

He (the narrator) said, ‘Usman said, ‘There does not happen to be anyone from you having kinship between him and him, and he gives from the measurement what I give, except I shall include him, and among the people there is one who is eviler than him’.

He (the narrator) said, ‘Ali asws was angered and said: ‘By Allah azwj! You will bring us happiness if you were to submit, and you will see, O Usman, the consequences of what you are doing’. Then they exited from his presence’.

And the Seyyid said (in the book Al-Shafi) - 'And it has been reported from different ways that when Usman spoke to Abu Bakr and Umar regarding returning Al-Hakam, they were both harsh to him and rebuked him, and Umar had said to him, ‘Rasool-Allah saww expelled him and you are instructing me to enter him (into Al-Medina)?! By Allah azwj! If I were to enter him (into Al-Medina), there would be no safety from a speaker saying. ‘He changed the pact of Rasool-Allah saww’.

By Allah azwj! If it is more difficult with the two just as the trial is difficult, it would be more beloved to me than if I were to oppose Rasool-Allah saww of a matter!! And beware, O son of Affan from coming back to me regarding it after today’.
And he (Usman) did all that, and killed Ruqaiya as daughter of Rasool-Allah 

called Ruqaiya as daughter of Rasool-Allah 
died as a maid, and it has passed in the chapter of her situation”.

The fourth –

What he (Usman) did with Abu Zarr 

and he was fervent in the insulting, and beating, and the frightening, and the travelling with, despite his lofty position which is not hidden from anyone.

The Seyyid has reported in (the book) ‘Al-Shafi’, and Ibn Abi Al-Hadeed in commentary of the Nahj (Al-Balagah), and the words of the seyyid are, ‘When Usman gave Marwan Bin Al-Hakam what he gave him, and gave Al-Haris Bin Al-Hakam Bin Abu Al-Aas three hundred thousand Dirhams, and gave Zayd Bin Sabit a hundred thousand Dirhams, Abu Zarr 

raised that issue to Usman. He sent Naila, his slave to Abu Zarr 

with a message, ‘End from what has reached me from you’. He 

said, ‘Is Usman forbidding me from reciting the Book of Allah, and censuring from neglecting a Command of Allah? By Allah, Pleasing Allah by angering Usman is more beloved to me and better for me than pleasing Usman by Angering Allah!’

That angered Usman, but he preserved it and was patient. And one day Usman said, ‘Is it allowed for the leader that he takes from the wealth (a little which) is easier to pay it back?!’

Ka’an Al-Ahbaar said, ‘There is no problem with that’. Abu Zarrra said, ‘O son of the two Jews! Are you teaching us our Religion?’

Usman said, ‘You hurting me has become frequent and your insulting my companions. Join up with Syria!’ He expelled him to it. Abu Zarrra used to dislike things Muawiya was doing. Muawiya sent three hundred Dinars. Abu Zarrra said, ‘If it was from my awards which you have deprived me for this year, I accept it, and if it was a help, so there is no need for me regarding it’ – and he returned it to him.

And Muawiya built greenery at Damascus. Abu Zarrra said, ‘O Muawiya! If this was from wealth of Allahazwj, then this is the embezzlement, and if it was from your wealth, then it is extravagance’.

And Abu Zarrra was saying, ‘By Allahazwj! You (Muawiya) have done deeds what I recognise. By Allahazwj! It is neither in the Book of Allahazwj nor in the Sunnah of Hisazwj Prophetasws. By Allahazwj! Iasws see rights being extinguished, and falsehood being revived, and truthful ones being belied, and an effect without a removal, and the righteous being impacted upon’.

And Habeeb Bin Maslama Al-Fihry said to Muawiya, ‘Abu Zarrra will spoil Syria upon you all, so let him join up with his family (and) will be a cure for you if there is a needy to you all regarding himra’. Muawiya wrote to Usman regarding himra. Usman wrote to Muawiya, ‘As for after, Carry Jundab (Abu Zarrra) to me upon a harsh ride and make it difficult for him’.

He sent him with someone who travelled with him night and day (non-stop), and carried him upon an aged camel with a small hump, until he arrived with him at Al-Medina, and the flesh of his thighs had fallen off from the struggle.

When Abu Zarrra arrived at Al-Medina, Usman sent a message to himra that he should go to whichever land he so desires to. He said, ‘Makkah?’ He said, ‘No’. He said, ‘Bayt Al-
Maqdis?’ He said, ‘No’. He said, ‘One of the two cities (Al-Mufa and Al-Basra)?’ He travelled to it, and did not cease to be at it until he passed away’.110

And in a report of Al-Waqidi (wahabi imam), ‘When Abu Zarr\textsuperscript{ra} entered to see Usman, he said to him\textsuperscript{ra}, ‘May Allah\textsuperscript{azwj} not Favour an eye with you, O Jundab\textsuperscript{ra}!’ Abu Zarr\textsuperscript{ra} said, ‘I am Jundab\textsuperscript{ra}, and Rasool-Allah\textsuperscript{saww} had named me as ‘Abdullah’, so I chose the name which Rasool-Allah\textsuperscript{saww} had named me with over my\textsuperscript{ra} (original) name’.

Usman said to him\textsuperscript{ra}, ‘You\textsuperscript{ra} are the one who claims that we are saying that Allah\textsuperscript{azwj}’s hands are locked, and that Allah\textsuperscript{azwj} is poor and we are rich?!’

Abu Zarr\textsuperscript{ra} said, ‘If you had not been claiming such, you would have spent the wealth of Allah\textsuperscript{saww} upon His\textsuperscript{saww} servants, but I\textsuperscript{asws} testify that I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘When the clan of Abu Al-Aas reaches thirty men, they would make the wealth of Allah\textsuperscript{saww} as their own, and servants of Allah\textsuperscript{saww} as (their own) slaves, and the Religion of Allah\textsuperscript{saww} as a revenue, then Allah\textsuperscript{saww} with Grant rest to the servants, from them’.

Usman said to the ones present, ‘Did you hear this from the Prophet\textsuperscript{saww} of Allah\textsuperscript{saww}?!’ They said, ‘We have not heard it’. Usman said, ‘Woe be unto you\textsuperscript{ra}, O Abu Zarr\textsuperscript{ra}! Are you\textsuperscript{ra} lying upon Rasool-Allah\textsuperscript{saww}?!’ Abu Zarr\textsuperscript{ra} said to the ones present, ‘Don’t you think I\textsuperscript{asws} spoke the truth?!’ They said, ‘No, by Allah\textsuperscript{azwj}, we do not know’.

Usman said, ‘Call Ali\textsuperscript{asws} for me!’ When he\textsuperscript{asws} came, Usman said to Abu Zarr\textsuperscript{ra}, ‘Narrate to him\textsuperscript{asws} your\textsuperscript{ra} Hadeeth regarding the clan of Abu Al-Aas’. He\textsuperscript{ra} narrated it. Usman said to Ali\textsuperscript{asws}, ‘Have you\textsuperscript{asws} heard this from Rasool-Allah-\textsuperscript{saww}?’ Ali\textsuperscript{asws} said: ‘No, but Abu Zarr\textsuperscript{ra} speaks the truth’. He said, ‘How do you\textsuperscript{asws} know he\textsuperscript{ra} spoke the truth?’

\textsuperscript{110} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 13
He asws said: ‘Because I asws heard from Rasool-Allah saww saying: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried anyone with a tone more truthful than that of Abu Zarr asra.’

The ones present, from the companions of the Prophet saww, all said, ‘Abu Zarr ra speaks the truth’. Abu Zarr ra said, ‘I ra had heard this from Rasool-Allah saww, then you all accused me ra?! I ra did not think I ra would be living until I ra would hear this from the companions of Rasool-Allah saww!'

And it is reported by Al-Waqidi (wahabi imam), in another report, by his chain, from Sahban, a slave of Al-Aslameen who said, ‘I saw Abu Zarr ra one day he ra was brought to Usman. He said to him ra, ‘Are you ra the one who does, and does (keeps on antagonising me)?!’

Abu Zarr ra said to him, ‘I ra have advised you (sincerely) but you cheated me ra. Usman said, ‘You ra are lying! But you ra intend the fitna (strife) and you ra love it. Syria has been turned upside down upon us!’ Abu Zarr ra said, ‘Follow the ways of your two companions (Abu Bakr and Umar), there would be no speech for anyone upon you’.

Usman said to him ra, ‘What is it to you and to that? May there be no mother for you ra!’ Abu Zarr ra said, ‘By Allah azwj! I ra do not find any excuse for me ra except enjoining with the good and forbidding from the evil’.

Usman got angered and said, ‘Give me your advice regarding this lying sheykh! Either I should strike him, or imprison him, or kill him, for he has divided the community of the Muslims, or exile him ra from the land!’

Ali asws spoke, and he asws was present. He asws said: ‘I asws advise you with what the Momin of the family of Pharaoh111 had said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and

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111 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 14
he has come to you with the proofs from your Lord? And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28].

فَأَجَابَهُ عُثْمَانُ بِيَوَابٍ غَلييظٍ لََْ أُحيبَّ أَنْ أَذْكُرَهُ، ََ أَجَابَهُ عَلييٌّ عَلَيْهِ السَّلَََمُ بِييثْليهي.

Usman answered him asws with a repugnant answer I (Waqidi) do not want to mention it, and Ali asws answered him with similar to it.

Then Usman banned the people from sitting with Abu Zarr ra and speaking to him ra. That remained for days, then he ordered for him ra to be brought to him. When they came with him ra, and he ra paused in front of him, he ra said, ‘Woe be unto you, O Usman! Have you not seen Rasool-Allah saww, and seen Abu Bakr and Umar? Have you seen this being their way? You are using force regarding me ra, force of a tyrant!’

He said, ‘Get out from us, from our city!’ Abu Zarr ra said, ‘How hateful to me ra is being in your neighbourhood! Where shall I go out to?’ He said, ‘Wherever you desire to’. He said, ‘Shall I ra go out to Syria, land of Jihad?’ He said, ‘But rather, I brought you ra from Syria due to what you ra had spoilt. You ra want me to return you ra to it!’

He ra said, ‘Then I ra shall go out to Al-Iraq’. He said, ‘No’. He ra said, ‘And why not?’ He said, ‘You have made progress upon the people of doubt and have taunted upon the leaders’. He ra said, ‘Shall I ra go out to Egypt?’ He said, ‘No’. He ra said, ‘Then where shall I ra go to?’ He said, ‘Wherever you ra want’.

Abu Zarr ra said, ‘Then it is being a Bedouin are the Emigration. Shall I ra go out to Najd?’ Usman said, ‘The nobility to the nobility, the remotest outskirt, the maximum’. Abu Zarr ra said, ‘You refused that to me ra’. He said, ‘Go to this direction of your, and do not come back from Al-Rabza’. He ra went to it.112

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112 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 15
And it is reported by Al-Waqidi (wahabi imam), from Malik Bin Abu Al-Rajal, from Musa Bin Maysara that Abu Al-Aswad Al-Dowly said, 'I used to love meeting Abu Zarr ra to ask him ra about the cause of his ra expulsion. I encamped at Al-Rabza and said to him ra, 'Will you ra not inform me? Did you ra come out from Al-Medina or were you ra thrown out?'

He ra said, 'But, I was in a trench from the trenches, needless from them, so I came out to city of the Rasool saww. I said, 'A house of my migration and of my companions, and I came out to what you asws see'. Then he ra said, 'One night when I was sleeping in the Masjid, when Rasool-Allah saww passed by me ra. He saww nudged me ra with his saww left. He saww said: 'I saww should not see you ra sleeping in the Masjid'.

He saww said: 'How would it be with you ra when you ra are expelled from it?' I ra said to him saww, 'I ra shall return to the Masjid (Al-Medina). He saww said: 'What would you do when they expel you ra from it?' I ra said, 'Then I ra shall go to Syria, for it is a Holy land, and a pious land of Al-Islam, and a land of Jihad'.

Rasool-Allah saww said: 'Shall I saww point you upon what is better than that? Co-operate with them wherever they usher you ra, and listen and obey'. I ra listened and obeyed, and I ra am listening and obeying. By Allah saww I ra shall meet Usman and he is a sinner in being criminal to me asw.

And he ra was saying at Al-Rabza, 'The truth has not left me ra any friends'.
And he was saying in it, ‘Usman has returned me to be a Bedouin after the Emigration’. 113

I (Majlisi) am saying, ‘And it is reported by Al-Masoudi in (the book) ‘Maruj Al-Zahab’, more extensive than that, until he said, ‘When Usman returned Abu Zarr to Al-Medina upon a camel without any dry hump, with him were five from the Saqaliya (tribe) being expelled along with him, until they came with him to Al-Medina, and his inner thighs had been flattened and almost destroyed.

It was said to him, ‘Didn’t you die from that?’ He said, ‘Far be it! I will never die until I am exiled’ – and he mentioned what would befall with him from them in it.

And he continued the Hadeeth up to his words, ‘Usman said to him, ‘Turn back your face from me!’ He said, ‘I shall travel to Makkah’. He said, ‘No, by Allah’. He said, ‘Then, to Syria?’ He said, ‘No, by Allah’. He said, ‘Al-Basra?’ He said, ‘No, by Allah’, choose other than these cities.

He said, ‘No, by Allah! I will not choose other than what I have mentioned to you, and if you were to leave me in the house of my migration, I would not want anything from the cities, so make me travel to where you like from the cities’. He said, ‘I shall travel you to Al-Rabza’.

He said, ‘Allah is the Greatest! Rasool-Allah spoke the truth! He had informed me with all what I shall face’. He said, ‘And what did he say to you?’ He said, ‘He informed me that I would be prevented from Makkah, and Al-Medina, and I shall be dying at Al-Rabza, and a number of persons travelling from Al-Iraq to around Al-Hijaz would be in-charge of my burial’. 113

Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 16
And Abu Zarr sawf sent for camels. He sawf loaded his sawf wife upon it. And it is said, (it was) his sawf daughter. And Usman ordered that the people should forsake him sawf until he sawf travels to Al-Rabza. And when he saws emerged from Al-Medina, and Marwan was directing him sawf away from it, Ali saws Bin Abu Talib saws emerged to him sawf, and with him saws were his saws two sons saws, and his saws brother Aqeel, and Abdullah son of Ja’far saws, and Ammar Bin Yasser.

Marwan objected and said, ‘O Ali saws! The commander of the faithfulness has forbidden the people to escort Abu Zarr sawf or quench him sawf (any water). So, if you all do not know that, then I have let you know’. He saws attacked upon him with the whip and struck between the ears of the camel of Marwan, and said, 'Go away! May Allah azwj Shove you into the Fire!’ And he saws went with Abu Zarr sawf and escorted him saws, then bade him sawf farewell and left.

When Ali saws wanted to leave, Abu Zarr sawf cried and said, ‘May Allah azwj have Mercy on you saws, People saws of the Household! When I saws saw you saws, O Abu Al-Hassan saws, and your saws children saws, I saws remembered Rasool-Allah saws with you saws.'

Marwan complained to Usman of what Ali saws had done with him. Usman said, ‘O community of Muslims! Who will excuse me from Ali saws? He saws returns my messenger from what I had sent him for, and did what he saws did. By Allah azwj! Let us give him saws what he saws deserves’. When Ali saws returned, the people received him saws and they said, ‘The commander of the faithfulness is angry upon you for your saws escorting Abu Zarr sawf!’

Ali saws said: ‘The horse is angry upon the rein’. When it was the evening and Usman came, he said, ‘What carried you saws upon what you saws did with Marwan? And why were you saws audacious upon me and returned my messenger and my order?’ He saws said: ‘As for Marwan, he faced me saws with coldness so I saws responded to him with my saws coldness. And as for your order, I saws did not reject it’.

Usman said, ‘Did it not reach you saws and I had forbidden the people from Abu Zarr sawf and escorting him sawf?’ Ali saws said: ‘Or is it that all what you are ordering us with is a thing we see
the obedience of Allahazwj (to be in it), and the truth is in opposing it, so we should follow your orders in it? By Allahazwj! We will not do so’.

Usman said, ‘You retaliated against Marwan’. Heasws said: ‘And from what did Iasws retaliate?’ He said, ‘Youasws struck between the ears of his riding animal and insulted him, so he should insult youasws, and strike between the ears of yourasws ride!’ Aliasws said: ‘As for myasws animal, it is that. If he wants to strike it just as Iasws struck his animal, he can do so. And as for Iasws, by Allahazwj, if heasws were to revile measws, Iasws shall revile him with similar to it, there is no lying in it, nor am Iasws saying except right’.

Usman was angered and his face reddened, and he stood up and entered (the room), and Aliasws left. Hisasws family members gathered to himasws, and men from the Emigrants and the Helpers. When it was the next morning, and the people had gathered, he complained to them of Aliasws and said, ‘Heasws manipulated me and prevailed. One who manipulates me intending by that Abu Zarrasra, and Ammar or someone else’.

And it is reported by Ibn Al-Aseer in (the book) ‘Jamie Al-Usool’, by a report of Al-Tirmizi, from Anas (well-known fabricator) who said, ‘Rasool-Allahasws said: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried (one with) a tone more truthful than that of Abu Zarrasra. Heasra resembles Isaas in hisasws devoutness’.

114 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 17
Umar said, ‘Shall we recognise that being for him[^115] , O Rasool-Allah[^saww]?’ He[^saww] said: ‘Yes, recognise it being for him[^ra]’.115


And from Ibn Amro Bin Al-Aas who said, ‘I heard Rasool-Allah[^saww] saying: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried anyone more truthful than Abu Zarr[^ra].’117

He said, ‘Al-Tirmizi has brought out, and from Abu Zarr[^ra] having said: ‘Rasool-Allah[^saww] said: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried one with a tone more truthful than Abu Zarr[^ra]. He[^ra] resembles Isa[^as] Bin Maryam[^as]’. So, Umar Bin Al-Khattab said, like the envious ones, ‘O Rasool-Allah[^saww]! Shall we recognise that to be for him[^ra]?’ He[^saww] said: ‘Yes, recognise it’’.118

He said, ‘Al-Tirmizi has brought out and said, ‘One of them has reported this Hadeeth – He[^saww] said: ‘Abu Zarr[^ra] walks in the earth with the ascetism of Isa[^as] Bin Maryam[^as]’’.119

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[^115]: Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 18
[^118]: Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 21
[^119]: Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 22
He (Usman) had hit Abdullah Bin Masoud to the extent that he broke his ribs, and his merits have been reported in their ‘Saheeh’ books, a lot of Ahadeeth, and Ibn Masoud condemned him, and he himself witnessed his (Usman’s) injustices.

The seyyid said in (the book) ‘Al-Shafi’ – It has been reported by all the ones reporting the Seerah, from the companions of the Ahadeeth, upon a differing of their ways that Ibn Masoud was saying, ‘If only I and Usman were at a sandy desert, he pouring upon me and I pour upon him until the oldest one from me and him dies’.

And he was saying during every Friday at Al-Kufa, announcing loudly, ‘The most truthful of the words if the Book of Allah azwj, and the best guidance is the guidance of Muhammad ﷺ, and the evilest of the matters is its newly occurring ones, and every newly occurring (thing) is an innovation, and every innovation is a straying, and every straying is in the Fire.

And rather he was saying that for Usman, until Al-Waleed Bin Uqba got angry from the continuation of his objections and forbade him from this sermon of his. He refused to end, so he wrote to Usman regarding him. Usman wrote to send him back to him.120

And it is reported from him, from many ways which cannot even be counted that he had said, ‘The weight (worth) of Usman in the Presence of Allah azwj isn’t even the wing of a mosquito’. And he bequeathed at his death that Usman will not pray Salat over him. When

120 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 23
Usman came to him during his illness and sought the forgiveness from him, he said, ‘I ask Allah to Take for me my right from you’.  

And it is reported by Al-Waqidi (wahabi imam) by his chain, and other that when Usman brought him to Al-Medina, he entered it on the night of Friday. When Usman came to know of his entry, he said, ‘O you people! You have left-over from the night some infested dates the insects have vomited upon and spoilt’.

Ibn Masoud said, ‘It isn’t like that. But I am a companion of Rasool-Allah of the day of Bade, and his companion of the day of Ohad, and his companions on the day of the allegiance of the Pleasure (Bayat Al-Rizwaan), and his companion of the day of Al-Khandaq, and his companion of the day of Hunayn’.  

He (the narrator) said, ‘And Ayesha shouted, ‘O Usman! Are you saying this for a companion of Rasool-Allah?!’ Usman said, ‘Be quiet!’

Then he (Usman) said to Abdullah Bin Zam’a Bin Al-Aswad, ‘Expel him with an immediate expulsion!’ Ibn Zam’a grabbed him and carried him until he came with him to the door of the Masjid and struck the ground with him, and broke a rib from his ribs. Ibn Masoud said, ‘Ibn Zam’a the Kafir killed me by the order of Usman!’

And in another report, ‘Ibn Zam’a did with him what he did. He was a black slave of Usman, and he was well-built, tall’.

And in a report, ‘When he carried him to expel him from the Masjid, Abdullah called out to him, ‘I adjure you with Allah if you throw me out from the Masjid of my friend Rasool-Allah!’

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121 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 24
The reporter said, ‘It is as if I am looking at the slender legs of Abdullah Bin Masoud, and his legs were crossed upon the neck of the slave of Usman, until he was thrown out from the Masjid, and he (Abdullah Bin Masoud) is the one for whom Rasool-Allah saww had said regarding him: ‘The legs of the son of Umm Abd would be heavier in the scale on the Day of Qiyamah than the mountain of Ohad’.

And it has been reported by Muhammad Bin Is’haq, from Muhammad Bin Ka’ab Al-Qurtuby that Usman hit Ibn Masoud forty lashes regarding his burying Abu Zarr ra, and this is another story, and that is because Abu Zarr ra, when the death presented to him at Al-Rabza and there wasn’t anyone with him ra except his ra wife, and his ra boy, he ra bequeathed to them, ‘Wash me ra, then enshroud me ra, then place me ra upon the middle of the road. The first riders passing by, say to them, ‘This is Abu Zarr ra, companion of Rasool-Allah saww, so help us upon burying him ra’.

When he ra passed away, they both did that, and Ibn Masoud came among the riders from Al-Iraq, to perform Umrah. They did not see the dead body upon the middle of the road, the camels almost trod upon it. The slave stood up to them and said, ‘This is Abu Zarr ra, companion of Rasool-Allah saww, so help us upon burying him ra’.

Ibn Masoud fell down crying and saying, ‘Rasool-Allah saww spoke the truth: ‘You ra will walk alone, and die alone, and will be Resurrected alone’. Then he and his companions descended and buried him’.

This is part of what is reported in (the book) ‘Al-Shafi’, taken from their reliable books’.

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123 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 26
The sixth —

What he (Usman) did with Ammar Bin Yasser. The Seyyid (Al-Murtaza) said in (the book) ‘Al-Shafi’, ‘He hit Ammar, from what the reports are not differing in it, and rather they are differing in its causes.

It is reported by Abbas Bin Hisham Al-Kalby, from Abu Mikhna‘f in his chain – He was in the public treasury at Al-Medina wherein were ornaments and jewels. Usman took from it what one of his family members can be ornamented with. The people manifested the taunting upon him regarding that, and they spoke to him regarding it with every severe speech until he was angered.

He addressed and said, ‘We will be taking our need from this war booty, and even if it rubs the noses of the people’. Al[asws] said: ‘Then you will be prevented from that and there would be a barrier between you and it’.

Ammar said, ‘I keep Allah[azwj] as Witness that my nose is the first one to be rubbed from that’. Usman said, ‘O Ibn Yasser! Is it upon me I have heard you being audacious? Take it’. So, he took (held) it. Usman called with it and had him struck until there was fainting upon him.

Then he was taken out and carried to the house of Umm Salama[ra], wife of the Prophet[asww]. He did not pray Al-Zohr (Salat), and Al-Asr, and Al-Maghrib. When he woke up, he performed Wudu’u and prayed Salat, and said, ‘The Praise is for Allah[azwj]! This isn’t the first day we have been hurting it for the Sake of Allah[azwj] the Exalted’.
Hisham Bin Al-Waleed Bin Al-Mugheiera Al-Makhzumi said, and Ammar was an ally of the clan of Makhzum, 'O Usman! As for Ali\textsuperscript{asws}, they fear him\textsuperscript{asws}, and as for us, so you have been audacious upon us and struck our brother until he had to be healed from the damage. But, by Allah\textsuperscript{azwj}, if he dies, I will kill due to it, a man of great importance from the clan of Umayya’. Usman said, ‘And you be over here, O son of Al-Qasriya’.

He (the narrator) said, ‘They were Qasariyans, and his mother and his grandmother were Qasariyans from Bajeela. Usman reviled him and ordered with it, and he was thrown out. He came to Umm Salama\textsuperscript{ra}, and there she\textsuperscript{ra} was, having been angered for Ammar\textsuperscript{ra}.

And it reached Ayesha what had been done with Ammar. She got angry and she brought out some hairs from the hairs of Rasool-Allah\textsuperscript{saww}, and slippers from his\textsuperscript{saww} slippers, and a cloth from his\textsuperscript{saww} clothes, and she said, ‘How quickly you have neglected the Sunnah of your Prophet\textsuperscript{saww}, and this is his\textsuperscript{saww} cloth, and his\textsuperscript{saww} hair, and his\textsuperscript{saww} slippers, not even having decayed yet’.

And others have reported, ‘The cause regarding that was that Usman passed by a new grave, and he asked about it. It was said, ‘Abdullah Bin Masoud’. He got angered upon Ammar for his concealing his death from him, when it was for being in-charge of his Salat and the standing with his concerns. During that, Usman has Ammar trodden until he was hit by hernia.

And others reported that Al-Miqdad\textsuperscript{ra}, and Talha, and Al-Zubeyr, and Ammar, and a number of companions of Rasool-Allah\textsuperscript{saww} wrote a letter encumbering in it the innovations of Usman and frightening him of his Lord\textsuperscript{azwj} and they let him know of His\textsuperscript{azwj} Rewards, if he were to discontinue. Ammar took the letter and came to him with it. He read the gist of it.

Usman said, ‘Is it to me you have advanced from between them?’ He said, ‘Because I am most advising of them to you’. He said, ‘You are lying, O Ibn Sumayya!\textsuperscript{ra}’ He said, ‘By Allah\textsuperscript{azwj}! I am not a son of Sumayya\textsuperscript{ra}, and I am a son of Yasser\textsuperscript{ra}.

124 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 27
125 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 28
He ordered his slaves and they spread out his hand and legs, and Usman struck him with his legs, and they were in the shoes, upon his groin, and he was afflicted by hernia, and he was aged, old, so there was unconsciousness upon him.  

Then he, (Seyyid Al-Murtaza), said (In the book ‘Al-Shafi’), ‘And it has been reported from the way of the adversaries, and by many chains that Ammar was saying, ‘Three have testified against Usman with the Kufr, and I am the fourth, and I am the most strong of the four! And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44], and I testify that he has judged with other than what Allah azwj has Revealed’.  

And it is reported from Zayd Bin Arqam from a way of the adversaries, it was said to him, ‘By which thing did Usman commit Kufr?’ He said, ‘By three – he made the wealth as an earning between the rich ones, and made the Emigrants from the companions of Rasool-Allah saww to be at the status of the ones who battled Allah azwj and His azwj Rasool saww, and he acted with other than the Book of Allah azwj.’  

Then the seyyid (Al-Murtaza) continued the speech until he said, ‘It is reported that the Prophet saww said regarding him: ‘Ammar is the skin what is between the eye and the nose. When the skin reclines, the nose would bleed’.  

And it is reported that he saww said: ‘What is the matter for them, and Ammar is calling them to the Paradise and they are calling him to the Fire?!’  

And it is reported from Khalid that Rasool-Allah saww having said: ‘One who is inimical to Ammar has been inimical to Allah azwj’, and one who hates Ammar has hated Allah azwj.’
And it is reported by Ibn Abi Al-Hadeed, copying from the book ‘Al-Saqeefa’ of Ahmad Bin Abdul Aziz Al-Jowhari, by his chain, from Abu Ka’ab al Harsy who said, ‘I came to Al-Medina and I came to Usman Bin Affan, and he was the caliph on that day. I asked him about something from the matters of my religion, and I said, ‘O commander of the faithful! I am a man from the people of Al-Yemen from the clan of Al-Haris Bin Ka’ab, and I want to ask you about things, so instruct your guards not to block me (when I come)’.

He said, ‘O Wasaab! Whenever this Harisy come, then permit for him’. When I came and knocked the door, he said, ‘Who is that?’ I said, ‘Al-Harisy’. He said, ‘Enter’. I entered one day, and there was Usman seated, and around him were a number (of people) being silent, not speaking, as if the birds were upon their heads. I greeted, then sat down. I did not ask him about anything due to what I saw from their state and his state.

While I was like that when a number (of people) came and said, ‘He refuses to come’. He was angered and said, ‘Refuses to come to me?! Go and come to me with him, and if he refuses then pull him with a pulling!’

He (the narrator) said, ‘He remained for a while and they came, and with them was a man of tall stature, bald, there was hair in the front of his head and hair in his back. I said, ‘Who is this?’ They said, ‘Ammar Bin Yasser’. Usman said to him, ‘You are the one to whom our messenger came and you refused to come to me?’

He (the narrator) said, ‘He spoke to him with something, I do not know what it was, then he went out. They did not stop getting up from his presence until there did not remain anyone apart from me. He stood up. I said (to myself), ‘By Allah azwj! I will not ask anyone about this matter’.

He (the narrator) said, ‘He remained for a while and they came, and with them was a man of tall stature, bald, there was hair in the front of his head and hair in his back. I said, ‘Who is this?’ They said, ‘Ammar Bin Yasser’. Usman said to him, ‘You are the one to whom our messenger came and you refused to come to me?’

He (the narrator) said, ‘He spoke to him with something, I do not know what it was, then he went out. They did not stop getting up from his presence until there did not remain anyone apart from me. He stood up. I said (to myself), ‘By Allah azwj! I will not ask anyone about this matter’.

131 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 34
I say, ‘So and so narrated to me until I knew what had happened. I followed him until he entered the masjid, and there was Ammar seated by a pillar, and around him were a number of companions of Rasool-Allah(saww), crying.

Usman said, ‘O Wasaab! To me with the police!’ They came. He said, ‘Separate between them!’ They separated them. Then the Salat was established. Usman went ahead and prayed (leading) Salat with them. When he exclaimed Takbeer. A woman said from her chamber, ‘O you people!’ Then she spoke and reminded of Rasool-Allah(saww) what Allah(azwj) had Sent him(saww) with. Then she said, ‘You neglected the Command of Allah(azwj) and opposed His(azwj) Pact’ – and approximate to this. Then she was silent. Then another woman spoke with similar to that. These were Ayesha and Hafsa.

He (the narrator) said, ‘Usman greeted (finished Salat) and turned towards the people and said, ‘Because these two temptresses have released their insults to me and I am a knower with their origins’. Sa’ad Bin Abu Waqas said to him, ‘Are you saying this for the beloved ones of Rasool-Allah(saww)’? ‘He said, ‘And in what are you, and what is over here?’

Then he turned towards Sa’ad deliberately in order to strike him, but Sa’ad sneaked away and went out from the Masjid. Usman followed him and met Ali(asws) at the door of the Masjid. Ali(asws) said to him: ‘Where are you intending?’ He said, ‘I intend this one who’ – such and such, meaning Sa’ad had insulted him. He(asws) said: ‘O you man! Leave from this?’

He (the narrator) said, ‘The talk did not cease between the two until they were both angered. Usman said, ‘Aren’t you(asws) the one whom Rasool-Allah(saww) had left behind on the day of Tabuk?’ Ali(asws) said: ‘Aren’t you the fleer from Rasool-Allah(azwj) on the day of Ohad?’ Then the people came between the two.

He (the narrator) said, ‘Then I went out from Al-Medina until I ended up to Al-Kufa. I found its inhabitants as well to have defected and discord to have broken out between them, and
they return Saeed Bin Al-Aas and did not let him enter to them. When I saw that, I returned until I came to the city of my people”.

132 And it has been reported by Ibn Abul Birr in (the book) ‘Al-Istiyab’ and other, from Ayesha (Non Shia source) who said, ‘There is no one from the companions of Rasool-Allah(saww) I desired to say regarding except I said it, except Ammar Bin Yasser. I heard Rasool-Allah(saww) saying: ‘Ammar is filled with Eman to the extent of the soles of his feet’. 133

And in another report, ‘He is filled what is between the soles of his feet up to the flesh of his ear (lobes) with Eman’.

134 And from Khalid Bin Al Waleed, ‘Rasool-Allah(saww) said: ‘One who hates Ammar has hated Allahazwj’. Khalid said, ‘I did not cease to love him from that day onwards’.

135 And from Anas Bin Malik (well known fabricator) having said, ‘The Paradise is desirous to Aliasws, and Ammar, and Salmanra, and Bilal’.

136 And from Aliasws having said: ‘Ammar Bin Yasser came seeing permission to see the Prophet(saww) one day, and he saww recognised his voice, so he saww said: ‘Welcome to the good, the goodified, there is permission for him’.

137 And it is reported in (the book) ‘Al-Mishqat’, from Al-Tirmizi, from Abu Hureyra (well-known fabricator), in a Hadeeth, said, ‘Ammar is the one whom Allahazwj Sheltered from the Satanla, upon the tongue of His azwj Prophet saww’. 138

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133 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 36
134 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 37
135 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 38
137 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 40
138 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 41
And from Anas (well known fabricator), from him having said: ‘The Paradise is desirous to three: ‘Ali, Ammar, and Salman’.

And from Ayesha (Non-Shia source), said, ‘Rasool-Allah said: ‘Ammar was not given a choice between any two matters except he chose the one severer upon his body’.

And from Ahmad (in his book ‘Masnad’), by his chain from Khalid Bin Al-Waleed who said, ‘There was (heated) speech between me and Ammar Bin Yasser. I was harsh to him in the words, so Ammar went to complain to Rasool-Allah.

He (the narrator) said, ‘Khalid came and he was complaining to the Prophet. And he was harsh to him and did not exceed him except harshness, and the Prophet was silent, not speaking. Ammar cried and said, ‘Don’t you see him?’ The Prophet raised his head and said, ‘One who is inimical to Ammar has been inimical to Allah, and one who hates Ammar has hated Allah’. Khalid said, ‘I went out and there was nothing more beloved to me than the pleasure of Ammar, and I (always) met him with what pleased him, so he was pleased’.

And it is reported in (the book) ‘Jamie Al-Usool’, from Al-Bukhari, from Ikrimah (Ibn Abu Jahl), from Abu Saeed Al-Khudry regarding mention of construction of the Masjid, he said, ‘We were carrying brick by brick, and Ammar (was carrying) two brick by two bricks. The Prophet saw him, and Rasool-Allah went on to shake off the dust from him and saying: ‘Oh Ammar! He would be calling them to the Paradise and they would be calling him to the Fire. And Ammar said, ‘I seek Refuge with Allah from the Fitna’.

139 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 42
140 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 43
141 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 44
The Prophet saww said regarding him: ‘One who has been inimical to him, so he has been inimical to Allah azwj, and one who hates him so he has hated Allah azwj, and that the Paradise is desirous to him, and he is filled with Eman, and Allah azwj has Sheltered him from the Satan’. 142

The seventh -

And I (Majlisi) will come with in the book of the Quran (vol 92 of Bihar) – ‘Amir Al-momineen asws collected the Quran after the expiry of the Prophet saww just as he saww had bequeathed him asws with it. He asws came with it among the Emigrants and the Helpers.

When Abu Bakr and Umar saw his asws inclusion upon the scandals of the people, they turned aware from it and instructed Zayd Bin Sabit to collect the Quran, and they dropped whatever had been included from it of the scandals.

And when Umar became caliph, he asked Ali asws to hand over the Quran to him which he asws had collected in order to burn it and invalidate it. Ali asws refused from that and said, None asws can touch it except for the Purified ones [56:79] from my asws children, nor will it appear (again) until Al-Qaim asws from People asws of the Household rises, and he asws carries the
people upon it, and the Sunnah would flow upon what he asws takes responsibility of and is required”.143

And it is reported by Al-Bukhari, from Ibn Abbas, ‘Rasool-Allah saww said: ‘Jibraeel as read out to me a letter (phrase). He as returned and increased it for me saww. He as did not cease to increase it and increasing for me saww until it ended upon seven letters (phrases)’”.144

143 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 46
144 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 47
And it is reported by Muslim, and al Tirmizi, and Abu Dawood, and Al Nasaie in the ‘Saheeh’, and it is referred in (the book) ‘Al Mishkat’, and in (the book) ‘Jamie Al Usool, from Ubayy Bin Ka’ab who said, ‘I was in the Masjid and a man entered and prayed Salat. He recited a recitation I disliked it. Then another man entered and recited a recitation same as the recitation of his companion. When they completed the Salat we all entered to see Rasool-Allah ﷺ. I said, ‘This one recited a recitation I dislike upon it, then another one entered and recited same as the recitation of his companion’.

The Prophet ﷺ ordered them both. They both recited, and excellent was their affair, and the belying dropped within myself, not even when I used to (believe) during the pre-Islamic period. When Rasool-Allah ﷺ saw what had overwhelmed me, he ﷺ tapped in my chest and I burst out sweating, and it was as if I was looking at Allah azwj partly’.

He ﷺ said to me: ‘O Ubayy! It was Sent to me ﷺ to recite the Quran upon a letter (phrase). I responded to Him azwj: Ease it upon my ﷺ community’. He azwj returned it to me ﷺ the second time: “Recite it upon two letters (phrases)!” I azwj returned to Him azwj, ‘Ease it upon my ﷺ community’. He azwj Returned to me ﷺ the third time: “Recite it upon seven letters (phrases), and for you ﷺ, with every response, Iazwj shall Respond with the question you ﷺ asked!”

He ﷺ said: ‘O Allah azwj! Forgive my ﷺ community! O Allah azwj! Forgive my ﷺ community!’ And I responded to Him azwj: ‘For a day the whole of the people would be desirous to me ﷺ, even Ibrahim as 146.

And in one of it, he said, ‘Rasool-Allah ﷺ met Jibraeel as and said: ‘O Jibraeel! ﷺ am Sent to an illiterate community, from them is the old aged one, and the boy, and the girl, and the

146 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 49
man who cannot read any writing at all!’ He as said to me saww: ‘O Muhammad saww! The Quran has been Revealed upon seven letters (phrases)”.

فَقُ رََى ابْنُ عَبُْي الْبَْن فِي الْْيسْتييعَابيََ آليهي [فِي ت َرْجََََّي ابْني مَسْعُودٍ، عَني الََّبِين صَلَّى اللَّهُ عَلَيْهِي سَلَّمَ أَََّهُ قَالَ:

And from Ibn Abdul Birr in (the book) ‘Al Istiyab’ in the translation of Ibn Masoud,

‘From the Prophet saww having said: ‘Recite the Quran from four persons’, and he saww began with the son of Umm Abd’.

و عن اب ن عمان، قال: سَيَمَعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ سَلَّمَ ي َقُولُ: مَنْ أَحَبَّ أَنْ يَسْمَعَ الْقُرْآنَ غَضّاً فَلْيَسْمَعْهُ ميني ابْني أُمن عَبٍُْ. كَمَا أُرْى فِي تَرْجََََّي ابْني مَسْعُودٍ، عَني الََّبِين صَلَّى اللَّهُ عَلَيْهِي سَلَّمَ أَََّهُ قَالَ:

And from Ibn Umar who said, ‘I heard Rasool-Allah saww saying: ‘Take the Quran from four – From Ibn Umm Abd, so begin with him, and Muaz Bin Jabal, and Ubayy Bin Ka’ab, and Salim Mawla Abu Huzeyfa’. (Non Shia source)

And one of them has reported: ‘One who loves to listen to the Quran freshly, then let him listen to it from Ibn Umm Abd’. (Non Shia source)

و عن أبي وأبي، قال: سَيَمَعْتَ ابْنِ مَسْعُودٍ ي َقُولُ: إِنْ هيَنِ لَعْلَمُهُمْ بيكيتَابي اللَّهِ عَزَّ ََ جَل يَأْطِلُ الْمَحْفُوظُونَ مينْ أَصْحَابي رَسُولي اللَّهِ صَلَّى اللَّهُ عَلَيْهِي سَلَّمَ أَنَّ عَبَُّ اللَّهِ كَانَ مينْ أَق ْرَبييمْ ََسيئَةً، ََ أَعْلَميهيمْ بيكيتَابي اللَّهِ عَزَّ ََ جَل

And one from Abu Wail who said, ‘I heard Ibn Masoud saying, ‘I am most knowledgeable of them with the Book of Allah azwj, and although I am not the best of them, and there is no Chapter nor any Verse in the Book of Allah azwj except and I know regarding what it was Revealed, and when it was Revealed’. Abu Wail said, ‘I did not hear anyone deny that upon him”.

147 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 50
149 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 52
150 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 53
151 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 54
152 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 55
And from Huzeyfa who said, ‘The memorisers from the companions of Rasool-Allah \textsuperscript{saww} had known that Abdullah was from their nearest ones of means, and their most knowledgeable with the Book of Allah \textsuperscript{azwj}.’ \textsuperscript{(Non Shia source)}

And from Abu Zabyan who said, ‘Abdullah Bin Abbas said to me, ‘Which of the two recitations do you recite?’ I said, ‘The first recitation. Recitation of Ibn Umm Abd’.

He said to me, ‘But it is the last recitation. Rasool-Allah \textsuperscript{saww} had presented the Quran unto Jibraeel \textsuperscript{as} once during every year. When it was the year in which Rasool-Allah \textsuperscript{saww} passed away, he \textsuperscript{saww} presented unto him \textsuperscript{saww} twice. Abdullah (Bin Masoud) was present at that, and he knew what had been Abrogated from that and what had been replaced’’. \textsuperscript{(Non Shia source)}

And from Al-qamah who said, ‘A man came to Umar and he was at Arafaat. He said, ‘I have come to you from Al-Kufa, and I have left a man behind at it who is filled with the Parchments (Quran) upon the back of his heart’.

Umar got angry with severe anger and said, ‘Woe be unto you! And who is he?’ He said, ‘Abdullah Bin Masoud’. The anger subsided from him, and he calmed down and returned to his state, and said, ‘By Allah \textsuperscript{azwj}! I do not know of anyone from the people who is more rightful with that than he is’’. \textsuperscript{(Non Shia source)}

He (Ibn Abdul Birr) said, ‘And Ali \textsuperscript{asws} was asked about a group from the companions, from the being Ibn Masoud. He \textsuperscript{asws} said: ‘As for Ibn Masoud, he read the Quran and knew the Sunnah’ – and stopped at that’’. \textsuperscript{(Non Shia source)}

\textsuperscript{153} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 56
\textsuperscript{154} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 57
\textsuperscript{155} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 58
\textsuperscript{156} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 59
And from Shaqeeq, from Abu Wail who said, ‘When Usman ordered regarding the Parchments (Qurans) with what he ordered, Abdullah Bin Masoud stood up and said, ‘Are you ordering me to recite the Quran upon the recitation of Zayd Bin Sabit? By the One azwj in Whose Hand is my soul! I have taken seventy Chapters from the mouth of Rasool-Allah azwj, and Zayd Bin Sabit was with the forelocks playing with the boys.

By Allah azwj! There is nothing Revealed from the Quran except and I know regarding which thing it was Revealed, and no one is more knowing with the Book of Allah azwj than me, and if anyone was more knowing with the Book of Allah azwj than me, give me the camels, I shall go to him’.

He said, ‘Then he was embarrassed from what he had said, so he said, ‘And I am not the best of them’.

Shaqeeq (the narrator) said, ‘I sat in a circle wherein were the companions of Rasool-Allah saww, and I did not hear anyone deny (that) upon him, nor reject what he had said’. 157

And it is reported in (the book) ‘Jamie Al Usool, from Al Bukhari, and Muslim, and Al Tirmizi, from Abdullah Bin Amro Bin Al Aas who said,

‘Abdullah Bin Masoud was mentioned in his presence. He said, ‘I have not ceased to love him (since) I heard Rasool-Allah saww saying: ‘Take the Quran from four. From Abdullah, and Saalim, and Muaz, and Ubayy Bin Ka’ab. Recite the Quran from four. From Ibn Masoud, so begin with him, and Saalim Mawla Abu Huzeyfa, and Muaz and Ubayy’. 158 (Non Shia source)

157 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 60
158 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 61
And in a report of Al-Tirmizi who said, ‘Rasool-Allahsaww said: ‘Take the Quran from four. From Ibn Masoud, and Ubay Bin Ka’ab, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa’. 159 (Non Shia source)

The Eighth –

And it has been reported by Abu Mikhnaf and Al-Waqqidi altogether that the people disliked upon Usman, his award to Saeed Bin Al-Aas of one hundred thousand. Aliasws and Al-Zubeyr and Talha and Sa’ad and Abdul Rahman spoke to him regarding that. He said, ‘For me there are relatives and next of kin’.

159 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 62
160 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 63
161 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 64
They said, ‘Were there no relative and ones with kinship for Abu Bakr and Umar?!’ He said, ‘Abu Bakr and Umar were both reckoned in preventing depriving their relatives, and I reckon in giving my relatives’. They said, ‘Their guidance is more beloved to us than your guidance’.

And it has been reported by Abu Mikhnaf – When Abdullah Bin Khalid Bin Aseyd Bin Abi Al-Aas arrive to Usman from Makkah and the people were with him, he ordered for Abdullah three hundred thousand, and for each one from the group, one hundred thousand, and a deed with that upon Abdullah Bin Arqam, and he was a treasurer of the public treasury, and he multiplied it and returned the deed with it. And it is said he asked Usman to write upon him with that letter, a debt, but he refused that, and Ibn Al-Arqam refused to hand over the wealth to the people.

Usman said to him, ‘But rather, you are a treasurer for us, so what carried you upon what you did?’ Ibn Al-Arqam said, ‘You are showing me to be a treasurer for the Muslims, and rather your treasurer is your slave. By Allah azwj! I will not be for you in the public treasury, ever!’, and he came with the keys and threw them upon the pulpit. And it is said, ‘But rather, he threw these to Usman, so Usman handed these to Na’il, his slave.

And it is reported by Al-Waqidi (wahabi imam) that Usman ordered Zayd Bin Sabit to carry wealth from the public treasury to Abdullah Bin Al-Arqam in the consequence of this deeds, three hundred thousand Dirhams. When he entered with it to him, he said to him, ‘O Abu Muhammad! The commander of the faithful has sent a message to you, saying to you, ‘We have pre-occupied you from the trading, and for you are relative and the people of need, so distribute this wealth among them, and be assisted by it upon your dependants’.

Abdullah Bin Al-Arqam said, ‘There is no need for me to it, and what have I done for Usman to reward me? By Allah azwj! If this was from wealth of the Muslims, my work does not reach

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162 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 65
such that he should give me three hundred thousand Dirhams, and if it was from the wealth of Usman, I do not like to take anything from his wealth’.\textsuperscript{163}

And it is reported by Al-Waqidi (wahabi imam), from Usama Bin Zaid, from Nafay a slave of Al-Zubeyr, from Abdullah Bin Al-Zubeyr who said, ‘Usman raided us in the year twenty-seven in Africa, and Abdullah Bin Sa’ad Bin Abi Sar’h achieve a lot of war booty. Usman gave Marwan Bin Al-Hakam those spoils (of war)’.\textsuperscript{164}

And it is reported by Al-Waqidi (wahabi imam), from Abdullah Bin Ja’far, from Umm Bakr Bint Al-Miswar, she said, ‘When Marwan built his house at Al-Medina, he called the people to his banquet, and Al-Miswar was from the one he had invited. Marwan said, and he was narrating to them, ‘By Allah\textsuperscript{165}! I did not spend in this house of mine from wealth of the Muslims, one Dirham and what is above it’.

Al-Miswar said, ‘If I had eaten your meal and you were silent, it would have been better for you. You were in the military expedition of Africa with us and you were from us with the least wealth, and slaves, and assistants, and lightest of us in weight. Your cousin gave your Khums of Africa and made you in charge of the charities, so you took wealth of the Muslims’\textsuperscript{165}

And it is reported by Kalby, from his father, from Abi Mikhnaf – ‘Marwan took the Khums of Africa of two hundred thousand Dirhams, and one hundred thousand Dinars, and spoke to Usman, and he gift these to him. The people disliked that upon Usman’. -This is what is referred to by the Seyyid from the reports. And it is reported by Al-Masoudi and other from the historians of the special (Shias) and the general (non-Shia) Muslims, more than that’.\textsuperscript{166}
The Ninth -

He suspended the Obligatory legal punishment like the legal punishment regarding Ubeydullah Bin Umar, for he had killed Al-Hurmuzan after his becoming a Muslim and did not bring him to account for it, and Amir Al-Momineen\textsuperscript{asws} had sought him.

It is reported by Al-Seyyid in (the book) ‘Al-Shafi’ – From Ziyad Bin Abdullah, from Muhammad Bin Is’haq, from Aban Bin Salih, ‘Amir Al-Momineen\textsuperscript{asws} came to Usman after he became caliph, and spoke to him regarding Ubeydullah and did not speak to anyone apart from him.

He\textsuperscript{asws} said: ‘Kill this mischief-maker (Ubeydullah Bin Umar), the wicked one who killed a Muslim person’. Usman said, ‘They killed his father (Umar) yesterday, and I should kill him today?!, and rather he is a man from people of the earth’.

When he refused to him\textsuperscript{asws}, Ubeydullah passed by Ali\textsuperscript{asws}. He\textsuperscript{asws} said to him ‘Mischief-maker! Gossiper! But by Allah\textsuperscript{azwj}, if I\textsuperscript{asws} were to win with you one day from the time, I\textsuperscript{asws} will strike off your neck’. Therefore, due to that, he came out along with Muawiya against Amir Al-Momineen\textsuperscript{asws} (at Siffeen)’.

And it is reported by Al-Qubad, from Al-Hassan Bin Isa, from Zayd, from his father, ‘When Usman said, ‘I have pardoned Ubeydullah Bin Umar, the Muslims said, ‘It isn’t for you that you pardon him’.

He said, ‘Yes, it isn’t for a Jufeyta and Al-Hurmuzan are relatives from the people of Islam, and I am foremost with them both because I am a ruler of the Muslims, so I have pardoned’.

\textsuperscript{167} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 70
He said: ‘It isn’t as you are saying. But rather, you are regarding their affairs, at the status of the furthest of the Muslims, and rather these two were killed in somebody else’s government, and he has already judged, the ruler before you in whose government they were both killed, with killing him, and if their killing had been in your government, the pardoning him would still not be for you’.

And when Usman saw that the Muslims had refused except killing Ubeydullah, he ordered him to depart to Al-Kufa, and cut out a piece of land to be for him and a house, and it is which is called, ‘Kuweyfa Ibn Omar’. That was grievous in the presence of the Muslims and they considered it a right thing and their talk regarding it was a lot.\(^{168}\)

And it is reported from Abdullah son Hassan Bin Ali Bin Abu Talib having said: ‘Usman did not forget the day he ruled until they took revenge upon him regarding the matter of Ubeydullah Bin Omar where he did not kill him for Al-Hurmuzan’.\(^{169}\)

The people spoke to Usman regarding the matter of Ubeydullah Bin Omar and his killing Al-Hurmuzan. He ascended the pulpit, praised Allah and extolled upon Him, then said, ‘O you people! You are spoken a lot regarding the matter of Ubeydullah Bin Omar and Al-Hurmuzan, and rather Ubeydullah killed him accusingly for the blood of his father, and that the foremost with the blood of Al-Hurmuzan is Allah, then the caliph. Indeed! And I have hereby gifted his blood to Ubeydullah!’

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\(^{168}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 71

\(^{169}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 72
Al-Miqdad Bin Al-Aswad ra stood up and he ra said, ‘Commander of the faithful! Whatever was for Allah asw, then Allah asw is more in control with it than you are, and it isn’t for you that you gift what Allah asw is more controlling with it than you are’.

He said, ‘We shall await (for Allah asw and you (also) wait’. The word of Usman reached Ali asws, and he asws said: ‘By Allah asw! If I asws have control, I asws will kill Ubeydullah for Al-Hurmuzan’. That reached Ubeydullah. He said, ‘By Allah asw! If he asws has control, he asws will do so”. 170

And Ibn Al-Aseer said in (the book) ‘Al-Kamil’, and Ibn Abdul Birr in (the book) ‘Al-Istiyab’, and author of ‘Rowzat Al-Ahbaab’ and a lot from the lords (authors) of the Seerah – ‘Ubeydullah Bin Umar, for his father, had killed a daughter of Abu Lulu, and killed Jufeyta and Al-Hurmuzan, and Ali asws indicated to Usman with killing him due to them, but he refused.

Then he mentioned in (the book) Al-Kamil’ a report guaranteeing a pardon of Ibn Hurmuzan from Ubeydullah, and that Usman had enabled him to kill him. Then he said, ‘And the first (report) is more correct because when Ali asws was in-charge of the caliphate, he asws wanted to kill him, but he fled from him to Muawiya at Syria, and if he had been freed by the order of the guardian of the blood, Ali asws would not have objected to him’. End. 171

The Tenth -

He quarantined the ‘Hima’a’ - herbage and the water, along with that Rasool-Allah saww had made them legally the same (for all) regarding the water and the herbage.

170 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 73
171 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 74
He answered the chief justice and others that his herbage for camels is the charity, and he said, 'But rather I did that as charity for the camels, and I have freed it now, and I seek Forgiveness of Allahazwj'.

And it has been reported by Al-Bukhari in his ‘Saheeh’, from Ibn Abbas, and Al-Sa’ab Bin Khasama that Rasool-Allahsaww said: ‘There is no ‘Hima’a’ (herbage and water) except for Allahazwj and Hisazwj Rasool saww’. (Non Shia source)

And it has been reported by Al-Bukhari in his ‘Saheeh’, from Ibn Abbas, and Al-Sa’ab Bin Khasama that Rasool-Allahsaww said: ‘There is no ‘Hima’a’ (herbage and water) except for Allahazwj and Hisazwj Rasool saww’. (Non Shia source)

He (Usman) made the Hima’a (herbage and water) to be especially for his camels, and camels of Al-Hakam, and horses of the clan of Umayya, in contradiction to his saww text. (Not a Hadith)

And Ibn Abi Al-Hadedd said in commentary of the sermon of Shaqshaqiya (No. 3 of Nahj Al-Balagah) – ‘Usman quarantined the meadows around Al-Medina, all of them from the cattle of the Muslims, all of them, except from the clan of Umayya’. (Not a Hadith)

The Eleventh -

He gave from the public treasury the charities to the fighters and other, and that is from what is not Permissible in the Religion, and he repelled the objections referred to him – mentioned in (the book) ‘Al-Shafi’. (Not a Hadith)

The Twelfth –

His praying the complete Salat at Mina with him being a traveller, and it is opposite to the Sunnah, and the ways of the ones preceding him.
And it has been reported in (the book) ‘Jamie Al-Usool’ – From Abdul Rahman Bin Yazeed who said, ‘Usman prayed with us (a Salat of) four Cycles at Mina. It was said that to Abdullah Bin Masoud. He said, ‘I prayed Salat with Rasool-Allahsaww at Mina, (Salat of) two cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles, then the ways separated with you all. Alas my share from four Cycles, two Cycles are acceptable’.

And in a report of Al-Nasaie, he said, ‘Usman prayed Salat at Mina, four Cycles, until that reached Abdullah Bin Masoud. He said, ‘I had prayed with Rasool-Allahsaww, two Cycles’.

And for him in another, he said, ‘I prayed with Rasool-Allahsaww during the travel, (Salat of) two Cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles’.

And in a report of Al-Bukhari, and Muslim, and Al Nasaie upon what is referred to is by the author of ‘Jamie Al Usool’, from Abdullah Bin Umar who said, ‘Rasool-Allahsaww prayed two Cycles (shortened Salat) at Mina, and so did Abu Bakr after himsaww, and so did Umar after Abu Bakr, and so did Usman most of his caliphate. Then afterwards Usman prays it as four, and it was so that whenever Ibn Umar prayed with the prayer leader, he prayed four Cycles Salat, and when he prayed alone, prayed two Cycles’.

He said, ‘Al-Bukhari has extracted it from another way, from Rasool-Allahsaww having prayed the Salat of the traveller (shortened version) at Mina and other (places), two Cycles, and so did Abu Bakr, and Umar and Usman two Cycles in most of his caliphate. Then he prayed it complete as four’.

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177 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 80
178 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 81
179 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 82
180 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 83
181 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 84
And in a brief report of Al-Nasaie, said, ‘I prayed Salat with Rasool-Allah\textsuperscript{saww} at Mina, two Cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles’.\textsuperscript{182}

And in (the book) ‘Jamie Al-Usool’ – From Urwah Bin Al-Zubeyr, ‘Rasool-Allah\textsuperscript{saww} prayed Salat at Mina, two Cycles, and Abu Bakr prayed it at Mina as two Cycles, and Umar Bin Al-Khattab prayed it at Mina, two Cycles, and Usman prayed it as two Cycles most of his rule, then he prayed it as complete afterwards’.\textsuperscript{183}

And from Anas (well-known fabricator) who said, ‘I prayed Salat with Rasool-Allah\textsuperscript{saww} at Mina, and with Abu Bakr, and with Umar, two Cycles, and with Usman most of his rule’.\textsuperscript{184} (Non Shia source)

And from Musa Bin Salama who said, ‘I asked Ibn Abbas, ‘How should I pray Salat when I am in Makkah, when I do not pray with the prayer leader?!’ He said, ‘Two Cycles, being a Sunnah of Abu Al-Qasim\textsuperscript{saww}’.

And in a report of Nasai, said, ‘I miss the congregational Salat and I am at Al Bat’ha, what do you see I should pray?’ He said, ‘Two Cycles, being a Sunnah of Abu Al-Qasim\textsuperscript{saww}’.\textsuperscript{187}

\textsuperscript{182} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 85
\textsuperscript{183} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 86
\textsuperscript{184} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 87
\textsuperscript{185} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 88
\textsuperscript{186} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 89
\textsuperscript{187} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 89
And in a report of Abu Dawood, and al Nasaie who said, ‘I prayed Salat with Rasool-Allah⁶⁸ at Mina, and the people were a lot as can be. He⁶⁹ saww prayed with us two Cycles during the farewell Hajj’.

And Ibn Al-Aseer said in (the book) ‘Al Kamil’, ‘A lot of the companions refused to him (Usman) upon what he had done at Mina.

He said, ‘And in the year twenty nine, Usman performed Hajj and struck his tent at Mina, and it was the first tent which Usman had struck at Mina, and he prayed the complete Salat at it and at Arafat, and it was the first of what the people spoke with regarding Usman apparently when he prayed the complete Salat at Mina.

More than one from the companion faulted that, and Ali⁷⁰ asws said to him: ‘Neither has a matter occurred nor has a pact preceded, and the Prophet⁷¹ saww, and Abu Bakr, and Umar had prayed two Cycles, and (so have) you most of your caliphate. I⁷² asws don’t know what you will be returning to? Did you not pray in this place with Rasool-Allah⁷³ saww, and Abu Bakr, and Umar, and had prayed it as two Cycles?’

He said, ‘Yes, but most of the pilgrims are from Al-Yemen, and most of the people said that the Salat for the stayer is of two Cycles and they have argued with my Salat, and I have taken family at Makkah and there wealth for me at Al-Taif’.

Abdul Rahman said, ‘There is no excuse in this. As for your words, ‘I have taken a family at it’, your wife is at Al-Medina. You can come out with her whenever you like, and she dwells

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⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 90
⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 91
in your dwelling. As for your wealth at Al-Taif, and between you and it is a travel distance of three night. And as for your words about the pilgrims of Al-Yemen and other, Rasool-Allah\\textsuperscript{aww} a little Revelation and greetings had been Revealed unto him\\textsuperscript{saww}. Then Abu Bakr and Umar had both prayed two Cycles, and Islam has been struck in its throat’.

He said, ‘I shall in accordance with what I opine’. He went out from his presence and met Ibn Masoud. He said, ‘And the differing is evil, and I have prayed four (cycles) with my companion’. Abdul Rahman said, ‘I have prayed four (cycles) with my companion, and as for now, so I will be praying four’. He (the narrator) said, ‘And it is said that was in the year thirty’\textsuperscript{189}.

And it is reported approximate to that by author of ‘Rowzat Al-Ahbaab’, and said, ‘The companions disliked upon him (Usman) of striking the tent at Mina and his feeding the people, when that was from the slogans of the people of the Pre-Islamic period, and not one had come forward to it since the Prophet\\textsuperscript{saww} was Sent to that time, and they has asked Rasool-Allah\\textsuperscript{aww}, ‘Shall we strike tents for you\\textsuperscript{saww} at Mina?’ He\\textsuperscript{saww} had said: ‘No, Mina is acclimatisation of the one who precedes’\textsuperscript{190}.

And it is reported in (the book) ‘Jamie Al Usool, from Ayesha (Non Shia source), she said, ‘I said, ‘O Rasool-Allah\\textsuperscript{saww}! Should we not build a house for you\\textsuperscript{saww} at Mina, you can shade from the sun?’ He\\textsuperscript{saww} said: ‘No, but rather it is an acclimatisation for the ones preceding to it’\textsuperscript{191}.

The Thirteenth -

His audacity against Rasool-Allah\\textsuperscript{saww} and his countering him\\textsuperscript{saww}

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\textsuperscript{189} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 92

\textsuperscript{190} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 93

\textsuperscript{191} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 94
The Seyyid said in Tafseer of Words of the Exalted: *nor that you marry his wives from after him, ever!* [33:53]. When Abu Salama passed away, and Abdullah Bin Huzafa, and the Prophet saww married both their wives – Umm Salama and Hafsa, Talha and Usman said, ‘Muhammad saww can marry our wives when we die, and we cannot marry his saww wife when he saww passes away? By Allah saww! We shall take over his saww wives by the drawing of lots’.

And Talha wanted Ayesha, and Usman wanted Umm Salama ra. So, Allah azwj Revealed: And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54], and Revealed: Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].’

The Fourteenth –

His not submitting to a judgment of Rasool-Allah saww with the truth.

The Allama has reported in (the book) ‘Kashf Al Haq’, from Al Sudy, in the interpretation of Words of the Exalted: *And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47] And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]; And if the right happens to the for them, they come to him submissively [24:49] And if the right happens to the for them, they come to him submissively [24:49] – the Verses.

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192 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 95
And he (Al-Sudy) said, ‘It was Revealed regarding Usman Bin Affan. When Rasool-Allah(saww) conquered the clan of Al-Nazeer, he(saww) attained their wealth. Usman said to Ali(asws), ‘Go to Rasool-Allah(saww) and ask him(saww) about such and such land, for if he(saww) gives it to you(asws) so I would be a partner in it. And I will go and ask him(saww) of it, so if he(saww) gives it then you(asws) would be a partner in it’.

Usman asked him(saww) first, and he(saww) gave it to him. Ali(asws) said: ‘Participate me(asws)’. Usman refused. He(asws) said: ‘Rasool-Allah(saww) is between me(asws) and you (as judge)’. He refused it taking his dispute to the Prophet(saww).

It was said to him, ‘Why did you not go with him(asws) to the Prophet(saww)?!’ He said, ‘He(asws) is son(asws) of his(saww) uncle(as), so I feared that he(saww) would judge for him(asws)!’. So, the Verses were Revealed. When it reached the Prophet(saww) what Allah(azwj) had Revealed regarding him, he(saww) acknowledge with the right being for Ali(asws), 193.

The Fifteenth -

He (Usman) claimed that in the Parchment (Quran) there is melody.

The Allama has narrated in the mentioned book, from Tafseer Al-Sa'alby, regarding Words of the Exalted: *These two are both magicians [20:63]*. He said, ‘Usman said, ‘In the Parchment (Quran) there is melody’. It was said to him, ‘Will you not change it?’ He said, ‘Leave it! Neither has a Permissible been prohibited nor has a Prohibition been permitted” 194.

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193 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 96
194 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 97
His advancing the two sermons during the two Eids, and the Salat happened to be ahead upon the two sermons before Usman, from what the reports of the general Muslims have been united upon.

And Muslim has reported in his (book) ‘Saheeh’, from Ata’a who said, ‘I heard Ibn Abbas saying, ‘I testify upon Rasool-Allahsaww, that he saww had prayed Salat before the sermon’’. 195

And from Ata’a, from Jabir Bin Abdullah, he (the narrator) said, ‘I heard him saying that the Prophet saww stood on the day of Al-Fitr and Prayed Salat. He saww began with the Salat before the sermon, then he saww addressed the people’. 196

And from Nafie, from Ibn Umar, ‘The Prophet saww, and Abu Bakr, and Umar were praying the Salat of the two Eids before the sermon’. 197

And it is reported by Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar,

‘From Abu Abdullah saww having said: ‘The sermon during the two Eids is after the Salat, and rather the sermon before the Salat was innovated by Usman’. 198
'From one of the two (5th or 6th Imam\(^{asws}\)) regarding Salat of the two Eids. He\(^{asws}\) said: ‘The Salat is before the two sermons, and the first one to innovate it to be after the sermon, was Usman. When he innovated it, it so happened that when he was free from the Salat, the people would stand to return. When he saw that, he brought the two sermons forward, and withheld the people for the Salat’.

The Seventeenth -

His innovating the Azaan on the day of Friday, in addition to what Rasool-Allah\(^{saww}\) had made a Sunnah with it, and it is a prohibited innovation, and it is sometimes expressed at the third Azaan, because the Prophet\(^{saww}\) began for the Salat, an Azaan and an Iqaamah, so a third is an addition; or with the morning Salat, and sometimes known as the second Azaan.

And it has been reported, the innovating by Usman of the third Azaan on the day of Friday, by Ibn Al Aseer in (the book) ‘Al-Kamil’ regarding events of the this thirty from the Emigration, and it is reported by author of ‘Rowzat Al Abbaab’, and it has been reported by the authors of their ‘Saheeh’ books – Al Bukhari, and Abu Dawood, and Al Tirmizi, and Al Nasaie, upon what is reported in (the book) ‘Jamie Al Usool’ from them, from Zayd Bin Al Saib in a number of reports:

From these is that the Azaan was such in the ear of Rasool-Allah\(^{saww}\) and Abu Bakr and Umar was such, when the prayer leader came out, the Salat was established (with Iqaamah). When it was Usman, the third call (Azaan) was made upon the visitors’.

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199 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 102
200 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 103
The (second) Eighteenth -

What is mentioned in (the book) 'Rowzat Al Ahbaab' – When he went for Hall in the year twenty-six from the Emigration, he ordered for the expansion of the Sacred Masjid. He bought houses of the ones from the poor in the vicinity of the Masjid, who agreed to sell, and the ones who did not agree with it, he seized his house forcibly. Then, when they gathered to him and companions, and had grievances, he ordered with their imprisonment until Abdullah Bin Khalid Bin Al Waleed spoke regarding them and interceded regarding them, and he freed them.

And there is no doubt in that usurpation of the houses and making these a Masjid is prohibited in the Law by concordance of the Muslims’.²⁰¹ (Not a Hadith)

The (second) Nineteenth –

He was not able upon giving the sermon.

It has been reported in (the book) ‘Rowzat Al-Ahbaab’, when it was the first Friday of his caliphate, he ascended the pulpit, his faltering was displayed. He was unable from giving the sermon, and he neglected it. He said, ‘In the Name of Allahazwj the Beneficent, the Merciful! Glory be to Allahazwj! After the difficulty there is ease, and after faltering there is speech, and you are more needy to a working imam than you are to a speaking imam. I am saying my word, and I seek Forgiveness of Allahazwj for me and for you All’. Then he descended.

²⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 104
It is reported by Abu Usman in the book ‘Al-Bayan Wa Al-Tibyan’ that Usman ascended the pulpit and trembled upon it. He said, ‘Abu Bakr and Umar were both delivering words at this place, and you are needier to a just imam than you are to an addressing imam, and I shall be giving you the sermon upon its aspect’. Then he descended.\(^{202}\) (Not a Hadith)

The Twentieth -

His ignorance with the rulings.

And it is reported by the Allama in (the book) ‘Kash Al Haq’, from (the book) ‘Saheeh Muslims’, and it is referred to by author of ‘Rowza Al-Ahbaab’ – ‘A woman entered to her husband and gave birth at six months. That was raised to Usman and he order with stoning her to death. Ali\(^{asws}\) entered and said: ‘Allah\(^{azwj}\) Mighty and Majestic is Saying: \textit{and his bearing and his weaning is of thirty months [46:15];} and the Exalted Said: \textit{and his weaning during two years: “Be thankful to Me and to your parents! To Me is the destination} [31:14]. But his\(^{asws}\) messenger did not arrive to them except after they were free from stoning her to death’.

So, he killed the woman out of ignorance of the Judgment of Allah\(^{azwj}\) Mighty and Majestic, and Allah\(^{azwj}\) Mighty and Majestic has Said: \textit{And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]}’.\(^{203}\)

\(^{202}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 105

\(^{203}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 106
Appendix and completion -

And as for negation against Usman – It is apparent, well known from the people of the cities, and the great ones from the companions and the repentants, it is needless to go into detail, and we are mentioned a little from that to evidence by it what has not been mentioned. From that: - *(Not a Hadith)*

Negation by Amir Al Momineen Ali Bin Abu Talib asws –

What is reported by Al-Saqafi, from a number of ways, from Qays Bin Abu Hazim who said, ‘I came to Ali asws to be interceded by him asws to Usman. He asws said: ‘To the bearer of sins’!’

And it is reported by Al-Saqafi, ‘Al Abbas spoke to Ali asws regarding Usman. He asws said: ‘If Usman were to order me asws to go out from my asws house, I asws would go out, but he refuses to establish the Book of Allah aswj’.

And it is reported by Al-Saqafi, from Ali asws having said: ‘Usman called me asws. He said, ‘Enrich yourself asws from me, and for you asws would be a caravan (of goods), its beginning would be at Al-Medina and its end at Al-Iraq’. I asws said: ‘Congratulations! Congratulations! How much (it is), if only it was from your wealth’. He said, ‘Then from whose wealth is it?’ I asws said: ‘From the wealth of the ones who struck with their swords’.

204 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 107
He said to me asws, ‘Or, is it there you asws are going?!’ Then he stood up and hit me asws to the extent I asws difficulty from the breathing, and I asws was saying to him: ‘But, if I asws so like, I asws can be fair (retaliate)’. 206

And Al-Waqidi (wahabi imam) has mentioned in the book ‘Al-Dar’, he said, ‘Sa’ad Bin Abi Waqas, and Abdul Rahman Bin Awf, and Al-Zubeyr, and Talha, and Ali asws Bin Abu Talib asws entered to see Usman and spoke to him regarding part of what they had seen from him. There was a lot of talk between them, and Ali asws was from their most determines ones upon him.

Ali asws stood up angrily and grabbed Al-Zubeyr by his clothes and said, ‘Sit down! He refused. Usman said, ‘Leave him, for by Allah azwj, he does not know when he will eat (take the caliphate). By Allah azwj! I know that it will neither happen to be in him nor in any one of his children’. 207 (Non Shia source)

And it is reported by Al Waqidi (wahabi imam) in his book, from Ibn Abbas, ‘The first of what the people spoke regarding Usman apparently is that he prayed two Cycles at Mina in the beginning of his governance until when it was the year six, he completed it (as four). That was faulted by more than one companion of the Prophet saww, and the one who wanted to frequent upon it spoke regarding that, until Ali asws came to him among the ones who came.

He asws said: ‘By Allah aswj! Neither has a new matter occurred nor is there an ancient pact, and your Prophet saww had made a pact to pray two Cycles Salat. Then Abu Bakr, and Umar, and you in most of your rule. So, what is this?’ Usman said, ‘My opinion I opined’’. 208 (Non Shia source)

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207 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 110
208 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 111
Negation by Ubay Bin Ka’ab –

And Al-Saqafi mentioned in his history, by his chain, said, ‘A man came to Ubay Bin Ka’ab and said, ‘O Abu Al Munzir! Usman has written for a man from the family of Abu Mueet fifty thousand Dirhams to (take from) the public treasury’. He said, ‘You have not ceased coming to me with something, I do not know what is in it?’

While he was like that when the deed passed by him. He stood up and entered to see Usman. He said, ‘O son of Al-Hawiya (blazing fire of Hell)! O son of the overwhelming fire (of Hell)! Are you writing a deed for the family of Abu Mueet to (take from) the public treasury of the Muslims, a deed of fifty thousand Dirham?!” Usman was angered and said, ‘Had I not been restrained, I would have done such and such with you!”

And Al-Saqafi mentioned in his history. He said, ‘A man stood up to Ubay Bin Ka’ab and said, ‘O Abu Al Munzir! Will you inform me about Usman what your words were regarding him?’ He withheld from him. The man said to him, ‘May Allahazwj Recompense you evil, O companion of Muhammadsaww! You witnessed the Revelation and witnessed himsaww, then we ask you for the pondering in the Religion and you are not letting us know!’

Ubay said at that, ‘The companions of the knot (agreement) are destroyed, by the Lordazwj of Kaaba! But, by Allahazwj! There is no sorrow upon them, but sorrow is upon the ones they destroyed. If Allahazwj were to Keep me alive up to the day of Friday, I shall stand in a place and speak regarding him with what I know, whether I am killed or let to live’. He died on the day of Thursday’. (Not a Hadith)

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209 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 112
210 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 113
Negation by Abu Zarr⁠ra –

It is reported by Al-Saqafi in his history by his chain, from Ibn Abbas who said, ‘Abu Zarr⁠ra sought permission to see Usman, but he refused to give permission to him⁠ra. He⁠ra said to me, ‘Seek permission for me⁠ra to see him’. 

Ibn Abbas said, ‘I returned to Usman and sought permission for him⁠ra. He said, ‘He hurts me’. I said, ‘Perhaps he will not do it, so permit for him for my sake’. When he⁠ra entered to see him, he⁠ra said, ‘Fear Allah⁠azwj, O Usman!’ He⁠ra went on saying, ‘Fear Allah⁠azwj!’ And Usman kept threatening him⁠ra.

Abu Zarr⁠ra said, ‘The Prophet⁠saww of Allah⁠azwj had narrated to me⁠ra about you and your two companions (Abu Bakr and Umar) on the Day of Qiyamah. You will be Flung upon your faces, and the beasts would be passing over you. They will trample you every time its last one passes by, its first ones would return until it has been decided between the people’.

Yahya Bin Salama said, ‘Al-Arzamy narrated to me that in this Hadeeth (he⁠ra said): ‘You will be raised until when you are with the sun, they will strike with you upon your face, and the beasts will trample you’’. 211

And Al-Saqafi mentioned in his history, ‘When Abu Zarr⁠ra saw that Usman had ordered with burning the Parchments (Qurans), he⁠ra said, ‘O Usman! You will not happen to be the first one to burn the Book of Allah⁠azwj, so your blood would be the first blood to be shed’. 212

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211 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 114
212 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 115
And he mentioned in his history, from Sa’alba Bin Hakeem who said, ‘While I was seated in the presence of Usman and with him were people from companions of Muhammad ﷺ, from the participants of Badr and others, Abu Zarr رضي الله عنه came leaning upon his stick. He رضي الله عنه said, ‘The greetings be unto you all!’ He رضي الله عنه said: ‘Fear Allah ﷺ, O Usman! You heard such and such, and you did such and such’ – and he mentioned his evil deeds.

Usman was silent until when he رضي الله عنه left, he said, ‘Who will excuse me from this one who does not leave any evil deed except he رضي الله عنه mentioned it?’ The group was silent and did not answer him. He sent for Ali ﷺ. He ﷺ came and stood in the place of Abu Zarr رضي الله عنه. He said, ‘O Abu Al-Hassan ﷺ! What is your رضي الله عليه وسلم view, Abu Zarr رضي الله عنه does not leave any evil deed except he رضي الله عنه mentions it?’

He ﷺ said: ‘O Usman! ﷺ forbid you from Abu Zarr رضي الله عنه. O Usman! ﷺ forbid you from Abu Zarr رضي الله عنه – three times. ‘Leave him رضي الله عنه alone just as Allah ﷺ the Exalted Said for Momin of people of Pharaoh ﷺ: if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28].

Usman said to him ﷺ, ‘In your ﷺ mouth be the dust!’ Ali ﷺ said to him: ‘But in your mouth be the dust’. Then he ﷺ left’.

And Al-Saqafi mentioned in his history, ‘Abu Zarr رضي الله عنه was thrown in front of Usman. He said, ‘O liar!’ Ali ﷺ said: ‘He ﷺ is not a liar’. He said, ‘Yes, by Allah ﷺ, he is a liar’. Ali ﷺ said: ‘He رضي الله عنه is not a liar’. Usman said, ‘The dust be in your ﷺ mouth, O Ali ﷺ!’ Ali ﷺ said: ‘But, the dust be in your mouth, O Usman!’.

Ali ﷺ said: ‘I ﷺ heard Rasool-Allah ﷺ saying: ‘Neither has the green (sky) shaded nor has the dust (ground) carried anyone with a tone more truthful than that of Abu Zarr رضي الله عنه’.

Ali ﷺ said: ‘O Allah! I have thanked you for the shade of green sky and the ground of dust. I have thanked you, O Allah, I have thanked you.’

He said, ‘But, by Allah azwj, upon that I shall imprison him’. Abu Zarr ra said, ‘But, by Allah azwj, my friend saww, upon him saww be the Salawat and greetings, had narrated to me ra that you would be expelling me from the Arabian Peninsula’.214

And Al-Saqaфи in his history, from Sahl Bin Sa’adi, said, ‘Abu Zarr ra was seated in the presence of Usman, and I was seated with him when Usman said, ‘What is your view of the one who gives Zakaat of his wealth, is there in his wealth any right of others?’

Ka’ab said, ‘No’. Abu Zarr ra pushed him with his ra stick in the chest of Ka’ab, then said, ‘O son of the two Jews! Are you the one interpreting the Book of Allah azwj with your opinion: It isn’t righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, - up to His azwj Words: and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, [2:177]?’

Then he ra said, ‘What is your view upon the praying one after giving the Zakaat, is there a right in his wealth?’. Then Usman said, ‘Are you seeing a problem if we were to take wealth from the public treasury of the Muslims, so we spend in what we intend from our affairs, then we pay it back?’

Then some people from them said, ‘There is no problem with that’, and Abu Zarr ra was silent. Usman said, ‘O Ka’ab! What are you saying?’ Ka’ab said, ‘There is no problem with that’. Abu Zarr ra raised his ra stick and pained him in his chest, then said, ‘You, O son of the two Jews, you will teach us our Religion?!’ Usman said, ‘How frequently is your ra hurting me and being foremost with my companions?! Join up with your ra dwelling and hide your face from me!’215

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214 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 117
215 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 118
And Al-Saqafi mentioned, from Al-Husayn Bin Isa Bin Zayd, from his father, ‘Abu Zarr' revealed the faults of Usman and his separating from the Religion, and was harsh to him until he reviled him upon the heads of people, and disavowed from him. So, Usman sent him to Syria”.

And Al-Saqafi mentioned in his history, from Abdul Rahman, ‘Abu Zarr visited Abu Al-Darda’a at Homs. He stayed with with him for (some) nights. He instructed with his donkey to be paused. Abu Al-Darda’a said, ‘May Allah not Show me your walk’, and instructed with his donkey to be saddled. They both travelled upon their donkeys.

They met a man attending the Friday (Salat) with Muawiya at Al-Jabiya, and they did not recognise him. He informed them news of the people, then the man said, ‘And another news I dislike to inform you with it now, and I you will dislike it. Abu Al-Darda’a said, ‘Perhaps Abu Zarr has been exiled?’ He said, ‘Yes, by Allah.

Abu Al-Darda’a and his companion said, ‘We are from Allah and are returning to Him about ten times. Then Abu Al Darda’a said, ‘therefore watch them and be patient [54:27], just as was said to companions of the camel. O Allah if they have belied Abu Zarr, so I am not belying him! And if they have accused him, so I do not accuse him! And if they have debased him, so I am not debasing him!"

Rasool-Allah had trusted him when no one trusted him, and was cheerful to him when he was not cheerful to anyone. But, by the One in Whose Hand is the soul of Abu Al-Darda’! Even if Abu Zarr were to cut off my right hand, I will not hate him after having heard Rasool-Allah saying: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried upon a tone more truthful than Abu Zarr’.

And Al-Saqafi mentioned in his history, by his chain, said, ‘Muawiya stood up addressing at Syria. He said, ‘O you people! But rather, I am a treasurer. So, the one who gives, Allah”

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would Give him, and one who deprives, Allah\textsuperscript{aww} would Deprive him!’ Abu Zarr\textsuperscript{ra} stood up to him and said, ‘You are lying, by Allah\textsuperscript{aww}, O Muawiya! You give to the one, whom Allah\textsuperscript{aww} has Prohibited, and deprive the one whom Allah\textsuperscript{aww} has (Commanded to) give’.

And Al-Saqafi mentioned, from Ibrahim Al-Taymi, from his father, from Abu Zarr\textsuperscript{ra} having said, ‘I\textsuperscript{ra} said to Muawiya, ‘As for I\textsuperscript{ra}, so I\textsuperscript{ra} testify that I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘One of you is a Pharaoh\textsuperscript{la} of this community’. Muawiya said, ‘As for I, so no’.

And from him, from Abdul Malik, cousin of Abu Zarr\textsuperscript{ra} who said, ‘Muawiya wrote to Usman, ‘Abu Zarr has deflected the hearts of the people of Syria and made you hateful to them, so they are not asking for a verdict apart from his\textsuperscript{ra}, and no one is judging between them except him\textsuperscript{ra}.

Usman wrote to Muawiya, ‘Carry Abu Zarr\textsuperscript{ra} upon a difficult camel with (small) hump, then send with him\textsuperscript{ra} one who would be violent with it with vehement violence, until he arrives with him\textsuperscript{ra}.

He (the narrator) said, ‘Muawiya had him carried upon a difficult camel having a small hump upon it, nothing upon the back except a thin cloth, then he sent someone who travelled him a violent travel, and went out with him. So, the old man (Abu Zarr\textsuperscript{ra}) did not remain except a little until the flesh of his\textsuperscript{ra} thing fell down upon what follows the hump, and he\textsuperscript{ra} was injured. So, when it was night, I took my sheet and cast it beneath him\textsuperscript{ra} (to ease the pain).

When it was the pre-dawn, I would remove it, fearing they would see me from that, until we arrived at Al-Medina, and we told Usman what Abu Zarr\textsuperscript{ra} had faced from the pain and the struggle. He veiled it all collectively until twenty nights had passed, or approximately, and Abu Zarr\textsuperscript{ra} woke up. Then he sent a message to him and he\textsuperscript{ra} was leaning upon his\textsuperscript{ra} hands, and sat up straight.

\textsuperscript{217} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 120
\textsuperscript{218} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 121
When Abu Zarr\textsuperscript{r}\textsuperscript{a} came near him, Usman said, (a couplet), ‘May Allah\textsuperscript{azwj} not Command the aged with Wrath when we meet Him\textsuperscript{azwj}.

\textit{فَلَمَّا دَََا أَبُو ذَرٍّ ميَْهُ قَالَ عُثْمَانُ لََ أََ ْ عَمَ اللَّهُ بيعَمْرٍَ عَيَْاً}

\textit{عَمَ اللَّهُ بيعَمْرٍَ عَيَْاً}

\textit{حَييَّةَ السُّخْطي إيذَا الْتََْا}

Abu Zarr\textsuperscript{r}\textsuperscript{a} said to him, ‘Why? By Allah\textsuperscript{azwj}! Neither has Allah\textsuperscript{azwj} Named me\textsuperscript{r}\textsuperscript{a} as aged nor Named my\textsuperscript{r}\textsuperscript{a} parents as aged, and I\textsuperscript{r}\textsuperscript{a} am upon the pact which Rasool-Allah\textsuperscript{saww} has separated upon. Neither have I\textsuperscript{r}\textsuperscript{a} changed nor replaced’.

\textit{ف َقَالَ لَهُ أَبُو ذَرٍّ: لَيَُْ كَذَبْتَ عَلَى ََبيينََاَْا تَََْا، ََ كَذَبْتَ فِي دييَيََا، ََ فَارَقْتَ رَأَي ََْا، ََ ضَغََّْْتَ ق ُلُوبَ الْمُسْليمييَْ عَلَيََْا،}

Usman said to him, ‘You are lying! You have lied upon our Prophet\textsuperscript{saww} and stabbed in our religion, and divided our views, and begrudged the hearts of Muslims against us’.

\textit{ف َقَالَ لَهُ عُثْمَانُ: كَذَبْتَ! لَقَُْ كَذَبْتَ عَلَى ََبيينََاَْا تَََْا، ََ كَذَبْتَ فِي دييَيََا، ََ فَارَقْتَ رَأَي ََْا، ََ ضَغََّْْتَ ق ُلُوبَ الْمُسْليمييَْ عَلَيََْا،}

Then he said to one of his slaves, ‘Call Quraysh for me’. His messenger went, and we did not wait long before the house was filled up from men of Quraysh. Usman said to them, ‘We have sent to you this lying old man who has lied upon our Prophet\textsuperscript{saww}, and stabbed in our religion, and begrudged the hearts of Muslims against us, and I have view that I should kill him\textsuperscript{r}\textsuperscript{a}, or crucify him\textsuperscript{r}\textsuperscript{a}, or exile him\textsuperscript{r}\textsuperscript{a} from the land’.

\textit{فَقَالَ ب َعْضُهُمْ: رَأْي ََُا ليرَأْييكَ ت َبَعٌ. ََ قَالَ ب َعْضُهُمْ: لََ ت َفْعَلْ، فَإيََّهُ صَاحيبُ رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهِ آليهي ََ لَهُ حَقٌّ، فَمَا ميَْهُمْ أَحٌَُ أَدَّى الَّذيي عَلَيْهِ،}

Some of them said, ‘Our view is to follow your view’. And some of them said, ‘Do not do it, for he\textsuperscript{r}\textsuperscript{a} is a companion of Rasool-Allah\textsuperscript{saww}, and there is a right for him\textsuperscript{r}\textsuperscript{a}, and there is no one from them who can give that which is upon him’.

\textit{فَبَيََْا هُمْ كَذَليكَ إيذْ جَاءَ عَلييُّ بْنُ أَبِي طَاليبٍ عَلَيْهِ السَّلََمُ ي َتَوَكَّأُ عَلَى عَصًى سَترْاً فَسَلَّمَ عَ}

While he was like that when Ali\textsuperscript{asws} Bin Ali Talib\textsuperscript{asws} came leaning upon his\textsuperscript{asws} staff. He\textsuperscript{asws} greeted to him and looked around and could not find a seat. So, he\textsuperscript{asws} leaned upon his\textsuperscript{asws} staff. I do not know whether it was a failure of pact or he\textsuperscript{asws} thought other than that. Then Ali\textsuperscript{asws} said: ‘Regarding what did you send a message to us?’

\textit{قَالَ عُثْمَانُ: أَرْسَلْتُُُوََا لََْ ََأْلُكُمْ ََصييحَةً.}

\textit{فِييمَا أَرْسَلْتُمْ إيلَيََْا؟}
Usman said, ‘We sent for you all regarding a matter which has divided our opinions regarding it, so unite our view and views of the Muslims regarding it, upon a (one) matter’.

Ali asws said: ‘And for Allah azwj is the Praise. As for you, if you are consulting us, will not give you any advice’.

Usman said, ‘We sent for you regarding this old man who has lied upon our Prophet saww, and stabbed in our religion, and opposed our view, and begrudged the hearts of Muslims against us, and we have view that we should either kill him ra, or crucify him ra, or exile him ra from the land’.

Ali asws said: ‘Shall I asws point you upon better than that all and closer to guidance? Leave him asws to be at the status of the Momin of people of Pharaoh la: if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]’.

Usman said to him asws, ‘The dust be in your asws mouth!’ Ali asws said to him: ‘But, in your mouth be the dust, and soon you will happen to be with it’. He ordered with the people to go out”. 219

And from him, ‘When they arrived with Abu Zarr ra from Syria to Usman, he ra was from what he had accused. He said, ‘O you people! He is saying, he is better than Abu Bakr and Umar!’ Abu Zarr ra said, ‘Yes, I ra am saying so. By Allah azwj! If you had seen me ra being fourth of the four with Rasool-Allah saww, no one had become a Muslims apart from us, and Abu Bakr and Umar had not become Muslims, and they both became rulers of what they rule, and they have died and I ra am alive’.

Ali asws said: ‘By Allah azwj I asws had seen him ra, and he ra was a quarter of Al-Islam’. Usman rejected that upon Ali asws, and there was (heated) talk between them. Usman said, ‘By

219 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 25 H 122
Allah azwj! I have thought (of killing) you asws. Ali asws said: ‘And so have I asws, by Allah azwj, thought of (killing) you’. Usman stood up and entered his house, and the people dispersed’.  

And from him in his history, from Al-Akhnaf Bin Qays who said, ‘While we were seated with Abu Hureyra, when Abu Zarr ra came, and he ra said, ‘O Abu Hureyra! Have you been impoverished since you were enriched?’ Abu Hureyra said, ‘Glory be to Allah azwj! But Allah azwj is the Rich, the Praise-worthy, not being poor ever, and we are the ones poor to Him azwj’.

Abu Zarr ra said, ‘So what is the matter with this wealth collected to each other?’ He said, ‘Wealth of Allah azwj, He azwj has Conferred it on its rightful ones, from the orphans and the poor’. Then he ra left.

I said to Abu Hureyra, ‘What is the matter with you all not repenting like this?’ He said, ‘This is a man who has settled himself upon be slaughtered for the Sake of Allah azwj. But I testify that I heard Rasool-Allah saww saying: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried upon one with a tone more truthful than that of Abu Zarr ra’. So, whenever you want to look at someone most resembling of the people with Isa Bin Maryam as, in righteous ness, and ascetism, and rituals, then upon you is with him ra.

And from him in his history, from Al-Magrour Bin Suweyd who said, ‘Usman was addressing, and Abu Zarr ra grabbed a chain of the door and said, ‘I ra am Abu Zarr ra! One who knows me asws, and he has recognised me as, and one who does not know me asra, so I ra am Jundab ra. I ra heard Rasool-Allah saww saying: ‘But rather, an example of People asws of my saww Household is an example of the ship of Noah as among his as people. One who stays behind from it would be destroyed, and one who saits it would attain salvation’.

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220 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 123
221 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 124
Usman said to him, ‘You⁹ are lying!’ Ali⁸ said to him: ‘But rather, it was upon you that you should be saying just as the righteous servant said: if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. [40:28]’. He⁸ had not completed until Usman said, ‘The dust be in your⁹ mouth!’ Ali⁸ said: ‘But, in your mouth be the dust’.

And Al Waqidi (wahabi imam) mentioned in his history, from Saeed Bin Ata’a, from Abu Marwan Al Aslami, form his father, from his grandfather who said,

‘When the people were blocked from the Hajj in the year thirty, Abu Zarr⁹ revealed at Syria the faults of Usman. Every time he entered the Masjid or exited, he⁹ went on to insult Usman and mentioned characteristics of his, all of them ugly. Muawiya Bin Abu Sufyan wrote a letter to Usman mentioning to him what Abu Zarr⁹ was doing’.

Usman wrote to him, ‘As for after, your letter has come to me and I understand what you have mentioned of Abu Zarr Jundab⁹. Send him⁹ to me and load him upon the harshest of the rides and its bare, and send a guide to travel with him night and day (no rest), not descending from his ride and not let the sleep overcome him so he will not forget me and you’.

He (the narrator) said, ‘When the letter came to Muawiya, he loaded him⁹ upon an old camel not having upon it except a sheet, and sent a guide with him’. And he instructed him to make the travel to be difficult with him until he arrived at Al-Medina, and the flesh of his⁹ thighs had fallen off.

He (the narrator) said, ‘A comer came to us in the Masjid in the morning with Ali⁸ Bin Abu Talib⁸. He said, ‘Abu Zarr⁹ has arrived at Al-Medina’. We went out to welcome him⁹. I was the first one to preceded to him⁹, and there he⁹ was an old man, skinny, tall stature, white head and beard, walking a wide-legged walk. I went near him⁸ and said, ‘O uncle! What is the matter I see you⁹ taking only wide legged steps?’

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222 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 125
He said, 'The son of Affan carried me upon a bare ride and instructed to exhaust me, then took me to him for him to see with his own eyes'. He said, 'He entered with me to see Usman. Usman said to him, 'May Allah not let your eyes sleep, O Jundab!''.

And Abu Al Salah said, 'And al Waqidi (wahabi imam) mentioned in his history, from Suhban, slave of Al Aslamy who said,

'I saw Abu Zarr on the day they entered with him to see Usman, having a shielding cloak upon him, having covered upon as an honour, until he was forcibly taken to the door of Usman. He said, 'You are the one who does (this) and does (that)?!'

He said, 'I am the one who advised you, but you cheated me, and I advised your companion but he cheated me – and he continued the narration just as is reported by Ibn Abi Al-Hadeed, up to his words, 'Go upon this direction and do not leave Al-Rabza'. Abu Zarr went out to Al-Rabza and did not cease to be at it until he passed away'.

Negation by Ammar Bin Yasser –

And Al Saqafi mentioned in his history, from Salin Bin Abi Al Ja’ad who said,

'Usman addressed the people, then said in it, 'By Allah! I will give preference to the clan of Umayya, and if the keys of the Paradise were in my hands, I would enter them all into it, but I shall give them this wealth upon the rubbing of the nose of the ones it rubs'.
Ammar Bin Yasser said, ‘By Allah azwj! My nose is rubbed from that!’ Usman said, ‘May Allah azwj Rub your nose’. Ammar said, ‘And noses of Abu Bakr and Umar are rubbed’.

He said, ‘And you are over here, O son of Sumayya?’. Then he descended to him and trampled him, and he was extracted from under him, and there was unconsciousness upon him, and hernia’.

And Al-Saqafi said, from Shaqeeq who said, ‘I was with Ammar. He said, ‘Three are testifying against Usman and I am the fourth, and I am the evilest of the four: And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44] And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45] And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47], and I testify that he has judged with other than what Allah azwj has Revealed’.

And from him in his history, said, ‘A man said to Ammar on the day of Siffeen, ‘Upon what are you fighting them, O Abu Al-Yaqzan?!’ He said, ‘Upon that they have claimed that Usman is a Momin and we claim he is a Kafir’.

And from him in his history, from Mutrif Bin Abdullah Bin Al-Shikheyr Al-Harshy who said, ‘I ended up to Ammar in Masjid of Al-Basra and upon him was a cap, and he had incircled him, and he was narrating to them of the innovations of Usman and his killing. A man from the group said, and he mentioned Usman, ‘May Allah azwj have Mercy on Usman’.

Ammar grabbed a handful of pebbles of the Masjid and hit his face with it, then said, ‘Seek Forgiveness of Allah azwj, O Kafir! O enemy of Allah!’, and kept on intimidating the man, and the group continued calming Ammar from the man until he stood up and went away, and the group sat down until Ammar was free from his narrating, and his anger calmed.

225 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 128
Then I stood up with him and said to him, ‘O Abu Al-Yaqzan! May Allah\textsuperscript{azwj} have Mercy on you! Did a Momin kill Usman Bin Affan or was it a Kafir?!’ He said, ‘No, but a Kafir killed him. But, a Kafir killed him’\textsuperscript{227}.

And from him, from Hakeem Bin Jubeyr who said, ‘Ammar said, ‘By Allah\textsuperscript{azwj}! No comfort would take me upon anything I left behind me apart from that I would have loved it if we have extracted Usman from his grave and ignite fire upon him’\textsuperscript{228}.

And Al-Waqidi (wahabi imam) said in his history, from Sa’ad Bin AbU Waqas who said, ‘I came to Ammar Bin Yasser, and Usman had been besieged. When I ended up to him, he stood up with me. I spoke to him. When I began the talk, he sat down, then he sat back and placed his hand upon his face.

I said, ‘Woe be unto you, O Abu Al Yaqzan! You were among us, from the people of good and the precedence, and ones punished for the Sake of Allah\textsuperscript{azwj}. What is that which you sought from your striving in corrupting the Momineen? And what did you do regarding commander of the faithful?’

He gestured towards his turban and removed it from his head, then said, ‘I take off Usman just as I have taken off this turban of mine, O Abu Is’haq! I want the caliphate to become just as it used to be in the era of the Prophet\textsuperscript{saww}.

As for his giving Marwan Khums of Africa, and (appointing) Muawiya upon Syria, and Al Waaleed Bin Uqba drinker of the wine upon Al Kufa, and Ibn Aamir upon Al Basra, and a Kafir with what was Revealed unto Muhammad\textsuperscript{saww}, upon Egypt, so no, by Allah\textsuperscript{azwj}! This cannot happen, ever, until he is split in his hips with the truth’\textsuperscript{229} (Non Shia source).
Negation by Abdullah Bin Masoud –

و ذكر الثقفي في تاريخه، در عثمان، عن شقيق، قال: فلما عاد الله فيهم، طغثهم على عثمان، قال: علما النساء، بدأه وأعانه في وطانته السفوه.

And Al-Saqafi has mentioned in his history, from Al-Amsh, from Shaqeeq who said, ‘We said to Abdullah, ‘Regarding what are you all stabbing upon Usman?’ He said, ‘His killing the sheykh, and his underlying evil’.

و علما، عن قيس بن أبي خالد وشققي بن سلمة، قال: قال عبد الله بن مستعود: لوددت أنني وطمان برقل وطمان في في خاتاني للرَّاب حتَّى يموت الأطخَر.

And from him, from Qays Bin Abin Al-Hazim, and Shaqeeq Bin Salama who said, ‘Abdullah Bin Masoud said, ‘I would love it if I am Usman were to be in a sandy desert, and we pour the dust upon each other until the frustrated one dies’.

و علما، عن عبيده السلامة، قال: سمعت عبد الله يَلْعَنُ عثمان، فقلت له في ذلك، فقال: سمعت رسول الله صلى الله عليه وسلم يَلْعَنُ عثمان، فقلت له في ذلك، فقال: سمعت رسول الله صلى الله عليه وسلم يَلْعَنُ عثمان.

And from him, from Ubeyda Al-Salmany who said, ‘I heard Abdullah curse Usman. I said to him regarding that. He said, ‘I heard Rasool-Allah saww testify for him with the Fire’.

و علما، عن عبيده السلامة، قال: سمعت عبد الله يَلْعَنُ عثمان، فقلت له في ذلك، فقال: سمعت رسول الله صلى الله عليه وسلم يَلْعَنُ عثمان.

And from him, from Ubeyda Al-Salmany who said, ‘I heard Abdullah curse Usman. I said to him regarding that. He said, ‘I heard Rasool-Allah saww testify for him with the Fire’.

And from him, from Khuseyman Bin Abdul Rahman, from Abdullah Bin Masoud who said, ‘While we were in the house and we were twelve men, we mentioned the matter of Al-Dajjal la and his la fitna, when Rasool-Allah saww entered. He saww said: ‘What are you all discussing from the matter of Al-Dajjal? By the One azwj in Whose Hand is my saww soul! In the house there is one who would be severer upon my saww community than Al-Dajjal la’.

230 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 133
231 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 134
And the ones in the house on that day had gone apart from me and Usman. By the One in Whose Hand is my soul! I would love it if I and Usman were to be in a sandy desert, and we pour the dust upon each other until the most frustrated one dies’.233

And from him, from Alqamah who said, ‘I entered to see Abdullah Bin Masoud. He said, ‘Have they prayed their congregational Salat?’ I said, ‘No’. He said, ‘But rather, they are donkeys! But rather, he would pray Salat with them, the desperate one, and one who has not Salat for him’. He stood between us and prayed Salat without Azaan nor the Iqaamah’.234

And from him, from Abu Al-Bakhtary who said, ‘They entered to see Abdullah when Abdul Rahman had written to travel him, and with him were his companions. The messenger of Al-Waleed came and said, ‘The commander sends a message to you that the commander of the faithfull says, ‘Either you leave these words or you will be expelled from your land’.

He said, ‘Lord of the words! I will not choose my city upon these’. It was said, ‘What are these?’ He said, ‘The superior speech is the Book of Allahazwj, and the excellent guidance, is guidance of Muhammadasww, and the evilest of the matters is their innovated ones, and every innovation is a straying’.

Ibn Masoud said, ‘They will expel from it Ibn Umm Abd, and I will not leave these, ever, and I had heard Rasool-Allahasww saying these’.235

234 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 137
Negation by Huzeyfa Bin Al-Yamani

...and it is mentioned by Al-Saqafi in his history, from Qays Bin Abin Al-Hazim who said, 'The clan of Absi came to Huzeyfa to intercede with him to Usman. Huzeyfa said, 'You all have come to me from the presence of such a man, I would love every arrow in my quiver to be in his belly'.

And from him, from Haris Bin Suweyd who said, 'We were in the presence of Huzeyfa and we mentioned Usman, 'He said, 'By Allah! Usman does not leave from either being immoral in his religion or stupid in his life'.'

And from him, from Hakeem Bin Jubeyr, from Yazeed a slave of Huzeyfa, from Abu Shureyh Al-Ansari having heard Huzeyfa narrating. He said, 'I sought Rasool-Allahsaww in hissaww house, but could not find himsaww, and I sought him and found him sleeping in a garden, hissaww head being under a palm tree. I awaited a long time but hesaww did not wake up, so I broke a branch, and hesaww woke up.

He saww said what Allahazwj Desired himsaww to say. Then Abu Bakr came. He said, 'Get permission for me'. Then Umar came and instructed me to get permission for him. Then Aliasws came and instructed me to get permission for himasws, and hesaww gave himasws glad tidings of the Paradise. Then hesaww said: 'The fifth will come to you, neither seeking permission nor greeting, and he is from the people of the Fire.'

Usman came until he leapt over from the side of the wall, then said, 'O Rasool-Allahsaww! The clan of so and so are facing each other!'
And Al Waqidi (wahabi imam) has mentioned in his history, from Abi Wail who said, 'I heard Huzeyfa Bin Al Yaman saying, ‘Usman entered his grave due to his immoralities’'.


And from him, Abdullah Bin Al-Said said, ‘When Usman was killed, Huzeyfa came and he was at Al-Madain. It was said, ‘O servant of Allah (azwj)! I met a man on the bridge just now and he narrated to me that Usman has been killed’. He said, ‘Do you know that man?’ I said, ‘I think I know him, but I am not sure’.


Huzeyfa said, ‘That is Aysam Al-Jinni. He is the one who travelled with the news. So, I memorised that day and found him killed during that day. It was said to Huzeyfa, ‘What are you saying regarding the killing of Usman?’ He said, ‘Is he except a Kafir? Whether a Kafir was killed or a Muslim, he was killed as Kafir’. They said, ‘Did you not make a way out to be for him?’ He said, ‘Allah (azwj) did not Make a way out to be for him’.


And from him, from Husayn Bin Abdul Rahman who said,


‘I said to Abu Wail, ‘We discussed, and you realised what we did not realise’. He said, ‘You are accusing a people in your religion. By Allah (azwj) They did not die until they were confused. Huzeyfa had said regarding Usman, ‘He entered his grave and he was immoral’.


Negation by Al-Miqdad –


239 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 142
240 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 143
241 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 144
And Al-Saqafi mentioned in his history, from Hammam Bin Al-Haris who said, ‘I entered Masjid of Al-Medina and there the people had gathered against Usman, and there was a man who praised him. Al-Miqdad Al-Aswad leapt and grabbed a handful of pebbles, or soil and went on to throw it at him. I saw Usman protecting him with his hand’.  

And he mentioned in his history from Saeed Bin Al-Musayyab who said, ‘Al-Miqdad did not happen to pray Salat with Usman, nor did he call him ‘amir al-momineen’.

And he mentioned from Saeed as well, said, ‘Neither Ammar, nor Al-Miqdad Bin Al-Aswad happen to pray Salat behind Usman, nor did they call him ‘amir al-momineen’.

Negation by Abdul Tahman Bin Hanbal Al-Qarshy –

And Al Saqafy mentioned in his history, from Al Husayn Bin Isa Bin Zayd, from his father having said,

‘Abdul Rahman Bin Hanbal Al-Qarshy was from the participants of Badr, being from the severest of the people against Usman, and he used to mention him in the poems and mention his tyranny and taunt upon him, and disavow from him, and describe his deeds. When that reached Usman about him, he had him struck one hundred lashes and carried upon a camel and circled with him around Al-Medina. Then he imprisoned him shackled in the iron’.  

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243 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 146  
244 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 147
Negation by Talha Bin Ubeydullah –

And it is mentioned by Al Saqafi in his history, from Malik Bin Al Nasr Al Arjy,

‘Talha stood to Usman and said to him, ‘The people have gathered to you and they abhor the innovations which you have innovated, and they can neither see it nor agree with it. So, if you were to straighten, it would be better for you, and if you refuse, there will not be anyone more harmed by that than you, in the world and the Hereafter’.”

And it is mentioned by Al Saqafi in his history, from Saeed Bin Al Musayyab who said,

‘I went with my (blind) father guiding him to the Masjid. When we entered, we heard commotion of the people and their voices. My father said to me, ‘O my son! What is this?’ I said, ‘The people are surrounding the house of Usman’. He said, ‘Whom do you see from Qureysh?’ I said, ‘Talha’. He said, ‘Go with me to him, and near me from him’.

When we were near from him, he said, ‘O Abu Muhammad! Will you not forbid the people from killing this man?’ He said, ‘O Abu Saeed! There is a house for you, so go and sit in your house, for No’sal (Usman) does not happen to fear this day’.”

And he mentioned in his history, from Al-Husayn Bin Isa, from his father, ‘Talha Bin Ubeydullah, on that day, was among a group of people having weapons upon them, at the door of the castle, instructing them to enter to him (Usman to kill him)”.
And he mentioned, from Abdul Rahman Bin Layli who said, ‘I ended up to Al-Medina in the days Usman was besieged in the house, and there was Talha Bin Ubeydullah in like a black woollen coat from the men, and the weapon, circling around the house of Usman until he (Usman) was killed’.

And it is mentioned from him, said, ‘I saw Talha hit the door, and he was in a black woollen coat having the shield upon him having blocking upon it by force. They were trying to throw him out from the house. Then he came out, so they shot at him until he entered upon it from the house from the direction of the house of Ibn Hazim, and he was killed’.

And Al Waqidi (wahabi imam) mentioned in his history, from Abdullah Bin Malik, from his father who said,

‘When they drove back Usman, there wasn’t anyone severer against him than Talha Bin Ubeydullah. Malik said, ‘And he had bought three shields and five swords. I saw those shields upon his companions, the one who were wearing it, before the killing of Usman by a day or two days’.

And Al-Waqidi (wahabi imam) has mentioned in his history, said, ‘There was no one from the companions of Muhammad asws severer upon Usman than Abdul Rahman Bin Awf, until he died, and from that Sa’ad Bin Abi Waqas until Usman died and the people were satisfied, and more than Talha, and he was their severest.

He did not cease to shelter the Egyptians and other who were coming to him at night discussing with him until they fought. He was in charge of the battle, and the fighting, and the keys to the public treasury, and in charge of the Salat with the people, and prevented him (Usman) and the ones with him from the water, and rejected the interceding of Allawah of carrying the water to them, and said to him asws, No, by Allah aswj, and neither will my eyes sleep nor will I rest, nor eat, nor drink until the clan of Umayya gives the right from themselves’.

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248 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 151
249 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 152
And it is reported, his words to Malik Bin Aws, and he interceded to him regarding leaving the incitement against Usman, ‘O Malik! I advised Usman, but he did not accept my advice, and he innovated innovations and did matters, and could not find any escape from changing it. By Allahazwj! If I were to find an escape from that, I would neither speak nor be satisfied’.

Negation by Al-Zubeyr Bin Al-Awwam -

And it is mentioned by Al-Waqidi (wahabi imam) in his history, said, ‘Usman place the blame upon Al Zubeyr, so he (Al Zubeur) said, ‘What have you done? But you have made an ugly matter for yourself. You spoke upon the pulpit of Rasool-Allahazwj with a matter awarding to the people in it they are pleased in it, then you met Marwan and did what did not resemble you. The people have presented wanting from you what you had awarded them’.

Marwan came out hurting and verbally abusing. Usman said to him, ‘I seek Refuge with Allahazwj’. (Non Shia source)

And he has mentioned in his history – ‘Usman sent Saeed Bin Al Aas to Al Zubeyr. He found him at Ahjaar Al-Zayt among a group. He said to him, ‘Usman and the ones with him had died thirsty!’ Al-Zubeyr said to him, ‘And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt’.

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251 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 154
252 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 155
And Al-Saqafi has mentioned in his history, from Al-Hassan Bin Isa Bin Zayd, from his gather who said, ‘There was a lot of (heated) talk between Abdul Rahman and Usman, until Abdul Rahman said, ‘But, by Allah\textsuperscript{azwj}! If I were to live long enough for you, I will throw you out from this command just as I had entered you into it, and you have not deceived me except with Allah\textsuperscript{azwj}\textsuperscript{253}’.

And Al-Saqafi mentioned from Al-Hakam, said, ‘There was (heated) talk between Abdul Rahman Bin Awf and Usman. Abdul Rahman said to him, ‘By Allah\textsuperscript{azwj}! You did not attend (battle of) Badr, nor did you pledge allegiance beneath the tree, and you fled on the day of Hunayn\textsuperscript{254}. Usman said to him, ‘And you, by Allah\textsuperscript{azwj}, had invited me to Judaism’.’

And from him, from Tariq Bin Shihab who said, ‘I saw Abdul Rahman Bin Awf saying, ‘O you people! Usman has refused to establish the Book of Allah\textsuperscript{azwj} among you!’ It was said to him, ‘You were the first one to pledge allegiance to him, and the first one to hold it for him’. He said, ‘It (allegiance) is broken, and I haven’t broken a pact’\textsuperscript{255}.

And from him, from Abi Is’haq who said, ‘The people clamoured one day when they had prayed Al Fajr Salat, during the caliphate of Usman, and they called out for Abdul Rahman Bin Awf. He turned his face towards them, and turned his back to the Qiblah, then took off his shit from his pocket and said, ‘O community of companions of Muhammad\textsuperscript{aww}! O community of Muslims! I keep Allah\textsuperscript{azwj} as Witness, and keep you all as witnesses! I have taken Usman off from the caliphate just as I have taken off this garment!’

\textsuperscript{253} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 156

\textsuperscript{254} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 157

\textsuperscript{255} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 158
An answerer answered him, **Now! And you had disobeyed before and you were from the corrupters! [10:91]**. They looked around from the men, and there, it was Ali**asws** Bin Abu Talib**asws**.

And from him, said, ‘Abdul Rahman had bequeathed that he be buried secretly at night, lest Usman prays Salat upon him’.

And Al-Waqidi (wahabi imam) mentioned in his history, from Usman Bin Al Sareed who said, ‘I entered to see Abdul Rahman Bin Awf during his complaint (illness) in which he died, to console him, and Usman was mentioned in his presence. He said, ‘Hasten to this tyrant of your before he continues in his kingdom’. They said, ‘But you made him the ruler!’ He said, ‘There is no pact for the breaker’.

And Al-Saqafi mentioned in his history, from Bilal Bin Haris who said, ‘I was seated with Abdul Rahman, and Usman emerged until he ascended the pulpit. Abdul Rahman said, ‘You have lost most of the poems’.

And he mentioned in it – ‘Usman sent Al-Miswar Bin Makhrama to Abdool Rahman asking him for refraining from the besieging upon him. Abdul Rahman said to him, ‘I am (not) saying this word alone, but the people are all saying it, ‘He has changed and replaced’.

Al-Miswar said, ‘I said, ‘So, if the people were saying, you leave it. What are you saying regarding it?’ Ubdul Rahman said, ‘No, by Allah! I did not find any leeway for me to be silent from it’.

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256 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 159
258 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 161
Then he said to him, ‘Say to him, ‘My maternal uncle says to you, ‘Fear in the community of Muhammad\textsuperscript{saww} Allah\textsuperscript{azwj} alone, there is no associate for Him\textsuperscript{azwj}, and what you had given me of the pact and the covenant that you will be acting by the Book of Allah\textsuperscript{azwj} and Sunnah of your Master\textsuperscript{saww}, but you were not loyal’’.\textsuperscript{259}

And he mentioned in it that Ibn Masoud said to Abdul Rahman regarding the innovations of Usman, ‘This is from your doing’. Abdul Rahman said, ‘I had taken to you with the trust, so your affairs are up to you’’.\textsuperscript{259}

And he mentioned in it, said, ‘Ali\textsuperscript{asws} said to Abdul Rahman Bin Awf, ‘This is your doing’. Abdul Rahman said, ‘So, whenever you\textsuperscript{asws} like you\textsuperscript{asws} can take your\textsuperscript{asws} sword and I shall take my sword’’.\textsuperscript{260}

\section*{Negation by Amro Bin Al-Aas –}

And Al-Saqafi mentioned in his history, from Lut Bin Yahya Al-Azdy who said, ‘Amro Bin Al-Aas came and said to Usman, ‘You rode the hazards from this community and they rode with you, so fear Allah\textsuperscript{azwj} and repent to Him\textsuperscript{azwj}’.\textsuperscript{261}

He said, ‘O Ibn Al-Nabiga! I have repented to Allah\textsuperscript{azwj}, and I am repenting to Him\textsuperscript{azwj}. But you are from the ones pitting against me and are stiving among the striving ones. By my life! I have stated a fire so it is ablake. So, you start a fire and set aclaze whatever comes to you’. Amro went out until he descended in the vicinity of Syria’.\textsuperscript{261}

\textsuperscript{259} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 25 H 162
\textsuperscript{260} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 25 H 163
\textsuperscript{261} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 25 H 164
And he mentioned in it, from Al-Zuhry who said, ‘Amro Bin Al-Aas mentioned Usman. He said, ‘He preferred with the Fey (war booty) and evil was his preferring, and he utilised a people from his relatives who did not happen to be rightful for the work, and preferred them over the others. So, it was during that his blood was spilt and his sanctity was violated’.

And from him, in it, said, ‘Amro said to Usman, he said, ‘Fear Allahazwj, O Usman! Either you dispense justice or you isolate (leave the caliphate)!’ When the people broke out regarding the matter of Usman, he stepped away from Al-Medina and kept behind three slaves of his to come to him with the news. Two came with the (news of) siege of Usman. He said, ‘When I scratch, its sore gets bloody’. And the third came with (news of) killing of Usman and governance of Ali asws. He said, ‘Waah Usman!’ And he joined up with Syria’.

And Al-Waqidi (wahabi imam) said in his history, ‘Usman deposed Amro Bin Al Aas from Egypt and utilised Abdullah Bin Sa’ad Bin Abi Sar’h upon it instead. So, Amro arrived at Al-Medina and went to Ali asws to turn him against Usman, and Al-Zubeyr came, and Talha came, and the riders came informing them of the events of Usman.

When Usman was besieged with the first siege, he (Amro) went out to the land of Palestine. He did not cease to be at it until the news came to him of his death. He said, ‘I am father of Abdullah! When I release a wound, it will bleed. I was greedy upon it (caliphate), until (now) I am greedier upon it than the shepherd is regarding his sheep’.

When it (news) reached to him of the allegiance of the people to Ali asws, he disliked that and lied in wait until Talha and Al-Zubeyr were killed, then he joined up with Muawiya’.
Negation by Muhammad Bin Maslama Al-Ansari –

And Al-Saqafi mentioned in his history, from Dawood Bin Al-Husayn Al-Ansari – Muhammad Bin Maslama Al-Ansari said on the day Usman was killed, ‘I have not seen any day more delightful to the eyes, nor resembling the day of Badr that this day’. 265

And he reported in it, from Abi Sufyan, a slave of family of Ahmad who said, ‘I came to Muhammad Bin Maslama Al-Ansari and I said, ‘You killed Usman?’ He said, ‘Yes, and I swear by Allahazwj, I have not found rest (like) it resembling the rest on the day of Badr, than it’’. 266

Negation by Abu Musa (Al-Ashari) -

And Al-Waqidi mentioned in his history, said, ‘When Usman mage Abdullah Bin Aamir Bin Kareyz governor of Basra, Abu Musa Al Ashari stood up to address. He praised Allahazwj and extolled upon Himazwj, then said: ‘A man has come to you (as governor) being of may maternal aunts and paternal aunts among Qureysh, spreading the wealth among them with a spread, and I had withheld it from you’’. 267 (Non Shia source)

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265 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 168
266 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 169
267 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 170
Negation my Jabalah Bin Amro Al-Sa’ady –

And Al-Waqidi mentioned in his history, from Aamir Bin Sa’ad who said, ‘The first one to be audacious upon Usman with the bad talk was Jabalah Bin Amro Al Sa’ady. Usman passed by him and he was seated among a club of his group, and in the hand of Jabalah Bin Amro Bin Jamie (was something). He greeted and the group returned (the greeting). Jabalah said, ‘Why are you responding to a man who did such and such?!’

He (the narrator) said, ‘Then he faced towards Usman and said, ‘By Allahazwj! I will drop this gathering in your neck or you will leave these confidants of your’. Usman said, ‘Which confidant? By Allahazwj, I gave people the choice’. He said, ‘Marwan, you gave it a choice?! And Muawiya, you gave it a choice?! And Abdullah Bin Aamir Bin Kareyz, you gave it a choice?! From them is one the Quran was Revealed in his condemnation, and Rasool-Allahazwj legalised his blood’. Usman left, and the people did not cease emboldened against him’. 268 (Non Shia source)

And he mentioned in it, from Usman Bin Al-Sareed, said, ‘Usman passed by Jabalah Bin Amro Al Sa’ady and he was at the door of his house, and there was a group with him. He said, ‘O Na’sal (Usman)! By Allahazwj, either I kill you or I will carry you to a desert, or I will throw you to the heat of the fire’. Then he came another time and he was upon the pulpit, and brought him down from it’.269

And he mentioned in it, ‘Zayd Bin Sabit walked to Jabalah, and with him was his cousin Abu Aseyd Al Sa’ady. They asked him for the restraint from Usman. He said, ‘By Allahazwj! I will

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268 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 171
269 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 172
not fall short from him, ever, and will I meet Allah \(^{azwj}\) and be saying, \textit{We obeyed our chiefs and our great ones, so they strayed us from the Way'} [33:67].

\[\text{Negation by Jahjah Bin Amro Al-Ghafari –}\]

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\text{And Al-Waqidi mentioned in his history, from Urwah who said, ‘Usman went out to the Masjid and with him were some people from his friends. We found the people were reprimanding him right and left. One of them called out, ‘O Na’sal (Usman)!’ And another one, other than that. He did not speak to them until he ascended the pulpit. They reviled him. He was silent until they were silent.}\]

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\text{Then he said, ‘O you people! Fear (Allah}^{azwj}\text{), and listen and obey, for the listener, the obedient, there is no argument upon him, and the listener, the disobedient, there is argument for him’. One of them called out, ‘You! You are the listener, the disobedient!’}\]

\[
\text{Jahjah Bin Amro Al-Ghafari stood up to him, and he was from the ones who had pledged allegiance beneath the tree, he said, ‘Come to what we are calling you to’. He said, ‘And what is it?’ He said, ‘We shall carry you upon an empty desert, so you can join up with the mountain smoke’.}\]

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\text{Usman said, ‘Not over there, may there be no mother for you!’ And Jahjah Al Ghufari gave a staff in the hand of Usman, and it was the staff of the Prophet}^{saww}\text{, and he (Usman) broke it upon his knees. And Usman entered his house, and Sahl Bin Huneyf prayed Salat with the people’}.\]

\[\text{(Non Shia source)}\]

\[\text{\[270\] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 173}\]

\[\text{\[271\] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 174}\]
And he has mentioned it, from Musa Bin Uqbah, from Abi Habeeba, and narration, and said in it, ‘Usman said to him, ‘May Allah\textsuperscript{azwj} Make you ugly and whatever you have come with’. Abu Habeeba said, ‘And that will not happen except away from the assembly of the people’. And they stood up to Usman, his loyalists from the clan of Umayya, and they carried him away and entered him into the house, and it was the last day he was seen in it’. 272 (Non Shia source)

Negation by Ayesha -

And it is mentioned by Al Tabari in his history, and Al Saqafi in his history, said,

‘Ayesha came to Usman and she said, ‘Give me what Abu Bakr and Umar used to give me’. He said, ‘I cannot find any place for it in the Book nor in the Sunnah, but you fathers and Umar were giving you both (including Hafsa) from the goodness of themselves, and I will not do it’.

She said, ‘Then give me my inheritance from Rasool-Allah\textsuperscript{aww}?!’ He said, ‘Or didn’t (Syeda) Fatima\textsuperscript{asws} come seeking her\textsuperscript{asws} inheritance from Rasool-Allah\textsuperscript{aww}, so you and Malik Bin Aws Al-Basry testified that the Prophet\textsuperscript{saww} does not leave inheritance, and you nullified the right of (Syeda) Fatima\textsuperscript{asws}, and (now) you have come to seek it?! I will not do it’.

And Al-Tabari has an increase, ‘And Usman was reclining, so he sat up straight and said, ‘(Syeda) Fatima\textsuperscript{asws} will know which cousin there is for her than me, today?! Didn’t you and the Bedouin who washes with his urine, testify in the presence of your father?’” 273

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272 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 175
273 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 176
They both said together in their histories, ‘It was so that whenever Usman came out to the Salat, brought out a shirt of Rasool-Allah saww and called out, ‘He saww has a replacement, the owner of this shirt’. And Al-Tabari has increased, (Ayesha) saying, ‘This is a shirt of Rasool-Allah saww, not decayed (yet), and Usman has already changed his saww Sunnah. Kill Na’sal (Usman)! Kill Na’sal!’ 274

And Al-Saqafi in his history, from Musa Al-Sa’alby, from his uncle who said, ‘I entered Masjid of Al-Medina, and the people were gathered, and there was a raised hand and the owner of the hand was saying, ‘O you people! The pact is new! There are two slippers of Rasool-Allah saww and his saww shirt. Among you there is Pharaoh la or similar to him la!’ It was Ayesha taunting Usman, and he said, ‘Be quiet! But rather, she is a woman, and her opinion is an opinion of a woman!’ 275

And he mentioned in his history from Al-Hassan Bin Saeed, said, ‘Ayesha raised a page from the Parchment (Quran) between two pieces of wood from behind her veil, and Usman was upon the pulpit. She said, ‘O Usman! Establish what is in the Book of Allah azwj! If you accompany, you accompany treacherously, and if you separate, you will be separate from out of abhorrence’. 276

Usman said, ‘But, by Allah azwj! Either you end it or I will enter red men and its black ones (in Al-Medina) against you!’ Ayesha said, ‘But, by Allah azwj! If you do it, so Rasool-Allah saww had cursed you, then he saww did not seek Forgiveness for you until he saww passed away’. 276
And it is mentioned from Abdul Rahman Bin Abi Layli who said, ‘Ayesha brought out a shirt of Rasool-Allah**saww**. Usman said to her, ‘If you do not quieten down, I shall fill it (Al-Medina) against you with Ethiopians!’ She said, ‘O betrayer! O Immoral! Will you ruin your security and tear up the Book of Allah**azwj**?’

Then she said, ‘By Allah**azwj**! A man will not be entrusted at all, except he would betray him, nor accompany a man at all except he would separate from him out of abhorrence’.

And he mentioned in it saying, ‘Ayesha looked at Usman. She said, ‘He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]’.

And he mentioned in it, from Ikrimah (bin Abu Jahl), ‘Usman ascended the pulpit and noticed Ayesha, and with her was a shirt of Rasool-Allah**saww**. Then she said, ‘O Usman! I testify that you are disavowed from the owner of this shirt’. Usman said, ‘Allah Strikes an example for those who commit Kufr – (the wife of Noah and wife of Lut) [66:10] – the Verse’.

And he mentioned in it, from Abi Aamir a slave of Sabit who said, ‘I was in the Masjid and Usman passed by. Ayesha called out, ‘O betrayer! O immoral! You ruined your security and wasted your citizens, and had it not been for the five (daily) Salats, the men would walk to you until they slaughter you, the slaughtering of a sheep’. Usman said to her, ‘the wife of Noah and wife of Lut [66:10] – the Verse’.

And he mentioned in it, ‘Usman ascended (the pulpit). Ayesha called out and raised the shirt (of Rasool-Allah**saww**). She said, ‘You have opposed the owner of this’. Usman said, ‘This is the barren one, enemy of Allah**azwj**! Allah**azwj** Struck her example and example of her companion Hafsa in the Book of Allah**azwj**: ‘the wife of Noah and wife of Lut [66:10] – the Verse’.

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277 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 180

278 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 181

279 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 182

280 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 183
She said to him, ‘O Na’sal! O enemy of Allah [awj]! But rather Rasool-Allah [saww] named you with the name ‘Na’sal’, the Jew who is at Al Yemen’ – and she cursed him and he cursed her’. 281

And he mentioned in it, from Al Qasim Bin Mus’ab Al Abdy who said,

‘Usman stood up one day to address. He praised Allah [awj] and extolled upon Him [awj], the said, ‘There lies a woman in the horizons to break my allegiance and spill my blood. By Allah [awj]! If I so like, I can fill their chamber upon them with black men and white, I would do so. Am I not the son in law of Rasool-Allah [saww] of his saww two daughters? Didn’t I equip the army in difficulty? Did I not contend Rasool-Allah [awj] to the people of Makkah?’

He (the narrator) said, ‘Then a woman spoke from behind the veil, and her scarf appeared to us at times. She said, ‘You speak the truth. You are a son in law of Rasool-Allah [saww] of his saww two daughters, and it happened from you regarding them both what you well know, and you equipped the army in difficulty, and Allah [awj] the Exalted has Said: So they will be spending it, then it would become a regret upon them, [8:36], and you (contended) to the people of Makkah being absent from allegiance of the pleasure (Bay’at al Rizwaan), because did not happen to be rightful for it’. 282

He (the narrator) said, ‘Usman rebuked her. She said, ‘As for I, I testify that Rasool-Allah [saww] said: ‘For every community there is a Pharaoh[lah], and you are Pharaoh[lah] of this community’. 282

And he mentioned it in a number of ways, said, ‘When the siege intensified upon Usman, Ayesha prepared for the Hajj. Marwan and Abdullah Rahman Bin Attab Bin Al-Aseyd came to her and asked her to stay and defend him. She said, ‘He hurt my pride and lowered my neck, and I necessitated the Hajj upon myself, so I am not the one to stay’.

281 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 184
282 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 185
They got up and Marwan prosed, ‘A measure burned upon the city, until when it was ablaze, it attracted’.

She said, ‘O you one prosing with the poem, return!’ She said, ‘Perhaps you view that I said what I said as a complaint regarding your companion. By Allahazwj I would have loved it if Usman had stitched regarding some of my pride until I would have become throwing him in the sea’.

Then she departed until she descended in one of the roads, she was met by Ibn Abbas being a commander upon the Hajj. She said, ‘O Ibn Abbas! Allahazwj has given you a tongue and knowledge, so I adjure you with Allahazwj, if you forsake from the killing of this tyrant tomorrow’.

Then she went on. When she had fulfilled her rituals, it reached her that Usman had been killed. She said, ‘May Allahazwj Distance him due to what his hands have sent ahead. The Praise is for Allahazwj Who Killed him’.

And it reached her that Talha is the ruler after him. She said, ‘Ugh, that one with the share in the action!’ When it reached her that Aliasws had been pledged allegiance to, she said, ‘I would have loved it if this (Talha) would have occurred over this (Aliasws)’.

And he mentioned from another way, ‘The speaker to her regarding the staying was with Marwan Abdul Rahman Bin Attab Bin Aseyd, she said, ‘No, by Allahazwj, and not now! Usman changed so Allahazwj Changed with him your impact, by Allahazwj, and neglected companions of Muhammadasws’.

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283 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 186
And he added regarding her address to Ibn Abbas, faulting, ‘You have been given a tongue, and arguments, and intellect, and explanation, and you have seen what Ibn Affan has done. He has taken the servants of Allah asw as slaves’.

He said, ‘O mother! Leave him, and what he is in, he will not be rescued from it, until they kill him’. She said, ‘May Allah asw Distance him’.

And from another way, ‘Beware of returning the people from this tyrant, for the Egyptians would fight him’.

And it is reported from Ibn Abbas who said, ‘I entered to see her (Ayesha) at Al-Basra and reminded her of this Hadeeth. She said, ‘This is the talk of the one who spoke with it on that day. He is the one who brought me out. I do not see any repentance except seeking the blood of Usman, and I view that he has been killed unjustly’.

He (Ibn Abbas) said, ‘I said to her, ‘But, you killed him with your tongue, so where are you going out to?! Return and be in your house, or be pleased, the guardians of the blood of Usman are his children’. She said, ‘Leave us from your argument, for we aren’t in anything from the falsehood’.

And Al-Waqidi said, ‘From Ayeshe Bint Qudamah who said, ‘I heard Ayesha, wife of the Prophet saw, saying, and Usman was besieged, and there was a block between him and the water, ‘Abu Muhammad has done well when he blocked between him and the water’.

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284 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 187
She said to her, ‘O mother! Upon Usman?’ She said, ‘Usman changed the Sunnah of Rasool-Allahsaww and Sunnah of the two caliphs from before him, thus his blood is legalised (to be spilt’’.  

And Al-Waqidi (wahabi imam) has mentioned in his history, from Kareemah daughter of Al-Miqdadra who said, ‘I entered to see Ayesha, she said, ‘Usman sent a message to me, and Talha sent a message to be, but I refused, and sent a message to me that I should stay (at home) and not go out to Makkah. I said, ‘My back has been lowered and my pride has been changed (lowered), and I will be going out tomorrow, if Allahazwj so Desires. No, by Allahazwj! I do not see myself returning until he is killed’.

Ayesha said, ‘By Allahazwj! (It was his) love for them which did what you see. He carried one hundred thousand to Saeed Bin Al-Aas, and three hundred thousand to Abdullah Bin Khalid Bin Aseyd, and one hundred thousand to Haris Bin Al-Hakam, and he gave Marwan Khums of Africa, he didn’t know how much it was. So, Allahazwj wasn’t going to leave Usman’’.  

And he mentioned in his history, from Alqamah Bin Abu Alqamah, from his father, from Ayesha, she was he severest of the people against Usman, inciting the people against him and gathering (them) until he was killed. When he was killed and Aliasws was pledged allegiance to, she should his (Usman’s) blood’’.  

Notes :

Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 189
Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 190
Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 191
What is reported from their ways, that Ali\textsuperscript{asws} addressed the people after the killing of Usman, and he\textsuperscript{asws} mentioned things the explanation of which has passed, from its summary are his\textsuperscript{asws} words: ‘Two men preceded and the third one stood like the crow, his main concern being his belly and his private part. Woe be unto him! If his wings had been clipped and his head cut off, it would have been better for him. He was too pre-occupied from the Paradise and the Fire is in front of him.’\textsuperscript{289}

And it is reported from Ali Bin Kharour, from Al Asbagh Bin Nubata who said,

‘A man asked Ali\textsuperscript{asws} about Usman, he\textsuperscript{asws} said: ‘And what are your questions about Usman? There are three blasphemies (Kuf) for Usman and three betrayals, release of three curses, and he was a person of wretchedness. He neither happened to be of ancient Eman, nor is the emigration proven, and the hypocrisy did not cease to be in his heart, and he is the one who blocked the people on the day of (battle of) Ohad’ – The Hadeeth is long.’\textsuperscript{290}

And Al Saqafi mentioned in his history, from Abdul Momin, from a man from Abdul Qays who said,

‘I came to Ali\textsuperscript{asws} in Al-Rahba and I said, ‘O Amir Al-Momineen\textsuperscript{asws}! Can you\textsuperscript{asws} narrate to us about Usman?’ He\textsuperscript{asws} said: ‘Come closer’. I went closer. He\textsuperscript{asws} said: ‘Raise your voice’. I raised my voice’.

He\textsuperscript{asws} said: ‘He was with three blasphemies (Kuf), and three betrayals, and he did three curses, and was a person of wretchedness. He was not with ancient Eman, nor new of hypocrisy. He recompensed the good deeds, with the evil’ – and the Hadeeth is long.’\textsuperscript{291}

And he mentioned in his history, from Hakeem Bin Jubeyr, from his father, from Abu Is’haq, and he had come across Ali\textsuperscript{asws} having said: ‘Usman does not weigh in the Presence of

\textsuperscript{289} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 192
\textsuperscript{290} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 193
\textsuperscript{291} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 194
Allahazwj as a fly’. He said, ‘A fly?!’ Heasws said: ‘No even the wing of a fly’. Then heasws said: ‘therefore We will not Establish a Scale for them on the Day of Judgment [18:105]’.

And he mentioned in it, from Abi Saeed Al-Taumi who said, ‘I heard Aliasws saying: ‘Iam leader (Yasoob) of the Momineen, and Usman is leader (Yasoob) of the Kafirs’’.

And from Abu Al-Tufeyl, ‘And Usman is leader (Yasoob) of the hypocrites’.

And he mentioned in it, from Hubeyra Ibn Maryam who said, ‘I was seated in the presence of Aliasws. Hisasws called hisasws son Usman. Heasws said to him: ‘O Usman!’ Then heasws said: ‘I did not name him with the name of Usman (Bin Affan), but rather I name him with the name of Usman Bin Mazoun’.

And he mentioned in his history, from a number of ways, ‘Aliasws Go forth to the leaders of Kufr and remnants of the confederates and the friends of Satan! Go forth to the ones saying that Allahazwj and Hisazwj Rasoolasws lied! Go forth to the one fighting upon the blood of the bearer of the sins (Usman). He will be carrying their sins up to the Day of Qiyamah, there being no reduction from their burdens of anything!’

And he mentioned in it from, Umar Bin Hind, from Aliasws having said: ‘Love for measws and love for Usman will not gather in the heart of a man except one of it would uproot its counterpart’

And he reported in it from a way, ‘The corpse of Usman remained for three days not being buried. Aliasws was asked by a man from Qureysh regarding his burial. He permitted for them
upon (a condition) that he would not be buried with the Muslims among their graves, nor would be prayed Salat upon. When the people came to know of that, they prepared for it in the street with the stones. They (family of Usman) came out with him intending (to bury) him at Hash Kowkab, graveyard of the Jews. When they ended up with him to them, they pelted his coffin”.

And he reported in it from a way, from Ali asws having said: ‘One who questions about the blood of Usman, so Allah azwj Killed him, and I asws am with Him azwj’.

And he reported in it from Malik Bin Khalid Al-Asady, from Al-Hassan Bin Ibrahim, from his forefathers having said: ‘Al-Hassan asws Bin Ali asws was saying: ‘Community of the Shias! Teach your children the hatred of Usman, for the one in whose heart is love for Usman, and comes across Al-Dajjal la, would believing him la, and if he does not come across him la, he would believe in him la in his grave’.

And he reported in it from Bakr Bin Ayman, from Al-Husayn asws Bin Ali asws having said: ‘We asws and the clan of Umayya are inimical for the Sake of Allah azwj, and they would be like that up to the Day of Qiyamah. Jibraeel as came with the flag of truth and affixed it our asws midst, and Iblees la came with the flag of falsehood and affixed it in their midst; and the first blood to fall upon the surface of the earth, from the blood of the hypocrites, was the blood of Usman Bin Affan’.

And he reported in it from Al-Husayn asws Bin Ali asws having said: ‘Usman would be a carcass upon the Bridge. One who stands at it would stand upon the people of the Fire, and one who crosses over it would cross over to the Paradise’.
And he reported in it from Hakeen Bin Jubeyr, raising it to the Prophet ﷺ: ‘Usman would be a carcass upon the Bridge. One who loves him would feel pity upon him, and his enemies would cross over it’.

And it is reported from Muhammad Bin Bashir who said, ‘I heard Muhammad Bin Al-Hanafiyya cursing Usman and saying, ‘The doors of the straying were closed until Usman opened them’.

And it is reported from Abdullah Bin Shareek, from Abu Ja’far Muhammad Bin Ali ﷺ having said: ‘A war cannot happen to be correct until our Qaim ﷺ sends three riders in the earth – a rider liberating the properties of the people under (Islamic) responsibility, and a rider intending the grievances (to be redressed), and a rider curing Usman in the Arabian peninsula’.

And Quteyba reported from Abu Saeed Al-Taymi who said, ‘I heard Ammar Bin Yasser saying, ‘Three testified upon Usman with the Kufr, and I am the fourth’.

And he reported in it from Yahya Bin Ja’dah who said, ‘I said to Zayd Bin Arqam, ‘By which thing are you considering Usman to be a Kafir?’ He said, ‘Due to three – he made the wealth as revenue between the rich, and made the Emigrants to be at the status of the ones who battled against Allah azwj and His Rasool saww, and he worked with other than the Book of Allah azwj’.

And from another way, he said, ‘His being a Kafir is due to three – He separated the Book of Allah azwj and set it aside among the weeds, and lowered the Emigrants to be at the status of the ones who battled against Allah azwj and His Rasool saww, and he made the (public...
wealth as a revenue between the rich. Thus, from then, we regarded him as a Kafir and killed him".  

And he reported in it, from Anas Bin Amro who said, ‘I said to Zubeyud Al-Amamy, ‘Abu Sadiq said, ‘By Allah [azwj] it will not cheer me if in my heart there is the weight of a seed of love for Usman, and even if there was a (mountain of) Ohad as gold to be for me, and it would be eviler in my presence than a donkey raised for the milling’. Zubeyd said, ‘Abu Sadiq spoke the truth’.

And he reported in it from Al-Hakam Bin Uyayna who said, ‘We presented in a place and Talha Bin Musarrif Al-Imamy said, ‘My heart refused except it would love Usman’. I narrated that to Ibrahim Al-Nakhaie. He said, ‘May Allah [azwj] Curse his heart’.

And he reported from Ibrahim having said, ‘In my presence Usman is eviler than Qaroun[azwj]’.

And he reported in it from Sufyan, from Al-Hassan Al-Basry, he (Sufyan) said, ‘I asked him, ‘Which of the two is superior, Usman or Umar Bin Abduul Aziz?’. He said, ‘And there are not equal, one who come to the corrupt matter and corrects it to be good, and one (Usman) who comes to a correct matter and corrupts it’.

And he reported in it from Juweybir, from Al-Zahhak, he (Juweybir) said, ‘He said to me, ‘O Juweybir! Know that the evilest of this community are three sheykhs’. I said, ‘Who are they?’ He said, ‘Usman, and Talha and Al-Zubeyr’.
And he reported in it from Al-Waleed Bin Zaroud Al-Raqqy, from Abi Al-Jaroud Al-Abdy who said, ‘As for the calf of this community, it is Usman, and its Pharaoh is Muawiya, and its Samiri is Abu Musa Al-Ashari, and with the breasts, and companions of Al-Nahr are Accursed, and Imam of the pious is Ali Bin Abu Talib.’ 311

And he reported from Abu Al-Arqam who said, ‘I heard Al Amsh saying, ‘By Allah! I would love it if I had pained Usman by a dagger in his belly and killed him’’. 312

And he reported from Salama Bin Kuheyls, from Saeed Bin Jubeyr who said, ‘Usman and his companions would be raised on the Day of Qiyamah until they reach the sun with them, then they would be dropped upon their faces’. 313

And he reported from Abi Ubeyda Al-Zuhly who said, ‘By Allah! The earth cannot be with peace (and) peace, until Usman is cursed in what is between the east and the west and no one denies that’. 314

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311 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 214
313 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 216
CHAPTER 26 – THE CONSULTATION COUNCIL AND THE ARGUMENTATION OF AMIR AL-MOMINEEN asws AGAINST THE GROUP DURING THAT DAY

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He asws said: ‘I adjure you with Allah azwj! Is there anyone among you having a brother for him like my asws brother Ja’far as, adorned with the two wings in the Paradise, flying in it wherever he as desires to, apart from me asws?!’ They said, ‘O Allah azwj, no!’

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you having an uncle for him like my asws uncle Hamza, lion of Allah aswj and lion of His aswj Rasool saww, and chief of the martyrs, apart from me asws?!’ They said, ‘O Allah azwj, no!’

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you having two grandsons asws of Rasool-Allah saww, my asws two sons asws Al-Hassan asws and Al-Husayn asws, and
two chiefs of youths of the people of Paradise, apart from me asws?!’ They said, ‘O Allah azwj, no!’

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you having a wife for him like my asws wife asws, (Syeda) Fatima asws daughter asws of Rasool-Allah saww, and a part of his saww, and chieftess of women of the inhabitants of the Paradise, apart from me asws?!’ They said, ‘O Allah azwj, no!’

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘One who separates from you separates from me saww, and one who separates from me saww separates from Allah alazwj, apart from me asws?!’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him: ‘Either the clan of Waleea ends it or else I saww shall sent to them a man like myself saww, obedience to him asws is like obedience to me saww, and disobeying him is like disobeying me saww, he will overwhelm them with the sword’, apart from me asws?!’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him asws: ‘Thre is no Muslim, love for me saww reaches his heart except Allah alazwj would Expiate his sins from him; and one, love for me saww reaches to his heart, so love for you asws would have reached his heart; and he lies, the one who claims that he loves me saww and hates you’, apart from me asws?!’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘You are the caliph among the family, and the children, and the Muslims in every absence. Your enemy is my saww enemy, and my saww enemy is an enemy of Allah azwj, and your friend is my saww friend, and my saww friend is a friend of Allah azwj, apart from me asws?!’ They said, ‘O Allah azwj, no’.
He asws said: ‘I asws adjure you with Allah aswj! Is there anyone among you, Rasool-Allah saww had said to him: ‘O Ali asws! One who loves you asws and befriends you asws, the Mercy would precede to him, and one who hates you asws and is inimical to you asws, the Curse would precede to him’. Ayesha said, ‘O Rasool-Allah saww! Supplicate for me and for my father not to be from the ones who hate him asws and being inimical to him asws.

Rasool-Allah saww said: ‘Be quiet! If you and your father become from the ones who befriend him asws, the Mercy will precede to you both, and if you both become from the ones hating him asws and inimical to him asws, the Curse would precede to you both, and you would become wicked, you and your father, the first ones to oppress him asws, and you will be the first one to fight against him asws, apart from me asws?’ They said, ‘O Allah aswj, no’.

He asws said: ‘I asws adjure you with Allah aswj! Is there anyone among you, Rasool-Allah saww had said to him like he saww had said to me asws, ‘O Ali asws! You asws are my saww brother asws and your saww brother saww, in the world and the Hereafter, and you asws house would be facing my saww house just as the brethren would be facing each other in the eternal life?’ They said, ‘O Allah aswj, no’.

So, nothing would be taken from it nor would it be taken from you asws, and it is an adornment of the righteous in the Presence of Allah aswj Mighty and Majestic on the Day of Qiyamah. So, beatitude to the one who loves you asws and ratifies upon you asws, and doom would be for the one who hates you asws and belies upon you asws, apart from me asws?’ They said, ‘O Allah aswj, no’.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah? He had sent him to come with the water just as he had sent me, until he carried the bucked upon my back and walked with it. A wind faced me and returned me until it made me sit down. Then I stood up, and a wind faced me, returned me, that it made me sit down. Then I stood up and came to Rasool-Allah.

He said to me: ‘What withheld you? I narrated the story to him. He said: ‘Jibraeel had come to me and informed me. As for the first wind, it was Jibraeel among a thousand from the Angels, submitting to you, and as for the second, it was Mikaeel. He came among a thousand from the Angels, submitting to you, apart from me?

They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you Jibraeel had said for him: ‘O Muhammad! Do you see this consolation from Ali? Rasool-Allah said: ‘He is from me and I am from him. Jibraeel said: ‘And I am from both of you, apart from me!’ They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you who used to write for Rasool-Allah just as I went on to write. Rasool-Allah nodded off, so I opined he was dictating unto me. When he woke up, said to him: ‘O Ali! Who dictated to you from over here to over her?’ said: ‘You did, O Rasool-Allah.’ He said: ‘No, but Jibraeel dictated to you, apart from me?’ They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him just as he had said to me: ‘If had (not feared) that there will not remain anyone except he would grab a grabbing (of dust) from your footstep, seeking to be Blessed by it for his posterity from after him, would have said such words regarding you, there
will not remain anyone except he will grab a handful from (dust of) youraswsfootstep?!’ They said, ‘O Allahasws, no!’

Heasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had said to him: ‘Guard the door, for the visitors from the Angels would be visiting measw, so do not give permission to anyone from them. Umar came, and Iasws returned him three times, and informed him that Rasool-Allahsaww is veiled and there are visitors from the Angels in hisasw presence, and their number is such and such.

Then Iasws gave permission to him, and he entered. He said, ‘O Rasool-Allahsaww! I had come more than once, during all that Allahasw returned me and said that Rasool-Allahsaww is veiled, and in hissaww presence are visitor from the Angels, and their number is such and such, so how did heasws know of their number? Did heasws see them?!’

Heasws said: ‘No. O Aliasws! Youasws have spoken the truth. How did youasws know of their number?’ Iasws said: ‘The salutations had been exchanged unto measws and Iasws heard voices, so Iasws counted their number’. Heasws said: ‘Youasws speak the truth, for there is the Sunnah from myasws brotheras Isaas’. 

Umar went out and he was saying, ‘Heasws has resembled himasws with the sonas of Maryamas’. So, Allahazwj Mighty and Majestic Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], raising a clamour. And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60], apart from measws?’ They said, ‘O Allahazwj, no!’

قَالُ: نَشَنَّكِمْ بِاللَّهِ خَلَفْنِي مِنْهُ أَحَدُ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآيَاتُهُ كَمَا قَالَ غَيْرُ مَنِّهِ فِي دَاوَرِ عَلَيْهِ (ع) لَيْسَ مِنْهُمْ إِلَّا وَيَضِيعُنْ مِنْ هَذَٰلِكَ غُصْنٌ مِّنْ أَغْصَانِيَا، غَيْرُ مَنْ. قالوا: اللَّهُمَّ لَّ.
He asws said: 'I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him just as he saww said for me asws: ‘Tooba is a tree in the Paradise, its roots are in the house of Ali asws. There isn’t any Momin except in his house would be a branch from its branches’, apart from me asws?!’ They said, ‘O Allah azwj, no!’

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘You saww will fight upon my saww Sunnah, and you asws discharge my saww responsibilities’, apart from me asws?!’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who had gone to Rasool-Allah saww, and his saww head was in the lap of Jibraeel as, so he (Jibraeel as) said to me asws: ‘Come near and take the head of the son saww of your asws uncle as, for you asws are foremost with it than me as, apart from me asws?’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah azwj had placed his saww head in his lap until the sun set, and he saww did not pray Al-Asr (Salat). When Rasool-Allah saww woke up, he saww said: ‘O Ali asws! Did you asws pray?’ asws said: ‘No’. So, Rasool-Allah saww supplicated and the sun returned, bright, pure, and he saww prayed, then it rolled down’, apart from me asws?!’ They said, ‘O Allah azwj, no’!

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah azwj had placed (Surah) Bara‘at saww with (Abu Bakr) as, so he (Jibraeel as) came to him saww and said: ‘O Muhammad saww! No one should deliver on your saww behalf except you saww or a man from you’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي

قَالُوا: اللَّهُمَّ لََ.
So, Rasool-Allah saww sent me asws, and I asws took it off from Abu Bakr and continued with it and delivered it on behalf of Rasool-Allah saww. Allahazwj Affirmed upon the tongue of Rasool-Allah saww that I asws am from him saww, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allah saww to him: ‘You are an Imam asws for the ones who obey me saww, and Noor of my saww friends, and the word which is necessitated for the pious’, apart from me asws?’! They said, ‘O Allahazwj, no!’

And they asws are the succesors asws. Allahazwj will Give them my saww knowledge and my saww understanding. They asws will not enter you into a door of straying, nor will they asws exit you from a door of guidance. Do not (try to) teach them, for they asws are more knowledgeable than you. The truth moves with them wherever they asws move’, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘Accomplish! And it gets accomplished. No one will love you except a Momin nor hate you asws except a hypocrite’, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allah saww had said to him like what he saww said to me: ‘The people of your asws Wilayah would be coming out from their graves on the Day of Qiyamah upon bright camels, the straps of their slippers would be of shining light.'
The resources would be facilitated for them, and the difficulties would be relieved from them, and they would be granted the security, and the griefs would be terminated from them, until they come with them to the shade of the Throne of the Beneficent. A meal would be placed in front of them. They would be eating from them until He is Free from the Reckoning, and the people would fear and they will not be fearing, and the people would grieve, and they will not be grieving, apart from me.!

They said, ‘O Allah, no!’

He asws said: ‘I asws adjure you with Allah aswj! Is there anyone among you, Rasool-Allah saww had said for him, when Abu Bakr came and proposed (Syeda) Fatima asws to him, and Umar came proposing her asws to him, then I asws proposed her asws to him aswj, and he aswj married her asws, except for me asws?!’

Abu Bakr and Umar came and said, ‘You aswj refused to marry her asws to us and married her asws to him aswj?!’ Rasool-Allah saww said: ‘I aswj did not refuse you two and married her asws to him asws, but Allah aswj Refused you both and got her asws married to him aswj, apart from me asws?!’ They said, ‘O Allah aswj, no!’

He asws said: ‘I asws adjure you with Allah aswj! Have you heard Rasool-Allah saww saying: ‘Every lineage and affiliation will be terminated on the Day of Qiyamah, except for my saww lineage, and my saww affiliations So, which affiliation is superior than my saww affiliation? And which lineage is superior than my lineage?’

My asws father as and father as of Rasool-Allah saww are brothers asw, and Al Hassan asws and Al Husayn asws are two (grand) sons asws of Rasool-Allah saww and chiefs of youths of the Paradise, my as sons asws and (Syeda) Fatima asws daughter asws of Rasool-Allah saww my asws wife asws is chieftess of women of the inhabitants of the Paradise – apart from me asws?!’ They said, ‘O Allah aswj, no!’

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

قَالُوا: اللَّهُمَّ لَّ...
He \textsuperscript{asws} said: ‘I \textsuperscript{asws} adjure you with Allah \textsuperscript{azwj}! Is there anyone among you, Rasool-Allah \textsuperscript{saww} had said to him: ‘Allah \textsuperscript{azwj} Created the creatures. He \textsuperscript{azwj} Separated them as two section, and Made me \textsuperscript{saww} to be in the better section. Then He \textsuperscript{azwj} Made them as division and Made me \textsuperscript{saww} to be in the better division. Then He \textsuperscript{azwj} Made them as tribes and Made me \textsuperscript{saww} to be in the better tribe. Then He \textsuperscript{azwj} Made them as household and Made me \textsuperscript{saww} to be in the better household.

Then He \textsuperscript{azwj} Chose from my \textsuperscript{saww} family, I \textsuperscript{saww} and Ali \textsuperscript{asws} and Ja'far \textsuperscript{as}. He \textsuperscript{azwj} Made me \textsuperscript{saww} the best of them. I \textsuperscript{saww} was sleeping in front of the son \textsuperscript{asws} of Abu Talib \textsuperscript{as}, and Jibraeel \textsuperscript{as} came and there was an Angel with him \textsuperscript{as}. He \textsuperscript{saww} said: ‘O Jibraeel \textsuperscript{as}! To which one have they been Sent?’ He \textsuperscript{as} said: ‘To this one’. Then he \textsuperscript{as} grabbed my \textsuperscript{saww} hand and made me \textsuperscript{saww} sit’ – apart from me \textsuperscript{saww}?!’ They said, ‘O Allah \textsuperscript{azwj}, no!’
He said: ‘I adjure you with Allah! Is there anyone among you who saved Rasool-Allah when the Polytheists came intending to kill him? So, I lied down in his sleeping place and Rasool-Allah went to around the cave, and they were viewing that I am him. They said, ‘Where is the son of your uncle? ’ I said; ‘I don’t know’. They hit me until they almost killed me! ’ They said, ‘O Allah, no!’

He said: ‘But among you there is one who is saying he has heard and is carrying the people upon his shoulders and returning him’. They said, ‘O Rasool-Allah! Inform us about them’. He said: ‘But, my Lord has Informed me about them, and Commanded me with the turning away from them the matter which has preceded, and rather one of you should be content with what he finds for Ali in his heart?! ’ They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you who killed nine duellers from the clan of Abd Al-Darr, all of them being flag bearers, then their Ethiopian slave came and he was saying, ‘By Allah! I will not kill for my masters, except Muhammad!’ He had increased puffing his cheeks, and his eyes had reddened. So, you feared him and I was alone for him, and I went out to him.

When faced him, he was like a built dome (big stature). I am he exchanged strikes, and cut him into two halves, and there remained his leg and his parts, and his things were standing upon the ground, the Muslims were looking at him and were laughing from him?!’ They said, ‘O Allah, yes!’

He said: ‘I adjure you with Allah! Is there anyone among you who killed from the Polytheist Qureysh like I killed?!’ They said, ‘O Allah, No!’
He said: 'I adjure you with Allah! Is there anyone among you, Amro Bin Abd Wudd came calling out, 'Is there anyone for duel?' You were all cowed from him and I stood up to him. Rasool-Allah repeated the speech and I repeated to him. He repeated the speech and I repeated to him. He said: 'Go, upon the Name of Allah. When I was close to him, he said, 'Who is the man?' I said: 'Ali Bin Abu Talib'. He said, 'A benevolent match! Return, O son of my brother, even if he is Amro Bin Abd Wudd, for I am Ali Bin Abu Talib.'

I said to him: 'O Amro! You have made a pact with Allah that no one will give you a choice of three characteristics except you will choose one of them'. He said, 'Present to me'. I said: 'You testify that there is no god except Allah and that Muhammad is Rasool-Allah, and you will acknowledge with whatever he has come with from the Presence of Allah'. He said, 'Give other than this'.

I said: 'You will return to where you have come from'. He said, 'By Allah! The women of Qureysh will not narrate with this that I returned from you'. I said: 'Then descend (from your horse) so I can kill you'. He said, 'As for this, so yes'. He descended, and and him exchanged strikes, and he hit the shield and the sword hit my head, and I struck him such a strike, his legs exposed, and Allah killed him upon my hands. So, is there anyone among you who has done this?!' They said, 'O Allah, no!'
He said: ‘I adjure you with Allah! Is there anyone among you, when Marhab came (for duel) and he was saying (a couplet), ‘I am the one my mother named me as Marhaba, a doubtful weapon, a proven hero. Sometimes I stab and sometimes I strike’.

He said: ‘I adjure you with Allah! Is there anyone among you the Verse of the Purification was Revealed regarding him: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], so Rasool-Allah grabbed a Khybeir cloak and included me in it, and (Syeda) Fatima and Al-Hassan, and Al-Husayn, then said: ‘O Lord! They are People of my Household, so Keep the uncleanness away from them and Purify them with a purification’?!’ They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘I am chief of the children of Adam, and you, O Ali, are chief of the Arabs?’ They said, ‘O Allah, no!’

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah was in the Masjid when he looked at something descending from the sky. He pushed to it and his companions joined him, and he ended to four black men carrying a carriage. He said to them: ‘Place down!’ They placed it. He said: ‘Uncover from it!’ They uncovered, and there was a black man collared with the iron.

He said: ‘Who is this?’ They said, ‘A slave of Al-Rayyaheen. He had absconded from them evilly and immorally, so they ordered us to bury him in the iron just as he is’. He looked at him, and said, ‘O Rasool-Allah! He did not look at me’.
except he said: ‘By Allah! He does not see me at all except he says, ‘By Allah! I love you’. By Allah! No one will love you except a Momin nor hate you except a Kafir’.

Rasool-Allah(saww) said: ‘O Ali! Allah(saww) has Rewarded him with that. Here are seventy guarantors from the Angels; each guarantor is upon a thousand guarantors. They have descended to pray Salat upon him’. Rasool-Allah(saww) removed his iron and prayed Salat upon him and buried him?!’ They said, ‘O Allah, no!’

He(saww) said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah(saww) had said to him what he(saww) said to me: ‘There was permission for me(saww) last night regarding the supplicating, so I(saww) did not ask my Lord(saww) for anything except He(saww) Granted it, and I(saww) did not ask anything for myself except I(saww) ask for you(saww) similar to it, and He(saww) Granted it’. I(saww) said: ‘The Praise is for Allah?’ They said, ‘O Allah, no!’

Then he(saww) came to Rasool-Allah(saww) and informed him(saww). He(saww) said: ‘By Allah! What triggers me, O Ali(saww), is that due to what you(saww) have done, is the best camel?’! They said, ‘O Allah(saww), no!’
He asws said: ‘I asws adjure you with Allah azwj! Have you heard Rasool-Allah saww saying: ‘O Ali asws! My saww community was presented to me saww last night, and the bearer of the flags passed by me saww. I saww sought Forgiveness for you asws and for your asws Shias?’ They said, ‘O Allah azwj, no!’

He saww said: ‘O Umar! Go and kill him’. He returned. He saww said to him: ‘Did you kill him?’ He said, ‘No, I found him praying Salat’.

He saww said: ‘O Ali asws! Go and kill him’. When I asws went and said: ‘If I asws come across him, I asws will kill him!’ I asws returned and said: ‘O Rasool-Allah saww! I asws did not find anyone’. He saww said: ‘You asws speak the truth. As for you, if you asws had found him, would have killed him’?! They said, ‘O Allah azwj, yes!’

He saww said: ‘O Ali asws! Go and kill him’. When I asws went and said: ‘If I asws come across him, I asws will kill him!’ I asws returned and said: ‘O Rasool-Allah saww! I asws did not find anyone’. He saww said: ‘Your asws friend would be in the Paradise and your asws enemy would be in the Fire’?! They said, ‘O Allah azwj, yes’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him just as he saww said to me: ‘Your asws friend would be in the Paradise and your asws enemy would be in the Fire’?!’ He saww said: ‘O Allah azwj, yes’.

He asws said: ‘I asws adjure you with Allah azwj! Do you know that Ayesha said to Rasool-Allah saww, ‘Ibrahim as isn’t from you saww and he is a son of so and so Coptic’. He saww said: ‘O Ali asws! Go and kill him’.

He asws said: ‘I asws adjure you with Allah azwj! Have you heard Rasool-Allah saww saying: ‘O Ali asws! My saww community was presented to me saww last night, and the bearer of the flags passed by me saww. I saww sought Forgiveness for you asws and for your asws Shias?’! They said, ‘O Allah azwj, no!’
I asws said: ‘O Rasool-Allah saww! When you sww are sending me asws, shall I asws become like the nail in the material or shall I asws prove it first’. He sww said: ‘No, but prove it’. I asws went. When he looked at me asws, he leant to the wall and dropped himself in it. So, I asws dropped myself upon his tracks. He climbed upon a palm tree, and I asws climbed behind him.

When he saw me asws climbing, he threw his trouser, and there wasn’t for him anything from what happens to be for the men. I asws came and informed Rasool-Allah saww. He sww said: ‘The Praise is for Allah aswj Who Turned the evil away from us asws, People asws of the Household?!’ They said, ‘O Allah aswj, yes’.

He asws said: ‘O Allah aswj, be Witness!’

(From the book) ‘Al Ihtijaj’ – Umar Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘Umar Bin Al-Khattab, when the death presented to him and he assembled upon the consultation, sent for six persons from Qureysh – to Ali asws Bin Abu Talib asws, and to Usman Bin Affan, and to Zubeyr Bin Al-Awwam, and Talha Bin Ubydullah, and Abdul Rahman Bin Awf, and Sa’ad Bin Abi Al-Waqaas, and ordered them to enter into the house.

They should not come out from it until they have pledged allegiance to one of them. If four were to unite upon one and one refuses to pledge allegiance, he would be killed, and if two refuse and three pledge allegiance, the two would be killed. So, their views united upon Usman.

When Amir Al-Momineen asws saw what the group had planned with him asws of the allegiance to Usman, he asws stood among them in order to take the argument upon them. He asws said: ‘Listen from me asws, so if what I asws am saying is true, then accept, and if I asws saw the false, then deny’.

315 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 1
Then he asserted: ‘I adhere you with Allah. Who Knows your truthfulness if you are truthful, and Knows your lies if you are lying. Is there anyone among you who prayed Salat to the two Qiblahs, both of them, apart from me?’ They said, ‘No’.

He adjured you with Allah! Is there among you one who pledged the two allegiances – allegiance of the conquest, and allegiance of the Pleasure, apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, his brother is adorned with the two wings in the Paradise, apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, his uncle is chief of the martyrs, apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, his wife is chieftess of women of the inhabitants of the Paradise (worlds), apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, his two sons are son of Rasool-Allah and are chiefs of the youths of inhabitants of the Paradise, apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you who recognises the Abrogating from the Abrogated (Verses of the Holy Quran), apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Allah Kept the uncleanness away from him and Purified him with a purification, apart from me?’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Allah Kept the uncleanness away from him and Purified him with a purification, apart from me?’ They said, ‘No’.
He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who witnessed Jibraeel as in a resemblance of Dahiyat Al-Kalby, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ مَسَحَ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ يَوْمَ غَُييري خُمٍّ بيأَمْري اللَّهَ، فَقَالَ: مَنْ كَُْتُ مَوْلََهُ فَعَلييٌّ مَوْلََهُ، اللَّهُمَّ ََالي مَنْ عَادَاهُ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who gave the Zakaat while he was in Ruku’u, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ أَدَّى الزَّكَاةَ ََ هُوَ رَاكيعٌ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had caressed upon (his eyes) and given him the flag on the day of (battle of) Khyber, so he neither found the heat nor cold, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ مَسَحَ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ يَوْمَ غَُييري خُمٍّ بيأَمْري اللَّهَ، فَقَالَ: مَنْ كَُْتُ مَوْلََهُ فَعَلييٌّ مَوْلََهُ، اللَّهُمَّ ََالي مَنْ عَادَاهُ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had nominated on the day of Ghadeer Khumm by a Command of Allah azwj and said: ‘One whose Master saww I saww was, so Ali asws is his Master asws! O Allah azwj! Befriend the one who befriends him asws, and be Inimical to the one who is inimical to him asws’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ بَارَزَ عَمْرََ بْنَ عَبُْيَّةَ يَوْمَ الخَََُْْقي ََ ق َتَلَهُ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww established brother-hood with during the staying, and friendship during the travel, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ أَخُو رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ يَوْمَ غَُييري خُمٍّ بيأَمْري اللَّهَ، فَقَالَ: مَنْ كَُْتُ مَوْلََهُ فَعَلييٌّ مَوْلََهُ، اللَّهُمَّ ََالي مَنْ عَادَاهُ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who duelled Amro Bin Abd Wudd on the day of (battle of) Khandaq and killed him, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ مَنْ سمََّاهُ اللَّهُ فِي عَشْري آيَاتٍ مِنْ الْقُرْآنِ مُؤْميَاً، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you whom Allah azwj has Named in ten Verses from the Quran as a Momin, apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ أَخُو رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ يَوْمَ غَُييري خُمٍّ بيأَمْري اللَّهَ، فَقَالَ: مَنْ كَُْتُ مَوْلََهُ فَعَلييٌّ مَوْلََهُ، اللَّهُمَّ ََالي مَنْ عَادَاهُ، غَيْْيي؟!. قَالُوا: لََ.
He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who had given a handful of soil, so he saww threw it in the faces of the Kafirs, and they were defeated, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, the Angels had paused with him on the day of (battle of) Ohad, when the people had gone, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who paid off the debts of Rasool-Allah saww, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, the Paradise is desirour to see him, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who witnessed the expiry of Rasool-Allah saww apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who washed Rasool-Allah saww and enshrouded him saww, apart from me saww?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who inherited weapons of Rasool-Allah saww, and his saww flag, and his saww ring (seal), apart from me saww?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who inherited weapons of Rasool-Allah saww, and his saww flag, and his saww ring (seal), apart from me saww?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had made the divorce of his saww wives to be in his hands, apart from me saww?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had made the divorce of his saww wives to be in his hands, apart from me saww?!’ They said, ‘No’.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had carried him upon his back until he broke the idols upon the door of the Kabah, apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ َوْمَ بَُْرٍ: لََ سَيْفَ إيلََّ ذَُ الْفَقاري ََ لََ ف َ تََّ إيلََّ عَلييٌّ، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you who was called out by his name on the day of (battle of) Badr: ‘There is no sword except Zulfiqar and there is no youth (Momin) except Ali, apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ أَكَلَ مَعَ رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهيََ آليهي مينَ الََّائيري الَّذيي أُهُْييَ إيلَيْهي، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you who ate with Rasool from the bird which had been gifted to him, apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قََُّمَ ب َيَْْ يََُيْ نََْوَاهُ صََُقَةً، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you who repaired a slipper of Rasool apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهيََ آليهي: أَََا أَخُوكَ ََ أََْتَ أَخيي، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘You are the bearer of my flag in the world and bearer of my flag in the Hereafter’, apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ يََْصيفُ عْلَ رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهيََ آليهي، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you who repaired a charity before his consultation (with the Prophet), apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهيََ آليهي: أنَا أَحوكَ أَني أَحوكَ أَني أَحوكَ أَني أَحوكَ أَني أَحوكَ، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you who repaired a slipper of Rasool-Allah apart from me?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who drew on one hundred buckets (of water) for (a price of) one hundred dates, then fed it to Rasool-Allah saww while he (himself) was hungry, apart from me asws?’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Jibraeelas and Mikaeelas and Israfeelas had greeted upon among three thousand of the Angels, on the day of (battle of) Badr’, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who closed the eyes of Rasool-Allah saww, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who walked with Rasool-Allah saww, so he saww passed by a garden. I asws said, ‘How beautiful is this garden!’ Rasool-Allah saww said: ‘And your asws garden in the Paradise is more beautiful than this’ – until he saww had passed by three gardens, during all that Rasool-Allah saww has said: ‘Your asws garden in the Paradise is more beautiful than this’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who walked with Rasool-Allah saww and the last one to exit from his saww presence, apart from me asws?!’ They said, ‘No’.
He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Rasool-Allah\textsuperscript{saww} held his hand and the hand of his wife and his two sons until when he\textsuperscript{saww} wanted to imprecate the Christians of people of Najran’, apart from me\textsuperscript{asws}?! They said, ‘No’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Rasool-Allah\textsuperscript{saww} had said for him: ‘The first emerging one to emerge from this door, O Anas, he is Amir of the Momineen, and chief of the Muslims, and best of the succesors\textsuperscript{asws}, and the foremost of the people with the people’.

Anas said, ‘O Allah\textsuperscript{azwj}! Make him to be a man from the Helpers!’ I\textsuperscript{asws} was the emerging one. Rasool-Allah\textsuperscript{saww} said to Anas: ‘You are not the first one, O Anas, to love his own people’ – apart from me\textsuperscript{asws}?!’ They said, ‘No’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, this Verse was Revealed regarding him: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55] – apart from me\textsuperscript{asws}?!’ They said, ‘No’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Allah\textsuperscript{azwj} has Revealed regarding him and his children: Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] – up to the end of the Chapter, apart from me\textsuperscript{saww}?!’ They said, ‘No’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Allah\textsuperscript{azwj} the Exalted has Revealed regarding him: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19], apart from me\textsuperscript{asws}?!’ They said, ‘No’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Allah\textsuperscript{azwj} the Exalted has Revealed regarding him: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19], apart from me\textsuperscript{asws}?!’ They said, ‘No’.
Hereasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had taught him a thousand phrases, each phrase being a key to a thousand phrases – apart from measws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ ََاجَاهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهْي اً يَُْخُلُ بيشَفَاعَتيكَ الَََّْْةَ أَكْثَرُ الخَْلْقي مينْ رَبييعَةَ ََ مُضَرَ، غَيْْيي؟!. قَالُوا: لََ.

Heasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had whispered to him on the day of Al-Taif, so Abu Bakr and Umar said, ‘Yousaww are whispering to Aliasws besides us two?’ Heasws said to them: ‘Iasws did not whisper to himasws, but Allahazwj Commanded measw with that’ – apart from measws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَّ سَقَاهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي مينَ الْميهْرَاسي، غَيْْيي؟!. قَالُوا: لََ.

Heasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had quenched him from ‘Al-Mihras’ (spring), apart from measws?!’

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَّ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهْي يَا عَلييُّ! أََْتَ أَق ْرَبُ الخَْلْقي مينَ الْقَيَيَمَةُ، ََ مَنْ أَحَبَّ شَعَرَاتيي هَذيهي ف َقَُْ أَحَبَّنَي، ََ مَنْ أَحَبَّنَي ف َقَُْ أَحَبَّ اللَّهَ، فَقييلَ لَهُ: ََ مَا شَعَرَاتُكَ يَا رَسُو ََ اللَّهِ (ص) ؟ قَالَ: عَلييٌّ ََ الَْْسَنُ ََ الُْْسَيُْْ ََ فَاطِمَةُ، غَيْْيي؟!، قَالُوا: لََ.

Heasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had said to him: ‘You and your Shias would be the winners on the Day of Qiyamah’ – apart from measws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَّ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهْي مَنْ أَحَبَّ شَعَرَاتيي هَذيهي ف َقَُْ أَحَبَّنَي، ََ مَنْ أَحَبَّنَي ف َقَُْ أَحَبَّ اللَّهَ، فَقييلَ لَهُ: ََ مَا شَعَرَاتُكَ يَا رَسُو ََ اللَّهِ (ص) ؟ قَالَ: عَلييٌّ ََ الَْْسَنُ ََ الُْْسَيُْْ ََ فَاطِمَةُ، غَيْْيي؟!، قَالُوا: لََ.

Heasws said: ‘Iasws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had said for him: ‘He is lying, one who claims that he loves measww and hates this one’ – apart from measws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَّ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهْي مَنْ أَحَبَّ شَعَرَاتيي هَذيهي ف َقَُْ أَحَبَّنَي، ََ مَنْ أَحَبَّنَي ف َقَُْ أَحَبَّ اللَّهَ، فَقييلَ لَهُ: ََ مَا شَعَرَاتُكَ يَا رَسُو ََ اللَّهِ (ص) ؟ قَالَ: عَلييٌّ ََ الَْْسَنُ ََ الُْْسَيُْْ ََ فَاطِمَةُ، غَيْْيي؟!، قَالُوا: لََ.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah has said to him: ‘One who loves my segments, these, so he has loved me, and one who loves me so he has loved Allah’. It was said to him, ‘And what are your segments, O Rasool-Allah?’ He said: ‘Ali, and Al-Hassan, and Al-Husayn, and (Syeda) Fatima – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah has said to him: ‘You are best of the mortals, after the Prophets – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘You will be the most superior of the creatures in deeds, on the Day of Qiyamah, after the Prophet – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had taken his cloak and covered upon him and his wife and his two sons, then said: ‘O Allah! I saw and People of my Household are to You, not to the Fire – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you who used to send the food to Rasool-Allah while he was in the cave, and inform him the news, apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘There are not secrets besides you – apart from me?!’ They said, ‘No’.
He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘You are my saww brother, and my saww Vizier, and my saww companion from my saww family’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘You are most advanced of them in peacefulness, and most superior of them in knowledge, and most abundance of them in forbearance’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who killed Marhab the jew in a duel, the knight of the Jews’, apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who carried the door of (fortress of) Khyber and walked with it one hundred cubits, then forty men came to deal with it afterwards but were not able to – apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you it was Revealed regarding him: O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12], so i asws was the one who had preceded’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him: ‘One who reviles Ali asws so he has reviled me saww, and one who reviles me saww so he has reviled Allah azwj’ – apart from me asws?!’ They said, ‘No’.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah saww had said to him: ‘My house would be facing your house in the Paradise’ – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah saww had said to him: ‘Allah will Fight the ones who fight you, and Allah will be Inimical to the ones who are inimical to you – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah saww when Rasool-Allah saww wanted to travel to Al-Medina, and saved him saww with his own self from the Polytheists when they wanted to kill him saww – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you who prayed Salat before the people by seven years and (some) months, apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah saww had said to him: ‘On the Day of Qiyamah you will be on the right of the Throne and Allah will Clothe you with two clothes, one of them being green and the other pink’ – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you who prayed before the people by seven years and (some) months, apart from me?!’ They said, ‘No’.
is the Noor (Light), and you asws will hold on to my saww side, and People asws of my saww Household will be holding on to your asws side’ – apart from me asws?! They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: أََْتَ كَََفْسيي ََ حُبُّكَ حُبِن ََ ب ُغْضُكَ ب ُغْضيي، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘You are like myself saww, and love for you asws is love for me saww, and hatred for you is hatred for me saww – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي اللَّهُ مَّ اجْعَلْهُ لِي عَوَْاً ََ عَضُُاً ََ ََاصيراً، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him: ‘Your Wilayah is like my saww Wilayah, and pact my Lord azwj has Pacted to me asws, and Commanded me saww that I saww deliver it’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: اللَّهُ يَعْسُوبُ الظَّلَمَةي ََ أََْتَ يََعْسُوبُ الْمُؤْميَييَْ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘O Allah azwj! Make him to be a supporter for me saww, and a hand, and a helper’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: لََِب ْعَثَنَّ إيلَيْكُمْ رَجُلًَ امْتَحَنَ اللَّهُ ق َلْبَهُ ليلَْييََاني، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him: ‘I saww send such a man to you, Allah azwj has Tested his heart for the Eman’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: المَّالُ ي َعْسُوبُ الظَّلَمَةي ََ أََْتَ ي َعْسُوبُ الْمُؤْميَييَْ، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘The wealth is leader (Yasoob) of the oppressors, and you are Yasoob (leader) of the Momineen’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: لََِب ْعَثَنَّ إيلَيْكُمْ رَجُلًَ امْتَحَنَ اللَّهُ ق َلْبَهُ ليلَْييََاني، غَيْْيي؟!. قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said to him: ‘I saww send such a man to you, Allah azwj has Tested his heart for the Eman’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: مَا سَأَلْتُ رَبِن شَيْئاً إيلََّ أَعََْاَييهي ََ لََْ أَسْأَلْ رَبِن شَيْئاً إيلََّ سَأَلْتُ لَكَ ميثْلَهُ، غَيْْيي؟!.’ قَالُوا: لََ.

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had said for him: ‘This is from the pomegranates of the Paradise. It is not befitting that someon eats from it except a Prophet saww, or a successor as of a Prophet asr’ – apart from me asws?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ ََ آليهي: يَََّرَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهِ وَ آليهي: ما سَأَلَتِي شَيئًا إِلَّا أَعَطَيْتُي وَ لَمْ أُعَطْتُ شَيئًا إِلَّا سَأَلَتِي ذَلِكَ مِثْلًا، غَيْْيي؟!.’ قَالُوا: لََ.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘You are the straightest of them with a Command of Allah, and their most loyal with a Pact of Allah, and their most knowledgeable one with the judgments, and their most equitable with the fairness, and their most privileged one’ – apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي: أَََا سَينُُ َُلُْي آدَمَ ََ أََْتَ سَينُُ الْعَرَ بِي ََ فَخْرَ، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘Your merit over this community is like a merit of the sun over the moon, and like a merit of the moon over the stars’ – apart from me?!’

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ رَضييَ اللَّهُ عََْهُ فِي آي َتَيْْي مينَ الْقُرْآني، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘Allah will Enter your friends into the Paradise and your enemies into the Fire’ – apart from me?!’

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي: أَََا سَينُُ الْعَرَ بِي ََ فَخْرَ، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘I am chief of the children of Adam and you are chief of the Arabs, and there is no pride’ – apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي: أَََا سَينُُ الْعَرَ بِي ََ فَخْرَ، غَيْْيي؟!. قَالُوا: لََ.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said to him: ‘I am chief of the children of Adam and you are chief of the Arabs, and there is no pride’ – apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي: أَََا سَينُُ الْعَرَ بِي ََ فَخْرَ، غَيْْيي؟!. قَالُوا: لََ.
He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah, had said to him: ‘Your appointment is my appointment, and appointment of your Shias is at the Fountain, when the communities would fear and the scales would be placed’ – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had said for him: ‘O Allah! I love him, so Love him! O Allah! I trust him’ – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Rasool-Allah had held his hand on the day of (battle of) Badr, and he raised it until the people looked at the whiteness of his armpits, and he said: ‘Indeed! This is son of my uncle, and my Vizieir, so back him, and take his advice, and ratify him, for he is your guardian’ – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, this Verse was Revealed regarding him: and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9] – apart from me?!’ They said, ‘No’.

He said: ‘I adjure you with Allah! Is there anyone among you, Jibraeel was one of his guests, apart from me?!’ They said, ‘No’.

قَالَ: ََشَُْتُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي: *إِن يَنْبِينَتُكُمْ مَوْعِيَّتَكُمْ مَوْعِيَّيي، مَوْعِيَّيُ كُرْمَتَكُمْ الَْْوْضُ إيذَا خَافَتي الُِْمَمُ، غَيْْيي؟!* قَالُوا: لََ.
قال: أشهدك يا ربوتي بهيب لستي، وَلاَ بيدهم يََََُْ بِهِ، وَلاَ هِمْ يََََُْ، فَبَلْ يََََُْ. قالوا: لا.

He asws said: ‘I asws adjure you with Allah asw! Is there anyone among you, Rasool-Allah saww had given him embalming material from the emblements of the Paradise, then said: ‘Divide it into three – a third for me to be embalmed with it, and a third for my daughter, and a third for you’ – apart from me asws? They said, ‘No’.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آليهَ: إِيَّاكَ بِذَٰلِكَ الْيَوْمِ مَثْلُ قَلْبِي، وَمَثْلُ قَلْبِي مَثْلُ قَلْبِي، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ فَتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ أَف ْتَخَرَتي الََِْْبييَاءُ بيأََْصييَائيهَا، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ سَرَّحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آليهَ بَسُورَةَ إِلَيْهِ مَيْسَرَةً إِلَيْهِ مَيْسَرَةً إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ ف َتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ أَف ْتَخَرَتي الََِْْبييَاءُ بيأََْصييَائيهَا، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ فَتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ فَتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ فَتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.

قَالَ: فَهَلْ فييكُمْ أَحٌَُ فَتَحَ حيصْنَ خَيْبََْ، سَبََ بيَْتَ مَرْحَبٍ فَأَدَّاهَا إِلَيْهِ، غَيْْيي؟!. قَالُوا: لََ.
He asws said: ‘Is there anyone among you who conquered the fortress of Khyber and captured the daughter of Marhab and delivered her to Rasool-Allah sAWW, apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah sAWW had said to him: ‘You are distributor of the Fire. You will extract from it one who is pure, and drop into it every Kafir’ – apart from me asws?!’ They said, ‘No’.

Then Amir Al-Momineen asws, may the Salawat of Allah azwj be upon him asws and his asws family asws, and His azwj Pleasure: ‘But when you are acknowledging against yourselves and it has become clear to you all that is from the words of your Prophet sAWW, then upon you is to fear Allah azwj Alone, there being no associate for Him azwj, and I asws forbid you from (releasing) His azwj Wrath and not to disobey His azwj Command, and return the right to its rightful one, and follow the Sunnah of your Prophet sAWW, for when you oppose, Allah azwj would Oppose you, therefore hand it over to the one who is rightful for it, and it is for him’.

He (Abu Ja’far asws) said: ‘They winked at each other and consulted, and said, ‘We have recognised his asws merits and we know that he asws the most deserving of the people due to it, but he asws is a man who will not give preference to anyone upon anyone, so if you were to place him asws in-charge of it (caliphate), he asws will make you all and the entirety of the people upon an equal start (footing), but place Usman in-charge for he would follow his own desires which are your desires’. Thus, they handed it to him’.

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316 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 2
And so, O Jewish brother, the one standing after his companion used to consult me regarding the referred matters and he (Umar) would implement from my orders and contend with me regarding their mysterious ones. He would implement from my views, I did not let anyone know nor did he let my companions know. No one contended with him regarding that apart from me, nor did anyone covet regarding the command after him besides me.

When his death came to him upon suddenness, without any illness before it, nor any matter he had been accomplished in the well-being of his body, I did not doubt that my right would return to me during well-being with the status which I used to seek, and the well-being which I used to seek, and that Allah would be coming with that upon excellence what I wished for and the best I had hoped for.

It was from his (Umar’s) deeds that he ended his command by naming a group, being their sixth, and he did not equalise me with any one of them, nor did he mention to me any state regarding inheritance of the Rasool, nor any kinship, nor in-law, nor lineage, nor was there any precedence for any one of them like the precedence from my precedences, nor any impact from my impacts, and he made it to be a consultation between us, and made his own son to be a judge upon us, and instructed him that he should strike off the necks of the six persons, those the command was to become among them, of they do not implement his orders.

And it suffices with the patience upon this, O Jewish brother, as patience. The group remained for their days, all of them each one addressing for himself and I withheld until they asked me about my matter. I contended them regarding my days and their days, and my impacts and their impact, and clarified to them what they were not ignorant of, from the aspects of my rights for it, besides them.

And I reminded them of the pact of Rasool-Allah to them, and emphasised his emphasis of the allegiance for me in their necks. The love of governance called them,
and they extended the hands and the tongues regarding the orders and the prohibitions, and the inclining towards the world, and beliefs of the past ones before them in order to take what Allah azwj had not Made to be for them.

When I asws was along with one, I reminded him of the days of Allah azwj and cautioned him of what he had gone ahead upon it, and had come to it. He sought a condition from me that I asws would make it to be for him after me asws. When he could not find with me asws except the clear arguments, and the carrying upon the Book of Allah azwj Mighty and Majestic and bequest of the Rasool saww, giving every person from them whatever Allah azwj had Made to be for him, and preventing him what Allah azwj had not Made to be for him, they removed it from me asws to Ibn Affan, out of greed to the transfer with him regarding it.

And Ibn Affan was a man who could be equalised with by anyone from the ones present, any state of his at all, any merit from the ones besides him, neither with Bade which it is a peak of their pride, nor anything else from the impacts which Allah azwj had Honoured His aswj Rasool saww with, and the one asws He aswj had Specialised with him saww, from People asws of his saww Household.

Then the group did not know in the evening from that day of their, until their regret appeared, and they recoiled upon their heels, and they referred to each other, each one blaming himself and blaming his companion (of having chosen Usman).

Then the days were not prolonged with the tyrannous command of the son of Affan until they declared him a Kafir and disavowed from him, and walked to his companion in particular and rest of the companions of Rasool-Allah saww upon this, uprooting them from his allegiance and repenting to Allah azwj from his slip.

This, O Jewish brother, is greater than its counterpart, and more terrible and hotter than to be patient upon. It affected me asws from it, which its description cannot be reached, nor can
I\textsuperscript{asws} find time for it, and there did not happen to be with me\textsuperscript{asws} regarding it except the patience upon what I had to accomplish and reach from it.

And the remainder from the six had come to me\textsuperscript{asws} from their day, each one retracting from what he had perpetrated from me\textsuperscript{asws}, asking me\textsuperscript{asws} to remove Ibn Affan and the pouncing upon him and taking my\textsuperscript{asws} right, and (each one) would give me his allegiance upon the death beneath my\textsuperscript{asws} flag, or Allah\textsuperscript{azwj} Mighty and Majestic would Return my\textsuperscript{asws} right to me\textsuperscript{asws}.

By Allah\textsuperscript{azwj}, O Jewish brother! Nothing prevented me\textsuperscript{asws} from it except that which had prevented me\textsuperscript{asws} from its counterpart before him, and I\textsuperscript{asws} saw the survival being upon one who remains from the group would be more joyous for me\textsuperscript{asws} and more comforting for my\textsuperscript{asws} heart than its perishing, and I\textsuperscript{asws} knew that if I\textsuperscript{asws} were to carry it upon invitation of the death, I\textsuperscript{asws} would install it.

As for my\textsuperscript{asws} self, so the ones present, from the ones you see, and the ones absent, from the companions of Muhammad\textsuperscript{saww} that the death in my\textsuperscript{asws} presence is at the status of the cold drink during the day of severe heat, from the one with resonating thirst.

And I\textsuperscript{asws} used to make a pact with Allah\textsuperscript{azwj} Mighty and Majestic, and His\textsuperscript{asw} Rasool\textsuperscript{saww}, and my\textsuperscript{asws} uncle\textsuperscript{as} Hamza, and my\textsuperscript{asws} brother\textsuperscript{as} Ja'far, and my\textsuperscript{asws} cousin Ubeyda, upon a matter, we would be loyal with it for Allah\textsuperscript{azwj} Mighty and Majestic and for His\textsuperscript{asw} Rasool\textsuperscript{saww}.

My\textsuperscript{asws} companions went ahead (passed away) and I\textsuperscript{asws} remained behind after them due to what Allah\textsuperscript{azwj} Mighty and Majestic Wanted. So, Allah\textsuperscript{azwj} Revealed regarding us: \textit{From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]} – Hamza\textsuperscript{as}, and Ja'far\textsuperscript{as} and Ubeyda, and by Allah\textsuperscript{azwj}, I\textsuperscript{asws} am the one awaiting.
O Jewish brother! And I \textit{asws} did not change with any alteration, and nothing silenced me \textit{asws} from Ibn Affan, and urged me \textit{asws} upon the refraining except \textit{asws} knew from his manners regarding what \textit{asws} had experienced from him, with what he will never leave it (caliphate) until the callers would call for him to be killed, and forsaking him would be better from the relatives, and \textit{asws} was in isolation.

\textit{asws} was patient until that happened. \textit{asws} did not speak a letter regarding it, from a 'No', nor from a 'Yes'. Then the people came to me \textit{asws}, and \textit{asws}, Allah \textit{azwj} Knows, disliked, due to my \textit{asws} recognising what they had been fed from the custody of the wealth, and the disorder in the land, and their knowledge of that wouldn't be for them with me \textit{asws}, and the severe habits to be removed. When they could not find with me \textit{asws} any fodder to be fed with'.

\textit{Then he\textit{asws} turned towards his\textit{asws} companions and said: ‘Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen \textit{asws}!’}  

\begin{itemize}
\item \textit{I was in the house on the day of the consultation, and I heard \textit{asws} saying: ‘I\textit{asws} adjure you all with Allah\textit{azwj}! Is there anyone among you who prayed Salat to two Qiblahs with Rasool-Allah\textit{asws}, apart from me\textit{asws}?’ They said, ‘O Allah\textit{azwj}, no!’}
\item \textit{I\textit{asws} adjure you all with Allah\textit{azwj}! Is there anyone among you who professed the Oneness of Allah\textit{azwj} before I\textit{asws} did?’ They said, ‘O Allah\textit{azwj}, no!’}
\item \textit{I\textit{asws} adjure you all with Allah\textit{azwj}! Is there anyone among you, Rasool-Allah\textit{asww} had established brother-hood with, apart from me\textit{asws}?’ They said, ‘O Allah\textit{azwj}, no!’}
\end{itemize}

\textit{317 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 3}
I adjure you with Allah! Is there anyone among you, having a brother like my brother Ja'far?!’ They said, ‘O Allah, no!’

I adjure you with Allah! Is there anyone among you, having a wife like my wife (Syeda) Fatima, chieftess of women of the people of Paradise?!’ They said, ‘O Allah, no!’

I adjure you with Allah! Is there anyone among you, having two sons like my two sons Al-Hassan and Al-Husayn, two (grand) sons of Rasool-Allah, two chiefs of the youths of the people of the Paradise?!’ They said, ‘O Allah, no!’

I adjure you with Allah! Is there anyone among you, Rasool-Allah had said for him: ‘One whose Master was, so Ali is his Master. O Allah! Befriend the one who befriends him and be inimical to the one who is inimical to him – apart from me?!’ They said, ‘O Allah, no!’

I adjure you with Allah! Is there anyone among you, the Prophet had been given a bird, so he said: ‘O Allah! Bring me the most beloved of Your creatures to You so he can eat with me from this bird’. I entered to see him, and he said: ‘O Allah! And to me! So, no one ate with him apart from me?!’ They said, ‘O Allah, no!’
He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Be Witness!’\textsuperscript{318}

5. He said: ‘O Allah! Be Witness!’ To the effect that He had said, ‘If some of the believers consult for any matter, let them consult for a just decision between them. If one of them is more acquainted therewith than the other, let the former consult as a witness between them. And if you fear that you shall not be able to act justly, then consult the members of the family, or the nearest of the kindred; and God knows all things.

(The book) ‘Al Ihtijaj’ – From Abdul Kareem Bin Utba Al Hashimy who said, ‘I was seated in the presence of Abu Abdullah\textsuperscript{asws} at Makkah when some people from the Mu’tazilites entered to see him, among them were Amro Bin Ubeyd and’ – and continued the Hadeeth until he said,

He\textsuperscript{asws} said: ‘O Amro! If the community were to collar you its matter (of caliphate), and you possess it without fighting, nor supporters, it is said to you, ‘Make anyone you like to be in charge of it, whom would you make to be in charge?’

He said, ‘I would make it to be a consultation between the Muslims’. He\textsuperscript{asws} said: ‘Between all of them?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Their mischief-makers as well as their good ones?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Qureysh and others (as well)?’ He said, ‘The Arabs and the non-Arabs’.

He\textsuperscript{asws} said: ‘Inform me, O Amro! Do you befriend Abu Bakr and Umar or do you disavow from them?’ He said, ‘I befriend them both’.

He\textsuperscript{asws} said: ‘O Amro! If you had been a man disavowing from them, that opposition against them would have been allowed, and if you were befriending them, so you should be opposing them, for Umar had a pact with Abu Bakr and pledged allegiance to him, and did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it to be a consultation between six, so he excluded from it, the Helpers other than those six from Qureysh. Then he bequeathed the people with something, I\textsuperscript{asws} do not see you being pleased with it, neither you nor your companions’.

\textsuperscript{318} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 4
He said, ‘And what did he do?’ He ﷺ said: ‘He instructed Suheyb to pray Salat with the people for three days, and that those six consulted. There wasn’t anyone among them besides them except for Ibn Umar, consulting him, and there was anything from him from the matter.

And he (Umar) bequeathed the ones in his presence, from the Emigrants and the Helpers, that if three days pass before they are free and pledge allegiance (to one), then strike off the necks of the six of them altogether; and if four unite before the passing of three days and two oppose, then strike off the necks of the two. Are you all pleased with this regarding what you are making from the consultation regarding the Muslims?’ They said, ‘No’.

And inform me, O Abu Al-Huzeyl, about Umar when he was stabbed, Abdullah Bin Al-Abbas entered to see him. He said, ‘I saw him panicky, so I said, ‘O commander of the faithful!’ What is this panic?’ He said, ‘O Ibn Abbas! I am not panicking for my sake, but for this command, who would be in-charge of it after me’.

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319 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 5
320 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 6 & 7
He (Ibn Abbas) said, ‘Make Talha Bin Abdullah, the ruler’. He said, ‘He is a man having anger. The Prophet'saww used to recognise it, so I will not make an angry one to rule the Muslims’.

قَالَ: قُلْتُ: ََلِنَا زُبَيْرُ بْنَ الْعَوَّامي. قَالَ: رَجُلٌ بَِييلٌ، رَأَيْتُ يََُاكيسُ امْرَأَتَهُ فِي كُبَّةٍ مينْ غَزْلٍ، فَلََ أََُلِن أُمُورَ الْمُسْليمييَْ بَِييلًَ.

He (Ibn Abbas) said, ‘I said, ‘Mak Zubeyr Bin Al-Awwam the ruler’. He (Umar) said, ‘He is a stingy person. I saw him arguing with his wife regarding a ball of yarn, so I will not make a stingy to rule the affairs of the Muslims’.

قَالَ قُلْتُ: ََلِنَا سَعَادُ بْنَ أَبِي ََقَّاصٍ. قَالَ: رَجُلٌ صَاحيبُ فَرَسٍ وْ بَََرَسٍ ََ لََيْسَ مينْ أَحْلََسي الخْيلََةِ.

He (Ibn Abbas), ‘I said, ‘Make Sa’ad Bin Abi Waqqas the ruler’. He said, ‘He is a man, owner of horses, and bow, and he isn’t from the dreams of the caliphate’.

قَالَ: قُلْتُ: ََلِنَا عُثْمَانَ بْنَ عَفَّانَ. فَقَالَ: ََ اللَّهي لَئينْ ََلَّيْتُهُ لَيَحْميلَنَّ آلَ أَبِي مُعَيْطٍ عَلَى ريقَابي اِلْمُسْليمييَْ، ََ أََْشَكَ إينْ ف َعَلَهَا -أَنْ يَكْفييَ عييَالَهُ.

I said, ‘Make Abdul Rahman Bin Awf the ruler’. He said, ‘He is a man who isn’t good in sufficing his dependants’.

قَالَ: قُلْتُ: ََلِنَا عَبْدِ اللَّهِ بْنَ عُمَرَ، فَاسْتَوَى جَالِيساً ََ قَالَ: يَا ابْنَ عَبَّاسٍ! مَا ََ اللَّهِ أَرَدْتَ بيَذَا، أََُلِن رَجُلًَ لََْ يحُْسينْ أَنْ يََُلنقَ امْرَأَتَهُ؟.

He (Ibn Abbas) said, ‘Make Abdullah Bin Umar the ruler’. He sat up straight and said, ‘O Ibn Abbas! By Allahazwj I do not want this. Shall I make someone a ruler who is not even good in divorcing his wife?’

قَالَ: قُلْتُ: ََلِنَا عُثْمَانَ بْنَ عَفَّانَ. فَقَالَ: ََ اللَّهِ مَ ا جَزَعيي إيلََّ ليمَا أَخَذََْا الَْْقَّ مينْ أَرْبَابيهي، ََ اللَّهِ لَئينْ ََلَّيْتُهُ لَيَحْميلَََّهُمْ عَلَى الْمَحَجَّةي الْعُظْمَى ََ إينْ يَُييعُوهُ يُُْخيلْهُمُ الَََّْْةَ .. قَالَ ثَُُّ سَكَتُّ ليمَا أَعْريفُ مينْ مُعَاَََُتيهي لِيَمييْي الْمُؤْميَييَْ عَليين بْني أَبِي طَاليبٍ عَلَيْهِ السَّلََمُ، قَالَ لِي: يَا ابْنَ عَبَّاسٍ! اذْكُرْ صَاحيبَكَ. قَالَ: قُلْتُ: ََلِنَا عَلييّاً.

Then he was silent due to what I recognised from his obstinacy towards Amir Al-Momineen Aliasws Bin Abu Talibasws. He said to me, ‘O Ibn Abbas! Mentioned your companion’. I said, ‘Make Aliasws the ruler’.

قَالَ: ََ اللَّهِ مَ ا جَزَعيي إيلََّ ليمَا أَخَذََْا الَْْقَّ مينْ أَرْبَابيهي، ََ اللَّهِ لَئينْ ََلَّيْتُهُ لَيَحْميلَََّهُمْ عَلَى الْمَحَجَّةي الْعُظْمَى ََ إينْ يَُييعُوهُ يُُْخيلْهُمُ الَََّْْةَ .. قَالََِا ثَلََثَا، ََ ثَُُّ سَكَتُّ ليمَا أَعْريفُ مينْ مُعَاَََُتيهي لِيَمييْي الْمُؤْميَييَْ عَليين بْني أَبِي طَاليبٍ عَلَيْهِ السَّلََمُ، قَالَ لِي: يَا ابْنَ عَبَّاسٍ! اذْكُرْ صَاحيبَكَ. قَالَ: قُلْتُ: ََلِنَا عَلييّاً.

He said, ‘By Allahazwj! My panic wasn’t except for what we had taken from the right of its owners. By Allahazwj! If I were to make himasws the ruler, heasws would carry them to the greatest of goals, the great, and if they obey himasws, heasws would enter them into the Paradise’.  

فَهُوَ يَقُولُ هَذَا ثَُُّ صَيََّهَا شُورَى بَيَْْ السنتَّةي، فَوَيْلٌ لَهُ مينْ رَبنهي .. الخَْبََْ.
So, he said this, then he made it to be a consultation between the six. Doom be for him, from his Lordazwj. – The report.321

9- 321

uating. Then, he made it to be a consultation between the six. Ought be for him, from his Lordazwj.

(The book) ‘Illal Al Sharia’ – Abi Ali, from his father, raising it to,

‘Abu Abdullahasws having said: ‘When Umar wrote the letter of the consultation council, he began with Usman in the first page and delayed Aliasws Amir Al-Momineenasws and made himasws to be at the end of the group.

Al-Abbas said, ‘O Amir Al-Momineenasws! O Abu Al-Hassanasws! I stipulated upon youasws during the day Rasool-Allahasw passeg away that youasws extend yourasws hand so we can pledge allegiance to y ouasws, for this command is for the one who precedes to it. But, youasws disobeyed me until Abu Bakr was pledged to. And I am indicating to youasws today that Umar has written yourasws name among the consultants and made youasws to be the last of the group, and they will be expelling youasws from it. So, obey me and do not enter into the consultation’.

But heasws did not answer him anything. When Usman was pledged allegiance to, Al-Abbas said to himasws, ‘Did I not say to you?’ Heasws said to him: ‘O uncle! A matter has been hidden unto you. Did you not hear his words upon the pulpit, ‘Allahazwj wouldn’t Gather for the people of this Household, the caliphate and the Prophet-hood?’ He wanted to belied himself by his own tongue, so the people know that his words yesterday were lies, false, and we are correct for the caliphate’. Al-Abbas was silent’.322

But heasws did not answer him anything. When Usman was pledged allegiance to, Al-Abbas said to himasws, ‘Did I not say to you?’ Heasws said to him: ‘O uncle! A matter has been hidden unto you. Did you not hear his words upon the pulpit, ‘Allahasw wouldn’t Gather for the people of this Household, the caliphate and the Prophet-hood?’ He wanted to belied himself by his own tongue, so the people know that his words yesterday were lies, false, and we are correct for the caliphate’. Al-Abbas was silent’.322

10- 322

From Abu Abdullahasws, he (the narrator) said, ‘A man asked, he said, ‘What prevented Umar Bin Al-Khattab from including Abdullah Bin Umar in the consultation?’ he said, ‘That

321 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 8
322 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 9
was said to Umar. He said, ‘How can I include a man who is not good in divorcing (his own wife)’.

Abdul Rahman said to him, ‘And what have you to do with that, O Miqdad’? He said, ‘By Allah! I love them for the love of Rasool-Allah for them, and you are faulting me? By Allah! I will not transmit the transmission of nobility of Qureysh over the people, by their nobility and their uniting upon removing the authority of Rasool-Allah from their hands’.

Abdul Rahman said to him, ‘Woe be unto you! By Allah! I have struggled myself for you all’. Al-Miqdad said to him, ‘By Allah! You have neglected a man from those who are enjoining with the truth and by it they are dispensing justice. But by Allah! If there had been supporters for me against Qureysh, I would have fought them on the day of (battles of) Badr and Ohad’.

Abdul Rahman said to him, ‘May your mother be bereft of you, O Miqdad! Do not let the people hear this talk from you, or by Allah, I fear that you will become the perpetrator of divisions and discord’.

Jundab (Abu Zar) said, ‘I went to him after he had left from his place. I said to him, ‘O Miqdad! I am from your supporters’. He said, ‘May Allah have Mercy on you’!

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323 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 10
That which we intend cannot be availed among two men or three'. So, I (Abu Zarr)
returned from him
and came to Ali
Bin Abu Talib
and mentioned to him what he
had said and what I
had said. He supplicated for us with goodness''.


When Umar made it to be a consultation among six, he said, ‘If two pledge allegiance to
one and (the others) pledge to one, then be with the three, those among whom is Abdul
Rahman, and kill the three, those there isn’t Abdul Rahman among them!’

Amir Al-Momineen
came out from the house and he was leaning upon a hand of
Abdullah Bin Al-Abbas. He said: ‘O Ibn Abbas! The people have become your enemies
after their Prophet like their enmity towards their Prophet during his lifetime, or
by Allah, nothing will affirm the truth with them except the sword’.

Ibn Abbas said to him, ‘And how is that so?’ He said: ‘Have you not heard the words
of Umar, ‘If two pledge allegiance to one and (the other) two to one, then be with the three,
those Abdul Rahman is among them, and kill the three, those Abdul Rahman isn’t among
them’. Ibn Abbas said, ‘Yes’.

He said: ‘Or don’t you know that abdul Rahman is a cousin of Sa’ad, and that Usman is an
in-law of Abdul Rahman?’ He said, ‘Yes’.

324 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 11
325 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 12
He\textsuperscript{asws} said: ‘Umar had know that Sa’ad and Abdul Rahman and Usman will not be differing in the opinion, and if one of the was pledge to, the other two would be with him, and he ordered with killing the one who opposes them, and he did not care if Talha was killed, when they kill me\textsuperscript{asws}, and kill al Zubeyr. Or by Allah\textsuperscript{azwj}, if Umar were to live, I\textsuperscript{asws} would make him realise the evil of his opinion regarding us, past and current, and if he were to die, I\textsuperscript{asws} and he would be gathered on a Day during which the decisive address will take place’.\textsuperscript{326}

The book) ‘Al-Irshad’ – It is reported by Amro Bin Saeed, from Jeysh Al-Kanany who said, ‘When Abdul Rahman clapped upon the hand of Usman during the day of the house (pledging allegiance), Amir Al-Momineen\textsuperscript{asws} said to him: ’The in-law relationship made you move and sent you upon what you did. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not hope from it except what your companion hoped from his companion. May Allah\textsuperscript{azwj} Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)’.\textsuperscript{327}

The book) ‘Amaali’ of sheykh Al Mufeed’ – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihab, from Ibn Najariya Al Kindy who said,

‘Umar Bin Al-Khattab came out one day, and there he was by a gathering wherein was Ali\textsuperscript{asws}, and Usman, and Abdul Rahman, and Talha and Al-Zubeyr. Umar said, ‘Is each one of you discussing with himself with the government after me?!’

Al-Zubeyr said, ‘Yes, each one of us is discussing with himself for the government after you, and he sees himself rightful for it. So, what is that which you dislike?’ Umar said, ‘Shall I narrated to you with what is with me regarding you all?’ They were silent. Umar said, ‘Shall I narrated to you about you all?’ They were silent.

Al-Zubeyr said to him, ‘Narrate to us, and even if we are silent’. He said, ‘As for you Zubeyr, you are a Momin when happy and a Kafir when angry. One day you become a Satan\textsuperscript{la}

\textsuperscript{326} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 13
\textsuperscript{327} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 14
one day a human being. Do you see the day in which you will become a Satan, who would become the caliph on the day?

And as for you, O Talha, by Allah! Rasool-Allah\textsuperscript{a} had passed away and he\textsuperscript{saww} had faulted upon you. And as for you, O Ali! You are a person of inactivity and joking.

And as for you, O Abdul Rahman, by Allah! When they come with you of any goodness, you would be rightful of it; and among you there is a man, if his Eman were to be apportioned between an army from the armies, it would be sufficient for them, and he is Usman”\textsuperscript{328}.

(The book) ‘Amaali’ of the sheykh Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Asfahany, from Al Saqafy, from Yusuf bin Saeed Al Arhaby, from Ubydullah Bin Mua Al Absy, from Kamil, from Habeeb Bin Abu Sabit who said,

‘When the group presented at the house for the consultation, Al-Miqdad Bin Al-Aswad Al-Kindy\textsuperscript{a} came and said, ‘Enter me (into the house) to be with you, for there is advice with me\textsuperscript{a} for the Sake of Allah\textsuperscript{azwj} and for me there is goodness with you’. They refused.

He\textsuperscript{a} said: ‘Let me enter my head and listen from me\textsuperscript{a}. They refused that upon him. He\textsuperscript{ra} said, ‘But when you are refusing, then do not pledge allegiance to any man who had not attended (battle of) Badr, and did not pledge allegiance, the allegiance of the Pleasure (Bay’at Al-Rizwaan), and was defeated on the day of (battle of) Ohad, and the day the two parties met (in battle)’. 

Usman said, ‘Or by Allah\textsuperscript{azwj}! If I were to be in charge, I will return you to your Lord\textsuperscript{azwj} first’. When the death befell Al-Miqdad\textsuperscript{a}, he\textsuperscript{ra} said, ‘Inform Usman that I\textsuperscript{a} am returning to my\textsuperscript{ra} Lord\textsuperscript{azwj} first and last’. When (news of) his\textsuperscript{a} death reached Usman, he came to his\textsuperscript{ra} grave and said, ‘May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{a}! You were (such and such), and you were (such and such)’ – praising goodly upon him\textsuperscript{ra}.

\textsuperscript{328} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 15
Al-Zubeyr said (a couplet), ‘I made you recognise me after the death, you are mourning me, and during my lifetime you did not provide me any provisions’.

He (Usman) said, ‘O Zubeyr! You are saying this? Do you view that I love him to die like this, being from the companions of Muhammad and he is angry upon me?’

(The book) ‘Rowzat Al-Waizeen’ – It is reported from Amir Al-Momineen Ali Bin Abu Talib that he addressed one day and said: ‘O you people! Listen to what I am saying, may Allah have Mercy on you! O you people! You pledged allegiance to Abu Bakr and Umar, and by Allah, I am foremost than both of them, and more rightful than me with the bequest of Rasool-Allah! 

But, withheld, and today you are intending to pledge allegiance to Usman. If you were to do so’ – and he was silent. ‘By Allah! Neither are you ignorant of my merits nor were they ignorant, the ones who were before you, and had it not been that, I would say what you would not be able to tolerate its delivery’.

Al-Zubeyr said, ‘Speak, O Abu Al-Hassan!’

Ali said: ‘I adjure you with Allah! Is there anyone among you who professed Oneness of Allah and prayed Salat with Rasool-Allah, before I did?’

Or is there anyone among you who is of a greater position in the presence of Rasool-Allah than me? 

329 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 16
Or is there anyone among you, one who had taken three shares – a share of the kinship, and a special share, and a share of the emigration, apart from me asws?!

أَمْ هَلْ فييكُمْ أَحٍَُ مَنْ كَانَ يَأْخُذُ ثَلََّةَ أَسْهُمٍ: سَهْمَ الْقَرَابَةِ وَ سَهْمَ الخَاصَّةِ وَ سَهْمَ الْيَجْرَةِ، غَيْْيَ؟!

Or is there anyone among you who came to Rasool-Allah aswj with twelve dates, apart from me asws?!

أَمْ هَلْ فييكُمْ أَحٍَُ جَاءَ إِلَّا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آَوَّلَ تَرَاءَةً، غَيْْيَ؟!

Or is there anyone among you, one who gave charity before his consulting (Rasool-Allah saww, when the people were stingy of exerting his heart, apart from me asws)?!

أَمْ هَلْ فييكُمْ أَحٍَُ مَنْ قَامَ بِيَنََْيَّةً صَِقَةً لَمَّا بَيَذَّلَ الَّاسُ بِيَذَّلَ مَهْجِيِّه، غَيْْيَ؟!

Or is there anyone among you, Rasool-Allah saww had held his hand on the day of Ghadeer Khumm and said: ‘One whose Master saww was, so Ali asws is his Master asws! O Allah aswj! Befriend the one who befriends him asws and be Inimical to the one who is inimical to him asws, and let the one present deliver to the absentee’? So, was it regarding anyone else apart from me asws?!

أَمْ هَلْ فييكُمْ أَحٍَُ مَنْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِيَوَادَّتيَّ هِيَ فِي الْقُرْآنِ حَيْثُ يَقُولُ (قُلْ لَ أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَادَّةَ فِي الْقُرْبَ) هَلْ قَالَ مَنْ قَبْلُ لِيَحَلَّ، غَيْْيَ؟!

Or is there anyone among you, one whom Allah aswj Mighty and Majestic has Commanded with having his cordiality in the Quran where He aswj Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]. Did He aswj Say it for anyone else apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِيَوَادَّتيَّ هِيَ فِي الْقُرْآنِ حَيْثُ يَقُولُ (إِيَّكُمُ الْمَوَادَّةُ فِي الْقُرْبَ) هَلْ كَانَ فِي أَحٍَُ، غَيْْيَ؟!

Or is there anyone among you who closed the eyes of Rasool-Allah asww apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ غَمَضَ عَيْنََْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آَوَّلَ تَرَاءَةً، غَيْْيَ؟!

Or is there anyone among you who placed Rasool-Allah asww in his asww grave, apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ غَمَضَ عَيْنََْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ آَوَّلَ تَرَاءَةً، غَيْْيَ؟!
Is there anyone among you the Verse of integrity came to him with Jibraeel as, and there wasn't anyone in the house except I asws, and Al-Hassan asws and Al-Husayn asws and (Syeda) Fatima asws. Jibraeel as said: 'The greetings be unto you asws all and Mercy of Allah azwj and His azwj Blessings'. Then he as said: 'O Muhammad asaww! Your asaww Lord azwj Conveys the Greetings to you asaww and Says to you asaww: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33] – the Verse. Was there anyone else on that day apart from me asws?!

Or is there anyone among you whose door was left open from facing the Masjid due to what Allah azwj had Commanded, until Umar said, 'O Rasool-Allah azwj! You asaww have expelled us and included him asws'. He asaww said: ‘Allah azwj Mighty and Majestic Included him asws and Expelled you all’ – apart from me asws?!

Or is there anyone among you who fought while Jibreel as was on his right and Mikaeel as on his left, apart from me asws?!

Or is there anyone among you having two sons for him like my asws two son asws Al-Hassan asws and Al-Husayn asws, two chiefs of youths of the people of Paradise, two sons for anyone apart from me asws?!

Or is there anyone among you the Prophet asaww had said to him: ‘You are from me asaww at the status of Haroun as from Musa as except there would be no Prophet as after me asaww – apart from me asws?!

Or is there anyone among you Rasool-Allah asaww had said for him on the day of (battle of) Khyber: qasaww shall give the flag tomorrow to a man who loves Allah azwj and His azwj Rasool asaww, and Allah aswj and His aswj Rasool asaww love him, an advancing fighter, not a fleer. Victory would be upon his hands with the Help’. Did he asaww give it to anyone apart from me asws?!
Or is there anyone among you Rasool-Allah saww said of on the day of the grilled bird: ‘O Allah aswj! Bring me saww the creature most beloved to You aswj to eat with me aswj. So, I asws came to (eat) with him saww. Did he asaww give it to anyone apart from me asws?!’

أَمْ هَلْ فييكُمْ مَنْ سمََّاهُ اللَّهُ عَزَّ ََ جَلَّ: ََلييَّهُ، غَيْْيي؟

Or is there anyone among you whom Allah azwj Named him as His azwj Guardian, apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ طَهَّرَهُ اللَّهُ مينَ الرنجْسي فِي كيتَابيهي، غَيْْيي؟

Or is there anyone among you whom Allah azwj Purified from the uncleanness in His azwj Book, apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ زَََّجَهُ اللَّهُ بيفَاطيمَةَ بيَْتي رَسُولي اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ؟

Or is there anyone among you whom Allah azwj Married him to (Syeda) Fatima asws daughter asws of Rasool-Allah saww, apart from me asws?!

أَمْ هَلْ فييكُمْ مَنْ بَاهَلَ بيهي الََّبِيُّ صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ؟

Or is there among you anyone Rasool-Allah saww had imprecated with him (against the Christians), apart from me asws?!

قَالَ: فَعيََُْ ذَليكَ قَامَ الزُّب َيُْْ ََ قَا لَ: مَا سمَيعََْا أَحَُاً قَالَ أَصَحَّ مينْ مَقَاليكَ، ََ مَا ََذْكُرُ ميَْهُ شَيْئاً، ََ لَكينَّ الََّاسَ بَاي َعُوا الشَّيْ

He (the narrator) said, ‘Al-Zubeyr stood up at that and said, ‘We did not hear anyone say, ‘Correct’, from your asws words, and we do not remember anything from it, but the people pledged allegiances to the two sheykhs (Abu Bakr and Umar), and the consensus cannot be opposed’.

فَلَمْا سمَى ذَليكَ َ َزَلَ ََ هُوَ ي َقُولُ (ََ ما كَُْتُ مُتَّخيذَ الْمُضيلنيَْ عَضُُاً)

When he asws heard that, he asws sat down and he asws was saying *and I would not Take the strayers for support [18:51]’*.

(18:33) When I was walking with Umar one day when he sighed a sigh. I thought that his ribs had been broken. I said, ‘Glory be to Allah azwj! By Allah azwj! This has not come out from you (except for a great matter).

قَُْ قُصيمَتْ أَضْلََعُهُ، ف َقُلْتُ: سُبْحَانَ اللَّهِ! ََ اللَّهِ مَا أَخْرَجَ ميَْكَ هَذَا إيلَّ أَمْرٌ عَظييمٌ.

330 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 17
He said, 'Woe be unto you, O Ibn Abbas! I don’t know what I should do with the community of Muhammad ﷺ?!' I said, 'And why no, and you are able upon doing that in a position of confidence?'

And in a report - ‘There is humour in him ﷺ by a report.'

And in a report - ‘For Allah azwj would be their turning, if the short-haired one were to be in charge of it, how ﷺ carries them upon the truth, and even if the sword was upon his neck?’ I said, ‘And you know that from him ﷺ you still won’t make him in charge of it?!’ He said, ‘If I don’t choose a caliph and leave them, so I would have left one who is better than me’.

I said, ‘So, (what about) Usman?’ He said, ‘By Allah azwj! If I were to do so, he would make the clan of Abu Mueet to be upon the necks of the people. He would be working among them with disobedience to Allah azwj until they kill him. By Allah azwj! If I were to do it, he would do it, and if he does it, they would do it’. The people did pounce upon him and killed him.

And in a report, ‘He would assign his relatives’. I said, ‘Talha Bin Abdullah?’ He said, ‘The cripple. He is more pompous than that. It would not be for Allah azwj to See me place the affairs of the community of Muhammad upon one upon whom is the pomp’.
And in another report, ‘He said, ‘In him is haughtiness, meaning arrogance’. I said, ‘Al-Zubeyr Bin Al-Awwam?’ He said, ‘Then he would be slapping the people regarding the Sa’a and the Mudd (units of measurement)’.

And in a report, ‘A Kafir when angry, a Momin when happy’. I said, ‘Sa’ad Bin Abi Waqas?’ He said, ‘He isn’t appropriate of that. That one is owner of a cavalry’.

And in a report, ‘He is an owner of the horse riders’. I said, ‘Abdul Rahman Bin Awf?’ He said, ‘You mentioned a good man, but he is too weak from that’.

And in a report, ‘That man is soft or weak’.

And in a report, ‘That is a man, if I make him in charge of it, he would make his ring to be in the finger of his wife. By Allah azwj, O Ibn Abbas! This command is not correct except for the strong in non-violence, and the one soft in non-weakness, and the generous in non-extravagance, the one withholding without being stingy’.

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his asws during the time of the consultation: ‘No one will be quicker than me asws in calling to the truth, and helping the relatives, and consoling the honourable, so listen to my asws words and retain my talk. Perhaps you will see this matter, from after this day, the swords would be unsheathed and the pacts would be taken, until some of you will become leaders of the people of straying and loyalists of the people of ignorance’.

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331 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 18
332 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 19
When Umar Bin Al-Khattab was dying, he made it a consultation between six—between Ali\textsuperscript{asws}, Usman Bin Affan, and Talha, and Al-Zubeyr, and Sa’ad Bin Abu Waqas, and Abdul Rahman Bin Aww; and Abdullah Bin Umar was among the ones who consult and would not become ruler.

Abu Al-Tufeyl (the narrator) said, ‘When they had gathered, they made me to be seated at the door to turn the people away from them. Ali\textsuperscript{asws} said: ‘You have gathered for what you have gathered for, so listen. I\textsuperscript{asws} shall speak. If I\textsuperscript{asws} speak the truth, then ratify me\textsuperscript{asws}, and if I\textsuperscript{asws} say (anything) false, return it upon me\textsuperscript{asws} and do not be awed by me\textsuperscript{asws}. But rather, I\textsuperscript{asws} am a man like one of you.

أَشُُُكُمْ بياللَّهي هَلْ فييكُمْ أَحٌَُ ميثْلُ عَمني حََْزَةَ أَسَُي اللَّهي ََ أَسَُي رَسُوليهي؟!' They said, ‘O Allah\textsuperscript{azwj}, no!’

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you having a wife\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, chieftess of her\textsuperscript{asws} world in the Paradise?!’ They said, ‘O Allah\textsuperscript{asws}, no!’
He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you who prayed to two Qiblahs with Rasool-Allahsaww before me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you having two shares for him in the Book of Allahazwj regarding the special and the general, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had left his door open, being permissible for him whatever was permissible to Rasool-Allahsaww, and prohibited for him whatever was prohibited to Rasool-Allahsaww, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there among you any man who consulted Rasool-Allahsaww ten time, and he gave charity before his consultation, apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had said to him what he saww said during the military expedition of Tabuk: ‘You are from me saww at the status of Harounas from Musaas, apart from that there will not be any Prophetas after me saww – apart from me asws?!’ They said, ‘O Allahazwj, no!’

He asws said: ‘I asws adjure you with Allahazwj! Is there anyone among you, Rasool-Allahsaww had said to him his saww words on the day of Ghadeer Khumm: ‘One whose Master saww was, so Alias is his Masteras. O Allahazwj! Befriend the one who befriends him asws, and be Inimical to the one being inimical to him asws – apart from me asws?!’ They said, ‘O Allahazwj, no!’
He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you, Rasool-Allah saww had bequeathed to regarding his saww family, and his saww wealth, apart from me asws?!’ They said, ‘O Allah aswj, no!’

قَالُوا: اللَّهُمَّ لَ،

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who killed the Polytheists like I asws killed?!’ They said, ‘O Allah azwj, no!’

قَالُوا: اللَّهُمَّ لَ،

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who washed Rasool-Allah saww, apart from me asws?’ They said, ‘O Allah azwj, no!’

قَالُوا: اللَّهُمَّ لَ،

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you closer to the pact with Rasool-Allah saww, than me asws?!’ They said, ‘O Allah azwj, no!’

قَالُوا: اللَّهُمَّ لَ،

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who descended in the grave of Rasool-Allah saww, apart from me asws?!’ They said, ‘O Allah azwj, no!’

قَالُوا: اللَّهُمَّ لَ،

He asws said: ‘So, do whatever you want to do’.

فَقَالَ طَلْحَةُ الْزُّبَيْرُ عِنْدَ ذَلِكَ: ََصَيَبُنا مَعَهَا لَكَ يَا عَلِيُّ. فَقَالَ عَبُُرُ الْحَنِي بْنُ عَوْفٍ: قَلْنَا هَذَا الْمَرْ عَلَى أَنْ أَجْعَلَهَا لِيَحْكُمْ. قَالُوا: فَعَلَّا.

Abdul Rahman Bin Awf said, ‘Collar me with this matter upon a condition that I shall make it to be for one of you’. They said, ‘We have done so’.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلََمُ: آخُذُهَا بِيَا فييهَا عَلَى أَنْ أَسْيَّرُهَا لَيْكُمْ بِيْكَابُهَا اللَّهُ صَلِّى اللَّهُ عَلَيْهِ ََ أَليْهِ جُهُّي،

Ali asws said: ‘I asws shall take it with whatever is in it upon a condition that I asws shall travel among you all by the Book of Allah azwj and Sunnah of His azwj Prophet saww in my asws efforts’.

فَخَلَّى عَلَيْهِ الْعَلَمَ،
He vacated from the hand of Ali asws and said, ‘Give your hand, O Usman! Take it with whatever is in it upon the condition that you will deal among us in the ways of Abu Bakr and Umar’. He said, ‘Yes. Then they dispersed’.

When the companions of the consultation gathered, and they were six persons, from them were – Ali asws, Bin Abu Talib asws, and Usman, and Talha, and Al Zubeyr, and Sa’ad Bin Malik, and Abdul Rahman Bin A wf, Ali asws Bin Abu Talib asws turned towards them and said: ‘I asws adjure you with Allah asw, O you group! Is there anyone among you, Rasool-Allah saww had said to him: ‘Your asw status from me saww, O Ali asws, is at the status of Haroun as from Musa asw? Do you know him saww having said that to anyone apart from me asw?!’ They said, ‘O Allah awj, no!’

He asws said: ‘O you group! Is there anyone among you having two sahes for him, a share in the special and a share in the general, apart from me asw?!’ They said, ‘O Allah awj, no!’

He asws said – and he mentioned the Hadeeth approximate to the way of Abu AL-Aswad Al-Dowly, from Amir Al-Momineen Ali asws, 334.

333 Bihar Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 20
334 Bihar Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 21
When Abu Lulu stabbed Umar Bin Al-Khattab, he made the matter to be between six persons – Ali asws, Bin Abu Talib asws, Usman Bin Affan, and Abdul Rahman Bin Awf, and Talha, and Al Zubeyr, and Sa’ad Bin Malik, and Abdullah Bin Umar was with them as a witness of the consultation, and there wasn’t any share for him in the command, and ordered them that they should enter into that house and its door should be locked upon them.

Abu Al-Aswad (the narrator) said, ‘I was at the door, I and a number with me, their need being to be listening to the dialogues which flow between them. The talk started with Abdul Rahman Bin Awf. He said, ‘Let each man from you mention a man, if he is wrong for this command, the choice would be to his companion’.

Abdul Rahman said, ‘The group has agreed with us and had made the command to be among us, and for us, O you three, which one of you would come out from this command himself and chose a man for the Muslims the community would agree with?’ The two sheikhs withheld. Abdul Rahman repeated his speech.

Ali asws said: ‘You be that man’. He said, ‘So there does not remain except you asws and Usman. Which one of you two would like to be collared with the command upon condition that he would deal among the community with the ways of Rasool-Allah asw and ways of his saww two companions Abu Bakr and Umar, and he would not turn back the two?’
Ali asws said: ‘I asws shall take it if I asws deal among the community by the ways of Rasool-Allah saww in my asws efforts, and I asws shall be Assisted upon that by my asws Lord azwj.

He said, ‘So, what is with you, O Usman?’ He said, ‘I shall deal among the community by the ways of Rasool-Allah saww and ways of Abu Bakr and Umar’.

He (the narrator) said, ‘He repeated it unto Ali asws thrice, and upon Usman thrice, each man from them was saying like his first words. When they had harmonised upon one view, Ali asws said to them: ‘I asws would like you to listen words from me asws I asws shall be saying to you all’.

They said, ‘Speak, O Abu Al-Hassan asws!’

He asws said: ‘So, I asws hereby ask you all by Allah azwj Who Knows your secrets and your announcements! Is there any man among you, Rasool-Allah saww had said to him: ‘You are from me saww at the status of Haroun as from Musa as, apart from that there is no Prophet as after me asws, – apart from me asws?’? They said, ‘O Allah azwj, no!’ – and he mentioned the adjournments approximate to it’.

The group, when they gathered for the consultation, they said during it and whispered to Abdul Rahman, each man from them upon keenness. Then he said to Ali asws ‘Upon you asws is a Pact of Allah azwj and His azwj Covenant, if you asws were to be in charge, you asws will act by the Book of Allah azwj and Sunnah of His azwj Prophet saww, and ways of Abu Bakr and Umar’.

He said: ‘Upon me asws is a Pact of Allah azwj and His azwj Covenant, if I asws were to rule, I asws would order you all to act by the Book of Allah azwj and Sunnah of His azwj Prophet saww.

335 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 22
Abdul Rahman said to Usman like his words to Ali asws. He answered him, ‘Yes’. He repeated the words unto them both, three times, during all that Ali asws was saying like his asws (first) words, and Usman answered him, ‘Yes’. So, Abdul Rahman pledged allegiance to Usman at that’.

When they were all concordant upon one view, Ali asws Bin Abu Talib asws said to them: ‘I asws would like you to listen from me asws what asws am saying to you. If it happens to be true, then accept it, and if it happens to be false, then deny it’. They said, ‘Speak!’

The book) ‘Irshad Al Quloub’ – From Abu Al Mufazzal by his chain,

‘From Abu Zarr’a, ‘Ali asws, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa’ad Bin Abi Waqas. Umar Bin Al-Khattab ordered them to enter into a house and its door should be locked upon them, and they should consult regarding their matter; and he respited them for three days. If five are concordant upon the word of one, and a man from the refuses, that one would be killed, and if four are concordant and two refuse, then the two would be killed.

The book) ‘Irshad Al Quloub’ – From Abu Al Mufazzal by his chain,

(From Abu Al Mufazzal by his chain,

When they were all concordant upon one view, Ali asws Bin Abu Talib asws said to them: ‘I asws would like you to listen from me asws what asws am saying to you. If it happens to be true, then accept it, and if it happens to be false, then deny it’. They said, ‘Speak!’

He asws said: ‘I asws adjure you with Allah azwj – or said: ‘I asws ask you by Allah azwj Who Knows your secrets and Knows your truthfulness if you speak the truth, and Knows your lies if you lie. Is there anyone among you who believed before me asws, in Allah azwj and His azwj Rasool asww and prayed Salat to the two Qiblahs before me asws?!” They said, ‘O Allah azwj, no’!

He asws said: ‘Is there anyone among you who acted in accordance with Words of Allah azwj Mighty and Majestic: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], besides me asws?’ They said, ‘O Allah azwj, no!’

He asws said: ‘Is there anyone among you who acted in accordance with Words of Allah azwj Mighty and Majestic: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], besides me asws?’ They said, ‘O Allah azwj, no!’
He asws said: ‘Is there anyone among you whose father helped Rasool-Allah saww and was his guarantor, apart from me asws?’ They said, ‘O Allah azwj, no!’

He asws said: ‘Is there anyone among you his brother is with the two wings in the Paradise, apart from me asws?’ They said, ‘O Allah azwj, no!’

He asws said: ‘Is there anyone among you who professes Oneness of Allah azwj before me and did not associate anything with Him azwj?’ They said, ‘No’.

He asws said: ‘Is there anyone among you, his uncle is Hamza as, chief of the Martyrs, apart from me asws?’ They said, ‘O Allah azwj no!’

He asws said: ‘Is there anyone among you, his wife is chieftess of woment of the people of Paradise, apart from me asws?’ They said, ‘O Allah azwj, no!’

He asws said: ‘Is there anyone among you, his two sons are both chiefs of people of the Paradise, apart from me asws?’ They said, ‘O Allah azwj, no!’

He asws said: ‘Is there anyone among you who knows the Abrogating (Verses of) the Quran and its Abrogated, and the Sunnah, more than me asws?’ They said, ‘O Allah saww, no!’

He asws said: ‘Is there anyone among you, Allah Mighty and Majestic Named him in ten Verses of the Quran as a Momin, apart from me asws?’ They said, ‘O Allah azwj, no’

He asws said: ‘Is there anyone among you who consulted Rasool-Allah ten times giving charity before it, apart from me asws?’ They said, ‘No’.
He said: ‘Is there anyone among you, Rasool-Allah had said for him: ‘One whose Master was, so All is his Master’. O Allah! Befriend the one who befriends him and be inimical to the one who is inimical to him. Let the present deliver that to the absentee’, apart from me! They said, ‘No!’

And that was when Abu Bakr and Umar had both returned defeated. So, he called me, and I had sore eyes. He applied saliva in my eyes and said: ‘O Allah! Remove the heat and the cold!’ After it, I neither felt heat nor cold bothering me.

Then he gave me the flag.
He said: ‘Is there anyone among you, Rasool-Allah had said to him: ‘He is lying, one who claims that he loves me and hates Ali – Did it happen for other than me?!’ They said, ‘O Allah, no!’

He said: ‘Is there anyone among you who had been greeted to, at one time, by three thousand from the Angels, and among them was Jibraeel, and Mikaeel, and Israfeel, one the day of the well, when came with the water to Rasool-Allah, apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you who had been called to from the sky: ‘There is no sword like Zulfiqar and there is no youth (Momin) like Ali!’ – apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you who will fight the breakers (of the Covenant), and the deviants, and the renegades, as per the tongue of the Prophet, apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you who washed Rasool-Allah along with the Angels of Proximity, with the cool breeze and the basil. The Angels were turning him for me , and heard their words and they were saying: ‘Cover the bareness of your Prophet – apart from me?!’ They said, ‘No’.
He said: ‘Is there anyone who enshrouded Rasool-Allah and placed him in his grave, apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you Allah Mighty and Majestic had Sent the consolense when Rasool-Allah passed away, and (Syeda) Fatima was crying over him, when we heard a hiss at the door and a speaker was saying, we heard his hiss and we did not see his person, and he said: ‘The greetings be unto you People of the Household and Mercy of Allah and His Blessings! Your Lord Mighty and Majestic Conveys the greetings to you and Says to you:

“In Allah there is a replacement for every difficulty, and a consolation from every one who dies, and coming across from all that is lost, so be consoled by the Consolense of Allah, and know that the people of the earth will be dying, and that the people of the sky will not be remaining. And the greetings be unto you, and Mercy of Allah and His Blessings!’

And I was in the house, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, four, there being no fifth for us besides Rasool-Allah enshrouded between us – apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you, the sun was returned to him after having set, or had almost set, until he prayed Al-Asr Salat during its time, apart from me?!’ They said, ‘No’.

He said: ‘Is there anyone among you, Rasool-Allah had instructed him with taking (Surah) Bara’at from Abu Bakr after Abu Bakr had gone with it, and he took it from him. Abu Bakr said after having returned, ‘O Rasool-Allah! Has anything been Revealed regarding me?’ He said: ‘No one shall deliver on my behalf except Ali – apart from me?!’ They said, ‘No’.
He said: ‘Is there anyone among you, Rasool-Allah had said to him: ‘You are from me at the status of Haroun from Musa, apart from that there will be no Prophet after me, and if there had been one after me, it would have been you, O Ali – apart from me?!’ They said, ‘No’.

He said: ‘Are you knowing that the matter of closing your doors and keeping my door open, so you spoke regarding that and Rasool-Allah had said: ‘It was not I who closed your doors nor was it I who kept his door open, but Allah Might and Majestic Whispered to him’. They said, ‘No’.

He said: ‘Are you knowing that Rasool-Allah had whispered to me on the day of Al-Taif, besides the people, and that was prolonged. One of you said, ‘You have whispered to Ali besides the two of us’. So, Rasool-Allah said: ‘I did not whisper to him, but Allah Might and Majestic Whispered to him’. They said, ‘Yes’.

He said: ‘Are you knowing that Rasool-Allah had said: ‘The truth after me is with Ali, and Ali is with the truth. The truth would circulate with him wherever he circulates’? They said, ‘Yes’.

He said: ‘Are you knowing that Rasool-Allah had said: ‘I am leaving behind among you all the two weighty things – Book of Allah and my family, People of my Household, and these two will never separate until they return to me at the Fountain, and you will never go astray for as long as you follow these two and adhere with them’? They said, ‘Yes’.
He asws said: ‘Is there anyone among you who was loyal with Rasool-Allah sallallahu alayhi wa sallam and repelled the plots of Polytheists and lied down in his sallallahu alayhi wa sallam sleeping place, and sold his asws self due to that (in exchange for Pleasure) from Allah azwj – apart from me?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, when Rasool-Allah sallallahu alayhi wa sallam had established brotherhood between his sallallahu alayhi wa sallam companions, he was a brother to him sallallahu alayhi wa sallam, apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone Allah azwj Mighty and Majestic has Mentioned with what He azwj Mentioned me asws: And the foremost are the foremost [56:10] These are the ones of proximity [56:11] – apart from me asws?!’ (They said, ‘No’.)

He asws said: ‘Is there anyone among you who gave the Zakat while he was performing Ruku’u so it was Revealed regarding him: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55] – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you who duelled to Amro Bin Abd Wudd when he crossed over your ditch along and called your soldiers to the duel, but you turned back from him, and I sallallahu alayhi wa sallam went out to him and killed him, and due to that Allah azwj Fragmented the supporters of the Polytheists and the allies – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah sallallahu alayhi wa sallam had left his door open in the Masjid, permitting for him whatever was permissible for Rasool-Allah sallallahu alayhi wa sallam and prohibiting
upon him whatever was prohibited unto Rasool-Allah \textsuperscript{saww}, apart from me \textsuperscript{saww}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you Allah \textsuperscript{azwj} the Exalted Revealed regarding him the Verse of Purification where the Exalted Says: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [\textit{33:33}]} – apart from me \textsuperscript{asws} and my \textsuperscript{asws} wife \textsuperscript{asws} and my \textsuperscript{asws} two sons \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you, Rasool-Allah \textsuperscript{saww} has said for him: 'I \textsuperscript{saww} am chief of the children of Adam \textsuperscript{as} and Ali \textsuperscript{asws} is chief of the Arabs' – apart from me \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you who accompanies Rasool-Allah \textsuperscript{azwj} in all the places, apart from me \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you who gave Rasool-Allah \textsuperscript{saww} a handful of soil from beneath his feet, so he \textsuperscript{saww} threw it in the faces of the Kafirs, and they were defeated – apart from me \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you who paid back debts of Rasool-Allah \textsuperscript{azwj} and fulfilled his \textsuperscript{saww} promises made, apart from me \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you the Angels were desirous to see visit him, so Allah \textsuperscript{azwj} the Exalted Permitted regarding visiting him, apart from me \textsuperscript{asws}?!' They said, 'No'.

He \textsuperscript{asws} said: 'Is there anyone among you Allah \textsuperscript{azwj} the Exalted Revealed regarding him the Verse of the Exalted Says: (Inasmuch as He Will Purify you with a Purification, except me and my wife and my two sons?!' They said, 'No'.
He asws said: ‘Is there anyone among you who inherited weapons of Rasool-Allah saww and his saww animals, apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you whom Rasool-Allah saww appointed as a replacement regarding his saww family and the matter of his saww wives to him from after him saww, apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you who used to be the first one to enter to see Rasool-Allah saww and the last one to exit from his saww presence, and he saww did not veil from him – apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you it was Revealed regarding him and his wife and his two sons: And they fed the food to a poor, and an orphan and a captive [76:8] – up to the rest of what Allah azwj the Exalted Narrated from its Mention in this Chapter – apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you who used to be the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19], apart from me asws?’ They said, ‘No’.
He asws said: ‘Is there anyone among you, Allah azwj the Exalted Revealed regarding him: *Is the one who was a Momin like the one who was a transgressor? They are not equal!* [32:18] – up to the end of what Allah azwj the ExaltedNarrated from the news of the Momineen – apart from measws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Allah azwj Revealed regarding him, and his wife, and his two sons, the Verse of Imprecation, and Allah azwj Mighty and Majestic Made his self to be the self of Rasool-Allahsaww, apart from measws?!’ They said, ‘O Allah azwj, no’.

He asws said: ‘Is there anyone among you who quenched Rasool-Allahsaww from ‘Al Mihras’ spring when his saww thirst was severe and hissaww companions had crowded (him saww) upon that, apart from measws?!’ They said, ‘No’.


He ṣaww said: ‘Is there anyone among you who would be the closest of the creatures with Rasool-Allah ṣaww, and closer to him ṣaww than me ṣaww, just as he ṣaww had informed you all with that, apart from me ṣaww?!’ They said, ‘No’.

قَالَ: فِهْلَ فِيكم أَحَد قَال لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي مِن شِيَعَتِي رَجُلٌ يَخْلُقُ فِي شِفَاعَتِي مَا لَيْكُم مِن سِيَّاءَ، وَبِهَا عَذَابُ الْجِنَّةَ وَمَضَرُّ للْحَيَاةِ الْأْخِرَةِ. قَالُوا: لَ. 

He ṣaww said: ‘Is there anyone among you, Rasool-Allah ṣaww had said to him: From your ṣaww Shias, a man would include in his intercession like (the tribes of) Rabie and Muzar’ – apart from me ṣaww?!’ They said, ‘No’.

قَالَ: فِهْلَ فِيكم أَحَد قَال لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنتَ وَشِيَعَتُكَ هُمُ الْفَائِزُونَ يُرِيدُنَّ يَوْمَ الْقِيَامَةَ رَاءً مَثْلَهُ، وَأَنتُوْنَ يَوْمَ الْقِيَامَةَ ظَلَامًا، وَأَنتُوْنَ يَوْمَ الْقِيَامَةَ مَضَرًا، غُفُورًا. قَالُوا: لَ. 

He ṣaww said: ‘Is there anyone among you, Rasool-Allah ṣaww had said for him: ‘One who loves this one ṣaww, so he has loved me ṣaww, and one who loves me ṣaww so he has loved Allah ḥwj the Exalted, and one who hates him ṣaww and hurt him ṣaww, so he has hated me ṣaww and hurt me ṣaww, and one who hurts me ṣaww so he has hurt Allah ḥwj the Exalted, and one who hurts Allah ḥwj the Exalted, Allah ḥwj would Curse him and Prepare Hell for him, and evil is the destination’.

قَالَ إِسْحَاَكُوُنَّ: أَتَشُعُرُونَ مَا شَعْرُونَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟. قَالَ: إِنَّ شِيَعَةَ الْمُؤْمِينِ الْمَالُ يُشَعُرُونَ وَالْظَّالِمُونَ يُشَعُرُونَ، وَأَنتُوْنَ الْفَارُقُ الْعَظُّ الْمَيْنُوْنُ الَّذِي يَفْتَرِقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، غُفُورًا. قَالُوا: لَ. 

His ṣaww companions said, ‘And what are these stipulations of yours ṣaww, O Rasool-Allah ṣaww?’ He ṣaww said: ‘Ali ṣaww, and (Syeda) Fatima ṣaww, and Al-Hassan ṣaww and Al-Husayn ṣaww – apart from me ṣaww?!’ They said, ‘No’.

قَالَ: فِهْلَ فِيكم أَحَد قَال لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَفْتَرِقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، غُفُورًا. قَالُوا: لَ. 

He ṣaww said: ‘Is there anyone among you, Rasool-Allah ṣaww had said to him: ‘You are leader (Yasoob) of the Momineen and the wealth is leader of the oppressors, and you are the greatest truthful, and the great differentiator who differentiates between the truth and the falsehood’ – apart from me ṣaww? ’ They said, ‘No’.

قَالَ: فِهْلَ فِيكم أَحَد قَال لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنتُ ظَلَامًا، وَأَنتُ الْمُؤْمِنُ الْعَظُّ الَّذِي يَفْتَرِقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، غُفُورًا. قَالُوا: لَ.
He asws said: ‘Is there anyone among you, Rasool-Allah saww dropped his asws cloth upon him, and i asws became under the cloth, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws then said: ‘saww and these People asws of my saww Household, they asws are to You aswj, not to the Fire’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had said to him at Al-Juhfa by the shrubs of Khumm: ‘One who obeys you asws has obeyed me saww, and one who onyes me saww so he has obeyed Allah aswj, and one who disobeys you asws so he has disobeyed me saww, and one who disobeys me saww, so he has disobeys Allah aswj the Exalted’ – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had (established) brotherhood between him saww and him?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you who sat between Rasool-Allah saww and his saww wife and Rasool-Allah saww had said to him: ‘There is no veil besides you asws, O Ali asws! – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you who had carried the door of Khyber and opened its fortress, then walked with it for a while, then threw it. After that, forty men (came to) deal with it but could not even lift it from the ground – apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had said to him: ‘You will be with me saww in my castle, and your house would be facing my saww house in the Paradise’, apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had said to him: ‘You are foremost of the people with my saww community from after me saww. Allah aswj will Befriend the one who
befriends you, and be Inimical to the one who is inimical to you, and Allah azwj will Fight the one who fights against you, after me saww – apart from me asws?!” They said, ‘No’.

He asws said: ‘Is there anyone among you who had prayed Salat with Rasool-Allah saww for seven years and (some) months, before the people did, apart from me asws?!’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had to him: ‘You asws will be on the right of the Throne, O Ali asws, on the Day of Qiyamah. Allah azwj Mighty and Majestic will Garment you with two cloaks – one of them being red, and the other green’ – apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you who was fed by Rasool-Allah aswj with a fruit from the Paradise when Jibraeel as had descended with it, and said: ‘It is not befitting that it be eaten in the world except by a Prophet as, or a successor as of a Prophet as’ – apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you, Rasool-Allah saww had to him: ‘You asws are their straightest one with the Commands of Allah aswj, and their most loyal on with the Pact of Allah aswj, and their most knowledgeable one with the judgments, and their most equitable one with the equalness, and their kindest one with the citizens’ – apart from me asws?’ They said, ‘No’.

He asws said: ‘Is there anyone among you who had said to the spring, and it had depleted: ‘Burst forth!’ And it burst forth, and the people drank from it, and Rasool-Allah saww came,
and the Muslims were with him \textit{saww}. \textit{He saww} drank, and they drank, and their horses drank, and they filled up their water containers’ – apart from me \textit{asws}?’ They said, ‘No’.

\textit{He asws} said: ‘Is there anyone among you Rasool-Allah \textit{saww} had given him embalmment material from the Paradise. \textit{He saww} said: ‘Divide this into three – a third for me \textit{asws} to embalm me \textit{saww} with, and a third for my \textit{saww} daughter \textit{asws}, and a third for you \textit{asws} – apart from me \textit{asws}?!’ They said, ‘No’.

He (the narrator) said, ‘\textit{He asws} did not cease to adjure them and mentioned to them what Allah \textit{azwj} the Exalted had Honour \textit{asws} with, and Favour upon him \textit{asws} with, until someone stood up for Al-Zohr and called for the Salat. Then he \textit{asws} faced towards them and said: ‘But, when you are accepting upon yourselves, and my \textit{asws} causes which \textit{I asws} mentioned are away from you, then upon you is to fear Allah \textit{azwj} Alone.

And I \textit{asws} prevent you from the Wrath of Allah \textit{azwj}, so do not be exposed to it, nor waste my \textit{asws} matter, and return the right to its rightful ones, and follow the Sunnah of your Prophet \textit{saww} and my \textit{asws} Sunnah from after him \textit{saww}. If you were to oppose me \textit{asws}, you would be opposing your Prophet, for all of you have heard that from him \textit{saww}, and submit it (command) to the one who is rightful for it, and it is rightful for him.

But, by Allah \textit{azwj}! \textit{I asws} am not with desires for your world, nor did \textit{I asws} say what \textit{I asws} said to you all for priding, nor as a purification for myself \textit{asws}, but \textit{I asws} narrated the Bounties of my \textit{asws} Lord \textit{azwj}, and \textit{I asws} took the proof upon you all’ – and he \textit{asws} got up to the Salat.

He (the narrator) said, ‘The group conspired and consulted each other and said, ‘Allah \textit{azwj} has Merited Ali \textit{asws} Bin Abu Talib \textit{asws} with what he \textit{asws} has mentioned to you all, but he \textit{asws} is a man who will not give preference to anyone above anyone, and he \textit{asws} will make you and your slaves to be (treated) equally, and if you were to give its charge to him \textit{asws}, he \textit{asws} would equalise between your black ones and your white ones, and place the word upon his \textit{asws}.'}
But give its charge to Usman, for he is your oldest one of birth, and most lenient of you in character, and more worthy in following your happiness, and Allah \( \text{azwj} \) is Kind, Merciful”. 337

I (Majlisi) say, ‘The lords (authors) of the Seerah and the narrators of Ahadeeth from the adversaries have said, ‘When Abu Lulu stabbed Umar Bin Al-Khattab, and he came to know that his days have expired and his death is near, one of his companions said to him, ‘If you could choose a caliph, O commander of the faithful!’

He said, ‘If Au Ubeydah had been alive, I would have chosen him as caliph, and would have said to my Lord \( \text{azwj} \) if He \( \text{azwj} \) asks me, ‘I heard Your \( \text{azwj} \) Prophet \( \text{saww} \) saying: ‘Abu Ubeyda is a trustee of this community’. And if Saalim Mawla Abu Huzeyfa had been alive, I would have chosen him as caliph, and said to my Lord \( \text{azwj} \) if He \( \text{azwj} \) asks me, ‘Saalm was of intense love for Allah \( \text{azwj} \).

A man said to him, ‘Make Abdullah Bin Umar the ruler’. He said, ‘May Allah \( \text{azwj} \) Fight you! By Allah \( \text{azwj} \)! Allah \( \text{azwj} \) does not Want this! How can I choose a man who is unable from divorcing his wife!’”

337 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 24
338 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 25
It is reported by Ibn Al-Aseer in (the book) ‘Al-Kaamil’, and Al-Tabar from his elders by reliable ways, then (Umar) said, ‘There is no need for Umar regarding your caliphate. I have not praise for it, so I would desire for it regarding anyone of my family members. If it was good, then we have attained from it, and if it was evil, so it has been turned away from us’.

One of the family members of Umar anticipated, and asked about the command of the community of Muhammad\textsuperscript{asw}. The people came out and referred to him. They said to him, ‘If you could make a pact’. He said, ‘I had decided after my words, that the master of your affairs should be a man who is your free one and he would carry you upon the truth’ – and gestured towards Ali\textsuperscript{asw}.

‘I (Umar) was overcome with unconsciousness, and I saw a man enter the Paradise, and he picked every branch and fruit and pressed it to him, and it came to be under him. So, I feared from carrying it (caliphate), alive and dead, and knew that Allah\textsuperscript{azwj} would Cause his matter to overcome’.

Then he (Umar) said, ‘Upon you all is with the group, those Rasool-Allah\textsuperscript{asw} had said for them that they would be from the people of Paradise, and he\textsuperscript{asw} passed away and was pleased from these six from Qureys – Ali\textsuperscript{asw}, and Usman, and Talha, and Al-Zubeyr, and Sa’ad Bin Abi Waqas, and Abdul Rahman Bin Awf, and I have view that I should make it to be a consultation between them in order to choose for themselves’.

Then he (Umar) said, ‘If I choose a caliph, then I shall choose one who is better than me, and I leave it, so I have left one who is better than me, and Allah\textsuperscript{azwj} will never Waste His Religion’.

Then he (Umar) said, ‘Call them to me!’ They called them. They entered to see him and he was thrown upon his bed. He looked at them and said, ‘Are all of you coveting regarding the
caliphate?!” They were silent. He said to them secondly. Al-Zubeyr answered him and said, ‘What is that which keeps us away from it. You are in-charge of it, and you stood with it, and we are not below you among Qureysh, nor regarding the precedence, nor regarding the kinship’.

Umar said, ‘Shall I inform you all about yourselves?’ They said, ‘If you do not excuse us, then we will not be excused’. He said, ‘As for you, O Zubeyr! You are of evil rebukes, a Momin when happy, a Kafir when angry. One day you are a human being and one day a Satan Ḱә, and perhaps if it is decided to be for you, your day would pass slapping them at Al-Bat’ha upon a (measurement of) a handful of barley.

So, if I were to give it to you and you are in-charge of my command, who would happen to be for the people on the day you happen to be a Satan Ḱә? And who would happen to be a prayer leader on the day you are angry? And it was not for Allahazwj to Gather for you the command of this community while you are upon this description’.

Then he faced towards Talha, and he had hated him since he had said to Abu Bakr on the day of his death what he said regarding Umar, and his mention had preceded. He said to him, ‘Shall I speak or be silent?’ He said, ‘Speak, for you will not be saying anything from the good’.

He said, ‘But, I know you since you injured your finger on the day of Ohad and the pride which occurred for you, and Rasool-Allahsaww passed away and hesaww was angry upon you due to the words which you had said on the day the Verse of the Veil was Revealed’ – And the mentioned words, it is that when the Verse of the Veils was Revealed, Talha said, ‘What will the veiling them avail him today, and he saww will be dying tomorrow, and we will marry them’. Such is mentioned by Ibn Abi Al-Hadeed about his sheykh Al-Jahiz’.
And it is reported by the interpreters, from Muqatil who said, ‘Talha Bin Abdullah said, ‘When Rasool-Allah \(^{saww}\) passes away, I will marry Ayesha daughter of Abu Bakr’. So, it was Revealed: \textit{And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53] – Verse}.

And it has passed in the report of Ali bin Ibrahim that Talha said, ‘When Allah \(^{azwj}\) Causes Muhammad \(^{saww}\) to pass away, we will rush between the anklets of his \(^{saww}\) wives, just as he \(^{saww}\) has rushed between the anklets of our women’.

Then Ibn Abi Al-Hadeed said, ‘Al Jahiz said, ‘If only a speaker would have said to Umar, ‘You said that Rasool-Allah \(^{saww}\) passed away and he \(^{saww}\) was pleased from the six, then how come you said to Talha that he \(^{saww}\) said angry upon you due to the words which you had said?’ He would have shot at his private parts, but who had the audacity upon Umar that he would say to him what is less than that, so how would it be this?

Then he (Umar) faced towards Sa’ad Bin Abi Waqas and said, ‘But rather you are owner of a cavalry from these cavalries, and owner of the hunt, and the bow and the arrow, and what is adornment and the caliphate, and affairs of the people?!’

Then he faced towards Abdul Rahman Bin Awf and said, ‘And as for you, O Abdul Rahman!! If half the Eman of the Muslims were to be weight with your Eman, your Eman would outweigh, but he is not correct for this command, one in whom is weakness like your weakness, and what is adornment and this caliphate?!’

The he faced towards All \(^{asws}\) and said: ‘By Allah \(^{azwj}\) you \(^{asws}\) (are it), if only you \(^{asws}\) were not frivolous! Regarding you \(^{asws}\), by Allah \(^{azwj}\), if you \(^{asws}\) were to rule them, you \(^{asws}\) would carry them upon the clear argument and the clear truth’.
Then he faced towards Usman and said, ‘Here it is to you! It is as if I am with you, and you have been collared this command by Qureys, for its loving you. So, you carry the clan of Umayya and clan of Abi Mueet upon necks of the people, and preferring them with the war booty. A tribe comes to you from the Bedouin Arabs and they slaughter you upon your bed with a slaughter. By Allah! If they do so, you will do so, and if you do so, they will do so’.

The he grabbed his forelock and said, ‘When that happens, then remember my words, for it will happen!’”

And Al-Zamakhshari said in (the book) ‘Al-Faiq’ – Ibn Abbas entered to see Umar when he had been stabbed and saw him gloomy for who to be the caliph after him. Ibn Abbas went on to mentioned his companions. He mentioned Usman. He said, ‘He is very fond of his relatives’. And it is reported, ‘I fear his grudges and his preferences (prejudices)’.

He said, ‘So, (what about) Ali?’ He said, ‘That is a man having humour in him’. He said, ‘Talha?’ He said, ‘If only there had been no arrogance in him’. And it is reported, he said, ‘The cripple! In him is the arrogance and the pomp’. He said, ‘Al-Zubeyr!’ He said, ‘Evil rebuker’.

He said, ‘Abdul Rahman?’ He said, ‘Oh! You mentioned a righteous man, but he is weak, and this command is not correct for him except for the one who is lenient without weakness, and the strong from without pride, and the generous without being extravagant, the stingy without withholding’. He said, ‘Sa’ad Bin Abi Waqas?’ He said, ‘That one happens to be in a cavalry from his cavalries’.  

And it is reported by Ibn Abdul Birr in (the book) ‘Al-istiab’ – He (Umar) said regarding Ali, ‘If I make the short-haired one the ruler, he will travel with them upon the
straight path’. Ibn Umar said, ‘What prevents you from advancing Ali\textsuperscript{asws}?’ He said, ‘I dislike him\textsuperscript{asws} to carry it (caliphate), alive and dead’.

And the Seyyid Al Razi narrated in (the book) ‘Al Shafi’ – from Al Baladuri, from Affan Bin Muslim, from hammad Bin Maslama, from Ali Bin Zayd, from Abi Rafie,

‘Umar Ibn Al-Khattab was reclining on Ibn Al-Abbas, and in his presence were Ibn Umar and Saeed Bin Zayd. He said, ‘Know that I did not say anything regarding the ‘Kalala’ (inheritance of one without parents or children), and did not choose anyone as caliph after me, and the one who comes across my death, from the Arab captives, so he is free from the wealth of Allah\textsuperscript{azwj}.

Saeed Bin Zayd said, ‘But if you were to only indicate to a man from the Muslims, the people would trust you’. Umar said, ‘I have seen evil greed from my companions, and I am going to make the command to be (a consultation) between these six persons, the ones who Rasool-Allah\textsuperscript{saww} was pleased from when he\textsuperscript{saww} passed away and he\textsuperscript{saww} was pleased from them’.

Then he said, ‘If only I could come across one of the two men, I would load this command to him, be trusting with him – Saalim Mawla Abi Huzeyfa, and Abu Ubeida Bin Al Jarrah’. A man said to him, ‘O commander of the faithful! So, where are you from Abdullah Bin Umar?’ He said, ‘May Allah\textsuperscript{azwj} Fight you! By Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} does not Want it. I will not make caliph, a man who is not good at divorcing his wife’.

Affan said, ‘The meaning by the man indicating to by Abdullah Bin Umar, is Al-Mugheira Bin Shu’ba’.

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\textsuperscript{341} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 28

\textsuperscript{342} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 29
And he said in another place from it – ‘It is reported by Muhammad Bin Sa’ad, from Al Waqidy, from Muhammad Bin Abdullah Al Zuhry, from Ubeydullah Bin Abdullah Bin Uuyayn, from Ibn Abbas who said,

‘Umar said, ‘I do not know what I should do with the community of Muhammad

And it is reported by Ahmad Bin A’sam in his history – ‘His (Umar’s) words regarding the six was before he had been stabbed by Abu Lulu, by two days or three, and that is when Abu Lulu had threatened him, and his mentioned has preceded. He ascended the pulpit the next morning, and he mentioned a dream he had seen during his night.

Then he said, ‘I have no doubt regarding the nearness of my death, so when that happens, they choose a man from the six, those Rasool-Allah

343 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 30
passed away’ – and he mentioned them by their names. Then he descended and grabbed a hand of Abdullah Bin Al-Abbas and went out from the Masjid.

The he breathed a deep sight and said, ‘I am not panicking from the death, but I am grieving upon this command after me’. Abdullah said to him, ‘What are you saying regarding Ali asws Bin Abu Talib asws, for his asws matter calls out to you, regarding the emigration, and the kinship, and the precedence?’

He said, ‘You speak the truth, O Ibn Abbas! And I am more knowing than him asws, that if it comes to him asws, then he asws will straighten the people upon the clear arguments, but what prevents me is his asws humour in it, and his asws greed upon this command’.

Then he (Ibn Abbas) mentioned each of from the remaining ones, and he (Umar) faulted with approximate from what we mentioned just now. Then he regretted upon the loss of Muaz Bin Jabal, and Saalim Mawla Abi Huzeyfa, and Abu Ubeyda. Then he entered his house.

He (the historian) said, ‘The Abu Lulu stabbed him after that with a dagger having two heads for it, and he grabbed in his middle, just as has passed’.

He (the historian) said, ‘And Talha did not happen to be in Al Medina on that day. Umar said, ‘Await Talha for thee days, if he comes or else choose a man from the five’.

And Muhammad Bin Jareer Al-Tabari said, ‘Talha was not mentioned in this gathering and he did not happen to be in Al-Medina’.

Then he said to them, ‘Go to the chamber of Ayesha and consult each other in it’, and he placed down his head and the blood had drained him. They entered the room and consulted.
until their voices were raised. Abdullah Bin Umar said, ‘The commander of the faithful has not died yet, so regarding what is this clamour?’

And Umar woke up and heard the voices. He said, ‘Turn away from it. So, when I am dead, then consult each other for three days, and let Suheyb pray Salat with the people, and the fourth day from my death should not come except and there is a ruler upon you, and let Abdullah Bin Umar attend the consultation, and there would be nothing for him from the command, and Talha Bin Ubeydullah is your participant in the command. If it advances to three days, then present him your command, or else please him. And who is for me with the agreement of Talha!’ Sa’ad said, ‘I am for you with him, and will never oppose, if Allah so Desires’.

Then he mentioned his bequest to Abu Talha Al-Ansari, and what he had specialised Abdul Rahman Bin Awf with, from the right to be in the group which he is in, and ordered him to kill the ones who oppose. Then the people went out.

Ali\textsuperscript{asws} said to Al-Abbas, ‘The command has been turned away from me\textsuperscript{asws}, O uncle?’ He said, ‘And what make you\textsuperscript{asws} know?’ He\textsuperscript{asws} said: ‘He (Umar) coupled Usman with me\textsuperscript{asws} and said, ‘Be with the majority. If two men agree on a man and two (other men) agree on a man, be with the ones among whom is Abdul Rahman’. So, Sa’ad will not oppose his causing, and Abdul Rahman is an in-law of Usman, and they will not oppose each other. He will make one of them to be in charge of the other, and even if the other two are with me\textsuperscript{asws}, it will not avail anything’.

Al-Abbas said, ‘I do not raise you\textsuperscript{asws} to anything except you\textsuperscript{asws} returned delaying with what I dislike. I had indicated to you\textsuperscript{asws} during the illness of Rasool-Allah\textsuperscript{saww} and you\textsuperscript{asws} ask him\textsuperscript{saww} about this command, in who would it be? But, you\textsuperscript{asws} refused. And I had indicated to you during his\textsuperscript{saww} expiry that you hasten to the allegiance, but you\textsuperscript{asws} refused. And I had indicated to you\textsuperscript{asws} when Umar named you\textsuperscript{asws} to be in the consultation council today that you\textsuperscript{asws} raise yourself\textsuperscript{asws} away from it and do not enter with them. But you\textsuperscript{asws} refused.’
Preserve one (thing) from me. Every time the group present the command to you, say: ‘No’, except if they make you the ruler. And know that they will not be joyful until they push you away from this command, until they make someone else to stand with it to you. And I swear by Allah! You will not gain it except by evil. The good will not benefit with it’.

Ali asws said: ‘But, I am more knowing, they will be making Usman the ruler, and he will innovate innovations, and if I remain alive, shall remind you, and if I am killed or pass away, the clan of Umayya will pass it around between them, and if I am alive, you will find me where you will dislike’.

He (Al-Tabari the historian) said, ‘Then he turned and saw Abu Talha Al-Ansari thoughtful in his place. Abu Talha said, ‘Do not be alarmed, Abu Al-Hassan – and this is what we have been narrated to from Al-Tabari.

Ibn Al-Aseer has mentioned in (the book) ‘Al-Kamil’ – They said, ‘Then Umar said, ‘Call Abu Talha Al-Ansari to me’. They called him to him. He said, ‘O Abu Talha! Allah has Cherished al Islam with you. When you return from my grave, then chose fifty men from the Helpers to carry their swords and take these person with the accomplishing the matter and hastening it, and gather them in a house and stand with your companions at the door of the house for them to consult and choose one of them.

If five are concordant and one refuses, then chop off his neck with the sword; and if four are concordant and two refuse, then strike off both their necks; and if three are concordant and three oppose, then look at the three in which is Abful Rahman Bin Awf, so if the other three come up against them then strike off their necks’.

وَ في رواية ابن الأϕîم: فإن رضي لله ابن عمر، وإن لم يرضوا بحكم الله فكفروا مع الذين فيهم ابن الرحمن وقتلوا اليابنين.
And in a report of Ibn Al-Aseer, ‘If the three are in agreement, then Abdullah Bin Umar will decide. If they are not happy with the decision of Abdullah, then be with those among them is Abdul Rahman and kill the rest’.

\[
\text{ول إذا مضت ثلاثة أيام ولم يتفقوا على الأمر فاقتربت أغلب الكنس ودعا المسلمين بخطابه لأغنمهم،}
\]

Then (Ibn Abi Al-Hadeed Al-Mu’tazali) said, ‘And he (Umar) said, ‘And if three days pass by and they have not harmonised upon the matter, then strike off the necks of the six and call the Muslims to choose for themselves’.

\[
\text{فolen فئن شمع، خففهم أمو طالبة الأئمة في يبب البشير بن حزيمة، وقيل: في يبب المال، وقيل: في خففة غانية لمدعا، ووقت على يبب}
\]

When Umar was buried, Abu Talha Al-Ansari gathered them in the house of Al-Miswar Bin Makhzamah’. And it is said, ‘In the public treasury’. And it is said, ‘In the chamber of Ayesha by her permission’. And he stood at the door with the sword among fifty men from the Helpers carrying their swords.

\[
\text{فخاه عضور بن العاصي والفسي محبة على يبب يبب فخصبهم سعة وأقامهموها وقال: ليبدوا أن تقوة حزننا وان يبب في أنف الديوري،}
\]

Amro Bin Al-Aas and Al-Mugheira Bin Shuba came and sat at the door of the house. Sa’ad pelted them with gravel and paused them and said, ‘Do you two want to say, ‘We were present and were among the people of consultation!’?’

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\text{فذلك كأن تدفم أهل الشورى فأشهدهم خففة بن يحيد الله على نفيه أنفسهم، فيكرب خفنة بن اللوري لعثمان، ونذلك يجعل ينن أن الناس لا يتدافوون بو عقبة عليه السلام وعثمان، وأن الحالة لا تتفصف له، فأراد فقوية أفر عثمان وتفعف حاسب عليه السلام يهبه أمر [أمر] لا يتفعف له،}
\]

Then the people consultation spoke. Talha Bin Ubeydullah adjured them against himself that he had gifted his right from the consultation to Usman!’ And that was due to him knowing that the people will not be equating with Ali asws and Usman, and that the caliphate should not end up to him asws. So, he wanted to strengthen the matter of Usman and weaken the side of Ali asws by his gifting the command, not having any benefit for himself with it.

\[
\text{وذلك كان لاجروده عن عليه السلام لكوين ثنياً وابن عم أبي بكر، وفذلك كان من صدورني هاشم حيق وغط على يبي تيم لفائحة أبي بكر،}
\]

And that was his turning it away from Ali asww due to him being of the tribe of Taym, and a cousin of Abu Bakr, and there used to be outrage and anger in the chests of the Clan of Hashim as against the clan of Taym due to the caliphate of Abu Bakr. And like that was in the chests of (clan of) Taym against the Clan of Hashim as.
When Zubeyr saw that, he said, ‘And I keep you as witness against myself that I have gifted my right from the consultation to Ali asws’ And that was due to what had entered into him from the intimacy of the lineage, and that is because he was the son of a paternal aunt of Amir Al-momineen asws, and she was Safiya daughter of Abdul Muttalib as, and Abu Talib as was his maternal uncle.

There remained four from the six. Sa’d Bin Abi Waqas said, ‘And I have gifted my right to son of my uncle Abdul Rahman!’ And that was because there were both from the clan of Zuhra, and Sa’ad knew that the command would not be complete for him.

When there did not remain except the three, Abdul Rahman said to Ali asws and Usman, ‘Which one of you would like to exclude himself from the caliphate and the choosing to be for him regarding the remaining two?!’ But no one of them spoke. Abdul Rahman said, ‘I keep you all as witness and I have excluded myself from the caliphate upon a condition that I choose one of you two (Ali asws or Usman)’. They were both silent.

He began with Ali asws. He said to him asws, ‘I shall pledge allegiance to you upon the Book of Allah azwj and Sunnah of His aswj Rasool saww and the ways of the two sheikhs Abu Bakr and Umar’. He asws said: ‘But upon the Book of Allah azwj and Sunnah of His aswj Rasool saww, and struggle of my asws opinion’.

He turned away from him to Usman and presented that to him. He said, ‘Yes’. He repeated to Ali asws, and he asws repeated his asws words. Abdul Rahman did that three times. When he saw that Ali asws is not returning from what he asws had said, and Usman had said yes to him in answer, heclapped upon the hand of Usman and said, ‘The greetings be unto you, O commander of the faithful!’

Ali asws said: ‘By Allah azwj! You both did not do it except that you wished from it what your companion had wished from his companion. May Allah azwj Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)”.

Page 245 of 501
They said, ‘There was a spoiling after that between Usman and Abdul Rahman, so one of them did not speak to the other until Abdul Rahman died.

And it is reported by Ibn Abi Al-Hadeed, from Abi Hilal Al-Askary in the book ‘Al-Await’ – ‘The supplication of Ali asws regarding Usman and Abdul Rahman was Answered. They did not die except staying away from each other, inimical. When Usman built his high castle at Al-Zarwah, and prepared a lot of food and called the people to it, among them was Abdul Rahman.

When he looked at the construction and the banquet, he said, ‘O Ibn Affan! It has been ratified upon you what we used to belie regarding you, and I seek Refuge of Allah aswj from having pledged allegiance to you’.

Usman was angered, and said, ‘Expel him from me, O slave!’ They expelled him, and he instructed the people that they do not sit with him. So, no one used to come to him except Ibn Abbas. He would come to him and he would learn the Quran from him and the Obligations, and Abdul Rahman fell ill. Usman consoled him and spoke to him, but he did not speak to him until he died’.

Ibn Al Aseer said (in the book) ‘Al-Kamil’ - ‘Abdul Rahman used to circle during his nights meeting companions of Rasool-Allah aswa and men of the army, consulting them, until when it was the night in the morning of which the three days were to be completed, which Umar had made it (for consultation), he came to the house Al-Miswar Bin Makhzama and said, ‘I did not taste a lot of shut-eye during this night’.

He went and called Al-Zubeyr and Sa’ad. He called them both and began with Al Zubeyr. He said to him, ‘Vacate my son Abd Manaf and this command’. He said, ‘My share is for Ali asws’. And he said to Saeed, ‘Make your share to be for me’. He said, ‘If you choose yourself, so
yes, and if you choose Usman, then Ali\textsuperscript{asws} is more beloved to me, of you man! Get allegiances pledged to yourself and give us rest’.

He said to him, ‘I make it upon myself that I shall choose, and if I do not do so, I will not return it. I saw a green garden with a lot of pasture. Such a stallion entered it, I had not seen any better than it. He passed by as if he was an arrow and did not turn to anything from it until he cut across it and did not return; and a camel entered following it and pursued its tracks until it came out from it. Then a stallion entered, well-trained, its rein flowing, and continued aiming for the first two. Then a camel entered as the fourth, in the garden, and no, by Allah\textsuperscript{aswj}, I do not want to be the fourth. And no one will be standing in the place of Abu Bakr and Umar after them and the people would be pleased with him’.

(Ibn Al-Aseer) said, ‘And Al-Miswar sent a message calling Ali\textsuperscript{asws} and whispered to him\textsuperscript{asws} for a long time. Then he sent a message to Usman and they both whispered until there was separation between the two by the morning. When they had prayed the morning Salat, the group got together and sent a message to the ones present, from the Emigrants, and the people of precedence and the merit from the Helpers, and to the men of the armies. They gathered until the Masjid filled up with its people.

He said, ‘O you people! The people have gathered to return the people of the cities to their cities, and they consult upon me?’ Ammar said, ‘I intend that you should not oppose the people, and pledge allegiance to Ali\textsuperscript{asws}.’ Al-Miqdad\textsuperscript{as} Bin Al-Aswad said, ‘Ammar spoke the truth! If you pledge allegiance to Ali\textsuperscript{asws}, we shall say, ‘We hear and obey!’

Abdullah Bin Abin Sar’h said, ‘I intend not to oppose Qureysh, so pledge allegiance to Usman’. Abdullah Bin Rabie Al-Makhzumy said, ‘You speak the truth! If you pledge to Usman, we shall said, ‘We hear and obey!’ Ammar reviled Ibn Abi Sar’h and said, ‘When were you an adviser of the Muslims?!’
The Clan of Hashim and the clan of Umayya spoke. Ammar said, ‘O you people! Allah azwj Honoured us with His azwj Prophet saww, so why are you turning this command away from People asws of the Household of your Prophet saww?!’ A man from the clan of Makhzum said, ‘You are an enemy of your own sophistication, and what are you? Qureysh will rule for themselves’.

Sa‘ad Bin Abu Waqas said, ‘O Abdul Rahman! Finish off your matter before the people get tempted’. Abdul Rahman said, ‘I have looked around and consulted, so O you group, do not make a way to be against yourselves’. And he called Ali asws. He said, ‘Upon you asws is a Pact of Allah azwj and His azwj Covenant for you asws to act by the Book of Allah azwj and Sunnah of His azwj Rasool saww and ways of the two caliphs from after him saww’.

He asws said: ‘I asws could do and act with the utmost of my asws knowledge and strength’. And he called Usman and said to him similar to what he had said to Ali asws. He said, ‘Yes (I will)’. Abdul Rahman raised his head to the ceiling of the Masjid and his hand was in the hand of Usman. He said, ‘O Allah azwj! Hear and Witness! O Allah azwj! I hereby make what in my neck from that to be in the neck of Usman!’ And he pledged allegiance to him.

Ali asws said: ‘This isn’t the first day in which you have backed each other against us, but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]. By Allah azwj! You have not made Usman a ruler except for him to return it to you, and Allah azwj, every day He azwj is in Glory’.

Ammar said, ‘O Abdul Rahman! You have neglected him asws, and he asws is from the ones who are judging with the truth and are dispensing justice by it’.
Then Al-Miqdadra said, ‘By Allahazwj! Ira have not seen the like of what has come to Peopleasws of this Household after theirasws Prophetasws. I am astounded from Qureysh, they have neglected a man whom Ira can say there is anyone who judges more with the truth, nor do Ira know anyone more knowledgeable, nor more pious than himasws. But, by Allahazwj! If Ira were to find supporters upon it, I would fight against them!’

Abdul Rahman said, ‘Fear Allahasws, O Miqdadra! I fear the fitna upon you’. And Alasws said:

‘Ira am more knowing of what is within their selves. The people are looking at Qureysh and Qureysh are looking into correcting their concerns, so they are saying, ‘If you were to make Clan of Hashimas to be rulers, it (command) will not exit from them at all, and it would not happen to be in other, and it would be passed around in the bellies of Qureysh’.

He (Ibn Al-Aseer) said (in the book ‘Al-Kamil’), ‘And Talha arrive during the day in which Usman had been pledged allegiance to. It was said to him, ‘The allegiance is to Usman’. He said, ‘All Qureysh are pleased with him?’ They said, ‘Yes’. He went to Usman. Usman said to him, ‘You are upon the top of your matter, and if you refuse, return it’. He said, ‘I should repel it?’ He said, ‘Yes’. He said, ‘Have all the people pledged allegiance to you?’ he said, ‘Yes’. He said, ‘I agree! I will not desire about what they have united upon’.

And Al-Mugheira Bin Shuba said to Abdul Rahman, ‘O Abu Muhammad! You are correct in pledging to Usman’. And he said to Usman, ‘If Abdul Rahman had pledged to someone else, we would not have agreed’. Abdul Rahman said, ‘You are lying, O Awr! If I had pledged to someone other than Usman, you would have pledged to him and would said these very words’.

And Al-Miswar was saying, ‘I have not seen anyone overcome his people regarding what had entered into like what Abdul Rahman had overcome them’.
Then Ibn Al-Aseer said, ‘And Abu Ja’far has mentioned another report regarding the consultation, from Al-Miswar, close to what has preceded, apart from that he said, ‘When they had buried Umar, Abdul Rahman gathered them and addressed them, and instructed them with the unity and leaving the divisions. Usman spoke’ – and Ibn Al-Aseer mentioned what Usman addressed with, then Al-Zubeyr, and there is no need for us to repeat their speeches.

Then he referred to the speech of Ali asws Bin Abu Talib asws and his asws words are: ‘The Praise is for Allahazwj Who Chose Muhammad saww from usasws, and Sent to usasws as a Rasool saww. Weasws are Peopleasws of the Household of the Prophet saww, and the mine of Wisdom, and security for the people of the earth, and a salvation for the one who seeks.

There is a right for us that weasws are given, weasws take it, and if weasws are prevented, weasws ride the old camel, and even if the journey is prolonged. If Rasool-Allahsaww had pacted a Pact to usasws, weasws shall accomplish hissaww pact, and if he saww said a word to usasws, weasws shall argue upon it until weasws die. Never will anyone be quicker before measws to the call of truth and helping the relatives, and there is neither Mighty nor Strength except with Allahazwj.

Listen to myasws speech and retain myasws talk! Perhaps you will see this command after this gathering, the sword will be unsheathed regarding it, and the pacts would be betrayed regarding it, until there does not happen to be any unity for you, and until some of you become leaders for the people of straying, and loyalists for the people of ignorance’.” 344

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344 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 31

And they were mentioning the Helpers and their merits, and their being foremost, and their help, and what Allah azwj has Praised them by in his azwj Book and what the Messenger of Allah saww had said regarding their virtues. And they mentioned what he saww had said regarding Sa’d Bin Ma’az at his funeral, and the (funeral) washing of Hanzala Bin Al-Raahib by the Angels, and the one who was protected at the end, until they had not left anything out from their virtues. And each tribe was saying, ‘So and so is from us’.

And his saww statement: ‘Do not be prejudicial against the Qureiyysh’, and his saww words: ‘The strength of one man from the Qureiyysh is equal to two from others’, and his saww words: ‘Allah azwj will be Angry with the one who angers the Qureiyysh’, and his saww words: ‘One who intends to humiliate the Qureiyysh, Allah azwj will Humiliate him’.

(...)

And his saww statement: ‘It is reported by Suleym Bin Qays Al Hilali having said, ‘I saw Ali asws in the Masjid of Rasool-Allah saww during the Caliphate of Usman, and there was a group which was narrating and discussing the the knowledge. They were mentioning the Qureiyysh and their virtues, and their being foremost, and their migration and what Rasool-Allah saww had said regarding their virtues, for example his saww words: ‘The Imams asws will be from Qureiyysh’, and his saww words: ‘The people should follow the Qureiyysh’, and his saww words: ‘Qureiyysh are the Imams asws of the Arabs’, and his saww statement: ‘Do not be prejudicial against the Qureiyysh’, and his saww words: ‘The strength of one man from the Qureiyysh is equal to two from others’, and his saww words: ‘Allah azwj will be Angry with the one who angers the Qureiyysh’, and his saww words: ‘One who intends to humiliate the Qureiyysh, Allah azwj will Humiliate him’.

(...)

And they were mentioning the Helpers and their merits, and their being foremost, and their help, and what Allah azwj has Praised them by in his azwj Book and what the Messenger of Allah saww had said regarding their virtues. And they mentioned what he saww had said regarding Sa’d Bin Ma’az at his funeral, and the (funeral) washing of Hanzala Bin Al-Raahib by the Angels, and the one who was protected at the end, until they had not left anything out from their virtues. And each tribe was saying, ‘So and so is from us’.
And the Qureiysh said, ‘From us is Rasool-Allah ﷺ, and from us is Hamza ﷺ Bin Abdul Muttalib ﷺ, and from us is Ja’far ﷺ, and from us is Ubeyda Bin Al-Haaris, and Zayd Bin Haaris, and Abu Bakr and Umar, and Usman and Sa’d, and Abu Ubeyda and Saalim and Ibn Awf. They did not leave out anyone from the two districts (Mecca and Al-Medina) from the previous ones, but they named him (from the momineen as well as from the munafaqeen).

And in a circle of more than two hundred men were Ali ﷺ Bin Abu Talib ﷺ, and Sa’d Bin Abu Waqaas, and Abdul Rahman Bin Afw, and Talha, and Al-Zubeyr, and Amaar, and Al-Miqdad ﷺ, and Abu Zarr ﷺ, and Hashim Bin Utba, and Ibn Umar, and Al-Hassan ﷺ, and Al-Husayn ﷺ, and Ibn Abbas, and Muhammad Bin Abu Bakr, and Abdullah Bin Ja’far.

And from the Helpers were Ubay Bi Ka’ab, and Zayd Bin Sabit, and Abu Ayoub Al Ansari, and Abu Al-Haysam Bin Al-Tayham, and Muhammad Bin Salama, and Qays Bin Sa’ad Bin Ubada, and Jabir Bin Abdullah, and Abu Maryam, and Anas Bin Malik, and Zayd bin Aram, and Abdullah Bin Abin Awfa, and Abu Layli, and with his was his son Abdul Rahman seated by his side, a boy of bright face, tall stature, beardless.

Abu Al-Hassan Al-Basry came, and with him was his son Al-Hassan, beardless, bright face, tall stature. He said, ‘I went on to look at him and to Abdul Rahman Ibn Abi Layly, and I did not know which one of the two was more handsome, apart from that Al-Hassan was larger of the two and taller, and most of the people, and that was from the morning to when it was midday, and Usman was in his house not knowing anything from what they were (indulging) in, and Ali ﷺ was not speaking, neither he ﷺ nor anyone from his ﷺ family members.

The people faced towards him ﷺ and they said, ‘O Abu Al-Hassan ﷺ! What prevents you from speaking?’ He ﷺ said: ‘There is none from a tribe except and it has mentioned merits and said truth, so I ﷺ am asking you all, O community of Qureysh and the Helpers! Due to
who did Allah\textsuperscript{azwj} Grant you these merits? Is it due to your own selves and your clan and your family member, or due to others?'

They said, ‘But Allah\textsuperscript{azwj} Allah\textsuperscript{azwj} has Granted us and Conferred with upon us due to Muhammad\textsuperscript{saww}, and his\textsuperscript{saww} clan, not due to ourselves and our clan nor due to our households’.

He\textsuperscript{asws} said: ‘You speak the truth, O community of Qureysh and the Helpers! Don’t you know that the one\textsuperscript{saww} due to whom you gained the good of the world and the Hereafter is from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household in particular, besides others?

The son\textsuperscript{saww} of my\textsuperscript{asws} uncle\textsuperscript{as} Rasool-Allah\textsuperscript{saww} said: ‘\textsuperscript{saww} and People\textsuperscript{asws} of my\textsuperscript{saww} Household, we\textsuperscript{asws} were Noor (lights) in front of Allah\textsuperscript{azwj} Blessed and Exalted, before Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} by fourteen thousand years.

When Allah\textsuperscript{azwj} Created Adam\textsuperscript{as}. He\textsuperscript{azwj} Placed that Noor in his\textsuperscript{as} Sulb (ribs), and Descended him\textsuperscript{as} to the earth. Then He\textsuperscript{azwj} Carried it (Noor) in the ship in the Sulb of Noah\textsuperscript{as}. Then it was thrown into the fire while being in the Sulb of Ibrahim\textsuperscript{as}. Then Allah\textsuperscript{azwj} Mighty and Majestic did not Cease to transfer us\textsuperscript{asws}, from the honourables Sulbs to the clean wombs, and from the clean wombs to the honourable Sulbs, from forefathers and foremothers, not one of them converging upon an immorality, at all’.

The people of the precedence, and the ancientness, and people of Badr and people of Ohad said, ‘Yes, we have heard that from Rasool-Allah\textsuperscript{saww}.

Then he\textsuperscript{asws} said: ‘\textsuperscript{asws} adjure you will Allah\textsuperscript{azwj}! Do you know that \textsuperscript{asws} am the first of the community to believe in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ They said, ‘O Allah\textsuperscript{azwj}, yes’.

(ص) أخذ من هذه الألفاظ: قلنا: اللهم نعمنا.
He asws said: ‘I asws adjure you with Allah azwj! Do you know that Allah azwj Mighty and Majestic has Merited the preceding one in His azwj Book over the lagging one in more than one Verse, and no one has preceded me saww to Allah azwj Mighty and Majestic from this community?’ They said, ‘O Allah azwj, yes!’

قَالَ: أََْشُُُكُمْ بياللَّهي، أَ ت َعْلَمُونَ حَيْثُ َ َزَلَتْ;
(ََ السَّابِقُونَ الَََِّْلُونَ مينَ الْمُهاجرينََ الََِْْصاري) (ََ السَّابِقُونَ السَّابِقُونَ أَُلئيكَ الْمُقَرَّبُونَ)
سُئِلَ عََْهَا رَسُ ولُ،
(ََ السَّلََمُ ََصييني أَفْضَلُ أََْبييَاءي اللَّهي ََ رُسُليهي ََ عَلييُّ بْنُ أَبِي طَاليبٍ عَلَيْهِ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ ََ آليهي ََ سَلَّمَ، فَقَالَ: أَََا أَفْضَلُ أََْبييَاءي اللَّهي ََ رُسُليهي ََ عَلييُّ بْنُ أَبِي طَاليبٍ عَلَيْهِ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ ََ آليهي ََ سَلَّمَ، فَقَالَ: أَََا أَفْضَلُ أََْبييَاءي اللَّهي ََ رُسُليهي ََ عَلييُّ بْنُ أَبِي طَاليبٍ عَلَيْهِ
وَلِيَتَّخي ذَُا مي نْ دَُني،
(ََ لََْ ي َتَّخي ذَُا مي نْ دَُني)

So, he saww nominated me asws for the people at Ghadeer Khumm, then he saww addressed: ‘O you people! Allah azwj has Sent me saww with such a Message, my saww chest is constricted by it, for I saww thought the people would belie me as. So, He azwj Threatened me saww, either I saww deliver it or He azwj would Punish me saww.'
Then he saww instructed and there was a call for the congregational Salat. Then he saww addressed. He saww said: ‘O you people! Do you know that Allah azwj Mighty and Majestic is my saww Master, and I saww am a master saww of the Momineen, and I saww am foremost with them than their own selves?’ They said, ‘Yes, O Rasool-Allah saww!’

He saww said: ‘Stand, O Ali asws!’ So, asws stood up. He saww said: ‘One whose Master asws I was, so Ali asws is his Master asws, O Allah azwj! Befriend the one who befriends him asws, and be Inimical to the one who is inimical with him asws.’ Salman ra stood up and said, ‘O Rasool-Allah saww! Wilayah like what?’ He saww said: ‘Wilayah like my saww Wilayah. One whom I saww am foremost with than his own self, so Ali asws is foremost with him than his own self’.

Then Allah azwj Mighty and Majestic Revealed: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3].

So, Rasool-Allah saww exclaimed Takbeer and said, ‘Allah azwj is the Greatest! My saww Prophet-hood is completed and the Religion of Allah azwj is Completed (by) Wilayah of Ali asws after me saww’.

Abu Bakr and Umar stood up and said, ‘O Rasool-Allah saww! Is this Verse particularly regarding Ali asws?!’ He saww said: ‘Yes, regarding him asws and my asws succesors asws up to the Day of Qiyamah’. They said, ‘O Rasool-Allah saww! Clarify them asws to us’.

He saww said: ‘He asws is my saww brother, and my saww Vizier, and my saww successor, and my saww caliph in my saww community and guardian of every Momin and Momina after me saww. Then my saww (grand) son asws Al-Hassan asws, then my saww (grand) son asws Al-Husayn asws, then nine from the sons of Al-Husayn asws, one after another. The Quran is with them asws and they asws with the Quran. Neither will they asws separate from it nor will it separate from them asws until they returned to me saww at the Fountain’.

قال: فِي أَيْمَانِي أَيْمَانَكُمْ، فِي النَّفَاسِ، وَهُمْ مَعَ مُؤْتِمِهِمْ، وَهُمْ مَعَ الْقُرْآنِ، وَلَبِّي يَحْزَنُونَ عَلَيْهِمْ حَتَّى يَرَوُا عَلَيْهِمْ حَيَّةً، وَلَيْسَ كُلُّ الْأَمْسِيَاءِ مِثْلُهَا.
All of them said, ‘O Allah azwj! Yes, we have heard that, and we testify just as you asws said, same’. And one of them said, ‘We have memorised most of what you asws said and did not memorise all of it, and they, those who have memorised, are our best ones and our meritorious ones’. Ali asws said: ‘You speak the truth. All the people are not equal regarding the preservation’.

And He aswj Commands with his asws Wilayah, and I asws referred to my asww Lord aswj, fearful of the taunts of people of hypocrisy, and their belying, so my asww Lord aswj Threatened me asww, either I asww deliver it or He aswj will Punish me asww.

O you people! Allah aswj Commands you all in His aswj Book with the Salat, so I asww have explained to you, and the Zakat, and the Fasting, and the Hajj, and I asws explained these to you all and interpreted it, and He aswj Commanded you with the Wilayah and I aswj keep you all as witnesses that it is for this one in particular – and he asww placed his asww hand upon a hand of Ali asws Bin Abu Talib asws – ‘Then for his asws two sons asws from after him asww, then for the successors asws from after them asws from their asws sons asws. They asws will not separated from the Quran and it will not separate from them asws until they return to me asww at the Fountain.'
O you people! I\textsuperscript{saaw} have clarified for you your shelter from after me\textsuperscript{saaw}, and your Imam\textsuperscript{asws}, and your pointer, and your guide, and he\textsuperscript{asws} is my\textsuperscript{saaw} brother\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} is among you at my\textsuperscript{saaw} status among you all. So, collar him\textsuperscript{asws} are your Religion, and obey him\textsuperscript{asws} in the entirety of your affairs, for with him\textsuperscript{asws} is the entirety of Allah\textsuperscript{azwj} Mighty and Majestic has Taught me\textsuperscript{saaw} from His\textsuperscript{azwj} Knowledge and His\textsuperscript{azwj} Wisdom.

So, ask him\textsuperscript{asws} and learn from him\textsuperscript{asws} and from his\textsuperscript{asws} successors\textsuperscript{asws} after him\textsuperscript{asws}, and do not (try to) teach them nor precede them\textsuperscript{asws} and do not stay behind from them\textsuperscript{asws}, for they\textsuperscript{asws} are with the truth and the truth is with them\textsuperscript{asws}, and do not it will not decline from them\textsuperscript{asws} nor will they decline from it’’ – then they sat down.

Suleym said, ‘Then Ali\textsuperscript{asws} said: ‘O you people! Do you know that Allah\textsuperscript{azwj} Mighty and Majestic Revealed in His\textsuperscript{aswj} Book: *But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].* He\textsuperscript{saaw} gathered me\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} and my\textsuperscript{asws} two sons Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}, then he\textsuperscript{saaw} threw a cloak upon us\textsuperscript{asws} and said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are People of my\textsuperscript{saaw} Household, and are my\textsuperscript{saaw} flesh. It pains me\textsuperscript{saaw} what pains them\textsuperscript{asws}, and grieves me\textsuperscript{saaw} what grieves them\textsuperscript{asws}, so Keep Away the uncleanness from them\textsuperscript{asws} and purify them\textsuperscript{asws} with a purification’.

Umm Salama\textsuperscript{ra} said, ‘And I\textsuperscript{ra}, O Rasool-Allah\textsuperscript{saaw}? He\textsuperscript{saaw} said: ‘You\textsuperscript{ra} are to the good, but rather it is Revealed regarding me\textsuperscript{asws} and my\textsuperscript{saaw} brother\textsuperscript{asws} Ali\textsuperscript{asws}, and regarding my\textsuperscript{saaw} two (grand) sons\textsuperscript{asws}, and regarding nine from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} in particular. There isn’t anyone with us\textsuperscript{asws}, other than us\textsuperscript{asws}’.

They said, all of them, ‘We testify that Umm Salama\textsuperscript{ra} had narrated to us with that. So, we asked Rasool-Allah\textsuperscript{saaw} and he\textsuperscript{saaw} narrated to us just as Umm Salama\textsuperscript{ra} had narrated to us with it’.

*Then they sat down.*
Then he asws said: ‘I asws adjure you with Allah azwj! Do you know that Allah azwj has Revealed: O you who believe! Fear Allah and be with the truthful ones [9:119]?’ Salman ra said, ‘O Rasool-Allah saww! Is this Verse general or is it special?’ He saww said: ‘As for the ones Commanded, it is the generality of the Momineen who have been Commanded with that, and as for the truthful ones, it is especially for for my saww brother asws Ali asws and my saww succesors asws after him saww up to the Day of Qiyamah? They said, ‘O Allah aswj, yes’.

He asws said: ‘I asws adjure you with Allah azwj! Do you know that I asws said to Rasool-Allah saww during the military expedition of Tabuk: ‘And why are you saww leaving me saww behind with the women and the children?’ He saww said: ‘Al-Medina cannot be correct except by me saww or by you asws, and you asws are from me saww at the status of Haroun as from Musa as, except there will be no Prophet as after me saww?’ They said, ‘O Allah aswj, yes!’

He asws said: ‘I asws adjure you with Allah azwj! Do you know that Allah azwj Mighty and Majestic Revealed in Surah Al Hajj: O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] – up to the end of the Chapter?’

Salman ra stood and said, ‘O Rasool-Allah saww! Who are they, those you are a witness upon them and they are witnesses upon the people, those whom Allah azwj has Chosen them and did not Make any blame upon them in the Religion, a nation of their father Ibrahim as?’

He saww said: ‘It means thirteen men by that, besides this community’. Salman said, ‘Can you clarify them to us, O Rasool-Allah saww?’ He saww said: ‘saww and my saww brother asws Ali asws, and eleven from my saww sons asws’. They said, ‘O Allah aswj, yes’.

He asws said: ‘I asws adjure you with Allah azwj! Do you know that Rasool-Allah saww stood to address and did not address after that, he saww said: ‘O you people! I aswj am leaving behind among you the two weight things – Book of Allah azwj and my saww family, People asws of my saww Household, so adhere with them both, you will not go astray, for the Subtle, the Informed
has Informed me\textsuperscript{saww} and Paced to me\textsuperscript{saww}, they will never separate until they return to my\textsuperscript{saww} Fountain’.

Umar Bin Al-Khattab said, and he was resembling the anger, he said, ‘O Rasool-Allah\textsuperscript{saww}! Is it for all people of your\textsuperscript{saww} Household?’ He\textsuperscript{saww} said: ‘No, but my\textsuperscript{saww} successors\textsuperscript{asws} from them, the first of them being my\textsuperscript{asws} brother\textsuperscript{asws}, and my\textsuperscript{asws} Vizier, and my\textsuperscript{saww} caliph in my\textsuperscript{saww} community, and guardian of every Momin after me\textsuperscript{saww}. He\textsuperscript{asws} is their\textsuperscript{asws} first of them, then my\textsuperscript{asws} (grand) son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, then my\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, then nine from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, one after another, until they\textsuperscript{asws} return to me\textsuperscript{saww} at the Fountain.

Then the questioning continued with Ali\textsuperscript{asws}, and he\textsuperscript{asws} did not leave anything except he\textsuperscript{asws} adjured them with Allah\textsuperscript{azwj} in it and asked them about it until he\textsuperscript{asws} came to the last of his merits and what Rasool-Allah\textsuperscript{saww} had said to (and for) him\textsuperscript{asws}, during all that they were ratifying him and testifying that it was true. Then he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Be Witness upon them’.

And they said, ‘O Allah\textsuperscript{azwj}! Be Witness, we do not say except what we have heard it from Rasool-Allah\textsuperscript{saww} and what we were narrated to by the one we trust with from those and other, they heard it from Rasool-Allah\textsuperscript{saww}.

He\textsuperscript{asws} said: ‘Do you acknowledge that Rasool-Allah\textsuperscript{saww} said: ‘One who claims that he loves me\textsuperscript{saww} but hates Ali\textsuperscript{asws}, is lying and he doesn’t love me\textsuperscript{saww}? – and he\textsuperscript{asws} placed his\textsuperscript{saww} hand upon my\textsuperscript{asws} head. A speaker said to him\textsuperscript{saww}, ‘How is that so, O Rasool-Allah\textsuperscript{saww}?’
Bihar Al-Anwaar

Volume 31

www.hubeali.com

Page 260 of 501

قَالَ: لِيَََّهُ مينَن ََ أَََا ميَْهُ، ََ مَنْ أَحَبَّهُ ف َقَُْ أَحَبَّنَي ََ مَنْ أَحَبَّنَي ف َقَُْ أَحَبَّ اللَّهَ، ََ مَنْ أَب ْغَضَهُ ف َقَُْ أَب ْغَضَنَي ََ مَنْ أَب ْغَضَ اللَّهَ.

He saws said: ‘Because he saws is from me saws and I saws am from him saws, and one who loves him saws so he has loved me saws, and one who loves me saws so he has loves Allah azwj, and one who hates him saws so he has hated me saws, and one who hates me saws so he has hated Allah azwj.

قَالَ: نََْوٌ مينْ عيشْريينَ رَجُلًَ مَنْ أَفَاضيلي الَْْيَّيْْي: اللَّهُمَّ َ َعَمْ. ََ سَكَتَ بَقييَّتُهُمْ.

He (Suleym) said, ‘Approximately twenty men from the distinguished tribes said, ‘O Allah azwj, yes!’ And the rest of them were silent.

ف َقَالَ ليل سُّكُوتي: مَا لَكُمْ سَكَتُّمْ؟!. قَالُوا: هَؤُلَََهَّي الَّذيينَ شَهيَُُا ثيقَاتٌ فِي ق َوْلِييمْ ََ فَضْليهيمْ، قَالُوا: اللَّهُمَّ اشْهَُْ عَلَيْهيمْ.

He asws said to the silent ones: ‘What is the matter you are silent?’ They said, ‘These ones who have testified in our presence are from the trustworthy ones in their words, and their merits and their precedence’. They said, ‘O Allah azwj, be Witness upon them!’

فَأَمَّا الخْيلَََّةُ ف َقَُْ شَهيَ أَُلَئيكَ الَِْرْب َعَةُ بِيَا سمَيعْتَ.

Then Talha said, ‘All that which you asws said and claimed and argued with from the precedence and the merits, is true. We acknowledge with it and recognise it. As for the caliphate, those four have testified with what you asws heard’.

فَقَامَ عَلييٌّ عَلَيْهي السَّلَََمُ عيَََُ ذَليكَ ََ غَضيبَ مَقَالَتيهي فَأَخْرَجَ شَيْئاً قَُْ كَانَ يَكْتُمُهُ، ََ فَسَّرَ شَيْئاً قَالَهُ ي َوْمَ مَاتَ عُمَرُ لََْ يَُْري مَا عَنىَ بيهي، فَأَق ْبَلَ عَلَى طَلْحَةَ ََ الََّاسُ يَسْمَعُونَ، ف َقَالَ: أَمَا ََ اللَّهي يَا طَلْحَةُ مَا صَحييفَةٌ أَلْقَى اللَّهَ بيهي أَحَبَّ إيلَِّ مينْ صَحييفَةي الَِْرْب َعَةي،

Ali saws said at that, and he asws was angered from his talk, and he asws brought out something which he asws had concealed, and he asws had interpreted something he asws had said on the day Umar had died, it is not known what he asws had meant by it. He asws faced towards Talha and the people were listening. He asws said: ‘But, by Allah azwj, O Talha! There is no parchment more beloved to me asws when asws meet Allah azwj with it than the parchment (agreement) of the four.'
Those five are the ones who had formed a pact and agreed upon being loyal with it in the Kabah during the farewell Hajj that if Allahazwj were to Kill Muhammadasws or Cause himasws to die, they would support each other against measws and back each other, so that the caliphate will not arrive to measws.

And by Allahazwj, the evidence upon the falsity of what they had testified and what you said, O Talha, are the words of the Prophetasws of Allahazwj on the day of Ghadeer Khumm: ‘One asws was foremost with than his own self, so Aliasws is foremost with than his own self’. So, how can Iasws be foremost with them than their own selves and they are the rulers over measws and deciders?!

And the words of Rasool-Allahasws: ‘Youasws are from measws at the status of Harounas from Musaas, apart from the Prophet-hood’, so if there was anything other with the Prophet-hood, Rasool-Allahasws would have excluded it (as well).

And hisasws words: ‘Iasws am leaving behind among you all the Book of Allahazwj and myasws family. You will never stray for as long as you adhere with these two. Neither go ahead of themasws nor stay behind from them, and do not (try to) teach themasws for theyasws are more knowledgeable than you are’. Is it befitting that the caliph upon the community can be anyone except their most knowledgeable with the Book of Allahazwj and the Sunnah of Hisazwj Prophetasws?

And Allahazwj Mighty and Majestic Said: 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]; and Said: and has Increased him abundantly in knowledge and physique; [2:247]; Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4].
And Rasool-Allah saws said: 'No community has even made in charge of its affairs to a man, and among them is one who is more knowledgeable than him, except their affairs will not cease to go lower until they return to what they had neglected'.

As for the Wilayah, so it is other than the government, and the evidence upon their lies and their falsities and their immoralities is, they had greeted unto me asws as ‘Amir Al-Momineen’, by the orders of Rasool-Allah saww, and of the proof upon them and upon you in particular, and upon this one with you, meaning Al-Zubeyr, and upon the community in general, and upon this Sa’ad, and Ibn Awf, and upon this standing caliph of yours, meaning Usman.

We, the group of consultation council are six living ones. All of us know that Umar Bin Al-Khattab made me asws to be in the consultation council, if he had been truthful, he and his companion, upon Rasool-Allah saww, would have made us as in consultation council regarding the caliphate or regarding anything else? If you claim that he made it a consultation regarding other than the government, so the government (then) is not for Usman, and rather he had instructed us that we consult regarding other than it.

And if the consultation was regarding it (caliphate), then why did he include me asws among you (five)? Why didn’t he not exclude me asws, and he had said that Rasool-Allah saww had excluded People asws of his saww Household from the caliphate and had informed that there would be no share for them asws in it?'

And why did Umar say when he called us, man by man, he said to Abdullah his son, and here he is over here, I adjure you with Allah azwj, O Abdullah Bin Umar! What did he say to you when you went out?’ He said, ‘But when you are adjuring me with Allah azwj, he asws would carry them upon the clear arguments and stand them upon the Book of their Lord aszw and Sunnah of their Prophet saww.

He asws said: ‘What did you say to him at that?’ He said, ‘I said to him, ‘What prevents you from making him asws the caliph?’ He asws said: ‘And what did he respond to you with?’ He said, ‘He responded something to me, I concealed it’.
He \textit{asws} said: ‘But, Rasool-Allah \textit{saww} had already informed me \textit{asws} with it during his \textit{saww} lifetime. Then he \textit{saww} informed me \textit{asws} with it during the night in which your father died, in my \textit{asws} dream, and one who sees Rasool-Allah \textit{saww} in his dream, so he has seen him \textit{saww} in his wakefulness’.

He said, ‘So what did he \textit{saww} inform you?’ He \textit{asws} said: ‘I adjure you with Allah \textit{azwj}, O Ibn Umar! If I were to inform you with it, will you ratify?’ He said, ‘Then I would be silent’. He \textit{asws} said: ‘He (Umar) said to you when you said, to him, ‘What prevent you from making him \textit{asws} the caliph?’ He said, ‘The parchment (agreement) which we had written between us, and the pact in the Kabah’.

Suleym (the narrator) said, ‘I saw Ibn Umar in that gathering, the anger had choked him and his eyes were flowing (with tears), and Amir Al-Momineen Ali \textit{asws} turned towards Talha and Al-Zubeyr and Ibn Awf and Sa’ad, and said: ‘By Allah \textit{azwj}! If those five of (which) the four had lied upon Rasool-Allah \textit{aww}, their governance would not be Permissible for you all, and if they were truthful, it would not be Permissible for you, O you five, that you include me \textit{asws} to be with you in the consultation, because your including me \textit{asws} in it is in opposition to Rasool-Allah \textit{saww} (according to you), and a rebuttal against him \textit{saww}’.

Then he faced towards the people and said: ‘Inform me \textit{asws} about my \textit{asws} status among you, and what do you recognise with it. Am I \textit{asws} a truthful one among you or a liar?’ They said, ‘But, you are a truthful, a truthfull! By Allah \textit{aww}, we do not know you \textit{asws} to have lied a lie at all, neither during the pre-Islamic period nor Islam’.
He asws said: ‘By Allah azwj, the One azwj Who Honoured us asws, People asws of the Household with the Prophet-hood, and Made Muhammad saww to be from us asws, and Honoured us asws after him saww by making us asws as Imams asws of the Momineen, the others cannot reach it, nor is the Imamate and the caliphate except in us asws, and He azwj did not Make a share to be for anyone from the people in it along with us asws People asws of the Household, nor any right.

أَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ََ آليهِ فَخَاتَُُ الََّبيينيَْ ََ لََ رَسُولٌ، خَتَمَ بيرَسُولي اللَّ هي صَ لَّى اللَّ هُ عَلَيْ هي ََ آلي هي الََِْْبييَ اءَ إيلََ ي َ وْمي الْقييَامَةي ََ جَعَلَََ

And Allah azwj Mighty and Majestic Made Muhammad saww a Prophet saww and made us asws caliphs from after him saww among His aswj creatures, and witnesses upon His aswj creatures, and Obligated obedience to us asws in His aswj Book, and Paired us asws with Himself aswj in His aswj Revealed Book.

ثَُُّ إينَّ اللَّهَ ت َبَارَكَ ََ ت َعَالََ أَمَرَ ََبييَّهُ صَلَّى اللَّهُ عَلَيْهِ ََ آليهي أَنْ ي ُبَلنغَ ذَليكَ أُمَّتَهُ ف َبَلَّغَهُمْ كَمَ

Then Allah aswj Blessed and Exalted Commanded His aswj Prophet saww to deliver that to his saww community. So, he delivered to them just as Allah aswj had Commanded him saww. Which of the two is more rightful with the seat of Rasool azwj and his saww poision, and you have heard Rasool-Allah saww when he saww sent me asws with (Surah) Bara’at. He saww said: ‘No one will deliver on my saww behalf except a man from me saww.

I asws adjure you with Allah aswj! Did you hear that from Rasool-Allah saww?’ They said, ‘O Allah azwj, yes. We have heard that from Rasool-Allah saww when he saww sent you asws with (Surah) Bara’at’.

ف َقَالُ أمَّرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلََمُ: لََ يَصْلُحُ ليصَاحيبيكُمْ أَنْ يَبَلَّغُ عََْهُ صَحييفَةً قَُْرَ أَرْبَعي أَصَابيعَ، ََ إيََّهُ لََ يَصْلُحُ أَنْ يَكُونَ الْبَلَّغُ عََْهُ غَيْْي، فَأَيُّهُمَا أَحَقُّ بِيَجْليسيهي ََ مَكَاَيهي الَّذيي سمُنيَ بِيَاصَّتيهي أَََّهُ مينْ رَسُولي اللَّهي صَلَّى اللَّهُ عَلَيْهي ََ آليهي أََْ مَنْ حَضَرَ مََْليسَهُ مينَ الُِْمَّةي ؟!.

Amir Al-Momineen asws said: ‘It is not correct for your companion (Abu Bakr) that he delivers on his saww behalf a book of a measurement of four pages, and nobody is correct for
becoming the deliverer on his SAWW behalf apart from me ASWS, so which of the two is more rightful with his SAWW seat and his SAWW position which he SAWW had defined with its specialisation that he would be from Rasool-Allah ASWJ, or the one who is present in his SAWW gathering?!

He ASWS said: ‘At Arafaat during the farewell Hajj. Allah ASWJ Helps a person who hears my ASWS words, then delivers it to others. Sometimes a bearer of an understanding has not understanding for himself, and sometimes a bearer of understanding delivers to the one who is more understanding than him.

Three will have not deceit upon these – a heart of a Muslim being sincere of the deed for Allah ASWJ Mighty and Majestic, and the listening and obeying and the advising to the Master ASWS of the command, and necessitating their group, for if their call surrounds them from their behind. And he SAWW said in another pace: ‘Let the one present deliver to the absentee’.

Ali ASWS said: ‘That which Rasool-Allah SAWW said on the day of Ghadeer, and day of Arafaat during the farewell Hajj, and on the day he SAWW passed away in the last address he SAWW had addressed when he SAWW said: ‘I SAWW am leaving behind among you all two matters. You will never stray for as long as you adhere with these two – Book of Allah ASWJ the Exalted and People ASWS of my SAWW Household, for the Subtle, the Informed has Pacted to me SAWW that these two will not separate until they return to me SAWW at the Fountain like these two fingers.

Indeed! One of the two precedes the other, so adhere with these two, you will not go astray nor slip, nor go ahead of them nor stay behind from them, and do not (try to) teach them for they are more knowing that you are’.
And rather he saww had ordered the generality in their entirety that they deliver to the one from the public they meet, in response to obeying the Imams asws from Progeny asws of Muhammad saww and in answering to their asws rights, and he saww did not say regarding anything from the things, other than that.

And rather he saww ordered that the general public that they deliver to the general public a proof that one who delivers from Rasool-Allah saww the entirety of what Allah azwj had Sent him saww with (has not delivered) anything else.

Don’t you see, O Talha? Rasool-Allah saww had said to me asws and you were listening: ‘O my saww brother asws! No one will pay off my saww debts nor fulfil my saww responsibilities apart from you asws. You asws will fulfil my saww responsibilities, and pay back my saww debts, and my saww creditors, and fight upon my saww Sunnah?’!

When Abu Bakr became ruler, did he pay off on behalf of the Prophet saww of Allah azwj, any of his saww debts and (fulfil) his saww promises made, so all of you followed him?! I asws paid off his saww debts and (fulfilled) his saww promises made, and he saww had informed them that no one would pay off his saww debts on his saww behalf and his promises apart from me asws and there did not happen to be, what Abu Bakr had given them, any payback of his saww debts and his saww promises, and rather the one who happened to pay off his saww debs and his saww promises, would he be the one he saww would disavow from?

And rather the ones who delivered from Rasool-Allah saww, the entirety of whatever he saww had come with from the Presence of Allah azwj, from after him saww, are the Imams asws, those Allah azwj has Obligated obedience to them in the Book, and Commanded with their asws Wilayah, those, one who obeys them asws obeys Allah azwj and one who disobeys them asws disobeys Allah azwj.
Talha said, ‘You have relieved from me what I did not know what Rasool-Allah sasw had meant with that until you asws explained it to me. So, may Allah asws Recompense you asws the Paradise on behalf of the entirety of the community of Muhammad sasw. O Abu Al-Hassan asws! There is something which I would like to ask you about. I saw you asws come out with a sealed cloth.’

You asws had said: ‘O you people! I asws have not ceased to be pre-occupied with Rasool-Allah sasw, with washing him asws and enshrouding him asws and burying him sasw. Then asws was busy with the Book of Allah azwj until asws completed it. So, this is the Book of Allah azwj with me asws, a collection. Not a single letter has been dropped from me asws, and I have not seen that (Quran) which you asws had written and compiled.

And I had seen Umar sending a message to you asws to send it to me, but you asws refused to do so. Umar called the people and whenever two men testified upon a Verse, he had it written, and when no other man testified upon it, he deferred it, and did not have it written.

Umar said and I was listening, ‘There have been killed on the day of Al-Yamama, a group who used to recite Quran, no others were reciting it apart from them, so it has gone’, and a sheep had come to a Parchment and a Book they had written and ate it, and it was gone whatever was in it, and the scribe on that day was Usman.

And I heard Umar and his companions, those who had compile whatever was written in the era of Umar and in the era of usman saying, ‘(Surah) Al-Ahzaab (now of 73 Verses) used to equate to Surah Al-Baqarah (now of 286 Verses), and that (Surah) Al-Noor was of more than one hundred Verses (now of 64 Verses), and (Surah) Al-Hijr was of one hundred and seventy Verses (now of 99 Verses), so what is this?’

And what prevented you asws, may Allah azwj have Mercy on you asws, to bring out the Book of Allah azwj to the people, and Usman had made a pact when he took whatever Umar had compiled and collected the Book for it, and carried the people upon one recitation, so he
tore up the Parchments (copies of the Quran) of Ubayy Bin Ka’ab, and Ibn Masoud, and burnt both these in the fire?!

Aliṣaww said to him: ‘O Talha! Every Verse Allahazwj Mighty and Majestic had Revealed unto Muhammadṣaww is with meṣaww, by the dictation of Rasool-Allahṣaww, and (so is) the explanation of every Verse Allahazwj had Revealed unto Muhammadṣaww, and every Permissible and Prohibition, or a legal penalty, or a judgment, or anything the community could be needy to up to the Day of Qiyamah, is with meṣaww, written down from the dictation of Rasool-Allahṣaww, and handwritten by myṣaww hand, to the extent of the compensation of a scratch’.

Talha said, ‘Everything, from a small, or big, or special, or general, or has happened, or will be happening up to the Day of Qiyamah, so it is written with youṣaww?!’

Heṣaww said: ‘Yes, and besides that. Rasool-Allahṣaww had divulged a secret to meṣaww during hisṣaww illness, opening a thousand doors of knowledge, each door (from it) opened a thousand doors, and it the community, since Rasool-Allahṣaww passed away, had followed meṣaww and obeyed meṣaww, they would have eaten from their above and from beneath their legs. [5:66].

O Talha! Hadn’t you witnessed Rasool-Allahṣaww when heṣaww called for the shoulder bone in order to write in it what hisṣaww community would not have strayed? So, your companion (Umar) said, ‘The Prophetṣaww of Allahazwj is delirious!’ So, Rasool-Allahṣaww got angry and left it?’ He said, ‘Yes, I had witnessed it’.

Heṣaww said: ‘So, when you all had exited, Rasool-Allahṣaww informed meṣaww with that which heṣaww wanted to write and get the general public to witness upon it. Jibraeeṣaww informed himṣaww that Allahazwj Mighty and Majestic had Decreed the differing upon the community and the divisions.’
Then he called for a paper and dictated unto me what he wanted to write in the shoulder bone, and a group of three testified upon that – Salman, Abu Zarr and Al-Miqdad, and he named the ones who would be from the Imams of guidance, those Allah had Commanded with obeying them up to the Day of Qiyamah. He named me as the first of them, then these two sons of mine – and he gestured towards Al-Hassan and Al-Husayn, then nine from the sons of Al-Husayn. Was it like that, O Abu Zarr and O Miqdad!

They both stood up and said, ‘We testify with that upon Rasool-Allah!’ Talha said, ‘By Allah! I have heard Rasool-Allah saying: ‘Neither has the soil (ground) carried, nor has the green (sky) shed upon one with a tone more truthful nor righteous in the Presence of Allah than Abu Zarr, and I testify they both did not testify except with truth, and in my presence you are more truthful and more righteous than they are’.

He said: ‘O Talha! I deliberately refrained from answering you. Inform me about what Umar and Usman have had written, is it Quran, all of it or is there in it what isn’t Quran?’ Talha said, ‘But, (it is) Quran, all of it’.

He said: ‘O Talha! I deliberately refrained from answering you. Inform me about what Umar and Usman have had written, is it Quran, all of it or is there in it what isn’t Quran?’ Talha said, ‘But, (it is) Quran, all of it’.

He said: ‘If you were to take with whatever is in it, you will attain salvation from the Fire and enter the Paradise, for therein is our proof, and explanation of our rights, and...”
Obligation of obedience to us\(^{asws}\). Talha said, ‘It suffices me, but when it was Quran, it suffices me’.

ثم قال طلحة: أخبرني بما في يدك من القرآن وما تعلم من حقائقه وأعطني فنذك؟

Then Talha said, ‘Inform me about what is in your\(^{asws}\) hands, from the Quran, and its explanation, and knowledge of the Permissible and the Prohibition, who will you\(^{asws}\) be handing it over to? And who would be its possessor after you\(^{asws}\)?’

قال: إن الذي أمرني رسول الله صلى الله عليه وسلم أن أ dúvida إلى نبي الحسن من يدموه إلى نبي الحسن.

He\(^{asws}\) said: ‘The one\(^{asws}\) who Rasool-Allah\(^{saww}\) had instructed me\(^{asws}\) to, I\(^{asws}\) shall hand it over to him\(^{asws}\). He said, ‘Who is he?’ He\(^{asws}\) said: ‘My\(^{asws}\) successor\(^{asws}\), and foremost of the people with the people, after me\(^{asws}\), my\(^{asws}\) son\(^{asws}\) Al-Hassan\(^{asws}\), then my\(^{asws}\) son\(^{asws}\) Al-Hassan\(^{asws}\) will be handing it over, at his expiry to my\(^{asws}\) son\(^{asws}\) Al-Husayn\(^{asws}\).

ثمصير إلى واحد بعد واحد من ولد الحسن حتى يد أجزمه على رسول الله صلى الله عليه وسلم فحوضه، هم مع القرآن لا يفرون عليه، وبين الحسن.

Then it will come to one\(^{asws}\) after one\(^{asws}\) from the sons\(^{asws}\) of Al-Husayn until the last of them would return unto Rasool-Allah\(^{saww}\) at his\(^{saww}\) Fountain. They\(^{asws}\) are with the Quran not separating from it, and the Quran is with them\(^{asws}\) not separating from them\(^{asws}\).

أما إن معاوية وأبي بن أبي بكر وعثمان بن أبي عثمان وأبى السعد بن أبي الحكيم بن أبي العباس وأبى العباس وأبى بن عبد الله، وهم الذين رأوا رسول الله صلى الله عليه وسلم على مشرفة القهار، عشتار منهم من أبي أمية ورحلان، وأشام ذلك كلهم، وعليهما ما كان جميع أوفر هذه الأمة إلى يوم القيامة.

As for Muawiya and his son (Yazeed\(^{as}\)) will be following after Usman (the Umayad dynasty), then these two would be followed by seven from the sons of Al-Hakam Bin Abi Al-Aas, one after another, completing twelve imams of straying, and they are those Rasool-Allah\(^{saww}\) had seen being upon his\(^{saww}\) pulpit, returning the community to their backs going backwards. Ten of them are from the clan of Umayya, and two men (Abu Bakr and Umar) who set that foundation for them, and upon them two would be the entirety of burdens of this community up to the Day of Qiyamah’’.

Some differences in reports of Suleym -

قال بعد قوله: ثم يلقى واحد منهم على يناف فطل.. فقال أهل الشام والقادرية وأهل بدير وأهل أخر قل لهم فذلك بن رسول الله صلى الله عليه وسلم.

He\(^{asws}\) said after his\(^{asws}\) words: ‘Not one of them having converged upon any immorality at all’. So, the people of precedence and ancientness, and people of Badr and people of Ohad said, ‘Yes, we have heard that from Rasool-Allah\(^{saww}\)’. 
He asws said: ‘I asws adjure you with Allah azwj! Are you acknowledging that Rasool-Allah saww established brother-hood between every two men from his saww companions and established brother-hood between me asws and himself saww, and said: ‘You asws are my saww brother, and I saww am your asws brother’ in the world and in the Hereafter?’ They said, ‘O Allah azwj, yes!’

He asws said: ‘Are you acknowledging that Rasool-Allah saww purchased the place of his saww Masjid and his saww house, so we came to it, then he saww built ten houses, nine being for him saww, and made its tenth for me in its middle. Then he saww closed down every door leading to the Masjid apart from my asws door.

So, he spoke regarding that, the one who spoke. He saww said: ‘It was not I asws who closed your doors and kept his asws door open, and Commanded me saww with closing your doors and keeping his asws door open; and all the people were Prohibited from sleeping in the Masjid apart from me asws, and I sometimes would be with sexual impurity in the Masjid, and my asws house and house of Rasool-Allah saww was in the Masjid, (and) children were born for Rasool-Allah saww and for me asws in it?’ They said, ‘O Allah azwj, yes!’

He asws said: ‘Are you acknowledging that Umar coveted upon a hole a measurement of his eyes, leading from his house to the Masjid, but he saww refused upon him? Then he saww said: ‘Allah saww Commanded Musa as to build a clean Masjid, none to dwell in it apart from him as and Haroun as and his as two sons as, and Allah azwj has Commanded me saww to build a clean Masjid, none to dwell in it apart from me saww and my saww brother asws and his as two sons asws?’ They said, ‘O Allah azwj, yes!’

He asws said: ‘Are you acknowledging that Rasool-Allah saww had said during the military expedition of Tabuk: ‘You asws are from me saww at the status of Haroun as from Musa as, and you asws are a guardian of every Momin from after me saww?’ They said, ‘O Allah azwj, Yes!’
He asws said: ‘Are you acknowledging that when Rasool-Allah saww called the people of Najran to the imprecation, he saww did not come for it except with me asws and my saww wife asws and my saww two sons asws? They said, ‘O Allah azwj, Yes!’

قَالُوا: اللَّهُمَّ َ َعَمْ.

He asws said: ‘Are you acknowledging that he saww handed the flag to me asws on the day of Khyber, then said: ‘I saww shall be handing the flag (tomorrow morning) to a man who Allah azwj and His azwj Rasool saww love him asws, and he asws loves Allah azwj and His azwj Rasool saww. He asws isn’t with cowardice nor fleeing. Allah azwj will have it conquered by his asws hands?’ They said, ‘O Allah azwj, yes!’

قَالُوا: اللَّهُمَّ َ َعَمْ.

He asws said: ‘Are you acknowledging that there used to be for me asws from Rasool-Allah saww, every day and night, an audience and a private session. Whenever I asws asked him saww, he saww gave (answered) me asws, and whenever I asws was silent, he saww would initiate (a discussion with) me asws?’ They said, ‘O Allah azwj, Yes!’

قَالُوا: اللَّهُمَّ َ َعَمْ.
He asws said: ‘Are you acknowledging that Rasool-Allah sallallahu alaihi wa sallam preferred me asws over Hamza as and Ja’far as. He sallallahu alaihi wa sallam said to (Syeda) Fatima asws, ‘Your husband asws is the nest of my asws family and best of my asws community, and most advanced of them in peace, and their greatest one of forbearance?’ They said, ‘O Allah azwj, Yes!’

He asws said: ‘Are you acknowledging that Rasool-Allah sallallahu alaihi wa sallam had instructed me asws with washing him sallallahu alaihi wa sallam, and informed me asws that Jibraeel as would be assisting me sallallahu alaihi wa sallam upon it?’ They said, ‘O Allah azwj, yes!’

He asws said: ‘Are you acknowledging that Rasool-Allah sallallahu alaihi wa sallam had said in the last sermon he sallallahu alaihi wa sallam had addressed you all: ‘O you people! I sallallahu alaihi wa sallam am chief of the children of Adam as and my asws brother Ali asws is chief of the Arabs, and (Syeda) Fatima asws is chieftess of the women of the people of the Paradise’?’ They said, ‘O Allah azwj, yes!’

He (Suleymn) said, ‘He asws did not say anything from what Allah azwj had Revealed regarding him asws especially and People asws of his asws Household, from the Quran, nor upon the tongue of Rasool-Allah sallallahu alaihi wa sallam, except he asws adjured them by Allah azwj with it. From it is what they were all saying, ‘Yes!’; and from it is what some of them were silent, and some of them were saying, ‘O Allah azwj, yes!’; and those who were silent were saying, ‘You are trustworthy ones in our presence, and others have narrated to us, from the one we can trust with, that they heard from Rasool-Allah sallallahu alaihi wa sallam.’

ثَُُّ قَالَ حييَْ ف َرَََ: اللَّهُمَّ اشْهَُْ عَلَيْهيمْ .. ََ سَاقَ الَُْْييثَ إيلََ ق َوْليهي:

قَالَ: أَمَا ََ اللَّهي يَا طَلْحَةُ - مَا صَحييفَةٌ أَلْقَى اللَّهَ بيَا ي َوْمَ الْقييَامَةي أَحَبَّ إيلََِّ مينْ صَحييفَي هَؤُلََءي الخَْمْسَةي الَّ ذُ َعَاهََُُا ت َعَاقََُُا عَلَى الْوَفَاءي بيَا فِي الْكَعْبَةي فِي حَجَّةي الْوَدَاِي، إينْ ق َتَلَ اللَّهُ مَُُمَُّاً أََْ مَاتَ أَنْ ي َتَوَازَرَُا أََْ ي َتَظَاهَرَُا عَلَيَّ ..
Then heasws said, when heasws was free (from it): ‘O Allahazwj! Be Witness upon them!’ – And he (Suleym) continued the Hadeeth up to his words, ‘Heasws said: ‘But by Allahazwj, O Talha! There is no parchment more beloved to measws Iasws shall be meeting Allahazwj with on the Day of Qiyamah, than the agreement of those five who had made a pact and agreed upon the loyalty with it in the Kabah, during the farewell Hajj, that if Allahazwj Kills Muhammadasww or heasww dies, they would back each other and support each other against measws.

And he continued up to hisasws words; ‘So which of us is more rightful with hisasws seat and hisasws position which heasws had named in particular that he is from Rasool-Allahazwj, or the one heasww particularise from between the community that he isn’t from Rasool-Allahazwj.’

And he (Suleym) continued the Hadeeth up to hisasws words: ‘O Talha! Iasws deliberately refrained from answering youasws. He said, ‘Inform me about what (Quran) Umar and Usman had it written, is it Quran, all of it or is there in it what isn’t Quran?’ Heasws said ‘But (it is) Quran, all of it. If you were to take in it, you will attain salvation from the Fire’.

And he continued to hisasws words: ‘And who would be its possessor after youasws?’ Heasws said: ‘(Iasws shall hand over) to the one whom Rasool-Allahasww had instructed measws to hand it over to’. He said, ‘Who is he?’ Heasws said: ‘Myasws successorasws – up to hisasws words to the end of the Hadeeth: ‘They (imams of straying) would be returning the community to their backs, going backwards’. They (people) said, ‘May Allahazwj have Mercy on youasws, O Abu Al-Hassanasws, and may Allahazwj Recompense you the most superior Recompense on our behalf’.

And the book ‘Al Khisaal’ – Al Qattan, and Al Sinani, and Al Daqqaq, and Al Mukattib, and Al Warraq, altogether from Ibn Zakiya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Suleyman Bin Hukeym, from Sowr Bin Yazeed, from Mak’hoo who said,

‘Amir Al-Momineen Alasws Bin Abu Talibasws said: ‘The memorisers from the companions of the Prophet Muhammadasww knew that there wasn’t any man among them who had any
virtues for him except and I asws had participated in these and excelled it, and for me asws there are seventy virtues, not one from them participated with me asws in these'.

I said, ‘O Amir Al-Momineen asws! Inform me with these’.

He asws said: ‘The first virtue for me asws is I asws did not associate with Allah azwj even for the blink of an eye, and did not worship Al-Laat and Al-Uzza (two idols).

And the second – I did not drink the wine at all.

And the third – Rasool-Allah aswj requested me asws as a gift from my asws father as during my asws childhood, so I asws was his saww co-eater, and co-taker of water, and his saww comfort, and his saww co-discusser.

And the fourth – I am the first of the people with Eman and Islam.

And the fifth – Rasool-Allah saww had said to me asws: ‘O Ali asws! You asws are from me saww at the status of Haroun as from Musa as, except there is no Prophet as after me saww.

And the sixth – I asws was the last of the people in the era of Rasool-Allah saww, and placed him saww in his saww grave.

And the seventh – Rasool-Allah saww made me asws sleep upon his saww bed when he saww went to the cave and covered me asws with his saww cloak. When the Polytheists came, they thought I asws was Muhammad saww, and they woke me asws up and said, ‘And what happened with your asws companion saww?’ I asws said: ‘He saww went regarding his saww need’. They said, ‘If he saww had fled, this one would have been with him saww.’

و أُمَا اللَّيْتِينَ: فُلْتَ: يا أمير المؤمنين! فأخبرني به.
And as for the eighth – Rasool-Allah saww taught me asws a thousand doors from the knowledge, each door opened a thousand doors, and he saww did not teach anyone apart from me asws.

As for the ninth – Rasool-Allah saww said to me asws: 'O Ali asws! When Allah Resurrects the former ones and the latter ones, He azwj will Install a pulpit for me saww above the pulpits of the Prophets as, and Install a pulpit for you asws above the pulpits of the succesors as, so you asws ascend upon it'.

As for the tenth – I asws heard Rasool-Allah saww saying: ‘I saww will not be Given anything during the (Day of) Qiyamah except I asws ask for you asws, similar to it’.

As for the eleventh – I asws heard Rasool-Allah saww saying: ‘O Ali asws! You asws are my saww brother, and I saww am your asws brother, your asws hand will be in my asws hand until we asws enter the Paradise’.

As for the twelfth – I asws heard Rasool-Allah saww saying: ‘O Ali asws! Your asws example in my saww community is like the ship of Noah as. One who sails it attains salvation, and one who stays behind from it would drown’.

As for the thirteenth – Rasool-Allah saww had turbaned me asws with a turban himself saww by his saww own hands, and supplicated for me asws with supplications for the Help against enemies of Allah azwj. So, I asws defeated them by the Permission of Allah saww Mighty and Majestic’.

As for the fourteenth – Rasool-Allah saww instructed me asws to wipe my asws hand upon an udder of a sheep whose udder had dried up. I asws said: ‘O Rasool-Allah saww! But, you saww wipe’. He saww said: ‘Your asws deed is my saww deed’. I asws wiped my asws hand upon it, and its milk flowed upon me asws. I asws quenched Rasool-Allah asws a drink. Then, an old woman came
and she complained of thirst, so, I quenched her. Rasool-Allah saww said: ‘I saww asked Allah azwj Mighty and Majestic to Place Blessings in your saww hand. He azwj Did so’.

And as for the fifteenth – Rasool-Allah saww bequeathed to me asws and said: ‘O Ali asws! No one should be in-charge of my saww washing apart from you asws, nor should anyone cover my bareness apart from you asws, for if anyone sees my saww bareness apart from you asws, his eyes would be blinded’. I asws said to him saww: ‘How? How would it be for me asws to turn you saww? O Rasool-Allah saww?’ He saww said: ‘You asws will be assisted’. By Allah azwj I asws did not intend to turn an arm from his saww arms, except it was turned for me asws.

And as for the sixteenth – I asws wanted to bare him saww, but there was a call: “O successor asws of Muhammad saww! Do not bare him saww. Wash him saww while the shirt is upon him saww.” By Allah azwj, the One azwj Who Honoured him saww with the Prophet-hood and Specialised him saww with the Message, I asws did not see his saww bareness. Allah azwj had Specialised me asws with that from between his saww companions.

As for the seventeenth – Allah azwj Mighty and Majestic Married me asws to (Syeda) Fatima asws, and Abu Bakr and Umar has proposed for her asws, but Allah azwj Married me asws (to her asws) from above His azwj seven skies. Rasool-Allah saww said: ‘Congratulations to you asws, O Ali asws, for Allah azwj Mighty and Majestic has married you asws to (Syeda) Fatima asws’, chiefest of women of the people of Paradise, and she asws is a part of me asws.

I asws said: ‘O Rasool-Allah saww! Or am I asws not from you saww?’ He saww said: ‘Yes, O Ali asws! And you asws are from me saww, and I asws am from you saww like my saww right hand from my saww left hand. I asws am not needless from you asws, in the world and the Hereafter’.

And as for the eighteenth – Rasool-Allah saww said: ‘O Ali asws! You asws are bearer of the flag of Praise in the Hereafter, and on the Day of Qiyamah, you asws will be the closes of people from
And as for the nineteenth – Rasool-Allah saww said: ‘You asws will be fighting against the breakers (of the allegiance), and the deviants, and the renegades. The ones from them who fight against you asws, for you asws, for each man from them would be intercession regarding one hundred thousand from your asws Shias’.

I asws said, ‘O Rasool-Allah saww! Who are the breakers (of the allegiance)?’ He saww said: ‘Talha and Al-Zubeyr. They will be pledging allegiance to you asws at Al-Hijaz and breaking it at Al-Iraq. When they do that, battle them, for in killing them is a cleansing for the people of the earth’.

I asws said ‘So who are the deviants?’ He saww said: ‘Muawiya and his companions’.

I asws said: ‘So who are the renegades?’ He saww said: ‘Companions of Zul Sadaiya, and they are the renegades from the Religion just as the arrow shoots off from the archer. Kill them, for in killing them is happiness for the people of the earth, and an immediate punishment upon them, and a Remuneration for you asws in the Presence of Allah azwj Mighty and Majestic on the Day of Qiyamah’.

And as for the twentieth – I asws heard Rasool-Allah saww saying: ‘An example of you asws in my saww community is like an example of the door of Hitta among the children of Israel. The one who entered in your asws Wilayah, so he has entered the door just as Allah azwj Mighty and Majestic has Commanded him’.

me saww. A seat would be spread out from me saww and for you asws. So, i saww shall be in the group of the Prophets saww, and you asws will be in the group of the succesors as, and a crown of light would be placed upon your asws head, and a wreath of honour. Seventy thousand Angels would circle around you asws until Allah azwj Mighty and Majestic is Free from Reckoning the people’.
And as for the twenty first – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘I\textsuperscript{saww} am the city of knowledge and Ali\textsuperscript{asws} it is door, and one cannot enter the city except from its door’. Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will take care of my\textsuperscript{saww} responsibilities, and you\textsuperscript{asws} will fight upon my\textsuperscript{saww} Sunnah, and my\textsuperscript{saww} community will oppose you\textsuperscript{asws}.’

And as for the twenty second – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Allah\textsuperscript{azwj} Blessed and Exalted Created my\textsuperscript{saww} two (grand) sons\textsuperscript{asws} Al\textsuperscript{-}Hassan\textsuperscript{asws} and Al\textsuperscript{-}Husayn\textsuperscript{asws} from a Noor\textsuperscript{he\textsuperscript{asws}} had Cast to you\textsuperscript{asws} and to (Syeda) Fatima\textsuperscript{asws}, they\textsuperscript{asws} both vibrate just as the two ear-rings vibrate in the ears, and their\textsuperscript{asws} Noor is a multiple over the Noor of the martyrs by a multiple of seventy thousand.

And as for the twenty third – Rasool-Allah\textsuperscript{saww} gave me\textsuperscript{asws} a ring (seal) during his\textsuperscript{saww} lifetime, and his\textsuperscript{saww} shield, and his\textsuperscript{saww} belt, and collared me\textsuperscript{asws} his\textsuperscript{saww} sword, and his\textsuperscript{saww} companions, all of them were present, and my\textsuperscript{asws} uncle Al\textsuperscript{-}Abbas was present. Allah\textsuperscript{azwj} Mighty and Majestic Specialised me\textsuperscript{asws} from it with that, besides them’.

And as for the twenty fourth – Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto His\textsuperscript{azwj} Rasool\textsuperscript{saww}: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12].} There was a Dinar for me\textsuperscript{asws}, so I\textsuperscript{asws} sold (exchanged it) for ten Dirhams. Whenever I\textsuperscript{asws} consulted Rasool-Allah\textsuperscript{saww}, I\textsuperscript{asws} gave in charity with that Dirham before that, so by Allah\textsuperscript{azwj}, this was not done by anyone of his\textsuperscript{saww} companion, neither before me\textsuperscript{asws} nor after me\textsuperscript{asws}.

Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{Are you fearing sending forth charities before your consultations? So, when you did not do so, and Allah Turned to you. [58:13] – the Verse.} Can the repentance happen to be, except from a sin having been committed?

Page 279 of 501
And as for twenty-fifth – I asws heard Rasool-Allah saww saying: 'The Paradise is Prohibited unto the Prophets asw until I saww enter it, and it is Prohibited unto the succesors asw until you asws enter it, O Ali asws. Allah azwj Blessed and Exalted Gave me saww such glad tidings He asw had Not Given to any Prophet asw before me saww. He aswj Gave me asws the glad tidings that you asws are chief of the succesors asw, and that your asws two sons asws Al-Hassan asw and Al-Husayn asw are two chiefs of the youths of the people of the Paradise, on the Day of Qiyamah'.

And as for the twenty-sixth – Ja'far asws, my asws brother, is the flier in the Paradise with the Angels, being adorned with the two wings of jewels and rubies and peridot.

And as for the twenty-seventh – My asws uncle as Hamza as is chief of the martyrs.

And as for the twenty-eighth – Rasool-Allah saww said: 'Allah azwj Blessed and Exalted has Promised me saww regarding you asws a Promise, He aswj will never break it. He aswj Made me asw a Prophet saww and Made you asws a successor asw, and you asws will be facing from my saww community what Musa as had faced from Pharaoh la. So, be patient and content, until you asws meet me saww, and I saww shall befriend the ones who befrends you asws, and be inimical to the one who is inimical to you asws.

And as for the twenty-ninth – I asw heard Rasool-Allah saww saying: 'O Ali asws! You asws are in charge of the Fountain, no one will own it apart from you asws, and a group would come to you asws to be quenched by you asws, and you asws will be saying, 'No', and not even like a particle (drop). They will leave darkened of faces. And my saww Shias and your asws Shias will be coming and you asws will be saying: 'Return saturated, remaining saturated!' They will return brightened of face'.

And as for the thirtieth – I asw heard Rasool-Allah saww saying: ‘Allah saww has promised me regarding you a Promise, He saww will never break it. He saww Made me a Prophet and Made you a successor, and you will be facing from my community what Musa had faced from Pharaoh la. So, be patient and content, until you meet me, and I shall befriend the ones who befrends you, and be inimical to the one who is inimical to you.'
And as for the thirtieth – I\(^{asws}\) heard Rasool-Allah\(^{saww}\) saying: ‘My\(^{saww}\) community will be Resurrected on the Day of Qiyamah upon five flags. The first flag to return to me\(^{saww}\) would be the flag of the Pharaoh\(^{al}\) of this community, and he is Muawiya’.

ثَُّ يقُولُ اللَّهُ تَبَارَكَ عَلَيْهِ الْمُكَابِرُ، وَلَوْ لَمْ تَقُولَ فيكُمْ مَا كَانَتْ تَحَْتَهَا الْجَمَالُ، وَلَوْ لَمْ يَتَّخِذُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَقُولُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَريقُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ.

And the second (flag) would be with the Samiri\(^{al}\) of this community, and he is Amro Bin Al-Aas’. And the third (flag) would be with the catholic of this community, and he is Abu Musa Al-Ashari. And the fourth (flag) would be with Abi Al-Awr Al-Sulamy. And as for the fifth (flag), it would be with you\(^{asws}\), O Ali\(^{asws}\), beneath it would be the Momineen, and you are their Imam\(^{asws}\).

ثَُّ يقُولُ اللَّهُ تَبَارَكَ عَلَيْهِ الْمُكَابِرُ، وَلَوْ لَمْ تَقُولَ فيكُمْ مَا كَانَتْ تَحَْتَهَا الْغَوَّارُ، وَلَوْ لَمْ يَتَّخِذُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَقُولُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَريقُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ.

Then Allah\(^{azwj}\) Blessed and Exalted will be saying to the four: ‘Go back and seek your own light!’ Then, a gate would be struck between them having a wall for it; inside it would be the Mercy \([57:13]\), and they are my\(^{asws}\) Shias and one who befriend me\(^{asws}\), and fight alongside me\(^{asws}\) against the rebel group, and the deviators from the straight path; and the door of Mercy, they are my\(^{asws}\) Shias.

ثَُّ يقُولُ اللَّهُ تَبَارَكَ عَلَيْهِ الْمُكَابِرُ، وَلَوْ لَمْ تَقُولَ فيكُمْ مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَتَّخِذُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَقُولُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَريقُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ.

They would call out, ‘Were we not with you?’ – in it - They shall say, ‘Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah \([57:14]\). So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination \([57:15]\).

ثَُّ يقُولُ اللَّهُ تَبَارَكَ عَلَيْهِ الْمُكَابِرُ، وَلَوْ لَمْ تَقُولَ فيكُمْ مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَتَّخِذُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَقُولُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَريقُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ.

Then my\(^{asws}\) community and my\(^{asws}\) Shias will be saturated from the Fountain of Muhammad\(^{aswsws}\). In my\(^{asws}\) hand would be a thorny stick. I\(^{asws}\) shall repel my\(^{asws}\) enemies with it, a repelling of the strange camel.

ثَُّ يقُولُ اللَّهُ تَبَارَكَ عَلَيْهِ الْمُكَابِرُ، وَلَوْ لَمْ تَقُولَ فيكُمْ مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَتَّخِذُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَقُولُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ، وَلَوْ لَمْ يَريقُوا مَا كَانَتْ تَحَْتَهَا الْمَكَامُ.

And as for the thirty first – I\(^{asws}\) heard Rasool-Allah\(^{saww}\) saying: ‘Had it not been that the exaggerators from my\(^{saww}\) community would be speaking regarding you\(^{asws}\) what the Christians said regarding Isa\(^{as}\) Bin Maryam\(^{as}\), I\(^{saww}\) would have said such words regarding you\(^{asws}\), not assembly would have passed by you\(^{asws}\) except they would have taken the dust from your\(^{asws}\) feet to be healed by it.’
As for the twenty-second – I\textsuperscript{saww} heard Rasool-Allah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Blessed and Exalted Helped me\textsuperscript{saww} with the awe (in the hearts of the enemies). I\textsuperscript{saww} asked Him\textsuperscript{azwj} to Help you with similar to it, so He\textsuperscript{azwj} Made that to be for you\textsuperscript{asws} like which He\textsuperscript{azwj} Made to be for me\textsuperscript{saww}.

And as for the thirty third – Rasool-Allah\textsuperscript{saww} came close to my\textsuperscript{asws} ears and taught me\textsuperscript{asws} what had happened and what was to happen up to the Day of Qiyamah, so Allah\textsuperscript{azwj} Blessed and Exalted Ushered the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{saww}.

As for thirty fourth – The Christians claimed a matter, so Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61].}

So, my\textsuperscript{asws} was the self of Rasool-Allah\textsuperscript{saww}, and the ‘women’ was (Syeda) Fatima\textsuperscript{asws}, and the ‘sons’ were Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. Then the (Christian) group regretted and asked Rasool-Allah\textsuperscript{saww} for the pardon and he pardoned them. By the One\textsuperscript{azwj} Who Revealed the Torah unto Musa\textsuperscript{as}, and the Furqan (Quran) unto Muhammad\textsuperscript{saww}! If they had imprecated us\textsuperscript{asws}, they would have been morphed into monkeys and pigs!

And as for the thirty fifth – Rasool-Allah\textsuperscript{saww} diverted me\textsuperscript{asws} on the day of (battle of) Badr and said: ‘Bring me\textsuperscript{asws} a handful of pebbles collected in one place!’ I grabbed these, then smelt them, and these were (like) perfume more aromatic than the musk. I\textsuperscript{asws} came to him\textsuperscript{saww} with these and he\textsuperscript{saww} threw these in the faces of the Polytheists.

And those pebbles, four of these came into being from Al-Firdows, and there was a pebble from the east, and a pebble from the west, and a pebble from beneath the Throne; with
And as for the thirty sixth – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Doom be for the one who kills you\textsuperscript{asws}, he\textsuperscript{as} is more wretched than Samood, and the slayer of the she-camel, and that the Throne of the Beneficent will shake at your\textsuperscript{asws} being killed, so receive glad ridings, O Ali\textsuperscript{asws}, for you\textsuperscript{asws} will be in the group of the truthful, and the martyrs, and the righteous!’

And as for the thirty ninth – Allah\textsuperscript{azwj} Blessed and Exalted had Specialised me\textsuperscript{asws} between companions of Muhammad\textsuperscript{saww} with knowledge of the Abrogating (Verses of the Quran), and the Abrogated, and the decisive, and the allegorical, and the special, and the general, and that is from what Allah\textsuperscript{azwj} Conferred with upon me\textsuperscript{asws} and upon His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

And the Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} Mighty and Majestic has Commanded me\textsuperscript{asws} to draw you\textsuperscript{asws} closer, and I\textsuperscript{saww} should not exclude you\textsuperscript{asws}, and teach you\textsuperscript{asws} and not keep you\textsuperscript{asws} dry, and there is a right upon me\textsuperscript{saww} that I\textsuperscript{saww} obey my\textsuperscript{saww} Lord\textsuperscript{azwj} and a right upon you\textsuperscript{asws} that you\textsuperscript{asws} retain (it)’.

And as for the thirty eighth – Rasool-Allah\textsuperscript{saww} had sent me\textsuperscript{asws} a sending and supplicated for me\textsuperscript{asws} with supplications and notified me\textsuperscript{asws} upon what is to flow after it. Some of his\textsuperscript{saww} companion were aggrieved to that and said, ‘If Muhammad\textsuperscript{saww} had been able to make the son\textsuperscript{saww} of his\textsuperscript{saww} uncle\textsuperscript{as} to be a Prophet\textsuperscript{as}, would have done so!’ Allah\textsuperscript{azwj} Ennobled me\textsuperscript{asws} with the notification upon that, upon the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{saww}.

As for thirty ninth – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘He lies, one who claims that he loves me\textsuperscript{saww} and hates Ali\textsuperscript{asws}, My\textsuperscript{saww} love and his\textsuperscript{asws} love will not gather except in the heart of a Momin. Allah\textsuperscript{azwj} Mighty and Majestic will Make the people of my\textsuperscript{saww} love and your\textsuperscript{asws} love, O Ali\textsuperscript{asws}, to be in the first group of the foremost to the Paradise, and Make the people of
my\textsuperscript{saww} hatred and your\textsuperscript{asws} hatred to be in the first group of the strayers from my\textsuperscript{saww} community, to the Fire'.

As for the fortieth – Rasool-Allah\textsuperscript{saww} diverted me\textsuperscript{asws} to a well during one of the military expeditions, and there wasn’t any water in it. I\textsuperscript{asws} returned to him\textsuperscript{saww} and informed him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘Is there clay in it?’ I\textsuperscript{asws} said: ‘Yes’. He\textsuperscript{saww} said: ‘Bring to me\textsuperscript{saww} from it’. I\textsuperscript{asws} came to him\textsuperscript{saww} with clay\textsuperscript{asws}, and he\textsuperscript{saww} spoke in it.

Then he\textsuperscript{saww} said: ‘Throw it (back) into the well!’ I\textsuperscript{asws} threw it, and there the water had sprung forth and filled up the sides of the well. I\textsuperscript{asws} came to him\textsuperscript{saww} and informed him\textsuperscript{saww}. He\textsuperscript{saww} said to me: ‘Your\textsuperscript{asws} achievement and by your\textsuperscript{asws} Blessings the water has burst forth. This is the virtue particularly for me\textsuperscript{asws}, from besides the companions of the Prophet\textsuperscript{saww}.

As for the forty-first – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Receive glad tidings, O Ali\textsuperscript{asws}! Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} and said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Blessed and Exalted Looked at your\textsuperscript{saww} companions, and Found the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as}, and your\textsuperscript{saww} son\textsuperscript{asws} in-law upon your\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws} as being the best of your\textsuperscript{saww} companion, and has Made him\textsuperscript{asws} your\textsuperscript{saww} successor\textsuperscript{asws} and the renderer from you\textsuperscript{saww}.

As for the forty-second – I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Receive glad tidings, O Ali\textsuperscript{asws}! You\textsuperscript{asws} house in the Paradise would be facing my\textsuperscript{saww} house, and you\textsuperscript{asws} would be with me\textsuperscript{saww} among the lofty friends in the high Illiyeen’. I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! And what is high Illiyeen?’ He\textsuperscript{saww} said: ‘A dome of while gem having seventy thousand shutters for it, being a dwelling for me\textsuperscript{asws} and you\textsuperscript{asws}, O Ali\textsuperscript{asws}.

And as for the forty third – Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made the immersion of my\textsuperscript{saww} love in the hearts of the Momineen, and like that is the immersion of your\textsuperscript{asws} love, O Ali\textsuperscript{asws}, in the hearts of the Momineen, and Immersed hatred for me\textsuperscript{saww} and
hatred for you asws in the hearts of the hypocrites. Thus, no one will love you asws except a Momin, a pious, nor hate you asws except a hypocrite, a Kafir'.

And as for the forty fourth – I saws heard Rasool-Allah saws saying: ‘No one from the Arabs will ever hate you asws except for an illegitimate one, nor from the non-Arabs except a wretched, nor from the women except one menstruating from her back’.

And as for the forty fifth – Rasool-Allah saws called me asws and I asws had sore eyes, and he saws applied his saws spittle in my asws eyes and said: ‘O Allah azwj! Make its heat to be in its cold, and its cold to be in its heat’. By Allah azwj I asws have no complaints in my asws eyes up to this time.

And as for the forty sixth – Rasool-Allah saws ordered his saws companions and his saws generality with closing the doors and keeping my saws door open by a Command of Allah azwj Mighty and Majestic. So, there isn’t for anyone a virtue like my asws virtue.

And as for the forty seventh – Rasool-Allah saws instructed me asws in his saws bequest with paying off his saws debts and his saws promises’. I asws said, ‘O Rasool-Allah saws! You saws know that there is no wealth with me asws’. He saws said: ‘Allaazwj will Assist you asws’.

I asws did not intend a matter from paying off his saws debts except Allah azwj Eased it for me asws until I asws had paid off his saws debts and his saws promises, and I asws counted that, and it reached eighty thousand, and there still remained a remainder and I asws bequeathed Al-Hassan asws to pay it off.

And as for the forty eighth – Rasool-Allah saws came to me asws in my asws house and we had not eaten for three days. He saws said: ‘O Ali asws! Is there anything with you asws (to eat)?’ I asws
said, ‘By the One azwj Who Honoured you saww with the honour and Selected you asws with the Message! asws and my asws wife asws and my asws two sons asws have not eaten for three days’.

فقال النبي صلى الله عليه وسلم: يا فاطمّة! ادخلي البيت، واظرِي هلياً تئتَي شىء؟. فقالت: خرجت الساعَة. فقلتُ: يا رسولِ الله صلى الله عليه وسلم! أدخل أَيٌّا؟!. فقال: ادخله بِسمِ الله. فدخلت فإيذَا بيَبَقٍ موضُوٍِ علَيْه، حملتُهَا إلى رسول الله صلى الله عليه وسلم.

The Prophet saww said: ‘O Fatima asws! Enter the house and look around, can you asws find anything?’ She asws said: ‘I asws came out for a moment and said: ‘O Rasool-Allah saww! Shall I asws enter, (allow) me asws?!’ He saww said: ‘Enter it in the Name of Allah azwj’. I asws entered that there I was with a tray with dates placed upon it, and a pot of porridge. I asws carried it to Rasool-Allah saww.


He saww said: ‘O Ali asws! Did you asws see the messenger who carried this food?’ I asws said: ‘Yes’. He saww said: ‘Describe him to me asww’. I asws said: ‘From between red and green and yellow’. He saww said: ‘That is a design on the wing of Jibraeil as, crowned with pearls and rubies’. We asws ate from the porridge until we were satiated. But nothing was seen (reduction in the food) except our asws and hands and fingers were scratched it (the food). Allah azwj Mighty and Majestic Specialised me asws with that from between his asws companions.

وأما التاسِعَةُ الرب عُونَ: فإينَّ اللهَ تبَارَك تعالَ خَصَّ بَييَّهُ صلى الله عليه وسلم بَوْبَةٍ، فَمنْ أَحَبَّنَهُ هوَ سَعييٌُ يحُْشَرُ في زُمْرَةي الصَّحَابَةي.

And as for the forty ninth – Allah azwj Blessed and Exalted Specialised His aswj Prophet saww with the Prophet-hood and Specialised me asws with the successor-ship. The one who loves me asws, so he is fortunate. He would be Resurrected in a group of the Prophets as.

وأَمَّا الخَْمْسُونَ: فَإينَّ رسول الله صلى الله عليه وسلم بعث بيبََْاءً مع أبي بكر، فلما مَضَى أتى جَبَْئييلُ علَى السَّلََمُ، فَقال: يا مَُُمَُُّ! لَو أُدني عََْكَ إيلَّ أََْتَ أََْ رَجُلٌ ميَْكَ، فَوَجَّهَنَّ عَلَى أَصْطَبُيّهِ الْغَضْبَاءي، فلحيقْتُهُ بيذيي الُّيَفَةي فَأَخَذْت ُهَا ميَْهُ، فخصَّنَ اللَّهُ عَزَّ جَلَّ بيذَليكَ.

And as for the fiftieth – Rasool-Allah saww sent (Surah) Al-Bara’at with Abu Bakr. When he went, Jibraeiel as came and said: ‘O Muhammad saww! No one will deliver on your behalf except you aswj or a man from you saww. So, he saww diverted me asws upon his saww she-camel, Al-Azba’a. I asws caught up with him at Zul Huleyfa and took it from him. Allah azwj Mighty and Majestic Specialised me asws with that.

وأَمَّا الَْْادييَةُ الخَْ مْسُونَ: فَإينَّ رسول الله صلى الله عليه وسلم أقَامَني ليلَّاسي كَافَّةً يومَ غَُييري خُمٍّ، فَقال: مَنْ كَُْتُ مَولَّهُ فَعلييٌّ مَولَّهُ، فَبُعُّاً سُحْقاً ليلْقَوْمي الظَّاليمييَْ.

And as for the fifty first – Rasool-Allah saww made asws stand for the people, all, on the day of Ghadeer Khumm. He saww said: ‘One whose Master saww I saww was, so Ali asws is his Master asws, so remoteness and damnation is for the unjust people’.

Page 286 of 501
And as for the fifty second – Rasool-Allah 

And as for the fifty third – Allah 

And as for the fifty fourth – I

As for the fifty fifth – I

And as for the fifty sixth – Allah 

Bihar Al-Anwaar Volume 31 www.hubeali.com
And as for the fifty seventh – Rasool-Allah saww was in one of the military expeditions. He saww said to me asws: ‘O Ali asws! Stand to this rock and say: I asws am a messenger of Rasool-Allah aswj! Burst the water out to me asws!’ By the One azwj Who Honoured him saww with the Prophet-ship! I asws delivered to the message and there emerged from it like udders like udders of the cow, and water flowed from each of the udders from it.

When I asws saw that, I asws hurried to the Prophet saww and informed him saww. He saww said: ‘O Ali asws! Take from the water’. And the people came until they filled their container and their water-skins, and they quenched their animals, and drank (themselves), and washed. Allah azwj Mighty and Majestic Specialised me asws with that from besides the companions.

And as for the fifty eighth – Rasool-Allah saww instructed me asws during one of his saww military expeditions, and the water had run out. He saww said: ‘O Ali asws! Come to the well!’ I asws went to it and he saww placed his saww right hand, and my asws hand was with his saww, into the well. He saww said: ‘Spring out!’ The water sprung out from between our asws fingers.

And as for the fifty ninth – Rasool-Allah aswj made me asws head towards Khyber. When I asws came to it I asws found the door locked. I asws shook it severely and uprooted it and threw it to forty steps. I asws entered, and Marhab duelled to me asws and I asws attacked upon him, and made the ground quench from his blood; and two men from his companions had sent him. They both returned dejected.

And as for the sixtieth – I asws killed Amro Bin Abd Wudd, and he used to be equated with a thousand men.

And as for the sixtieth first – I asws heard Rasool-Allah saww saying: ‘O Ali asws! Your asws example in my aswj community is an example of Say: ‘He, Allah, is One [112:1]’ (Surah Al-Tawheed). The
one who loves you asws with his heart, it is as if he has read a third of the Quran, and one who loves you with his heart and assists you with his tongue, it is as if he has read two-thirds of the Quran, and one who loves you asws with his heart, and assists you asws with his tongue, and helps you with his hand, it is as if he has read the Quran, all of it’.

And as for the sixty second – I asws was with Rasool-Allah azwj in the entirety of the places, and the wars, and his asws flag was with me asws.

And as for the sixty third – I asws did not flee from the army at all, and no one duelled me asws except and I asws quenched the ground from his blood.

And as for the sixty fourth – Rasool-Allah saww was brought a grilled bird from the Paradise. He saww supplicated to Allah Mighty and Majestic to bring over the most beloved of the people to him saww, and Allah azwj Harmonised me asws with the entry to see him until I asws ate with him saww from that bird.

And as for the sixty fifth – I asws was praying Salat in the Masjid and a beggar came. He begged while I asws was performing Ruku’u, so I asws gave him my asws ring from my asws finger, and Allah azwj Blessed and Exalted Revealed regarding me asws: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

And as for the sixty sixth – Allah azwj Blessed and Exalted Returned the sun to me saww, twice, and did not Return it unto anyone from the community of Muhammad saww, apart from me asws.

And as for the sixty seventh – Rasool-Allah saww ordered that I asws be called ‘Amir Al-Momineen’ during his saww lifetime and after his saww expiry, and that was not projected for anyone apart from me asws.
As for the sixty eighth – Rasool-Allah said: ‘O Ali! When it will be the Day of Qiyamah, a caller would call out from interior of the Throne: “Where is chief of the Prophets?” So, you shall stand. Then he will call out: “Where is chief of the succesors?” So, you will be standing.

And Rizwaan would come to me with the keys of Paradise, and Maalik would come to be with reins of the Fire. They would said, ‘Allah Majestic is His Majesty has Commanded us to hand these over to you and Commands you to ha

And as for the sixty ninth – heard Rasool-Allah saying: ‘Had it not been for you, the hypocrites would not have been recognised from the Momineen’.

And as for the seventieth – Rasool-Allah slept and made me and my wife Fatima two sons Al-Hassan and Al-Husayn to sleep, and cast his cloak upon us. Allah the Blessed and Exalted Revealed regarding us: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. And Jibraeel said: ‘I am from you all, O Muhammad!’ So, Jibraeel was the sixth’.

(The books) ‘Al Khisaal’ (and) ‘Amaali’ of sheykh Al Sadouq – Ibn Al Mutawakkal, from Al Sa’adabady, from Al Barqy, from his gather, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abu Al Jaroud, from Jabir Bin Yazeed Al Jufy, from Jabir Bin Abdullah Al Ansari who said,

‘Ali Bin Abu Talib addressed to us. He praised Allah and extolled upon Him, then said: ‘O you people! In front of this pulpit of yours is a group of four from the

346 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 2
companions of Muhammad\textsuperscript{saww} – from them is Anas Bin Malik, and al Bara’a Bin Aazib Al-Ansari, and Al-Ash’as Bin Qays Al-Kindy, and Khalid Bin Yazeed Al-Bajaly’.

Then he\textsuperscript{asws} turned by his\textsuperscript{asws} face towards Anas Bin Malik and said: ‘O Anas! Surely, you had heard from Rasool-Allah\textsuperscript{saww} saying: ‘One whose Master\textsuperscript{saww} was, so this Ali\textsuperscript{asws} is his master\textsuperscript{asws}, then why did you not testify for me on the day, with the governance? May Allah\textsuperscript{azwj} not Cause you to die until He\textsuperscript{azwj} Afflicts you with leprosy, the turban will not cover it.

And as for you, O Ash’as! Surely you had heard Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was saying: ‘One whose Master\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Befriend the one who befriends him and be Inimical to the one being inimical to him\textsuperscript{asws}, then why did you not testify for me on the day, with the governance? May Allah\textsuperscript{azwj} not Cause you to die except the death of the pre-Islamic period.

And as for you, O Khalid Bin Ziyad! Surely you had heard Rasool-Allah\textsuperscript{saww} saying: ‘One whose Master\textsuperscript{saww} was, so this Ali\textsuperscript{asws} is his Master\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Befriend the one who befriends him and be Inimical to the one being inimical to him\textsuperscript{asws}, then why did you not testify for me\textsuperscript{asws} on the day, with the governance? May Allah\textsuperscript{azwj} not Cause you to die except the death of the pre-Islamic period.

And as for you, O Bara’a Bin Aazib! Surely you had heard Rasool-Allah\textsuperscript{saww} saying: ‘One whose Master\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Befriend the one who befriends him\textsuperscript{asws}, and be Inimical to the one being inimical to him\textsuperscript{asws}. Then why did you not testify for me on the day, with the governance? May Allah\textsuperscript{azwj} not Cause you to die except where you had fled from it’.

Jabir Bin Abdullah Al-Ansari said, ‘By Allah\textsuperscript{azwj}! I saw Anas Bin Malik and he had been afflicted with the leprosy, covering it with the turban, but he could not veil it; and I saw al-
Ash‘as Bin Qays, and his eyesight had gone and he was saying, ‘The Praise is for Allahazwj who Made the supplication of Amir Al-Momineen Aliasws Bin Abu Talibasws with the blindness in the world and did not supplicate with the Punishment upon me in the Hereafters, so I would have been Punished.

And as for Khalid Bin Yazeed, he died and his family wanted to bury him, and they dug a grave for him in his house, and he was buried. The (clan of) Kindah heard of that, and they came with the cavalry and the camels and they hamstrung it at the door of his house, and he died a death of the pre-Islamic period. And as for Al-Bara‘a Bin Aazib, Muawiya had made him the ruler of Al-Yemen, and he died at it, and he had emigrated from it’’. 347

347 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 3 & 4
CHAPTER 28 – WHAT FLOWED BETWEEN AMIR AL-MOMINEENasws AND USMAN AND HIS SUPPORTERS, AND SOME OF HISasws SITUATIONS

Abu Zarras had arrived to Usman. He said, ‘Inform me, which city is most beloved to youasws?’ Heasws said, ‘Emigrating’. He said, ‘Not in my neighbourhood’. Heasws said: Iasws shall join up with the Harrum (Sanctuary) of Allahazwj and be in it’. He said, ‘Yes’. He said, ‘Then, Al-Kufa, a land when the companions of Rasool-Allahsaww are’. He said, ‘No’.

Heasws said, ‘Iasws am not going to choose any other’. He ordered him with the travel to Al-Rabza. Heasws said, ‘Rasool-Allahsaww said to measws: ‘Listen and obey and implement wherever they send you, and even if to an Abyssinian slave’. Heasws went to Al-Rabza and stayed over there for a period, then entered Al-Medina.

He entered to see Usman, and the people were in his presence in two groups. Heasws said, ‘O commander of the faithful! You expelled measws from a land, to such a land, there isn’t any vegetation or animals, except old sheep, and there isn’t any servant for measws except a free woman, nor any shade to shade me except the shade of a tree, so give measws a servant, and sheep Iasws can live among these’.

He turned away from himasws to the other group. Heasws said similar to that. Habeeb Bin Salama said to himasws, ‘For youasws, with me, there are a thousand Dirhams, and a servant, and five hundred sheep’. Abu Zarrasws said, ‘Give your servant, and your thousand, and your old sheep to one who is needier than Iasws am. But rather, Iasws am asking for myasws right in the Book of Allahazwj’.
Ali asws said, ‘Usman said to him asws, ‘Will you asws not avail us from this foolish one of yours asws?! Abu Zarr ra’. Ali asws said: ‘He ra isn’t with foolishness. I asws heard Rasool-Allah saww saying: ‘Neither has the green (sky) shaded nor has the soil carried anyone of a more truthful tone than Abu Zarr ra’. His ra status is the status of the Momin of the people of Pharaoh lb: And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you [40:28]’.

Usman said, ‘May the dust be in your asws mouth!’ Ali asws said: ‘But, may the dust be in your mouth! asws adjure you with Allah azwj. Who has heard Rasool-Allah saww saying that for Abu Zarr ra?’ Abu Hureyra and ten (others) stood up and testified with that. Ali asws turned around (and left)” 348

Ibn Abbas said, ‘I was in the presence of my father at Al-Isha (Salat) after Al-Maghrib when the servant came. He said, ‘This is the commander of the faithful at the door!’ Usman entered and sat down. Al-Abbas said to him, ‘(Have you had dinner)?’ He said, ‘I have had dinner already’. He placed his hands (down). When we were free from the dinner, the one who was with him stood up, and I sat, and Usman spoke.

He said, ‘O maternal uncle! I complain to you of the son asws of your brother as, meaning Ali asws, for he asws is frequent in insulting me and speaks regarding my honour, and I seek Refuge with Allah azwj in oppressing you – the clan of Abdul Muttalib as. If this command happens to be for you all, so I shall submit it to one who is more remote than me, and if it does not happen to be for you, the I have (only) taken my right’. 348

Al-Abbas spoke. He praised Allah azwj and extolled upon Him azwj, and sent Salawat upon the Prophet saww, and mentioned what Allah azwj had Specialised Qureysh with from it, and what

348 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 1 a
He\textsuperscript{azwj} had Specialised the clan of Abdul Muttalib\textsuperscript{as} with in particular. Then he said, ‘As for after. Neither do I praise you to son\textsuperscript{asws} of my brother\textsuperscript{as} nor do I praise the son\textsuperscript{asws} of my brother\textsuperscript{as} to you. And he\textsuperscript{asws} is not alone, and other have (also) spoken. If you were to get down from what you have ascended, and they ascend from what they have dropped to, that would be closer’.

He said, ‘You and that, O uncle’. He said, ‘Why don’t you speak with that from you?’ He said, ‘Yes, I shall give them from what you like’. And Umsan stood up and went out. It was not long before he returned to him and greeted, and he was standing, then said, ‘O uncle! Do not be hasty with anything until I return to you’. Al-Abbas raised his hands and faced the Qiblah and said, ‘O Allah\textsuperscript{azwj}! Precede to me what there is no good for me in coming across it’. The Friday did not pass until he dies’.

\begin{align*}
\text{(The book) ‘Amaali’ of sheykh Al Tusi} & \rightarrow \text{From Ibn Uqdah, from Ja’far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja’far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah Bin Ali Bin Al Husayn, from his father, from Abdullah Bin Abu Bakr Bin Muhammad, from Abu akr Bin Ubeydullah Bin Abdullah Bin Umar, from Abdullah Bin Umar,} \\
\text{‘He descended to Khalid Bin Aseyd at Makkah. He said to him, ‘If you could go to the son of your uncle, he would help you’. He went to Usman, and he wrote for him to Abdullah Bin Aamir that he helps him with six hundred thousand. He descended with him the next years and asked him. He said, to him, Allah\textsuperscript{azwj} has Blessed me in having consulted you, so I went to him and he ordered six hundred thousand to be for me’. Ibn Aamir said to him, ‘Sixty thousand!’ He said, ‘One hundred thousand, and one hundred thousand’ – six times. Aibn Umar said to him, ‘Be quiet! Do not blacken the face of Usman’}.\\
\text{I (Majlisi) am saying, ‘It is reported by Ibn Abi Al hadeed in the commentary of Al Nahaj (Al Balagah), from Al Zubeyr Bin Bakkar who said, ‘It is reported in (the book) ‘Al Muwaqqiyaat’,} \\
\end{align*}
‘From Ali asws said having said: ‘Usman sent a message to me asws during a hot day, so I asws veiled with my cloth and went to him. I asws entered and he was upon his throne, and in his hand was a stick, and in front of him was a lot of wealth, two piles of silver and gold. Here! Take from this until your asws belly is full, for it is burning me’.

I asws said: ‘Are you helping a relative! If this wealth was an inheritance, or a donor has given you, or you earned it from a trade, I asws would be one of the two men – Either I asws take and be grateful, or I asws would save and work; and if it was from the wealth of Allah azwj, and in it is a right of the Muslims, and the orphans, and the travellers, then by Allah azwj, it is not for you that you give it, nor is it for me asws that I asws take it’.

He said, ‘You asws are refusing, by Allah azwj, only you asws are not refusing’. Then he stood with the stick and hit me asws. By Allah azwj, his hand did not return until he had fulfilled his need. I asws covered with my asws cloth and returned to my asws house and said: ‘Allah azwj is between me and you, that I was instructing you with the good and forbidding you from the evil’.”

But, it has happened from the construction of this house of ours and I did not intend to amass the wealth in it’ – and he pressed the chest to him – ‘then some people from you came and they said, ‘He has taken our war booty, and spends things, and is prejudicial with our wealth’ They walked (drinking) wine, and spoke in secret, as if I am absent from them,

And from Al Zubeyr Bin Bakkar, in the mentioned book, said, ‘It is reported from his uncle, from Isa Bin Dawood, from his men, from Ibn Abbas who said,

‘When Usman built his house at Al-Medina, the people frequenting (in criticism) regarding that. It reached him, so he addressed us during a day of Friday, then prayed Salat with us. Then he returned to the pulpit. He praised Allah azwj and extolled upon Him azwj and sent Salawat upon His azwj Rasool saww, then said: ‘As for after, surely when the bounty occurs, the enviers occur for it anticipating it, and enemies measure it, and if Allah azwj did not Renew a bounty for us, the enviers would still envy over it, and they would be competing regarding it.

But, it has happened from the construction of this house of ours and I did not intend to amass the wealth in it’ – and he pressed the chest to him – ‘then some people from you came and they said, ‘He has taken our war booty, and spends things, and is prejudicial with our wealth’ They walked (drinking) wine, and spoke in secret, as if I am absent from them,

351 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 b
and it is as if they are fearing our confrontation, recognising from them the refusal of their arguments.

قَدْ غَابُوا عَََّا ي َرَُحُ ب َعْضُهُمْ إيلََ ب َعْضيهيمْ يَذْكُرََُا، ََ قَُْ ََجََُُا عَلَى ذَليكَ أَعْوَاَاً مينْ َُظَرَائيهيمْ، ََ مُؤَازيريينَ مينْ شُبَهَائيهيمْ، ف َ

When they are absent from us, they go to each other mentioning us, and they have found supporters upon that from their peers, and they backers from their like. So remote, remote! Spiteful, spiteful!’

قَالَ: ثَُُّ أََْشََُ ب َيْتَيْْي يُوميئُ فييهيمَا إيلََ عَلييٍّ عَلَيْهِ السَّلَََمُ ت َوَقَُّْ بيَََّرٍ أَي ََْمَا كَُْتَ ََ اشْتَعيلْ تَقْضيي الَِْمْرُ دَََُكَ أَهْلَهُ ََشييكاً ََ لََ تُُْعَى إيذَا كَُْتَ ََائيياً

He (the reporter) said, ‘Then he prosed two couplets gesturing in these two to Ali\textsuperscript{asws}, ‘You are igniting a fire wherever you are and inflaming, so you are not seeing any cure from what you are treating. You are departing and the command has been decreed to its rightful one besides you, and imminently, and do not call when you are distant’.

فَإيذَا غَابُوا عَََّا ي َرَُحُ ب َعْضُهُمْ إيلََ ب َعْضيهيمْ يَذْكُرََُا، ََ قَُْ ََجََُُا عَلَى ذَليكَ أَعْوَاَاً مينْ َُظَرَائيهيمْ، ََ مُؤَازيريينَ مينْ شُبَهَائيهيمْ، ف َ

And he (the narrator) mentioned his complete sermon, then said, ‘Then he thought with the descending, but he sighted Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and with him\textsuperscript{asws} was Ammar Bin Yasser, and some people from the people of his\textsuperscript{asws} view, whispering. He said, ‘O you! O you! Secretly and not loudly?! But, by the One\textsuperscript{azwj} in Whose Hand is my soul! Neither am I angry upon the audacity, nor do I come from weakness of bitterness, and had there been no peers from me and for me and for you, and the kindness with me and you, I would have been quick to you all, for you are deceiving me and uprooting from yourselves’.

قَالَ: ثَُُّ أََْشََُ ب َيْتَيْْي يُوميئُ فييهيمَا إيلََ عَلييٍّ عَلَيْهِ السَّلَََمُ ت َوَقَُّْ بيَََّرٍ أَي ََْمَا كَُْتَ ََ اشْتَعيلْ تَقْضيي الَِْمْرُ دَََُكَ أَهْلَهُ ََشييكاً ََ لََ تُُْعَى إيذَا كَُْتَ ََائيياً

Then he raised his hands in supplication and he was saying, ‘O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} have Known of my love for the good health and my preferring the safety, so Grant these to me’.

قَالَ: ثَُُّ أََْشََُ ب َيْتَيْْي يُوميئُ فييهيمَا إيلََ عَلييٍّ عَلَيْهِ السَّلَََمُ ت َوَقَُّْ بيَََّرٍ أَي ََْمَا كَُْتَ ََ اشْتَعيلْ تَقْضيي الَِْمْرُ دَََُكَ أَهْلَهُ ََشييكاً ََ لََ تُُْعَى إيذَا كَُْتَ ََائيياً

He (the narrator) said, ‘The group separated from Ali\textsuperscript{asws}, and Adayy Bin Al-Khayad stood up, and he spoke with a speech, he mentioned, then said, ‘And Usman descended and went to his house, and some people came to him and among them was Ibn Abbas. When they had taken their seats, he faced towards Ibn Abbas and said, ‘What is the matter with me and
you, O Ibn Abbas?! How deceptive you are with me, and are encouraging with tracking my affairs in order to take revenge upon me of the matters of the general public'. And he reproached him with a lengthy speech.

Ibn Abbas answered him and said in the summary of his speech, ‘I am afraid of the Satan from you, not riding you, and overcome your anger and do not let it boil you. What called you to this matter which happened from you?’ He said, ‘The son of your uncle called me to it’.

Ibn Abbas said, ‘And perhaps the one who told you has lied to you’. Usman said, ‘He is trustworthy’. Ibn Abbas said, ‘He isn’t reliable, one is fond of the temptation’. Usman said, ‘O Ibn Abbas! By Allah, you do not know from Ali what is being complained of from him?’. He said, ‘O Allah, no, except that he is saying just as the people are saying, and is vengeful just as they are vengeful. Who deceived you of him and tempted you with his mention besides them?’

Usman said, ‘But rather, it is a verdict from the greatest of the diseases installing itself at the head of the command, and he is Ali, son of your uncle. By Allah! All of it is from his cheating and his evil omen’. Ibn Abbas said, ‘Shh, no! Make an exclusion, O commander of the faithful! Say, ‘If Allah so Desires’’.

He said, ‘If Allah so Desires’. Then he said, ‘I adjure you, O Ibn Abbas, of Al-Islam and the relationship! By Allah I am overcome and tried with you all. By Allah! I would love it for this command to have come to you besides me, and you would have carried it from me, and I would have been one of your supporters upon it. Then, by Allah, you would have found me better for you than what I am find you all to me, and I have known that the command is for you, but your people pushed you away from it and reduced it to ones besides you. By Allah! I do not know whether they raised you or they raised it from you’.
Ibn Abbas said, ‘Shh, no, O commander of the faithful! We adjure you with Allah azwj, and Al-Islam, and the relationship, similar to what you adjured us, that you coveted the enmity to be between us and you, and you smelt envy with us and you. Your affairs are up to you what as long as they were words. When they become deeds, so it isn’t up to you nor in your hands, and by Allah azwj, we will oppose if you oppose us, and we shall impede if you impede us.

And nothing prevents you from making the command to come to us besides you, except that a speaker from us would be saying what the people are saying, and he would shame you just as they would shame! And as for our people turning the command away from us, it is out of envy which by Allah azwj you have recognised it, and rebellion by Allah azwj you have known it. So, Allah azwj is between us and our people.

And as for your word that you do not know whether they raised is away from us or raised us away from it, so by my life, you do recognise that if this command had come to us, it would not have increased any merit to our merits, nor any worth to our worth, and we are people of merit, and people of worth, and no one is merited with any merit except with our merits, nor a precedence of any preceiver except by our precedence, and if we had not guided, no one would have been guided, nor would they have had insight from blindness, nor would they have had justice from tyranny’.

Usman said, ‘Until when, O Ibn Abbas, will it be coming from you what is coming?! You had kept me far away. Was there no right for you upon you that you should draw me closer and I to be a peer? By the Lord azwj of Kabah! But the separation eased it for you to be saying regarding me, and I did go ahead with you to the quickness to me, and Allah azwj is the Helper’.

Ibn Abbas said, ‘I went out and met Ali asws, and there with him was from the anger and the fury which was doubt than what was with Usman. I wanted to calm him asws, but he asws abstained. I came to my house and locked my door and isolated from them both. That reached Usman, and he sent for me. I went to him and his anger had subsided. He looked at
me, then laughed and said, ‘O Ibn Abbas! What delayed you from us? Your neglecting coming to us is evidence upon what you saw from your companion, and you recognised from his\(^{asws}\) state. Allah\(^{azwj}\) is between us and him\(^{asws}\). Take with us regarding other than that’.

Ibn Abbas said, ‘After that, whenever something came to him from Ali\(^{asws}\) and he wanted to belie from it, would say, ‘And there is no day of Friday when he would be delayed from us and neglect the returning from us, so I do not know how I should respond to it’.\(^{352}\)

And from Al-Zubeyr Bin Bakkar, in the mentioned book, from Abdullah Bin Abbas who said, ‘I did not hear anything from my father at all regarding the matter of Usman, either blaming him in it or excusing him, nor did I ask him about anything from that, fearing of being attached from it upon what I did not concur with him.

I was with him at night and we were having dinner when it was said, ‘This is commander of the faithful at the door!’ He said, ‘Permit for them (to come in)’. He entered and he spread for him upon his bed, and he partook from the dinner with him. When it was raised, the one who was with him over there stood up, and I leapt up.

Usman praised Allah\(^{azwj}\) and extolled upon Him\(^{azwj}\), then said: ‘As for after, O uncle! I have come to you to excuse you from the son\(^{asws}\) of your brother\(^{as}\) Ali\(^{asws}\) insulting me, and publicising my affairs, and cutting off my relationship, and taunting regarding my religion, and I seek Refuge with Allah\(^{azwj}\) from them, O clan of Abdul Muttalib\(^{as}\).

If there is a right for you which you are claiming, you could have overcome upon it, but you have left it in the hands of one who did that with you, and I am closer to you in relationship than him\(^{asws}\)? And I do not blame anyone of you except Ali\(^{asws}\), and he\(^{asws}\) has claimed that I should extend to him\(^{asws}\), so you leave him for the Sake of Allah\(^{azwj}\) and the relationship, and I fear that if he does not leave me, then I will not leave him\(^{asws}\).

\(^{352}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 c
Ibn Abbas said, ‘My father praised Allahazwj and extolled upon Himazwj, then said, ‘As for after, O son of my sister! You did not used to praise Alisws to yourself, so I am not praising you to Alisws, and it is not Alisws alone who speaks regarding you, but others are (also). So if you were to accuse yourself for the people, the people would accuse themselves to you, and if you were to descend from what you have ascended, and they ascend from what they have descended, you will take from them and they would take from you, what there would be no problems with it’”

My father said, ‘Permit for him’. He entered and stood standing and did not sit down, and said, ‘Do not be hasty, O uncle, until I give you permission’. We looked around and there was Marwan Bin Al-Hakam seated at the door awaiting him until he went out. He was the one who had turned him from his former view.

My father faced towards me and said, ‘O my son! There is nothing to come out from his matter’. Then he said, ‘O my son! Control your tongue upon yourself until you see what there is no escape from it’. Then he raised his hands and said, ‘O Allahazwj! Precede with me what there is no good for me in coming across it’ A Friday had not passed by until he died, may Allahazwj have Mercy on him’.

And from Al-Zubeyr Bin Bakkar in the mentioned book, from Ibn Abbas who said, ‘I prayed Al-Asr (Salat) one day, then I went out, and there I was with Usman Bin Affan during the days of his caliphate, in one of the alleyways of Al-Medina, alone. I went to him as a reverence to him and respect for his position. He said to me, ‘Have you seen Alisws?’ I said, ‘
left him **asws** in the Masjid, so if he **asws** does not happen to be in it no, then he **asws** will be in his **asws** house.

He said, ‘As for his **asws** he **asws** isn’t in it. Search for us in the Masjid’. We headed to the Masjid and there was Ali **asws** coming out from it.

Ibn Abbas said, ‘And the day before I was in the presence of Ali **asws** and I had mentioned Usman and his crime against him **asws**, and he **asws** had said: ‘But by Allâh **azwj**, O Ibn Abbas! From its cures is to stop talking to him and leave meeting him’. I had said to him **asws**, ‘May Allâh **azwj** have Mercy on you **asws**! How is it for you **asws** with this? If you **asws** neglect him, then he sends for you, what would you **asws** do?’ He **asws** said: ‘ **asws** shall put off, and put off. Who can force me **asws**?’ I said, ‘No one’.

Ibn Abbas said, ‘When he **asws** saw us, and he **asws** was coming out from the Masjid, there appeared from him **asws**, from the turning around and seeking to leave, what was clear to Usman. Usman looked at me and said, ‘O Ibn Abbas! Do you not see the son **asws** of our uncle **as** disliking meeting us?’ I said, ‘And why don’t you necessitate your right, and he **asws** knows the merit?’

When they were close to each other, Usman initiated with the greetings, and he **asws** returning it to him. Usman said, ‘If you **asws** could enter (the Masjid) for we intend you **asws** and if you continue, then we shall seek you **asws**. Ali **asws** said: ‘Which of that would you like?’ He said, ‘Enter’. They both entered and Usman grabbed his **asws** hand and gestured with it towards the Qiblah. He was short (distance) from it, and sat facing it. Usman sat to his **asws** side. I sat back from them, but they both called me, so I went to them.

Usman praised Allâh **azwj** and sent Salawaat upon His **as** Rasool **asww**, then said, ‘As for after, O son of my maternal uncle, and son **asws** of my paternal uncle **as**! When I gathered both of you
in the call, so you both came complaining upon my pleasure from one of you, and found be
to be upon the other’ – up to the end of his speech.

Ibn Abbas said, ‘Ali asws lowered his head, and I lowered it along with him for a long
time. As for I, I respected him too much to speak before him, and as for him, he
wanted to answer on my behalf and from him. Then I said to him, ‘Will you speak or shall I speak on your behalf?’ He asws said: ‘But, you speak on my behalf and from you’.

I praised Allah extolled upon His Rasool, then said’ – and he mentioned his speech.

He (Ibn Abbas) said, ‘Ali looked at me with a look of pride, and said: ‘Leave him until he
reaches his pleasure in what he is in, for by Allah, if our hearts were to be manifested to
him, and our secrets appear to him until he sees these with his eyes just as he hears the
news about these with his ears, he will not cease to be sick with vengeance. By Allah!
I am not going to throw (myself) upon a pothole, and can prevent from behind my
back, and this speech from him is in opposition from him and an evil indication’.

Then he mentioned the speech of Usman and what Ali asws answered him with, then said, ‘I grabbed both their hands until they shook hands and reconciled, and jested, and I got up from them, and they consulted, and instructed each other, and discussed, then they separated. By Allah, three days had not passed by until I met each one of them mentioning from his companion what the camel cannot kneel upon. I came to know that there is no way to reconciling them after it’.

354 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 e
And it is reported by Ibn Abi Al-Hadeed as well, from his elder abin Usman Al-Jahiz who said, ‘It is mentioned in the book which is referred the excuses from the innovations of Usman – Ali\textsuperscript{asws} complained, and Usman returned his\textsuperscript{asws} complained. So, Ali\textsuperscript{asws} said (a couplet): ‘And a return, returns to other than a friend, who would have loved it if the one with serious illness would have died’.

Usman said, ‘By Allah\textsuperscript{azwj}! I do not know whether your\textsuperscript{asws} living is more beloved to me or your\textsuperscript{asws} death? If you\textsuperscript{asws} were to die, your\textsuperscript{asws} loss would shatter me, and if you\textsuperscript{asws} live, your\textsuperscript{asws} life is trying me. You\textsuperscript{asws} will not be executed for as long as you\textsuperscript{asws} obey us, and you\textsuperscript{asws} will be taken as a bold one sheltered to’.

Ali\textsuperscript{asws} said: ‘There is nothing which would make me\textsuperscript{asws} a bold one for the accursed, the sinners. But rather, it is your evil thinking with me\textsuperscript{asws} which has attributed to me\textsuperscript{asws} this position from you. If you are fearing my\textsuperscript{asws} side, then for you is a Pact of Allah\textsuperscript{azwj} upon me\textsuperscript{asws} and a covenant that there will be no problem upon you from me\textsuperscript{asws}, ever, for as long as there is dampness in the sea, and I\textsuperscript{asws} shall be a protector from you.

But that will not benefit me\textsuperscript{asws} with you. And as for your words that my\textsuperscript{asws} loss would shatter you, so never will you shatter due to my\textsuperscript{asws} loos for as long as Al-Waleed and Al-Marwan remain for you’. Usman stood up and went out.\footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 f}

And it is reported by Ibn Abi Al-Hadeed as well, from Abin Sa’ad Al-Abayy who said, ‘(Heated) talk occurred between Usman and Ali\textsuperscript{asws}. Usman said, ‘What can I do if Qureysh do not love you (clan of Abdul Muttalib\textsuperscript{as}), and you have killed seventy of them on the day of (battle of) Badr, it is as if their faces are hooks of gold. Their noses (pride) are quick before their lips?!’\footnote{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 g}

He said, ‘And it is reported in the mentioned (book) as well – Usman, when the people avenged upon him what they avenged, he stood leaning upon Marwan and addressed the
people. He said, ‘For every community that is a calamity, and a calamity of this community and calamity of these Bounties is a group of faulters, taunters, manifesting to you all what you love and are cheerful at what you are abhorring, a mob like that cattle, following the first caller.

And you are vengeful upon me what vengeance they had upon Umar, so he suppressed them and swept them aside, and I am closer with help, and stronger in numbers. So why should I not do regarding the extra wealth whatever I so desire to?’

And it is reported as well, from (the book) Al-Muwaffiqat’ – From Ibn Abbas, ‘Usman said in his speech to Ammar after his mentioning Ali asws, ‘But you are from our adversaries and their followers’.

(The book) ‘Al-Ihtijaj’ – On a day from the days, Usman said to Ali asws Bin Abu Talib asws, ‘You asws, if you asws are pleased with me, so you asws were pleased with the ones who were better than you asws and me’. Ali asws said: ‘And who is the one better than me asws?’ He said, ‘Abu Bakr and Umar’. All asws said: ‘You are lying! I asws am better than you and them both. I asws worshipped Allah azwj before you all and I asws shall worship Him azwj after you’.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ali Bin Raib,

‘From Abu Abdullah asws having said: “A group from the Clan of Umayyad, during the emirate of Usman, gathered together in the Masjid of Rasool-Allah saww on the day of Friday, and they wanted to solemnise the marriage of a man from them, and Amir Al-Momineen asws was nearby from them.

فقال بعضهم ليغضن: هل لكم أن تجلب عني عني عليك السلام الساعية، تسأل أن تطلب وَيْكِمْ فَإِنَّهُ يَطْلَبْ وَيَبْتَغُونَ أَحَدَهُمَا، وَكَفَّرُوا إِلَيْهِ، فقُلُوهُمْ: يَا أَبَا النَّاسِ! إِنَّهُ يَحْيِدُ أَنْ يُزَوِّجَ فَلَانًا فَلَانًا وَيُنْزِعُ أَنْ يُتَطَّبِبْ، فَقَالُوا: فَهَلْ تَطِيِّبُونَ أَحَدًا؟’’

357 Bihar Al Anwaar – V 31, The book of Fitna (Strife) and Ordeals, Ch 28 H 2 h
358 Bihar Al Anwaar – V 31, The book of Fitna (Strife) and Ordeals, Ch 28 H 2 i
359 Bihar Al Anwaar – V 31, The book of Fitna (Strife) and Ordeals, Ch 28 H 3
Some of them said to the others, ‘Is it ok with you all if we go to shame Ali asws at this time, asking him asws that he addresses us, and we would keep on talking, so he asws would be thwarted from the speaking?’ They agreed and came over to him asws and they said, ‘O Abu Al-Hassan asws! We want to solemnize the marriage of so and so man to so and so woman, and we wanted that you asws should address us’. He asws said: ‘Are you awaiting anyone (else)?’ They said, ‘No’.

By Allah azwj, it was not long until he asws said: ‘The Praise is for Allah azwj, the One Particularised with the Oneness. He azwj Proceeds with the Warning, the Doer of whatever He azwj so Wants to, the One Veiled by the Light from His azwj Creatures, The One with Lofty Horizons, and the Powerful Esteem, and the luxurious Kingdom worshipped for its Bounties, the Lord azwj of the earth and the sky.

I asws Praise Him azwj upon the beauty of the afflictions, and the Grace of the Grants, and the Opulent Bounties, and upon what our Lord azwj has Defended us all from the afflictions; with a Praise which the servants are Permitted for and the cities thrive, and I asws testify that there is no god except for Allah azwj, One, there being no associates for Him azwj. There was never a thing before Him azwj nor would, there be anything after Him azwj.

And asws testify that Muhammad saww is His azwj servant and His azwj Rasool saww, having Chosen him saww with the preference, and Guided by him saww from the darkness, having Chosen him saww Himself azwj, and Sent him saww to His azwj creatures with His azwj Message and with His azwj Speech Inviting them to His azwj worship, and His azwj Oneness, and the acceptance with His azwj Lordship, and the ratification with his saww Prophet-hood having Sent him saww after an interval from the Rasools as, (to people) having turned away from the Truth and being ignorant with the Lord azwj and disbelieved with the Sending and the Promised threat.

He saww delivered His azwj Message and strived in His azwj Way, and advised his saww community and His aswj servants until the conviction came to them. May Blessings be upon him saww and his saww Progeny asws, and abundant greetings.
Asws hereby advise you all and myself asws with the fear of Allah azwj the Magnificent, for Allah azwj Mighty and Majestic has Made the way out for the pious ones from what they are disliking, and the sustenance from where there are not reckoning. Therefore, accomplish from Allah azwj, His azwj Promise, and seek what is with Him azwj, His azwj Promise, and seek what is with Him azwj with being obedient to Him azwj and the deeds which He azwj Loves, for the goodness cannot be realised except with Him azwj, nor can it be attained, that which is with Him azwj, except with being obedient to Him azwj, and there is no reliance (for Protection) regarding what is going to transpire except upon Him azwj, and there is neither Might nor Strength except with Allah azwj.

Thereafter, Allah azwj Endorsed the matters and Placed them upon their measurement, so it cannot be that they would end up in their flowing besides reaching its peak regarding what has been Measured (for it) and Judged from that. And it is such from what has been Measured and Judged, from His azwj Definite matters and His azwj Endorsed Judgement, what the successors asws branched out with, and the causes flowed with; and a Judgement which reached conclusion is the Judgement with us asws and you all to be present in this gathering which Allah azwj has Specialised us asws and you all from which we asws would be mentioning Him azwj, and the beauty of His aswj Trials, and the manifestation His aswj Bounties.

Thus, we asws ask Allah azwj for us asws and for you all, for it being a Blessing, having Gathered us asws and you to, and Drove us asws and to you. Then, so and so male, son of so and so, and so and so female, daughter of so and so, and he is in the lineage which you have recognised and in the nobility which you are not ignorant of, and the dower having extended to him, what you have recognised, so may th there be goodness be upon it and be linked to it. May Salawaat be upon Muhammad saww and his saww Progeny asws, 360.

5- كا: عَلَيْهِ عَلَيْهِ عَلَيْهِ، عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ، عَنْ أَمْهَةَ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَı

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

360 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 4
‘From Abu Ja’far asws having said: ‘The Prophet saww performed Hajj. He saww stayed in Mina for three (days), Praying two Cycles (shortened Salaat). Then Abu Bakr did that, and Umar did that. Then Usman did that for six years. Then Usman completed it as four. He Prayed Al-Zohr as four (Cycle). Then he fell sick due to that innovation. He said to the Muezzin (caller to the Salaat), ‘Go to Ali asws, and say to him asws, and let him asws Pray (lead) Al-Asr with the people’.

The Muezzin came over to Ali asws and said to him asws, ‘The commander of the faithful Usman orders you asws that you asws should Pray (lead) Al-Asr with the people’. But he asws said: ‘Then I asws shall not Pray except for two Cycles just as Rasool-Allah saww Prayed’. The Muezzin went and informed Usman with what Ali asws had said. He said, ‘Go to him asws, and say to him asws, ‘You asws are not in anything (choice) from this. Go and Pray just as you asws are ordered to’. Ali asws said: ‘No, by Allah azwj! I asws will not do so’. Usman came out and Prayed four (Cycles) with them.

When it was the caliphate of Muawiya, and the people gathered to him and murdered Amir Al-Momineen asws, Muawiya performed Hajj. He Prayed two Cycles of Al-Zohr with the people. Then he greeted (finished the Salaat). The Clan of Umayya looked at each other, as well as (the people of) Saqeef, and the ones who were the adherents of Usmaan. Then they said, ‘It has been decided against your companion (Usman), and he has been opposed, and his enemies would gloat with it’.

They stood up and went over to him, and they said, ‘Do you know what you did? What you did increase upon, is that you judged against our companion (Usman), and his enemies would gloat with it’. He said, ‘Woe be unto you all! Are you not knowing that Rasool-Allah saww Prayed two Cycles in this very place, and so did Abu Bakr, and Umar, and your companion (Usman) Prayed like that for six years? Now you are instructing me that I should leave the Sunnah of Rasool-Allah saww, and what Abu Bakr did, and Umar, and Usman, before he innovated?’
Then he Prayed Al-Asr as four (Cycles). Thereafter, the caliphs, and the emirs did not cease to be upon that until today”.

(The book) ‘Ma’any Al Akhbar’ – Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from Muhammad Bin Ismail Bin Aban, from Abdullah Bin Abin Saeed, from Fuzeyl Bin Abdul Wahab, from Yunus Bin Abin Yafour Al Abdy, from his father,

‘From Qanbar a salve of Ali asws, having said, ‘I entered with Ali asws Bin Abu Talib asws to see Usman Bin Affan. I loved to be alone, and Ali asws gestured to me with being along. I went aside, not far, and Usman went on to fault Ali asws and Ali asws lowered his asws head. Usman faced towards him asws and said, ‘What is the matter you asws are not speaking?’ He asws said: ‘If I asws speak, I asws not be saying anything except what you dislike, and there isn’t anything for you asws except what you don’t like’.

(The book) ‘Nahj (Al Balagah)’ – From a speech of his asws: ‘The clan of Umayya are giving me asws the inheritance of Muhammad saww bit by bit. By Allah azwj! If I asws were to remain alive for them, I saww shall shake them off, like the shaking off the dust from the meat by the butcher’.

And Ibn Abi Al Hadeed said, ‘Know that the origin of this Hadeeth has been reported by Abu Al Faraj Al Asfahany in the book ‘Al Aghany’, by a chain raised to Harb Bin Hubeysh who said,

‘Saeed Bin Al-Aas sent me, and in those days, he was the governor of Al-Kufa from the direction of Usman, with (some) gifts to Ali asws, and wrote to him asws, ‘I have not sent to anyone more than what I am sending to you asws, except for the commander of the faithfull.

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361 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 5
362 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 6
363 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 a
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364
He asws said: ‘O Ibn Abbas! Usman does not want except to make me asws a water-drawing camel, coming and going. He had sent a message to me that I asws should go out, (then) sends a message to me asws to come back, then now he is sending a message to me asws that I asws should go out. By Allah azwj! I asws defended him until I asws feared that I asws would become a sinner’. 367

367 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 9
CHAPTER 29 – MANNER OF THE KILLING OF USMAN AND WHAT THE PEOPLE ARGUED AGAINST HIM DURING THAT, AND HIS LINEAGE AND HIS HISTORY

1- ما: الْمُفييُُ، عَنْ عَليين بْني خَاليٍُ الْمَرَاغيين، عَنْ مَُُمَُّي بْني أَحَََُْ الْبَزَّازي، عَنْ أَحَََُْ بْني الصَّل
تي، عَنْ صَاليحي بْني أَبِي الََّجْمي، عَني الَِْيْثَمي بْني عَُييٍّ، عَنْ عَبُْي
اللَّهي بْني الْيَسَعي، عَني الشَّعْبِين، عَنْ صَعْصَعَةَ بْني صُوحَانَ الْعَبُْيين رَحَيَهُ اللَّهُ، قَالَ:
دَخَلْتُ عَلَى عُثْمَانَ بْني عَفَّانَ فِي َ َفَرٍ مينَ الْميصْريينيَْ، ف َقَالَ عُثْمَانُ: قَُنمُوا
رَجُلًَ ميَْكُمْ يُكَلنمُنَي، ف ََُّمُونِّي، ف َقَالَ عُثْمَانُ: هَذَا ..!، ََ كَأَََّهُ اسْ
tَحَُْثَنَي، ف َقُلْتُ لَهُ:
إينَّ الْعيلْمَ لَوْ كَانَ بيالسننن لََْ يَكُنْ لِي ََ لََ لَكَ فييهي سَهْمٌ، ََ لَكيََّهُ
بيالتَّعَلُّمي.


‘I entered to see Usman Bin Affan among a number of Egyptians. Usman said, ‘Forward a man from you to speak to me’. They forwarded me. Usman said, ‘This one!’ And it was as if he was considering me too young. I said to him, ‘The knowledge, even if it was in China, there neither happens to be a share for me nor for you in it, but it is by the learning’.

وَقَالَ عِلَامُ اللَّهِ عِلَامُ الْعَيْنِ، فَلَكُمْ! فَلَكُمْ: (بِسْمِ اللَّهِ الَّذِي لا شَأْنٍ فِيهِ إِلَّا إِنَّ اللَّهَ يَكْرِمُ الْمُتَّقِينَ)

Usman said, ‘Give!’ I said, ‘In the Name of Allahazwj the Beneficent, the Merciful. Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]’.

فَقَالَ عِلَامُ اللَّهِ عِلَامُ الْعَيْنِ، فَلَكُمْ! فَلَكُمْ: (بِسْمِ اللَّهِ الَّذِي لا شَأْنٍ فِيهِ إِلَّا إِنَّ اللَّهَ يَكْرِمُ الْمُتَّقِينَ)

Usman said, ‘Was this Verse Revealed regarding us?!” I said to him, ‘Then enjoin with the god and forbid from the evil’.

فَقَالَ عِلَامُ اللَّهِ عِلَامُ الْعَيْنِ، فَلَكُمْ! فَلَكُمْ: (بِسْمِ اللَّهِ الَّذِي لا شَأْنٍ فِيهِ إِلَّا إِنَّ اللَّهَ يَكْرِمُ الْمُتَّقِينَ)

Usman said, ‘Leave that, and give what is with you’. I said to him, ‘In the Name of Allahazwj the Beneficent, the Merciful. Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. [22:40] – up to the end of the Verse’.

فَقَالَ عِلَامُ اللَّهِ عِلَامُ الْعَيْنِ، فَلَكُمْ! فَلَكُمْ: (بِسْمِ اللَّهِ الَّذِي لا شَأْنٍ فِيهِ إِلَّا إِنَّ اللَّهَ يَكْرِمُ الْمُتَّقِينَ)

Usman said, ‘And this as well, was it Revealed regarding us?!” I said to him, ‘Then give us what you have taken from Allahazwj the Exalted’.

Page 312 of 501
Usman said, 'O you people! Upon you is with the listening and the obeying, and that the Hand of Allahazwj is upon the congregation, and the Satan is with the individual. So, do not be listening to the words of this one, for this one does not know, who is Allahazwj? Nor, where is Allahazwj?'

I said to him, ‘As for your words, ‘Upon you is with the listening and the obeying’, so you want from us that we should be saying tomorrow, ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67].

Ans as for your words that I do not know who is Allahazwj, so Allahazwj is our Lordazwj and Lordazwj of our forefathers, the former ones. And as for your words that I do not know where is Allahazwj, so Allahazwj the Exalted is lying in wait’.

He (the narrator) said, ‘He (Usman) got angered and ordered with our leaving and he closed the doors upon us”.

(The book) ‘Ma’any Al Akhbaar’ – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Hassan Bin Ali Al Madainy, from Al Abbas Bin Mukram, from Sa’ad Al Khashaf, from Al Asbagh Bin Nubata who said,

‘Usman Bin Affan, when he was surrounded with, wrote to Aliasws Bin Abu Talibasws, ‘As for after, the water has exceeded the limit and the belt has tightened, and the matter has exceeded its measurement with me, and he is coveting regarding me, one who cannot defend from himself. So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart!”

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Al Qaddah,
‘From Ja’far asws, from his asws father asws having said: ‘When the people besieged Usman, Mawrân Bin Al-Hakam came to Ayesha, and she had already prepared for the Hajj. He said, ‘O mother of the believers! Usman, the people have besieged him. If you could leave the Hajj and correct his affairs, the people would be listening from you’. She said, ‘The Hajj is Obligatory and I have made up my mind’.

Marwan turned around and he was saying (a couplet), ‘A house of the city is burning upon me to the extent when it is inflamed, so I am going to Hajj’.

I heard Ayesha and she said, ‘Come! Perhaps you think I am in doubt from your companion. By Allahazwj! I would love it if you and he were in two sewers from the sewers the cover having been sewn upon you two, plunging into the sea until you both die’.

The book ‘Mustatarfaat Al Saraair’ – Musa Bin Bakr, from Al Mufazzal,

‘From Abu Ja’far asws having said: ‘So and so (Abu Bakr) and so and so (Umar) both usurped our asws rights and distributed it between them. They (people) were pleased with that from them, and when Usman deprived them and preferred (clan of Umayya) over them, they were angered for themselves’.

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Al-Murji’a transmitted from Abi Al-Jaham, and he was hostile to Ali asws, said, ‘I went out with the letter of Usman and the Egyptians had descended at Zil Khashab to Muawiya, and I had folded it with a subtle folding and made it to be in the sheath of my sword, and I got lost on the road and was facing the darkness of the night, until I was by the cliff facing me and with him were two men, walking in front of him.

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370 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 3
371 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 4
There, it was Ali asws Bin Abu Talib asws who had come from the area of the Bedouins. He asws confirmed me and I could not confirm (it was) him asws until I heard his asws speech. He asws said: ‘Where are you intending, O Sakhr?’ I said, ‘Al-Badwa’. He asws called his asws companions. He asws said: ‘So what is which is in the sheath of your sword?’ I said, ‘You asws will not leave your asws joking, ever!’ Then I took it off”.

There, it was Ali asws Bin Abu Talib asws who had come from the area of the Bedouins. He asws confirmed me and I could not confirm (it was) him asws until I heard his asws speech. He asws said: ‘Where are you intending, O Sakhr?’ I said, ‘Al-Badwa’. He asws called his asws companions. He asws said: ‘So what is which is in the sheath of your sword?’ I said, ‘You asws will not leave your asws joking, ever!’ Then I took it off”.

Usman Bin Affan send a message to Al-Arqam Bin Abdullah, and he was a treasurer of the public treasury of the Muslims. He said to him, ‘Advance one hundred thousand, thousand Dirhams to me’. Al-Arqam said to him, ‘I shall write a deed with it for the Muslims’. He said, ‘And what have you to do with that? May there be no mother for you! But rather, you are a treasurer for us’.

He (the narrator) said, ‘When Al-Arqam heard that he went out rushing to the people. He said, ‘O you people! Upon you is with your wealth for I think I am your treasurer and I did not know that I am a treasurer of Usman Bin Affan until today’, and he went and entered his house.

That reached Usman, and he came out to the people until he entered the Masjid, then he ascended the pulpit and said, ‘O you people! Abu Bakr was preferring the clan of Taym over the people, and Umar was preferring the clan of Adayy over all of the people, and by Allah azwj, I prefer the clan of Umayya over the ones besides them, and if I were to sit at the door of Paradise, then I have the capacity to enter the clan of Umayya in their entirety, into the Paradise, I would do so, and this wealth is for us. So, if we are argued to it, I shall seize him, and even if it rubs the noses of the people!’

Ammar Bin Yasser, may Allah aswj have Mercy on him, said, ‘Community of Muslims! Be witness that, that is a coercion to me’.

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372 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 5
Usman said, ‘And you be over here!’ Then he descended from the pulpit trampling him with his legs until there was unconsciousness upon Ammar, and he was carried off and he had no awareness, to the house of Umm Salama⁷⁰⁶. The people considered that grievous, and Ammar remained with unconsciousness upon him. He did not pray Salat on that day, Al-Zohrn, and Al-Asr, and Al-Maghrib.

When he woke up, he said, ‘The Praise is for Allah⁷⁰⁶. For long I have been hurt for the Sake of Allah⁷⁰⁶, and I reckon what has afflicted me is for the Side of Allah⁷⁰⁶. Between me and Usman is the Just, the Benevolent, on the Day of Qiyamah’.

He (the narrator) said, ‘And it reached Usman that Ammar was with Umm Salama⁷⁰⁶, so he sent a message to her⁷⁰⁶. He said, ‘From what this group is in your⁷⁰⁶ house along with this immoral one, expel them from your⁷⁰⁶ presence’.

She⁷⁰⁶ said, ‘By Allah⁷⁰⁶ There is no one with us with Ammar except his two daughters, so stay away from us, O Usman, and make your attack to be where you like to, and this one is a companion of Rasool-Allah⁷⁰⁶, trying find his breath due to your deed’.

He (the narrator) said, ‘Usman regretted upon what he had done, so he sent a message to Talha and Al-Zubeyr, asking them to go to Ammar and ask him to forgive him. They came to him but he refused to them. They returned to him and informed him. Usman said, ‘From a Judgment of Allah⁷⁰⁶, O clan of Umayya, O spreaders of fire and greedy flies! You have brought disgrace unto me, and pained upon the companions of Rasool-Allah⁷⁰⁶!’

Then Ammar, may Allah⁷⁰⁶ have Mercy on him, recovered from his illness and went out to the Masjid of Rasool-Allah⁷⁰⁶. While he was like that when an obituarist of Abu Zarr⁷⁰⁶ entered to see Usman, from Al-Rabza. He said, ‘Abu Zarr⁷⁰⁶ had died at Al-Rabza, lonely, and a group of travellers buried him⁷⁰⁶’. 
Usman said, 'We are from Allah azwj and are returning to Him azwj', and said, 'May Allah azwj have Mercy on him ra'. Ammar ra said, 'May Allah azwj have Mercy on Abu Zarr ra from all of us'. Usman said to him, 'And you are over here are having disavowed. Do you see me regretting upon my journeying him ra?!' No, by Allah azwj! I did not think that'.

He said, 'And you, as well! Join up with the place which Abu Zarr ra used to be in, and do not leave it for as long as we live'. Ammar said, 'I shall do so. By Allah azwj! The vicinity of the predators is more beloved to me than being a neighbour of yours'.

He (the narrator) said, ‘Ammar prepared for the going out, and the clan of Makhzum came to Amir Al-Momineen Ali asws Bin Abu Talib asws and asked him asws to stand with them against Usman in order to descend him from (his decision to) expel Ammar. He asws stood with them and asked him among them, and he asws was friendly with him until he responded to him asws, to that”. 737

She said, ‘Then give me my inheritance from Rasool-Allah sallallahu alaihi wasallam’. He said to her, ‘Or did you two not reckon, you and Malik Bin Aww Al-Nazry, and you both testified that Rasool-Allah sallallahu alaihi wasallam did not leave any inheritance until (Syeda) Fatima asws was deprived of her asws inheritance, and her asws right was invalidated? So, how come today you are seeking an inheritance from the Prophet sallallahu alaihi wasallam?!”

737 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 6
She left him, and went away. And it so happened that whenever Usman used to go out to the Salat, she would take a shirt of Rasool-Allah ﷺ upon a reed and raise it upon it, then she would say, ‘Usman has opposed the owner of this shirt and neglected his Sunnah!’

I (Majlisi) am saying, ‘It is reported in (the book) ‘Kashf Al-Ghumma’ approximate from that, and there is an increase in its end, ‘When she (Ayesha) hurt him, he (Usman) ascended the pulpit and said, ‘This woman of little hair is an enemy of Allah azwj. Allah azwj has Struck her example and an example of her companion Hafsa in the Book: the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them, - up to His azwj Words: so nothing availed them from Allah, and it would be Said: ‘Enter the Fire along with the entering ones!’ [66:10]’.

She said to him, ‘O No’sal! O enemy of Allah azwj! But rather Rasool-Allah saww named you with the name ‘No’sal’ the Jew who is as Al-Yemen, so you cursed him and cursed them, and you swore that you will not settle him at Egypt, ever!’, and she went to Makkah’.

Then he (the narrator) said, ‘Ibn Aseem, author of (the book) ‘Futouh’ has transmitted that she said, ‘Kill No’sal! May Allah azwj Kill No’sal, for he has eroded a Sunnah of Rasool-Allah azwj, and this here is his saww cloth, not decayed yet’ – and she went out to Makkah’.

He said (in the book) ‘Kashf Al-Ghumma’ – And it is reported by other that when he (Usman) was killed, she (Ayesha) came to Al-Medina, and so and so met her. She asked him about the wealth and he informed her that the people had united upon Ali asws. She said, ‘By Allah azwj! I shall seek his (Usman’s) blood’. He said to her, ‘And you are greedy upon killing

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374 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 a
him’. She said, ‘They did not kill him when I said, but they left him until he repented and was cleaned from his sins and became like the ingot, and they killed him’.

(8-375) The book) ‘Amaali’ of sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah the memoriser, from Ja’far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja’far Bin Abdullah, from Abdullah Bin Muhammad bin Abdullah, from his father, from Abdullah Bin Abu Bakr,

‘From Abu Ja’far asws having said: ‘It was narrated to me asws by Abdul Rahman Bin Abi Umra Al-Ansari who said, ‘When the Egyptians descened with Usman Bin Affan for their second time, he called Marwan Bin Al-Hakam and consulted him. He said to him, ‘There isn’t anyone they are more obedient to than to Ali asws Bin Abu Talib asws, and he asws is the most obeyed of the people among the people. So, send him asws to them, and let him asws please them and let him asws take upon them the obedience to you, and caution them of the fitna (discord)’.

Usman wrote to Ali asws, ‘Greetings be unto you asws. As for after, the flood has exceeded the limit, and the belt has tightened, and the matter of the people has raised with me above its measurement, and he is coveting regarding me, one who was unable from himself’.

He turned toward me or to me and gave an example (in a couplet)’ So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart! And the greetings’.  

Ali asws came to him. He said, ‘O Abu Al-Hassan asws! These people (besiegers) have come, so call them to the Book of Allah azwj and Sunnah of His azwj Prophet saww. He asws said: ‘Yes, if they give me a Pact of Allah azwj and His azwj Covenant upon that you will fulfil for them with everything asws give on your behalf’. He said, ‘Yes’.

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375 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 b
He took a solemn oath upon him asws, and he asws walked to the people. When he asws was closed from them, they said, 'Turn around!' He asws said: 'No'. They said, 'Turn around!' He asws said: 'No'. So, one of them went on to push him in his chest. The group said to each other, 'Glory be to Allah azwj! The son of an uncle of Rasool-Allah saww has come to you, listen from him asws and accept'. They said, 'Will you asws guarantee for us like that?' He asws said: 'Yes'.

Their noble ones and their faces came with him saww until they entered to see Usman and admonished him. He answered them to what they loved. He said, 'Write for us a letter upon this, and let Ali asws guarantee on your behalf of what is in the letter'. He said, 'They write whatever you like to'.

They wrote between them – ‘In the Name of Allah azwj the Beneficent, the Merciful. This is what the servant of Allah asw Usman, the commander of the faithful write for the ones who are vengeance upon him, from the Momineen and the Muslims. For you, upon me, is that I shall act by the Book of Allah asw and Sunnah of His asw Prophet saww, and that the deprived one would be given, and that the fearful would be granted security, and the exiled one would be returned, and the envoy would not be frozen (suspended), and the war booty will not become an earnings between the rich.

And Ali asws Bin Abu Talib asws is a guarantor for the Momineen and the Muslims upon Usman for the loyalty for them upon what is in the book’. And it was witnessed by Al-Zubeyr Bin Al-Awwam, and Talha Bin Al-Zubeyr Bin Ubeyrullah, and Sa’ad Bin Malik, and Abdullah Bin Umar, and Abu Ayoub Bin Zayd, and it was written during Zil Qadah of the year twenty five.

They took the letter then they left. When they descended at Eilat, they were with a rider. They seized him and said, ‘Who are you?’ He said, ‘I am a messenger of Usman to Abdullah Bin Sa’ad’. They said to each other, ‘If we were to search him, perhaps he has written regarding us. They searched him but they could not find anything with him.
Kinana Bin Bishr al Najibi said, ‘Look at his tools, for there is a means for the people’. There was a glass sealed with wax, and therein was a letter to Abdullah Bin Sa’d, ‘When this letter of mine comes to you, then cut the hands of three along with their legs’. When they read the letter, they returned until they came to Ali. He came and entered to see him (Usman) and said: ‘The people had reprimanded you, and you admonished them, then you wrote this letter of yours we recognised?! The handwriting is the handwriting, and the seal is the seal’.

He went out angrily and the people came back to him. Sa’ad went out from Al-Medina and a man met him. He said, ‘O Abu Is’haq! Where are you intending?’ He said, ‘I had fled due to my religion from Makkah to Al-Medina, and today I am fleeing due to my religion from Al-Medina to Makkah’.

And Al-Hassan Bin Ali said to Ali when the people had surrounded Usman: ‘Shall I exit from Al-Medina and isolate, for the people, there is no escape for them from you, and they will come to you and even if you were at Sana’a (in Al-Yemen), and I fear that this man will be killed while you are present’.

He said: ‘O my son! Go out from the house of my emigration, and I do not think anyone would be audacious upon this word, all of it’.

And Kinana Bin Bishr stood up and said, ‘O servant of Allah! Establish the Book of Allah for us, for we are not pleased with the words without the deeds, and you had written and witnesses had witnessed for us, and you had given us a Pact of Allah and His Covenant’.
He said: ‘I did not write any letter between you’. Al-Mugheira Bin Al-Akhnas stood up to him and struck his face with his letter, and Usman came out to them in order to speak to them. He ascended the pulpit. Ayesha raised a shirt of Rasool-Allah sallallahu alayhi wa sallam and called out, ‘O you people! This is a shirt of Rasool-Allah sallallahu alayhi wa sallam! It has not decayed yet and his Sunnah has been changed!’

فَلَمَّا رَأَى عَلَيْهِ السَّلََمُ اجْتَمَاَِ الََّاسي دَخَلَ عَلَى طَلْحَةَ بْني عُبَيُْي اللَّهي هُوَ مُتَّكيئٌ عَلَى ، فَقَالَ: إينَّ الرَّجُلَ مَقْتُولٌ فَامََْعُوهُ. فَقَالَ: أَمَ ََ اللَّهي دَُنَ أَنْ ت ُعَْييَ ب ََُو أُمَيَّةَ الَْْقَّ مينْ أََ ْفُسيهَا.

The people stood up and the clamour was a lot, and they pelted Usman with gravel until he descended from the pulpit and entered his house. He wrote one copy to Muawiya and Abdullah Bin Aamir, ‘As for after, the foolish people and the rebels, and the aggressive ones from the people of Al-Iraq and Egypt and Al-Medina have surrounded my house and nothing will please them besides dethroning me or killing me, and I shall meet Allah azwj before I follow them upon anything from that, so assist me’.

فَلَمَّا بَلَغَ كيتَابُهُ ابْنَ عَاميرٍ، قَامَ ََ قَالَ: أَي ُّهَا الََّاسُ! إينَّ أَمييَْ الْمُؤْميَيَْ عُثْمَانَ ذَكَرَ أَنَّ شيرْذيمَةً مينْ أَهْلي ميصْرَ ََ الْعيرَاقي َ َزَلُوا بيسَاحَتيهي فََُعَاهُمْ إيلََ الَْْقن ف َلَمْ يَُييبُوا، فَكَتَبَ إيلََِ أَنْ أَب ْعَثَ إيلَيْهي ميَْكُمْ ذََيي الرَّأْيي ََ الُنيني ََ الصَّلََحي لَعَلَّ اللَّهَ أَنْ يَُْفَعَ عََْهُ ظُلْمَ الظَّالَيي ََ عََُُْانَ الْمُعْتَُيي. فَلَمْ يَُييبُوهُ إيلََ الخُْرَُجي.

When his letter reached Ibn Aamir, he stood up and said, ‘O you people! The commander of the faithful Usman mentioned that a squad from the people of Egypt and Al-Iraq have descended in his courtyard. He called them to the truth but they did not answer, and he has written to me to send to him from you all, the one with the opinion, and the religion, and the correctness, perhaps Allah azwj will Defend him from the injustice of the unjust ones, and the aggression of the aggressors’. But they did not answer him to go out.

يُمُّ إِنْهُ فِي لِعْبِ عَلَيْهي السَّلََمُ إينَّ عُثْمَانَ قَُْ مَُيعَ الْمَاءَ فَأْمََْعُو بِهَا فَاقْرِضَوَ، وَ حَاءَ الَّاسَ عَلَيْهي السَّلََمُ فَصَاحَ بييمْ صَيْحَةً اَ ْفَرَجُوا ..فََُخَلَتي

Then it was said to Ali asws, ‘Usman has been prevented the water, so instruct with the water quenchers’. He asws tightened his asws cloth, and Ali asws came to the people and shouted at them such a shout, they made way’. The water quenchers entered.

فَلَمْ رَأَى عَلييٌّ عَلَيْهي السَّلََمُ لَمَّا اجْتَمَعَ الََّاسي شَكَوْا مَا َ َقَمُوهُ عَلَى عُثْمَانَ، سَأَلُوهُ وَهُ مخَُاطَبَتَهُ عََْهُمْ ََ اسْتيعْتَابَهُ لَُِمْ، فََُخَلَ عَلَيْهي، فَقَالَ: إينَّ الرَّجُلَ مَقْتُولٌ فَامََْعُوهُ. فَقَالَ: أَمَ ََ اللَّهي دَُنَ أَنْ ت ُعَْييَ ب ََُو أُمَيَّةَ الَْْقَّ مينْ أََ ْفُسيهَا

When Ali asws saw the gathering of the people, he asws went to Talha Bin Ubeydullah, and he was reclining upon pillows. He asws said: ‘The man will be killed, so grant him security’. He said, ‘Or, by Allah azwj, without the clan of Umayya giving the right from themselves?’. 376

9- نَهْجَ مِن كَلَامِ لَهُ عَلَيْهِ السَّلََمُ لِمَا اجْتَمَعَ الَّاسي رَأَى عَلَيْهِ السَّلََمُ فَََ عَلَيْهِ مَا لَقَمَهُ عَلَيْهِ وَ سَأَلَوْهُ عَلَيْهِ وَ سَأَلَوْهُ عَلَيْهِ، فَقَالَ: إينَ الْنَّاسُ وَأَنَا مَا أَنَاِّي مَا أَنَاِّي مَا أَلْيَلْكَ؟

376 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 8
(The book) ‘Nahj (Al-Balagah)’ – From a speech of his asws when the people had gathered to him asws and complained of what they wanted to avenge upon Usman, and they asked him asws to address him on their behalf and admonish him for them. He asws entered to see him and said: ‘The people are behind me and they have made me asws an ambassador between you and them, and by Allah azwj, I asws do not know what I asws should be saying to you?

I asws do not know of anything you are ignorant of, nor can I asws upon any matter you do not know. You know what we know. We have not preceded you to anything, so we would be informed of it, not are you empty of anything so we would be delivering it to you. And you have seen just as what we saw, and heard just as what we had heard, and you had accompanied Rasool-Allah saww just as we had accompanied.

And neither was Abu Qohafa (Abu Bakr) nor Ibn Al-Khattab (Umar) foremost with acting by the truth than you are, and you are closer to Rasool-Allah saww in connection than both of them, and you have attained from being his saww son in law what they both had not attained.

So, Allah azwj, Allah azwj regarding yourself, for you, by Allah azwj cannot see out of blindness, nor do you learn out of ignorance, and the road is clear and the markings of the Religion have been established. Know that the most superior servant of Allah azwj in the Presence of Allah azwj is a just Imam asws, guided and guiding, so he asws establishes the known Sunnahs and kills off the unknown innovations, and that the Sunnah has radiant markings for it, and the innovation, the markings are apparent for it.

And the evilest of the people in the Presence of Allah azwj is a tyrannical imam (leader), straying one, and straying others with him. He kills off the taken Sunnahs and revives the neglected innovations; and I asws have herd Rasool-Allah saww saying: ‘They will come with the tyrannical leader on the Day of Qiyamah and there wouldn’t be any helper for him nor any excuses, and he would be thrown into Hell and he would circle in it just as the mill turns around, then he would end up to its bottom.
And I adjure you with Allahazwj from becoming the killed leader of this community, for it will happen, it would be said, 'A leader of this community has been killed, the killing and the fighting has been opened upon it up to the Day of Qiyamah', and their affairs would get confusing upon them, and fitna would be resurrected in it. They will not be (able to) see the truth from the falsehood, wavering in it in waves, and get shaken in it with a shaking. Do not become ushered, driven by Marwan wherever he so desires after the majestic Sunnah and expiring the life'.

Usman said to himasws, ‘Speak to the people to respite me until I bring out their grievances to them redressed’. Aliasws said: ‘Whatever has happened at Al-Medina, so no, there is no respiteing in it, and whatever is hidden (other areas), so its term is the arrival of your orders to it’.

'I was with Usman and he was besieged. When he realised that he would be killed, he sent me and Abdul Rahman Bin Azhar to Amir Al-Momineenasws, and made Talha Bin Ubaydullah to be in-charge upon the command. We went and said to himasws, ‘But, you are foremost with the command that Ibn Al-Hasramiya, so do not let the son of yourasws uncle overcome you upon the community’.'
would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54].

وَ عَنْ إِسْمَاعِيْلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ بْنِ أَبِي حَازِمٍ، قَالَ: فَبَلْ أَمْلَحَةٌ هِدَأَ فَدْخَلَ الْطَّعَامُ وَ الْبَرْضُ، فَقَالَ: إِنَّا لَمْ نَعْطَى بِثْغَةٍ الْحَقِّ مِنْ أَنْفُسِهَا، وَ إِنَّهُ مَا يَقْدَرُ. (The book ‘Al Kafiya’) – And from Ismail Bin Abi Khalid, from Qays Bin Abi Hazim who said,

‘It was said to Talha, ‘This is Usman who has been prevented the food and drink’. He said, ‘Either the clan of Umayya give me the right from their own selves, or else, no’. (The book ‘Al Kafiya’) – And from Muhammad Bin Fuzeyl Bin Gazwan, from Zayd Bin Abi Ziyad, from Abdul Rahma Bin Abi Layli who said,

‘I saw Talha shooting arrows among the people of the house and he was in a black cloth, and upon him was the shield, and he (Usman) had atoned upon it. They were shooting arrows at him, and they were bringing him out from the house. Then he came out and shot arrows at them until they entered towards him from the direction of the house of Ibn Hazam and he (Usman) was killed’. (The book ‘Al Kafiya’) – And from Musa Bin Museytar, from Al Amsh, from Masrouq who said,

‘I entered Al-Medina and we began with Talha. He came out with a velvet cloth having redness in it. The people shouted. He said, ‘Your foolish ones have almost overcome your forbearing ones upon the talking’. (Then) he said, ‘Will you come with firewood or else take these two bundles and go with these to his door (of Usman)’. We went out from his presence and came to Al-Zubeyr. He said similar to his words. We went out until we came to Ali asws at the olive rocks and we mentioned his (Usman’s) matter. He asws said: ‘You are killing the man and do not be hasty, for if he retracts from what he is upon and repents, then accept from him’.

379 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 b
380 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 c
381 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 d
382 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 e
'Talha Bin Ubaydullah was in-charge of the matter of Usman and the keys (of the treasury) came to be in his hand, and he took a camel which was for Usman, and took whatever was in his house. He remained with that for three days'.

His teknonym was Abu Amro, and Abu Abdullah, and Abu Layli. His birth was during the sixth after the (year of the) elephant, after the milad of Rasool Allahsaww, by a little.

The term of his governance was of twelve years except a few days. He was killed by the sword, and for him on that day were eighty-two years, and it is said, eighty-six years; and he (his body) was brought out from the house and thrown upon one of the rubbish dumps of Al-Medina. No one came forward to bury him fearing from the Emigrants and the Helpers, until (his family) came craftily to bury him after three (days). He was taken secretly and buried in Hash Kowkab, and it was a graveyard for the Jews of Al-Medina. When Muawiya Bin Abu Sufyan became ruler, he connected it with the graves of the people of Al-Islam.

And during this day exactly the people pledged allegiance to Amir Al-Momineenasws after Usman, and the command returned to himasws, in the apparent and the hidden, and the generality were concordant upon it, willingly, with the choice.
during it Allah \( \text{azwj} \) the Exalted Rescued Ibrahim \( \text{as} \) from the fire and Made it to be cool and safe just as the Quran has Spoken with it.

And during it Musa \( \text{as} \) Bin Imran \( \text{as} \) nominated his \( \text{as} \) successor \( \text{as} \) Yoshua Bin Noon \( \text{as} \) and spoke of his \( \text{as} \) merits upon the heads of the public; and during it Isa \( \text{as} \) manifested his \( \text{as} \) successor \( \text{as} \) Shamoun Al-Saffa \( \text{as} \); and during it Suleyman Bin Dawood \( \text{as} \) got the rest of his \( \text{as} \) citizens to witness the caliphate of Aasif \( \text{as} \), his \( \text{as} \) successor \( \text{as} \).

And during it Rasool-Allah \( \text{saww} \) had nominated Amir Al-Momineen \( \text{asws} \) and pointed upon his \( \text{asws} \) merits with the Verses and the proofs, and it is a day of a lot of Blessings\( ^{384} \).

I \( ^{385} \) (Majlisi) am saying, ‘Ibn Abdul Birr said in \( \text{Al-Istiyaab} \) – Usman Bin Affan Bin Abin Al-Aas Bin Umayya Bin Abd Shams Bin Abd Manaf Bin Qusay Al Qureyshi Al Amawy. He was teknonymed as Abu Abdullah, and Abu Amro; and he was born during the six after the (year of the) elephant.

His mother is Arwa daughter of Kareyzy Bin Habeeb Bin Abd Shams Bin Abd Manaf Bin Qusay. And her mother was Al-Bayza Umm Hakeem daughter of Abdul Muttalib \( ^{386} \), his uncle was Rasool-Allah \( \text{saww} \), Rasool-Allah \( \text{saww} \) his \( \text{saww} \) two daughters to him, Ruqaiyya \( ^{387} \), then Umm Kulseem \( ^{388} \), one after another.

And the caliphate was pledged to him one the day of Saturday in the beginning of Muharram of the year twenty four, after the burial of Umar Bin Al-Khattab by three days, by the unison of the people upon it; and he was killed at Al Medina on the day of Friday on the

\[ ^{384} \text{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 11} \]
\[ ^{385} \text{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 a} \]
eighteenth or seventeenth of Zil Hijjah of the year thirty five from the Emigration. (This is not a Hadith)

And Al-Mo’tamir said, from his father, from Abi Usman Al-Nahdy, ‘He was killed in the middle of the days of Al Tashreek (11th, 12th and 13th of Zilhajj)’. (This is not a Hadith)

And Ibn Is’haq said, ‘Usman was killed upon the beginning of ten years and eleven months and twenty-two days from the killing of Umar Bin Al Khattab, and in the beginning of twenty-five (years) from the expiry of Rasool-Allahsaww. (This is not a Hadith)

And Al Waqidy (wahabi imam) said, ‘And they besieged him for forty-nine days, and Al Zubeyr said, ‘They besieged him for two months and twenty days’. And the first one to enter to see him in the house was Muhammad Bin Abu Bakr. He grabbed him by the beard and said to him, ‘Leave it, O son of my brother! By Allahazwj, your father used to honour it’. He was embarrassed and went out. (This is not a Hadith)

Then Rowman Bin Abi Sirhan entered, being a blue-eyed man, short, limited worship in purpose, and he was from the ones with brightness, with him was a dagger, and he faced him (Usman) with it and said, ‘Upon which religion are you, O No’sal?’ Usman said, ‘I am not No’sal, but I am Usman Bin Affan, and I am upon the Religion of Ibrahimas, upright, a Muslim, and I am not from the Polytheists’. (This is not a Hadith)

He said, ‘You are lying!’ And he struck him upon his left temple and killed him. He fell down, and his wife Nailah covered him between her and her clothes, and she was a large woman; and a man from the people of Egypt entered having a sword with him, unsheathed. He said, ‘By Allahawj! I will cut off his nose’. The wife uncovered from her forearms and grabbed upon the (blade of) the sword, and her thumb was cut.

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386 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 29 H 12 b
387 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 29 H 12 c
388 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeal, Ch 29 H 12 d
فقالت لقلام عثمان بن قال: راحي، و معه سيف عثمان: أعطني على هذا وأخرجه عني، فضربت قلامة بالسيف فقطعته، و أقام عثمان يومه ذاك مطؤحاً إلى الليل مخلبته راحل على نوب ليديته فعارض عندهم، فوجدوا قبره فكان فيه عثمان فدفنه فيه، و صلى عليه خيتوه من مطؤهم.

She said to a slave of Usman called Rabah, and with him was a sword of Usman, ‘Assist me upon this one and expel him from me!’ The slave struck him with the sword and killed him; and Usman stayed during that day of his, knocked down, up to the night. (Some) men at the door carried him in order to bury him, but people objected to them preventing them from burying him. They found a grave to have already been dug for someone else, and they buried him in it; and Jubey Bin Mut’am prayed Salat upon him’.

و أختلفهم يروي أن قطرة أو قطرات من دم سقطت على المصحف على قوليهم: (فستكفيك الله و هو الشهيد العليم).

And most of them have reported that a drop, or drops from his blood fell upon the Parchment (Quran) upon His Words: and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].

(This is not a Hadith)

و روى الله أن قلامة راحل من أهل مشر بقال: حايلة بين الأهل، ثم طاف بالمدينة ثلاثأ بقول: أنا قاني لللقيم.

And it is reported that he was killed by a man from the people of Egypt call Jabalah Bin Al Ayham. Then he circled around Al Medina for three (says) saying, ‘I am the killer of No’sal!’

و قيل: فلما دفنه عينوا قبره.

And it is said, ‘When they had buried him, they obliterated his grave’.

(This is not a Hadith)

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389 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 e
390 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 f
CHAPTER 30 – DISAVOWING BY AMIR AL-MOMINEEN\textsuperscript{asws} FROM THE BLOOD OF USMAN AND DID NOT DENY IT AS WELL

1 – لأ همج م من كلام الله عليه السلام في ف دم عثمان: لو أمرت به كتبت قابلاً، أو نهبت عنه كتبت ناصرًا، غير أن من نصرة لا يستطيع أن يقول خذله من أنا خير منه، و من خذله لا يستطيع أن يقول نصرة من هو خير منه،

(The book) ‘Nahj (Al-Balagah’) – From a speech of his\textsuperscript{asws} regarding the killing of Usman: ‘Had I\textsuperscript{asws} ordered with it (killing of Usman), I would have been a killer, or (if I\textsuperscript{asws} had) prohibited from it, I\textsuperscript{asws} would have been a helper (of Usman), (therefore) the one who helped him (Usman) is neither able to say to the one who abandoned him that ‘I am better than him’, nor the one who abandoned is not able to saying to his helpers, ‘He is better than me’.

و أنا خامع لكم أمور، استائر فأمائر، و حورهم فأسائر الجزع، و لله حكم وافق في المستناثر والخضار. And I\textsuperscript{asws} shall summarise his matter for you all. He (Usman) preferred (was prejudicial), and evil was his preferring, and you were alarmed, and evil was the alarm, and for Allah\textsuperscript{azwj} is the Judgment to occur regarding the preferred and the one rewarded (by Usman)”\textsuperscript{391}.

(2) لأ همج من كلام الله عليه السلام لما بلغه السذاء لبي أمية بهي المبارة في دم عثمان: أ و لبني بعي أمية علمها بي عن فرض؟ ما بعفعته من ساقفي عن لهمني؟ و لما وفظهم الله به أنى إغلو من ليذنائي،

(The book) ‘Nahj (Al-Balagah’) – From a speech of his\textsuperscript{asws} when it reached him\textsuperscript{asws} the accusations of the clan of Umayya to him\textsuperscript{asws} with the participation in (shedding) blood of Usman: ‘Or didn’t the knowledge of the clan of Umayya regarding me\textsuperscript{asws} prevent them from accusing me\textsuperscript{asws}? Didn’t the ignoramuses not give out my\textsuperscript{asws} precedence from accusing me? And what Allah\textsuperscript{azwj} had Advised them with is more eloquent than my\textsuperscript{asws} tongue.

أ خحيم الدارفين، و خصيم المعرانيين، على كتاب الله تعالى لغرض الأملاء، و بما في الصدر نجذب المباد. I\textsuperscript{asws} am a contender to the deviants, and a disputer to the suspicious, upon the Book of Allah\textsuperscript{azwj} the Exalted, presenting the parables, and the servants would be Recompensed with what is in the chests”.

391 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 1
It is reported from the Prophet sallallahu alaihi wasallam having been asked about Words of the Exalted: *These are two disputants disputing regarding their Lord [22:19],* he said: ‘Ali and Hamza and Ubayd (against), Utba, and Shayba and Al-Waleed’. 392

3 - نهج من كتاب الله تعالى السماح بعد ما يكون بالحجة و قال الله تعالى من الصاحبة: أن عاقبتي فوماً من أختلف على بشرى.

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his after he had been pledged to with the caliphate, and a group of the companions said to him, ‘If you would punish a people from the ones who assaulted upon Usman’.

He said: ‘O brothers! I am not ignorant of what you are knowing, but how can it be for me with strength while the group of assailers are at the peak of their positions. They are controlling us and we are not controlling them, and here they are, your slaves have risen with them, and your Bedouins have turned to them, and there are in your midst poisoning you all whatever they desire to, and do you see any place for power upon something you are intending?

Surely, this matter is a matter of the pre-Islamic period, and these people are well supported. The people from this matter, when they move upon affairs, would be a sect viewing what you are viewing, and a sect would be viewing what you are not viewing, and a sect not neither viewing this nor this.

Therefore, be patient until the people calm down and the hearts fall in their places, and the rights can be taken more easily. So, calm down from me and await what my command would be coming to you with, and do not do any deed shattering (your) strength and you fall down weak, and you will inherit weakness and disgrace, and I shall withhold the command for as long as I can withhold, and I do not find any escape, so the last call would be the iron (battle)’’. 393

4 - ماهما: أبو عمر، عن ابن بكر، عن عبد الرحمن بن أبي الأعلاني، عن أبيه، عن محمد بن أبي الأعلاني، عن محمد بن علي بن أبي طالب عليه السلام، قال: إن شاء النعم فكمل خالف مما قاله مخبره، قال صلى الله عليه وسلم: يا بنائه، لا أترك بقاء بعضكم، و قد نهتهم فعضوني.
'From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘If the people so desired, I\textsuperscript{asws} can stand for them behind the standing place of Ibrahim\textsuperscript{as} and swear an oath for them with Allah\textsuperscript{azwj} that I\textsuperscript{asws} neither killed Usman nor did I\textsuperscript{asws} instruct with his killing, and I\textsuperscript{asws} had (actually) forbidden them, but they disobeyed me\textsuperscript{asws}.’ \textsuperscript{394}

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – It is reported that the companions of Amir Al-Momineen\textsuperscript{asws} were two groups. One of them believed that Usman had been killed unjustly and they befriended him and disavowed from his enemies; and the other, and they were the assembly of the war and the people of riches and prowess. They believed that Usman was killed for his innovations and the killing was Obligated upon him, and from them was one who declared him a Kafir.

And all these two group claimed that Ali\textsuperscript{asws} was concordant to it upon its view, and he\textsuperscript{asws} knew, whenever he\textsuperscript{asws} concorded with one of the two groups, the other turned away from him\textsuperscript{asws} and abandoned him\textsuperscript{asws}. So, he\textsuperscript{asws} was utilising in his\textsuperscript{asws} speeches what was in accordant to each one of the two groups’. \textsuperscript{395}

\textsuperscript{394} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 4
\textsuperscript{395} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 5
CHAPTER 31 – WHAT HAS BEEN REPORTED REGARDING CURSING THE CLAN OF UMAYYA AND CLAN OF AL-ABBAS AND THEIR KUFR

The Verses –

(Surah) Ibrahim\(^{\text{as}}\): \textit{And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be no stability for it} [14:26].

And the Exalted Said: \textit{Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition?} [14:28] \textit{Into Hell they will be arriving, and evil is the settlement} [14:29].

(Surah) Al-Asra’\(\text{a}\): \textit{and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression} [17:60].

Notes: -

\textit{And from Al-Sadiq\(^{\text{asws}}\) having said: ‘By Allah\(^{azwj}\)! We are the Favour of Allah\(^{azwj}\) which He\(^{azwj}\) has Favoured with upon His\(^{azwj}\) servants, and through us succeeds the one who succeeds’}.\(^{396}\)

\(^{396}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 Note 1
It is reported from Amir Al-Momineen asws and Ibn Abbas and Ibn Jubeyr, and Mujahid, and Al-Zahhak, ‘They (clan of Umayya) are the Kafirs of Qureysh. They belied their Prophet saww and established the war against him saww and the enmity’.  

And a man asked Amir Al-Momineen asws about these Verses. He asws said: ‘These two are the immoral ones of Qureysh, the clan of Umayya and clan of Al-Mugheira. As for the clan of Umayya, they were let to enjoy for a while, and as for the clan of Al-Mugheira, so I asws had sufficed them on the day of (battle of) Badr’.  

1 - نهج: قال أمير المؤمنين عليه السلام: إن لبني أمية مروتا يجوزون فيه، وألوى اختلفوا فيما بينهم فإذ كاذلهم الصبياغ لغفتنهم.  


3 - فس: والله يلعن الذين يتخذون الكافرين أولياء، من ذوي المؤمنين أن يبتغون عندهم غيظة وإن الغيظة لله جميعا، قال: نلذ في بني أمية، حيث خالفوه على أن لا ينفوه الأحزان في بني هاشم. ثم قال: يبتغون عندهم الغيظة يعني القوة.  

Tafseer Al-Qummi - Those who are taking the Kafirs for guardians besides the Momineen. Are they seeking the honour with them? Then all Honour is for Allah [4:139]. He said, ‘It was Revealed regarding the clan of Umayya when they opposed upon that they will not let the command returned to the Clan of Hashim. The He aszw Said: ‘Are they seeking the honour with them?’ – meaning the strength’.  

And His aszw Words: And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until
they engage in a discussion other than it; [4:140]. He said, ‘Signs of Allah\(^\text{azwj}\), they\(^{\text{asws}}\) are the Imms\(^{\text{asws}}\).’ \(^{401}\) (Not a Hadeeth)

4- فس: (و لو لترى إذ وقتو على النار قالوا يا لتينا لترز و لا تكذب بآيات ربنا و تكون من المؤمنين)، قال: تزلت في أبي أمية، ثم قال: رتب بما كتبوا يملكون من قبلي، قال: من عداوه أمير المؤمنين عليه السلام (و لو رذلوا لعامراً سمعه عنة و كلهم كاذبون).

Tafseer Al-Qummi - And if only you could see when they would be paused upon the Fire, they would say, ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]. He said, ‘It was Revealed regarding the clan of Umayya. Then He\(^{\text{azwj}}\) Said: And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying.’ \(^{402}\) (Not a Hadeeth)

5- فس: جففر بن أحمد، عن عبد الكريم بن عبد الرحمن، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حززة، عن أبي جعفر عليه السلام: (أين شر ابن عيين الله الذين كفروا فهم لينؤمنون)، قال: بل إنما كانوا يفرون من قبل (و لو ردوا لعادوا ليما هوا عنة و كلهم كاذبون).

Tafseer Al-Qummi – Ja’far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abin Hamza,

‘From Abu Ja’far\(^{\text{asws}}\) regarding His\(^{\text{azwj}}\) Words: Surely, the vilest of animals in the Presence of Allah are those who are committing Kufr, and they will not believe [8:55]. He\(^{\text{asws}}\) said: ‘It was Revealed regarding the clan of Umayya. They are the evilest creatures of Allah\(^{\text{azwj}}\) who are committing Kufr, - in the esoteric of the Quran, and they will not believe [8:55]’\(^{403}\).

6- شاٰ، نفس البديع: عن خايب، عليه السلام بالله.

Tafseer Al-Ayyashi – From Jabir, ‘From him\(^{\text{asws}}\) – similar to it.\(^{404}\)

7- فس: (و مثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الأرض ما هو من قار) في رواية أبي الجارود، قال: كذلك الكافرون لا تصدع أشماطهم إلى السماء، و ينبأ أمية لا يأثرون الله في مسجد و لا في مسجد و لا تصدع أشماطهم إلى السماء إلا قليلاً منهم.

Tafseer Al-Qummi - And an example of a wicked word is like a wicked tree uprooted from above the ground, there would not be stability for it [14:26]. In a reported of Abu Al-Jaroud, he (Abu Ja’far\(^{\text{asws}}\)) said, ‘Like that are the Kafirs, their deeds do not ascend to the sky. And the clan of Umayya were not mentioning Allah\(^{\text{azwj}}\) in any gathering, nor in any Masjid, nor did their deeds ascend to the sky, except for a few of them’\(^{405}\).

8- فس: أي، عن ابن أبي ثمعي، عن عثمان بن عيسى، عن أبي عبد الله عليه السلام، قال: سألنا عن قول الله عز و جل: (يا ثم إنه الذين تئنوا بقتلت الله كفر،) تزلت في الأخبانيين من قريش بني أمية و بني شعير، فلما بلو البمرغة فقطعت الله دارهم، و أثنا بلو أمية فلمهعوا إلى جهنم.

\(^{401}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 3
\(^{402}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 4
\(^{403}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 5
\(^{404}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 6
\(^{405}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 7
‘From Abu Abdullah \textsuperscript{asws}, he (the narrator) said, ‘I asked him \textsuperscript{asws} about Words of Allah \textsuperscript{azwj} Mighty and Majestic: Do you not see those who replaced the Favour of Allah for Kufr \[14:28\], he \textsuperscript{asws} said: ‘It was Revealed regarding them (enemies of Ahl Al-Bayt \textsuperscript{asws}). It was Revealed regarding the most immoral ones of the Qureysh – the clan of Umayya and the clan of Al-Mugheira. As for the clan of Al-Mugheira, so Allah \textsuperscript{azwj} Cut-off their tail (posterity) on the Day of Badr, and as for the clan of Umayya, so they are enjoying for a while’.

Then he \textsuperscript{asws} said: ‘And by Allah \textsuperscript{azwj}, we \textsuperscript{asws} are the Favour of Allah \textsuperscript{azwj} which He \textsuperscript{azwj} has Favoured with upon His \textsuperscript{azwj} servants, and through us \textsuperscript{asws} succeeds the one who succeeds’\textsuperscript{406}.

10- فس: قال عليٌّ بن إيبَراهيم فِي قَوْلِهِ: (وَمَا جَعَلََْا الرُّؤْيَا الَّتِي أَرَيَْاكَ إيَلََّ فيتََْةً ليلََّاسي) (كَذَليكَ زَلَتْ لَمَّا رَأَى الَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ آليهِ فِي َوْميهِ كَأَنَّ قُرَُداً تَصْعَُُ ميَْبََْهُ فَسَاءَهُ ذَليكَ غَمَّهُ غَمّاً شَُييُاً فَأََ ْ زَلَ اللَّهُ). قال: مَكْرُ بَنَي فُلََانٍ.

Tafseer Al-Qummi – Ali Bin Ibrahim said, regarding His \textsuperscript{aswj} Words: and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran \[17:60\], he said, ‘It was Revealed to what the Prophet \textsuperscript{saww} saw in his \textsuperscript{aswj} dream as if monkeys had ascended his \textsuperscript{saww} pulpit. That worsened him \textsuperscript{saww} and he \textsuperscript{saww} gloomy with severe gloom. So, Allah \textsuperscript{aswj} Revealed: and We did not Make the dream which We Showed you except as a Trial for the people, - for them to be blinded in it - and the Accursed tree in the Quran \[17:60\], like that is was Revealed, and they are the clan of Umayya’\textsuperscript{408}.

11- فس: (فَكُبْكيبُوا فييها هُمْ ََ الْغاََُنَ) فِي خَبٍَْ هُمْ بََُو أُمَيَّةَ، ََ الْغَاََُنَ بََُو فُلََانٍ قالُوا ََ هُمْ فييها يََْتَصيمُونَ تَاللَّهي إينْ كََُّا لَفيي ضَلَلٍ مُبييٍْ إيذْ يَرمُونَكُمْ بيرَبن الْعالَمييَْ) قَالُوْا ليمَنْ تَبيعُوهُمْ: أَطَعََْاكُمْ كَمَا أَطَعََْا اللَّهَ فَصيرْتُُْ أَرْبَاباً.

Tafseer Al-Qummi - So they would be flung into it, they and the straying ones \[26:94\], in a report, they are clan of Umayya, and the straying ones are clan of so and so (Al-Abbas), They

\textsuperscript{406} Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 8
\textsuperscript{407} Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 9
\textsuperscript{408} Bihar Al Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 10
would be saying while they quarrel therein, [26:96] ‘By Allah! We were in clear error, [26:97] When we equated you all with Lord of the Worlds [26:98], saying to the ones who they followed, ‘We obeyed you just as we obeyed Allah azwj and you became lords’’. 409 (Not a Hadeeth)

409 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 11

From Abu Ja’far asws regarding His azwj Words: And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6], meaning the clan of Umayyya’. 410

410 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 12


411 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 13

From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the interpretation of Alif Lam Meem [30:1] The Romans are defeated [30:2]. He asws said: ‘They are clan of Umayyya, and rather Allah azwj Revealed it as: Alif Lam Meem [30:1] The Romans are defeated [30:2] clan of Umayyya, In a nearby land, and they (Persians), after their victory, would be defeated [30:3] Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4] With the Help of Allah. [30:5], at the rising of Al-Qaim asws, 412

412 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 14
Surely, those who commit Kufr – meaning the clan of Umayya - would be Called out to: 'Your despising Allah when you were called to the Eman – meaning to the Wilayah of Allāh (asws) so you committed Kufr [40:10]'.

The book 'Al Khisaal' – Ammar Bin Al Husayn Al Asroushy, from Ali Bin Muhammad Bin Ismah, from Ahmad Bin Muhammad Al Tabari, from Ali Hassan Bin Abu Shuja'a Al Bajali, from Ja'far Bin Abdullah Al Hanafi, from Yahya Bin Hashim, from Muhammad Bin Jabir, from Sadaqah Bin Saeed, from Al Nazar Bin Malik who said, 'I said to Al-Husayn (asws), 'O Abu Abdullah (asws)! Narrate to me about the Words of Allāh (azwj) Mighty and Majestic: These are two disputants disputing regarding their Lord [22:19].'

He (asws) said: 'Us (asws) and the clan of Umayya, are disputants regarding Allāh (azwj) Mighty and Majestic. We (asws) say: 'Allah (azwj) is Truthful', and they say, 'Allah (azwj) is a liar'. So we (asws) and they would be disputing (each other) on the Day of Qiyaamah'.

From Abu Abdullah (asws), from his (asws) father (asws), from his (asws) grandfather (asws) having said: 'For the Fire (Hell) there are seven doors – A door from which would be entering Pharaoh (la), and Haman (la), and Qaroun (la); and a door from which would be entering the Polytheists, and the Kafirs, from the ones who did not believe in Allāh (azwj) for the blink of an eye; and a door from which would be entering the clan of Umayya. It is for them in particular. No one will be crowding them in it, and it is the door of ‘Lazza’, and it is the door of ‘Saqar’, and it is the door of ‘Al-Hawiya’, collapsing with them for seventy autumns. Every time it collapses with them for seventy autumns, it becomes an outburst with them and throws them to its top for seventy autumns, then it collapses with them. Like that it would be for seventy autumns. They will not cease to be like that forever, being in it eternally.'
And a door in which would enter the ones who hated us and battled us, and abandoned us, and it is the largest of the doors and severest in heat.

Muhammad Bin Al-Fuzeyl Al-Zurqy (the narrator) said, ‘I said to Abu Abdullah, ‘The door which you mentioned from your father, from your grandfather, that the clan of Umayya would be entering from it, would they be entering, the ones from them who died upon the shirk (association) or from the ones who came across Al-Islam?’

He said: ‘May there be no mother for you! Didn’t you hear him saying: ‘And there is a door from which would be entering the Polytheists, and the Kafirs’? So, this is the door in which would enter every Polytheist and every Kafir, not believing in the Day of Reckoning.

And this other door is the one from which would enter the clan of Umayya, because it is for Abi Sufyan, and Muawiya, and progeny of Marwan in particular. They would be entering from that door. The Fire would destroy them without delay. No discussion of them would be heard in it. Neither will they be living in it nor will they be dying’.

415 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 17
Al-Hakam twisted his mouth and the Prophet saww saw him doing it, and he supplicated against him. He had epilepsy (unconscious) for two months, then woke up. The Prophet saww threw him out from Al-Medina, expelling and exiling him from it’. 416

Ilba’a Al Sadousy said (a poem) regarding him, ‘He spoke during the Salat and increased in it openly, and announced the hypocrisy, and the wine came out from the veil of the praying one, and everyone called to the separation. I shall increase you upon it if you praise me, so what is there for you and for me from the inventing’. 417

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416 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 18
417 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 19
And the second, on the day of the caravan, when he sent it away in order to protect it from Rasool-Allah⁷⁸⁷, so Allah⁷⁸⁸ and His⁷⁸⁹ Rasool⁷⁹⁰ cursed him.

وَ الْثَّالِثَةُ: يَوْمَ أُحُ، قَالَ أَبُو سُفْيَانَ: اعْلُ هُبَلُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ: اللَّهُ أَعْلَى ََ أَجَلُّ . فَقَالَ أَبُو سُفْيَانَ: لَََا عُزَّى ََ لََ عُزَّى لَكُمْ.

And the third is on the day of (battle of) Ohad. Abu Sufyan said, ‘Hobal (an idol) is highest!’ Rasool-Allah⁷⁸⁷ said: ‘Allah⁷⁸⁸ is more Exalted and Majestic!’ Abu Sufyan said, ‘For us is Uzza (an Idol) and there is no Uzza⁷⁹¹ for you’. Rasool-Allah⁷⁸⁷ said: ‘Allah⁷⁸⁸ is our Master⁷⁹², and there is no Master for you!’

وَ الْرَّابِعَةُ: يَوْمَ أُحُ، يَوْمَ جَاءَ أَبُو سُفْيَانَ فِي جََْعي قُرَيْشٍ فَرَدَّهُمُ اللَّهُ بِيَغَيْظِهِمْ لََْ يََالُوا خَيْْاً، ََ أََ ْزَلَ اللَّهُ عَزَّ ََ جَلَّ فِي الْقُرْآني آيَّاتِهِ فِي سُورَةي الَِْحْزَابي، سُفْيَانَ أَصْحَابَهُ كُفَّاراً، ََ مُعَاَييَةُ يَوْمَئيذٍ مُشْريكٌ عٌَُُّ ليلَّهِي ََ ليرَسُولِهِ.

And the fourth is on the day of Khandaq. One day Abu Sufyan came among a group of Qureysh, but Allah⁷⁸⁸ Repulsed them in their rage. They did not attain any good, [33:25], and Allah⁷⁸⁸ Mighty and Majestic Revealed two Verses in Surah Al-²⁴² and Named Abu Sufyan and his companions as Kafirs, and on that day Muawiya was a Mushrik (Polytheist), an enemy of Allah⁷⁸⁸ and His⁷⁹³ Rasool⁷⁹⁰.

وَ الْخَامِسَةُ: يَوْمَ الَُُْْيْبييَةي، يَوْمَ جَاءَ أَبُو سُفْيَانَ بِيَمْعي قُرَيْشٍ فَرَدَّهُمُ اللَّهُ بِيَغَيْظِهِمْ لََْ يََالُوا خَيْْاً، ََ أََ ْزَلَ اللَّهُ عَزَّ ََ جَلَّ فِي الْقُرْآني آيَّاتِهِ فِي سُورَةي الَِْحْزَابي، فَسَمَّى أبو سُفْيَانَ أَصْحَابَهُ كُفَّاراً، ََ مُعَاَييَةُ يَوْمَئيذٍ مُشْريكٌ عٌَُُّ ليلَّهِي ََ ليرَسُولِهِ.

And the fifth is on the day of Al-Hudaybiya: and prevented the sacrificial animal to reach its place. [48:25], and the Polytheists of Qureyza blocked Rasool-Allah⁷⁸⁷ from the Sacred Masjid and blocked his⁷⁹⁴ sacrificial animal to reach the slaughtering place. Rasool-Allah⁷⁸⁷ returned and did not perform Tawaaf of the Kabah and did not fulfil his⁷⁹⁴ rituals. So, Allah⁷⁸⁸ and His⁷⁹³ Rasool⁷⁹⁰ cursed him.

وَ السَّابِعَةُ: يَوْمَ الَُُْْيْبييَةي، يَوْمَ جَاءَ أَبُو سُفْيَانَ بِيَمْعي قُرَيْشٍ فَرَدَّهُمُ اللَّهُ بِيَغَيْظِهِمْ لََْ يََالُوا خَيْْاً، ََ أََ ْزَلَ اللَّهُ عَزَّ ََ جَلَّ فِي الْقُرْآني آيَّاتِهِ فِي سُورَةي الَِْحْزَابي، فَسَمَّى أبو سُفْيَانَ أَصْحَابَهُ كُفَّاراً، ََ مُعَاَييَةُ يَوْمَئيذٍ مُشْريكٌ عٌَُُّ ليلَّهِي ََ ليرَسُولِهِ.

And the sixth is one the day of the (battle of) Al-Ahzab. One day Abu Sufyan came with a group of Qureysh, and Aamir Bin Al-Tufayl gathered the Hawazin, and Uuyyna Bin Husayn was at Gatfan, and the (clans of) Qureyza and Al-Nuzeyr had promised them that they would come to them. Rasool-Allah⁷⁸⁷ cursed the guides and the followers and said, ‘As for the followers, a believer will not be afflicted by the curse, and as for the guides, there is no believer among them, nor any nobleman, nor anyone attaining salvation’.

وَ الْسَّاءِبَةُ: يَوْمَ حَََلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ فِي الْعَقَبَةي، هُمْ أَذْعَّ رَجُلٌ مِنْ بَنِي أُمَيَّةَ خَُْسَةٌ مِنْ سَائِرِ الَّي، فَلَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ مَنْ عَلَى الْعَقَبَةي غَيْرِ الَّي صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ.

And the seventh is on the day they attacked upon Rasool-Allah⁷⁸⁷ at Al-Aqaba, and they were twelve men from the clan of Umayya, and five from the rest of the people. Rasool-
Allah\textsuperscript{saww} cursed the ones upon Al-Aqaba who changed (the course of) the Prophet\textsuperscript{saww}, and his\textsuperscript{saww} camel, and his\textsuperscript{saww} usher, and his\textsuperscript{saww} camel guide”.\textsuperscript{418}

21 - ل: أَحََُُْ بْنُ مَُُمَُّي بْني الصَّقْري، عَنْ مَُُمَُّي بْني جَعْفَرٍ الزَّعْفَرَانِّين، عَنْ أَبِي الَِْحْوَصي، عَنْ أَبِي بَكْري بْني شَيْبَةَ، عَنْ أَبِي غَسَّانَ، عَنْ حََُيُْي بْني عَبُْي
الرَّحََْني، عَني الَِْعْمَشي، عَنْ عَمْريَ بْني مُرَّةَ، عَنْ عَبُْي اللَّهي بْني الَْْرْثي، عَنْ عَبُْي اللَّهي بْني مَاليكٍ الزُّب َيُْيين، عَنْ عَبُْي اللَّهي بْني عَمْرٍَ،

419

22 - ص: بيالْْيسََْادي إيلََ الصََُُّقي، بيإيسََْاديهي إيلََ ابْني عَبَّاسٍ، قَالَ: 

He said, ‘By the Sake of Allah\textsuperscript{azwj}! My brother of the Clan of Hashim\textsuperscript{as} has turned. Look where he\textsuperscript{saww} has placed his\textsuperscript{saww} own name?’ Ali\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Overheat your eyes,

\textsuperscript{418} Bihar Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 20
\textsuperscript{419} Bihar Anwar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 21
O Abu Sufyan! Allah\textsuperscript{azwj} has Done that, by the Words of the Mighty from a speaker: \textit{And We Raised your Zikr for you? [94:4]}. Abu Sufyan said, ‘May Allah\textsuperscript{azwj} Overheat the eyes of the one says to me, ‘There isn’t anyone here with decency’’.\textsuperscript{420}

Tafseer Al Ayyashi – From Abu Hamza Al Sumali,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{But when they forgot what they had been Reminded with, [6:44]}. He\textsuperscript{asws} said: ‘When they neglected the Wilayah of Ali\textsuperscript{asws}, and although they had been Commanded with it. \textit{We Seized them suddenly, so then they were in despair [6:44]}. He\textsuperscript{asws} said: ‘It was Revealed regarding the sons of Al-Abbas’’.\textsuperscript{421}

Tafseer Al Ayyashi – From Mansour Bin Yunus, from a man,

‘From Abin Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{But when they forgot what they had been Reminded with, [6:44] – up to His\textsuperscript{azwj} Words: so then they were in despair [6:44]}. He\textsuperscript{asws} said: ‘The clan of Umayya were seized suddenly, and the clan of Abbas, openly’’.\textsuperscript{422}

Tafseer Al Ayyashi – From Muslim Al Mashouf,

‘From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} regarding His\textsuperscript{azwj} Word: \textit{and released their people into the abode of perdition? [14:28]}. They are the two immoral ones of Qureysh – clan of Umayya and clan of Al-Mugheira’’.\textsuperscript{423}

Tafseer Al Ayyashi – From Jareer, from the one who heard,

‘Abu Ja’far\textsuperscript{asws}: \textit{and We did not Make the dream which We Showed you except as a Trial – for them to be blinded in it - and the Accursed tree in the Quran; [17:60]}, means clan of Umayya’’.\textsuperscript{424}

\textsuperscript{420} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 22
\textsuperscript{421} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 23
\textsuperscript{422} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 24
\textsuperscript{423} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 25
\textsuperscript{424} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 26
Abu Abdullah asws said to me: ‘Ali asws said to Umar: ‘O Abu Hafsa! Shall I inform you with what has been Revealed regarding the clan of Umayya?’ He said, ‘It has been Revealed regarding them: and the Accursed tree in the Quran; [17:60]’. Umar got angry and said, ‘You asws are lying! The clan of Umayya are better than you asws and more connecting with the relatives’.  

And in another report from him asws: ‘Rasool-Allah sallallahu alayhi wa sallam had seen men from fire upon pulpits, and they were returning the people upon their heels, backwards, and we asws are not naming anyone’.  

And in a report of Salam Al Jufy, from him,  

He asws said: ‘We asws are not naming the men by their names, but Rasool-Allah saws had seen a people upon his saws pulpit straying the people after him asws from the straight path, backwards’.

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425 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 27  
426 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 a  
427 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 b  
428 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 c
From Abu Abdullah asws having said: 'One day Rasool-Allah saww woke up, grieving. It was said to him asws, 'What is the matter with you asws, O Rasool-Allah saww?' He sww said: 'I saw at night the clan of Umayya ascending upon this pulpit of mine, so I saww said: 'O my Lord! With me?' He azwj said: "No, but after you saww!'"

I was in the Masjid of Al-Kufa and I heard Ali asws saying, and he asws was upon the pulpit, and Ibn Al-Kawa had called out to him asws, and he was at the back end of the Masjid. He said, 'O Amir Al-Momineen asws! Inform me about the Words of Allah azwj: and the Accursed tree in the Quran; [17:60]!' He asws said: 'The two immoral ones of Qureysh (Abu Bakr and Umar), and from the clan of Umayya'.

I said, 'and the Accursed tree in the Quran; [17:60]'. He asws said: 'They are clan of Umayya. Allah azwj Says: and We Scared them, but it did not increase them except in great transgression [17:60]'.
‘I asked him \textit{asws} about Words of Allah \textit{azwj}: and \textit{We did not Make the dream which We Showed you except as a Trial for the people, [17:60]} – the Verse. He \textit{saww} said: ‘Rasool-Allah \textit{azwj} slept and saw that the clan of Umayya were climbing upon the pulpit. Every time a man from them ascended, Rasool-Allah \textit{azwj} said the disgrace, and the poverty (of the people).

فاستيقظ جزعاً من ذلك، و كان الذين رأهم أين عشر واحده من نبي أمية، فأتنه جبريل عليه السلام بعدم الآية، ثم قال جبريل: إني نبي أمية لا يذكرون شيئًا إلا ملك أهل البيت ضعيفه.

He \textit{saww} woke up alarmed from that, and the one he \textit{saww} were twelve men from clan of Umayya. Jibraeel \textit{as} came to him \textit{saww} with this Verse. Then Jibraeel \textit{as} said: ‘The clan of Umayya will not govern anything except the People \textit{asws} of the Household will rule a multiple (of it)’’. 432

Tafseer Al Ayyashir, from Zurara who said,

‘Yusuf Bin Al-Hajjaj was a friend to Ali \textit{asws} Bin Al Husayn \textit{asws}, and he entered to see his wife and wanted to hug her, I mean Umm Al-Hajjaj. She said to him, ‘Is it your convenient time for (approaching) me.

قال: فأثنى علي بن المحسن عليه السلام فأخذه، فأمره أن يضمن عليها، فأتمس أشيئًا منها، فوجدت بالحجاب وهو ابن سلطان منها.

He said, ‘He went to Ali \textit{asws} Bin Al-Husayn \textit{asws} and informed him. He \textit{asws} instructed him to withhold from her. He withheld from her, and she gave birth to Al-Hajjaj, and he is a son of Satan\textit{as} with ‘Al-Rad’ha’’. 433

(\textit{The book}) ‘\textit{Manaqib of Ibn Shehr Ashub} – ‘It is narrated to me by Ibn Kadish, in the belying of Al-Alawite group in their claim for the Imamate of the Prophet \textit{saww} – \textit{The Prophet} \textit{saww} saw Al-Abbas in two white clothes. He \textit{saww} said: ‘It is the two white clothes, and this here Jibraeel \textit{as} is informing me \textit{asws} that his children would be wearing black’. 434

و في أخبار دمشق: عن أبي المحسن محدث بن عبد الله الرأبي، قال نهبان: قال النبي صلى الله عليه وسلم: يكون لبني العباس زينان مركضماً كثيراً و أعلاهما ضحلة، إن أدركناها بئس نكون فلا نستطيل بعضهما.

And in (the book) ‘\textit{Ikhbar Dimashq}’ – From Abu Al Husayn Muhammad Bin Abdullah Al Razy, ‘Sowban said,
'The Prophet saww said: 'Two flags will happen to be for the clan of Al-Abbas. Both their centres would be Kufur, and their high one would be straying. If you come across them, O Sowban, then do not take a cover beneath their shades'". 435

"The Prophet saww said: 'When the black flags come from the direction of the east, then its beginning is Fitna, and its middle is trouble, and its end is straying’." 436

"Abu Muslim ordered his slave Arqam to change with every colour of the clothes. When he wore the black, he said, 'There is awe with it’. He chose it in opposition to the clan of Umayya, and as an awe to the beholder, and they were saying, ‘This black is a mourning for the Progeny asws of Muhammad saww, and martyrs of Karbala, and Zayd, and Yahya’’. 437

‘Rasool-Allah saww said: ‘There is not escape from doom for my saww children from your children, and woe be for your children from my saww children’. He said, ‘O Rasool-Allah saww!'
Shall I castrate myself?’ He said to me: ‘Knowledge of Allah had Decreed, and the matters and in the Hand of Allah, and the matter regarding my children’. 438

From Amir Al-Momineen **asws** having said: ‘The kings of the clan of Al-Abbas would be difficult, difficult, there wouldn’t be any ease in it. Their state would extend during it. Even if the Turks, and Al-Daylam, Al-Sind, and Al-Hind were to unite, they would not (be able to) remove them.

They will not cease to wallow and attain bounties in the luxuries of their kingdom until their loyalists and the companions of their government devote from them, and Allah **azwj** would Cause a harsh one to emerge from where their kingdom had begun. He will not pass by any city except he would conquer it, nor would any flag be raised to him except he would threaten it, nor any bounty except he would remove it. The woe would be for the one whom he intends. It will not cease to be like that until he is victorious and hands over to a man from my **asww** family speaking with the truth and acting by it’. 439

From Abu Abdullah **asws** having said: ‘Allah **azwj** Mighty and Majestic Removed the lustful desired from the men of the clan of Umayya and Made these to be in their women, and like that He Did with their loyalists. And Allah **azwj** Mighty and Majestic Removed the lustful desires from the women of the Clan of Hashim and Made these to be in their men, and like that He Did with their Shias’. 440

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438 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 35
439 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 36
440 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 37
From Abdul Rahman son of Abu Abdullah\textsuperscript{asws} who said, ‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} came out from his\textsuperscript{saww} chamber, and Marwan and his father had been listening intently to his\textsuperscript{saww} discussions. He\textsuperscript{saww} said to him: ‘The lizard son of the lizard!’ Abu Abdullah\textsuperscript{asws} said, ‘From that day onwards it was seen that the lizard listens to the discussions’.’\textsuperscript{441}

\textit{441} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 38

(I heard) Abu Ja’far\textsuperscript{asws} saying: ‘When Marwan was born, he was presented to Rasool-Allah\textsuperscript{saww} for him\textsuperscript{saww} to supplicate for him. They had sent him with Ayesha for him\textsuperscript{saww} to supplicate for him. When he was near him\textsuperscript{saww}, he\textsuperscript{saww} said: ‘Take him away from me,\textsuperscript{saww} the lizard son of the lizard!’

\textit{442} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 39

\textit{443} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 40
Abu Ja'far asws was in the Sacred Masjid, and there was a mention of the clan of Umayya and their government. One of his asws companions said to him asws, ‘But rather we hope that you would be their companion and that Allahazwj Mighty and Majestic would Manifest this matter upon your hands’.

He asws said: ‘Iasws am not their companion, nor would it cheer me asws to become their companion. Their companions are the children of adultery. Allah Blessed and Exalted did not Create, since Heazwj Created the skies and the earth, neither years nor days shorter than their years and their days. Allahazwj Mighty and Majestic Commanded the Angel in whose hand are the orbits, so he folded it a folding’. 444

From Abu Abdullahasws having said: ‘The sons of Al-Mardaas (Al-Abbas) – the one who associates with them, they turn him to be an unbeliever, and the one who distances himself from them, they impoverish him, and the one antagonises them, they kill him, and the one who fortifies himself from them they lower him, and the one flees from them, they are wary of him, until their government comes to an end’. 445

I was seated with Abu Hureyya in Masjid of the Prophet saww at Al-Medina, and with us was Marwan. Abu Hureyra said, ‘I heard the truthful, the ratifiedsaww saying: ‘The destruction of mysaww community would be upon the hands of carnality of Qureysh’. Marwan said, ‘Carnality?!”

444 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 41
445 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 42
Abu Hureyra said, ‘If I had so desired to say ‘clan of so and so, and clan of so and so’, I would have done so. And I used to go out with my grandfather to the clan of Marwan when they ruled Syria. When he saw them as young boys, he said to us, ‘Perhaps they would happen to be from them!’ I said, ‘You are more knowing’.”  

446 (non Shia source)
‘From Umar Bin Al-Khattab regarding the Words of the Exalted: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29]. He said, ‘They are two immoral ones of Qureysh – clan of Al Mugheira, and clan of Umayya. As for the clan of Al Mugheira, they were sufficed on the day of Badr, and as for the clan of Umayya, they are enjoying for a while”.  

And Al Sa’alby as well regarding Words of the Exalted: So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] – it was Revealed regarding clan of Umayya and Clan of Hashimazwj,  

And it is mentioned by Al Zamakshari, in (the book) ‘Al Faiq’, in a Hadith of Abu Hureyra: ‘When the cons of Al Aas reach thirty men, the wealth of Allahazwj would be personal earnings, and Hisazwj servants would be slaves”.  

‘He was in the presence of Muawiya and Marwan entered to see him regarding his need. He said, ‘Fulfil my need, O commander of the faithful, for I have become a father of ten and a brother of ten’. He fulfilled his need, then he went.'
When he had turned around, Muawiya said to Ibn Abbas, and he was with him upon the throne, ‘I adjure you with Allahazwj, O Ibn Abbas! Don’t you know that Rasool-Allahsaww had said one day: ‘When the sons of Al Hakam reach thirty men, they would take wealth of Allahazwj as personal earnings between them, and Hisazwj servants as their slaves, and Hisazwj Book as a deception (for corruption)? When they reach four hundred and ninety-nine, their destruction would be quicker than the first dates’. Ibn Abbas said, ‘O Allahazwj, yes!’

Then Marwan remembered a need for what had been attained in his house. He sent his son Abdul Malik to Muawiya. He spoke to me regarding it, and he fulfilled it.

When Abdul Malik had turned around, Muawiya said to Ibn Abbas, ‘I adjure you with Allahazwj, O Ibn Abbas! Don’t you know that Rasool-Allahsaww had mentioned this? He saww said, ‘This is a father of four tyrants’? Ibn Abbas said, ‘O Allahazwj, Yes’. At that, Muawiya claimed an increase’. 454 (non Shia source)

And it is reported by Al Tabari in his history, and Al Waqidi (wahabi imam), and and generality of the reporters of the Hadeeth that,

‘Al-Hakam Bin Abu Al-Aas, the cause of his exile and of his son Marwan when Rasool-Allahsaww exiled them both that Al Hakam had emerged upon Rasool-Allahsaww one day in hissaww house from behind the wall, and it was of leaves. Rasool-Allahsaww called for a bow to shoot (an arrow) at him, and he fled’. 455 (non Shia source)

And in a report – He said to the Prophetsaww during the distribution of (war booty of) Khyber, ‘Fear Allahazwj, O Muhammadasww!’ The Prophetasww said to him: ‘May Allahazwj Curse you and Curse what is in your loins! You are instructing measww with the piety?! And Iasww came with

454 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 a
455 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 b
it from Allah\textsuperscript{azwj} the Exalted’. He did not cease to be exiled until Usman became ruler and he let both of them enter (into Al Medina)\textsuperscript{456} (non Shia source).

\begin{quote}
And it is extracted by Abd Bin Humeyd, and Al Nasaie, and Ibn Al Munzir, and Al Hakim, and corrected by Ibn Mardawayh, from Muhammad Bin Ziyad who said,


Marwan said, ‘This is the one Allah\textsuperscript{azwj} Revealed regarding him: And he who said to his parents, ‘Ugh to you both!’ [46:17] – the Verse’. That reached Ayesha. She said, ‘Marwan has lied! Marwan has lied! By Allah\textsuperscript{azwj}, he is not with it, and if I so desired to name the one regarding whom it was Revealed, I can name him, but Rasool-Allah\textsuperscript{saww} Cursed Abu Marwan in his loins (lineage), so Marwan is trembling from the Curse of Allah\textsuperscript{azwj}’\textsuperscript{457} (non Shia source).
\end{quote}

And it is extracted by Ibn Hatim and Ibn Mardawayh, from Abdullah who said, ‘I was in the Masjid when Marwan addressed and said, ‘Allah\textsuperscript{azwj} has Shown the commander of the faithful (Muawiya) a beautiful dream regarding Yazeed\textsuperscript{la}, and that he should make him the caliph, for Abu Bakr had chosen Umar as caliph’.

\begin{quote}
Abdul Rahman Bin Abu Bakr said, ‘Are you Hercules? By Allah\textsuperscript{azwj} Abu Bakr did not make it (caliphate) to be in anyone from his sons, nor anyone from his family members, and Muawiya has not made it except as a mercy and an honour for his son\textsuperscript{la}.

Marwan said, ‘Aren’t you he who said to his parents, ‘Ugh to you both!’ [46:17]?!’ Abdul Rahman said, ‘Aren’t you the son of the accursed, the one whose father was cursed by Rasool-Allah\textsuperscript{saww}?!’
\end{quote}

\textsuperscript{456} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 c
\textsuperscript{457} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 d
He (the narrator) said, 'And Ayesha heard it. She said, 'O Marwan! You are the one who said such and such to Abdul Rahman. By Allah\textsuperscript{azwj}, you lied! It was not Revealed regarding him, but it was Revealed regarding so and so, son of so and so'.\textsuperscript{458} (non Shia source - this is not a Hadith)

And it is extracted by Ibn Jareer, from Ibn Abbas regarding His\textsuperscript{azwj} Words: \textit{he who said to his parents, [46:17]} – the Verse. He said, 'This is the son of Abu Bakr (Abdul Rahman)'.\textsuperscript{459} (non Shia source)

And it is extracted by Ibn Abu Hatim, from Al-Sudy who said, 'This Verse (46:17) was Revealed regarding Abdul Rahman Bin Abu Bakr. He said to his parents, and they had both become Muslims, and he had refused to become a Muslim. They both used to instruct him with Al-Islam, and he rebutted against them and belied them. He said, 'So, where is so and so? And where is so and so?' Meaning the elders of Qureysh, from the ones who had died.

Then he became a Muslim afterwards, and his Islam was good. This Verse was Revealed for his repentance: \textit{And for all there are levels from what they are doing, [6:132]}\textsuperscript{460} (non Shia source)

\begin{itemize}
  \item \textsuperscript{458} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 e
  \item \textsuperscript{459} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 f
  \item \textsuperscript{460} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 g
\end{itemize}
And until the ones of you with greatest distress would be the ones with best thoughts with Allahazwj. If Allahazwj Grants you well-being, then accept it, and if Heazwj Afflicts you, then be patient, for the end-result is for the pious''.

(The book) ‘Nahj (Al-Balagah)’ – From a speech of hisasws: ‘Heazwj Sent himasww after a gap from the Rasoolsas, and prolonged slumber from the communities, and a revocation from the recipients. Heasww came to them with the ratification of the ones before himasww, and the Noor to be followed with. That is the Quran. Make it speak, and it will never speak, but asws will inform you all about it. Indeed! In it is knowledge of what will be coming, and the narrations about the past, and a cure for your diseases, and a system of what is between you all.

And you turned it with another turning and Allahazwj will be Avenging from the ones oppressed, food with the food and drink with the drink. From the food would be the colocynth, and drink of the myrrh and aloes, and clothing of the slogan of fear, and a blanket of the sword.

And rather they are laden with the mistakes, and carriers of sins. asws swear! Then asws swear (again)! The (clan of) Umayya will have to spit it out (caliphate) from after measws just as the spitting of the spittle, then they will not taste it nor relish its taste, ever, for as long as new (days and night) rotate’’.  

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461 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 48  
462 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 49
(The book) ‘Nahj (Al-Balagah)’ – From a sermon of his\textsuperscript{asws}: ‘To the extent that the thinker would think that the world is appropriate for the clan of Umayya conferring its house upon them, and quenching them its clean water, and that their whips and their sword would not be lifted from this community. And the thinker is lying to that. But it is a wave of pleasurable life they are being fed for a while, then they will be vomiting out in total’. \textsuperscript{463}

From it: ‘Until the wars would arise with you upon an ushering, manifesting its front teeth, full of its vigour. Its udders would be sweet, its tip would be bitter. Indeed! And in the morning, and the morning will come with that you do not recognise, the guardian\textsuperscript{asws} will seize from its other, its office bearers upon the evil of their deeds, and the earth will bring out the contents of its liver, and throw out to him\textsuperscript{asws} the control of its keys. He\textsuperscript{asws} will show you how the Seerah had been suspended, and he\textsuperscript{asws} will revive the dead of the Book and the Sunnah’.

From it: ‘It is as if I\textsuperscript{asws} am with him (Abdul Malik Bin Marwan), and he has been shouting at Syrian and furling his flag in the outskirts of Kufa. He inclined upon it the inclining of the camels, and he furnishes the ground with the (cut-off) heads. He has deceived it and it has deceived him, and his trampling in the ground has become heavy. The advancing is far and the attack is mighty.

By Allah\textsuperscript{azwj}! He will disperse you all in the outskirts of the earth until there does not remain from you except a few, like the kohl in the eye. You will not cease to be like that until you

\textsuperscript{463} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 50
turn to the Arabs the singularity of their dreams. So, necessitate the established Sunnahs and the clear Ahadeeth, and the near pact upon which the Prophet-hood remains, and know that the Satan rather paves his path for you, for you to follow his heels'.

(Opt. Text)

The book) 'Al Kafi' – Ahmad Bin Muhammad Al Kufy, from Ja'far Bin Abdullah Al Muhammady, from Abu Rawh Faraj Bin Abdullah, from Mus'ada Bin Sadaqa, 'From Abu Abdullah asws having said: 'Amir Al-Momineen asws addressed at Al-Medina. He praised Allah and extolled upon Him and sent Salawaat upon the Prophet, then said: 'As for after, surely Allah Blessed and Exalted does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.'

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

Servants of Allah! Do good deeds in what your eyes can see, then look at the Plains (Day of Qiyamah) to which Allah will Drive those who in His Knowledge were upon the Sunnah of the Children of the Pharaoh, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allah had for them after the pleasure and enjoyment, and what they used to order for and prevent from.

And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allah will Make them live for all eternity, and to Allah is the end of all affairs.

Oh, how astonishing! And why should I not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the

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464 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 51
Prophet \(\text{saww}\) and not following the successors \(\text{asws}\) in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike.

And each one of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. They do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allah \(\text{azwj}\)) and it does not increase them in anything except for the distance from Allah \(\text{azwj}\) Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

All that is the fear of the legacy of the ‘Ummy’ Prophet \(\text{saww}\) and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus, they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allah \(\text{azwj}\) has Left them to their own selves and their opinions. He is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of my \(\text{asws}\) Shiites after the nearness of their cordiality today. How they will humiliate each other after me \(\text{asws}\), and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

Allah \(\text{azwj}\) for Whom \(\text{azwj}\) is the Praise, will gather those for the evil of the day of the Clan of Umayya just like He \(\text{azwj}\) Gathers the clouds in the autumn. Allah \(\text{azwj}\) will Bring them together, then He \(\text{azwj}\) will Make them as debris like the debris of the clouds. Then He \(\text{azwj}\) will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when He \(\text{azwj}\) sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah \(\text{azwj}\) Shook the interior of the valleys with a severe Shaking.

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465 Resident of Mecca.
Then He\textsuperscript{azwj} Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah\textsuperscript{azwj} will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

By the One\textsuperscript{azwj} Who Split the seed and Brings life from it, that is going to happen. It is as if \textsuperscript{asws} can hear the whinnying of their horses and the humming of their men. \textsuperscript{asws} swear by Allah\textsuperscript{azwj}, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire.

The one who dies among them would have died as a misguided one, and to Allah\textsuperscript{azwj} Mighty and Majestic would lead the one among them and Allah\textsuperscript{azwj} Mighty and Majestic would Accept the repentance of the one who repents. And it is to Allah\textsuperscript{azwj} that my\textsuperscript{asws} Shias will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Remembrance, but to Allah\textsuperscript{azwj} is the good and all of the affairs.

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones\textsuperscript{asws}. But you are all lost just as the Children of Israel were lost in the era of Musa\textsuperscript{as} ibn Imran\textsuperscript{as}.

By my\textsuperscript{asws} life, your being lost will increase from after me\textsuperscript{asws} more than Children of Israel being lost. And by my\textsuperscript{asws} life, you will be completing, from after me\textsuperscript{asws}, the allocated time of the sultanate of the clan of Umayya, having gathered to the sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for Rasool-Allah\textsuperscript{as}.  

Page 360 of 501
And by my \( \text{asws} \) life, that which in their hands will melt away upon the approach of the test for the Reward and the Promise, and the allocated times passes by. And the two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. If that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Rasool \( \text{asww} \).

It will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks. And Allah \( \text{azwj} \) is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him, \textbf{And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]”} \( 466 \).

\( 53 - \) من: المحسن بن إبراهيم، عن محمد بن وهب، عن علي بن حسان، عن علي بن أبي طالب، عن النبي ﷺ، عن أبيه، عن صفوان وخفقر بن عيسى، عن الحسن بن أبي عكرمة، عن أبي بكر الصديق، قال: سمعت نبي الله ﷺ يقول: الْلَّهُ ﻋَلَى نَٰٰفَعَاتِكُمْ، قُوْلُوا مَا يُقُولُونَ ََ اصْمُّتُوا عَمَّا صَمَتُوا، فَإيََّكُمْ فِي سُلََْاني مَنْ قَالَ اللَّهُ ت َعَالََ: لَهُ مَنْ عِدَا مِنْهُ ﻟَوْ مِنْهُ يَتَّزَلَّلُ لَوْ لَيْسَ لَهُ مَبَانِيَّةً؟ انظر أَحَدَ يَأْتِينَ بِذَٰلِكَ ﻟِيُهْلِكُوا كُلَّ كَثِيرٍ، وَلَوْ كَانَ َّمَكْرُهُمْ لَيْلَمُوهُ، لَوْ كَانَ مَكْرُهُمْ لَمْ يَعْلَمُوا، فَإِذَا كَانَ مَكْرُهُمْ لَمْ يَعْلَمُوا أَيّ مَُْقَلَبٍ يُّبَتَّلُونَ، وَأَيّ مَُْقَلَبٍ يُّبَتَّلُونَ. 

\( \text{The book) ‘Amaali’ of sheykh Al Tusi} \) – Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan and Ja’far Bin Isra, from Al Husayn Bin Abu Gundar, from Abu Baseer who said,

‘I heard Abu Abdullah \( \text{asws} \) saying: ‘Fear Allah \( \text{azwj} \), and upon you all is with the obedience to your Imama \( \text{asws} \) Say what they \( \text{asws} \) are saying and be silent from what they \( \text{asws} \) are silent, for you all are in ruling authority of the one Allah \( \text{azwj} \) the Exalted Spoke of: and even though their plots were such that the mountains would have moved from it [14:46], meaning by that the children of Al-Abbas. Fear Allah \( \text{azwj} \), for you are in a suspension of hostilities! Pray Salat among your community, and attend their funerals, and pay entrustments back to them’’. \( 467 \).
CHAPTER 32 – WHAT HAS BEEN REFERRED REGARDING THE ENTIRETY OF THE USURPERS AND THE APOSTATES IN GENERAL

1 - مَ: قُوْلُهُ عَزَّ وَجَلَّ: (مَثَلُهُمْ كَمَثَلي الَّذيي اسْتَوْقََُ ََاراً فَلَمَّا أَضاءَتْ ما حَوْلَهُ ذَهَبَ اللَّهُ بِيُوريهيمْ ََ تَرَكَهُمْ فِي ظُلُّ مَاتٍ لَ يُبْصيرَُنَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَ يَرْجيعُونَ).

Tafseer Imam Hassan Al-Askari ASWS – Words of the Mighty and Majestic: Their example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17] Deaf, dumb (and) blind, so they will not be returning [2:18].

The Imam Musa ASWS Bin Ja’far ASWS said: ‘The example of these hypocrites - is like the example of those who kindled a fire [2:17] in order to see with it what is around it. When they saw, Allah azwj Took away its light by a gust of wind He azwj Sent upon it, and it extinguished it, or by rain.

Like that is the example of these hypocrites, the breakers of the allegiance to what Allah azwj Took upon them from the allegiance to Ali ASWS Bin Abu Talib ASWS. They obeyed apparently with the testimony that there is no god except Allah azwj, Alone, there being no associates for Him azwj, and that Muhammad saww is His azwj servant and His azwj Rasool saww, and that Ali ASWS is His azwj guardians and his saww successor, and his saww inheritor, and his saww Caliph in his saww community, and the payer of his saww debts, and fulfiller of his saww promises made, and the one standing with the politics of the servants of Allah azwj in his saww place.

He (the hypocrite) was thus able to inherit Muslim’s properties because of this testimony, and got married among the Muslims due to it, and was offered friendship because of it, and had a good defence because of it, and was taken as a brother, dealing with him from what they were dealing from him themselves, by their hearing from him (his testimony) for it.
When the death comes, they fall in the Judgment of the Lord\textsuperscript{azwj} of the worlds, the Knower of the secrets, the One\textsuperscript{azwj} Whom nothing in concealment is hidden from. Thus, the Punishment seizes them being in the middle of their disbelief, and that is where their light goes away and they come to be in the darkness – Punishment of Allah\textsuperscript{azwj} is darkness – as a provision of the Hereafter. They would neither be seeing an exit from it nor would they be finding a refuge from it.

Then (Allah\textsuperscript{azwj}) Said: \textit{Deaf [2:18]} - Meaning they will be deaf in the Hereafter in their Punishment. \textit{Dumb} - They will become speechless over there in between the layers of its Fires. \textit{Blind} – They will be blinded over there.

That is the warning in His\textsuperscript{azwj} Words: \textit{And We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates, We will Increase the blaze upon them [17:97]}.\textsuperscript{73}

The Imam (Hassan Al-\textit{Askari}\textsuperscript{asws}) said, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Rasool-\textit{Allah}\textsuperscript{saww} having said: ‘There is none from a servant nor from a maid who gave allegiance to Amir-\textit{Al-Momineen}\textsuperscript{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him\textsuperscript{asws} – except that when the Angel of death comes to capture his soul – Iblees\textsuperscript{b} and his\textsuperscript{b} assistants are resembled for him.

And the Fires and the types of its Punishments are resembled for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his \textit{Eman} and been loyal with his allegiance.

The Angel of death is saying to him, ‘Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds. These had been prepared for you, if only you had remained upon your Wilayah of the brother\textsuperscript{asws} Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{saww}, your destination would have been to it on the day of Decisive Judgment.
But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

During that he would be saying, Alas! If only I had grabbed hold of the way along with (leading to) the Rasool [25:27], by accepting whatever heazwj had ordered me for and necessitated the friendship of Aliasws what was necessitated upon me.

The Words of the Mighty and Majestic: Or like rainstorm from the sky wherein is darkness and thunder and lightning; they are putting their fingers into their ears because of the thunderbolt, being wary of the death, and Allah Encompasses the Kafirs [2:19]

The lightning almost snatches their sight; every time it illuminates for them they walk during it, and when it darkens upon them they are pausing; and if Allah had so Desired, He would have Taken their hearing and their sight; surely Allah is Able over everything [2:20].

The Imam (Hassan Al-Askariasws) said: ‘Then Allahazwj Struck another example of the hypocrites, so Heasws Said: “An example of what they are being Addressed with from this Quran which Weasww Revealed unto youasww, O Muhammadasws, is all-inclusive upon the explanation of Myasww Tawheed (Oneness), and the clarification of the proof of yourasww Prophet-hood, and the politics which heasww collared himasws, so it is: Or like rainstorm from the sky wherein is darkness and thunder and lightning [2:19].”
He (Allah azwj) Said: 'O Muhammad saww! Just as there are these things in this rain, and the one who is afflicted with it, fears, so similar to that are these (hypocrites) in their rejection of the allegiance to Ali asws and their fearing that you saww, O Muhammad saww, would find out of their hypocrisy, like the one who in in the like of this rain and the thunder and the lightning, fearing that the thunder would rip off his heart, or the lightning would descend with the thunderbolt upon him.

فَكَذَليكَ هؤُلََءي يَََافُونَ أَنْ تَعْثُرَ عَلَى كُفْريهيمْ فَتُوجِبَ قَتْلَهُمْ فَيَشْعُو لَعْنَكُمْ لاَ وَعِيدَكُمْ

Just as they, the ones afflicted by this thunder and the lightning, are placing their fingers in their ear, perhaps the sound of the thunder would be isolated, similar to that they are placing their finger in their ears when they are hearing your saww cursing the breakers of the allegiance and your saww promised threats to them. When they learn their state: they are putting their fingers into their ears because of the thunderbolt, being wary of the death,

فَتَغَيََّ أَلْوَاَ ُهُمْ فَيَسْتَُيلُّ أَصْحَابُكَ أََّهُمُ الْمَعَْييُّونَ بياللَّعْني ََ الْوَعييُي، ليمَا قَُْ ظَهَرَ مينَ التَّغْيييْي ََ الَيضَْيرَابي عَلَيْهيمْ فَيَتَقَوَّى التُّهَمَةُ عَلَيْهيمْ فَلََ يَأْمََُونَ هَلََكَهُمْ بِذَليكَ عَلَى يَُيكَ ََ حُكْميكَ

Their colours change and it indicates to your saww companions that they are the ones meant with the curses and the promised threats, due to what appears from the changes and the disturbance upon them. They fear the accusations that would be upon them and they are not secure of their destruction upon your saww hands and your saww judgments.

ثَُُّ قَالَ (ََ اللَّهُ مُُييطٌ بيالْكافيريينَ) مُقْتَُيرٌ عَلَيْههمْ لَوْ شَاءَ أَظْهَرَ لَكَ ِيفَاقَ مََُافيقييهيمْ، ََ أَبَُّى لَ كَ أَسْرَارَهُمْ، ََ أَمَرَكَ بِيقَتْليهيمْ،

Then Allah azwj Says: And Allah Encompasses the unbelievers being Able upon them. If He azwj so Desires, He azwj can Manifest to you as the hypocrisy of their hypocrisies and whether to reveal the hypocrisy of the hypocrites and Expose their secrets to you saww, and Command you saww of their killing'.

ثَُُّ قَالَ (يَكادُ الْبَْْبُ يََََْفُ أَبْصارَهُمْ) ، ََ هَذَا مَثَلُ قوْمٍ ابْتُلُوا بِبيبَْْبٍ فَلَمْ يَغُضُّوا عََْهُ أَبْصَارَهُمْ ََ لََْ يَسْترَُُا عََْهُ جُوُهَهُمْ لِيُذَسَََوْهُمْ مينْ تَلأَْلُؤيهي، ََ لََْ يَظُرَُا إيلََ الَّذيي يُرييَُُنَ أَنْ يَتَخَلَّصُوا فييهي بيضَوْءي الْبَْْبٍ فَكَادَ يََََْفُ أَبْصَارَهُمْ،

Then Allah azwj Says: The lightning almost snatches their sight [2:20]. This is an example of a people who are afflicted with lightning, so they do not shut their eyes from them, and they do not veil their faces from it to save their eyes from its sparkle, and they are not looking at the road which they are intending to be finished off from the illumination of the lightning. But they are looking at the lightning itself, so it almost snatches their sight.
Similar to that are these hypocrites almost from (seeing) what is in the Quran from the decisive Verses, the evidence upon your sasw Prophet-hood, the advice about your sasw truthfulness in appointing your sasw brother as Imam asws.

And they are almost witnessing from you sasw, O Muhammad sasw, and from your sasw brother Ali asws, from the evidential miracles upon that your sasw orders and his asws orders, it is the Truth which there is no doubt in it. Then they, along with that, are not looking into the evidences what they are witnessing from the Verses of the Quran, and your sasw signs and the signs of your sasw brother Ali asws Bin Abu Talib asws.

It almost takes them away from the Truth regarding your sasw proofs invalidating upon them the rest of the what has been taught from the things which they are recognizing, because the one who rejects one truth, that rejection invites him to rejecting all the truth, so his rejection would become the invalidation of the rest of the rights upon him, like the onlooker at the body of the sun, regarding the losing the light of his vision.

Then He aswj said: Every time it illuminates for them they walk during it. When it is apparent what they been believing in it that it is the proof, they walk in it, being steadfast upon it. And they were such that when their cavalry horses produced females, and their women (produced) the males, and their palm trees bore (dates) and their plantation gave good harvest, and their businesses were profitable, and the milk was abundant in their camels, they said, 'Without doubt this has happened due to the Blessings of our pledging allegiance to Ali asws, he asws is perpetually lucky (for us). Thus, due to that, it is befitting that we obey him asws with the apparent obedience in order to live in his asws government.

And when it darkens upon them they are pausing – i.e., and when their cavalry horses gave birth to males, and their women (produced) the females, and they did not profit in their businesses, nor did their palm trees bear (dates), nor did their plantations yield good harvest, they pauses and said, 'This is due to the inauspiciousness of this allegiance which we pledged to Ali asws, and the ratification of our which we ratified Muhammad sasw with’.
And it is a match what Allah\textsuperscript{azwj} Mighty and Majestic Said: And if they attain goodness, they are saying, ‘This is from the Presence of Allah; and if an evil befalls them, they are saying, ‘This is from you’ [4:78].

Allah\textsuperscript{azwj} the Exalted Says: Say, ‘Everything is from the Presence of Allah [4:78]. By His\textsuperscript{azwj} Judgment is the implementation and (by) His\textsuperscript{azwj} Ordainment. That isn’t due to my\textsuperscript{saww} inauspiciousness nor due to my\textsuperscript{saww} desire’.

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: And if Allah had so Desired, He would have Taken away their hearing and their sight – until it is not tenable for them, the pausing upon their disbelief, guarding them from you\textsuperscript{saww} and your\textsuperscript{saww} Momineen, and their killing would be Obligated: Surely Allah is Able over everything – nothing frustrates Him\textsuperscript{azwj}.\textsuperscript{468}

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws}, and from Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: Those who made the Quran to be parts [15:91]. He\textsuperscript{asws} said: ‘They are Qureysh’\textsuperscript{469}

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Al-Baqir\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. [39:60] – Meaning their denying the Wilayah of Amir Al-Momineen\textsuperscript{asws}, \textsuperscript{470}

Al-Showhany, by his chain, ‘Abdullah bin Ata’a Al Makky asked Al-Baqir\textsuperscript{asws} about His\textsuperscript{azwj} Words: Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]. He\textsuperscript{asws} said: ‘A caller will call out on the Day of Qiyamah, the creatures would hear: “Indeed! No one will enter the Paradise except a Muslim!” On that
day: *those who are committing Kufr would ardently wish if only they had been submitters [15:2] to the Wilayah of Amir Al-Momineen*.

And he said: ‘This Verse was Revealed unto the Prophet saww like this, and they would say, *the ones unjust to Progeny of Muhammad of their rights, when they do see the Punishment,* - and Ali saww, he saww is the Punishment, - *‘Is there any way to return?’* [42:44].

They would be saying, ‘We shall return and have the Wilayah of Ali saww.'

Allah saww Said: *And you will see them being presented to it, * - i.e. their souls being presented unto the Fire - *fearing from the abasement, looking – at Ali asws* - with a fearful glance. And *those who believe* – in the Progeny asws of Muhammad saww - *shall say*, ‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust* - to the Progeny asws of their asws rights - *would be in a permanent Punishment [42:45] – painful*.

Al-Haskany in (the book) ‘Shawahid Al-Tanzeel’ – by his chain from Ibn Al-Musayyab, from Ibn Abbas – *When there was a Revelation of His azwj Words: And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25]. The Prophet saww said: ‘One who oppresses Ali asws of this seat of mine saww after my saww expiry, it is as if he has rejected my Prophet-hood and Prophet-hoods of the Prophets as before me saww,*.  

So if perhaps you [47:22] – the Verse. He said, ‘How do you see the people when they turn around from the book of Allah aswj, would they not be shedding the blood unlawfully and cutting off the relationship and disobeying the Beneficent?’ *(Non Shia source)*

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471 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 b  
472 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 c  
473 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 d
‘From Abu Ja’far asws having said: ‘and had they, when they were unjust to themselves, come to you - O Ali asws - 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] – that is how it was Revealed.

Then Heazwj Said: But no! By your Lord! They are not believing until they make you a judge - O Ali asws - regarding what they are quarrelling between them, - meaning regarding what they are making a pact and an agreement upon between them, from opposing youasws and usurping youasws - then not find any objection within themselves from what you judge - upon them, O Muhammadasws, upon yourasws of hisasws Wilayah - and they accept submissively [4:65] – to Aliasws, 474

Tafseer Al Qummi - And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, - meaning Allahazwj did not Send any Prophetas except and in hisas community were Satansla of the humans and the Jinn - suggesting - i.e. telling each other not to believe - flowery words to each other, deceiving; [6:112], as this Revelation is a lie”. 475 (Not a Hadeeth)

Tafseer Al-Qummi - Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137]. He said, ‘It was Revealed regarding those who believed in Rasool-Allahsaww, accepting (superficially) not ratifying. Then they disbelieved due to the letter they had written between them that they will not return the command to be in the Peopleasws of hissaww Household, ever.

When the Wilayah was Revealed and Rasool-Allahsaww took the covenant upon them for Amir Al-Momineenasws, they believed accepting (superficially) not ratifying. When Rasool-Allahsaww passed away, they disbelieved and their Kufr increased: it would not happen that

474 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 4
475 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 5
Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, [4:169]".  

7 - فس: (وَإِذَا أُلْهِيَ الْأَلْبَٰٰبُ أَنَّمَآ مِنْ يَوَّاتِ مُنْكَمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْهُ أَذِيلَّةٍ عَلَى الْمُؤْمِيَنَّ أَعُوْزَةٍ عَلَى الْكَافِرِيِّنَّ يَتَشَالُّوهُمْ بِبَلَدِهِنَّ).  

Tafseer Al-Qummi - O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the moimineen, mighty against the Kafirs. They would be fighting in the Way of Allah [5:54].

He said, 'Heazwj is Addressing the companions of Rasool-Allahsaww, those who usurped Progeny asws of Muhammad saww of theirasws rights and they reneged from the Religion of Allahazwj. then soon Allah would Come with a people He would be Loving them and they would be loving Him, - it was Revealed regarding Al Qaimasws and hisasws companions, the ones who would be fighting in the Way of Allahazwj: and they would not be fearing accusations of an accuser [5:54]".  

8 - فس: (أَيْ أَبِي عَنْ أَبِي أَيُّوبَ عَنْ مَُُمَُّي بْنِ مُسْليمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلََمُ قَالَ: بِيَّنَّ كَفَرَُا عَنْ أَمييَّيِّا عَلَيْهِ السَّلََمُ زَيدََْاهُمْ عَذَاباً فَوَقَ الْعَذَابي).  

‘From Abu Ja’farasws said regarding Hisaswj Words: They had plotted, those from before them, so Allah Demolished their building from the foundations, and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26]. Heasws said: ‘Their plotting is proven, i.e. they died and Allahazwj Threw them into the Fire, and it is an example of the enemies of Progeny asws of Muhammadasws’.  

9 - فس: (الَّذينَ كَفَرُوا وَصَلَّوْا عَلَيْهِ مَنْ أَيَّامَ يَرَى غَدًا فَوْقَ الْعَذَابي).  

Tafseer Al Qummi – Tafseer Al Qummi - Those who are committing Kufr and are hindering from the Way of Allah, We shall Increase them in Punishment above the Punishment – he said, ‘They disbelieved after the Prophet (s.a.w.0 and hindered from Amir Al Momineen asws,'
We shall Increase them in Punishment above the Punishment due to what they had been corrupting [16:88].

(Not a Hadeeth)

Tafseer Al Qummi - And the poets, the deviators follow them [26:224]. He Abu Abdullah asws said: ‘It was Revealed regarding those who are changing the Religion of Allahazwj by their opinions and are opposing the Command of Allahazwj. Have you ever seen the poets being followed by anyone at all? But rather, it means by that, those who are placing Religion by their opinions, so the people follow them upon that.

And that is emphasised by Hisazwj Words: Do you not see them wandering around in every valley? [26:225] – meaning they are debating with the (help of the) falsehood, and are arguing with misleading arguments, and they are going into every doctrine.

And they are saying what they are not doing [26:226], he said, ‘They are advising the people and they themselves are not heeding any advice, and they are forbidding from the evil and they themselves are not desisting, and they are enjoining with the goodness and they themselves are not doing it, and they are those who usurped the Progenyawws of Muhammadasws of their rights.

Then Heazwj Mentioned the Progenyasws of Muhammadasww and theirasws Shias, the rightly Guided ones, so Heazwj Said: Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed [26:227].

And they shall come to know, those who are being unjust to the Progeny of Muhammad of their rights, which overturning they would be Overturned with [26:227].

Like this, by Allahazwj, it was Revealed [26:228] (Not a Hadeeth)
Tafseer Al Qummi - They will be Gathered together, those who were unjust – he said, ‘The ones who oppressed Progeny asws of Muhammad saww of their rights - and their pairs [37:22-23] – he said, ‘And they loyalists’”.

(Not a Hadeeth)

In a report of Abu Al Jaroud, 'From Abu Ja’far asws regarding His azwj Words: Those who are belying the Book and what We Sent Our Rasools with, [40:70] – up to His aswj Words: Like that Allah Lets the Kafirs to stray [40:74]. Allah aswj has Named them as Kafirs, Polytheists, because they belied the Book, and Allah aswj had Sent His aswj Rasools saww with the Book and its explanation. The one who belies the Book or belies what His aswj Rasools saww have been Sent with, from the explanation of the Book, so he is a Polytheist, a Kafir’.

And had not a Decisive Word preceded [42:21]. He said, 'The word is the Imam asws, and the evidence upon that are His aswj Words: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28] – meaning the Imamate.

Then He aswj Said, And surely, for the ones unjust, - meaning the ones who oppressed this word - there would be a painful Punishment [42:21].

The He aswj Said: You will see the ones unjust – meaning those who oppressed Progeny asws of Muhammad saww of their rights - fearing from what they have earned- i.e. fearful from what they had perpetrated and had done - and it would befall upon them. - what they are fearing.
Then Allah ﷺ Mentioned those believe in the Word and followed it. He ﷺ Said: And those who believe and do righteous deeds would be in the Gardens of Paradise. – up to His ﷺ Words - That, it is the great Grace [42:22]. That is the Glad Tidings which Allah Gives to His servants, those who believe - in this word - and are doing righteous deeds. [42:23] – from what they have been Commanded with.

Then He ﷺ Said: and you will see the ones unjust, - to Progeny ﷺ of Muhammad ﷺ of their ﷺ rights - when they do see the Punishment, they would be saying, ‘Is there any way to return?’ [42:44] – i.e., to the world’. (Not a Hadeeth)

And you will see them being presented to it, fearing from the abrasement, - i.e., of Al ﷺ - looking – towards Al ﷺ - with a fearful glance. And those who believe - meaning Progeny ﷺ and their ﷺ Shias - shall say, ‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust – to Progeny ﷺ of Muhammad ﷺ of their ﷺ rights - would be in a permanent Punishment [42:45].

He said, ‘By Allah ﷺ, it means the Nasibis (Hostile ones), the ones who established the enmity to Amir Al Momineen ﷺ and his ﷺ offspring; and the beliers, And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]’. (Not a Hadeeth)

And he who said to his parents, ‘Ugh to you both! Are you threatening me that I shall be brought forth – up to His ﷺ Words: ‘This (Religion) is only stories of the former ones’ [46:17]. He said, ‘It was Revealed regarding Abdul Rahman Bin Abu Bakr’.

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483 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 13
484 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 14
485 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 a
It is narrated to me by Al-Abbas Bin Muhammad, from Al-Hassan Bin Sahil, by a chain rising it to Jabir Bin Zayd, from Jabir Bin Abdullah who said, ‘The Allahazwj, Majestic is Hisazwj Mention, Pursued the praise of Al-Husaynasws Bin Aliasws Condemning Abdul Rahman Bin Abu Bakr’. 486 [Not a Hadeeth]

Ali Bin Ibrahim said before that, ‘Hisazwj Words: And We Bequeathed the human with being kind to his parents. [46:15]. He said, ‘The kindness is Rasool-Allahsaww. Hisazwj Word: ‘Parents’ rather means Al Hassansaww, and Al Husaynasws. Then Heazwj Inclined to Al Husaysaws, so Heaszw Said: His mother bore with abhorrence and gave birth to him with abhorrence; - and continued the Speech up to Hisazwj Words: And he who said to his parents, ‘Ugh to you both! [46:17]’. 487 [Not a Hadeeth]

Tafseer Al-Qummi - O you those who believe! Why do you say that which you do not do? [61:2] – Addressing to companions of Rasool-Allahsaww, the ones who had promised himsaww that they would help himsaww and will not oppose hissaww orders, nor will they break hissaww pact regarding Amir Al-Momineenasws. Allahazwj Knew they will not be loyal with that they are saying. Heazwj Said: Why do you say that which you do not do? [61:2] It is most Hateful to Allah [61:3] – The Verse. And Allahazwj has Named them as ‘Believers (Momineen)’ due to their acceptance, and even if they do not ratify’’. 488

Tafseer Al-Qummi - So when they shall see him nigh, the faces of those who committed Kufr will despair, - he said, ‘When it will be the Day of Qiyamah and the enemies of Amir Al Momineenasws look at what Allahazwj would have Granted himasws, from the magnificent noble status, and hisasws hand would be the flag of Praise, and heasws would be at the Fountain, quenching and preventing, darkening the faces of hisasws enemies - and it would

486 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 b
487 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 c
488 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 16
be said: ‘This one is what you had been calling (yourselves) with!’ [67:27] – his status and place of his name (Amir Al-Momineen)”. 489

18- By Allah, though you tried to conceal it, but we know it better than you. 

489 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 17

The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Mansour who said,

‘I asked him asws about Words of Allah azwj the Exalted: And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?.

He asws said: ‘Have you ever seen anyone claiming that Allah azwj Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?’ I said, ‘No’. He asws said: ‘What are these immoralities that they are claiming that Allah azwj Commanded with these?’ I said, ‘Allah azwj and His Guardian asws are more Knowing’.

490 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 18

He asws said: ‘So this is regarding the tyrannical imams (leaders) who are claiming that Allah azwj Commanded them to be the imams (leaders) of the people. Allah azwj did not Command them with being their imams (leaders). Thus, Allah azwj Rebutted it upon them and Informed that they have said a lie upon Him azwj, and He azwj Termed that as being an immorality from them’.

491 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 19

Tafseer Al Ayyashi – From Muhammad Bin Mansour, from Abd Salih who said, ‘I asked him asws – and he mentioned similar to it’.

Tafseer Al Ayyashi – From Kuleyb Al Saydawi who said, ‘I asked Abu Abdullah asws about Words of Allah azwj: Surely, those who were dividing their religion and became sects, [6:159], then he asws said: ‘Ali asws was reciting it as left their
Religion [6:159] (instead of ‘dividing their Religion’). He asws said: ‘By Allah azwj! The people separated (from their Religion)’.

492

492 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 20
COMPLETION AND THE RECTIFICATION FROM THE INVESTIGATION OF THE BOOK REGARDING WHAT WAS MISSED BY AL MAJLISI REGARDING THE CALIPHATE, OR CLAN OF UMAYYA, OR THE TWO WOMEN, OR REGARDING THEIR ENEMIES, AND MENTION REGARDING REST OF THE CHAPTERS

We are saying: ‘From what has been reported regarding Abu Bakr'

1 – The Allama Majlisi mentioned in his (book) ‘Bihar – V 60 pages 278-280 in the interpretation of the Words of the Exalted: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72], ‘Its aspects’, then said, ‘The eighth is that the intended with the entrustment is the great Imamate, bore it – claimed it without right, and the intended with ‘the human being’ is Abu Bakr, and a lot of Ahadeeth have been reported regarding that in the book of Imamat and elsewhere’.

And it has been reported by chains from Al-Reza asws having said: ‘The ‘Entrustment’ is the Wilayah. One who claims it without right is a Kafir’.

And from Al-Sadiq asws: ‘The Entrustment, is the Wilayah, and the ‘Human being’ is Abu Al-Sharour the hypocrite’.
And from Al-Baqir\textsuperscript{asws}: ‘It is the Wilayah: but they refused to bear it [33:72], disbelieving, and the human being bore it; - and the human being is Abu so and so (Abu Bakr)’\textsuperscript{493}.

The Allama Majlisi said as well in his Bihar V 60 P 284 under the Words of the Glorious: We have Created the human being in an excellent form [95:4]. And in (the book) ‘Al Manaqib’, from Al Kazim\textsuperscript{asws}: ‘Then We Returned him (to be) as lowest of the low [95:5] (Surah Al Teen (V 1 to 5): ‘Due to his hatred of Amir Al-Momineen\textsuperscript{asws}.’\textsuperscript{496} (Not a hadeeth)

And the Entrustment is the Imamate, It was Presented to the skies and the earth and the mountains, but they refused to bear it [33:72]. He said, ‘They refused to claim it or usurp its rightful ones: and feared from it, and the human being bore it; - that is the first, he was unjust, ignorant [33:72]’\textsuperscript{495} (Not a hadeeth)

\textsuperscript{493} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 1
\textsuperscript{494} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 2
\textsuperscript{495} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 3
\textsuperscript{496} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 4
5 - By his chain from Abu Baseer who said, 'I asked Abu Abdullah \(\text{asws}\) about Words of Allah \(\text{azwj}\) Mighty and Majestic: | Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant \[33:72\]. He \(\text{asws}\) said: 'The Entrustment is the Wilayah, and the human being is Abu Al-Sharour the hypocrite'. 497

6 - Tafser Al-Qummi - (I Swear) by the fig and the olive \[95:1\] And (mount) Toor of Sinai \[95:2\] And this secure city \[95:3\]. He said, 'The fig is Rasool-Allah \(\text{asws}\), and the olive is Amir Al-Momineen \(\text{asws}\) and (mount) Toor of Sinai are Al-Hassan \(\text{asws}\) and Al-Husayn \(\text{asws}\), and the secure city are the Imams \(\text{asws}\).

We have Created the human being in an excellent form \[95:4\]. He said, 'It was Revealed regarding Zareeq (the first – i.e. Abu Bakr). Then We Returned him (to be) as lowest of the low \[95:5\] Except those who believe and do righteous deeds, \[95:6\], he said, 'That is Amir Al Momineen \(\text{asws}\) up to its end'. 498 (Not a hadeeth)

7 - Tafser Al-Qummi – In a report of Abu Al Jaroud, from Abu Ja'far \(\text{asws}\) regarding Words of the Exalted: | O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) \[5:90\]: 'And that is because Abu Bakr drank the wine before the Prohibition. He got intoxicated and went on to say a poem and crying upon the killed Polytheists from the people of Badr. The Prophet \(\text{asww}\) heard it and said: 'O Allah \(\text{azwj}\)! Withhold his tongue'. So, there was a restraint upon his tongue and he could not speak until the intoxication had gone from him, and Allah \(\text{azwj}\) Revealed the Prohibition after that'. 499

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497 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 5
498 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 6
499 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 7
8 – Tafseer Al-Qummi – My father, from one of his men, raising it to Abu Abdullah asws having said: ‘When Rasool-Allah saws was in the cave, he said to Abu Bakr: ‘It is as if I am looking at the ship of Ja’far and his companion tossing in the sea, and I am looking at the Helpers gathering in their courtyard’.

Abu Bakr said, ‘And you can see them, O Rasool-Allah saws?’ He saws said: ‘Yes’. He said, ‘Show them’. He wiped upon his eyes and he saw them. He said within himself, ‘Now it is verified that you are a sorcerer’. Rasool-Allah saws said: ‘You are the ‘Siddique’ (verifier)’.

9 – Al-Kafi – By his chain from Abu Khalid Al-Kably, from Abu Ja’far asws having said: ‘Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]. He asws said: ‘As for the man in whom there are partners differing with each other, is so and so, the first one. The separated ones gathered upon his wilayah, and they, during that, were cursing each other, and disavowing from each other. And as for the man wholly for one man, so it is first true ones (Amir Al-Momineen asws) and his Shias’.

And it is reported by Al-Ayyashi, by his chain from Abu Khalid, from Abu Ja’far asws having said: ‘The man wholly of the man is Ali asws truly, and his Shias’.

500 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 8
501 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 9
And from what is reported regarding the second (caliph) Umar

By his chain from Al-Mufazzal Bin Umar who said, ‘I asked Abu Abdullah asws about the meaning of the words of Amir Al-Momineen asws, when he asws looked at the second (Umar) and he was shrouded in his cloth: ‘There is no one more beloved to me that I meet Allah azwj with, along with his agreement, than this shrouded one’. He asws said: ‘He asws meant by his agreement which he had written in the Kabah’’. 502

Tafseer Al-Qummi - and destroy the farm and the lineage; [2:205]. He said, ‘The farm in this place is the religion, and the lineage is the people. And it was Revealed regarding the second (Umar)’, and it is said, ‘Regarding Muawiyah’’. 503 (Not a hadeeth)

Tafseer Al-Qummi - and the Kafir has always been a backer against his Lord [25:55]. Ali Bin Ibrahim said, ‘The human being has been names as ‘Lord’, like His azwj Words: ‘Mention me to your master’ [12:42]? Every owner of a thing is named as ‘lord’. Therefore, His azwj Words: and the Kafir has always been a backer against his Lord [25:55]. He said, ‘The Kafir is the second (Umar) and he was a backer against Amir Al Momineen asws’. 504 (Not a hadeeth)

Tafseer Al-Qummi – By his chain from Muhammad Bin Muslim who said, ‘I asked Abu Ja’far asws about Words of Allah azwj: ‘(I Swear) by the night when it overcomes [92:1]. He asws

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502 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 10
503 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 11
504 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 12
said: ‘The night in this place is the second (Umar), overcoming Amir Al-Momineen asws during his government which flowed to him, and Amir Al-Momineen asws had been instructed to be patient during their governments until they expire’.

Tafseer Al-Qummi – His aswj Words: *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-Allah saww passed by him while he was seated in the presence of a man from the Jews writing the news of Rasool-Allah saww. Allah azwj, Majestic is His azwj Praise Revealed: *Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14]*.

The second (Umar) came to the Prophet saww. Rasool-Allah saww said to him: ‘I saww saw you writing from the Jews, and Allah azwj has Prohibited from that’. He said, ‘O Rasool-Allah saww! I wrote from him what is in the Torah from your saww description’, and he went on to read it unto Rasool-Allah saww, and he saww was angry.

A man from the Helpers said to him, ‘Woe be unto you! Can’t you see the anger of Rasool-Allah saww upon you?’ He said, ‘I seek Refuge 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 from your saww news’.

Rasool-Allah saww said to him: ‘O so and sol! Even if Musa as Bin Imran as had been standing among them, then you go to him as desiring about what he as has come with, you would be a Kafir (disbeliever) in what i saww have come with’.

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505 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 13
506 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 14
15 - كنز: جاء في تفسير أهل البيت عليهم السلام: بإساده عن جابر، عن أبي حفص على السلام ... و قوله: نأوهتعا صعودا (المذار: 17), قال: أبو عبد الله عليه السلام: صعود جبل في النار من ناس يحمل عليه حبر ليصعه كارها، فإذا ضرب يده على الجبل ذاخت حتى لحقها بالكربين، فإذا رفعهما عادتا، فلا يزال هكذا كما شاء الله، 

(The book) ‘Taweel Al-Ayaat’ – It has come in the interpretation of Peopleasws of the Household, by his chain from Jabir, from Abu Ja’farasws: ‘And Hisasws Words: Soon I will Overtake him with an ever-increasing Punishment [74:17].’ Abu Abdullahasws said: ‘Al-Saouda’ is a mountain of brass in the Fire (Hell). Hibter (Umar) would be carried upon it to ascend it unwillingly. When he strikes his hand upon the mountain, it would melt until he ends up kneeling. When he raises them, they would return. He will not cease to be like that for as long as Allahaswj so Desires.

And the Words of the Exalted: He pondered and plotted [74:18] So he would be killed, how (much) he plotted! [74:19] – up to Hisaswj Words: Surely these are only words of the human’ [74:25]. Heasws said: ‘This means his management, and his consideration, and his thinking, and his arrogance regarding himself, and his claiming the right for himself besides its rightful ones.

Then Allahaswj the Exalted Said: I will Make him arrive to Saqar [74:26] – up to Hisaswj Words: Scorching for the person [74:29]. Heasws said: ‘The people of the east would see him just as the people of the west see him. When he would be in Saqar, the people of the east and the west would see him and his state would be manifested, and the meaning in all these Verses is Hibter (Umar)’. 507

[بナー الأحوال: 24/ 326، حديث 41، تأويل الأيات الظاهرة: 2/ 734، حديث 6]


(The book) ‘Taweel Al-Ayaat’ – By his chain from Abu Al-Khattab, from Abu Abdullahasws having said: ‘By Allahaswj! I Allahaswj did not Teknomym in Hisaswj Book until Heaswj Said: Oh! I wish I had not taken so and so as a friend! [25:28], and rather it is in the Parchment (Quran) of Aliasws: ‘Oh! I wish I had not taken the second (Umar) as a friend’ – and it shall be manifested one day’. 508

[بナー الأحوال: 24/ 19، حديث 31، تأويل الأيات الظاهرة: 1/ 374، حديث 8، (الحربية:}

507 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 15
508 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 16
(The book) – By his chain from Hareez, from a man, from Abu Ja'far\textsuperscript{asws} having said: \textit{And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had not taken so and so as a friend!’ [25:28].} He\textsuperscript{asws} said: ‘The first one (Abu Bakr) saying to the second (Umar)’.

17 - كَز: بإسَاده عن حريز، عن رجل، عن أبِ جعفر عليه السلام أَّه قال: يَوْمَ يَعَضُّ الظَّالَيُ عَلى يََُيْهي يَقُولُ يا لَيْتَنَي اتََّّّذْتُ مَعَ الرَّسُولي سَبييلًَ* يا

18 - كَز: بإسَاده عن جابر، عن أبِ عبُ اللّّه عليه السلَم، قال: قَلِ أجفو عليّا، فلقينَ رسول اللّه صلّى اللّه عليه آله فقال: إَّك آذيتنَ يا عمر، فقلت: أعوذ باللّه من أذى رسوله، قال: إَّك قُ آذيت عليّا، َ من آذى عليّا فقُ آذانِّ.

19 - قَب: كتاب ابن مردَيه غيْه، بالْسَاد عن جابر الَِصاري غيْه، كلّهم عن عمر بن الخَاب، قال: كَت أجفو عليّا، فلقينَ رسول اللّه صلّى اللّه عليه آله مغضباً فقال: ما لكم لِ؟ من آذى عليّا فقُ آذانِّ، من آذى عليّا فقُ آذانِّ.

(The book) ‘Taweel A\textsuperscript{y}a\textsuperscript{at}’ – By his chain from Jabir, from Abu Abdullah\textsuperscript{asws} having said: ‘Words of the Exalted: (I Swear) by the dawn [89:1] – It is Al-Qaim\textsuperscript{asws}; And ten nights [89:2] - are the (ten) Imams\textsuperscript{asws} from Al-Hassan\textsuperscript{asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)\textsuperscript{asws} and the odd [89:3] is Allah \textsuperscript{azwj}, One with not associates to Him\textsuperscript{azwj}. And the night when it passes [89:4] - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim\textsuperscript{asws}.\textsuperscript{510}

18 - كَز: بإسَاده عن حريز، عن أبي عبد الله عليه السلام، قال: قوله تعالى: وَ الْفَجْري هو القائم، وَ الْيَليِّي يَسْري هو اللّه حُه لَ شريك له، وَ اللَّيْلي إيذا يَسْري هي دَلة حبتر، فهي تسري الَ قيام القائم عليه السلام.

The book of Ibn Mardawayh and other, by the chain from Jabir Al-Ansari and other, all of them from Umar Bin Al-Khattib who said, ‘I used to be harsh towards Ali\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} met me and said: ‘You are hurting me\textsuperscript{saww}, O Umar’. I said, ‘I seek Refuge with Allah\textsuperscript{azwj} from hurting His\textsuperscript{azwj} Rasool\textsuperscript{saww}’. He\textsuperscript{saww} said: ‘You have hurt Ali\textsuperscript{asws}, and one who hurts Ali\textsuperscript{asws} so he has hurt me\textsuperscript{saww}.

وَ العَكْرُوْيُي في الإثابه: بإسَاده عن سعد بن أبي وقاص، قال: كَت أنا ورجلان في المسجد، فلما من عليّ عليه السلام، فاقتِلْي النَّهي صَلى الله عليه وَ آله مغضباً فقال: ما لكم و لي؟ من آذى علّي فقل أذاني (من آذى عليّ فقل أذاني)، من آذى علّي فقل أذاني.

And Al-Akbari in (the book) ‘Al-Ibana’ – By the chain from Sa’ad Bin Abu Waqas who said, ‘I and two men were in the Masjid. We verbally abused Ali\textsuperscript{asws}. The Prophet\textsuperscript{saww} turned around angrily and said: ‘What is the matter with you and me\textsuperscript{saww}? One who hurts Ali\textsuperscript{asws} so he had hurt me\textsuperscript{saww} (thrice)’.\textsuperscript{511}

509 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 17
510 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 18
511 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 19
By his chain from Al-Asbagh Bin Nubata who said, ‘I asked Al-Husayn\textsuperscript{asws}, I said, ‘My Master\textsuperscript{asws}! I ask you\textsuperscript{asws} something I am certain of it, and it is from a Secret of Allah\textsuperscript{azwj}, and you\textsuperscript{asws} are a keeper of that Secret’. He\textsuperscript{asws} said: ‘O Asbagh! Do you want to see Rasool-Allah\textsuperscript{saww} addressing besides the day of Masjid Quba?’ I said, ‘That is what I intended’.

He\textsuperscript{asws} said: ‘Arisel!’ There I was and he\textsuperscript{asws} were at Al-Kufa. I looked around and there was the Masjid before my sight even returned to me. He\textsuperscript{asws} smiled in my face, then said: ‘O Asbagh! Suleyman Bin Dawood\textsuperscript{as} was Given the wind: Its morning course was a month and its evening course was a month, [34:12], and I\textsuperscript{asws} have been Given a lot from what Suleyman\textsuperscript{as} had been Given’.

I said, ‘You\textsuperscript{asws} speak the truth, by Allah\textsuperscript{azwj}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} said: ‘We\textsuperscript{asws} the ones, with us\textsuperscript{asws} is knowledge of the Book, and explanation of whatever is in it, and there isn’t with anyone else from His\textsuperscript{azwj} creatures what is with us\textsuperscript{asws}, because we\textsuperscript{asws} are the People\textsuperscript{asws} of the Secrets of Allah\textsuperscript{azwj}. He\textsuperscript{asws} smiled in my face.

Then he\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Progeny (people) of Allah\textsuperscript{azwj} and inheritors of His\textsuperscript{azwj} Rasool\textsuperscript{saww}. I said, ‘The Praise is for Allah\textsuperscript{azwj} upon that’. He\textsuperscript{asws} said: ‘Enter (the Masjid)l!’

I entered, and there I was with Rasool-Allah\textsuperscript{saww} unperceived in the prayer Niche with his\textsuperscript{saww} cloak. I looked around and there I was with Amir Al-Momineen\textsuperscript{asws} clutching a lapel of ‘Al-A’sar’ (Umar) and he\textsuperscript{asws} was saying: ‘Evil is the replacement you and your companions replaced me\textsuperscript{asws} with. Upon you all is the Curse of Allah\textsuperscript{azwj} and my\textsuperscript{asws} curse’!\textsuperscript{512}

\[\text{جاء الآية: 44/184 - 185، حديث 11، عن المنافقين: 4/52}\]

\[\text{بشار الأبوال: 21 - عن كتاب سليم بن قيس، و فيه: قال سلمان: ... و لم يكن متأسيا أبدا عبدا من الزين، فإنه لما رأى قال: يا بن صهابا أبا و الله لو ابتدأ ب هذه الطغاة الذين أعلانوا ماكنت تقدم عليهم و معى سيغلي، لما أعرف من جبلك و لومك، و لكن وجدت طغاة تقوى بهم و تصلو،}

\textsuperscript{512} \textit{Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 20}
From the book of Suleym Bin Qays, and in it, ‘Salman’ said: ‘Why can’t one of us become stronger than Al-Zubayr in words, for he, when he pledged allegiance, said, ‘O Ibn Suhaak (Umar)!’ But by Allah! Had there not been for these tyrants supporting you, you would not have (been able to) advance towards me while my sword is with me, due to what I know of your cowardice and your ignobility. But you have found tyrants to be strengthened by them and you reached (to this position)’.

Umar was angered and said, ‘You mentioned Suhaak?’ He said, ‘And who is Suhaak? And who prevents me from mentioning her? And Suhaak was an adulteress (prostitute), or are you denying that? Or wasn’t she an Ethiopian slave girl for my (Ibn Al Zubeyr) grandfather, and your grandfather Nufeyl committed adultery with her and your father Al-Khattab was born. Then Abdul Muttalib gifted her to him after he had committed adultery with her and had given birth for him, and he is (therefore) a slave of my grandfather, a bastard’.

Abu Bakr reconciled between the two and each one restrained from his companion.  

(The book) ‘Uyoon Al-Mo’jizaat’ - In a Hadeeth of Mufasal, ‘The one in charge of the command (Abu Bakr) said, ‘Bring the women of the Muslims who can exhume these graves until we find (the body) (Syeda) Fatima, so we can pray Salat upon her and visit her grave!’

That reached Amir Al-Momineen. He came out angrily, his eyes had reddened, and he had collared his sword Zulfiqar until he reached Al-Baqie (cemetery), and they had gathered in it. He said: ‘If you exhumate any grave from these graves, I will place the sword among you all!’ The group turned back from Al-Baqie’.

513 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 21
514 Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 22
By his chain from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet(saww). I was on one side and Ali(asws) Amir Al-Momineen(asws) was on one side, when Umar Bin Al-Khattab came, and with him was a man he had been playing with. He(saww) said: ‘What is the matter with him?’

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

From (the book) ‘Bashaarat Al-Mustafa(saww)’ – By his chain from Jabir Bin Abdullah – similar to it. 515

By his chain from Safwan Al-Jamal, from Abu Abdullah(asws), he (the narrator) said, ‘I heard him(asws) saying: ‘When the Wilayah of Ali(asws) was Revealed, a man stood up from the side of the people and said, ‘This Rasool(saww) has tied a knot for this man (Ali(asws)), no one will loosen it afterwards except a Kafir’.

The second (Umar) came and said to him, ‘O servant of Allah(aswj)! Who are you?’ He was silent. The second (Umar) returned to Rasool-Allah(saww) and said: ‘O Rasool-Allah(saww) I saw a man in the side of the people and he was saying, ‘This Rasool(saww) has tied a knot for this man (Ali(asws)), no one will loosen it afterwards except a Kafir’.

He(saww) said: ‘O so and so! That is Jibraeel(as)! So, if you were to be become from the ones who loosen the knot, then recoil’. 516

515 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 23
By his chain from Ka'ab Bin Ajrah, 'Ibn Masoud, may Allah be Pleased with him, said, 'I went to Rasool-Allah saww during his saww illness in which he saww passed away. I entered the Masjid and the people were such as if there were birds upon their heads. Then Amir Al-Momineen Ali asws Bin Abu Talib asws came until he asws greeted unto Rasool-Allah saww.

Someone winked at the one who was with him. The Prophet saww looked at them and said: 'Will you not ask about your most superior one?' They said: 'Yes, O Rasool-Allah saww!' He saww said: 'The most superior of you all is Ali asws Bin Abu Talib asws. He asws is the most advanced of you in Islam, and the most filled up of you in Eman, and most abundant of you in knowledge, and the most outweighing of you in forbearance, and the severest of you in anger for the Sake of Allah aswj, and the surmounting of you in the military expeditions and the Jihad'.

Somebody from the ones present said to him saww, 'O Rasool-Allah saww! And has Ali asws merited over us with the goodness, all of it?' Rasool-Allah saww said: 'Yes, he asws is a servant of Allah aswj, and brother asws of Rasool-Allah saww. I saww have taught him asws my saww knowledge and have entrusted him asws my saww secrets, and he asws is my saww trustee upon my saww community'.

Someone from the ones present said, 'Ali asws has enchanted Rasool-Allah saww to the extent that he saww cannot see anything (else)'. Allah aswj Revealed the Verse: So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]’. 517

516 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 24
517 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 25
The book ‘Dawaat’ of Al-Rawandy – Abu Ubeyda said in a strange Hadeeth, ‘In a Hadeeth of the Prophetsaww when Umar came to himsaww. He said, ‘We tend to listen to the narrations from the Jews which fascinate us. What is yoursaww view if we were to write some of these?’

فقال رسول اللّه صلّى اللّه عليه َ آله: أمتهوّكون أَتم كما تهوّكت اليهود َ الَصارى؟

Rasool-Allahsaww said: ‘Do you want to be confused just as the Jews and Christians are confused? Isaww have come to you with clarity, purity. And even if Musaas had been alive, there would have been no leeway for himas except following measaww."

Abu Ubeyda said, ‘You all are so confused in Al-Islam and you are not even recognising your religion, to the extent that you are (now) taking from the Jews and the Christians?’ As if he had disliked that from him’’. 518

By the chain, raising it to Anas Bin Malik (well-known fabricator), he said, “Al-Asqaf of Al-Najran led a delegation to Umar Bin Al-Khattab for the reason of his paying the taxes, so Umar invited him to Islam. Al-Asqaf said to him, ‘Aren’t you saying that there is a Garden for Allahasw, its expanse is of the skies and the earth, so where does the Fire (Hell) happen to be?’

فقال: فقال له الْماعة الْاضرَن: أجبه يا أميْ المؤمَيْ حتَّّ لَ يَعن فِ الْسلَم، قال: فأطرق خجلَ من الْماعة الْاضرين ساعة لَ يردّ جوابا، فإذا بباب المسجُ رجل قُ سُّه بَِكبيه، فتأمّلوه َ إذا به عيبة علم الَبوّة عليّ بن أبِ طالب عليه السلم، قُ دخل، فضجّ الَاس عَُ رؤيته.

He (the narrator) said, ‘Umar was silent and did not return an answer. The ones gathered in his presence said, ‘Answer him, O Umar, until there is no accusation regarding Islam!’ He bowed down in shame from the group presence, not returning an answer. Then there was a man at the door of the Masjid whose shoulders were filled having the treasure of the knowledge of the Prophet-hood, Aliasws Bin Abu Talibasws, having had entered. So, the people clamoured at seeing himasws.

He (the narrator) said, 'Umar Bin Al-Khattab and the group were upon their feet and said, ‘O my Masterasws I Where were youasws from this Al-Asqaf from whom we have heard the

518 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 26
speech? Inform him, O my Master	extsuperscript{asws}, immediately, he wants (people to renege from) Islam, for you	extsuperscript{asws} are the full moon and a lantern in the darkness, and cousin	extsuperscript{asws} of the Rasool saww of the people!

The Imam	extsuperscript{asws} said: ‘What are you saying, O Asqaf?’ He said, ‘O youth! You (Muslims) are saying that the Paradise, its width is of the skies and the earth, so when does the Fire (Hell) happen to be?’ The Imam	extsuperscript{asws} said to him: ‘When the night comes, where does the day happen to be?’

Al-Asqaf said to him	extsuperscript{asws}, ‘Who are you	extsuperscript{asws}, O youth? Leave me until I ask this loud mouthed one! Inform me O Umar, about the ground upon which the sun emerged for a while and will not emerge another time’. Umar said, ‘Excuse me from this, and ask Ali	extsuperscript{asws} Bin Abu Talib	extsuperscript{asws}. Then he said, ‘Inform him, O Abu Al-Hassan	extsuperscript{asws}.

Ali	extsuperscript{asws} said: ‘It is the ground of the sea which Allah	extsuperscript{azwj} the Exalted Split for Musa	extsuperscript{as} until he saww and his	extsuperscript{as} crowd crossed. So, the sun fell upon it during that moment and did not emerge upon it before nor will it afterwards, and the sea layered upon Pharaoh	extsuperscript{al} and his	extsuperscript{al} army’.

Al-Asqaf said, ‘You	extsuperscript{asws} speak the truth, O youth of his	extsuperscript{asws} people and chief of his	extsuperscript{asws} clan! Inform me about something, which is regarding the people of the world. The people are taking from it whatever they are taking, but it does not reduce, but it increases’. He	extsuperscript{asws} said: ‘It is the Quran and the knowledge’.

He said, ‘You	extsuperscript{asws} speak the truth. Inform me about the first messenger which Allah	extsuperscript{azwj} Sent who is neither from the Jinn nor from the human beings’. He	extsuperscript{asws} said: ‘That is the crow which Allah	extsuperscript{azwj} the Exalted Sent when Qabeel	extsuperscript{la} killed his	extsuperscript{la} brother	extsuperscript{as} Habeel	extsuperscript{as} as he	extsuperscript{la} remained confused not knowing what he	extsuperscript{la} should do with him	extsuperscript{as}. During that, Allah	extsuperscript{azwj} Sent a crow to dig in the earth to show him	extsuperscript{as} how to cover the body of his	extsuperscript{as} brother	extsuperscript{as}. ’
He said, 'You speak the truth, O youth. There remains one question for me. I want you to inform me about this. This' – and he gestured by his hand towards Umar, and said to him, 'O Umar! Inform me, where is Allah?' Umar got angry at that and was silent and did not return an answer'. So, the Imam Ali turned and said, ‘Do not be angry O father of Hafsa, for they will say that you are unable’. He said, ‘Then you inform him, O Abu Al-Hassan’.

During that, the Imam said, ‘One day was in the presence of Rasool-Allah when an Angel came to him and greeted unto him. So, he returned the greeting and said to him: ’Where were you?’ He said, ’With my Lord in the bottom of the seventh lowest firmament of the earth’. Then a third Angel came and he said to him: ’Where were you?’ He said, ’With my Lord at the emergence of the sun’. Then another Angel came and he said: ’Where were you?’ He said, ’I was with my Lord in the west of the sun’.

(This is) because Allah is such, there is no place vacant from Him, nor is He in something, nor upon something, nor from something. His Chair extends to the skies and the earth. There is nothing like Him, and He is the Hearing, the Seeing. Neither is any weight of a particle hidden from Him, nor in the sky, nor anything smaller than that nor larger. He Knows what is in the skies and what is in the earth. There does not happen any counsel of three except He is their fourth, nor five except He is their sixth, nor any less than that nor more except He is with them wherever they may be’.

He (the narrator) said, ‘When Al-Asqaf heard his words, said to him, ‘Extend your hand, for I testify that there is no god except Allah, and that Muhammad is a Rasool, and you are a Caliph of Allah in His earth and a successor of His Rasool, and that this one seated (on the pulpit) is the repugnant angry one thrower of
his weight upon the people. He isn’t the one rightful of this, and rather you asws are its rightful one’’.519

By his chain, from Abu Amara, ‘From Abu Abdullah asws, And Usman Bin Isa, and Aban Bin Taghlub, ‘From Abu Abdullah asws, that Amir Al-Momineen asws met Abu Bakr and argued against him, then said to him: ‘But, will you agree with Rasool-Allah saww (being a judge) between me asws and you?’ He said, ‘And how it be with me?’

So, he grabbed his hand and came to Masjid Quba and Rasool-Allah saww was in it, and he saww judged against Abu Bakr, and Abu Bakr returned terrified. Then he met Umar and informed him, and he said, ‘Damn you! But, do you not know the sorcery of the clan of Hashim as?’520

By his chain from Abu Saeed Al-Makary, from Abu Abdullah asws having said: ‘Amir Al-Momineen asws met Abu Bakr and said to him: ‘Didn’t Rasool-Allah saww order you to obey me asws?’ He said, ‘No, and had he saww ordered me, I would have done so’. He asws said: ‘Let us go to Masjid Quba’.

So, he went with him asws and there was Rasool-Allah saww. When he saww was free, Ali asws said: ‘O Rasool-Allah saww I asws said to Abu Bakr: ‘Didn’t Rasool-Allah saww order you to obey me asws?’ He said, ‘No’. Rasool-Allah saww said: ‘Yes, I saww had ordered you, therefore obey him asws’!

He asws said: ‘He went out and met Umar while he was disheartened, so he (Umar) said to him, ‘What is the matter with you?’ He said, ‘Rasool-Allah saww said such and such’. He said,

519 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 27 & 28
520 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 29
‘Damn your community! You left their matter, do you not recognise the sorcery of the Clan of Hashim’

‘From Abu Ja’far having said: ‘Abu Abdullah was asked from a family member about Surah: Surely, We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr). He said: ‘Woe be unto you! You have asked me about a great matter. Beware of asking about the like of this!’ So, the man stood up (and left).

He came to him one day and faced towards him and asked him. He said: ‘Surely We Revealed it as Noor with the Prophets and the successors. They do not want any need from the sky nor from the earth except they mention it to that Noor, and he brings it to them.

It is from what Ali Bin Abu Talib mentioned from the needs that he said to Abu Bakr one day: And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]. So, I hereby testify that Rasool-Allah passed away as a martyr, therefore beware of saying he died. By Allah! He does come to you, so fear Allah when the Satan comes to you, for he cannot resemble him.

Abu Bakr sent him away and said, ‘By Allah if he comes to me, I will obey him and exit from what I am in’.

He said: ‘And Amir Al-Mumineen mentioned to that Noor and it ascended to the souls of the Prophets, and there was Muhammad having worn the face of the Noor and

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Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 30

Page 393 of 501
he came and said: ‘O Abu Bakr! Believe in Ali and in eleven from his sons. They are like me except for the Prophet-hood and repent to Allah by returning what is in your hands to them, for there is no right for you in it’. Then he went and was not seen.

Abu Bakr said, ‘Gather the people, for I want to address them with what I have seen and disavow to Allah from what I am in to you, O Ali, and you grant me security’. He said: ‘You will not be doing it, and if you do not forget what you have seen, do so’.

He said: ‘Abu Bakr went to Umar and Noor of Surah Al-Qadr returned to Ali and said to him: ‘Abu Bakr has gathered with Umar’. I said, ‘Or the Noor knows?’ He said: ‘There is a speaking tongue for it and penetrating vision investigating the news for the successors and hears the secrets and comes to them with the interpretation of every matter their enemies are concealing with.

When Abu Bakr informed Umar the news, he said, ‘You are under a spell and it has been in the Clan of Hashim since ancient times’.

He said: ‘Then they stood up informing the people but did not know what they should be saying’. I said, ‘They had both forgotten it, and the Noor came and informed Ali of their news. He said: ‘Remoteness for them is like the remoteness of Samood (A community punished by Allah)’.

The Allama Al-Majlisi in his Bihar V 42/55 beneath chapter 117, what is reported from his strange miracles, by the strange chains, regarding that he found in one of the books, and is it – ‘He (Ali) said: ‘O Angels of my Lord! Bring me right now the Iblees of the Iblees’s and the Pharaoh of the Pharaohs!’

Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 31
He (the narrator) said, ‘By Allahazwj! It was not much quicker than the blink of an eyes until they were presented in hisasws presence. The Angels said, ‘O caliph of Allahazwj! Increase the accursed one with curses and double the punishment upon him!’

He (the narrator) said, ‘When they dragged him in front of himasws, he stood and said, ‘O doom from having oppressed Progenyasws of Muhammadasw! O doom from my having been audacious upon themasws! Then he said, ‘My Masterasws! Have mercy on me, for I cannot bear this punishment’.

Heasws said: ‘Neither will Allahazwj have Mercy on you nor will Heazwj Forgive for you, O you, filth, unclean, wicked, worse Satanla!’

Then heasws turned towards us and heasws said: ‘Do you know this one by his name and his physique?’ We said, ‘Yes, O Amir Al-Momineenaswsl! Heasws said: ‘Ask him until he informed you all, who he is’. They said, ‘Who are you?’ He said, ‘I (Umar Bin Al Khattab) am Ibleesla of the Iblees’sla, and Pharaohla of this community. I am the one who rejected my Masterasws Amir Al-Momineenasws, and caliph of Lordazwj of the worlds, and denied hisasws Signs, and hisasws miracles’ – up to its end’. 523

And from what is reported regarding Usman -

Tafseer Al-Qummi -  He frowned and turned around [80:1] When the blind man came to him [80:2]. He (Ali Bin Ibrahim) said, ‘It was Revealed regarding Usman and Ibn Am Maktoum. And Ibn Am Maktoum used to be a Muezzin for the Rasool-Allahsaww, and he was blind. So (one day) he came to the Rasool-Allahsaww, and in hissaww presence were hissaww

523 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 32
companions, and Usman was (also) in his saww presence. Rasool-Allah saww led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

فَأَزلَ اللّهُ عَبَسَ ََ ت َوَلََّ يَعْنِي عُثَانْ، أَنْ جاءَهُ الَِْعْلَىََما يُُْرِييكَ لَعْلَّهُ ي َزَّكَّى أَيْ تكونُ طاهراً زكاً، أََْ يَذَّكَّرُ أَمَّا من استغنى فَأََْتَ لَهُ تَصََُّى، أَيَّا تتصُّى له ترفعه ما عَلَيْكَ أَلََّ ي َزَّكَّى أَيْ لَ تبالِ زكيّا كان أو غير زكّي إذا كان غَيّا،

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]. Heasws 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.

And as to one who comes to you striving [80:8] - Meaning Ibn Am 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’. 524

Tafseer Al-Qummi – They think they are conferring a favour upon you if they become Muslims [49:17] – It was Revealed regarding Askan on the day of Al-Khandaq, and that is because he passed by Ammar Bin Yasserra and heazwj was digging the trench and the dust had raised from the digging. So, Askan placed his sleeve upon his nose and passed on. So Ammarra said (a poem), ‘They are not the same, one who builds the Masjids to shade therein the performers of Rukuu and Sajdah, like the one who passes by the dust defiantly, turning away from it fighting, obstinately.

524 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 33
Askan turned towards him and said, ‘O Ibn Al-Sowda! Is it me you mean?’ Then he came to Rasool-Allah(saww) and said, ‘We did not enter (into Al-Islam) to be with you(saww) for our honour to be insulted’. Rasool-Allah(saww) said to him: ‘You Islam has killed you’. He went away.

Allah(M) Mighty and Majestic Revealed: 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] – i.e., they were not truthful, Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]’.

There was a man from this group in the presence of Abu Ja’far(asws) discussing with him(asws) regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja’far(asws) said: ‘Do you know what it is saying?’ I said, ‘No’. He(asws) said: ‘It is saying, ‘Either you refrain from mentioning Usman or I(asws) will revile Ali(asws)’.”

(985) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 34

525 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 35 & 36
And, by Allah azwj! He did not do regarding the matter of Usman one of the three – If the son of Affan was an oppressor just as he had claimed, it would have been befitting for him that he backs his killer or disassociated from his helpers.

And if he (Usman) was an oppressed, it would have been befitting for him (Talha) that he backs his killer or disassociated from his helpers.

And if he (Talha) was in doubt from the two characteristics, it would been befitting for him that he isolates himself and do not takes any of the two sides and leave the people to deal with him. But, he did not do even one of the three, and he came with a matter, the door of which is not recognised and its excuse is not acceptable”.

And from is reported regarding them both or regarding them:

Tafseer Al-Qummi – My father, from Al Husayn Bin Khalid, from Abu Al Hassan Al Reza asws – and he continued up to he said, ‘(What about): [55:5] The sun and the moon follow a Reckoning?’ He asws said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

He asws said: ‘If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His azwj Command, obedient to Him azwj. Their illumination is from the Light of His azwj Throne and their bodies are from Hell.'
So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah has Cursed them both. Aren’t the people reporting that Rasool-Allah saww said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

He saww said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So, these two are in the Fire, and Allah has not Meant (anything else) other than these two’.528

Tafseer Al-Qummi – From Al-Mufazzal, from Abu Ja’far asws regarding Words of Allah azwj Blessed and Exalted: On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71]. He said, ‘Rasool-Allah saww would come among his generation, and Ali asws among his generation, and Al-Hassan asws among his generation, and Al-Husayn asws among his generation, and everyone who dies in the midst of a people would come with him’.529

Ali Bin Ibrahim said, ‘That is the Day of Al-Qiyamah. A called would call out: “Let Abu Bakr and his loyalists stand up! And Umar and his loyalists! And Umsan and his loyalists! And Ali asws and his loyalists (Shias)”’

His Words: and they would not be wronged (even) the husk of a date stone [17:71], he said, ‘The skin which is in the back of the date stone’.529
Tafseer Al-Qummi - Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, [4:49], he said, ‘They are those who named themselves with the Siddique (Abu Bakr), and Al-Farouq (Umar), and Zul Nurayn (Usman).

And His\textsuperscript{azwj} Words: and they shall not be wronged (by even) the husk of a date stone [4:49], he said, ‘The husk is the crust that happens to be upon the core (of a date). Then He\textsuperscript{azwj} Metaphored about them, so He\textsuperscript{azwj} Said: Look how they are fabricating the lie upon Allah – and they are those three.

And His\textsuperscript{azwj} Words: Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51].

And it has been reported as well that it was Revealed regarding those who usurped the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} of their\textsuperscript{asws} rights, and they envied their\textsuperscript{asws} status. Then He\textsuperscript{azwj} Said: Or are they envying the people - meaning by the ‘people’ over here Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws} - upon what Allah has Given them from His Grace? So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54], and it is the Caliphate after the Prophet-hood, and they are the Imams\textsuperscript{asws}, 530.

Tafseer Al-Qummi – By his chain from Ali Bin Hamza, from ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Send any Rasool\textsuperscript{as} except and during his\textsuperscript{as} time there were two Satans\textsuperscript{la} hurting him\textsuperscript{as} and straying the people after him\textsuperscript{as}. As for the five Determined Ones (Ul Al Azm) from the Rasools\textsuperscript{as} – Noah\textsuperscript{as}, and Ibrahim\textsuperscript{as}, and Musa\textsuperscript{as}, and Isa\textsuperscript{as} and Muhammad\textsuperscript{saww} –

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\textsuperscript{530} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 40
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The two companions (Satans) of Noah, were Faytayfous and Hazaam; and as for the two companions (Satans) of Ibrahim, were Makeel and Razam; and as for the two companions (Satans) of Musa, were Al-Samiry and Maraqeyba; and as for two companions (Satans) of Isa, were Paul and Mareysa; and as for two companions (Satans) of Muhammad saww, were Hibter (Abu Bakr) and Zarqa (Umar)." 

531

Tafseer of the Qummi

By his chain from Al-Husayn Bin Khalid, from Al-Reza asws: 'And His Words: So which of the Favours of your Lord with you two belie? [55:13], he asws said: 'In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar)." 

532

When he – the Momin, holds out his hand – in the darkness of their Fitna, he almost cannot see it; And one for whom Allah does not Make light to be for him - of the Imams asws from the sons asws of (Syeda Fatima) asws then there would be no light for him [24:40] of an Imam asws, on the Day of Qiyamah, to walk by his asws light.'

533
Tafseer Al-Qummi – By his chain from Ibn Kaseer, from Abu Abdullah asws regarding His aswj Words: *But, Allah Endereared the Eman to you and Adorned it in your hearts [49:7] – meaning Amir Al-Momineen asws, 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)*’.

And by this chain from Abdul Rahman who said, *‘Or should We Make those who believe and do righteous deeds [38:28], he asws said: ‘Amir-Al-Momineen asws and his asws companions, to be like the mischief-makers in the earth? - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, or Make the pious ones – Amir Al-Momineen asws and his asws companions, to be like the immoral? Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two.*

(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs [38:29] – Amir Al-Momineen asws and the Imams asws, and the ones of understanding would heed [38:29], and they asws are the people of the insight. And Amir Al-Momineen asws used to pride and say: ‘No one has been Given before me asws, nor will he be Given after me asws, like what I asws have been Given’.

‘From Abu Ja’far asws having said; ‘These two Verses were Revealed like this – The Words of Allah aswj: *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 the other, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].

Allah aswj Said to His aswj 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 Heazwj Said to Hisazwj Prophet: 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 Allahazwj Revealed to Hisazwj Prophet: Therefore adhere with that which is Revealed unto you [44:43] - regarding Ali asws, surely you are upon a Straight Path [44:43] - Meaning, you saww are upon the Wilayah of Ali asws, and Ali asws, he asws is the Straight Path’. 536

Tafseer Al-Qummi – By his chain from Hammad, from Abu Abdullah asws ‘And Hisazwj Words: Those who are holding the Throne [40:7] – means Rasool-Allah saww and the successors asws from after him saww, are carrying the Knowledge of Allahazwj and ones around - Meaning the Angels, are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe - Meaning the Shias of the Progeny asws of Muhammad saww.

'O Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent - from the wilayah of so and so, and so and so (Abu Bakr and Umar), and the clan of Umayya, and follow Your Way, i.e., the Wilayah of Ali saww, the Guardian from Allahazwj and Save them from the Punishment of the Blazing Fire!' [40:7].

Up to Hisazwj Words: the Wise [40:8] – meaning the one who have Wilayah of Ali asws, so that is their correction, And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on the Day of Qiyamah -

536 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 46
and that, it is the mighty success [40:9] for the one who Allah\textsuperscript{azwj} Rescues, from those – meaning wilayah of so and so (Abu Bakr) and so and so (Umar)\textsuperscript{v}.

Tafseer Al-Qummi - \textit{Say: ‘I seek Refuge with Lord of Al-Falaq [113:1].} He said, ‘Al-Falaq is a pit in Hell. The people of the Fire would be seeking Refuge from the intensity of its heat. It will ask Allah\textsuperscript{azwj} to Permit for it to exhale. He would Permit for it. It will exhale and inflame Hell’.

He said, ‘And in that pit there is a coffin of fire. The people of that pit would be seeking Refuge from the heat of that coffin, and it is the sarcophagus, and in that sarcophagus will be six from the former ones and six from the latter ones.

As for the six from the former ones’ – ‘And as for the six from the latter ones, it would be the first (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth (Muawiya), and the leader of the Kharijites and Ibn Al-Muljim\textsuperscript{v}.

(Ja’far Bin Muhammad\textsuperscript{asws} having said): ‘They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamah. So, these gates are (also) for the ones who followed them’.

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\textsuperscript{537} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 47
\textsuperscript{538} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 48
\textsuperscript{539} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 49
Tafseer Al-Ayyashi – From Jabir who said, ‘I asked Abu Abdullah asws about the Words of Allah azwj: And from the people there are ones who take rivals besides Allah. They are loving like the love for Allah; [2:165] so he asws said: ‘They are the friends of so and so (Abu Bakr), and so and so (Umar) and so and so (Usman). They are taking them as imams beside the Imam asws whom Allah azwj Made for the people as an Imam asws.

Therefore due to that Allah azwj Blessed and Exalted Said: and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), [2:166] – up to His aswj Words: and they will not be exiting from the Fire [2:167].

He (the narrator) said, ‘Then Abu Ja’far asws said: ‘They, by Allah azwj O Jabir, are the unjust imams and their followers’. 540

Tafseer Al-Ayyashi – From Al-Husayn Bin Bashar who said, ‘I asked Abu Al-Hassan asws about Words of Allah azwj: 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 (Abu Bakr), and destroys the farm and the lineage [2:205] – they are the offspring, and the farm, is the plantation (Fadak)’’. 541

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Abdullah asws saying: O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy

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540 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 50
541 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 51
[2:208]. He asws said: ‘Do you know what the ‘submission’ is?’ I said, ‘You asws are more knowing’.

He asws said: ‘Wilayah of Ali asws and the Imams asws, the successors asws from after him asws, and ‘footsteps of Satan la, by Allah azwj, is the wilayah of so and so, and so and so’.

And in the report of Sa’ad Al Askaaf,

‘O Sa’ad! Surely Allah Commands with the justice, and he saww is Muhammad asww and the kindness, so he asws is Ali asws, and the one who in his asws Wilayah so he has done good and the good doer is in the Paradise; and giving to the near of kin, so they are our asws near of kin. Allah azwj has Commanded the servants to be cordial to us asws and to be obedient to us asws, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]. One who is tyrannical upon us asws People asws of the Household and calls to other than us asws - Up to its end.

From Ali asws Bin Al-Husayn asws having said: ‘Three, Allah azwj will not Speak to them on the Day of Qiyamah, not Look at (Consider) them, nor Purify them (from their sins), and for them would be a painful Punishment – One who rejects an Imam asws from Allah azwj, or claims to be an imam from other than Allah azwj, or claims that for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam’.

Tafseer Al Ayyashi – From Al Sumali,

542 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 52
543 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 53
544 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 54
Tafseer Al-Ayyashi – By his chain from Ibn Abu Yafour who said, ‘I heard Abu Abdullah asws saying: ‘Three, Allah azwj will neither Look at (Consider) them on the Day of Qiyamah, nor Purify them (from the sins), and for them would be a painful Punishment – One who claims Imamat from Allah azwj which isn’t for him, and one who rejects an Imam asws from Allah azwj, and one who says that, for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam’”.

‘From Abu Abdullah asws 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 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 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 & Umar)’.

‘I asked Abu Ja’far asws about the interpretation of this Verse in the esoteric (hidden meanings) of the Quran - And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it [2:41]. He asws said: ‘It Means so and so and his companion, and the ones who follow them, and make a religion by their religion. Allah azwj Said Meaning them and do not become the first disbeliever by it – Meaning (disbelieving in) Ali asws.

Tafseer Al Ayyashi – From Jabir Al Ju’fy who said,

Al Ayyashi, from Jabir Al Ju’fy who said,

Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 55
Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 56
Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 57
advise them, and speak to them eloquent words regarding themselves [4:63]. By Allah \textsuperscript{azwj}, it means so and so and so and so.

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; - up to His \textsuperscript{azwj} Words: Oft-turning (to Mercy), Merciful [4:64] – meaning by Allah \textsuperscript{azwj}, the Prophet \textsuperscript{saww} and Ali \textsuperscript{asws} of what they had done – i.e., if they were to come to you \textsuperscript{asws} with it, O Ali \textsuperscript{asws}, and sought Forgiveness of Allah – of what they had 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. Then Abu Abdullah \textsuperscript{asws} said: ‘By Allah \textsuperscript{azwj}, he \textsuperscript{asws} (the judge), eactly, then not find any objection within themselves from what you judge – upon your \textsuperscript{asww} tongue, O Rasool-Allah \textsuperscript{azwj}, meaning Wilayah of Ali \textsuperscript{asws}, and they accept submissively [4:65] – to Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws},}\textsuperscript{548}

\textsuperscript{548} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 58

Tafseer Al Ayyashi, by his chain from Ata’ Al-Hamdany, from Abu Ja’far \textsuperscript{asws} regarding Words of Allah \textsuperscript{azwj}: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin [16:90]. He \textsuperscript{asws} said: ‘the justice – Testimony that there is no god except for Allah \textsuperscript{azwj}; and the kindness – Wilayah of Amir-Al-Momineen \textsuperscript{asws}; and Forbids from the immorality – the first one (Abu Bakr); and the evil – the second one (Umar); and the tyranny – the third one (Usmaan)’\textsuperscript{549}

\textsuperscript{549} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 59
'From Abu Ja’far asws, he (the narrator) said, ‘I asked him about this Verse: And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20] (They are) dead, not living, and they are not aware when they would be Resurrected [16:21].

He asws said: ‘The ones who are calling upon besides Allah are the first one, the second one and the third one. They belied Rasool-Allah sallallahu alaihi wassalam words: ‘And support Ali and follow him’. But they neglected Ali asws and did not support him, and called the people to their own wilayah. So, these are the Words of Allah: And those whom they are calling upon from besides Allah [16:20].

He asws said: ‘And as for His Words: did not create anything [16:20], it means they are not worshipping anything, and they are Created, it means they are worshipping.

And as for His Words: (They are) dead, not living [16:21], it means Kafirs, not Momineen, and they are not aware when they would be Resurrected [16:21] - it means they are not believing, they are associating, Your God is one God [16:22]. So, it is as Allah Says.

And as for His Words: so (as for) those who are not believing [16:22], and they are being arrogant about the Wilayah of Ali asws. Allah Says to the one who does that: There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23], about the Wilayah of Ali asws.

And similar to it, by his chain from Abu Hamza Al-Sumali, from Abu Ja’far asws.
Tafseer Al-Ayyashi, from him, he asked Al-Sadiq asws about enemies of Allah azwj. He asws said: ‘The (worshipped) idols are four’. It was said, ‘Who are they?’ He asws said: ‘Abu Al-Fuseyl, and Ram’a, and No’sal, and Muawiya, and the one who makes it a religion with their religion. The one who is inimical to these, so he has been inimical to the enemies of Allah azwj.’ 552

The book ‘Al Kafi’ – by his chain from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws having said: ‘He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; [3:7]. He asws said: ‘Amir Al-Momineen asws and the Imams asws - and others are Allegorical’, he asws said: ‘So and so, and so and so, and so and so, Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7], and they are Amir Al-Momineen asws and the Imams asws, 553

Al Kafi – By his chain from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: Those who are believing and are not mixing their Eman with injustice. [6:82]. He asws said: ‘With what Muhammad asws came with of the Wilayah, and they do not mix it up with the wilayah of so and so, and so and so. So it is the mixing with the injustice’. 554

Al Kafi – By his chain from Abdullah Bin Kaseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137]

552 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 62
553 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 63
554 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 64
their repentance will never be Accepted, [3:90]. He\textsuperscript{asws} said: ‘It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet\textsuperscript{saww} in the first matter, and they disbelieved when the Wilayah was presented to them, when the Prophet\textsuperscript{saww} said: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master’.

Then they believed by pledging allegiance to Amir Al-Momineen\textsuperscript{asws}, then they disbelieved when Rasool-Allah\textsuperscript{saww} passed away, and they did not acknowledged with the allegiance. Then they increased in Kufr by their giving the allegiance to the ones they pledged allegiance to with the allegiances for them. These are the ones, there did not remain in them anything from the Eman’.\textsuperscript{555}

By the preceding chain,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25] – so and so, and so and so, and so and so turned their backs from the Eman in neglecting the Wilayah of Amir Al-Momineen\textsuperscript{asws}.}

I said, ‘Words of the Exalted: \textit{That is because they said to those who abhorred what Allah Revealed, \textit{We shall obey you in some of the matters}, [47:26].} He\textsuperscript{asws} said: ‘It was Revealed, by Allah\textsuperscript{azwj}, regarding the two of them (Abu Bakr & Umar), and regarding their followers, and it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic which Jibraeel\textsuperscript{as} descended with unto Muhammad\textsuperscript{saww}: \textit{That is because they said to those who abhorred what Allah Revealed, - regarding Ali\textsuperscript{asws}, \textit{We shall obey you in some of the matters}, [47:26].}’

\textit{ قال: دعوا بنى أمية الَ ميثاقهم الَّ يصيَّا الِمر فيَا بعُ الَبِّ صلّى اللّه علي}ه َ آله َ سلّم َ لَ يعَوَا من الخمس شيئا.

\textsuperscript{555} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 65

\textsuperscript{556} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 66
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said in a sermon of his\textsuperscript{asws}: ‘And about me\textsuperscript{asws}, two miserable ones before me\textsuperscript{asws} disputed with me\textsuperscript{asws} regarding that in which they had no rights over it, and they rode its misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].’

So evil is the friend who answered him, the miserable one upon his ragged condition, \textit{Oh! I wish I had not taken so and so as a friend!} [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29].

But, Allah Endeared the Eman to you and Adorned it in your hearts – meaning Amir Al-Momineen\textsuperscript{asws}, and Caused you to dislike the Kufr, and the transgression, and the disobedience. [49:7] – the first and the second and the third (caliphs)’\textsuperscript{557}.

\textit{And His\textsuperscript{aswj} Words:}\n
\textit{And they had been Guided to the goodly from the words, and were Guided to the Path of the Praised One [22:24].} He\textsuperscript{asws} said: ‘That is Hamza\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra} Bin Al-Aswad, and Ammar\textsuperscript{ra}, they were guided to Amir Al-Momineen\textsuperscript{asws}.'
I asws am the Zikr from which he went astray, and the Way from which he deviated, and the Eman which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed’ – up to the end of the sermon transmitted in Al-Rowza (Al-Kafi V 8’). 558

Al-Kafi – By his chain from Abu Baseer, from Abu Abdullah asws, he (the narrator) said, ‘I asked, ‘(What about): And the night when it covers it, [91:4]?’ He asws said: ‘That (is a reference to) the imams of the injustice who tyrannised with the command (government), besides the Progeny asws of the Rasool saww and seated themselves upon a seat which was for the Progeny asws of the Rasool saww who asws were foremost (more deserving) for it than they were. They covered the Religion of Allah azwj by the injustices and the tyranny, therefore Allah azwj has Referred to their deeds by Saying: And the night when it covers it, [91:4] – up to its end’. 559

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

‘From Abu Ja’far asws regarding Hisazwj Words: You will be indulging in a state after a state [84:19]. He asws said: ‘O Zurara! And didn’t this community, after its Prophet saww, enter into one state after another with regards to the matter of so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?’ 560

Al-Kafi – By his chain from Razeyn, author of ‘Al-Anmat’ – from one of the two (5th or 6th Imam asws) having said: ‘One who says, ‘O Allah azwj! I keep You azwj as Witness, and I keep the Angels of Proximity as witnesses, and the Chosen bearers of Your azwj Throne! Surely You azwj are Allah azwj. There is no god except You azwj, the Beneficent, the Merciful, and

558 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 68
559 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 69
560 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 70
Muhammad saww is Your azwj servant and Your azwj Rasool saww, and so and so son of so and so is my Imam asws, and I disavow from so and so (Abu Bakr), and so and so (Umar) and so and so (Usman)’. If he dies during his night, would enter the Paradise’.

561 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 71
562 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 72
And from him, by his chain from Abu Baseer who said,

‘Abu Ja’far asws mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma’az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he asws said: ‘O Abu Muhammad! Allah azwj Informed His asww Prophet of what they had done before they had written it and Allah azwj Revealed it in His aswj Book’.

I said, ‘And Revealed it in His aswj Book?’ He asws said: ‘Yes. Have you not heard the Words of Allah azwj the Exalted: Their testimonies would be recorded and they would be Questioned [43:19]?’

[The books] ‘Kunz Jamie Al Fawaid’– By his chain from Hammad Bin Isa, from one of his companions, raising it to,

‘Amir Al-Momineen asws said: And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah [22:9], he asws said: ‘He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar), and that is when Rasool-Allah saww nominated the Amir Al-Momineen asws as a Guide for the people and they both said: ‘By Allah aswj! We will deny this for him saww forever’.

[The books] ‘Kunz Jamie Al Fawaid’– By a deleted chain, from Jabir Bin Abdullah asws having said,

‘I saw Amir Al-Momineen Ali asws Bin Abu Talib asws, and he asws was outside from Al-Kufa’ – up to he said, ‘Then he asws returned and we entered Al-Kufa and I entered behind him asws to the Masjid. He asws went on step by step and he asws was saying: ‘No, by Allah azwj, I asws will not do so! No, by Allah azwj, that will not happen, ever!’ I asws said, ‘O my Master asws! Who were you asws speaking to, and whom were you asws addressing to, and I asws didn’t see anyone?’

563 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 73
564 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 74
He asws said: ‘O Jabir! It was uncovered for me asws from (the valley of) Barhout, and I asws saw Sheybuwiya and Hibter (Abu Bakr & Umar), and they were both being punished in the interior of a coffin in Barhout. They both called out to me, ‘O Abu Al-Hassan asws! O Amir Al-Momineen asws! Return us to the world, we will acknowledge with your merits, and we will acknowledge with the Wilayah for you asws.

I asws said: ‘No, by Allah aswj! I asws will not do so. No, by Allah aswj, that will not happen, ever!’ Then he asws recited the Verse: ‘And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].’ (Then he asws said): ‘O Jabir! And there is no one opposing a successor of a Prophet except he would be Resurrected blind groping around in the plains of Qiyamah’.565

It is reported by Sheykh Al Mufeed, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

“When Al-Sadiq asws proceeded to Al-Iraq, he asws encamped at Al-Hira. Abu Haneefa came to him asws and asked him about certain issues, and it was from what he asked him asws, that he said to him asws, ‘May I be sacrificed for you asws! What is ‘Amr Bil Marouf’ (enjoining of the good)?’”

Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]; said: ‘It was Revealed regarding Ali asws Bin Abu Talib asws. And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9], said: ‘It was Revealed regarding three, meaning the three (Abu Bakr, Umar, and Usman)’566.
He asws said: “Al-Marouf’, O Abu Haneefa, is the one well-known among the people of the sky and the one well-known among the people of the earth, and that is Amir Al-Momineen Ali asws Bin Abu Talib asws.”

May I be sacrificed for you asws! So, what is ‘Al-Munkar’ (the evil to be forbidden from)?’ He asws said: ‘Those two (Abu Bakr & Umar) who oppressed him asws of his asws rights and swindled his asws command, and loaded the people upon his asws shoulders’. 567

And look at what has come from the reported regarding the interpretation of the apparent Verse of 2:208, in the interpretation of the Noble Verse, he said, ‘That (is a reference to) the imams of the injustice who tyrannised with the command (government), the Progeny asws of the Rasool saww and seated themselves upon a set which was for the Progeny asws of the Rasool saww who asws were foremost (more deserving) for it than they were. They veiled the Religion of Allah aswj by the tyranny and injustices’. 569

567 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 77
568 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 78
569 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 79
When they went out from his presence, they (Abu Bakr) said to Ali, ‘Do you know where they are?’ He said: ‘It would not be for Rasool-Allah to send us to a place except Allah would Guide us to it’.

When he paused them at the entrance of the cave, he said: ‘O Abu Bakr! Greet, for you are our eldest’. He greeted, but he was not responded to. Then he said: ‘O Abu Hafs! Greet, for you are older than me’. He greeted, but was not responded to.

He (the narrator) said, ‘Ali Bin Abu Talib greeted, and they responded to the greeting and greeted him, and he delivered to them the greetings of Rasool-Allah, and they responded to it. Abu Bakr said, ‘Ask them, what is the matter with them (when) we greeted to them, they did not greet unto us (did not respond)?’

He said: ‘You ask them’. He asked them, but they did not speak to him. Then Umar asked them, but they did not speak to him. They both said, ‘O Abu Al Hassan! You ask them’.

Ali said: ‘These two companions of mine have asked me to ask you all, ‘Why did you respond unto me and did not respond unto them both?’ They said, ‘We will not speak except to Prophets or successors of a Prophet’.

It is reported from Al-Reza, from his forefathers: ‘A Jewish boy arrived to Abu Bakr during his caliphate. He said, ‘The greetings be unto you, O Abu Bakr’. His neck was pained (hit) and it was said to him, ‘Why did you not greet him as the caliph?’

Then Abu Bakr said to him, ‘What is your need?’ He said, ‘My Jewish father died and left behind (hidden) treasure and wealth, so if you were to manifest these and extract these to me, I shall become a Muslim upon your hands and would be your friend, and will make a

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570 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 80
third of the wealth to be for you, and a third for the Emigrants and the Helpers, and a third would be for me’.

فقال أبو بكر: يا خبيث! هل يعلم الغيب إلا الله

Abu Bakr said, ‘O wicked one! And does anyone know the unseen except Allah?’

And in it (the report), what is achieved is that the boy ended up to Umar and said what he had said to Abu Bakr, and narrated his story with him, and Umar answered with what Abu Bakr had answered.

And he came to Amir Al-Momineen and greeted him as ‘Amir Al-Momineen’, and they (people) objected to him, why he had not greeted unto both of them as ‘Amir Al-Momineen’, and had greeted unto Ali Bin Abu Talib with this name. He said, ‘By Allah! I will not name anyone with this name until I find that in the books of my forefathers and grandfathers in the Torah’.

And Amir Al-Momineen taught him a way to manifest the (hidden) treasure, that he should go to the valley of Barhoot – up to the end of what is mentioned.

And it is reported from Dawood Bin Kaseer Al-Raqqa who said, ‘I was in the presence of Al-Sadiq, I and Abu Al-Khattab, and Al-Mufazzal, and Abdu Abdullah Al-Balkhy, when Kaseer Al-Nawa entered to see us. He said, 'This Abu Al-Khattab reviles Abu Bakr and Umar and Usman and manifests the disavowment from them’.

And Al-Sadiq turned towards Abu Al-Khattab and said, ‘O Muhammad! What are you saying?’ He said, ‘He is lying! By Allah, he has not heard me reviling them at all!’ Al-Sadiq said: ‘He has sworn (oathed), and he will not swear falsely’. He said, ‘He speaks the truth. I did
not hear it from him, but the trustworthy one narrated to me from him’. Al-Sadiq\textsuperscript{asws} said: ‘And the trustworthy one has not reached that (trustworthiness)’.

فقلت: خرج كثيرٌ [الثناء] قال الصادق عليه السلام: أما وَالله لَئن كان أبو الخَّاب ذكر ما قال كثيرٌ، لقد علمت من أمرها [هُم] ما لم يعلمه كثيرٌ، وَالله

أَلَّا يَكُونَ ، قَالَ لِهِمَا الَّمَا يَنظَرُونَ عَن سَمَاعِهَا. وَلَا عَفَّ عَن هَمَا،

When Kaseer had gone out, Al-Sadiq\textsuperscript{asws} said: ‘But by Allah\textsuperscript{azwj}! If Abu Al-Khattab had mentioned what Kaseer has said, he would have known from both their affairs what Kaseer did not know. By Allah\textsuperscript{azwj}! They both sat in the seat of Amir Al-Momineen\textsuperscript{asws}, so Allah\textsuperscript{azwj} will not Forgive them, nor Pardon them’.

فِي هَذَا الْوُجُود، وَنَظَرَ الْإِذْنِ الصادق عليه السلام مَعْجِمًا ما قَالَ في هَمَا، قَالَ الصادق عليه السلام: أَنْكَرْت ما سَمَعت في هَمَا، قَالَ: كَانَ.

Abu Abdullah Al-Balkhy was dumbfounded and looked at Al-Sadiq\textsuperscript{asws} astonished from what he\textsuperscript{asws} had said regarding both of them (Abu Bakr and Umar). Al-Sadiq\textsuperscript{asws} said: ‘Are you denying what you heard regarding them?’ He said, ‘That has happened’.

فَقَالَ الصادق عليه السلام: فَكَيْلَ كَانَ الْإِذْنِ مَكْطُورًا دَعْعُ [رفع] إِلَى كَانَ في وُجُود الْبَلْدِيّ جَارِيَةً فَلَيْسَهَا لَهُ، فَلَا عِرْبَتُ الْيمَام الْفَيْنَا في أَصْلِ الْجَهَرِ؟!، قَالَ الْبَلْدِيّ: عَادَتْ لَهُ اللَّهُ مِنْهَا، وَلَقَدْ لَبِثَ الَّيْلَهُ مِنْهَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا،

Al-Sadiq\textsuperscript{asws} said: ‘So where was the denial from you on the night so and so, son of so and so Al-Balkhy had handed over his so and so slave girl for you to sell her for him. When you crossed the river, you laid her at the base of the tree?!” Al-Balkhy said, ‘By Allah\textsuperscript{azwj}! There has passed for this event, more than twenty years, and I have already repented to Allah\textsuperscript{azwj} from that’.

فَقَالَ الصادق عليه السلام: لَقَدْ لَبِثَ الَّيْلَهُ لِلَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لَا يَعْلَمُهُ كَثِيرًا، وَلَقَدْ عَفَّ عَلَيْهَا، وَلَقَدْ عَفَّ عَلَيْهَا، فَلَمْ تُبِنَ الَّيْلَهُ مِنْهَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا، وَلَقَدْ لَبِثَ اللَّهُ لِمَا.

Al-Sadiq\textsuperscript{asws} said: ‘You repented and Allah\textsuperscript{azwj} has not Turned to you (with Mercy), and you had angered the owner of the slave girl’. Then he rode and Al-Balkhy went with him. When they emerged, Al-Sadiq\textsuperscript{asws} said, and he\textsuperscript{asws} had heard the sound (braying) of the donkey: ‘The inhabitants of the Fire would be hurt by them (Abu Bakr and Umar) and by their voices just as you are hurt by the voice (braying) of the donkey’ – up to its end’.

It is reported from Salman\textsuperscript{ra} that Ali\textsuperscript{asws}, it reached him\textsuperscript{asws} from Umar, the mention of his\textsuperscript{asws} Shias, so he\textsuperscript{asws} faced him in one of the streets of the orchards of Al-Medina, and in the hand

\textsuperscript{572} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 82
of Ali\textsuperscript{asws} was an Arabian bow. He\textsuperscript{asws} said: ‘O Umar! It has reached me\textsuperscript{asws} from you, your mentioning of my\textsuperscript{asws} Shias’. He said, ‘Squat upon your\textsuperscript{asws} ribs!’ He\textsuperscript{asws} said: ‘Are you degrading us?’

Then he\textsuperscript{asws} cast down the bow to the ground, and there (it became) a serpent like the (size of the) camel, opening its mouth, and it came near Umar in order to swallow him. Umar shouted, ‘Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj}, O Abu Al-Hassan\textsuperscript{asws}! I will not repeat after it regarding anything!’ And he went on beseeching to him\textsuperscript{asws}. Ali\textsuperscript{asws} struck his\textsuperscript{asws} hand upon the serpent and it returned to be a bow just as it used to be. Umar went to his house.

Salman\textsuperscript{ra} said, ‘When it was during the night, Ali\textsuperscript{asws} called me\textsuperscript{ra}. He\textsuperscript{asws} said: ‘Go to Umar, for some wealth has been carried over to him from the eastern areas, and he did not let anyone know of it, and he has determined to withhold it (for himself), and say to him, ‘Ali\textsuperscript{asws} is saying to you, the wealth from the eastern areas, distribute it upon the one whom it is made for and do not withhold it, or else he\textsuperscript{asws} will expose you’.’

Salman\textsuperscript{ra} said, ‘I\textsuperscript{ra} delivered the message to him. He (Umar) said, ‘The matter of your\textsuperscript{ra} companion confuses me. From where does he\textsuperscript{asws} know?’ I\textsuperscript{ra} said, ‘And can the like of this be hidden from him\textsuperscript{asws}?’ He said to Salman\textsuperscript{ra}, ‘Accept from me what I am saying to you\textsuperscript{ra}. Ali\textsuperscript{asws} is not, except a sorcerer! And I am fearful upon you from him\textsuperscript{asws}, and the correctness would be if you\textsuperscript{ra} were to separate from him\textsuperscript{asws} and come to be among all of us’.

I\textsuperscript{ra} said, ‘Evil is what you are saying. But Ali\textsuperscript{asws} is an inheritor of the secrets of the Prophet-\textsuperscript{hood. Whatever you have seen from him\textsuperscript{asws}, he\textsuperscript{asws} is greater than it’. He said: ‘Return to him\textsuperscript{asws} and say to him\textsuperscript{asws}, ‘The listening and the obedience is to your\textsuperscript{asws} orders’.

So, I\textsuperscript{ra} returned to Ali\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} narrate to you\textsuperscript{ra} what (discussion) had flowed between the two of you?’ I\textsuperscript{ra} said, ‘You\textsuperscript{ra} are more knowing with it than I\textsuperscript{ra} am’. He\textsuperscript{asws}
spoke with all that had flowed between us. Then he\textsuperscript{asws} said: 'The dread of the serpent will be in his heart until he dies'.\textsuperscript{573}

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It is reported from Al-Sadi\textsuperscript{asws}, that Amir Al-Momineen\textsuperscript{asws}, a matter reached him\textsuperscript{asws} from Umar Bin Al-Khattab, so he\textsuperscript{asws} sent Salman\textsuperscript{ra} to him and said: ‘Tell him that it has reached me\textsuperscript{asws} from you, such and such, I\textsuperscript{asws} dislike to fault you in your face. It is befitting that nothing should be said regarding me\textsuperscript{asws} except the truth, for you have usurped my\textsuperscript{asws} rights upon my\textsuperscript{asws} eyesore, and I\textsuperscript{asws} shall be patient until the Ordainment reaches its term’ – in a lengthy Hadeeth in the meaning near to that which has passed\textsuperscript{574}.

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By this chain from Is’haq Bin Ammar, ‘From Abu Al-Hassan Musa\textsuperscript{asws} in a lengthy Hadeeth he\textsuperscript{asws} is saying in it: ‘O Is’haq! In the Fire there is a valley called Saqar. It has not breathed since Allah\textsuperscript{azwj} Created it’ – up to he\textsuperscript{asws} said: ‘And in that well there is a snake the entirety of the people of that well seek Refuge from the wickedness of that snake, and its stink, and its filth and what Allah\textsuperscript{azwj} has Prepared in its teeth from the venom for its inhabitants. And in the inside of that snake there are boxes wherein are five from the previous communities and two from this community’.

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He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! And who are the five? And who are the two?’ . . . . . . ‘and from this community the two Bedouins (Abu Bakr and Umar)’’.\textsuperscript{575}
By his chain from Hanan Bin Sadeyr,

‘From a man from the companions of Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘The severest of the people in Punishment on the Day of Qiyamah would be seven persons, the first of them being the sonla of Adamas, who killed hisla brotheras, and Nimrodla who argued Ibrahimas regarding hisas Lordazwj, and two from the Children of Israel, one who Judaised his people and one who Christianised them, and Pharahla who said, ‘I am your lord, the most exalted!’ [79:24], and two (Abu Bakr and Umar) from this community’’. 576

By his chain, from Abu Abdullah, from his father, from Amir Al-Momineenasws in a Hadeeth: ‘Malik ordered it and it froze. Iasws saw two men having chains of fire in their necks, suspended by these to above, and upon both their head was a group having rods of fire striking them with these. Iasws said: ‘O Malik! Who are these two?’

He said, ‘And did youasws not read upon the Base of the Throne, and I used to read it before Allahazwj Created the world by two thousand years: “There is no god except Allahazwj, Muhammadas is Rasool-Allahasww, Iazwj Aided himasww Helped himasww with Aliasws”. He said ‘These two are those enemies and the ones who oppressed themasws, 577.

From the book ‘Basaair’ of Sa’ad Bin Abdullah by his chain who said,

‘Abu Bakr came to Aliasws and said to himasws, ‘Rasool-Allahasww did not narrated any Hadeeth to us regarding yourasws matter after the day of the Wilayah, and I do testify that youasws are my Masterasws, acknowledging to youasws with that, and I had greeted unto youasws in the era of Rasool-Allahasww as ‘Amir Al-Momineen’.

و أخبرنا رسول الله صلى الله عليه و آله آل و حليفته في أهل و نسائه و آل وارب و ميرنا قد صار إليكم و لم يخبرنا آلك حليفته في أنتم بن بعد، و لا جرم في فيما بين و بينكم و لا ذنب لنا فيما بيننا و بين الله تعالى,

576 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 86
577 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 87
And Rasool-Allah ﷺ had informed us that you are his successor, and his inheritor, and his among his family, and his wives, and did not settle between you and that, and the inheritance of Rasool-Allah ﷺ has come to you and the matters of his wives, and he did not inform us that you are his caliph from after him, and there is no blame for you regarding that in what is between us and you, nor is there any sin between us and you and Allah the Exalted’.

فقال له عليّ عليه السلام: إن أريتك رسول اللّه صلى الله عليه آله حتّّي يَبْك بأنّه أَلَ بالمر الّذي أَت ف

He said: ‘If I were to show you Rasool-Allah until he informs me with this, I shall be sufficed of it’. He ﷺ said: ‘Then, meet me when you have prayed Al-Maghrib Salat until I show him to you’.

He (the narrator) said, ‘He returned to him after Al-Maghrib (Salat). He grabbed his hand and went out with him to Masjid Quba, and there was Rasool-Allah seated in the Qiblah. He said: ‘O so and so! You pounced upon your Master and sat in his seat and it is the seat of the Prophet-hood, others are not rightful of it, because he is my successor, and my caliph.

فَبذت أمري، خالفت ما قلته لك، تعرّضت لسخط اللّه سخَي، فاَزِ هذا السربال الّذي تسربلته بغيّ حقّ لَ أَت من أهله، إلّا

You discarded my orders, and opposed what had said to you, you exposed yourself to the Wrath of Allah and my anger, so remove this trouser (caliphate) which you are troidering without any right, nor are you from its rightful ones, or else your appointment would be in the Fire!’

فَرجع إليه بعُ المغرب، فأخذ بيُه أخرجه إلَ مسجُ قبا، فإذا هو برسول اللّه صلى الله عليه آله جالس فِ القبلة، فقال له: يا فلَن! ثبت على مولَك عليّ عليه السلام جلست مَلسه هو مَلس الَبوّة

He (the narrator) said, ‘Then he grabbed his hand and took him out, and the Prophet stood up and walked away from them. Amir Al-Momineen went to Salman and said: ‘O Salman! Do you not know that such and such matter has transpired?’ He said, ‘Let us testify with you and let us be a delegation to his companion (Umar) and inform him with the news’.
He (the narrator) said, ‘Amir Al-Momineen [asws] chuckled and said: ‘But, he (Abu Bakr) will inform him (Umar), and he (Umar) would prevent him if he thinks of doing so’. Then he [asws] said: ‘No, by Allah [azwj]! They will both not remember that, ever, until they die’.

He (the narrator) said, ‘He met his companion and narrated to him with the narration, all of it. He said to him, ‘How weak is your opinion and how hollow is your heart. Don’t you know that is from part of the sorcery of Ibn Abu Kabasha (Rasool-Allah [asws])?! Have you forgotten the sorcery of the Clan of Hashim [as]? Stay upon what you are upon’.” 578

Amro Bin Sabit who said, ‘I asked Abu Ja’far [asws] about Words of Allah [azwj]: 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]. He [asws] said: ‘By Allah [azwj]!’ They are friends of so and so (Abu Bakr), and so and so (Umar), and so and so (Usman). They are taking them as imams from besides the Imam [asws] whom Allah [azwj] has Made to be for the people.

That is the Word of Allah [azwj]: and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]’.

ثُ قال أبو جعفر عليه السلام: هم و الله يا حابر أئمة الطلمن و أشيامهم.
Then Abu Ja‘far asws said: ‘By Allah azwj, O Jabir! They are the unjust imams and their loyalists’. 579

By his chain, from Jabir Al-Jufy in a lengthy Hadeeth, and in it: ‘Then Allah azwj Mighty and Majestic Addressed Muhammad saww in that place, so He azwj Said: “O Muhammad saww! And when they see [62:11] i.e., the doubters and the ungrateful ones, trade - meaning the first one (Abu Bakr) or sport - meaning the second one (Umar), they disperse to go to them’.

Say: - O Muhammad saww! ‘Whatever is in the Presence of Allah – from the Wilayah of Ali asws and the successors asws, is better than the sport and the trade – meaning the first one (Abu Bakr) and the second one (Umar)’.

Rasool-Allah saww said: ‘I saww can see the ship of the clan of Abdul Muttalib as being restless in the sea, lost’. Abu Bakr said to him saww, ‘And you saww can see it?!” He saww said: ‘Yes’. He said, ‘O Rasool-Allah saww! Are you saww able upon showing it to us?’ He saww said: ‘Come near me saww’. He went near him saww. He saww wiped upon his eyes, then said to him: ‘Look!’

Abu Bakr looked and he saw the ship being restless in the sea. Then he looked at the castles of the people of Al-Medina. He said within himself, ‘Now I can ratify (Sadaqat) that you saww are a sorcerer’. Rasool-Allah saww said to him: ‘Are you being truthful (Siddique)?’

579 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 89
580 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 90
I said, ‘Why was Umar named as Al-Farouq (differentiator)?’ He\textsuperscript{asws} said: ‘Yes. Don’t you see that he had differentiated between the truth and the falsehood and took the people upon the falsehood?’

I said, ‘Why is Saalim named as ‘Al-Ameen’ (Trustworthy)?’ He\textsuperscript{asws} said: ‘They wrote the (accursed) agreement and placed it upon the hand of Saalim, he became the trustworthy (to them)’.

I said, ‘He\textsuperscript{aswww} had said: ‘Fear the call of Sa’ad!’?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘And how can that be?’ He\textsuperscript{asws} said: ‘Sa’ad turned around and fought against Ali\textsuperscript{asws}’.

Al-Baqir\textsuperscript{asws} and Al-Sadiq\textsuperscript{asws} having said: ‘And the night when it covers it, [91:4] – Ateeq (Abu Bakr), and Ibn Al-Sahhak (Umar), and clan of Umayya and the ones who befriend them’.\textsuperscript{582}

It is narrated by Abu Abdullah Muhammad Bin Ahmad Al Daylami Al Basry, from Muhammad Bin Abu Kaseer Al Kufi who said,

‘I did not used to end my Salat, nor begin it except by cursing them both (Abu Bakr and Umar). I saw a flier in my dream and with him was a jewel in which was something red resembling a perfume. He descended to the house surrounding Rasool-Allah\textsuperscript{saww}. Then two persons emerged from the Zareeh (sarcophagus) and he perfumed them both with the perfume in their features, then returned them to the Zareeh, and returned rising.'
I asked the ones around me, ‘Who is this flier? And what is this creature?’ He said, ‘This is an Angel who comes during every Friday night with both their creations’. It bothered me what I had seen. In the morning I did not feel good with myself in cursing them (Abu Bakr and Umar). I entered to see Al-Sadiq asws. When he asws saw me, he asws chuckled and said: ‘You saw the flier?’ I said, ‘Yes, my Master asws’.

He asws said: ‘Read: But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot haul them of anything except by Permission of Allah [58:10]. Whenever you see anything you dislike then recite it. By Allah azwj! It is not, except an Angel allocated with them, not for honouring them, but it is an Angel allocated with the east of the earth and its west. Whenever a killed one is killed unjustly, he takes from his blood and collars them both with it in their necks, because they are the cause of every injustice since they were (came into being)’’. 583

By his chain from Abdul Azeem Al-Hasany, from Abu Al-Hassan asws the 3rd, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws having said: ‘Rasool Allah saww said: ‘Abu Bakr is from me saww at the status of the hearing, and Umar and me saww is at the status of the sight, and Usman from me saww is at the status of the heart’. 94

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

He saww said: ‘Yes’, then he saww gestured to them and said: ‘They are the hearing, and the sight and the heart, and they will be questioned about this successor asws of mine asaww, and he asaww gestured towards Ali asws Bin Abu Talib’, then said: ‘Allahazwj Mighty and Majestic is Saying: Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]’.

583 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 93
Then he saww said: ‘By the Mighty of my Lord azwj! The entirety of my saww community would be paused on the Day of Qiyamah and questioned about his saww Wilayah, and that is the Word of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24]’.

Al-Reza asws: ‘The Prophet saww recited: Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]. He saww was asked about that, and he saww gestured to the three and said: 'They are the hearing, the seeing, and the heart, and they will be Questioned about this successors asws of mine asws, and indicated to Ali asws Bin Abu Talib asws.

Our elder Al-Kulayni in ‘Al-Rawza’ and others from his word, ‘And Al-Qarouny was asked one day about Words of the Exalted: And stop them! They have to be Questioned [37:24]. He said, ‘Take a seat, O you man! So, what is the place of this questioning?’ He said to him, ‘There is no escape from the interpretation of this Verse, and the entrustment be given in it’.

He said to him, ‘Know that when it will be the Day of Qiyamah, the creatures would be Resurrected around the Chair, all upon their layers – the Prophets as, and the Angels of Proximity and the rest of the successors as. The creatures would be Commanded with the Reckoning. Allah azwj Mighty and Majestic would Call out: “And stop them! They have to be Questioned [37:24], about the Wilayah of Ali asws Bin Abu Talib!”'
The questioner said to him, ‘And will Muhammad asw be questioned about the Wilayah of Ali asws Bin Abu Talib asws?’ He said to him, ‘Yes, and Muhammad asw will be questioned about the Wilayah of Ali asws Bin Abu Talib asws.’

Al-Waqidy (Wahabi imam), '(Syeda) Fatima asws, when the death presented to her asws, she asws bequeathed to Ali asws that Abu Bakr and Umar should not pray Salat upon her asws. He asws acted in accordance with her asws bequest’. (This paragraph is a Non-Shia source)

And by his chain from Ibn Abbas who said, '(Syeda) Fatima asws bequeathed not to let Abu Bakr and Umar know when she asws passes away, nor should they pray Salat upon her asws. Ali asws buried her asws at night and did not let them both know of that’.

By his chain from Ayesha, in a long Hadeeth mentioning in it that (Syeda) Fatima asws sent a message to Abu Bakr asked for her asws inheritance from Rasool-Allah azwj – the story. She asws stayed away from him and did not speak to him until she asws passed away, and Abu Bakr was not allowed to pray Salat upon her asws.

And from this chapter is what has come in (the book) ‘Al-Rowza’ from her asws, peace be upon her asws and curses be upon ones who oppressed her asws – Then she asws said: ‘asws bequeath you asws that no one from them should attend my asws funeral, from the ones who were unjust to me asws and seized my asws rights, for they are my asws enemies and enemies of

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586 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 96
587 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 97
588 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 98
Rasool-Allah saww, and you asws should not leave anyone of them to pray Salat upon me, nor for the ones who follow them, and bury me asws during the night when the eyes are calm and the sights sleep. 589

By his chain, from Ibn Al-Batainy, from his father, ‘I asked Abu Abdullah asws saying, ‘For which reason was (Syeda) Fatima asws buried at night and was not buried at daytime?’ He asws said: ‘Because she asws had bequeathed that the two Bedouin men (Abu Bakr and Umar) should not pray Salat upon her asws, 590

By his chain from Ibn Abbas, in a lengthy Hadeeth, and in is, from Rasool-Allah saww: ‘And when I saww her asws, I asws recalled what would be done with her asws after me saww. It is as if I saww am with her asws and the humiliation has entered her asws house and her asws sanctity has been violated, and her asws rights have been usurped, and her asws inheritance has been prevented, and her asws side has been broken, and her child has been miscarried, and she asws is calling out: ‘O Muhammad asww!’ But, she asws is neither answered not assisted.

So, she asws does not cease to be grief-stricken after me saww, distressed, crying, remembering the termination of the Revelation from her asws house at times, and remembering my saww separation at another time. And when it is night, she asws feels lonely due to the loss of my saww voice which she asws used to listen to when I saww held a vigil with the Quran. Then she asws sees herself asws as humiliated after she asws had been honoured during the days of her asws father saww.

During that, Allah saww the Exalted would Comfort her asws through the Angel. He would call out to her asws with what he had called out to Maryam Bint Imran as saying: ‘O Fatima asws! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42].

589 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 99
590 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 100
O Fatima [asws]! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]!

Then the pains (injuries) would begin her [asws] and she [asws] would fall ill, so Allah [azwj] Mighty and Majestic will Send Maryam Bint Imran [asws] to her [asws] to please her [asws] and comfort her [asws] during her [asws] Illness. During that, she [asws] will say: ‘O Lord [azwj]! I [asws] am fed up with life and am annoyed with the people of the world, so join me [asws] with my [asws] father [saww].

Allah [azwj] Mighty and Majestic would Join her [asws] with me [saww] and she [asws] will become the first one from my [saww] family to join with me [saww]. She [asws] would arrive to me [saww] grief-stricken, distressed, gloomy, usurped, murdered.

I [saww] shall be saying at that: ‘O Allah [azwj]! Curse the ones who oppressed her [asws], and Punish the ones who usurped her [asws], and Disgrace the ones who humiliated her [asws], and let him be eternally in Your [azwj] Fire, the one who struck her [asws] side until her child was martyred’. During that, the Angels would be saying: ‘Ameen!’ 591

By his chain, from Ibn Nubata who said, ‘Amir Al-Momineen Ali [asws] Bin Abu Talib [asws] was asked about the reason for him [asws] burying (Syeda) Fatima [asws] daughter [asws] of Rasool-Allah [saww] at night?’ He [asws] said: ‘She [asws] was angry upon a group she [asws] disliked them being present at her [asws] funeral, and it is Prohibited upon the one who follows them that he should pray Salat upon anyone of her [asws] children’ 592

591 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 101
592 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 102
Al Mufeed, by his chain from Abdullah Bin Abbas who said, ‘When the expiry presented to Rasool-Allah SAWW, he SAWW cried until his SAWW moistened his SAWW beard. It was said to him SAWW, ‘O Rasool-Allah SAWW! What makes you SAWW cry?’

He SAWW said: ‘I SAWW am crying for my SAWW offspring and what would be done with them from after me ASWS. It is as if I SAWW am with my SAWW daughter ASWS Fatima ASWS, and she ASWS has been oppressed after me SAWW and she ASWS is calling out to me SAWW: ‘O father SAWW!’ But, no one from my SAWW community is assisting her ASWS.

(Syeda) Fatima ASWS heard that and she ASWS cried. Rasool-Allah SAWW said: ‘Do not cry, O daughter ASWS.’ She ASWS said: ‘I ASWS am not crying for what would be done with me ASWS from after you SAWW, but I ASWS am crying for your SAWW separation, O Rasool-Allah SAWW.’

He SAWW said to her ASWS: ‘Receive glad tidings, O daughter ASWS of Muhammad SAWW, of the quickness of the joining up with me SAWW, for you ASWS will be the first one from my SAWW family members to join with me SAWW.’

By his chain from Is’haq Bin Hammad Bin Zayd who said, ‘I heard Yahya Bin Aksam’ – in a Hadeeth, the other one said, ‘Abu Bakr closed his door and said, ‘Is there one who is asking for resignation so I can resign (from the caliphate)?’ Ali ASWS said: ‘Rasool-Allah SAWW placed you forward, so who can put you back?!’

Al-Mamoun said, ‘This is false from the aspect that Ali ASWS had sat back from the allegiance of Abu Bakr, and you have reported that he ASWS had sat back from it until (Syeda) Fatima ASWS passed away, and she ASWS had bequeathed that she ASWS be buried at night lest those two (Abu Bakr and Umar) attend her ASWS funeral’.594 (a non-Shia source)

593 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 103
594 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 104
Misbah Al-Anwaar – From Ja’far Bin Muhammadasws, from hisasws forefathersasws having said:

'(Syeda) Fatimaasws remained after the Prophetasws for seventy-five (75) days, then sheasws became ill.

Abu Bakr and Umar sought permission to see herasws, but sheasws did not permit to them. They came to Amir Al-Momineenasws and spoke to himasws regarding that, and heasws spoke to herasws, and sheasws never used to disobey himasws, so sheasws permitted to them. They entered and spoke to herasws, but sheasws did not respond an answer to them, and turned around herasws honourable face away from them.

They went out and they were saying to Aliasws, ‘If an event of death were to occur, then do not make us miss it’. Sheasws said to Aliasws during their exit: ‘There is a need for measws to youasws, and Iasws would love it if youasws do not refuse it’. Heasws said: ‘And what is that?’ Sheasws said: ‘Iasws ask yourasws that neither Abu Bakr nor Umar should pray Salat upon measws, and sheasws passed away during herasws night, and heasws buried herasws before the morning.

When it was morning, they came and said, ‘Youasws will not leave yourasws enmity O sonasws of Abu Talibasws, ever! The daughterasws of Rasool-Allahsaww died and youasws did not let us know?’ Amir Al-Momineenasws said: ‘If you two do not return, Iasws will expose both of you!’ – saying it thrice. When heasws had said that, they left’. 595

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595 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 105
the two men (Abu Bakr and Umar) met him\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘What carried you\textsuperscript{asws} upon what you\textsuperscript{asws} did?’ He\textsuperscript{asws} said: ‘Her\textsuperscript{asws} bequest I\textsuperscript{asws} had promised her\textsuperscript{asws} (to fulfil)’.\textsuperscript{596}

596 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 106

They said to him\textsuperscript{asws}, ‘Why did you not let us know?’ He\textsuperscript{asws} said, ‘It happened at night and I\textsuperscript{asws} disliked disturbing you!’ Umar said to him\textsuperscript{asws}, ‘What is this? But it is the enmity in your\textsuperscript{asws} chest!’ Amir Al-Momineen\textsuperscript{asws}: ‘But since you two are refusing (to accept), so she\textsuperscript{asws} had made me\textsuperscript{asws} swear an oath by the Right of Allah\textsuperscript{awj} and sanctity of His\textsuperscript{awj} Rasool\textsuperscript{saww}, and by her\textsuperscript{asws} right upon me\textsuperscript{asws} that you two should not attend her\textsuperscript{asws} funeral’\textsuperscript{597}

597 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 107

In (the book) ‘Al-Kashaf’ – From the way of the general Muslims, ‘Abu Bakr and Umar faulted Ali\textsuperscript{asws} of his\textsuperscript{asws} actions as to why he\textsuperscript{asws} did not permit them with the Salat upon her\textsuperscript{asws}. He\textsuperscript{asws} presented excuse that she\textsuperscript{asws} had bequeathed with that and swore to them both, and they ratified him\textsuperscript{asws} and excused him\textsuperscript{asws} .\textsuperscript{598}

598 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 108

The Allama Al Majlisi in his (book) ‘Bihar’ said, ‘It is reported in one of the compilations of our companions, by his chain to Al Mufazzal Bin Umar who said,
‘Al-Fazl said, ‘O my Master asws! Then what (will happen)?’ Al-Sadiq asws said: ‘(Syeda) Fatima asws daughter of Rasool-Allah saww will stand up and she asws will say: ‘O Allah azwj! Fulfil Your azwj Promise and Your azwj Appointment for me asws regarding the ones who oppressed me asws, and usurped me asws, and hit me asws, and alarmed me asws with all of my asws children’. 

There would cry for her asws, Angels of the seven skies and bearers of the Throne, and dwellers of the air, and the ones in the world, and ones beneath the layers of the soil, sighing, shouting to Allah azwj the Exalted. There will not remain anyone from the ones who killed us asws, and oppressed us asws, and agreed with what had flowed upon us asws, except he would be killed on that Day with a thousand killing besides the ones killed in the Way of Allah azwj – up to its end’. 

In a lengthy Hadeeth regarding the ascension, and in it, ‘The Lord azwj of Might, the Glorious Said: “They asws are the Imams asws, and this is Al-Qaim asws, the one who will permit My azwj Permissible, and prohibit My azwj Prohibition, and by him asws shall Take Revenge from My azwj enemies, and he asws a (means of) rest for My azwj friends, and he asws is the one asws who will heal the chests of your asws Shias, from the oppressors, and the rejectors, and the Kafirs!”

Then Al-Laat, and Al-Uzza (to idols – Abu Bakr and Umar) would be brought out afresh, and he asws will incinerate them both’ – up to its end”. 

And beneath the Hadeeth of Sa’ad Bin Abdullah, ‘And when he said, ‘Inform me about Al-Siddique (Abu Bakr) and Al-Farouq (Umar), did they both become Muslims willingly or unwillingly?’ Why, why did you not say to him, ‘But they both became Muslims willingly, because they used to gather with the Jews and inform them about what they were finding

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599 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 109
600 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 110
to be in the Torah and rest of the previous Books, speaking with the future events, from a situation to a situation from the story of Muhammad saww and from the consequences of his saww affairs.

The Jews used to mention that Muhammad saww would be overcoming upon the Arabs just as Bakht Nasar had overcome upon the children of Israel, and there is no escape for it from the victory with the Arabs just as Bakh tide was victorious with the children of Israel, apart from that he had been a liar in his claim.

They both came to Muhammad saww and assisted him saww upon the word that there is no god except Allah azwj, and pledged allegiance to him saww coveting regarding what he saww would give them both from the aspect of the governance of a city when his saww affairs had been established and his saww situation had been stabilised. When they despaired from that, they veiled themselves and ascended Al-Aqaba along with their like from the hypocrites, upon killing him saww.

But Allah azwj Repelled their plots and Returned them with their anger not having achieved anything good, just as Talha and Al-Zubeyr had come to Ali asws and pledged allegiance to him asws, and each one of them coveted to be given from him asws the governance of a city. When they both despaired, they broke his asws allegiance and battled against him asws. Allah azwj Caused each one of them to die a death of their like ones from the breakers’.  

(The book) ‘Kunz Al-Fawaid’ – By his chain from Dawood Al-Raqyy, from Abu Abdullah asws having said: "Words of the Exalted: So which of the Favours of your Lord with you two belie? [55:13] – i.e., which of My aswj two Favours will you two belie – with Muhammad saww of with Ali asws? Regarding them asws both saww have Favoured upon the servants’.  

601 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 111  
602 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 112
By his chain to Al Baqir
regarding Words of the Exalted: *Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].* He asws said: ‘The ease is Amir Al-Momineen asws, and the difficulty is so and so (Abu Bakr) and so and so (Umar)”.

And Al-Sadiq asws was asked about Words of the Exalted: *And those who committed Kufr would be saying, ‘Our Lord! Show us those who strayed us, from the Jinn and the humans, [41:29].* He asws said: ‘They two (Abu Bakr and Umar)! They two!”

‘From Abu Ja’far asws having said: ‘The Prophet saww prayed Salat one night, then headed to (the cemetery) Al-Baqie, and called Abu Bakr, and Umar, and Usman and Ali saww, and he saww said: ‘Go until you come to the companions of the cave and convey the greetings from me saww, and you go ahead O Abu Bakr for you are the oldest of the group, then you, O Umar, then you O Usman. So, if even one of them answers you (then fine) or else you saww go ahead, O Ali saww, become the last of them’.

Then he saww ordered the wind to carry them until it placed them upon the entrance of the cave. Abu Bakr proceeded and greeted, but they did not return it, so he stepped aside. Umar went ahead and greeted, but they did not return unto him; and Usman proceeded and greeted but they did not return unto him, and Ali asws proceeded and said: ‘The greetings be upon you and Mercy of Allah aswj and His aswj Blessings, O people of the cave, those who believed in their Lord aswj and He aswj Increased them in Guidance, and connected their hearts. I asws am a messenger of Rasool-Allah saww to you all!’

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603 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 113
604 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 114
They said, ‘Welcome to Rasool-Allah \(^{saww}\) and his \(^{saww}\) messenger, and upon you \(^{asws}\) be the greetings O successor \(^{asws}\) of Rasool-Allah \(^{saww}\) and Mercy of Allah \(^{azwj}\) and His \(^{azwj}\) Blessings’. 

He \(^{asws}\) said: ‘And how do you know \(^{asws}\) am a successor \(^{asws}\) of the Prophet \(^{saww}\)?’ They said, ‘It had been resonated upon our ears that we should not speak except to a Prophet \(^{as}\) or a successor \(^{as}\) of a Prophet \(^{as}\). How did you \(^{asws}\) leave Rasool-Allah \(^{saww}\)? And how is his \(^{saww}\) decency? And is his \(^{saww}\) state?’ And they reached (the end) in the questions, and they said, ‘Inform these companions of yours, we do not speak except to a Prophet \(^{as}\) or a successor \(^{as}\) of a Prophet \(^{as}\)’. 

He \(^{asws}\) said to them: ‘Did you hear what they said?’ They said, ‘Yes’. He \(^{asws}\) said: ‘So be witness’’. 605

The book ‘Al-Istidrak’ – By his chain, said, ‘Al-Mutawakkil, it was said to him, ‘Abu Al-Hassan \(^{asws}\), meaning Ali \(^{asws}\) Ibn Muhammad \(^{asws}\) Bin Ali Al-Reza \(^{asws}\) is interpreting Words of Allah \(^{azwj}\) Mighty and Majestic: \textit{And on the Day, the unjust one would bite upon his hand [25:27]} – the two Verses are regarding the first (Abu Bakr) and the second (Umar)’. 

He said, ‘So, how do I go ahead regarding his \(^{asws}\) matter?’ They said, ‘Gather the people to him \(^{asws}\) and ask him \(^{asws}\) in their presence. If he \(^{asws}\) interprets it with this, it would suffice you with the ones present, of his \(^{asws}\) matter, and if he \(^{asws}\) interprets it differently to that, you can expose him \(^{asws}\) in the presence of his \(^{asws}\) companions’. 

He said, ‘Go ahead to the judges, and Clan of Hashim \(^{as}\), and the friends’. And he \(^{asws}\) was asked, so he \(^{asws}\) said: ‘These are two men teknonymed about them, and it is a Conferment

\(^{605}\) Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 115
with the veiling upon them both. Would the commander of the faithful like me asws to uncover what Allah azwj has Veiled?’ He said, ‘I do not like it’.

He asws said: ‘So two men from the hypocrites said, ‘Rasool-Allah saww has been bewitched by this young boy’. Therefore Allah azwj Blessed and Exalted Revealed: So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] They wish that you should be pliant so they (too) would be pliant [68:9] And do not heed a despicable oath-monger [68:10]’.

He asws said: ‘It was Revealed regarding the two of them (Abu Bakr & Umar) – up to the last Verse’.

From him, from his father, from the one who narrated it, from Jabir who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww said: ‘There is none from a Momin except that he has pure cordiality upon his heart; and there is no one of a pure cordiality upon his heart except that he has pure cordiality for Ali asws to his heart. He has lied, O Ali asws! The one who claim that he loves me saww but hates you asws’.

From the book ‘Al Masaail’ – By his chain from Ahmad Bin Muhammad Bin Ziyad and Musa Bin Muhammad Ibn Ali having said:

‘I wrote to Abu Al-Hassan asws asking him asws about the Nasibis (Hostile ones), 'Do I need to test him to any more that his preferring the 'Jibt' (the false god – Abu Bakr) and the 'Taghoot' (tyrant – Umar) and belief in their imamate?’ The answer returned: ‘Anyone who is upon this (belief), he is a Nasibi’.

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606 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 116
607 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 117
608 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 118
By his chain from Jābir who said, ‘I asked Abu Ja’far asws about the Words of Allah azwj: And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165]. He asws said: ‘They are the friends of so and so, and so and so. They are taking them as imams besides the Imam asws who Allah azwj Made him asws to be and Imam asws for the people.

And like that, He azwj Said: and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. [2:167].

Then Abu Ja’far asws said: ‘They, by Allah azwj O Jābir, are the unjust imams and their adherents’. 609

‘Amir Al-Momineen asws said: ‘Amir Al-Momineen asws said to Al-Harīs Al-Awr, and he was in his asws presence: ‘Can you see what I asws can see?’ He said, ‘How can I see what you asws see?’ And said, ‘The Noor of Allah azwj is for you asws and has Given you what He azwj did not Give anyone’.

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’.

609 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 119
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 asws what He azwj did not Give to anyone’.

قال: هذا لبان- الناس على ترعة من نرع النار يقول: يا أبا الحسن! استغفري، لا غفر الله له.

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’. 610

By his chain from Ibn Sadeyr,

‘From a man from the companions of Abu Abdullah asws said, ‘I heard him asws saying: ‘The most severe of the people in Punishment on the Day of Judgment would be seven persons – The first of them being the son of Adam as who killed his la brother as; and Nimrod la who argued against Ibrahim as regarding his as Lord azwj; and two from the children of Israel who Judaised their people and Christianised them, and Pharaoh la who said, ‘I am your lord, the most exalted!’ [79:24], and two from this community, one of them eviler of the two (Umar) would be in a coffin of glass beneath Al-Falāq in an ocean of fire’’. 611

By the chains going to Abu Abdullah asws having said: ‘When this Verse was Revealed: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82]. He asws said: ‘(Guided) by the Wilayah of Ali asws Bin Abu Talib asws, and they do not mingle it with the wilayah of so and so (Abu Bakr) and so and so (Umar), for it would constitute mixing with the injustice’’. 612

610 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 120
611 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 121
612 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 122
By his chain from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah’\textsuperscript{saww} said: ‘The Paradise is desirous to four from my\textsuperscript{saww} community’. I was too overawed to ask him\textsuperscript{saww}, ‘Who are they?’ So, I came to Abu Bakr and said to him, ‘The Prophet\textsuperscript{saww} said: ‘The Paradise is desirous to four from my\textsuperscript{saww} community’, can you ask him\textsuperscript{saww} who they are?’ He said, ‘I am fearful that I may not be from them, and the clan of Taym would shame me’.

فأتيت عمر، فقلت له مثل ذلك، فقال: أخاف أن لَ أكون مَهم فيعيْنِّ به بَو عُيّ، فأتيت عثمان، فقلت له مثل ذلك، فقال: أخاف أن لَ أكون مَهم فيعيْنِّ به بَو أَدّهم،

I came to Umar and said to him, similar to that. He said, ‘I fear that I may not be from them and the clan of Aday would shame me’. I went to Usman and said to him similar to that. He said, ‘I fear that I may not be from them and the clan of Umayya would shame me.

فأتيت عليّا عليه السلام َ هو فِ َاضح له، فقلت له إنّ الَّْة مشتاقة الَ أربعة من أمّتِ، فأسأله من هم؟،

And I came with him\textsuperscript{asws} to the Prophet\textsuperscript{saww} and we entered to see the Prophet\textsuperscript{saww} and his\textsuperscript{saww} head was in a lap of Dahiyat Al-Kalby. When Dahiyat saw him\textsuperscript{asws}, he stood up to him\textsuperscript{asws} and greeted unto him\textsuperscript{asws}, and said, ‘Take the head of the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, for you\textsuperscript{asws} are more rightful with it than me’.

فاستي قظ الَبِّ صلّى اللّه عليه َ آله َ رأسه فِ حجر عليّ عليه السلَّم، فقال له: يا أبا الْسن! ما جئتَا إلَّ فِ حاجة،

The Prophet\textsuperscript{saww} woke up ad his\textsuperscript{saww} was in a lap of Ali\textsuperscript{asws}. He\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O Abu Al Hassan\textsuperscript{asws}! You\textsuperscript{asws} have not come except regarding a need’.

فاستي قظ الَبِّ صلّى اللّه عليه َ آله َ رأسه فِ حجر عليّ عليه السلَّم، فقال له: يا أبا الْسن! ما جئتَا إلَّ فِ حاجة،

He\textsuperscript{asws} said: ‘By my\textsuperscript{asws} father\textsuperscript{as}, and my\textsuperscript{asws} mother\textsuperscript{as}, O Rasool-Allah\textsuperscript{saww} I\textsuperscript{asws} entered and your\textsuperscript{saww} head was in a lap of Dahiyat Al Kalby. He stood up to me\textsuperscript{asws} and greeted unto
me asws and said, ‘Take the head of the son saww of your asws uncle as to you asws, for you asws are more rightful with it than me, O Amir Al Momineen asw.

فقال له النبي: فهل عرفته؟، فقال: هو دحيّة الكلب، فقال له: بأبِي أمّي يا رسول الله؛ أعلمني أّنْ أَّك قلت: إنّ الّة مشتاقة الّة أربعة من أمّتِ، فمن هم؟، فأخبره، فقال: إذا تذكر، سأُعَبِّر عن أمّي، وأمّي، وأمّي، وأمّي.

The Prophet saww said to him asws: ‘Did you recognise him?’ He asws said: ‘He is Dahiyat Al Kalby’. He saww said to him: ‘That is Jibraeel asw’. He asws said to him: ‘By my asws father as and my asw mother as, O Rasool-Allah saww! Anas let me asws know that you saww said: ‘The Paradise is desirous to four from my saww community’, so who are they?’

فأَمأ إليه بيُه فقال: أَت اللّه أَّلِم، أَت اللّه أَّلِم ثلَثاً، فقال له: بأبِي أمّي ومن الثلَثة؟، فقال له: المقُاد بن الِسود، وسالم ابن أبي ذرّ.

He saww gestured by his saww hand to him asws and said: ‘You, by Allah azwj and their first! By Allah azwj, their first!’ – thrice. He asws said to him saww: ‘By my asws father as and my asw mother as! Who are the three?’ He saww said to him asws: ‘Al-Miqdad ra, and Salman ra, and Abu Zarr ra’.

613 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 123
Then there would return to me the flag of the Pharaoh of my community (Umar), among them being a lot of people and they would be the falsifiers'. I said, ‘O Rasool-Allah! And what are the falsifying ones? Did they falsify the path?’ He said: ‘No, but they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry and for it they established hostility.

Then I would grab their master, and when I do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that would follow him. I said: ‘What did you do regarding the two weighty things after me?’ They would say, ‘We belied the greater (Quran) and tore it, and we fought the smaller (Ali) and abandoned him’. I would say: ‘Travel the road of your master’, and they would disperse thirsty, blackened of faces, not being quenched a drop from it (Fountain).

Then the flag of so and so would return to me, and he is the imam of fifty thousand from my community, and I would stand and grab his hand. So, when I do grab his hand, his face would blacken and his feet would tremble, and his bones would knock, and of the ones who did that, they will follow him. I shall say: ‘Why did you oppose me regarding the two weighty things after me?’ They would say, ‘We belied the greater (Quran) and disobeyed it, and we abandoned the smaller (Ali, and forsook him).’ I shall say: ‘Travel the way of your master’. So, they will disperse thirsty, blackened of faces, not being quenched a drop from it.

Then Al-Makhdaj will return to me with his flag, and he is the imam of seventy thousand from my community. So, when I grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that, they will follow him. I shall say: ‘What did you do regarding the two weighty things after me?’ They would say, ‘We belied the greater (Quran) and disobeyed it, and we fought the smaller (Ali) and we killed him’. I shall say: ‘Travel the way of your master’. So, they would disperse thirsty, blackened of faces, not been quenched a drop from it.
Then will return to me \textit{saww} Ali asws Emir of the Momineen asws and guide of the resplendent, so \textit{saww} shall stand up and grab his asws hand, and his asws face would brighten and (so will) the faces of his asws companions. \textit{saww} shall say: ‘What did you do regarding the two weighty things after me \textit{saww}?’ They would say, ‘We followed the greater (Quran) and ratified it, and we supported the smaller (Ali asws) and helped him asws, and we fought alongside him asws.’

I \textit{saww} shall say: ‘Quench yourselves’. So, they would be drinking such a drink, they will not be thirsty after it, ever! Their fronts would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they would be like the illumination of a star in the sky.

He \textit{ra} said, ‘Aren’t you witnesses upon that?’ They said, ‘Yes’. He \textit{ra} said, ‘And I \textit{ra}, upon that, I am from the witnesses\textsuperscript{614}.

\textit{614} Bihar Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 124

By his chain from Suleyman Bin Haroun,

‘From Abu Ja’far asws having said: ‘When Ali asws was greeted to as ‘Amir Al-Momineen’, the two men (Abu Bakr and Umar) came out and they were saying, ‘We will not greet to him asws what he \textit{saww} said, ever!’\textsuperscript{615}

\textit{615} Bihar Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 125
so (Umar) see the status of Ali asws on the Day of Qiyamah, when Allah awj the Exalted Raises the flag of Praise to Muhammad saww, every Angel would come to him saww and every Prophet saww sent, but he saww will hand it to Ali asws: the faces of those who committed Kufur will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27] – i.e., you were naming yourselves as ‘Amir Al-Momineen’.

The Allama Al-Majlisi said, ‘It is reported in one of the compilations of our companions, by his chain from Al-Mufazzal Ibn Umar in a Hadeeth, and there has come in it - ‘Al-Sadiq asws said: ‘O Mufazzal! If our asws Shias were to ponder in the Quran, they would not be in doubt of our asws merits.


Have they not heard the Words of the Mighty and Majestic: And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]?

By Allah awj, O Mufazzal! The Revelation of this Verse is regarding children of Israel, and its interpretation is regarding us asws, and that (references to) ‘Pharaoh and Haman’ – are the clan of Taym (Abu Bakr’s clan) and Aday (Umar’s clan)’.

By Allah awj, I accompanied Abu Abdullah asws in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal mountain on the left of the road. I said to him asws, ‘O son asws of Rasool-Allah saww! How dismal this mountain is. I have not seen in the road the like of this’. He asws said to me: ‘O Ibn Bakr! Do you know which mountain this is?’ I said, ‘No’. 

He\textsuperscript{asws} said: ‘This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal\textsuperscript{618}, and what emerges from Hell;

\begin{itemize}
  \item And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and
  \item what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and
  \item what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)’. (And in another copy: ‘And what emerges from Hell and what emerges from Laza’).
\end{itemize}

And I\textsuperscript{asws} do not pass by this mountain during my\textsuperscript{asws} journey and I\textsuperscript{asws} pause at it except I\textsuperscript{asws} see the two of them (Abu Bakr & Umar) seeking my\textsuperscript{asws} help, and I\textsuperscript{asws} look at the killers of my\textsuperscript{asws} father\textsuperscript{asws}, and I\textsuperscript{asws} say to them: ‘But rather they did what laid the foundation.

You did not show us\textsuperscript{asws} any mercy when you were rulers, and killed us\textsuperscript{asws} and deprived us\textsuperscript{asws}, and leapt upon our\textsuperscript{asws} rights, and tyrannised with the command upon us\textsuperscript{asws}. May Allah\textsuperscript{azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah\textsuperscript{azwj} is not the least unjust to the servants’.

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I\textsuperscript{asws} pause at them in order to calm down some of what is in my\textsuperscript{asws} heart, and sometimes I\textsuperscript{asws} tread the mountain in which both of them are, and it is mount Al-Kamad’.

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? When you\textsuperscript{asws} do tread the mountain, what do you\textsuperscript{asws} hear?’

\textsuperscript{618} Pus from private parts of prostitutes
He asws said: ‘I asws hear their voices calling out, ‘Ascend to us, we want to speak to you asws, for we repent!’’, and I asws hear a shouter shouting in answer to them, and says to them: “Go away into it and do not speak to Me!” [23:108].

He (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you asws? And who are with them?’

He asws said: ‘Every pharaoh (ruler) insolent upon Allah azwj, and Allah azwj has Told about his deed, and everyone who teaches Kufr to the servants’. I said, ‘Who are they?’

He asws said: ‘For instance Paul who taught the Jews that the Hand of Allah azwj is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah azwj, and said to them ‘Three’ (Trinity), and for instance Pharaoh asla (at the time of) Musa asws who said: He said: ‘I am your lord, the most exalted!’ [79:24], and for instance Nimrod asla who said, ‘I shall subdue the people of the earth and kill the ones in the sky’; and killer of Amir Al-Momineen asws, and killer of (Syeda) Fatima asws, and Mohsin asws, and killer of Al-Hassan asws, and Al-Husayn asws.

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us asws, and assisted against us asws by his tongue, and his hand, and his wealth’. 619

619 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 128
He asws said to Abu Ibrahim asws (7th Imam asws): ‘Bring me asws the stick’. He asws went and presented it to him asws. He asws said to him asws, ‘O Musa asws! Strike the ground with it and show them the enemies of Amir Al-Mumineen asws and our asws enemies’. He asws struck the ground with it with a strike, the group cleft asunder from a black ocean.

Then he asws struck the ocean with the stick, and it split up from a black rock. He asws struck the rock, and a door opened up from it, and there were people gathered. They could not be counted due to their large number, and their faces were darkened and their eyes were blue. Each one of them was chained and tied up to one side of the rock, and they were calling out, ‘O Muhammad saww! And the Zabaniyya (Angels of Hell) were striking their faces and saying to them: ‘You are lying! Neither is Muhammad saww for you nor are you all for him saww’.

Then he asws said to the rock: ‘Layer upon them up to the known time’!

I said to him asws, ‘May I be sacrificed for you asws! Who are they?’ He asws said: ‘The ‘Jibt’ (false god – Abu Bakr), and the ‘Taghout’ (tyrant – Umar), and the unclean, and the accused son of the accursed’ – and he asws did not cease to count them, all of them, from their first to their last, until he asws came to the companion of the Saqeefa and the companions of the Fitna, and clan of Al-Azraq, and Al-Awza’a, and clan of Umayya: ‘Allah azwj is renewing the Punishment upon them, morning and evening’.

Then he asws said to the rock: ‘Layer upon them up to the known time!’

I said: ‘I was with him asws in one of his asws solitudes. I said, ‘There is a right for me upon you asws. Can you asws inform me about these two men, about Abu Bakr and Umar?’ He asws said: ‘Both Kafirs. Kafir is the one who loves them’.

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620 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 129
And from Abu Hamza Al-Sumali, he asked Ali\textsuperscript{asws} Bin Al Husayn\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Both Kafirs. Kafir is the one who befriends them’.

He said, ‘And it is supported by the Hadeeth from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from different ways, they\textsuperscript{asws} said: ‘Three, Allah\textsuperscript{azwj} will neither Look at (Consider) them, nor Purify them (from the sins), and for them would be a painful Punishment – One who claim that he is an Imam\textsuperscript{asws}, and he isn’t an Imam\textsuperscript{asws}; and one who rejects the Imamate of an Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}; and one who claims that for the two of them (Abu Bakr and Umar) there is any share in Al-Islam’.”

The book ‘Ma Nazal Fi Ada’a Aal-e-Muhammad\textsuperscript{asws} – Regarding His\textsuperscript{awj} Words: ‘And on the Day, the unjust one would bite upon his hand [25:27] – A man from the clan of Adayy, and Ali\textsuperscript{asws} will punish him and he would bit upon his hands, and the biter will say, and he is a man from the clan of Tameem, ‘O! I wish I was dust!’ [78:40] – i.e., a Shia’.”

The Allama Al-Majlisi said, ‘It is reported from Abu Abdullah\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} was hit by poverty, so he\textsuperscript{saww} came to a man from the Helpers and said to him: ‘Is there any food with you?’ He said, ‘Yes, O Rasool-Allah\textsuperscript{saww}’, and he slaughtered a neck (sheep) and grilled it. When he\textsuperscript{saww} went near it, Rasool-Allah\textsuperscript{saww} wished that Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} be with him\textsuperscript{saww}.

621 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 130
622 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 131
Abu Bakr and Umar came, then Ali asws came after them, and Allah azwj Revealed regarding that: And We did not Send a Rasool or a Prophet, or a Muhaddith before you except whenever he desired, the Satan (also) cast in his desire [22:52] – meaning Abu Bakr and Umar. But, Allah Abrogated whatever the Satan casted – meaning when Ali asws came after them, then Allah Empowered His Signs [22:52] – meaning Allah azwj Helped Amir Al-Momineen asws.

Then He azwj Said: So He Made what the Satan casted - meaning so and so, and so and so, to be a fitna for those in whose hearts was a disease, and their hearts were hard [22:53], meaning toward the correct Imam asws.

Then He azwj Said: And those who commit Kufr will not cease to be in doubt from it – i.e. being in doubt from Amir Al-Momineen asws until the Hour comes to them suddenly, or there comes to them Punishment of a Destructive day [22:55]. He asws said: ‘The destructive is that which there is no example for it during the (current) days’.

Then He azwj Said: The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56] And those who commit Kufr and belie Our Signs, [22:57]. He asws said: ‘And they did not believe in the Wilayah of Amir Al-Momineen asws and the Imams asws, for them would be a humiliating Punishment [22:57]’.

Preceding the supplication of the two idols of Qureysh (Sanamayy Qureysh), which is a supplication of lofty position, great status. It is reported by Abdullah Ibn Abbas, from Ali asws that he asws used to (recite it in his asws) Qunoot (of the Salat), and he asws said: ‘The one supplicating with it is like the one who shot fighting alongside the Prophet saww in Badr, and Ohad, and Hunayn, by a thousand, thousand arrows’.

و قد جاء في البحر أيضاً: 82/261 باب 55 - حديث 5، عن البلد الأيمن: 551 - (الحميمية) فضل ذكر قوت الأئمة عليهم السلام، و جنة الأمان (مصباح الشيخ): 555-552 الحميمية. و باب نواب اللعن على أعُائهم 27/218.

623 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 132
624 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 133
134 - عن تفسير أبي محمد العسكري عليه السلام: أنّه آدرت الفجرة ليلة العقبة قبل النبي صلى الله عليه وسلم والثاني في المدينة قبل عليّ عليه السلام، فلمّا تبعه قصّ عليه بغضاءهم فقال: أ ما ترضى أن تكون منّ بَِزلة هارَن من موسى؟.

From Tafseer Abu Muhammad Al-Askari: 'The transgressors o the night of Al-Aqaba intended to kill the Prophet, and the ones remaining in Al-Medina (intended) to kill Ali. When he followed him and narrated the story to him, he said: 'Are you not pleased that you happen to be from me at the status of Haroun from Musa? – The Hadeeth'.

625

135 - ل: بإسادة عن حذيفة بن اليمان أَّه قال

(626)

136 - ك: بإسادة عن الْارث بن حصيْة الِسُي، عن أبِ جعفر عليه السلَم قال

(627)
From Tafseer Al-Qummi in a lengthy Hadeeth: ‘Umar inquired about it from between his companions, He said, ‘O Rasool-Allah saww! Is this from Allah azwj or from His azwj Rasool saww?’

Rasool-Allah saww said: ‘Yes, from Allah azwj and from His azwj Rasool saww. He asws is Amir Al-Momineen, and Imam asws of the pious, and guide of the resplendent. On the Day of Qiyaamah, Allah azwj will Make him asws to be seated on the Bridge, and he asws will enter his asws friends into the Paradise and his asws enemies into the Fire’.

His aswj companions, the ones who had reneged after him saww, said, ‘Muhammad saww has said in Masjid Al-Khif what he saww said, and he saww says over here what he saww says, and if he saww returns to Al-Medina, he saww will take our allegiances for him asws’.

Fourteen persons gathered and conspired upon killing Rasool-Allah saww, and they sat in wait in Al-Aqaba, and it is a hill between Al-Johfa and Al-Abwa’a. They sat there, seven on the right of Al-Aqaba and seven on its left, in order to frighten the camel of Rasool-Allah saww. When the night shielded, Rasool-Allah saww sent the soldiers ahead during that night.

He saww came drowsy upon his saww camel. When he saww was near from Al-Aqaba, Jibraeel as called out to him saww: ‘O Muhammad saww! So and so, and so and so, and so and so are sitting in wait for ambushing you saww’. Rasool-Allah saww looked around and said: ‘Who is this behind me saww?’ Huzeyfa Al-Yamani said, ‘I, Huzeyfa Bin Al-Yaman, O Rasool-Allah saww!’

He saww said: ‘Did you hear what I saww heard?’ He said, ‘Yes’. He saww said: ‘Conceal’. Then Rasool-Allah saww went near them and called them out, by their names. When they heard the call of Rasool-Allah saww, they fled and entered in the midst of the people. And they had tied up their rides, and they left them, and the people joined up with Rasool-Allah saww and sought them, and Rasool-Allah saww ended up to their riding animals and recognised them.
When he ascended, he said: ‘What is the matter with a people vowing in the Kabah that when Allah Causes Muhammad to die or Kills him, they will not let the command return to be among the People of his Household, ever?’

They came to Rasool-Allah and swore they had not said anything from that, and they had not intending (killing) him, and they had not thought of anything (bad) of Rasool-Allah. Allah Revealed: *They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain [9:74]* – from killing Rasool-Allah.

and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74].

Rasool-Allah returned to Al-Medina and stayed at it (the months of) Al-Muharram, and half of Safar, not complaining of anything. Then the pain began with him in which he passed away’.

Then they said in wait for Rasool-Allah in the Kabah and plotted to kill him, and it is His Word: *and they planned with what they could not attain [9:74]*.

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628 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 137
Hisazwj Words: 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 Ubay became ill and his son Abdullah Bin Abdullah was a Momin.'

Rasool-Allahsaww entered to see him and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, ‘O Rasool-Allahsaww! Seek Forgiveness of Allahazwj for him'.

When Abdullah died, his son came to Rasool-Allahsaww. Rasool-Allahsaww attended and stood at his grave. Umar said to himsaww, ‘O Rasool-Allahsaww! Hasn't Allahazwj Forbidden yousaww, O Rasool-Allahsaww, to pray upon them or seek Forgiveness for them?’ Rasool-Allahsaww turned away from him, and he re-iterated to himsaww. He said to him: ‘Woe be unto you! I have a choice and I have chosen. Allahazwj is Saying: 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].

Rasool-Allahsaww said to him: ‘Woe be unto you! And do you know what wasaww said? But rather wasaww said: ‘O Allahazwj fill his grave with fire, and his interior with fire, and his origin with fire’. Thus, it appeared from Rasool-Allahsaww what he wasaww did not happen to like.’

Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 138
upon himself. It was said to him, ‘Why is that?’ He said, ‘Due to my master Ateeq (Abu Bakr) and Umar upon my impeding the caliphate of Rasool-Allah saww from Ali asws.’

And similar to that is reported by Ibn Umar that his father said it during his death, and like that was Abu Bakr, and he said, ‘This is Rasool-Allah saww and with him saww is Ali asws, and in his asws hand is the agreement which we had made a pact upon in the Kabah, and he asws is saying: ‘You have been loyal with it and backed each other against a Guardian aswj of Allah azwj, you and your companions, so receive news of the Fire in the lowest of the levels’. Then he cursed Ibn Suhaak (Umar) and said, ‘He is the one who blocked me from the Zikr (Ali asws after he asws had come to me’.

Al Abbas Bin Al Haris said, ‘When they had made a pact upon it, it was Revealed: Surely, those who turned back upon their back [47:25]’.

And it is mentioned by Abu Is’haq in his book, and Ibn Hanbal in his ‘Musnad’, and Al Hafiz in his ‘Hulyat’, and Al-Zamakhshari in his ‘Faiqah’ – ‘And it was Revealed: And they plotted, and We Planned, and they were not perceiving [27:50]’.. (This paragraph is a non-Shia source)

And from Al-Sadiq asws, ‘It was Revealed: Or are they (trying to) conclude a matter? But We are the Concluders [43:79]. The Prophet saww had reprimanded them both when it was Revealed, but they denies, so it was Revealed: They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74]’.

And it is reported that Umar entrusted it to Abu Ubeida. The Prophet saww said to him: ‘You have become a trustee of this community’. And the general Muslims have reported as well’.

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And Umar had said during his death, ‘If only I was exiting from the world on the edge, neither having anything against me nor for me’. His son said, ‘You are saying this?’ He said, ‘Leave me! We are more knowing of what we have done, I and my two companions, and Abu Ubuyda and Muaz’. 

630

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

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

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

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

Abu Abdullah asws said: ‘Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn asws was martyred, and thus it had

630 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 139
preceded in the Knowledge of Allah azwj Mighty and Majestic which He azwj Made known to the Rasool-Allah sAWW that when the agreement is written down, Al-Husayn ASws would be martyred, and the kingdom would exit from the Clan of Hashim ASws. All of that did take place’’. 631

141- فس: بإسناده عن سليمان بن خالد، قال: سألت أبا جعفر عليه السلام عن قول الله: إينما الْجَّوْى مِنَ الشَّيَّانِ (المجادلة: 3)، قال: الثاني، Tafseer Al Qummi – by his chain from Suleyman Bin Khalid who said,

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

And His azwj Words: There does not happen to be a secret counsel of three, except He is their fourth one [58:7], he ASws said: ‘So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, ‘If Muhammad sAWW were to die, they would not let the command to return among them, ever!’ 632

Tafseer Al-Qummi - On the Day Allah will Resurrect them altogether [58:6]. He said, ‘When it will be the Day of Judgment, Allah azwj would Gather those who usurped the Progeny ASws of Muhammad sAWW of their ASws rights, and He azwj would Display their burdens to them, but they would be swearing to Him azwj that they did not do anything from it, just as they had sworn to Rasool-Allah ASws in the world when they had sworn that they will not let the governance to be in the clan of Hashim ASw, and when they thought of murdering Rasool-Allah azwj in Al-Aqabah.

When Allah azwj Notified His azwj Prophet sAWW and Informed that they swore to him sAWW that they had not said that and did not thought of it, so Allah azwj Revealed unto His azwj Rasool sAWW: They are swearing by Allah that they did not say it, and they have said the word of Kufr,

631 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 140
632 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 141
and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them [9:74].

He said, ‘When Allah\textsuperscript{azwj} Presents that to them on the Day of Judgment, they would deny it and they would be swearing to Him\textsuperscript{azwj} just as they had sworn to Rasool-Allah\textsuperscript{saww}.’

Tafseer Al-Qummi – By his chain from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{saww} made Amir Al-Momineen Ali\textsuperscript{asws} stand on the day of Ghadeer Khumm, he\textsuperscript{saww} was parallel to seven persons from the hypocrites. From them were Abu Bakr, and Umar, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqas, and Abu Ubeyda, and Saalim Mawla Abi Huzeyfa, and Al-Mugheira Bin Shu’ba.

Umar said, ‘Are you not seeing his\textsuperscript{saww} eyes, as if these are eyes of a madman?!’ – meaning the Prophet\textsuperscript{saww}. Now he\textsuperscript{saww} will be standing and saying: ‘My\textsuperscript{saww} Lord\textsuperscript{azwj} Said to me\textsuperscript{saww}. When he\textsuperscript{saww} stood up, he\textsuperscript{saww} said: ‘O you people! Who is foremost with you all than your own selves?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}, be Witness!’.

Then he\textsuperscript{saww} said: ‘Indeed! One whose Master\textsuperscript{saww} was so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}, and greet unto him\textsuperscript{asws} as ‘Amir Al-Momineen!’

Then said: ‘Indeed! One whose Master\textsuperscript{saww} was so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}, and greet unto him\textsuperscript{asws} as ‘Amir Al-Momineen!’

Jibraeel\textsuperscript{as} descended and let Rasool-Allah\textsuperscript{saww} know with the talk of the group. He\textsuperscript{saww} called them and asked them, but they denied and swore. So, Allah\textsuperscript{azwj} revealed: \textit{They are swearing by Allah that they did not say it, [9:74]}, 634

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\textsuperscript{633} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 142
\textsuperscript{634} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 143
And he said, ‘And His Words: The hypocrites are cautious [9:64]. It is said it was Revealed regarding twelve men. They paused at Al-Qa‘ba in order to assassinate Rasool-Allah saw during his return from Tabuk’. And he mentioned in it the news of Jibraeel as regarding their mischievous intentions and instructed him saw with the sending the one one who had riding animals, and Ammar and Huzeyfa were with him saw.

He saw said to Huzeyfa: ‘Strike the faces of their riding animals’. And the Prophet saw was asked about Huzeyfa, ‘Did he recognise who the group was?’ He saw said: ‘He did not recognise even one of them’. Then Rasool-Allah saw counted all of them’. 635

From Al-Baqir as regarding Words of the Exalted: Like that, Allah will Show their deeds to them as regrets upon them, [2:167]: ‘When they witness at death what is Prepared for them of the painful Punishment – and they are the companions of the agreement which they had written upon opposition to Ali as, and they will not be exiting from the Fire [2:167]’.

And from him as regarding Words of the Exalted: O you who believe! Do not take for intimate ones from besides your own [3:118] – He as knew of what was in their hearts, and they are companions of the agreement’. 636

635 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 144

(9:48) They had sought the fitna from before. And it is said, ‘What is meant by the fitna is the assassination of the Prophet saw during the military expedition of Tabuk on the night of Al-Qa‘ba, and they were twelve men from the hypocrites, and they paused at the bend in order to kill the Prophet saw’ – from Ibn Jubeyr and Ibn Jareeh.”
From Ja'af Bin Muhammad Al Khuzai'e, from his father who said,

'I heard Abu Abdullah asws saying: 'When the Prophet saww said what he saww said at Ghadeer Khumm and came with the tents, Al-Miqdad ra passed by a group of them and they were saying, ‘By Allah azwj! If we had been companions of Chosroe (of Persia) and Caesar (of Rome), we would have been in the silk and the embroideries, and the brocade, but we are with him saww in the two roughness’s – we eat the rough (food) and we wear the rough (clothes), until when his saww death has approached and his saww days have come to an end, and his saww term has presented (ended), (now) he saww is intending to make Ali asws a ruler after him saww. But, by Allah azwj! He saww will know'.

He asws said: 'Al-Miqdad ra went and informed the Prophet saww with it, and he saww said: '(Call for) the congregational Salat!' He asws said: ‘They said, ‘Al-Miqdad ra has accused us, therefore arise! We shall swear an oath against himra'.

They came until they thronged in front of him saww, and they said, ‘By our fathers and our mothers, O Rasool-Allah saww! No, by the One azwj Who Sent you saww with the Truth, and the One azwj Who Honoured you saww with the Prophet-hood! We did not say what has reached you saww. No, by the One azwj Who Chose you saww over the humans!’

He asws said: ‘So the Prophet saww said: ‘In the Name of Allah azwj the Beneficent, the Merciful. They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with – you, O Muhammad saww, on the night of Al-Aqaba, and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]’.

قَالَ أَبَا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ وَايَمَانَهُ مَا قَالَ أَبُو، فَقَالَ مَرَّانَا قُرَيْشَ رُؤَسَاهُما فَقَالَ: اللَّهُ لَّيْلَةَ النُّقُوحُ لَقَالُوا أَنْ أَظْهَرُوهُمُ اللَّهُ وَرَسُولُهُ مِنْ فُضُلِّهِمْ (التوبة: 74).

قَالَ رَجُلَانِ مِنْ قَرِينِينِ: يَسِيرُ اسْتِحْيَاءُمُ اللَّهَ وَلَقَدْ قَلَّا وَلَقَدْ قَلَّا كَفُرَّا بِالْكُفْرِ وَلَقَّبُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِهَا بِمَهْدٍ لَّيْلَةُ الْفَطِرَةِ (البقرة: 636).

قَالَ أَبا عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهَ وَايَمَانَهُ مَا قَالَ أَبُو، فَقَالَ مَرَّانَا قُرَيْشَ رُؤَسَاهُما فَقَالَ: اللَّهُ لَّيْلَةَ النُّقُوحُ لَقَالُوا أَنْ أَظْهَرُوهُمُ اللَّهُ وَرَسُولُهُ مِنْ فُضُلِّهِمْ (التوبة: 74).

636 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 145
Aban Bin Taglib said from him asws: ‘When Rasool-Allah saww nominated Ali asws on the day of Ghadeer Khumm, he saww said: ‘One whose Master saww was so Ali asws is his Master saww’. Two men from Qureysh (Abu Bakr and Umar) pressed their heads together and said, ‘By Allah azwj! We will not greet to him asws what he saww has said, ever!’

The Prophet saww was informed and he saww asked them about what they had said, but they both lied and swore by Allah azwj they had not said anything. Jibraeel as descended unto Rasool-Allah saww: They are swearing by Allah that they did not say it, [9:74] – the Verse’. Abu Abdullah asws said: ‘They had turned around and did not repent’.

The Allama Majlisi said, ‘And it is reported that Allah azwj Presented Ali asws unto the enemies on the day of the invocation. And He azwj Presented him asws unto the friends on the day of Ghadeer, and they became enemies. So, was it exchanged what is between them?’

And it is reported by Abu Saeed Al-Samman, by his chain, ‘Iblees la came to Rasool-Allah saww in the image of an old man of good physique. He la said, ‘O Muhammad saww! How few are the ones pledging allegiance to you saww upon what you saww are saying regarding the son asws of your saww uncle asws?’

Allah azwj Revealed: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Mominen [34:20]. A group from the hypocrites gathered, those who had broken his saww pact, and they said, ‘Muhammad saww had said yesterday in Masjid Al-Khief what he saww had said, and over here he saww said what he saww said, so if he saww were to return to Al-Medina, he saww will take the allegiance for him asws, and the view is that we should kill Muhammad saww before he saww enters Al-Medina’.

637 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 146
When it was during that night, fourteen men sat (in ambush) for him in Al-Aqaba in order to kill him, and it is Aqaba between Al-Juhfa and Al-Zbwa’a. Seven of them said on the right of Al-Aqaba and seven on its left in order to frighten his camel. When it was evening Rasool-Allah prayed Salat and departed, and sent his companions ahead, and he was upon a surviving camel.

When he ascended Al-Aqaba, Jibraeel called out to him: ‘O Muhammad! So and so, and so and so’ – and he named all of them, and the author of the book has names of the group cited to them. Then he said, ‘Jibraeel said: ‘O Muhammad! They are sitting (in ambush) for you in Al-Aqaba in order to assassinate you’.

When they heard the call of Rasool-Allah, they went and entered in the midst of the people, and they had tied them inside Al Aqaba, and the people joined up with Rasool-Allah, and Rasool-Allah ended up to their rides and recognised them.

When he descended, he said: ‘What is the matter with a people vowing in the Kabah, ‘If Allah Causes Muhammad to die or he killed, we will not let this command returned to the People of his Household’, then they plotted with what they plotted with me?’

They came to Rasool-Allah swearing they did not plot with anything from that, so Blessed and Exalted Revealed: They are swearing by Allah that they did not say it,
and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74].

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

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

During that, they would be calling for the woe and the destruction, and they will come to the Fountain asking about Amir Al-Momineen\(^{\text{asws}}\), and with them would be guards. They will say, ‘Pardon us and quench us and finish us off (from this)’. It would be said to them: So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27], with (the title of) ‘Amir Al-Momineen’. Return thirsty to the Fire, for there is no drink for you except the boiling water and the filth (Al-Hameem and Al-Gisleen), and the intercession of the intercessors will not benefit you’.

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638 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 147
639 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 148
And from what is reported regarding Ayesha and Hafsa and clan of Umayya

Tafseer Al-Qummi - *and the overturned (towns) with the persistence sinners [69:9]* – The overturned town is Al-Basra, and the persistent sinner is so and so (Ayesha)”.

And it has come in the explanation of Al-Majlisi, ‘And as for the interpretation which is mentioned by Ali Bin Ibrahim, is has been reported by the compiler of ‘Taweel Al-Ayaat Al-Baahira’, by his chain from Humran who said, ‘I heard Abu Ja’far asws reciting: *And there came Pharaoh - Meaning the third one (Usman), and ones before him* - the first two (Abu Bakr and Umar), the overturned (towns) - the people of Al-Basra, with the persistence sinners [69:9] - ‘Al-Humeeya’, (Ayesha).

The purpose of gathering the former ones, and the third one with Ayesha is, they laid the foundation for her due to what they had done from the tyranny against Peopleasws of the Household, a foundation easing for her the going out and the offensive against Amir Al-Momineen asws, and if they had not done so, she would not have been audacious upon what she did’.

Tafseer Al-Ayyashi – By his chain from Saalim Al-Ashal, from Al-Sadiqasws having said: ‘like the one who breaks her yarn from after spinning it tightly, [16:92] – Ayesha, she broke her oath’.

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640 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 149
641 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 150
From Saheeh Al-Bukhari – By his chain from Nafau Bin Abdullah who said, ‘The Prophet saww stood to address and indicated around the dwelling of Ayesha and said: ‘Over there is the Fitna’ – thrice, ‘From where emerge the horns of the Satan laa i.a.’. [Non-Shia source]

‘I heard Abu Ja’far asws saying regarding His aswj Words: An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself). [29:41]. He asws said: ‘It is Humeyra (Ayesah)’. 643

‘From Abu Abdullah asws having said: ‘Do you know what is the clear shameful act?’ I said, ‘No’. He asws said: ‘Fighting against Amir Al-Momineen asws – meaning the people of the camel (Ayesha and her army)’. 644

‘Abu Ja’far asws said to me: ‘But if our asws Qaim asws were to rise, Al-Humeyra (Ayesha) would be returned to him asws until he asws whips her the legal punishment, and until he asws avenges for the daughter asws of Muhammad saww, (Syeda) Fatima asws, from her’.

642 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 151
643 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 152
644 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 153
I said, ‘May I be sacrificed for you asws! And why would he asws whip her the legal punishment?’ He asws said: ‘due to her fabricating upon Umm Ibrahim (Mariah)’. I said, ‘How come Allah azwj Delayed it for Al-Qaim asws (to do so)?’ He asws said to him (me): ‘Because Allah azwj Blessed and Exalted Sent Muhammad saww as a Mercy and will Send Al-Qaim asws as a nemesis’. 645

(The book) ‘Al-Khisaal’ – By his chain from Ibn Amarah, from his father who said, ‘I heard Ja’far asws Bin Muhammad asws saying: ‘Three have lied upon Rasool-Allah saww – Abu Hureyra, and Anas Bin Malik, and a woman (Ayesha)’. 646

(The book) ‘Taqreen Al-Maariif’ – By his chain from Abu Ja’far asws regarding the Words of the Mighty and Majestic: And when the Prophet confided a Hadeeth to one of his wives, [66:3]: He asws said: ‘He saww divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him saww being unjust, immoral, treacherous’. 647

The book ‘Al Siraat Al Mustaqeem’, in a Hadeeth of Al Husayn Bin Ulwan and Al Daylami, ‘From Al-Sadiq asws regarding Words of the Exalted: And when the Prophet confided a Hadeeth to one of his wives, [66:3]: ‘It is Hafsa’. 648

645 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 154
646 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 155
647 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 156
Al-Sadiq asws said: ‘She had committed Kufr by her words: ‘Who informed you this?’ [66:3]. And Allah saww Said regarding her and her sister (Ayesha): If you both repent to Allah, then He has Inclined both your hearts [66:4] – i.e. she evaded. And the evasion, it is the Kufr’.

And in a report, ‘Hafsa knew that her father and Abu Bakr would be in-charge of the command, so she divulged to Ayesha, and she divulged to her father, and he divulged to his companion (Umar). They gather upon that they will be hastening that by making him drink poison.

When Allah azwj Informed him saww of their (Abu Bakr and Umar’s) deeds, he saww did think of killing them, but they both swore to him saww that they did not do so. It was Revealed: O you those who commit Kufr! Do not offer excuses today. [66:7].’

‘From Abu Abdullah asws having said: ‘Do you know whether the Prophet saww died (a natural death) or was killed? Allah azwj is Saying: so if he dies or is killed will you turn back upon your heels? [3:144]. He saww was poisoned before the death. Those two (Ayesha & Hafsa) poisoned him saww. We said, These two and both their fathers (Abu Bakr and Umar) are the evilst creatures of Allah azwj’. 648

Tafseer Al-Ayyashi – By his chain from Abdul Samad Bin Bashir,

‘I asked Abu Ja’far asws about this Verse, from the Words of Allah azwj so when there came to them what they recognised, they disbelieved in it. [2:89]. He asws said: ‘Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Allah asws, they disbelieved in it. So, Allah azwj Said regarding them Therefore, the Curse of Allah is upon the unbelievers – in the esoteric

648 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 157
649 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 158
Abu Ja’far asws said: ‘This Verse was Revealed unto Rasool Allah saww like this: Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]’.

And Allah azwj Said regarding Ali asws: Allah azwj Said regarding Ali asws that Allah Sends down from His Grace upon the one whom He so Desires from His servants – Meaning Ali asws.

Abu Ja’far asws said: ‘By Allah azwj! This Verse was Revealed upon Muhammad saww like this: And when it is said to them, what was that which was Revealed regarding Ali - Meaning (Addressing) the Clan of Umayya. they are saying, ‘We are believing in what is Revealed upon us’ – meaning in their hearts, in what Allah azwj Revealed upon it and they are disbelieving in what is after it’ – up to its end’.  

And Allah azwj Mentioned after it the ones who usurped Progeny asws of Muhammad saww of their asws rights: And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you. [38:59] – and they are clan of Al-Saba’a.

The clan of Umayya (also written as Umayyads) would be saying, There would be no welcome for them. They would be arriving to the Fire [38:59]. The clan of so and so would be saying, They (the misled) will say, ‘But there is no welcome for you. You brought it upon yourselves.”

650 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 159
us [38:60] - and they had begun the injustice upon the Progeny asws of Muhammad saww, so evil is the settlement’. [38:60].

Then the clan of Umayya would be saying, 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 ones (Abu Bakr, Umar, and Usman).

Then enemies of Progeny asws of Muhammad saww would be saying in the Fire, ‘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 asws. Did we take them in scorn or are the vision turned away from them? [38:63].

By his chain from Ikrimah (bin Abu Jahl), and he was asked about the Words of Allah azwj the Exalted: And the night when it covers it, [91:4] - is the clan of Umayya’.

Then Ibn Abbas said, ‘Rasool-Allah saww said: ‘Allah azwj Sent me saww as a Prophet saww, so I saww came up to the clan of Umayya and said, ‘O clan of Umayya! I saww am Rasool saww of Allah azwj to you!’ They said, ‘You saww are lying. You saww are not Rasool saww of Allah azwj’.

Then I saww went to the clan of Hashim, and I saww said: ‘I saww am a Rasool saww of Allah azwj to you. Their Momin Ali asws Bin Abu Talib asws believed in me saww protected me saww.

651 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 160
“Bihar Al Anwaar” Volume 31

Then Ibn Abbas said, ‘Rasool-Allah saww said: ’Then Allah azwj Sent Jibraeel as with a banner, so it was established in the Clan of Hashimasws. And Iblees la was sent with a banner, so it was established in the clan of Umayya. Thus, they will never cease to be our enemies, and their loyalists to be enemies of our Shias up to the Day of Qiyamah’.

By his chain from Ikrimah (Bin Abu Jahl), and he was asked about Words of Allah azwj, (I Swear by the sun and its clarity [91:1], And the moon when it follows it, [91:2]). He said, (I Swear by the sun and its clarity [91:1], it is Muhammadasws, And the moon when it follows it, [91:2], is Amir Al-Momineenasws.

And Ibn Abbas said is like this, ‘And Abu Ja’farasws said like this’ – the Hadeeth”. 653

652 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 161

653 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 162
[22:51]. He asws said: ‘It is the four persons – meaning Al-Taymi (Abu Bar), and Al-Adayyi (Umar), and the two Umayyads (Usman and Muawiya)’.

‘From Ibn Abbas regard Words of Mighty and Majestic: So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]. He said, ‘It was revealed regarding Clan of Hashim as and clan of Umayya’.

Regarding Words of Mighty and Majestic: Or should We Make those who believe and do righteous deeds – Al asws, and Hamza asws, and Ubyeyda, to be like the mischief-makers in the earth, - Utba, and Shayba and Al-Waleed, or Make the pious ones – Al asws and his asws companions, to be like the immoral? [38:28] – so and so and his companions’.

The books) ‘Junz Al Fawaaid’ – From Ibn Abbas regarding Words of Allah aswj Mighty and Majestic: And the night when it covers it, [91:4] - is the clan of Umayya’.

تم قال ابن عباس: قال رسول الله صلى الله عليه وسلم: ‘بعثني الله تنبي، فأثبتت بني أمية فقلت: يا بني أمية! إني رسول الله إلإكم، قالوا: كذبت ما أنت برسول،
Then Ibn Abbas said, ‘Rasool-Allah saww said: ‘Allah azwj Sent me saww as a Prophet saww, so I saww came up to the clan of Umayya and said, ‘O clan of Umayya! I saww am Rasool saww of Allah azwj to you!’ They said, ‘You saww are lying. You saww are not Rasool saww.

ثُ أتيت بنَ هاشم، فق لت: إنِّّ رسول اللّه إليكم، فآمن بِ عليّ بن أبِ طالب عليه السلَّم سرّا َ جهراً، َ حانِّ أبو طالب عليه السلَّم جهراً، آمن بِ سرّا،

Then I saww came up to the clan of Hashim, and I saww said: ‘I saww am a Rasool saww of Allah azwj to you. So Ali asws Bin Abu Talib asws believed in me saww privately and openly and Abu Talib asws protected me saww openly, and believed in me saww privately.

ثُ بعث اللّه جبْئيل بلوائه فركزه فِ بنَ هاشم َ بعث إبليس بلوائه فركزه فِ بنَ أميّة، فلَ يزالون أعُاءَا َ شيعتهم أعُاء شيعتَا

Then Allah azwj Sent Jibraeel as with a banner, so it was established in the Clan of Hashim as. And Iblees as was sent with a banner, so it was established in the clan of Umayya. Thus, our enmity will never cease, and their Shias (adherents) are the enemies of our asws Shias up to the Day of Judgement’.

658

[[658 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 167]]

(The books) ‘Jamie and Fawaid’, from Jabir Bin Yazeed who said,

‘The Words of Allah azwj Mighty and Majestic: And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6] – meaning clan of Umayya, they are those who committed Kufr, and they are the inmates of the Fire’.

تم قال: الذين يحملون العذاب: يعني الرسول و الأوصياء من يعده علأنهم السلام يحملون علمن الله،

Then He azwj Said: ‘Those who are holding the Throne [40:7] – meaning the Rasool saww and the successors asws from after him saww are carrying the Knowledge of Allah azwj.

تم قال: وَ مِن خُلُوْهُ: يعني الملائكة يُسَبِّحونُ بِحَمَّامِ رَبِّهِمْ .. يُسَبِّحونُ بِحَمَّامِ رَبِّهِمْ .. وهم شيعة آل محمد عليهم السلام، يقولون: رَبَّنَا وَبِغُفْرَانَّكَْشَانِحَةٌ وَ عَلَمًا فَأَطْفَأُوا لِلَّذِينَ تَأَوَّلُوا وَ بِنَيَّةٌ وَ أَنْبَعَتْ نِبَأَكُم، وَ هُوَ أَمْيرُ المُؤمِنِينِ علَى السَّلَامُ وَ فِيهم غَنَّتُهُمْ عَلَى الْجَهَّيمَ

Then Said: and ones around it – meaning the Angels, are Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe, - meaning Shias of Progeny asws of Muhammad saww, they are saying, ‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent – from the Wilayah of these ones and clan of Umayya, and follow Your Way, - and it is Amir Al-Momineen asws, and Save them from the Punishment of the Blazing Fire!’ [40:7].
Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] And Save them from evil deeds, [40:9] - and the ‘evil deeds’ are the clan of Umayya and others and their adherents.

Then Said: Surely, those who commit Kufr – meaning clan of Umayya, would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]’.

Then Said: That is because when you are called to Allah – Wilayah of Ali asws, Alone, you disbelieve, and if He is associated with, meaning Ali asws, you are believing, – i.e., when another imam is mentioned, you are believing in him So the Judgment is for Allah, the Exalted, the Great [40:12]" 659.

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659 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 168
up with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} said to me: ‘Which thing did you see?’ I inform him\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘That is Muawiya, may Allah\textsuperscript{azwj} Curse him!’

By his chain from Abdul Malik Bin Abdullah Al Qummi, from his brother Idrees who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘While I\textsuperscript{asws} and my\textsuperscript{asws} father\textsuperscript{asws} were heading towards Makkah, and my\textsuperscript{asws} father\textsuperscript{asws} had moved ahead of me\textsuperscript{asws} in a place called Zanjan, when a man came and in his neck was a chain, being pulled by it. He turned towards me\textsuperscript{asws} and said, ‘Quench me! Quench me!’ My\textsuperscript{asws} father\textsuperscript{asws} shouted at me\textsuperscript{asws}: ‘Do not quench him! Allah\textsuperscript{azwj} will not Quench him’.

He\textsuperscript{asws} said: ‘And in his search was a man pursuing him. He pulled his chain with a pull and dropped him in the lowest level of the Fire’’. \textsuperscript{661}

By his chain from Bashir Al Nabak who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} was with my\textsuperscript{asws} father\textsuperscript{asws} at Isfahan in a valley of it, or at Zajnan, and his\textsuperscript{asws} mule bolted, and there was a man with chains in his neck and end of it was in the hand of another, holding it. He said, ‘Quench me!’ The man said, ‘Do not quench him Allah\textsuperscript{azwj} did not Quench’. I\textsuperscript{asws} said to my\textsuperscript{asws} father\textsuperscript{asws}: ‘Who is this?’ He\textsuperscript{asws} said: ‘This is Muawiya’’. \textsuperscript{662}

\textsuperscript{660} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 169
\textsuperscript{661} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 170
\textsuperscript{662} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 171
Among what Al-Hassan Bin Ali asws argued with against Muawiya and his companions having said to Al-Mugheira Bin Shu’ba: ‘You hit (Syeda) Fatima asws daughter asws of Rasool-Allah saww and made her asws bleed, and what was in her asws lap was martyred, (this is) a disgrace from you to Rasool-Allah saww and an opposition from you to his saww orders, and a violation of his saww sanctity; and Rasool-Allah saww had said (to her asws): ‘You asws are chiefless of the people of Paradise’. Your destination is to the Fire’. 663

By his chain from Abu Harb Bin Abu Al Aswad, from a man from the people of Syria, from his father who said,

‘I heard the Prophet saww saying: ‘From the evilest creatures of Allah aswj are five – Iblees la, and son of Adam as who killed his brother, and Pharaoh as with the pegs, and a man from the children of Israel who returned them from their religion, and a man from this community pledged upon Kufr at the door of Ladda (a place)’.

He (the narrator) said, ‘Then he asws said: ‘When Muawiya saw the allegiance at the door of Ladd, he remembered the words of Rasool-Allah saww, so he went with Ali asws and was with him asws’. 664 (A non-shia source)

‘I accompanied Abu Abdullah asws in a road of Makkah from Al-Medina, and we encamped at a station called Asfaan. Then we passed by a dismal black mountain on the left of the road. I said to him asws, ‘O son asws of Rasool-Allah saww! How dismal is this mountain! I have not seen in the road the like of this’.

663 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 172
664 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 173
He asws said to me: ‘O Ibn Bakr! Do you know which mountain this is?’ I said, ‘No’. He asws said: ‘This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it my asws father Al-Husayn asws fought in and deposited them to be in it. The waters of Hell flow from beneath them, from the vomits, and the pus and the boiling water, and what comes out from the cistern, and what comes out from the private parts of the sinners, and what comes out from the excretion of the adulteresses, and what comes out from Hell, and what comes out from the blazes of Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Jaheem (valley of Hell), and what comes out from Al-Hawiya (the abyss of Hell), and what comes out from Al-Saeer (valley of Hell)’.

And in another copy: ‘What comes out from Hell, and what comes out from blazes of Al-Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Al-Hameem (boiling water of Hell)’.

‘And I asws had not passed by this mountain during any of my asws journeys, so I asws paused by it except I saw them seeking my asws help, and I asws looked at the killers of my asws father asws, and I asws said to them both: ‘They rather did what laid the foundation. You were not merciful to us asws when you ruled, and you killed us asws and deprived us asws, and were affirmed upon our asws rights, and you rejected the matter besides us asws, therefore may Allah azwj not have Mercy on the one who feel pity for you two. Taste the scourge of what you sent ahead! And Allah azwj is not the lease unjust to the servants’.

I said to him asws, ‘May I be sacrificed for you asws! Where is the end-point of this mountain?’ He asws said: ‘To the sixth firmament, and in it is Hell, upon a valley from its valleys. Its preservation is more than the stars in the sky, and drops of the rain, and number of what is in the oceans, and number of the soil (grains of sand). Every Angel is allocated with something from them and he is continuing upon it, not separating from it’. 665

665 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 174

And in Tafseer Furaat - those who replaced the Favour of Allah [14:28] – clan of Umayya and clan of Al-Mugheira”.

From what is extracted by Al-Hanbali – Words of the Exalted: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] – The Momin is Ali\textsuperscript{asws} and the transgressor is Al-Waleed’.

And it is reported by the memoriser Abu Bakr Bin Mardawayh, by a number of ways, regarding His\textsuperscript{aww} Words: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] – The Momin is Ali\textsuperscript{asws} and the transgressor is Al-Waleed’.

And it is reported by Al-Sa’alby and Al-Wahidy – It was Revealed regarding Ali\textsuperscript{asws} and regarding Al-Waleed Bin Uqba Bin Abu Mueet, brother of Usman to his mother, and that is that there was a dispute between them regarding something. Al-Waleed said to Ali\textsuperscript{asws}, ‘Be quiet, for you\textsuperscript{asws} only a child, and I, by Allah\textsuperscript{azwj}, most extensive that you\textsuperscript{asws} to tongue, and more in years, and fuller of the demonstrating than you\textsuperscript{asws} are’.

Ali\textsuperscript{asws} said: ‘Be quiet, for you are a transgressor. Allah\textsuperscript{azwj} the Glorious has Revealed a Ratification for Ali\textsuperscript{asws}: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]’ – meaning by the Momin, Ali\textsuperscript{asws}, and the transgressor being Al Waleed’”. (Non-Shia source)
And in a report of Abu Al-Jaroud, from Abu Ja’far asws: ‘This is an example of the clan of Umayya: **uprooted from above the ground, [14:26]** – i.e., eradicated and its roots uprooted from the ground, **there would be no stability for it** [14:26]. There would be no firmness for that tree. If the wind were to storm it, it would go away with it. Just as this tree has not firmness for it, nor any remaining, nor can anyone benefit with it, like that is the wicked word, there is no benefit with it for its speaker’.

And regarding His aswj Words: **Do you not see those who replaced the Favours of Allah for Kufr [14:28]** – i.e. they recognised Muhammad saww as being the Favour of Allah aswj – i.e. they recognised Muhammad saww, then they disbelieved him saww. Thus, they replaced the place of thanks, by disbelief (kufr)

And it is reported from Al-Sadiq asws having said: ‘By Allah aswj! We asws are the Favours of Allah aswj which He aswj Favoured upon His aswj servants with, and through us asws is successful, the one who is successful’.

And a man asked Amir Al-Momineen asws about this Verse. He asws said: ‘They are the two immoral ones of Qureysh – clan of Umayya and clan of Al Mugheira. As for the clan of Umayya, so they are enjoying for a while, and as for the clan of Al-Mugheira, they were sufficed with on the day of Badr’.

The Allamah, may Allah aswj Sanctify his soul, said in (the book) ‘Kashaf Al-Haq’, and compiler of the book ‘Ilzam Al-Nawasib’, and author of the book ‘Tohfat Al-Talab’ -It is mentioned by Hisham Bin Muhammad Al-Kalby, from the general scholar from the totality of the prostitutes and the ones with the flags was Sab‘ah Bint Al-Khazramy. There was a flag for her at Makkah, and she used to do business with Abu Sufyan.

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669 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 178
Abu Sufyan fell upon her and Ubeydullah Bin Usman Bin Amro Bin Ka’ab Bin Sa’d Bin Taym married her. She came with Talha Bin Ubeydullah at six months. Abu Sufyan and Ubeydullah disputed regarding Talha and they made their matter (decision) to Sab’ah. She attached him with Ubeydullah. It was said to her, ‘How come you neglected Abu Sufyan?’ She said, ‘The hand of Ubeydullah is free and the hand of Abu Sufyan is a nobody’.

And the Allamah said in (the book) ‘Kashaf Al-Haq’ – ‘And from the ones who used to play with him and were effeminate was Abu Talha. It is permissible for the intellectual, the disputed with these (people) to Ali asws?’ End. 670

What is referred regarding enemines of Progeny asws of Muhammad saww


Tafseer Al-Ayyashi – From Abu Baseer who said, ‘I heard Abu Ja’far asws saying: ‘The enemies of Ali asws, they would be the ones eternally in the Fire. Allah saww Says and they will not be exiting from it [5:37]’’. 671

From Mansour Bin Hazim who said,

670 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 179
671 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 180
‘I said to Abu Abdullah \textsuperscript{asws}, ‘\textit{and they will not be exiting from the Fire [2:167]}.’ He\textsuperscript{asws} said: ‘Enemies of Ali\textsuperscript{asws}, they will be abiding eternally in the Fire, forever and ever, and for eons and eons’’.\textsuperscript{672}

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\textbf{Tafseer Al-Qummi} - \underline{They are intending to summon each other to the judgment of the tyrant [4:60]} – it was Revealed regarding Al-Zubeyr Bin Al-Awam, for he snatched from a Jewish man regarding a garden, and Al-Zubeyr said, ‘Will you be pleased with Ibn Shayba the Jew (as a judge)? And the Jew said, ‘We would be pleased with Muhammad\textsuperscript{saww}. Therefore, Allah\textsuperscript{azwj} the Exalted Revealed: \textit{Have you not seen those who are alleging that they do believe in what is Revealed unto you [4:60] – up to His\textsuperscript{azwj} Words: you will see the hypocrites hindering (people) from you in aversion [4:61]} – they (hypocrites) are the enemies of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, all of them, this Verse flows regarding them’’.\textsuperscript{673} (Not a Hadeeth)

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\textbf{Tafseer Al Qummi} – In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]}: They are the enemies of Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} from after him\textsuperscript{saww}’.\textsuperscript{674}

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\textbf{Tafseer al Qummi, by his chain, from Mansour Bin Yunus,}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘In the Fire (Hell) there is a fire the people of the Fire seek refuge from it. It has not been created except for the arrogant obstinate tyrant, and for

\begin{enumerate}
\item[672] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 181
\item[673] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 182
\item[674] Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 183
\end{enumerate}
every rebellious Satan, and for every arrogant one not believing in the Day of the Reckoning, and every establisher of the emnity to the Progeny of Muhammad.

And he said: ‘The people of the easiest Punishment on the Day of Judgment is for a man in the shallowness of the Fire. Upon him would be slippers of fire, and straps of fire melting the brass. He would view that there isn’t anyone in the Fire with more severe Punishment than him, and (although) there would not be anyone in the Fire of easier Punishment than him’.

Tafseer Al-Qummi - And by the sky with the orbital pathways [51:7]. He said, ‘The sky is Rasool-Allah, and Ali is with the orbital pathways.

And His Words: You are at variance in words [51:8] – meaning they differed regarding Ali. This community differed regarding his Wilayah. The one who was steadfast on the Wilayah of Ali will enter the Paradise, and one who opposed the Wilayah of Ali will enter the Fire.

And as for His Words: He is deluded away from it, one (who is) deluded [51:9]. It means Ali, one who is deluded away from his Wilayah has been deluded away from the Paradise’.

From Abu Zarr having said, “The Prophet said: ‘O Abu Zarr! They would come with the rejecter of the rights of Ali and his Wilayah on the Day of Judgment, as deaf, and
mute, and blind. He would be overturned in the darkness of the Day of Judgment calling out, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56], and there would be cast in his neck, a collar of fire, and for that collar would be three hundred flames, upon every flame would be a Satan spitting in his face, and scowling (glaring), from the inside of his grave to the Fire’.

Al-Kafi – By his chain from Muhammad Al-Fuzeyl, from Abu Al-Hassan Al-Maazzy (7th Imamasws), he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: ‘I said, ‘Never! Surely the book of the immoral is in Sijjeen [83:7].’ He asws said: ‘They are those who were wicked with regards to the rights of the Imams asws and they transgressed against them asws.

I said, ‘Then it would be said: ‘This is the one you had been belying!’ [83:17]’ He asws said: ‘Meaning Amir Al-Momineenasws’. I said, ‘(This is) Revelation?’ He asws said: ‘Yes’.

Then he asws recited: And they would be screaming therein, ‘Our Lord! Take us out. We will do righteous deeds, other than which we used to do’ [35:37] – meaning that our enemies, when they enter the Fire, they would say, ‘Our Lord! Take us out, we will do righteous deeds regarding the Wilayah of Ali asws other than which we had done in his asws enmity’.

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677 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 186
678 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 187
It will be Said to them in Answer: *Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you - and it is the Prophet⁷⁷⁹, therefore taste; for the ones who are unjust - to help them, nor to rescue them from it, nor to veil them from it*.

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He⁷²⁸⁸ said: ‘When Allah⁷²⁸⁸ Commanded His⁷²⁸⁸ Prophet⁷²⁷⁴ that he⁷²⁷⁴ should nominate Amir-al-Momineen⁷²⁷⁴ to the people, and these are His⁷²⁷⁴ Words: *O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don’t do so, then you have not delivered His Message*, [5:67]. Rasool-Allah⁷¹⁸ grabbed the hand of Ali⁷¹⁸ on the Day of Ghadeer Khumm, and said: ‘The one whose Master I⁷¹⁸ was, so Ali⁷¹⁸ is his Master’.

The devil⁷¹⁹ urged the placing of the dust upon their heads, so the biggest Iblees⁷¹⁹ said to them, ‘What is the matter with you all?’ They said, ‘A knot of this man⁷¹⁹ has been tied today, forget about unravelling it now up to the Day of Judgement!’ So Iblees⁷¹⁹ said to them, ‘Never! A number of the ones around him⁷¹⁹ have already promised me⁷¹⁹, and they would never oppose me⁷¹⁹ regarding it’.

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⁷²⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 188
Therefore, Allah the Glorious Revealed this Verse: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen – meaning the Shias of Amir Al-Momineen asws.

The books 'Kunz Jamie Al Fawaid' by his chain from Isa Bin Dawood, having said: 'I was in the presence of my father in the Masjid one day when a man came up and paused in front of him and said, 'O son of Rasool-Allah! I am frustrated (at understanding) a Verse in the Book of Allah, so I asked Jabir Bin Yazeed about it, and he guided me to you.'

Rasool-Allah was angered from that with an intense anger, then said: 'But, by Allah, had you all believed in Allah and in His Rasool you would not have hated him, because hating him is to hate me, and hating me is commission of Kufr with Allah.

Then he indicated to me: 'By Allah! If Allah were to Enable them in the earth, they would establish the Salat to its timings, and give the Zakat to their (rightful) places, and enjoin the good, and forbid the evil. But rather, Allah Rubbed the noses of the men hating me and hating my family and my offspring.'
Allahazwj Mighty and Majestic Revealed: **Those, if We were to Enable them in the land - up to Hisazwj Words, and to Allah is the end-result of the matters** [22:41]. But the people did not accept that, so Allahazwj the Glorious Revealed: **And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43] And the companions of Madyan, and Musa (too) was belied, but I Respired the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]**.681

(Imam Hassan Al-Askariasws said): ‘Regarding the Words of the Exalted: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, [2:174]**, he (Imam (Hassan Al-Askariasws) said: ‘Allahazwj Mighty and Majestic Said in describing the concealment of ourasws merits, the Peopleasws of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammadas over the entirety of the Prophetsas, and the preference of Alasws over the entirety of the successorsas, and are purchasing – by the concealment - a small price with it – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allahazwj, a governance.

Allahazwj the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - except for the Fire – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but Heazwj would be Speaking to them by Cursing them and Disgracing them, and Heazwj would be Saying: “You are evil servants! You altered Myazwj sequence and placed last the one whom Iazwj Placed as first, and placed first the one whom Iazwj Placed last (Rejected), and befriended the one whom Iazwj was Inimical to, and were inimical to the one Iazwj Befriended.

وَ لَا يَلْكُمُهُمْ مِن ذُو عُقَدٍ وَ هُمْ عَذَابٌ أَليْمٌ (البقرة: 174) موجع في النار.

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681 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 190
Nor will He be Purifying them – from their sins, And for them would be a painful Punishment [2:174] – Excruciating pain in the Fire\(^6\). \(^6\)

Nor would anyone from the enemies of Muhammad\(^{saww}\) be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer

\(^6\)Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 191
\(^6\)Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 192
to them when they were in the world, without there being dissimulation, to get their rights from him’ – the Hadeeth. 684

684 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 193
And those who had followed would say, ‘If there was a return for us, we would disavow from them just as they are disavowing from us’. Like that, Allah \( ^{asw} \) would Show them their deeds as a regret upon them, and they will not be coming out from the Fire’. 685

From Al-Wahidy in Asbaab Al-Nuzool, and Maqaatil Bin Suleyman, and Abu Al-Qasim Al-Qusheyri in their Tafseers that the Verse: *And those hurting the Momineen and the Mominaat without then having deserved it* [33:58] – the Verse, was Revealed regarding Ali \( ^{asws} \) Bin Abu Talib \( ^{asws} \), and that a number of the hypocrites used to hurt him \( ^{asws} \), and calling him \( ^{asws} \) names, and forging lies against him \( ^{asws} \). (Non-Shia source)

And in a report of Maqatil, *And those hurting the Momineen* – meaning Ali \( ^{asws} \) and the Mominaat – meaning Fatima \( ^{asws} \) - *so they are bearing slander and a manifest sin* [33:58]. (Non-Shia source)

Ibn Abbas said, ‘And that is because Allah \( ^{asw} \) the Exalted Sent the itch upon them in Hell. They will not cease to be scratching until their nails get cut. Then they will be scratching until their skins peel off. Then they will be scratching until their flesh appears. Then they will be scratching until their bones appear, and they will be saying, ‘What is this punishment which has befallen with us?’ It would be said to them, ‘Community of wretched ones! This is a punishment for you due to your hatred of People \( ^{asws} \) of the Household of Muhammad \( ^{saww} \).’ 686

By his chain from Al Qalanisy,

‘From Al-Sadiq \( ^{asws} \), from his \( ^{asws} \) forefathers \( ^{asws} \) having said: ‘Rasool-Allah \( ^{saww} \) said: ‘When \( ^{saww} \) stand in the ‘Maqam Al-Mahmoud’ (the Praiseworthy position), \( ^{saww} \) shall (even) intercede to the perpetrators of the major sins from my \( ^{saww} \) community. Allah \( ^{asw} \) will

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685 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 194
686 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 195
By his chain from Amro Bin Khalid who said, ‘It is narrated to me by Zayd son of Ali (Bin Al-Husayn asws), and he was holding his hair, he said, ‘It is narrated to me by my father Ali asws Bin Al-Husayn asws, and he asws was holding his asws hair saying: ‘It is narrated to me asws by Al-Husayn asws Bin Ali asws and he asws was holding his asws hair saying: ‘It is narrated to me asws by Ali asws Bin Abu Talib asws and he asws was holding his asws hair, from Rasool-Allah saww and he saww was holding his saww hair: ‘One who hurts any hair from me saww so he has hurt me saww, and one who hurts me saww so he has hurt Allah azwj Mighty and Majestic, and one who hurts Allah azwj Majestic and Mighty would be cursed by the assemblies of the skie and assemblies of the earth’’. 688

Ahmad, in his ‘Musnad’, and Ibn Al Magazily ins his ‘Manaqib’, from a number of ways, ‘The Prophet saww said: ‘O you people! One who hurts Ali asws so he has hurt me saww’. (Non-Shia source)

And there is an increase by Ibn Al-Magazily, from the Prophet saww: ‘O you people! One who hurts Ali saww would be Resurrected on the Day of Qiyamah either as a Jew or a Christian!’

Jabir Bin Abdullah Al Ansari said, ‘O Rasool-Allah saww! And even if had testified that there is no god except and your saww are Rasool-Allah saww?’. He saww said: ‘O Jabir! A phrase they are protecting themselves with that you will not spill their blood and seize their wealth, and they wouldn’t have to give the taxes from a hand while they are being belittled’. 689 (Non-Shia source)
‘(When they acquired war booty), Ali\textsuperscript{asws} desired that he\textsuperscript{asws} purchase a slave girl but Hatib Bin Abu Bata’at and Bureyda Al-Aslamy increased the bid against him\textsuperscript{asws}. When her price reached a fair price during her day, he\textsuperscript{asws} took her for that. When they returned, Bureyda stood in front of Rasool-Allah\textsuperscript{saww} and complained about Ali\textsuperscript{asws}. The Prophet\textsuperscript{saww} turned away from him. Then he came from his\textsuperscript{saww} right, and from his\textsuperscript{saww} left, and from behind him\textsuperscript{saww} complaining. But he\textsuperscript{saww} kept turning away from him.

Then he stood in front of him\textsuperscript{saww} and said it. The Prophet\textsuperscript{saww} got angered and his\textsuperscript{saww} complexion changed, and his\textsuperscript{saww} face glowered, and his\textsuperscript{saww} cheeks puffed and he\textsuperscript{saww} said: ‘What is the matter with you, O Bureyda! Have you not heard Allah\textsuperscript{azwj} the Exalted Saying: Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:578].

Do you not know that Ali\textsuperscript{asws} is from me\textsuperscript{asws} and I (s.aw.) am from him\textsuperscript{asws}, and the one who hurts Ali\textsuperscript{asws} so he has hurt me\textsuperscript{asws}, and one who hurts me\textsuperscript{asws} so he has hurt Allah\textsuperscript{azwj}, and one who hurts Allah\textsuperscript{azwj}, so there is a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Hurts him with His\textsuperscript{azwj} painful Punishment in the Fire of Hell?

O Bureyda! Are you more knowing of Allah\textsuperscript{azwj} is more Knowing? Or are the readers of the Guarded Tablet more knowing? Are you more knowing or the Angel of the womb is more knowing? Are you more knowing, O Bureyda or the recording Angels of Ali Bin Abu Talib\textsuperscript{asws}?’ He said, ‘But the recording Angels’.
He said: ‘And this here is Jibraeel informing me from the recording Angels of Ali asws that they have not written any mistake against him asws at all since he asws was born’. Then he asww told him about the Angel of the wombs and readers of the Guarded Tablet, and in it: ‘What are you wanting from Ali asws – three times. Then he asww said: ‘Ali asws is from me and I am from him asws, and he asws is guardian of every Momin from after me asww’. (Non-Shia source)

And in a report of Ahmad: ‘Leave Ali asws (alone)!’ (Non-Shia source)

Ibn Sirreen, from Anas (well known fabricator), ‘The Prophet saww said: ‘One who envies Ali asws so he has envied me saww, and one who envies me saww so he has committed Kufr’. (Non-Shia source)

And in a Hadeeth: ‘And the one who envies me saww, so he would enter the Fire’. (Non-Shia source)

By his chain to Abdullah Bin Abbas having said, ‘I was in the presence of the Prophet saww when Ali asws came and he asws was angry. The Prophet saww said to him asws: ‘What is with you asws, O Abu Al Hassan asws? They hurt me asws regarding you asws, O Rasool-Allah saww!’

He saww stood up and he saww was angry and said: ‘O you people! Who from you has hurt Ali asws? He asws is your first one in Eman, and most loyal of you with the Pact of Allah azwj. O you people! One who hurst Ali asws, Allah azwj would Resurrect him on the Day of Qiyamah either as a Jew or a Christian’.

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690 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 199
691 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 200
Jabir Bin Abdullah Al-Ansary said, ‘O Rasool-Allahsaww! And even if he testifies that there is no god except Allahazwj?’ He saww said: ‘Yes, and even if he testifies that there is no god except Allahazwj and Muhammadsaww is Rasool-Allahsaww’. 692

By his chain from Ibn Abbas regarding Words of the Exalted: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]. He said, ‘He is Haris Bin Qays and some people with him who, whenever Amir Al-Momineenazwj passed by them, used to say, ‘Look at this one whom Muhammadazwj has selected and chosen from the members of hisazwj family’, and they were mocking him.

When it will be the Day of Qiyamah, a doorway would be opened between the Paradise and the Fire, and Amir Al-Momineen Alisaww Bin Abu Talibasws would be reclining upon the sofa. Heasws would say: ‘Is it for you?’ When they (try to) come, the doorway would be closed between them, and it would be like that. Heasws would mock them and laugh. Allahazwj Mighty and Majestic Said: So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]’. 693

It is reported regarding Words of the Exalted: So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]. It is said it was Regarding Abu Jahlal and Al-Waleed Bin Al-Mugheira, and Al-Aas Bin Waail and others from the Polytheists of Makkah. They were mocking Bilak, and Ammar and other from their companions’.

692 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 201
693 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 202
And it is said that Ali asws bin Abu Talib asws came among a number of the Muslims, to Rasool-Allah saww. They hypocrites mocked at them and laughed and winked at each other, and they said to their companions, ‘Today we shall see the short-haired one so we shall mock at him asws’. So, Allahazwj the Exalted Revealed before he asws arrived to the Prophet saww.

And it is said, ‘Ali asws Bin Abu Talib asws came among a number of the Muslims to Rasool-Allah saww, and the hypocrites mocked at them, and they laughed and winked at each other, and they said to their companions, ‘We shall see the short-haired one today, and we shall mock at him asws’. So, Allahazwj the Exalted Revealed the Verse before he asws arrived to the Prophet saww.

And from Maqatil and Al-Kalby, ‘When the Words of the Exalted were Revealed: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]. They said, ‘Have you seen anything stranger than this? He (Ali asws has stultified our dreams, and reviled our gods, and views killing us, and he saww wishes us to love him asws?’

It was Revealed: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47] – i.e. it isn’t for measws any recompense from that, because the benefit of the cordiality returns upon you all, and it is a Reward of Allahazwj the Exalted and Hisazwj Pleasure’.

(The book) ‘Kunz’ – By his chain from Ibn Abbas regarding Words of the Exalted: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]. He said, ‘That, he is Al-Haris Bin Qays and some people with him. They, whenever Ali asws passed by them used to said, ‘Look at this one whom Muhammad saww has selected and chosen from the members of his saww Household’. They used to mock and laugh.

694 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 203
When it will be the Day of Qiyamah, a doorway would be opened between the Paradise and the Fire, and on that day Ali\textsuperscript{asws} would be reclining upon the couch saying to them: 'Come one (welcome) to you all!' When they come, the doorway between them would be closed, and he\textsuperscript{asws} would be like that, mocking them and laughing, and it is the Word of the Exalted: \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].}

It is reported regarding Words of the Exalted: ‘\textit{And stop them! They have to be Questioned [37:24] – meaning about the Wilayah of Ali\textsuperscript{asws}.}

And Words of the Exalted: \textit{Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21].} It is said it was Revealed regarding the story of Badr regarding Hamza\textsuperscript{as}, and Ali\textsuperscript{asws}, and Ubeyda Ibn Al-Haris when they went for duel to fight against Utba, and Shayba, and Al-Waleed''.

By his chain from Muhammad Bin Al Fuzeyl Al Zarqy, ‘\textit{From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘For the Paradise there are eight doors – a door the Prophets\textsuperscript{as} and the truthful would be entering from, and a door the martyrs and the righteous would be entering from, and five doors our\textsuperscript{asws} Shias and ones who love us\textsuperscript{asws} would be entering from, and a door the rest of the Muslims would be entering from, from the ones who testified that there is no god except Allah\textsuperscript{asw}, and there wasn’t in his heart a measurement of a particle from the hatred of People\textsuperscript{asws} of the Household – the Hadeeth’’}.\textsuperscript{697}

\textsuperscript{695} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 204
\textsuperscript{696} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 205
\textsuperscript{697} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 206
By his chain from Al-Sabah Bin Sayaba, from Abu Abdullah asws having said: ‘A man tends to love you and he does not know what you are saying, so Allah azwj would Enter him into the Paradise; and a man tends to hate you and he does not know what you are saying, so Allah azwj would Enter him into the Fire’ – The Hadeeth”.

By his chain from Malik Al Jahny who said,

‘Abu Abdullah asws said: ‘There aren’t any people who are following their imams (leaders) in the world except they would come on the Day of Qiyamah, he would be cursing them and they would be cursing him, except you (Shias) and the ones upon similar to your state’.

By his chain from Muhammad Bin Suleyman who said,

‘I said to Abu Abdullah asws, ‘What is the meaning of Words of the Exalted: Woe would be for every slanderer, defamer [104:1]’? He asws said: ‘The ones who slander the Progeny asws of Muhammad asws for their asws rights and defame them asws, and sit in gatherings in which the Progeny asws of Muhammad asww have a more deserving right for it than them’.

(The book) ‘Kunz Al Fawaid’ – By his chain from Dawood Bin Farqad,

‘From Abu Abdullah asws having said: ‘One who claims the Imamate and he isn’t an Imam asws, so he has fabricated upon Allah azwj, and upon His aswj Rasool asww, and upon us asws’.
By his chain from Qadamah Al Tirmizi,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘One who doubts in four so he has disbelieved in whatever Allah\textsuperscript{azwj} Mighty and Majestic has Revealed. One of these is recognition of the Imam\textsuperscript{asws} during each time period, and his\textsuperscript{asws} person and his\textsuperscript{asws} attributes’.\textsuperscript{702}

By his chain from Qadamah Al Tirmizi,

‘From Abu Ja’far\textsuperscript{asws}, ‘And who is more unjust than the one who fabricates a lie upon Allah, or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’ [6:93]. He\textsuperscript{asws} said: ‘One who claims the Imamate besides the Imam\textsuperscript{asws}’.

By his chain from Ibn Zabayan who said,

‘Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60], he\textsuperscript{asws} said: ‘One who claims that he is an Imam\textsuperscript{asws}, and he isn’t an Imam\textsuperscript{asws}’.

\textsuperscript{702} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 211

\textsuperscript{703} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 212

\textsuperscript{704} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 213
‘From Abu Ja’far asws, from Jabir Bin Abdullah who said, ‘Rasool-Allah saww said’ – Then he saww said: ‘Then he saww said: ‘O Ali asws! Come near me saww!’ He asws went near to him saww. He asws said: ‘Bring your asws ear in my saww mouth’. He asws did so’. He saww said: ‘O my saww brother asws! Have you asws not heard the Words of Allah azwj Mighty and Majestic in His azwj Book: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]?’ He asws said: ‘Yes, O Rasool-Allah saww!’

He saww said: ‘They are you asws and your asws Shias. You all will be coming as resplendent (of faces), satiated, saturated. Have you asws not heard the Words of Allah azwj Mighty and Majestic in His aswj Book: Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?’ He asws said: ‘Yes, O Rasool-Allah saww!’

He saww said: ‘They are your enemies and their adherents will be coming on the Day of Qiyamah, blackened of faces, hungry, thirsty, wretched, punished, Kafirs, hypocrites. That was for you asws and your asws Shias and this is for your enemies and their adherents’.

(The books) ‘Kunz Jamie Al Fawaid’ by his chain from Isa Bn Dawood,

‘From Musa asws Bin Ja’far asws, from his asws father asws regarding the Words of the Exalted: And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112]. He asws said: ‘A Momin with love of Progeny asws of Muhammad saww, and hatred for their enemies’.

By his chain from Ibrahim Bin Yazeed who said,

705 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 214
706 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 215
‘Al-Sadiq\textsuperscript{asws} said: ‘He is lying, the one who claims that he recognises us\textsuperscript{asws} and he is holding on to the handhold of others’\textsuperscript{707}.

Al-Kafi – By his chain from Ahmad Bin Al-Khurasani, from his father, raising it, said, ‘Abu Abdullah\textsuperscript{asws} having said: ‘The deceased would be question about five (matters) in his grave – about his Salat, and his Zakat, and his Hajj, and his Fast, and his Wilayah for us\textsuperscript{asws} People\textsuperscript{asws} of the Household. The Wilayah would say from the side of the grave to the (other) four: ‘Whatever he is deficient regarding you all, its completion is upon me’\textsuperscript{708}.

By his chain from Ja’far Al Fazary, transmitting,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]. He\textsuperscript{asws} said: ‘The Eman in the esoteric of the Quran, is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. The one who disbelieves in his\textsuperscript{asws} Wilayah, his deeds would be confiscated (nullified)’\textsuperscript{709}.

Kitab ‘Sifaat Al Shia’ – By his chain from Ubeydullah,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘One who acknowledge with seven things, he is a Momin – The disavowment from the false god (Al Jibt – Abu Bakr), and the tyrant (Al Taghout – Umar), and the acknowledgement with the Wilayah, and the Eman with the Return (Raj’at)’ – up to its end’\textsuperscript{710}.

\textsuperscript{707} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 216
\textsuperscript{708} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 217
\textsuperscript{709} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 218
\textsuperscript{710} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 219
By his chain from Al Hassan Bin Jahm who said,

‘I was present at a gathering of Al-Mamoun one day, and in his presence was Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, and there had gathered the jurists, and the theologians from different sects.

And Ali\textsuperscript{asws} said: ‘Two are destroyed regarding me\textsuperscript{asws} – and there is no fault of mine\textsuperscript{asws} – one of excessive love and one of excessive hatred’.

و قال عليّ عليه السلام: يهلك فِّ اثَان َ لَ ذَب لِ: مُبّ مفرط َ مبغض مفرّط

– up to Al Reza\textsuperscript{asws} said: ‘, and I\textsuperscript{asws} disavow to Allah\textsuperscript{azwj} the Exalted from the one who are exaggerating regarding us\textsuperscript{asws}, so he raises us\textsuperscript{asws} above our\textsuperscript{asws} limit, like the disavowing of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} from the Christians.

إلى أن قال الرضا عليه السلام: فمن ادّعى للأبياء ربوبيّة أَ ادّعى للأئمة ربوبيّة أَ َبوّة َ لغيّ الِئمّة إمامة، فنحن منه براء في الدنيا و الأخرة.

So, the one who claims the Lordship for the Prophets\textsuperscript{as}, or claim Lordship for the Imams\textsuperscript{asws} or Prophet-hood, or Imamate for other than the Imams\textsuperscript{asws}, then we\textsuperscript{asws} disavow from him in the world and the Hereafter’.


So, one of them asked him\textsuperscript{asws} saying, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{azwj}! With what thing is the Imamate correct to what it is being claimed?’ He\textsuperscript{asws} said: ‘With the link (to Rasool-Allah\textsuperscript{asww}) and the evidence’\textsuperscript{711}.

[خمار الأعوار: 25/ 135 من حديث 6، عن عيون أخبار الرضا عليه السلام: 324 – 325].

By Abdul Zahra Al Alawy.

\textsuperscript{711} Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 220