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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

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Notes: -

وَمِنْهَا: مَا فَعَلَ بِأَبِي ذَرٍّ حِينَ نَفَاهُ عَنِ الْمَدِينَةِ إِلَى الرَّبَذَةِ، مَعَ إِجْمَاعِ الْأُمَّةِ فِي الرَّوَايَةِ

And from it is what he (Usman) had done with Abu Zarr^{ra} when he exiled him^{ra} from Al-Medina to Al-Rabza, along with the consensure of the community regarding the report.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا أَقَلَّتِ الْعُزْبَاءُ وَلَا أَطَلَّتِ الْخُضْرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

Rasool-Allah^{-sawww} said: ‘Neither has the dust (ground) carried, nor has the greenery (of the sky) shaded upon one with a tone more truthful than Abu Zarr^{ra}.’

وَرَوَوْا أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ أَنَّهُ يُحِبُّ أَرْبَعَةً مِنْ أَصْحَابِي وَآمَرَنِي بِحُبِّهِمْ، فَقِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ (ص)؟. قَالَ: عَلِيٌّ سَيِّدُهُمْ، وَ سَلْمَانَ، وَ الْمِقْدَادَ، وَ أَبُو ذَرٍّ.

And it is reported that he^{-sawww} said: ‘Allah^{-azwj} Mighty and Majestic Revealed to me^{-sawww} to love four of my^{-sawww} companions and Commanded me^{-sawww} with loving them’. It was said, ‘Who are they, O Rasool-Allah^{-sawww}?’ He^{-sawww} said: ‘Ali^{-asws} is their chief, and Salman^{ra}, and Al-Miqdad, and Abu Zarr^{ra}’.¹

وَمِنْهَا: أَنَّ عُبَيْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ لَمَّا ضَرَبَ أَبُو لَوْلُؤَةَ عُمَرَ الضَّرْبَةَ الَّتِي مَاتَ فِيهَا سَمِعَ ابْنُ عُمَرَ قَوْمًا يَقُولُونَ: قَتَلَ الْعَلِجُ أَمِيرَ الْمُؤْمِنِينَ، فَقَدَّرَ أَهْلُهُمْ يَعْنُونَ الْهُرْمُرَانَ -رئيس فارس- وَ كَانَ قَدْ أَسْلَمَ عَلَى يَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ثُمَّ أَعْتَقَهُ مِنْ قِسْمَتِهِ مِنَ الْقَيْءِ،

And from it is that when Ubeydullah Bin Umar Bin Al-Khattab, when Abu Lulu struck Umar with the strike in which he died, Ibn Umar heard a group saying, ‘The atheist has killed

¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 12

commander of the faithful'. They were meaning Al-Hurmuzan, head of Persia, and he had become a Muslim upon the hand of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, then freed him from his^{-asws} portion from the war booty.

فَبَادَرَ إِلَيْهِ عُبَيْدُ اللَّهِ بْنِ عُمَرَ فَفَتَلَهُ قَبْلَ أَنْ يَمُوتَ أَبُوهُ، فَتَقَبَّلَ لِعُمَرَ: إِنَّ عُبَيْدَ اللَّهِ بْنِ عُمَرَ قَدْ قَتَلَ الْهُرْمُزَانَ، فَقَالَ: أَخْطَأَ، فَإِنَّ الَّذِي ضَرَبَنِي أَبُو لَوْلُؤَةَ، وَ مَا كَانَ لِلْهُرْمُزَانِ فِي أَمْرِي صُنْعٌ، وَإِنْ عَشْتُ احْتَجْتُ أَنْ أُفَيْدَهُ بِهِ، فَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَا يَقْبَلُ مِنَّا الدِّيَةَ، وَ هُوَ مَوْلَاةُ،

Ubeydullah Bin Umar rushed to him and killed him before his father died. It was said to Umar, 'Ubeydullah Bin Umar has killed Al-Hurmuzan!' He said, 'A mistake! The one who struck me was Abu Lulu, and there was no making for Hurmuzan regarding my matter, and if I were to live, I shall argue to tie him with it, but Ali^{-asws} Bin Abu Talib^{-asws} will not accept any wergild from us, and he^{-asws} is his guardian'.

فَمَاتَ عُمَرُ وَ اسْتَوَى عُثْمَانُ عَلَى النَّاسِ بَعْدَهُ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِعُثْمَانَ: إِنَّ عُبَيْدَ اللَّهِ بْنِ عُمَرَ قَتَلَ مَوْلَايَ الْهُرْمُزَانَ بَعِيرِ حَقِّي، وَ أَنَا وَلِيُّهُ وَ الطَّالِبُ بِدَمِهِ، سَلَّمَهُ إِلَيَّ لِأُفَيْدَهُ بِهِ؟

Umar died and Usman ruled over the people after him. Ali^{-asws} said to Usman, 'Ubeydullah Bin Umar has killed my^{-asws} friend Al-Hurmuzan without right, and I^{-asws} am his guardian and the demander of his blood. Will you submit it to me or shall I^{-asws} bind him with it?'

فَقَالَ عُثْمَانُ: بِالْأَمْسِ قُتِلَ عُمَرُ وَ أَنَا أَقْتُلُ ابْنَهُ أُورِدُ عَلَى آلِ عُمَرَ مَا لَا قِيَامَ لَهُمْ بِهِ، فَامْتَنِعْ مِنْ تَسْلِيمِهِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ شَفَقَةً مِنْهُ- بِرَعْمِهِ- عَلَى آلِ عُمَرَ،

Usman said, 'Yesterday Umar was killed, and I should kill his son (today)? It shall come upon the family of Umar what there will not be any straightening with it'. He refused to submit it to Ali^{-asws}, out of compassion from him, his^{-asws} claim upon the family of Umar.

فَلَمَّا رَجَعَ الْأَمْرُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ هَرَبَ مِنْهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ إِلَى الشَّامِ فَصَارَ مَعَ مُعَاوِيَةَ، وَ حَضَرَ يَوْمَ صِفِّينَ مَعَ مُعَاوِيَةَ مُحَارِبًا لِأَمِيرِ الْمُؤْمِنِينَ فَقُتِلَ فِي مَعْرَكَةِ الْحَرَبِ وَ وُجِدَ مُتَمَلِّدًا السَّيْمُورِيَّ يَوْمَئِذٍ.

When the command returned to Ali^{-asws}, Ubeydullah Bin Umar fled from him^{-asws} to Syria, and came to be with Muawiya, and he was present on the day of Siffeen with Muawiya, at war to Amir Al-Momineen^{-asws}. He was killed in a battle of the war, and was found collared with the two swords on that day".²

165- و قال أبو الصلاح رحمه الله في تقريب المعارف: ثم ذكر ما مر من تظلماته و شكاياته صلوات الله عليه. ثم قال: وَ مِنْهُ مَا رُوِيَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ وَ رُشَيْدِ الْهَجْرِيِّ وَ أَبِي كُدَيْبَةَ الْأَسَدِيِّ [كَذَا] وَ غَيْرِهِمْ مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِأَسَانِيدٍ مُخْتَلِفَةٍ- قَالُوا: كُنَّا جُلُوسًا فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الْبَابِ الصَّغِيرِ يَهْوِي بِيَدِهِ عَنْ يَمِينِهِ يَقُولُ: أَمَا تَرَوْنَ مَا أَرَى؟! قُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ مَا الَّذِي تَرَى؟. قَالَ: أَرَى [أَبَا زُرَيْقٍ] فِي سَدَفِ النَّارِ يُشِيرُ إِلَيَّ بِيَدِهِ يَقُولُ: اسْتَغْفِرْ لِي، لَا غَفَرَ اللَّهُ لَهُ،

And Abu Al Salah said in (the book) 'Taqreeb Al Ma'arif' – Then he mentioned what passed from his^{-asws} being oppressed, and his^{-asws} complaints. Then he said, 'And from it was reported from Al Sabagh Bin Nubara and Rysheyd Al Hajari, and Abu Kudeyba Al Asady, and others,

² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 13

'From the companions of Ali^{-asws} by various chains, they said, 'We were seated in the Masjid, then Amir Al-Momineen^{-asws} came out from the small door gesturing by his^{-asws} on his^{-asws} right saying: 'Can you not see what I^{-asws} am seeing?!' We said, 'O Amir Al-Momineen^{-asws}! And what is that which you^{-asws} see?' He^{-asws} said: 'I^{-asws} see Abu Zureyq (Umar) in the darkness of the Fire gesturing to me^{-asws} by his hand saying, 'Seek Forgiveness for me, may Allah^{-azwj} Forgive you^{-asws}!'

وَزَادَ أَبُو كُدَيْبَةَ [كَذَا]: إِنَّ اللَّهَ لَا يُرَضَى عَنْهُمَا حَتَّى يُرَضِيَانِي، وَائِمَّ اللَّهِ لَا يُرَضِيَانِي أَبَدًا.

And Abu Kudayba has increase: 'Allah^{-azwj} is not Pleased from them both until they please me^{-asws}, and I^{-asws} swear by Allah^{-azwj}, they will never (be able to) please me^{-asws}'.

وَ سُئِلَ عَنِ السَّدْفِ؟ فَقَالَ: الْوَهْدَةُ الْعَظِيمَةُ.

And he^{-asws} was asked about the 'darkness', so he^{-asws} said: 'The great abyss'³.

قَالَ: وَ رَوَوْا عَنِ الْحَارِثِ الْأَعْوَرِ، قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ- فِي بَعْضِ اللَّيْلِ-، فَقَالَ لِي: مَا جَاءَ بِكَ فِي هَذِهِ السَّاعَةِ؟. قُلْتُ: حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: اللَّهُ ..؟. قُلْتُ: اللَّهُ.

He said, 'And it is reported from Al Haris Al Awr who said,

'I entered to see Ali^{-asws} in one of the nights. He^{-asws} said to me: 'What have you come at this time for?' I said, 'Your^{-asws} love, O Amir Al-Momineen^{-asws}'. He^{-asws} said: 'Allah^{-azwj}? I said, 'Allah^{-azwj}'.

قَالَ: أَلَا أُحَدِّثُكَ بِأَشَدِّ النَّاسِ عَدَاوَةً لَنَا وَ أَشَدِّهِمْ عَدَاوَةً لِمَنْ أَحَبَّنَا؟. قُلْتُ: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا وَ اللَّهِ لَقَدْ ظَنَنْتُ ظَنًّا. قَالَ: هَاتِ ظَنِّكَ. قُلْتُ: [فُلَانٌ وَ فُلَانٌ].

He^{-asws} said: 'Shall I^{-asws} narrate to you with the severest of the people in enmity towards us^{-asws}, and the severest of them in enmity to ones who love us^{-asws}? I said, 'Yes, O Amir Al-Momineen^{-asws}, but by Allah^{-azwj}, I have been thinking a thought'. He^{-asws} said: 'Give me^{-asws} your thought'. I said, 'So and so (Abu Bakr), and so and so (Umar)'.

قَالَ: اذْنُ مِثِّي يَا أَعْوَرُ، فَدَنَوْتُ مِنْهُ، فَقَالَ: ابْرَأْ مِنْهُمَا .. بَرِيءٌ اللَّهُ مِنْهُمَا.

He^{-asws} said: 'Come nearer, O Awr!' I went near him^{-asws}. He^{-asws} said: 'Disavow from them both, Allah^{-azwj} is Disavowed from them''.

وَ فِي رَوَايَةٍ أُخْرَى: إِنِّي لَأَتَوَهُمْ تَوَهُمًا فَأَكْرَهُ أَنْ أُرْمَى بِهِ بَرِينًا، [فُلَانٌ وَ فُلَانٌ].

And in another report: 'I^{-asws} have imagined an imagination, and I^{-asws} dislike it to be accused by it disavowing from so and so (Abu Bakr), and so and so (Umar)'.

³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165

فَقَالَ: إِي وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسْمَةَ إِتْمَمَا لَهْمَا ظَلَمَانِي حَقِّي وَ نَعَصَانِي رِيقِي وَ حَسَدَانِي وَ آدِيَانِي، وَ إِنَّهُ لَيُؤْذِي أَهْلَ النَّارِ صَحِيحُهُمَا وَ رَفَعِ أَصْوَاتِهِمَا وَ تَغْيِيرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِنَاهُمَا.

He^{-asws} said: 'Yes, by the One^{-azwj} Who Split the seed and Formed the person! They have both oppressed me^{-asws} of my^{-asws} rights, and reduced my^{-asws} position, and envied me^{-asws} and hurt me^{-asws}, and their companionship would be harming the inhabitants of the Fire, and their voices would be raised, and Rasool-Allah^{-saww} had faulted both of them'.⁴

قَالَ: وَ رَوُّوا عَنْ عُمَارَةَ، قَالَ: كُنْتُ جَالِساً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ هُوَ فِي مِئْمَنَةِ مَسْجِدِ الْكُوفَةِ وَ عِنْدَهُ النَّاسُ، إِذْ أَقْبَلَ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ اللَّهُ إِنِّي لَأُحِبُّكَ.

He said, 'And it is reported from Umarah, 'I was seated in the presence of Amir Al-Momineen^{-asws}, and he^{-asws} was in the right of Masjid Al-Kufa and the people were with him^{-asws}, when a man came and greeted unto him^{-asws}, then said, 'O Amir Al Momineen^{-asws}! By Allah^{-azwj}, I love you^{-asws}'.

فَقَالَ: لَكَيْي وَ اللَّهُ مَا أُحِبُّكَ، كَبِفَ حُبِّكَ لِأَبِي بَكْرٍ وَ عُمَرَ؟. فَقَالَ: وَ اللَّهُ إِنِّي لَأُحِبُّهُمَا حُبًّا شَدِيداً. قَالَ: كَيْفَ حُبُّكَ لِعُثْمَانَ؟. قَالَ: فَذْ رَسَخَ حُبُّهُ فِي السُّوَيْدَاءِ مِنْ قَلْبِي. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا أَبُو الْحَسَنِ ... الْحَدِيثُ.

He^{-asws} said: 'But, by Allah^{-azwj}, I^{-asws} do not love you. How is your love for Abu Bakr and Umar?' He said, 'By Allah^{-azwj}! I love them both with intense love'. He^{-asws} said: 'How is your love for Usman?' He said, 'His love is firmly rooted in the darkness of my heart'. Ali^{-asws} said: 'I^{-asws} am Abu Al Hassan^{-asws}' . . . the Hadeeth'.⁵

قَالَ: وَ رَوُّوا عَنْ سُفْيَانَ، عَنْ فَضَيْلِ بْنِ الرَّبِيعِ، عَنْ نَفِيعِ، عَنْ أَبِي كُدَيْبَةَ الْأَزْدِيِّ، قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ فِيمَنْ نَزَلَتْ؟.

He said, 'And it is reported from Sufyan, from Fuzeyl Bin Al Zubeyr, from Naqie, from Abu Kudeyba Al Azady who said,

'A man stood up to Amir Al-Momineen^{-asws} and asked him^{-asws} about Words of the Exalted: **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, [49:1]**, 'Regarding who was it Revealed?'

فَقَالَ: مَا تُرِيدُ؟ أُرِيدُ أَنْ تُعْرِيَ بِي النَّاسَ؟. قَالَ: لَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَ لَكِنْ أُحِبُّ أَنْ أَعْلَمَ. قَالَ: اجْلِسْ، فَجَلَسَ، فَقَالَ: أَكْتُبُ عَامِراً أَكْتُبُ مَعْمَراً أَكْتُبُ عُمَرَ أَكْتُبُ عَمَّاراً أَكْتُبُ مُعْتَمِراً .. فِي أَحَدِ الْخُمْسَةِ نَزَلَتْ.

He^{-asws} said: 'What do you want? Do you want the people to be tempted by me^{-asws}? He said, 'No, Amir Al-Momineen^{-asws}! But I would love to know'. He^{-asws} said, 'Be seated'. I sat down. He^{-asws} said: 'Write, 'Aamir', write, 'Ma'mar', write 'Umar', write 'Ammar', write 'Mo'tamir' – it was Revealed regarding one of the five'.

⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 1

⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 2

قَالَ سُفْيَانُ: قُلْتُ لِفُضَيْلٍ: أ تَرَاهُ عُمَرَ؟ قَالَ: فَمَنْ هُوَ غَيْرُهُ.

Sufyan said, 'I said to Fuzeyl, 'Do you think it is Umar?' He said, 'So who is it apart from him?'"⁶

قَالَ: وَ رَوَّوَا عَنِ الْمُنْذِرِ الثَّوْرِيِّ، قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ عَمَدَا إِلَى الْأَمْرِ - وَ هُوَ لَنَا كُلُّهُ - فَجَعَلَا لَنَا فِيهِ سَهْمًا كَسَهْمِ الْجَدَّةِ، أَمَا وَ اللَّهُ لَيَهْمُ بِمَا أَنْفُسُهُمَا يَوْمَ يَطْلُبُ النَّاسُ فِيهِ شَفَاعَتَنَا.

He said, 'And it is reported from Al Munzir Al Sowry who said,

'I heard Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'Abu Bakr and Umar both deliberated to the command, and it is for us^{-asws}, all of it, and they made a share to be in it for us^{-asws} like the share of the grandfather (sixth). But by Allah^{-azwj}, they would be concerned about their own selves on the day the people would be seeking our^{-asws} intercession during it''.

قَالَ: وَ رَوَّوَا عَنْهُ عَلَيْهِ السَّلَامُ - وَ سَأَلَهُ رَجُلٌ عَنْ أَبِي بَكْرٍ وَ عُمَرَ -، فَقَالَ: وَ اللَّهُ لَقَدْ ضَيَعَانَا، وَ ذَهَبَا بِحَقِّنَا، وَ جَلَسَا بِمَجْلِسَانَا أَحَقَّ بِهِ مِنْهُمَا، وَ وَطْنَا عَلَى أَعْنَاقِنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا.

He said, 'And it is reported from him^{-asws}, and a man had asked him^{-asws} about Abu Bakr and Umar. He^{-asws} said: 'By Allah^{-azwj}! They forfeited and went away with our^{-asws} rights and sat in our^{-asws} seat we^{-asws} were more rightful with it than them, and they trod upon our^{-asws} necks and loaded the people upon our^{-asws} necks''.⁷

قَالَ: وَ رَوَّوَا عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُنْذِرِ، قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ؟ فَقَالَ: أَضَعْنَا بِأَبَائِنَا، وَ اضْطَجَعْنَا بِسَبِيلِنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا.

He said, 'And it is reported from Abu Al Jaroud Ziyad Bin Al Munzir who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} was asked about Abu Bakr and Umar?' He^{-asws} said: 'They derogated our^{-asws} forefathers, and lied down in our^{-asws} ways, and loaded the people upon our^{-asws} necks''.⁸

وَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ قَالَ: صَحِبْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، فَسَأَلْتُهُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ مَا تَقُولُ فِيهِمَا؟ قَالَ: مَا عَسَى أَنْ أَقُولَ فِيهِمَا.

And from Abu Is'haq having said 'I accompanied Ali^{-asws} Bin Al-Husayn^{-asws} between Makkah and Al-Medina. I asked him^{-asws} about Abu Bakr and Umar, 'What are you^{-asws} saying regarding them?' He^{-asws} said: 'What else can I^{-asws} say regarding them?'"⁹

وَ عَنِ الْقَاسِمِ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ مَعَ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَبْتِيعُ يَدِي فِي يَدِهِ، فَقُلْتُ: مَا تَقُولُ فِي هَذَيْنِ الرَّجُلَيْنِ؟ أ تَبْرَأُ مِنْ عَدُوِّهِمَا؟

And from Al Qasim Bin Muslim who said,

⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 3

⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 4

⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 5

⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 6

'I was with Ali^{-asws} Bin Al-Husayn^{-asws} at Yanbu, my hand in his^{-asws} hand. I said, 'What are you^{-asws} saying regarding these two men (Abu Bakr and Umar)? Should I disavow from their enemies?'

فَعَضِبَ وَ رَمَى يَدَهُ مِنْ يَدِي، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: وَيْحَكَ! يَا قَاسِمُ! هُمَا أَوَّلُ مَنْ أَضْعَا بَابَانِنَا، وَ اضْطَجَعَا بِسَبِيلِنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا، وَ جَلَسَا مَجْلِسًا كُنَّا أَحَقُّ بِهِ مِنْهُمَا.

He^{-asws} got angry and threw my hand from his^{-asws} hand, then he^{-asws} said: 'O Qasim! They are the first ones to derogate our^{-asws} forefathers, and lied down in our^{-asws} way, and loaded the people upon our^{-asws} neck, and sat in our^{-asws} seat we^{-asws} were more rightful with it than they were".¹⁰

وَ عَنْ أَبِي عَلِيٍّ الْخُرَاسَانِيِّ، عَنْ مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: كُنْتُ مَعَهُ عَلَيْهِ السَّلَامُ فِي بَعْضِ خَلَوَاتِهِ، فَقُلْتُ: إِنَّ لِي عَلَيْكَ حَقًّا، أَلَا تُخْبِرُنِي عَنْ هَذَيْنِ الرَّجُلَيْنِ، فَقَالَ: كَافِرَانِ، كَافِرٌ مَنْ أَحَبَّهُمَا.

From Ali Bin Khurasani, from a slave of Ali^{-asws} Bin Al-Husayn^{-asws} having said, 'I was with him^{-asws} in one of his^{-asws} seclusion. I said, 'There is a right for me upon you^{-asws}. Will you^{-asws} inform me about these two men (Abu Bakr and Umar)?' He^{-asws} said: 'Both Kafirs. Kafir is the one who loves them".

وَ عَنْ أَبِي حَمْزَةَ السُّمَالِيِّ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ- وَ قَدْ خَلَا-: أَخْبِرْنِي عَنْ هَذَيْنِ الرَّجُلَيْنِ؟. قَالَ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ أَخَذَا مِيرَاثَنَا، وَ جَلَسَا مَجْلِسًا كُنَّا أَحَقُّ بِهِ مِنْهُمَا، لَا غَفَرَ اللَّهُ لَهُمَا وَ لَا رَحِمَهُمَا، كَافِرَانِ، كَافِرٌ مَنْ تَوَلَّاهُمَا.

And from Abu Hamza Al-Sumali who said, 'I said to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was alone, 'Inform me about these two men (Abu Bakr and Umar)?' He^{-asws} said: 'They were both the first ones to oppress us^{-asws} of our^{-asws} rights, and take our^{-asws} inheritance, and sat in our^{-asws} seat we^{-asws} were more rightful with it. May Allah^{-azwj} not Forgive them nor have Mercy on them. Both were Kafirs. Kafir is the one who befriends them".¹¹

وَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: أَنْتُمْ تَقْتُلُونَ فِي عُثْمَانَ مِنْذُ سِتِّينَ سَنَةً، فَكَيْفَ لَوْ تَبَرَّأْتُمْ مِنْ صَنْمِي قُرَيْشٍ!؟.

And from Hakeem Bin Jubeyr who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'You are being killed regarding Usman for sixty years, so how would it be if you were to disavow from the two idols of Quraysh (Abu Bakr and Umar)?"¹²

قَالَ: وَ رَوَّأ عَنْ سُورَةَ بْنِ كَلْبِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا]. قَالَ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا، فَأَعَدْتُ عَلَيْهِ، فَأَعَادَ عَلِيٌّ ثَلَاثًا، فَأَعَدْتُ عَلَيْهِ الرَّابِعَةَ، فَقَالَ:

وَ مَا عَلِمَ الْإِنْسَانُ إِلَّا لِيَعْلَمَنَا

لِذِي الْحِلْمِ قَبْلَ الْيَوْمِ مَا تَفَرَّعَ الْعَصَا

¹⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 7

¹¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 8

¹² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 9

He said, 'And it is reported from Sowrat Bin Kuleyb who said, 'I asked Abu Ja'far^{-asws} about them both (Abu Bakr and Umar). He^{-asws} said: 'They were the first ones to oppress us^{-asws} of our^{-asws} rights and load the people upon our^{-asws} necks'. I repeated to him^{-asws}, and he^{-asws} repeated unto me thrice. I repeated to him^{-asws} for the fourth time, he^{-asws} said (a couplet): 'For the dreamer today, the stick did not knock, and what does the human know except what he learns?'¹³

وَعَنْ كَثِيرِ النَّوَّاءِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ [عَنْهُمَا] فَقَالَ: هُمَا أَوَّلُ مَنْ انْتَزَى عَلَيَّ حَقَّنَا وَحَمَلَا النَّاسَ عَلَى أَعْنَاقِنَا وَ أَكْنَفْنَا، وَ أَدْخَلَا الدَّلَّ لِيُوتِنَا.

And from Kaseer Al-Nawa, from Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about them both (Abu Bakr and Umar). He^{-asws} said: 'They are the first ones to pounce upon our^{-asws} rights, and load the people upon our^{-asws} necks and our^{-asws} safeguards, and entered the humiliation into our^{-asws} houses'.¹⁴

وَ عَنْهُ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: وَ اللَّهُ لَوْ وَجَدَ عَلَيْهِمَا أَعْوَانًا لَجَاهَدَهُمَا.

And from him, from Abu Ja'far^{-asws} having said: '(Ali^{-asws} said): 'By Allah^{-azwj}! If I^{-asws} were to find supporters against them both (Abu Bakr and Umar), I^{-asws} would fight them'.¹⁵

وَ عَنْ بَشِيرٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَلَمْ يُجِبْنِي، ثُمَّ سَأَلْتُهُ فَلَمْ يُجِبْنِي، فَلَمَّا كَانَ فِي الثَّلَاثَةِ قُلْتُ: جُعِلْتُ فِدَاكَ، أَحْبِرْنِي عَنْهُمَا؟.

And from Bashir who said, 'I asked Abu Ja'far^{-asws} about them both (Abu Bakr and Umar), but he^{-asws} did not answer me. Then I asked him^{-asws}, but he^{-asws} did not answer me. When it was during the third (time), I said, 'May I be sacrificed for you^{-asws}! Can you^{-asws} inform me about them?'

فَقَالَ: مَا قَطَّرَتْ قَطْرَةٌ مِنْ دِمَائِنَا وَ لَا مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِينَ إِلَّا وَ هِيَ فِي أَعْنَاقِهِمَا إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: 'No drop of our^{-asws} blood drops, nor from the blood of anyone from the Muslims except and it is in their necks up to the Day of Qiyamah'.¹⁶

وَ رَوَوْا أَنَّ ابْنَ بَشِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ أَوْ [رُمَع].

And it is reported that Ibn Bashir said, 'I said to Abu Ja'far^{-asws}, 'The people are claiming that Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Strengthen Al-Islam by Abu Jahl^{-la} or by Umar'.

فَقَالَ أَبُو جَعْفَرٍ: وَ اللَّهُ مَا قَالَ هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَطُّ، إِنَّمَا أَعَزَّ اللَّهُ الدِّينَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، مَا كَانَ اللَّهُ لِيُعِزَّ الدِّينَ بِشِرَارِ خَلْقِهِ.

¹³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 10

¹⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 11

¹⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 12

¹⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 13

Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! Rasool-Allah^{-saww} did not say this at all! But rather, Allah^{-azwj} Strengthened the Religion by Muhammad^{-asws}. It was not Allah^{-azwj} to strengthen the Religion by the evilest of His^{-azwj} creatures".¹⁷

وَرَوَّاهُ عَنْ قُدَامَةَ بْنِ سَعْدِ التَّفَفِيحِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَقَالَ: أَدْرَكْتُ أَهْلَ بَيْتِي وَهُمْ يَعْيبُونَهُمَا.

And it is reported from Qudamah Bin Sa'ad Al Saqafi who said, 'I asked Abu Ja'far^{-asws}. He^{-asws} said: 'My^{-asws} family members (reach understanding) and they are cursing them (Abu Bakr and Umar) both".¹⁸

وَعَنْ أَبِي الْجَارُودِ، قَالَ: كُنْتُ أَنَا وَكَثِيرُ النَّوَاءِ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ كَثِيرٌ: يَا أَبَا جَعْفَرٍ! رَحِمَكَ اللَّهُ، هَذَا أَبُو الْجَارُودِ يَبْرَأُ مِنْ [فُلَانٍ وَ فُلَانٍ]، فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: كَذَبَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا سَمِعَ ذَلِكَ مِنِّي قَطُّ،

And from Abu Al-Jaroud who said, 'I and Kaseer Al-Nawa were in the presence of Abu Ja'far^{-asws}. Kaseer said, 'O Abu Ja'far^{-asws}! May Allah^{-azwj} have Mercy on you^{-asws}! This Abu Al-Jaroud disavowing from so and so, and so and so (Abu Bakr and Umar)'. I said, to Abu Ja'far^{-asws}, 'He is lying, by Allah^{-azwj} Who, there is no god except He^{-azwj}! That has not been heard from me at all!'

وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَلِيٍّ أَخُو أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: هَلُمَّ إِلَيَّ، أَقْبِلْ إِلَيَّ يَا كَثِيرُ، كَانَا وَاللَّهِ أَوَّلَ مَنْ ظَلَمْنَا حَقَّنَا وَأَضَعْنَا بِأَبَائِنَا، وَحَمَلَا النَّاسَ عَلَى رِقَابِنَا، فَلَا عَقْرَ اللَّهُ هُمَا، وَ لَا عَقْرَ لَكَ مَعَهُمَا يَا كَثِيرُ.

And in his^{-asws} presence was Abdullah, so of Abu Ja'far^{-asws}. He said, 'Come towards me, face towards me O Kaseer! By Allah^{-azwj}, both were the first ones to oppress us^{-asws} of our^{-asws} rights, and derogated our^{-asws} forefathers^{-asws}, and loaded the people upon our^{-asws} necks. May Allah^{-azwj} not Forgive them both, nor may He^{-azwj} Forgive you along with them both, O Kaseer!''¹⁹

وَعَنْ أَبِي الْجَارُودِ، قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْهُمَا وَأَنَا جَالِسٌ؟ فَقَالَ: هُمَا أَوَّلَ مَنْ ظَلَمْنَا حَقَّنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا، وَأَخَذَا مِنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَطِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَذَكَ بِنَوَاضِحِهَا.

And from Abu Al-Jaroud who said, 'Abu Ja'far^{-asws} was asked about them both (Abu Bakr and Umar), and I was seated. He^{-asws} said: 'They were both the first ones to oppress us^{-asws} of our^{-asws} rights, and load the people upon our^{-asws} necks, and seized from (Syeda) Fatima^{-asws} an award of Rasool-Allah^{-saww}, Fadak, along with its caretakers'.

فَقَامَ مُبَيَّرٌ، فَقَالَ: اللَّهُ وَ رَسُولُهُ مِنْهُمَا بَرِيحَانِ. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ:

وَمَا عَلَّمَ الْإِنْسَانَ إِلَّا لِيَعْلَمَا

لِذِي الْحِلْمِ قَبْلَ الْيَوْمِ مَا تَفَرَّغَ الْعَصَا

¹⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 14

¹⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 15

¹⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 16

Muyasser stood up and said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} are both disavowed!' Abu Ja'far^{asws} said: 'The forbearing one before today is what the staff knocked, and the human being is not taught except he learns it'.²⁰

وَرَوَّاهُ عَنْ بَشِيرِ بْنِ أَرَاكَةَ النَّبَّالِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَقَالَ - كَهَيْئَةِ الْمُتَّهَرِ -: مَا تُرِيدُ مِنْ صَمَيِّ الْعَرَبِ؟! أَنْتُمْ تُقْتَلُونَ عَلَى دَمِ عُثْمَانَ بْنِ عَفَّانٍ، فَكَيْفَ لَوْ أَظْهَرْتُمْ الْبِرَاءَةَ مِنْهُمَا، إِذَا لَمَا نَاطَرُوكُمْ طَرْفَةَ عَيْنٍ!؟

And it is reported from Bashir Bin Arakah Al Nabbal who said,

'I asked Abu Ja'far^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'Like the rampant organism. What do you want from the two idols of the Arabs?! You are killing each other upon the blood of Usman Bin Affan, so how can you be manifesting the disavowment from them both then they will not debate with you even for the blink of an eye'.²¹

وَعَنْ حُجْرِ بْنِ أَبِي عَدِيٍّ، قَالَ: شَكَّكْتُ فِي أَمْرِ الرَّجُلَيْنِ، فَأَتَيْتُ الْمَدِينَةَ، فَسَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: [إِنَّهُمَا] أَوَّلُ مَنْ ظَلَمَنَا وَ دَهَبَ بِحَقِّنَا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا.

And from Ja'far Al-Bajali who said, 'I doubted regarding the matter of the two men (Abu Bakr and Umar), so I came to Al-Medina. I heard Abu Ja'far^{asws} saying: 'They both were the first one to oppress us^{asws} and go away with our^{asws} right and loaded the people upon our^{asws} necks''.

وَعَنْهُ عَلَيْهِ السَّلَامُ، قَالَ: لَوْ وَجَدَ عَلِيٌّ أَعْوَاناً لَصَرَبَ أَعْنَاقَهُمَا.

And from him^{asws} having said: 'If Ali^{asws} had found supporters, he^{asws} would have struck off both their (Abu Bakr and Umar's) necks''.

وَعَنْ سَلَامِ بْنِ سَعِيدٍ الْمَخْزُومِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: ثَلَاثَةٌ لَا يَصْعَدُ عَمَلُهُمْ إِلَى السَّمَاءِ وَ لَا يُقْبَلُ مِنْهُمْ عَمَلٌ: مَنْ مَاتَ وَ لَنَا أَهْلُ الْبَيْتِ فِي قَلْبِهِ بُغْضٌ، وَ مَنْ تَوَلَّى عَدُوَّنَا، وَ مَنْ تَوَلَّى [فُلَاناً وَ فُلَاناً].

And from Sallam Bin Saeed Al-Makhzumi, from Abu Ja'far^{asws} having said: 'Three, their deeds will not ascend to the sky, nor will any deed be Accepted from them – one who dies and there is hatred for us^{asws}, People^{asws} of the Household, in his heart; and one who befriends our^{asws} enemies, and one who befriends so and so (Abu Bakr), and so and so (Umar)'.²²

وَعَنْ وَرَدِ بْنِ زَيْدٍ - أَخِي الْكُمَيْتِ -، قَالَ: سَأَلْنَا مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ [عَنْهُمَا]؟. فَقَالَ: مَنْ كَانَ يَعْلَمُ أَنَّ اللَّهَ حَكَمَ عَدْلٌ بَرِيءٌ مِنْهُمَا، وَ مَا مِنْ مِحْجَمَةٍ دَمٍ يُهْرَاقُ إِلَّا وَ هِيَ فِي رِقَابِهِمَا.

And from Warad Bin Zaid, brother of Al-Kumeet who said, 'We asked Muhammad Bin Ali^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'One who knows that Allah^{-azwj} is Wise,

²⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 17

²¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 18

²² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 19

Just, would disavow from them both, and there is no cup of blood being spilt except and it is in their necks”²³.

وَعَنْهُ عَلَيْهِ السَّلَامُ، - وَ سُئِلَ [عَنْهُمَا] فَقَالَ: - هُمَا أَوَّلُ مَنْ ظَلَمْنَا، وَ قَبِضَ حَقَّنَا، وَ تَوَثَّبَ عَلَيَّ رِقَابِنَا، وَ فَتَحَ عَلَيْنَا بَاباً لَا يَسُدُّهُ شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ، فَلَا عَفْرَ اللَّهُ لَهْمَا ظَلَمْتُمَا إِنَانَا.

And from him^{-asws}, and he^{-asws} had been asked about them both (Abu Bakr and Umar), he^{-asws} said: ‘They were both the first ones to oppress us^{-asws}, and seize our rights, and pounce upon our^{-asws} necks, and open upon us^{-asws} a door which nothing can close up to the Day of Qiyamah. May Allah^{-azwj} not Forgive them for having oppressed us^{-asws}’²⁴.

وَعَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فُكُلْتُ: أَيْمَنَّا وَ سَادَتْنَا نُؤَالِي مَنْ وَالَيْتُمْ، وَ نُعَادِي مَنْ عَادَيْتُمْ، وَ نَبْرَأُ مِنْ عَدُوِّكُمْ.

And from Salim Bin Abu Hafsa who said, ‘I entered to see Abu Ja’far^{-asws} and O said. ‘Our leaders and our chiefs befriend the ones who befriend you^{-asws} and are inimical to the ones inimical to you^{-asws} and we disavow from your^{-asws} enemies’.

فَقَالَ: بَحْ بَحْ يَا شَيْخُ! إِنْ كَانَ لِقَوْلِكَ حَقِيقَةٌ. قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ لَهُ حَقِيقَةً. قَالَ: مَا تَعُولُ [فِيهِمَا]؟. قَالَ: إِمَامًا عَدَلٍ رَحِمَهُمَا اللَّهُ؟. قَالَ: يَا شَيْخُ! وَ اللَّهُ لَقَدْ أَشْرَكْتَ فِي هَذَا الْأَمْرِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ فِيهِ نَصِيبًا.

He^{-asws} said: ‘Congratulations! Congratulations, O sheikh! If there was reality to your words’. I said, ‘May I be sacrificed for you^{-asws}! There is reality to it’. He^{-asws} said: ‘What are you saying regarding the two of them?’ He said, ‘Two just leaders, may Allah^{-azwj} have Mercy on them both!’ He^{-asws} said: ‘O sheikh! By Allah^{-azwj}, you have associated in this command someone for whom Allah^{-azwj} has not Made a share to be for him’²⁵.

وَعَنْ فَضَيْلِ الرَّسَّانِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: مَثَلُ [فُلَانٍ] وَ شِيعَتِهِ مَثَلُ فِرْعَوْنَ وَ شِيعَتِهِ، وَ مَثَلُ عَلِيٍّ وَ شِيعَتِهِ مَثَلُ مُوسَى وَ شِيعَتِهِ.

And from Fuzeyl Al-Rasaan, from Abu Ja’far^{-asws} having said: ‘An example of so and so (Umar) and his adherents is an example of Pharaoh^{-la} and his^{-la} adherents, and example of Ali^{-asws} and his^{-asws} Shias is an example of Musa^{-as} and his^{-as} Shias’²⁶.

وَ رَوَوْا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَ جَلَّ: وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا...، قَالَ: أَسْرَ إِلَيْهِمَا أَمْرَ الْقُبْطِيَّةِ، وَ أَسْرَ إِلَيْهِمَا [أَهْمَا] بَلِيَانَ أَمْرَ الْأُمَّةِ مِنْ بَعْدِهِ ظَالِمِينَ فَاجِرِينَ غَادِرِينَ.

And it is reported from Abu Ja’far^{-asws} regarding Words of Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]**. He^{-asws} said: ‘He^{-saww} confided to (Ayesha and Hafsa) the matter of Al-Qibtiyya (Mariah), and confided to them that they (Abu Bakr and Umar) would be in-charge of the command of the community from after him^{-saww} as unjust ones, immoral, betrayers’²⁷.

²³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 20

²⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 21

²⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 22

²⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 23

²⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 24

وَرَوَوْا عَنْ عُبَيْدِ بْنِ سُلَيْمَانَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَخِيهِ الْأَرْقَطِ، قَالَ: قُلْتُ لَجَعْفَرِ بْنِ مُحَمَّدٍ: يَا عَمَّاهُ! إِنِّي أَخْشَوْفُ عَلَيَّ وَ عَلَيْنِكَ الْمَوْتُ أَوْ الْمَوْتُ، وَ لَمْ يُفَرِّشْ لِي أَمْرٌ هَذَيْنِ الرَّجُلَيْنِ؟ فَقَالَ لِي جَعْفَرٌ عَلَيْهِ السَّلَامُ: ابْرَأْ مِنْهُمَا، بَرَى اللَّهُ وَ رَسُولُهُ مِنْهُمَا.

And they reported from Ubeyd Bin Suleyman Al Nakhaie, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from a cousin of Al Arqat who said,

‘I said to Ja’far^{-asws} Bin Muhammad^{-asws}, ‘O Uncle^{-asws}! I am fearful upon me and upon you^{-asws}, the loss or the death, and the matter of these two men (Abu Bakr and Umar) has not been relayed to me?’ Ja’far^{-asws} said to me: ‘I^{-asws} disavow from them, Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from them’.²⁸

وَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ، قَالَ: قَالَ لِي: [فُلَانٌ وَ فُلَانٌ] صَنَمًا فَرِيشَ اللَّذَانِ يَعْْبُدُونَهُمَا.

And from Abdullah Bin Sinan, from Ja’far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘So and so (Abu Bakr) and so and so (Umar) are two idols of Quraysh, the ones they are worshipping’.²⁹

وَ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ، قَالَ: كَانَ إِذَا ذَكَرَ [رُزْمَعٌ] زَنَاهُ، وَ إِذَا ذَكَرَ أَبَا جَعْفَرٍ الدَّوَانِيْقِ زَنَاهُ، وَ لَا يُزَيِّعُهُمَا.

And from Ismail Bin Yasaar, from someone else,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, ‘Whenever he^{-asws} mentioned Rum’a (Umar) referred to him as an adulterer, and whenever he^{-asws} mentioned Abu Ja’far Al-Dawaniqi, referred to him as an adulterer, and did not refer as an adulterer to other than these two’.³⁰

قَالَ: وَ تَنَاصَرَ الْخَبْرُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ مِنْ طُرُقٍ مُخْتَلِفَةٍ أَهَمُّ قَالُوا- وَ كُلٌّ مِنْهُمْ-: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ، مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ، وَ مَنْ جَحَدَ إِمَامَةً إِمَامٍ مِنَ اللَّهِ، وَ مَنْ زَعَمَ أَنَّ هُمَا فِي الْإِسْلَامِ نَصِيْبًا.

He said, ‘And the news is supported from Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad Bin Ali^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws} from different ways, they^{-asws} said, and each one^{-asws} from them^{-asws}: ‘Three, Allah^{-azwj} will not **Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**. One who claims that he is an Imam^{-asws} and he isn’t an Imam^{-asws}, and one who rejects Imamate of an Imam^{-asws} from Allah^{-azwj}, and one who claims that for them both (Abu Bakr and Umar), there is a share for them in Al-Islam’.³¹

فَرَوَوْا عَنْ مَعْمَرِ بْنِ خَيْثَمٍ، قَالَ: بَعَثَنِي زَيْدُ بْنُ عَلِيٍّ دَاعِيَةً، فَمُلْتُ: جَعِلْتُ فِدَاكَ، مَا أَجَابَتْنَا إِلَيْهِ الشَّيْعَةُ، فَإِنَّمَا لَا تُجِيبُنَا إِلَى وَلَايَةِ [فُلَانٍ وَ فُلَانٍ].

They reported from Ma’mar Bin Khasheem who said, ‘Zaid son of Ali^{-asws} (Bin Al-Husayn^{-asws}) sent me as a caller. I said, ‘May I be sacrificed for you! The Shias will not answer to us to it,

²⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 25

²⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 26

³⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 27

³¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 28

for they did not answer us to (disavowing) the governance of so and so (Abu Bakr) and so and so (Umar)’.
 قَالَ لِي: وَيْحَكَ! أَحَدٌ أَغْلَمُ بِمَظْلَمَتِي مِنَّا، وَ اللَّهُ لَئِن فُلتَ إِحْمَا جَارَا فِي الْحُكْمِ لَتَكْذَبَنَّ، وَ لَئِن فُلتَ إِحْمَا اسْتَأْتَرَا بِالْفِيءِ لَتَكْذَبَنَّ، وَ لَكِنَّهُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا،

He said to me: ‘Woe be unto you! Is there anyone more knowing with its grievance than we are? By Allah^{-azwj}! If I were to say they were both tyrannical in the judgments, they would belie, and if I were to say they were both prejudicial with the war booty, they would belie, but those two were the first ones to oppress us of our rights, and loaded the people upon our necks.

وَ اللَّهُ إِنِّي لَأُبْغِضُ أَبْنَاءَهُمَا مِنْ بُغْضِي آبَاءَهُمَا وَ لَكِن لَوْ دَعَوْتُ النَّاسَ إِلَى مَا تَقُولُونَ لَرَمَوْنَا بِمَوْسٍ وَاحِدٍ.

By Allah^{-azwj}! I more hateful to their sons more than hatred for their fathers, but if I were to call the people to what you are saying, they would shoot at us with one bow”.³² (Not a Hadeeth)

وَ رَوَّاهُ عَنْ مُحَمَّدِ بْنِ فُرَاتِ الْجَرْمِيِّ، قَالَ: سَمِعْتُ زَيْدَ بْنَ عَلِيٍّ يَقُولُ: إِنَّا لَنَلْتَقِي وَ آلَ عُمَرَ فِي الْحَمَّامِ فَيَعْلَمُونَ أَنَّا لَا نُحِبُّهُمْ وَ لَا يُحِبُّونَا، وَ اللَّهُ إِنَّا لَنُبْغِضُ الْأَبْنَاءَ لِبُغْضِ آبَائِهِمْ.

And they reported from Muhammad Bin Furat al Jarmy who said,

‘I heard Zaid son of Ali (Bin Al Husayn^{-asws}) saying, ‘We tend to meet and the family of Umar in the public bathhouse. They know that we do not love them and they don’t love us. By Allah^{-azwj}! We are more hateful to the sons than our hatred for the fathers’”.³³ (Not a Hadeeth)

وَ رَوَّاهُ عَنْ فَضَيْلِ بْنِ الرَّبِيعِ، قَالَ: فُلتَ لَزَيْدِ بْنِ عَلِيٍّ (ع): مَا تَقُولُ فِي [فُلَانٍ وَ فُلَانٍ]؟. قَالَ: قُلْ فِيهِمَا مَا قَالَ عَلِيٌّ: كُفْتُ كَمَا كَفْتُ لَا تُجَاوِزُ قَوْلَهُ.

And they reported from Fuzeyl Bin Al-Zubeyr who said, ‘I said to Zaid son of Ali^{-asws} (Bin Al-Husayn^{-asws}), ‘What are you saying regarding so and so (Abu Bakr) and so and so (Umar)?’ He said, ‘Say regarding them both what Ali^{-asws} said: ‘Refrain as the refrainment not exceeding the words’.

فُلتَ: أَحْبَبْتَنِي عَنْ قَلْبِي أَنَا خَلَقْتُهُ؟. قَالَ: لَا. فُلتَ: فَإِنِّي أَشْهَدُ عَلَى الَّذِي خَلَقَهُ أَنَّهُ وَضَعَ فِي قَلْبِي بُغْضَهُمَا، فَكَيْفَ لِي بِإِخْرَاجِ ذَلِكَ مِنْ قَلْبِي؟.

I said, ‘Inform me about my heart, did I create it?’ He said, ‘No’. I said, ‘I testify upon the One^{-azwj} Who Created it that He^{-azwj} Placed their hatred in my heart, so how can it be for me to expel that from my heart?’

فَجَلَسَ جَالِسًا وَ قَالَ: أَنَا وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأُبْغِضُ بَيْنَهُمَا مِنْ بُغْضِهِمَا، وَ ذَلِكَ لِأَنَّهُمْ إِذَا سَمِعُوا سَبَّ عَلِيٍّ عَلَيْهِ السَّلَامُ فَرِحُوا.

³² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 29

³³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 30

He sat a sitting and said, 'I, by the One^{-azwj} Who, there is no god except He^{-azwj}, I hate their sons from that my hatred to them, and that is because when they hear a reviling of Ali^{-asws}, they become happy'.³⁴

وَرَوَى عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ الْأَعْدَارِيِّ، قَالَ: سُئِلَ زَيْدُ بْنُ عَلِيٍّ عَنِ [فُلَانٍ وَ فُلَانٍ]، فَلَمْ يُجِبْ فِيهِمَا، فَلَمَّا أَصَابَتْهُ الرَّمِيَةُ فَتَرَاعَ الرُّمَحَ مِنْ وَجْهِهِ اسْتَقْبَلَ الدَّمَ بِيَدِهِ حَتَّى صَارَ كَأَنَّهُ كَبِدٌ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ [فُلَانٍ وَ فُلَانٍ]؟ هُمَا وَ اللَّهُ شُرَكَاءُ فِي هَذَا الدَّمِ، ثُمَّ رَمَى بِهِ وَرَاءَ ظَهْرِهِ.

And they reported from Al Abbas Bin Al Waleed Al Aghdary who said,

'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) was asked about so and so (Abu Bakr) and so and so (Umar), but he did not answer regarding them. When the spear hit him, he removed the spear from his face and the blood flowed in his hand until it became like the liver. He said, 'Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? By Allah^{-azwj}! They are both participants in this blood'. Then he threw it behind his back'.³⁵ (Not a Hadeeth)

وَ عَنِ نَافِعِ النَّعْفِيِّ - وَ كَانَ قَدْ أَدْرَكَ زَيْدَ بْنَ عَلِيٍّ -، قَالَ: فَسَأَلَهُ رَجُلٌ عَنِ [فُلَانٍ وَ فُلَانٍ]، فَسَكَتَ فَلَمْ يُجِبْهُ، فَلَمَّا رَمَى قَالَ: أَيْنَ السَّائِلُ عَنِ [فُلَانٍ وَ فُلَانٍ]؟ هُمَا أَوْفَقَايَ هَذَا الْمَوْقِفِ.

And from Nafie Al Saqafi – and he had come across Zaid son of Ali (Bin Al Husayn^{-asws}). He said, 'A man asked him about so and so (Abu Bakr) and so and so (Umar). He was silent and did not answer him. When he was stabbed, he said, 'Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? Those two placed me in this position'.³⁶ (Not a Hadeeth)

وَ رَوَى عَنِ يَعْقُوبَ بْنِ عَدِيٍّ، قَالَ: سُئِلَ يَحْيَى بْنُ زَيْدٍ عَنْهُمَا - وَ نَحْنُ بِخُرَّاسَانَ وَ قَدِ التَّقَى الصَّفَّانِ -، فَقَالَ: هُمَا أَقَامَنَا هَذَا الْمُقَامَ، وَ اللَّهُ لَقَدْ كَانَ لَيِّمًا جَدُّهُمَا، وَ لَقَدْ هَمَّا بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَقْتُلَاهُ.

And they reported from Yaqoub Bin Adayy who said,

'Yahya Bin Zaid was asked about them both (Abu Bakr and Umar) – and we were at Khurasan having had met Al Saffan. He said, 'They have both paused us in this position. By Allah^{-azwj}! Their grandfathers were ignoble, and they had both plotted to kill Amir Al Momineen^{-asws}'.³⁷ (Not a Hadeeth)

وَ رَوَى عَنِ فُلَيْبِ بْنِ حَمَّادٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ، قَالَ: كُنْتُ مَعَ أَبِي بَكْرَةَ، فَلَقَيْتُ رَجُلًا مِنْ أَهْلِ الطَّائِفِ مَوْزِلٍ لِلتَّقِيفِ، فَتَالَ [مِنْهُمَا]، فَأَوْصَاهُ أَبِي بِتَقْوَى اللَّهِ، فَقَالَ الرَّجُلُ: يَا أَبَا مُحَمَّدٍ! أَسَأَلُكَ بِرَبِّ هَذِهِ النَّبِيَّةِ وَ رَبِّ هَذَا الْبَيْتِ! هَلَنْ صَلَّيْنَا عَلَى فَاطِمَةَ؟ قَالَ: اللَّهُمَّ لَا.

And they reported from Quleyb Bin Hammad, from Musa Bin Abdullah Bin Al Hassan who said,

'I was with my father at Makkah and I met a man from the people of Al Taif, a slave of Saqeef. He spoke about them both (Abu Bakr and Umar). My father advised him to fear Allah^{-azwj}. The

³⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 31

³⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 32

³⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 33

³⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 34

man said, 'O Abu Muhammad! I ask you by the Lord^{-azwj} of this building and Lord^{-azwj} of this House! Did they both pray Salat upon Fatima^{-asws}?' He said, 'O Allah^{-azwj}, no!'

قَالَ: فَلَمَّا مَضَى الرَّجُلُ قَالَ مُوسَى: سَبَّبْتُهُ وَكَفَّرْتُهُ. فَقَالَ: أَيُّ بَنِيَّ! لَا تَسُبُّهُ وَ لَا تُكْفِرْهُ، وَ اللَّهُ لَقَدْ فَعَلَا فِعْلاً عَظِيماً.

He said, 'When the man went away, Musa said, '(Shall I) revile him and consider him a Kafir?' He said, 'Yes, my son! Neither revile him nor consider him a Kafir. By Allah^{-azwj}! Those two (Abu Bakr and Umar) had done a grievous deed''.

وَ فِي رِوَايَةٍ أُخْرَى: .. أَيُّ بَنِيَّ! لَا تُكْفِرْهُ، فَوَ اللَّهُ مَا صَلَّى عَلَيَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَقَدْ مَكَتَ ثَلَاثًا مَا دَفَنُوهُ، إِنَّهُ شَغَلَهُمْ مَا كَانَا يُرْمَانِ.

And in another report, 'Yes my son! Do not consider him a Kafir. By Allah^{-azwj} they had both prayed Salat upon Rasool-Allah^{-saww}, and had remained for three days not having buried him^{-saww}. It pre-occupied them what they had both perpetrated''.³⁸ (Not a Hadeeth)

وَ رَوَاهُ، أَنَّهُ أَبِي بَرْزَيْدِ بْنِ عَلِيٍّ النَّقْفِيِّ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ - وَ هُوَ بِمَكَّةَ -، فَقَالَ: أَنْشُدْكَ اللَّهَ! أ تَعْلَمُ أَنَّهُمْ مَنَعُوا فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مِيرَاثَهَا؟. قَالَ: نَعَمْ.

And they reported that Abu Yazeed Bin Ali Al Saqafi came to Abdullah Bin Al Hassan, and he was at Makkah. He said, 'I adjure you with Allah^{-azwj}! Don't you know that they refused Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww} of her^{-asws} inheritance?' He said, 'Yes'.

قَالَ: فَأَنْشُدْكَ اللَّهَ! أ تَعْلَمُ أَنَّ فَاطِمَةَ مَاتَتْ وَ هِيَ لَا تُكَلِّمُهُمَا - وَ أَوْصَتْ أَنْ لَا يُصَلِّيَا عَلَيْهَا؟. قَالَ: نَعَمْ.

He said, 'I adjure you with Allah^{-azwj}! Don't you know that Fatima^{-asws} passed away and she^{-asws} would not speak to them both, and bequeathed that they should not (be allowed to) pray Salat upon her^{-asws}?' He said, 'Yes'.

قَالَ: فَأَنْشُدْكَ اللَّهَ! أ تَعْلَمُ أَنَّهُمْ بَايَعُوا قَبْلَ أَنْ يُدْفَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اعْتَمَمُوا شُعْلَهُمْ؟. قَالَ: نَعَمْ.

He said, 'I adjure you with Allah^{-azwj}! Don't you know that they both pledged before the burial of Rasool-Allah^{-saww} and they seized their pre-occupations?' He said, 'Yes'.

قَالَ: وَ أَسْأَلُكَ بِاللَّهِ! أ تَعْلَمُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يُبَايِعْ هُمَا حَتَّى أُكْرِهَ؟. قَالَ: نَعَمْ. قَالَ: فَأَشْهَدُكَ أَيُّ مِنْهُمَا بَرِيءٌ وَ أَنَا عَلَى رَأْيِ عَلِيٍّ وَ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ.

He said, 'I ask you by Allah^{-azwj}! Don't you know that Ali^{-asws} did not pledge allegiance to them both until he^{-asws} was forced?' He said, 'Yes'. He said, 'I testify that I disavow from them both, and I am upon the view of Ali^{-asws} and (Syeda) Fatima^{-asws}'.

قَالَ مُوسَى: فَأَقْبَلْتُ عَلَيْهِ، فَقَالَ أَبِي: أَيُّ بَنِيَّ! وَ اللَّهُ لَقَدْ أَتَبَا أَمْرًا عَظِيماً.

³⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 35

Musa said, 'I turned towards him. My father said, 'Yes my son! By Allah^{-azwj}, they had both perpetrated a grievous matter"³⁹ (Not a Hadeeth)

وَرَوَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَذَكَرَهُمَا، فَقَالَ: فُلَانٌ لِهَذَا نَحْنُ نَأْتُمُ بِفَاطِمَةَ، فَقَدْ جَاءَ الْبَيْتُ عَنْهَا أَهْمًا مَاتَتْ وَ هِيَ غَضِبِي عَلَيْهِمَا، فَتَحْنُ نَعْضَبُ لِعُضْبِهَا وَ نَرْضَى لِرِضَاهَا، فَقَدْ جَاءَ عُضْبُهَا، فَإِذَا جَاءَ رِضَاهَا رَضِينَا.

And they reported from Mukhawwal Bin Ibrahim who said, 'I was informed by Musa Bin Abdullah Bin Al Hassan and he mentioned both of them (Abu Bakr and Umar). He said,

'Tell them we sway with (Syeda) Fatima^{-asws}, and the couplets have come about her^{-asws}, she^{-asws} passed away and she^{-asws} was angered upon them both (Abu Bakr and Umar). We are angered to her^{-asws} anger and are pleased to her^{-asws} pleasure. (News of) her^{-asws} anger has come, so when her^{-asws} pleasure comes, we shall be pleased'.

قَالَ مُحَمَّدٌ: وَ سَأَلْتُ مُوسَى بْنَ عَبْدِ اللَّهِ عَنْ [فُلَانٍ وَ فُلَانٍ]، فَقَالَ لِي: مَا أَكْرَهَ ذِكْرَهُ. فُلْتُ لِمُحَوَّلٍ: قَالَ فِيهِمَا أَشَدُّ مِنَ الظُّلْمِ وَ الْمُجُورِ وَ الْعَدْرِ!؟
قَالَ: نَعَمْ.

Mukhawwal said, 'And I asked Musa Bin Abdullah about so and so (Abu Bakr) and so and so (Umar). He said to me, 'How hateful is his mention'. I said to Mukhawwal, 'Are you saying regarding them more severe than the injustice, and the immoralities, and the treachery?' He said, 'Yes'.

قَالَ مُحَمَّدٌ: وَ سَأَلْتُ عَنْهُمَا مَرَّةً، فَقَالَ: أَلْتَحْسِبُنِي تَبْرِيًا [بِثْرِيًا]؟ ثُمَّ قَالَ فِيهِمَا قَوْلًا سَيِّئًا.

Mukhawwal said, 'And I asked about them both (Abu Bakr and Umar) once, 'Does the disavowment suffice me?' Then he said something regarding them"⁴⁰ (Not a Hadeeth)

وَ عَنِ ابْنِ مَسْعُودٍ، قَالَ: سَمِعْتُ مُوسَى بْنَ عَبْدِ اللَّهِ يَقُولُ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ مِيرَاتِنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَصَبَانَا فَعَصَبَ النَّاسِ.

And from Ibn Masoud who said, 'I heard Musa Bin Abdullah saying, 'They were both the first one to oppress us^{-asws} of our rights and our^{-asws} inheritance from Rasool-Allah^{-sawww}, and usurped us, so the people usurped us (as well)"⁴¹ (Not a Hadeeth)

وَ رَوَى عَنْ يَحْيَى بْنِ مُسَاوِرٍ، قَالَ: سَأَلْتُ يَحْيَى بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ [فُلَانٍ وَ فُلَانٍ]!؟. فَقَالَ لِي: ابْتِرًا مِنْهُمَا.

And they reported from Yahya Bin Musawer who said, 'I asked Yahya Bin Abdullah Bin Al Hassan about so and so (Abu Bakr) and so and so (Umar). He said to me, 'Disavow from them both"⁴² (Not a Hadeeth)

وَ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: شَهِدْتُ أَبِي، مُحَمَّدَ بْنَ عُمَرَ، وَ مُحَمَّدَ بْنَ عُمَرَ بْنِ الْحَسَنِ - وَ هُوَ الَّذِي مَعَ الْحُسَيْنِ بِكَرْبَلَاءَ، وَ كَانَتِ الشَّبَعَةُ تُنَزِّلُهُ بِمَنْزِلَةِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَعْرِفُونَ حَقَّهُ وَ فَضْلَهُ -،

³⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 36

⁴⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 37

⁴¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 38

⁴² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 39

And they reported from Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib^{-asws} who said, 'I witnessed my father Muhammad Bin Umar, and Muhammad Bin Al Hassan, and he is the who was with Al Husayn^{-asws} at Karbala, and the Shias were giving him the status as being of the status of Abu Ja'far^{-asws}, recognising his right and his merit.

قَالَ: فَكَلَّمْتُهُ فِي أَبِي [زُرَيْقٍ]، فَقَالَ مُحَمَّدُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ لِأَبِي: اسْكُتْ! فَإِنَّكَ عَاجِزٌ، وَاللَّهِ إِهْمَا لَشُرَكَاءِ فِي دَمِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ.

He said, 'I spoke to him regarding my father Zureyq. Muhammad Bin Umar Bin Al Hassan son of Ali Bin Abu Talib^{-asws} said to my father, 'Be quiet, for you are frustrated. By Allah^{-azwj}! They (Abu Bakr and Umar) were both participants (in shedding the) blood of Al Husayn^{-asws}'.⁴³ (Not a Hadeeth)

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ، أَنَّهُ قَالَ: وَاللَّهِ لَقَدْ أُخْرِجَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ مَسْجِدِهِ وَهُمَا يَتَطَهَّرَانِ وَ أُدْخِلَا وَهُمَا حَيْفَةٌ فِي بَيْتِهِ.

And in another report from him, he said, 'By Allah^{-azwj}! Rasool-Allah^{-saww} had expelled them both from his^{-saww} Masjid, and they were both clean, and they were both entered into his^{-saww} house and they were both (unclean) corpses'.⁴⁴ (Not a Hadeeth)

وَ رَوَوْا عَنْ أَبِي حُدَيْفَةَ - مِنْ أَهْلِ الْيَمَنِ وَ كَانَ فَاضِلاً زَاهِداً-، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَ هُوَ يَطُوفُ بِالْبَيْتِ، فَقَالَ: وَ رَبِّ هَذَا الْبَيْتِ، وَ رَبِّ هَذَا الرَّكْنِ، وَ رَبِّ هَذَا الْحَجَرِ، مَا قَطَرَتْ مِنَّا قَطْرَةٌ دَمٍ وَ لَا قَطَرَتْ مِنْ دِمَاءِ الْمُسْلِمِينَ قَطْرَةً إِلَّا وَ هُوَ فِي أَعْنَاقِهِمَا.

And they reported from Abu Kuzeyfa, from the people of Al Yemen, and he was meritorious, ascetic, he said, 'I heard Abdullah Bin Al Hassan son of Ali Bin Al Husayn^{-asws}, and he was performing Tawaaf with the House (Kabah). He said, 'By the Lord^{-azwj} of this corner (of the Kabah), and by the Lord^{-azwj} of this (Black) Stone! No drop of blood drops from us^{-asws}, nor drops from the blood of the Muslims except and it is in both their necks'.⁴⁵ (Not a Hadeeth)

وَ رَوَوْا عَنْ إِسْحَاقَ بْنِ أَحْمَرَ، قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، فُلْتُ: أَصَلِّي خَلْفَ مَنْ يَتَوَالَى [فُلَاناً وَ فُلَاناً]؟. قَالَ: لَا، وَ لَا كِرَامَةً.

And they reported from Is'haq Bin Ahmad who said, 'I asked Muhammad Bin Al Hassan son of Ali Bin Al Husayn^{-asws}. I said, 'Can I pray Salat behind the one who befriends so and so (Abu Bakr) and so and so (Umar)?' He said, 'No, and there is no prestige'.⁴⁶ (Not a Hadeeth)

وَ رَوَوْا عَنْ أَبِي الْجَارُودِ، قَالَ: سُئِلَ مُحَمَّدُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ [فُلَانٍ وَ فُلَانٍ]؟. فَقَالَ: قُتِلْتُمْ مِنْذُ سِتِّينَ سَنَةً فِي أَنْ دَكَّرْتُمْ عُثْمَانَ، فَوَ اللَّهُ لَوْ دَكَّرْتُمْ [فُلَاناً وَ فُلَاناً] لَكَانَتْ دِمَاؤُكُمْ أَخْلَ عَنْدَهُمْ مِنْ دِمَاءِ السَّنَانِيرِ.

And they reported from Abu Al Jaroud who said, 'Muhammad Bin Umar son of Al Hassan Bin Ali Bin Abu Talib^{-asws} was asked about so and so (Abu Bakr) and so and so (Umar). He said, 'You are being killed for sixty years if you mention Usman. By Allah^{-azwj}! If you were to mention so

⁴³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 40

⁴⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 41

⁴⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 42

⁴⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 43

and so (Abu Bakr) and so and so (Umar), your blood will become permissible in their presence than the blood of the chiefs of every tribe".⁴⁷ (Not a Hadeeth)

وَرَوَى عَنْ أَرْطَاةَ بْنِ حَبِيبِ الْأَسَدِيِّ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ الشَّهِيدِ عَلَيْهِ السَّلَامُ يَفْخُ يَقُولُ: هُمَا وَاللَّهِ أَقَامَانَا هَذَا الْمَقَامَ، وَزَعَمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يُورَثُ.

And they reported from Artat Bin Habeeb Al Asady who said, 'I heard Al Hassan Bin Ali son of Al Husayn^{-asws} the martyr at Fakh, saying, 'By Allah^{-azwj}! They (Abu Bakr and Umar) have both paused us in this position, and they claimed that Rasool-Allah^{-saww} did not leave inheritance".⁴⁸ (Not a Hadeeth)

وَرَوَى عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، قَالَ: مَا رَفَعَتْ امْرَأَةٌ مِنَّا طَرْفَهَا إِلَى السَّمَاءِ فَعَطَّرَتْ مِنْهَا قَطْرَةً إِلَّا كَانَ فِي أَعْنَاقِهِمَا.

And they reported from Ibrahim Bin Maymoun, from Al Hassan Bin Muhammad Bin Abdullah, son of Al Hassan Bin Ali^{-asws} having said, 'No woman from us raises her eyes towards the sky and a drop (of tear) falls from her, except it would be in both their necks'.⁴⁹ (Not a Hadeeth)

وَرَوَى عَنْ قُلَيْبِ بْنِ حَمَّادٍ، قَالَ: سَأَلْتُ الْحَسَنَ بْنَ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ الْحَسَنِ، وَالْحُسَيْنَ بْنَ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَعِدَّةً مِنْ أَهْلِ الْبَيْتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا لَا يُجَالِفُنَا فِي شَيْءٍ إِلَّا إِذَا انْتَهَى إِلَى [فُلَانٍ وَفُلَانٍ] أَوْقَفَهُمَا وَشَكَّ فِي أَمْرِهِمَا؟ فَكُلُّهُمَا قَالُوا: مَنْ أَوْقَفَهُمَا شَكًّا فِي أَمْرِهِمَا فَهُوَ ضَالٌّ كَافِرٌ.

And they reported from Quleyb Bin Hammad who said, 'I asked Al Hassan Bin Ibrahim Bin Abdullah Bin Zaid Bin Al Hassan, and Al Husayn Bin Zaid son of Ali (Bin Al Husayn^{-asws}), and a number of the People^{-asws} of the Household about a man from our companions who does not oppose us regarding anything except when it ends up to so and so (Abu Bakr) and so and so (Umar), can one pause from them and doubt regarding their affair? They all spoke saying, 'One who pauses at them both, doubting regarding their matter, so he is a straying Kafir".⁵⁰ (Not a Hadeeth)

وَرَوَى عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ، قَالَ: حَدَّثَنِي فَاطِمَةُ الْحَنْفِيَّةُ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ أُمَّهَا كَانَتْ تُبْغِضُ [فُلَانًا وَفُلَانًا] وَتَسُبُّهُمَا.

And they reported from Muhammad Bin Al Furat who said, 'Fatima Al Hanafiyya narrated to me from Fatima^{-as} daughter^{-as} of Al Husayn^{-asws}, that she^{-as} used to hate so and so (Abu Bakr) and so and so (Umar) and revile them".⁵¹ (Not a Hadeeth)

وَرَوَى عَنْ عُمَرَ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، قَالَ: إِنَّ أَبَا بَكْرٍ وَعُمَرَ عَدَلَا فِي النَّاسِ وَظَلَمَانَا، فَلَمْ تَغْضَبِ النَّاسَ لَنَا، وَإِنَّ عُمَرَ ظَلَمَنَا وَظَلَمَ النَّاسَ، فَغَضِبَتِ النَّاسَ لِأَنْفُسِهِمْ فَمَالُوا إِلَيْهِ فَمَقَتَلُوهُ.

⁴⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 44

⁴⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 45

⁴⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 46

⁵⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 47

⁵¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 48

And they reported from Umar Bin Sabit who said, 'It is narrated to me by Abdullah Bin Muhammad Bin Aqeel, son of Abu Talib^{-asws} who said, 'Abu Bakr and Umar dispensed justice among the people and oppressed us^{-asws}. The people did not get angry for us^{-asws}. And Usman oppressed us^{-asws} and oppressed the people, so the people were angered for themselves. They leaned to him and killed him''.⁵² (Not a Hadeeth)

وَرَوَى عَنِ الْقَاسِمِ بْنِ جُنْدَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَرَضَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَتَقَلَّ، فَجَلَسْتُ عِنْدَ رَأْسِهِ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مَعَهُ النَّاسُ فَأَمْتَأَلُوا الْبَيْتَ، فَقُمْتُ مِنْ مَجْلِسِي، فَجَلَسَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

And they reported from Al Qasim Bin Jundab, from Anas Bin Malik (well-known fabricator) who said, 'Ali^{-asws} fell ill and was heavy. I sat by his^{-asws} head, and Rasool-Allah^{-saww} entered and the people were with him^{-saww}, so the house filled up. I stood up from my seat and Rasool-Allah^{-saww} sat in it.

فَعَمَزَ أَبُو بَكْرٍ عُمَرَ فَمَقَامًا، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)، إِنَّكَ كُنْتَ عَاهِدْتَ إِلَيْنَا فِي هَذَا عَهْدًا وَإِنَّا لَا نَرَاهُ إِلَّا لِمَا بِهِ، فَإِن كَانَ شَيْءٌ فِإِلَى مَنْ؟ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمْ يُجِبْهُ، فَعَمَزَهُ الثَّانِيَةَ فَكَذَلِكَ، ثُمَّ الثَّلَاثَةَ،

Abu Bakr winked at Umar and he stood up and said, 'O Rasool-Allah^{-saww}! You^{-saww} had made a pact to us regarding this one (Ali^{-asws}), and we do not see him^{-asws} except to what (illness) he^{-asws} is with. Supposing something happens (death), then to whom?' Rasool-Allah^{-saww} was silent and did not answer him. He winked at him for a second time, and it was like that. Then the third.

فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَأْسَهُ ثُمَّ قَالَ: إِنَّ هَذَا لَا يَمُوتُ مِنْ وَجَعِهِ هَذَا، وَ لَا يَمُوتُ حَتَّى تَمْلِيَاهُ عِظًا، وَ تُوسِعَاهُ عُذْرًا، وَ تَجِدَاهُ صَابِرًا.

Rasool-Allah^{-saww} raised his^{-asws} head then said: 'This one will not be dying from this pain of his^{-asws}, nor will he^{-asws} be dying until you two fill him^{-asws} with rage, and you equally betray him^{-asws}, and you will both find him^{-asws} to be patient''.⁵³ (Not a Hadeeth)

وَرَوَى عَنْ يَزِيدَ بْنِ مُعَاوِيَةَ الْبِكَالِيِّ، قَالَتْ [كَذَا]: سَمِعْتُ حَدِيثَ بَنِ الْيَمَانِ يَقُولُ: وَإِلَى أَبُو بَكْرٍ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً أَوْهَنَهُ، ثُمَّ وَإِلَى عُمَرَ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً مَرَّقَ مِنْهُ.

And they reported from Yazeed Bin Muawiya Al Bakaly, she said, 'I heard Huzeyfa Bin Al Yaman saying, 'Abu Bakr ruled, and he stabbed Al Islam with such a stab, it weakened it. Then Umar ruled, and he stabbed in Al Islam such a stab, piercing it''.⁵⁴ (Not a Hadeeth)

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَلَيْنَا أَبُو بَكْرٍ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً، ثُمَّ وَلَيْنَا عُمَرُ فَحَلَّ الْأَزْرَارَ، ثُمَّ وَلَيْنَا عُثْمَانُ فَحَرَجَ مِنْهُ عُزْرَانًا.

And in another report from him, said, 'Abu Bakr ruled us and stabbed in Al Islam a stab, then Umar ruled us, and he loosened the buttons. Then Usman ruled, and it came out naked from it''.⁵⁵ (Not a Hadeeth)

⁵² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 49

⁵³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 50

⁵⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 51

⁵⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 52

وَرَوَى عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ، قَالَ: كَانَ إِذَا ذَكَرَ عُمَرَ أَمْضَاهُ، ثُمَّ قَالَ: كَانَ يَدْعُو ابْنَ عَبَّاسٍ فَيَسْتَفْتِيهِ مُغَايِظَةً لِعَلِيٍّ عَلَيْهِ السَّلَامُ.

And it is reported from Aban Bin Taghlib, from Al Hakan Bin Uyayna who said, 'Whenever there was a mention of Umar it saddened him, then he said, 'Ibn Abbas used to be called and his anger would agitate him for Ali^{-asws}'.⁵⁶ (Not a Hadeeth)

وَرَوَى عَنِ الْأَعْمَشِ، أَنَّهُ كَانَ يَقُولُ: فُيْضَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمْ يَكُنْ لَهُمْ هَمٌّ إِلَّا أَنْ يَقُولُوا: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، وَمَا أَطْنَهُمْ يُفْلِحُونَ.

And they reported from Al Amsh, he was saying, 'Their Prophet^{-saww} passed away, but there did not happen to be any concern for them (the Helpers) except that they were saying, 'There should be a ruler from us and a ruler from them', and I don't they will be succeeding''.⁵⁷ (Not a Hadeeth)

وَرَوَى عَنْ مُعَمَّرِ بْنِ زَائِدَةَ الْوَشَائِي، قَالَ: أَشْهَدُ عَلَى الْأَعْمَشِ أَبِي سَمِعْتُهُ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُجَاءُ [فُلَانٍ وَ فُلَانٍ] كَالْقَوْزَيْنِ الْعَقِيرَيْنِ لَهْمًا فِي نَارِ جَهَنَّمَ حُورًا.

And it is reported from Moammar Bin Zaida Al Washa who said, 'I testify upon Al Amsh that I heard him saying, 'When it will be the Day of Qiyamah, the ones who love so and so (Abu Bakr) and so and so (Umar) would be like two bulls of broken backs, for them would be mooing in the fire of Hell''.⁵⁸ (Not a Hadeeth)

وَرَوَى عَنْ سُلَيْمَانَ بْنِ أَبِي الْوَرْدِ، قَالَ: قَالَ الْأَعْمَشُ فِي مَرَضِهِ الَّذِي فُيْضَ فِيهِ هُوَ بَرِيَّةٌ مِنْهُمَا وَ سَمَاهَا، قُلْتُ لِلْمَسْعُودِيِّ: سَمَاهَا؟! قَالَ: نَعَمْ، [فُلَانٌ وَ فُلَانٌ].

And it is reported from Suleyman Bin Abu Al Warad who said, 'Al Amsh said during his illness in which he died, he was disavowing from them both (Abu Bakr and Umar), and named them. I said to Masoudi, 'He named them both?!' He said, 'Yes, so and so (Abu Bakr), and so and so (Umar)'.⁵⁹ (Not a Hadeeth)

وَرَوَى عَنْ عُمَرَ بْنِ زَائِدَةَ، قَالَ: كُنَّا عِنْدَ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ بَعْضُ الْقَوْمِ: أَبُو [زُرَيْقٍ] أَفْضَلُ مِنْ عَلِيٍّ، فَغَضِبَ حَبِيبٌ ثُمَّ قَامَ قَائِمًا، فَقَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقِيَهُمَا: الطَّائِفِينَ بِاللَّهِ طَرَفَ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ.. الآية.

And it is reported from Umar Bin Zaida who said, 'We were in the presence of Habeeb Bin Abu Sabit, one of the group said, 'Abu (Zureyq) (Bakr) is superior than Ali^{-asws}'. Habeeb was angered, then stood up standing and said, 'By Allah^{-azwj} Who, there is no god except He^{-azwj}! Regarding them both is: **the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them [48:6]** – the Verse.⁶⁰ (Not a Hadeeth)

⁵⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 53

⁵⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 54

⁵⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 55

⁵⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 56

⁶⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 57

وَرَوَى عَنْ يَحْيَى بْنِ الْمُسَاوِرِ، عَنْ أَبِي الْجَارُودِ، قَالَ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ مَدِينَتَيْنِ، مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ لَا يَفْتَرَانِ مِنْ لَعْنِ [فُلَانٍ وَ فُلَانٍ].

And it is reported from Yahya Bin Al Musawir, from Abu Al Jaroud who said, 'For Allah^{-azwj} Mighty and Majestic there are two cities, a city in the east and a city in the west. They both do not take a break from cursing so and so (Abu Bakr) and so and so (Umar)'.⁶¹ (Not a Hadeeth)

وَرَوَى عَنْ ابْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ شَرِيكَاً يَقُولُ: مَا لَهُمْ وَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ؟ وَ اللَّهُ مَا جَهَّزَتْ حَيْشاً وَ لَا جَمَعَتْ جَمْعاً، وَ اللَّهُ لَقَدْ آذَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي قَبْرِهِ.

And it is reported from Ibn Abul Rahman who said, 'I heard Shareek saying, 'What is to them and Fatima^{-asws}? By Allah^{-azwj}! Neither did they both (Abu Bakr and Umar) prepare (equip) an army, nor gathered any collection. By Allah^{-azwj}! They both hurt Rasool-Allah^{-saww} in his^{-saww} grave''.⁶² (Not a Hadeeth)

وَرَوَى عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الثَّوْرِيِّ، قَالَ: سَمِعْتُ شَرِيكَاً وَ سَأَلَهُ رَجُلٌ يَا أَبَا عَبْدِ اللَّهِ! حُبُّ أَبِي بَكْرٍ وَ عُمرُ سُنَّةٌ؟- فَقَالَ: يَا مُعَافَا، حُذِّ بِتَوْبِهِ فَأُخْرِجُهُ وَ اغْرِفْ وَجْهَهُ وَ لَا تُدْخِلْهُ عَلَيَّ، يَا أحمق! لَوْ كَانَ حُبُّهُمَا سُنَّةً لَكَانَ وَاجِباً عَلَيْكَ أَنْ تَذْكُرَهُمَا فِي صَلَاتِكَ كَمَا تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

And it is reported from Ibrahim Bin Yahya Al Sowry who said, 'I heard Shareek, and a man had asked him, 'O Abu Abdullah! Love of Abu Bakr and Umar is a Sunnah?' He said, 'O Muafa! Grab his clothes and expel him, and know (remember) his face, and do not let him enter to see me, O idiot! If their love was a Sunnah, it would have been Obligatory upon you to mention them both in your Salat just as you are sending Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}'.⁶³ (Not a Hadeeth)

166- مُهَجُّ الدَّعَوَاتِ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: مَنْ دَعَا بِهَذَا الدُّعَاءِ فِي سَجْدَةِ الشُّكْرِ كَانَ كَالرَّامِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي بَدْرٍ وَ أُحُدٍ وَ حُنَيْنٍ بِأَلْفِ أَلْفِ سَهْمٍ.

(The book) 'Muhaj Al-Dawaat' – From Al-Reza^{-asws} having said: 'One who supplicates with this supplication (see ref 167 below) during a Sajdah of thanks, would be like the one who shot alongside the Prophet^{-saww} during (the battles of) Badr, and Ohad and Hunayn, by a thousand by thousand arrows''.⁶⁴

167- وَ حَكَاهَا الْكُفْعَمِيُّ فِي الْجَنَّةِ: [الدُّعَاءُ] اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا دِينَكَ، وَ غَيَّرُوا نِعْمَتَكَ، وَ اتَّهَمُوا رَسُولَكَ (ص)، وَ خَالَفُوا مِلَّتَكَ، وَ صَدَّكَ عَنْ سَبِيلِكَ، وَ كَفَرُوا بِآلَائِكَ، وَ رَدُّوا عَلَيْكَ كَلِمَاتِكَ، وَ اسْتَهْزَؤْا بِرَسُولِكَ،

And Al-Kaf'amy has narrated the supplication in his (the book) 'Al-Jannah' – 'O Allah^{-azwj}! Curse both the ones who replaced Your^{-azwj} Religion, and changed Your^{-azwj} Favour, and they both accused Your^{-azwj} Rasool^{-saww}, and oppose Your^{-azwj} Nation, and hindered from Your^{-azwj} Way, and disbelieved in Your^{-azwj} Favours, and refuted Your^{-azwj} Speech unto You^{-azwj}, and mocked Your^{-azwj} Rasool^{-saww};

⁶¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 58

⁶² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 59

⁶³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 60

⁶⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 166

وَقَتَلَا ابْنَ نَبِيِّكَ، وَ حَرَّفَا كِتَابَكَ، وَ جَحَدَا آيَاتِكَ، وَ اسْتَكْبَرَا عَنِ عِبَادَتِكَ، وَ قَتَلَا أُوْلِيَاءَكَ، وَ جَلَسَا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمَا بِحَقٍّ، وَ حَمَلَا النَّاسَ عَلَى أَكْتافِ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ،

And they killed the son^{-asws} of Your^{-azwj} Prophet^{-saww}, and altered Your^{-azwj} Book, and rejected Your^{-azwj} Signs, and were too arrogant from worshipping You^{-azwj}, and killed Your^{-azwj} friends, and sat in the seat which did not happen to be rightful for them, and loaded the people upon the necks of Progeny^{-asws} of Muhammad^{-saww}.

اللَّهُمَّ الْعَنْهُمَا لَعْنًا يَتْلُو بَعْضُهُ بَعْضًا، وَ احْشُرْهُمَا وَ اتَّبِعْهُمَا إِلَى جَهَنَّمَ زُرْقًا،

O Allah^{-azwj}! Curse them both with Curses following each other, and Resurrect them both and their followers to Hell as blue-eyed.

اللَّهُمَّ إِنَّا نَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ هُمَا وَ الْبِرَاءَةِ مِنْهُمَا فِي الدُّنْيَا وَ الْآخِرَةِ،

O Allah^{-azwj}! We draw closer to You^{-azwj} with the cursing and the disavowment from them both, in the world and the Hereafter.

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

O Allah^{-azwj}! Curse the killer of Amir Al-Momineen^{-asws}, and killers of Al-Husayn Bin Ali^{-asws} son^{-asws} of daughter^{-asws} of Rasool-Allah^{-saww}.

اللَّهُمَّ زِدْهُمَا عَذَابًا فَوْقَ الْعَذَابِ، وَ هَوَانًا فَوْقَ هَوَانٍ، وَ دُؤْلًا فَوْقَ دُؤْلٍ، وَ خِزْيًا فَوْقَ خِزْيٍ،

O Allah^{-azwj}! Increase them both in Punishment on top of the Punishment, and shame on top of the shame, and disgrace on top of the disgrace, and humiliation on top of the humiliation.

اللَّهُمَّ دَعْهُمَا إِلَى النَّارِ دَعَاً، وَ ارْكُسْهُمَا فِي أَلِيمِ عَذَابِكَ رُكْسًا،

O Allah^{-azwj}! Leave them to be in the Fire with a leaving, and Immerse them in the pain of Your^{-azwj} Punishment with an immersing.

اللَّهُمَّ احْشُرْهُمَا وَ اتَّبِعْهُمَا إِلَى جَهَنَّمَ زُرْمًا،

O Allah^{-azwj}! Resurrect them both and their followers to Hell in a group.

اللَّهُمَّ فَرِّقْ جَمْعَهُمْ، وَ شَتِّتْ أَمْرَهُمْ، وَ خَالَفْ بَيْنَ كَلِمَتِهِمْ، وَ بَدِّدْ جَمَاعَتَهُمْ، وَ الْعَنْ أَيْمَتَهُمْ، وَ افْتُلْ قَادِحَهُمْ وَ سَادِحَهُمْ، وَ الْعَنْ رُؤْسَاءَهُمْ وَ كِبْرَاءَهُمْ، وَ اكْسِرْ رَايَتَهُمْ، وَ أَلْقِ الْبَأْسَ بَيْنَهُمْ، وَ لَا تُبْقِ مِنْهُمْ دَيَّارًا،

O Allah^{-azwj}! Divide their gathering, and disperse their affairs, and opposition between their speeches, and dissipate their group, and Curse their leaders, and Kill their guides and their chiefs, and Curse their chiefs and their elders, and Break their flag, and Cast the evil between them, and do not Let any household from them to remain.

اللَّهُمَّ الْعَنْ أَبَا جَهْلٍ وَالْوَلِيدَ لَعْنَا يَتْلُو بَعْضُهُ بَعْضًا، وَ يَتَّبِعُ بَعْضُهُ بَعْضًا،

O Allah^{-azwj}! Curse Abu Jahl^{-la} and Al-Waleed with curses following each other.

اللَّهُمَّ الْعَنْهُمَا لَعْنَا يَلْعَنُهُمَا بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ، وَ كُلُّ نَبِيٍّ مُرْسَلٍ، وَ كُلُّ مُؤْمِنٍ افْتَحَنْتَ قَلْبَهُ لِلْإِيمَانِ،

O Allah^{-azwj}! Curse them both with curses cursed with by every Angel of Proximity, and every Messenger Prophet^{-as}, and every Momin whose heart has been Tested for the Eman.

اللَّهُمَّ الْعَنْهُمَا لَعْنَا يَتَعَوَّدُ مِنْهُ أَهْلُ النَّارِ، وَ مِنْ عَذَابِهِمَا،

O Allah^{-azwj}! Curse them both with curses the inhabitants of the Fire hurting by it, and from their Punishments.

اللَّهُمَّ الْعَنْهُمَا لَعْنَا لَا يَخْطُرُ لِأَحَدٍ يَبَالٍ،

O Allah^{-azwj}! Curse them both with curses, no one has ever imagined it.

اللَّهُمَّ الْعَنْهُمَا فِي مُسْتَسَرِّ سِرِّكَ وَ ظَاهِرِ عَلَانِيَتِكَ، وَ عَذَابُهُمَا عَذَابًا فِي التَّقْدِيرِ وَ فَوْقَ التَّقْدِيرِ، وَ شَارِكٍ مَعَهُمَا ابْنَتَيْهِمَا وَ أَشْيَاعَهُمَا وَ مُحِبِّيهِمَا وَ مَنْ شَاءَ يَعْهُمَا.

O Allah^{-azwj}! Curse them both with curses in the concealment of Your^{-azwj} Secrets, and apparent, and openly, and Punish them in the Determination and above the Determination, and two daughters (who committed sins in association) with them, their followers, and their adherents, and ones who love them, and ones who were loyal to them”.

أقول: : وَ دُعَاءُ صَنَمَيْ قُرَيْشٍ مَشْهُورٌ بَيْنَ الشَّيْعَةِ، - وَ رَوَاهُ الْكُفَعَمِيُّ عَنِ ابْنِ عَبَّاسٍ، أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يَقْرَأُ بِهِ فِي صَلَاتِهِ.

I (Majlisi) am saying, ‘And his^{-asws} supplication, ‘Two idols of Quraysh’ is well-known between the Shias. And it is reported by Al-Kaf’ami, from Ibn Abbas, ‘Amir Al-Momineen^{-asws} was (reciting it in the) Qunoot of his^{-asws} Salat’⁶⁵.

168- كا: عَنِ الْعَدَّةِ، عَنْ أَحْمَدَ الْبَرْقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، عَنْ عَمْرٍو بْنِ مُصْعَبٍ، عَنْ فُرَاتِ بْنِ الْأَحْنَفِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: مَهْمَا تَرَكْتُ مِنْ شَيْءٍ فَلَا تَتْرُكُ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ: اللَّهُمَّ إِنِّي أَصْبَحْتُ .. إِلَى آخِرِ الدُّعَاءِ، وَ فِيهِ: اللَّهُمَّ الْعَنْ الْفِرْقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَ وِلَاةِ الْأَمْرِ بَعْدَ رَسُولِكَ وَ الْأَيْمَةَ مِنْ بَعْدِهِ وَ شَبِيعَتِهِمْ، وَ أَسْأَلُكَ ..

(The book) ‘Al Kafi’ – From the number, from Ahmad Al Barqy, from Abdul Rahman Bin Hammad, from Amro Bin Mus’ab, from Furat Bin al Ahnaf,

‘From Abu Abdullah^{-asws} having said: ‘From whatever you leave of anything, do not leave saying during every morning and evening, ‘O Allah^{-azwj}! I have become’ – up to the end of the supplication, and in it, ‘O Allah^{-azwj}! Curse so and so (Abu Bakr), and so and so (Umar), and the group which differed upon Your^{-azwj} Rasool^{-saww}, and the Masters^{-asws} of the Command after

⁶⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 167

Your^{-azwj} Rasool^{-sawww} and the Imams^{-asws} from after him^{-sawww}, and their^{-asws} Shias. And I ask You^{-azwj} ...⁶⁶

169- مهج: بِسْمِ اللَّهِ الَّذِي سَيَجِيءُ فِي كِتَابِ الصَّلَاةِ، عَنْ أَبِي يَحْيَى الْمَدَائِنِيِّ [الْمَدَائِنِيُّ] عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: مِنْ حَقِّنَا عَلَى أَوْلِيَانِنَا وَ أَشْيَاعِنَا أَنْ لَا يَنْصَرِفَ الرَّجُلُ مِنْ صَلَاتِهِ حَتَّى يَدْعُو بِحَدَا الدُّعَاءِ، وَ هُوَ

(The book) 'Mahaj Al Dawaat' – By his chain which will come in the book of Salat, from Abu Yahya Al Madainy,

'Abu Abdullah^{-asws} having said: 'From our right upon our^{-asws} friends and our^{-asws} Shias is that a man should not disperse from his Salat until he supplicated with this supplication, and it is,

: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ .. إِلَى قَوْلِهِ عَلَيْهِ السَّلَامُ:

'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Magnificent Name is that You^{-azwj} Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} pure Progeny^{-asws}' – up to his^{-asws} words: -

اللَّهُمَّ وَ صَاعِفْ لَعْنَتِكَ وَ بَأْسَكَ وَ نَكَالَكَ وَ عَذَابَكَ عَلَى الَّذِينَ كَفَرُوا بِعَمَّتِكَ، وَ حَوَّنَا رَسُولَكَ، وَ أَهْمَنَا نَبِيَّكَ وَ بَابِنَاهُ، وَ حَلَّأَ عَقْدَهُ فِي وَصِيَّتِهِ،

O Allah^{-azwj}! And Double Your^{-azwj} Curse and Your^{-azwj} Punishment, and Your^{-azwj} exemplary Punishment, and Your^{-azwj} Punishment upon those who disbelieved Your^{-azwj} Favour, and betrayed Your^{-azwj} Rasool^{-sawww}, and they both (Abu Bakr and Umar) came to Your^{-azwj} Prophet^{-sawww} and pledged allegiance to him^{-sawww}, and they abandoned his^{-sawww} (command) regarding his^{-sawww} successor^{-asws},

وَ نَبَدَا عَهْدَهُ فِي خَلِيفَتِهِ مِنْ بَعْدِهِ، وَ ادَّعَبَا مَقَامَهُ، وَ غَيَّرَا أَحْكَامَهُ، وَ بَدَّلَا سُنَّتَهُ، وَ قَلَبَا دِينَهُ، وَ صَعَّرَا قَدْرَ حُجَجِكَ، وَ بَدَّءَا بِظُلْمِهِمْ، وَ طَرَقَا طَرِيقَ الْغَدْرِ عَلَيْهِمْ، وَ الْخِلَافِ عَنْ أَمْرِهِمْ، وَ الْقَتْلِ لَهُمْ،

And they discarded his^{-as} pact regarding his^{-asws} caliph from after him^{-sawww}, and claimed his^{-sawww} position, and changed his^{-sawww} rulings, and replaced his^{-sawww} Sunnah, and overturned his^{-sawww} Religion, and belittled the worth of Your^{-azwj} Divine Authority, and began by oppressing them^{-asws}, and paved the path of the betrayal upon them^{-asws}, and the opposition from their^{-asws} instructions;

وَ إِزْهَاجِ الْحُرُوبِ عَلَيْهِمْ، وَ مَنَعَ خَلِيفَتِكَ مِنْ سَدِّ النَّوْمِ، وَ تَقْوِيمِ الْعُوجِ، وَ تَنْقِيفِ الْأُودِ، وَ إِفْضَاءِ الْأَحْكَامِ، وَ إِظْهَارِ دِينِ الْإِسْلَامِ، وَ إِقَامَةِ حُدُودِ الْقُرْآنِ.

And they ignited the wars against them^{-asws}, and they prevented Your^{-azwj} caliph from closing the cracks, and straightening the crookedness, and culture of the education, and implementing the rulings, and manifesting the Religion of Al-Islam, and establishing the legal punishments of the Quran.

⁶⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 168

اللَّهُمَّ الْعُنْهُمَا وَابْتَنِيهما وَكُلَّ مَنْ مَالَ مِثْلَهُمْ وَحَدَا حُدُوهُمْ، وَ سَلَكَ طَرِيقَتَهُمْ، وَ تَصَدَّرَ بِبِدْعَتِهِمْ لَعْنًا لَا يَحْطُرُ عَلَى بَالٍ، وَ يَسْتَعِيدُ مِنْهُ أَهْلُ النَّارِ، وَ الْعَنِ

O Allah^{-azwj}! Curse them both, and their followers, and everyone who inclines to their inclination, and stepped in their steps, and travelled their path, and implemented their innovations, with such Curses which cannot be imagined in a mind, and the inhabitants of the Fire seek Refuge from it and the curse.

اللَّهُمَّ مَنْ دَانَ بِقَوْلِهِمْ، وَ اتَّبَعَ أَمْرَهُمْ، وَ دَعَا إِلَى وَلَايَتِهِمْ، وَ شَكَّكَ فِي كُفْرِهِمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

O Allah^{-azwj}! (Curse the) one who makes it a religion with their words, and follows their instructions, and calls to their wilayah, and doubts in the Kufr, from the former ones and the latter ones”.⁶⁷

170- يب: بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ ثَوْبَانَ وَ أَبِي سَلَمَةَ السَّرَّاجِ، قَالَ: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ هُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ: التَّيْمِيَّ وَ الْعَدَوِيَّ وَ فُعْلَانَ وَ مُعَاوِيَةَ .. وَ يُسَمِّيهِمْ، وَ فُلَانَةَ وَ فُلَانَةَ وَ هِنْدَ وَ أُمَّ الْحَكَمِ أُخْتِ مُعَاوِيَةَ.

(The book) ‘Al Tahzeeb’ – By his chains, from Al Husayn Bin Suweyr, and Abu Salama Al Sarraj who both said,

‘We heard Abu Abdullah^{-asws}, and he^{-asws} was cursing at the end of every Prescribed (Salat), four from the men and four from the women – The Taymi (Abu Bakr), and the Adawy (Umar), and so and so (Usman), and Muawiya, and he^{-asws} was naming them; and so and so (Ayesha), and so and so (Hafsa), and Hind, and Umm Al-Hakam sister of Muawiya”.⁶⁸

171- كَشَفُ الْمَحْجَةِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ: قَالَ- بَعْدَ مَا حَكَى خَبَرَ سَعْدِ بْنِ عَبْدِ اللَّهِ الْمُتَقَدِّمِ الْمُشْتَمِلِ عَلَى سَبَبِ إِسْلَامِهِمَا-: وَ وَقَفْتُ أَنَا فِي كِتَابِ دَانِيَالِ الْمُخْتَصَرِ مِنْ كِتَابِ الْمَلَايِمِ مَا يَنْتَضِمُ أَنْ [فُلَانًا وَ فُلَانًا] كَانَا عَرَفَا مِنْ كِتَابِ دَانِيَالِ- وَ كَانَ عِنْدَ الْيَهُودِ- حَدِيثٌ مُلْكِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَلايَةِ رَجُلٍ مِنْ تَيْمٍ وَ رَجُلٍ مِنْ عَدِيٍّ بَعْدَهُ دُونَ وَصِيهِ،

(The book) ‘Kashf Al-Mahajja’ of the seyid Ali Bin Tawoos who said,

‘After having told the news of Sa’ad Bin Abdullah, the preceding, the inclusive upon the reasons for both their (Abu Bakr and Umar)’s Islam: - ‘I paused in the book of Danyal^{-as}, the brief from the book ‘Al-Mulahim’ what comprised that so and so (Abu Bakr) and so and so (Umar) were both known from the book of Danyal^{-as} – and it was in the possession of the Jews – a Hadeeth of the kingdom of the Prophet^{-sawww}, and the governance of a man from Taym (Abu Bakr) and a man from Aday (Umar) after him^{-sawww}, besides his^{-sawww} successor^{-asws}.

وَ لَمَّا رَأَى الصَّفَةَ الَّتِي كَانَ فِي الْكِتَابِ فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَبَعَهُ وَ أَسْلَمَا مَعَهُ طَلَبًا لِلْوَلَايَةِ الَّتِي ذَكَرَهَا دَانِيَالُ فِي كِتَابِهِ.

⁶⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 169

⁶⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 170

And when they saw the description which was in the book regarding Muhammad^{-saww}, they would both follow him^{-saww} and become Muslims with him^{-saww} seeking the governance which Danyal^{-as} had mentioned in his^{-as} Book”.⁶⁹

172- بَح: عَن دَاوُدَ الرَّقِّيِّ، قَالَ: كُنْتُ عِنْدَ الصَّادِقِ عَلَيْهِ السَّلَامُ وَالْمُفَضَّلُ وَأَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ إِذْ دَخَلَ عَلَيْنَا كَثِيرٌ النَّوَاءِ، وَ قَالَ: إِنَّ أَبَا الْخَطَّابِ يَشْتُمُ [فُلَانًا وَ فُلَانًا] وَيُظْهِرُ الْبِرَاءَةَ مِنْهُمَا،

(The book) 'Al Kharaij Wa Al Jaraih' – From Dawood Al Raqqy who said,

'I was in the presence of Al-Sadiq^{-asws} and Al-Mufazzal, and Abu Abdullah Al-Balkhy, when Kaseer Al-Nawa'a entered to us and said, 'Abu Al-Khattab reviled so and so (Abu Bakr) and so and so (Umar) and manifested the disavowment from them both'.

فَالْتَقَتِ الصَّادِقُ عَلَيْهِ السَّلَامُ إِلَى أَبِي الْخَطَّابِ وَ قَالَ: يَا مُحَمَّدُ! مَا تَقُولُ؟. قَالَ: كَذَبَ وَ اللَّهُ، مَا قَدْ سَمِعْتُ شَتْمَهُمَا مِنِّي. فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: قَدْ خَلَفَ، وَ لَا يَخْلِفُ كَاذِبًا. فَقَالَ: صَدَقَ، لَمْ أَسْمَعْ أَنَا مِنْهُ، وَ لَكِنْ حَدَّثَنِي الثِّقَّةُ بِهِ عَنْهُ. قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ الثِّقَّةَ لَا يُبْلِغُ ذَلِكَ،

Al-Sadiq^{-asws} turned towards Abu Al-Khattaba and said, 'O Muhammad! What are you saying?' He said, 'By Allah^{-azwj}, he is lying! He has not heard at all their reviling from me'. Al-Sadiq^{-asws} said (to Kaseer): 'He has sworn, and a liar would not swear'. He said, 'You^{-asws} speak the truth, I did not hear it from him, but it was narrated to me by the trustworthy one from him'. Al-Sadiq^{-asws} said: 'The trustworthy one did not reach that'.

فَلَمَّا خَرَجَ كَثِيرٌ النَّوَاءِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَمَا وَ اللَّهُ لَئِنْ كَانَ أَبُو الْخَطَّابِ ذَكَرَ مَا قَالَ كَثِيرٌ لَقَدْ عَلِمَ مِنْ أَمْرِهِمْ مَا لَمْ يَعْلَمَهُ كَثِيرٌ، وَ اللَّهُ لَقَدْ جَلَسَا مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ غَضَبًا، فَلَا عَفْرَ اللَّهُ لَهُمَا وَ لَا عَفَا عَنْهُمَا.

When Kaseer Al-Nawa went out, Al-Sadiq^{-asws} said: 'But, by Allah^{-azwj}! If Abu Al-Khattab had mentioned what Kaseer said (that he did), he would have known from their (Abu Bakr and Umar's) matter what Kaseer does not know. By Allah^{-azwj}! They had both sat in the seat of Amir Al-Momineen^{-asws} usurping. May Allah^{-azwj} not Forgive (their sins) for them, nor Pardon them'.

فَبِهِتَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ، فَتَنَظَرَ إِلَى الصَّادِقِ عَلَيْهِ السَّلَامُ مُتَعَجِّبًا مِمَّا قَالَ فِيهِمَا، فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَنْكَرْتَ مَا سَمِعْتَ فِيهِمَا؟! قَالَ: كَانَ ذَلِكَ.

Abu Abdullah Al-Balkhy dropped (his jaw) and looked at Al-Sadiq^{-asws} in astonishment from what he^{-asws} had said regarding them both. Al-Sadiq^{-asws} said: 'Are you denying what you heard regarding them?!' He said, 'That has happened'.

فَقَالَ: فَهَلَّا الْإِنْكَارُ مِنْكَ لَيْلَةً دَفَعْتَ إِلَيْكَ فُلَانٌ بِنُ فُلَانِ الْبَلْخِيِّ جَارِيَةً فُلَانَةً لِتَبِيعَهَا، فَلَمَّا عَبَرَتِ النَّهْرَ افْتَرَشْتَهَا فِي أَصْلِ شَجَرَةٍ.

He^{-asws} said: 'So can there be the denial from you what one night so and so Al-Balkhi has handed over so and so slave girl to you to sell her. When the daytime came, you laid her at the base of a tree'.

⁶⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 171

فَقَالَ الْبَلْخِيُّ: قَدْ مَضَى وَ اللَّهُ لِهَذَا الْحَدِيثِ أَكْثَرُ مِنْ عِشْرِينَ سَنَةً، وَ لَقَدْ ثُبْتُ إِلَى اللَّهِ مِنْ ذَلِكَ. فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَقَدْ ثُبْتُ وَ مَا تَابَ اللَّهُ عَلَيْكَ، وَ قَدْ غَضِبَ اللَّهُ لِصَاحِبِ الْجَارِيَةِ.

Al-Balkhi said, 'By Allah^{-azwj}! More than twenty years have passed for this event, and I have already repented to Allah^{-azwj} from that'. Al-Sadiq^{-asws} said: 'You have repented and Allah^{-azwj} has not Turned to you, and you have Angered Allah^{-azwj} for the owner of the slave girl'.⁷⁰

173- مصابا: بِإِسْنَادِهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي زِيَارَةِ عَاشُورَاءَ: اللَّهُمَّ حُصِّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّي وَ ابْتَدَأُ بِهِ أَوَّلًا ثُمَّ الثَّانِي ثُمَّ الثَّلَاثَ ثُمَّ الرَّابِعَ، اللَّهُمَّ الْعَنْ يَزِيدَ بْنَ مُعَاوِيَةَ حَامِسًا .. إِلَى آخِرِ الزِّيَارَةِ.

(The book) 'Misbah Al Mutahajjad', by the chains from Uqba Bin Khalid, from his father,

'From Abu Ja'far^{-asws} in Ziyaraat of Ashura: 'O Allah^{-azwj}! Particularise the first oppressor (Abu Bakr) with the curse from me^{-asws} and Begin with him first, then the second (Umar), then the third (Usman), then the fourth (Muawiya). O Allah^{-azwj}! Curse Yazeed Bin Muawiya^{-la} as fifth' – up to the end of the Ziyaraat".⁷¹

[21] [باب آخر](#)

CHAPTER 21 – ANOTHER

1- ح: سَلِمْتُ مِنْ قَيْسِ الْهَلَالِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي يَوْمِ بَيْعَةِ أَبِي بَكْرٍ: لَسْتُ بِقَائِلٍ غَيْرِ شَيْءٍ وَ وَاحِدٍ أَدْرِكُكُمْ بِاللَّهِ أَهْلِهَا الْأَرْبَعَةُ- بَعْثِي وَ الزُّبَيْرِ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ- أَسْمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ تَابُوتًا مِنْ نَارٍ فِيهِ اثْنَا عَشَرَ رَجُلًا، سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ فِي جُبِّ فِي قَعْرِ جَهَنَّمَ فِي تَابُوتٍ مَقْفَلٍ، عَلَى ذَلِكَ الْجُبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ كَشَفَ تِلْكَ الصَّخْرَةَ عَنْ ذَلِكَ الْجُبِّ فَاسْتَعَادَتْ جَهَنَّمَ مِنْ وَهَجِ ذَلِكَ الْجُبِّ،

(The book) 'Al Ihtijaj' – Suleym Bin Qays al Hilali,

'From Salman Al-Farsy^{-ra} who said, 'Amir Al-Momineen^{-asws} said during the day of the allegiance of Abu Bakr: 'I^{-asws} am not going to say apart from one thing. I^{-asws} remind you four' – meaning myself (Salman^{-ra}), and Abu Zarr^{-ra}, and Al-Zubeyr and Al-Miqdad^{-ra} – 'I^{-asws} heard Rasool-Allah^{-saww} say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit at the bottom of Hell inside a locked coffin. Upon that pit is a rock. Whenever Allah^{-azwj} Intends to increase the heat of Hell, He^{-azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit'.

⁷⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 172

⁷¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 173

فَسَأَلْنَاهُ عَنْهُمْ وَ أَنْتُمْ شُهَدَاءُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَمَّا الْأَوَّلُونَ: فَأَبْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنُ الْفِرْعَوْنِيَّةِ، وَ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، وَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ بَدَّلَا كِتَابَهُمَا وَ غَيَّرَا سُنَّتَهُمَا، أَمَّا آخِرُهُمَا فَهَوْدَ الْيَهُودِ، وَ الْآخِرُ نَصْرَ النَّصَارَى، وَ إِبْلِيسَ سَادِسُهُمْ،

We asked him^{-saww} about them, and you are witnesses, and the Prophet^{-saww} said: ‘As for the former ones - it is the son^{-as} of Adam^{-as} who killed his brother^{-as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{-as} about his^{-as} Lord^{-azwj}, and two men from the Children of Israel who altered their Books and replaced their ways. As for one of them, he made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{-la} is the sixth of them.

وَ الدَّجَالُ فِي الْآخِرِينَ، وَ هَؤُلَاءِ الْخَمْسَةُ أَصْحَابُ الصَّحِيفَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاوَدُوا عَلَى عَدَاوَتِكَ يَا أُجْحِي، وَ التَّظَاهِرُ عَلَيْكَ بَعْدِي هَذَا .. وَ هَذَا حَتَّى عَدَدْتُهُمْ وَ سَمَّاهُمْ. فَقَالَ سَلْمَانٌ: فَمَلْنَا: صَدَقْتَ نَشْهَدُ أَنَّا سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And the Dajjal^{-la} is among the latter ones, and those five, the companions of the agreement, the ones who had made a pact and agreed upon your^{-asws} enmity, O my^{-saww} brother^{-asws}, and the backing each other against you^{-asws} after me^{-saww}. This one and this one’ – until he^{-saww} numbered them and named them. Salman^{-ra} said, ‘We said, ‘You^{-asws} have spoken the truth, we testify that we have heard that from Rasool-Allah^{-saww}’⁷².

2- كِتَابُ سُلَيْمٍ: مِثْلُهُ، وَ قَدْ مَرَّ.

Kitab Suleym – similar to it, and has passed (before).⁷³

3- فس: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قَالَ: الْفَلَقُ جُبٌّ فِي جَهَنَّمَ يَتَعَوَّذُ أَهْلُ النَّارِ مِنْ شِدَّةِ حَرِّهِ، سَأَلَ اللَّهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنَفَّسَ فَأَذِنَ لَهُ، فَتَنَفَّسَ فَأَحْرَقَ جَهَنَّمَ.

Tafseer Al-Qummi - **Say: ‘I seek Refuge with Lord of Al-Falaq [113:1]**. He said, ‘Al-Falaq is a pit in Hell, the inhabitants of the Fire would be seeking Refuge from the severity of its heat. It will ask Allah^{-azwj} to Permit it to take a breather. He^{-azwj} will Permit for it, and it will exhale and Hell would be inflamed’.

قَالَ: وَ فِي ذَلِكَ الْجُبِّ صُنْدُوقٌ مِنْ نَارٍ يَتَعَوَّذُ أَهْلُ تِلْكَ الْجُبِّ مِنْ حَرِّ ذَلِكَ الصُّنْدُوقِ، وَ هُوَ التَّابُوتُ، وَ فِي ذَلِكَ التَّابُوتِ سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ، فَأَمَّا السِّتَّةُ مِنَ الْأَوَّلِينَ: فَأَبْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنُ إِبْرَاهِيمَ الَّذِي أَلْقَى إِبْرَاهِيمَ فِي النَّارِ، وَ فِرْعَوْنُ مُوسَى، وَ السَّامِرِيُّ الَّذِي أَخَذَ الْعِجْلَ، وَ الَّذِي هَوَّدَ الْيَهُودَ، وَ الَّذِي نَصَّرَ النَّصَارَى،

He said, ‘And in that pit there is a box of fire, the inhabitants of that pit would be seeking Refuge from the heat of that box, and it is the coffin, and in that coffin would be six from the former ones and six from the latter ones. As for the six from the former ones – the son^{-la} of Adam^{-as} who killed his^{-la} brother^{-as}, and Pharaoh of Ibrahim^{-as} (Nimrod^{-la}) who threw Ibrahim^{-as} into the fire, and Pharaoh^{-la} of Musa^{-as}, and Al-Samiri^{-la} who took the calf, and the one who judaised the Jews, and the one who christianised the Christians.

⁷² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 1

⁷³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 2

وَأَمَّا السِّتَةُ مِنَ الْأَخْرِيِّينَ: فَهِيَ الْأَوَّلُ وَالثَّانِي وَالثَّلَاثُ وَالرَّابِعُ وَصَاحِبُ الْخَوَارِجِ وَابْنُ مُلْجِمٍ.

And as for the six from the latter ones – It is the first (Abu Bakr), and the second (Umar), and the third (Usman) and the fourth (Muawiya), and leader of the Kharijites and Ibn Muljim^{la}.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، قَالَ: الَّذِي يُلْقَى فِي الْجُبِّ يَتَقَبُ فِيهِ.

And from evil of darkness when it spreads [113:3], he said, ‘The one who is thrown into the pit would be in darkness in it’.⁷⁴

4- ثُو: ابْنُ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنْ عَبَّادِ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ أَبِيهِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، حَدِّثْنِي فِيهِمَا بِحَدِيثٍ، فَقَدْ سَمِعْتُ مِنْ أَبِيكَ فِيهِمَا بِأَحَادِيثٍ عَدَّةٍ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father, from Is’haq Bin Ammar,

‘From Musa^{-asws} Bin Ja’far^{-asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Narrate to me regarding the two (Abu Bakr and Umar) with a Hadeeth, for I have heard from your^{-asws} father^{-asws} regarding them, a number of Ahadeeth’.

قَالَ: فَقَالَ لِي: يَا إِسْحَاقُ! الْأَوَّلُ بِمَنْزِلَةِ الْعَجَلِ، وَالثَّانِي بِمَنْزِلَةِ السَّامِرِيِّ.

He (the narrator) said, ‘He^{-asws} said to me: ‘O Is’haq! The first (Abu Bakr) is at the status of the calf, and the second is at the status of Al-Samiri^{la}’.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا؟ قَالَ: هُمَا وَاللَّهِ نَصْرًا وَهُودًا وَجَسَنًا، فَلَا غَفَرَ اللَّهُ ذَلِكَ لَهُمَا.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Can you^{-asws} increase for me regarding them?’ He^{-asws} said: ‘By Allah^{-azwj}! They were both Christians, and Jews and Magians. Allah^{-azwj} will not Forgive that for them’.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا. قَالَ: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ وَلَا يُرَكِّبُهُمْ وَهُمْ عَذَابٌ أَلِيمٌ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Increase for me regarding them’. Three, Allah^{-azwj} will not Look (Consider) them **nor will He Purify them, and for them would be a painful Punishment [3:77]**’.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَنْ هُمْ؟ قَالَ: رَجُلٌ ادَّعَى إِمَامًا مِنْ غَيْرِ اللَّهِ، وَ آخَرُ طَعَنَ فِي إِمَامٍ مِنَ اللَّهِ، وَ آخَرُ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيبًا.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Who are they?’ He^{-asws} said: ‘A man claiming to be an imam from other than Allah^{-azwj}, and another slandering an Imam^{-asws} from Allah^{-azwj}, and another claiming that there is a share in Al-Islam for them both (Abu Bakr and Umar)’.

⁷⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 3

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا؟. قَالَ: مَا أَبَالِي - يَا إِسْحَاقُ مَحَوْتُ الْمُحَكَّمِ مِنْ كِتَابِ اللَّهِ أَوْ جَحَدْتُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ النَّبُوَّةَ أَوْ زَعَمْتُ أَنْ لَيْسَ فِي السَّمَاءِ إِلَهٌ، أَوْ تَقَدَّمْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(He the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Can you increase for me regarding them?' He^{-asws} said: 'I^{-asws} don't mind, O Is'haq! They erased the Decisive (Verses) from the Book of Allah^{-azwj}, and rejected Prophet-hood of Muhammad^{-saww}, and claimed there isn't a god in the sky, and preceded over Ali^{-asws} Bin Abu Talib^{-asws}'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي؟.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me?'

قَالَ: فَقَالَ لِي: يَا إِسْحَاقُ! إِنَّ فِي النَّارِ لَوَادِيًا - يُقَالُ لَهُ: سَقْرٌ - لَمْ يَنْتَمَسْ مِنْذُ خَلَقَهُ اللَّهُ، لَوْ أَدْرَنَ اللَّهُ عَرَّ وَ جَلَّ لَهُ فِي التَّنْفُسِ بِقَدْرِ مَحِيْطٍ لِأَحْرَقَ مَا عَلَى وَجْهِ الْأَرْضِ، وَ إِنَّ أَهْلَ النَّارِ لَيَتَعَوَّدُونَ مِنْ حَرِّ ذَلِكَ الْوَادِي وَ تَنْنِهِ وَ قَدْرِهِ، وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ،

He (the narrator) said, 'He^{-asws} said to me: 'O Is'haq! There is a valley in the Fire (Hell) called Saqar which has not taken a breather since Allah^{-azwj} Created it. If Allah^{-azwj} Mighty and Majestic were to Permit for it to exhale by a measurement by a measurement of a needle-hole, it would incinerate all what is upon the surface of the earth, and the inhabitants of the Fire tend to get hurt from the heat of that valley and its stench and its filth, and what Allah^{-azwj} has Prepared in it for its inhabitants.

وَ إِنَّ فِي ذَلِكَ الْوَادِي لَجَبَلًا يَتَعَوَّدُ جَمِيعُ أَهْلِ ذَلِكَ الْوَادِي مِنْ حَرِّ ذَلِكَ الْجَبَلِ وَ تَنْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ مِنَ الْعَذَابِ، وَ إِنَّ فِي ذَلِكَ الْجَبَلِ لَشِعْبًا يَتَعَوَّدُ جَمِيعُ أَهْلِ ذَلِكَ الْجَبَلِ مِنْ حَرِّ ذَلِكَ الشَّعْبِ وَ تَنْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ،

And in that valley, there is a mountain, the entirety of the inhabitants of that valley seek Refuge from the heat of that mountain, and its stench, and its filth, and what Allah^{-azwj} has Prepared in it for its inhabitants of the Punishment. And in that mountain, there is a pass the entirety of the inhabitants of that valley seek Refuge from the heat of that cave, and its stench and its filth and what Allah^{-azwj} has Prepared in it for its inhabitants.

وَ إِنَّ فِي ذَلِكَ الشَّعْبِ لِقَلْبٍ [لِقَلْبِيًا] يَتَعَوَّدُ جَمِيعُ أَهْلِ ذَلِكَ الشَّعْبِ مِنْ حَرِّ ذَلِكَ الْقَلْبِ وَ تَنْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ، وَ إِنَّ فِي ذَلِكَ الْقَلْبِ لَحَيَّةٌ يَتَعَوَّدُ أَهْلُ ذَلِكَ الْقَلْبِ مِنْ حُبْتِ تِلْكَ الْحَيَّةِ وَ تَنْنِهَا وَ قَدْرِهَا وَ مَا أَعَدَّ اللَّهُ فِي أَثْنَابِهَا مِنَ السَّمِّ لِأَهْلِهَا، وَ إِنَّ فِي جَوْفِ تِلْكَ الْحَيَّةِ لَسَبْعَةَ صِنَادِقٍ فِيهَا حُمْسَةٌ مِنَ الْأُمَّمِ السَّالِفَةِ، وَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ.

And in that pass, there is a pit, the entirety of the inhabitants of that pass seek Refuge from the heat of that pit, and its stench and its filth and what Allah^{-azwj} has Prepared for its inhabitants; and in that pit there is a snake, the inhabitants of that pit seek Refuge from the wickedness of that snake, and its stench, and its filth and what Allah^{-azwj} has Prepared to be in its fangs from the venom, for its inhabitants; and in the interior of that snake, there are seven containers wherein are five from the previous communities and two from this community'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَ مِنَ الْحُمْسَةِ؟ وَ مِنَ الْإِثْنَانِ؟. قَالَ: فَأَمَّا الْحُمْسَةُ: فَقَابِلُ الَّذِي قَتَلَ هَابِيلَ، وَ مُرُودُ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، فَقَالَ: أَنَا أُخِيي وَ أُمِيْتُ، وَ فِرْعَوْنُ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى وَ يَهُودُ الَّذِي هَوَّدَ الْيَهُودَ، وَ بُولَسُ الَّذِي نَصَرَ النَّصَارَى، وَ مِنْ هَذِهِ الْأُمَّةِ أَعْرَابِيَانِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And who are the five? And who are the two?' He^{-asws} said: 'As for the five – Qabeel^{-la}, the one^{-la} who killed Habel^{-as}, and Nimrod, **who disputed with Ibrahim regarding his Lord [2:258] He said: 'I cause to live and I cause to die [2:258]**, and Pharaoh^{-la}, **He said: 'I am your lord, the most exalted!' [79:24]**, and the Jew who judaised the Jews, and Paul who Christianised the Christians, and two Bedouins from this community (Abu Bakr and Umar)".⁷⁵

5- ل: بِحَدِّ الْإِسْنَادِ مِنْ قَوْلِهِ: يَا إِسْحَاقُ! إِنَّ فِي النَّارِ لَوَادِيًا .. إِلَى آخِرِ الْحَبْرِ.

(The book) 'Al-Khisal' – By this chain, from his^{-asws} words: 'O Is'haq! In the Fire there is a valley' – up to the end of the Hadeeth".⁷⁶

6- ل: أَبِي، عَنْ سَعْدٍ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ، عَنْ جُعَيْدِ هَمْدَانَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ فِي النَّارِ التَّابُوتَ الْأَسْفَلَ مِنَ النَّارِ سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ، فَأَمَّا السِتَّةُ مِنَ الْأَوَّلِينَ: فَأَبْنُ آدَمَ الَّذِي قَاتَلَ أَخِيهِ، وَ فِرْعَوْنُ الْقِرَاعِنَةَ، وَ السَّامِرِيُّ، وَ الدَّجَالُ، - كِتَابُهُ فِي الْأَوَّلِينَ، وَ يَخْرُجُ فِي الْآخِرِينَ وَ هَامَانُ، وَ قَارُونُ،

(The book) 'Al Khisal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdul Rahman Bin Sayaba, from Jueed Hamadan who said,

'Amir Al-Momineen^{-asws} said: 'In the coffin in the lowest lever of the Fire, there would be six from the former ones, and six from the latter ones. As for six from the former ones – Son^{-la} of Adam^{-as} killer of his^{-la} brother^{-as}, and Pharaoh^{-la} of the Pharaohs^{-la}, and Al-Samiri^{-la}, and Al-Dajjal^{-la}, written to be among the former ones and he^{-la} will emerge among the latter ones, and Haman^{-la} and Qaroun^{-la}.

وَ السِتَّةُ مِنَ الْآخِرِينَ: فَتَعْتَلُ، وَ مُعَاوِيَةُ، وَ عَمْرُو بْنُ الْعَاصِ، وَ أَبُو مُوسَى الْأَشْعَرِيُّ .. وَ نَسِي الْمُحَدِّثُ اثْنَيْنِ.

And the six from the latter ones – No'sal (Umar), and Muawiya, and Amro Bin Al-Aas, and Abu Musa Al-Ashari' – and the narrator forgot the two".⁷⁷

7- ثو: ابْنُ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنِ ابْنِ مَعْرُوفٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ حَنَّانِ بْنِ سَدِيرٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ لَسَبْعَةٌ نَفَرٌ: أَوْلَهُمْ ابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ مُرُودُ الَّذِي حَاخَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي رَبِّهِ، وَ اثْنَانِ فِي بَنِي إِسْرَائِيلَ هَوْدَا قَوْمَهُمَا وَ نَصْرَاهُمَا، وَ فِرْعَوْنُ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى، وَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ أَحَدُهُمَا شَرُّهُمَا فِي تَابُوتٍ مِنْ قَوَارِيرَ تَحْتَ الْفَلْقِ فِي بَحَارٍ مِنْ نَارٍ.

(The book) 'Sawaab Al Amaal' – From Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

'The people with severest of the Punishment on the Day of Qiyamah would be six persons – The first of them being the son^{-la} of Adam^{-as} who killed his^{-la} brother^{-as}, and Nimrod^{-la} **who disputed with Ibrahim regarding his Lord [2:258]**, and two among the children of Israel having judaised their people and Christianised them, and Pharaoh^{-la} **He said: 'I am your lord,**

⁷⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 4

⁷⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 5

⁷⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 6

the most exalted! [79:24], and two from this community, one of them being eviler of the two. They would (all) being a coffin of glass between Al-Falaq in an ocean of fire”.⁷⁸

8- كِتَابُ الْإِسْتِدْرَاكِ: بِإِسْنَادِهِ إِلَى الْأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِحَبَّتِهِمْ سَبْعَةُ أَبْوَابٍ - وَ هِيَ الْأَرْكَانُ - لِسَبْعَةِ فِرَاعِنَةَ: مُرُودُ بْنُ كَنْعَانَ فِرْعَوْنَ الْحَلِيلِ، وَ مُصْعَبُ بْنُ الْوَلِيدِ فِرْعَوْنَ مُوسَى، وَ أَبُو جَهْلُ بْنُ هِشَامٍ، وَ الْأَوَّلُ، وَ الثَّانِي، وَ يَرِيدُ قَاتِلُ وَلَدِي، وَ رَجُلٌ مِنْ وُلْدِ الْعَبَّاسِ يُلَقَّبُ بِالِدَّوَانِيقِيِّ اسْمُهُ الْمَنْصُورُ.

The book 'Al Istidrak', by his chain to Al Amsh,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} having said: 'For Hell there are seven gates, and these are the corners, for seven Pharaohs^{-la} – Nimrod Bin Kanaan^{-la} Pharaoh^{-la} of the Friend (of the Beneficent – Ibrahim^{-as}), and Mus'ab Bin Al-Waleed^{-la} Pharaoh^{-la} of Musa^{-as}, and Abu Jahl Bin Hisham^{-la}, and the first (Abu Bakr), and the second (Umar), and Yazeed^{-la} killer of my^{-sawww} son (Al-Husayn^{-asws}), and a man from the sons of Al-Abbas titled as Al-Dawaniqy, his named being Mansour”'.⁷⁹

⁷⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 7

⁷⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 8

CHAPTER 22 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADITH FROM THEIR BOOKS

[الأول:](#)

The First – The Prophet^{-saww} did not place Abu Bakr in-charge

مَا ذَكَرَهُ أَصْحَابُنَا رِضْوَانُ اللَّهِ عَلَيْهِمْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُؤَلِّ أبا بَكْرٍ شَيْئاً مِنَ الْأَعْمَالِ مَعَ أَنَّهُ كَانَ يُؤَلِّمُهَا غَيْرَهُ، وَ لَمَّا أَنْفَذَهُ لِأَدَاءِ سُورَةِ بَرَاءَةِ إِلَى أَهْلِ مَكَّةَ عَزَلَهُ وَ بَعَثَ عَلِيّاً عَلَيْهِ السَّلَامُ لِيَأْخُذَهَا مِنْهُ وَ يَفْرَأَهَا عَلَى النَّاسِ، وَ لَمَّا رَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

What is mention by our companions is that the Prophet^{-saww} did not put Abu Bakr in-charge of anything from the deeds, along with that he^{-saww} used to place others in-charge; and when he^{-saww} sent him to deliver Surah Bara'at to the people of Makkah, suspended it and sent Ali^{-asws} to take it from him and recite it to the people. And when Abu Bakr returned, he^{-saww} said to him (Allah^{-azwj} Says): 'No one should deliver it from me^{-saww} except a man from me^{-saww}'.

فمن لم يصلح لأداء سورة واحدة إلى أهل بلدة كيف يصلح للرئاسة العامة المتضمنة لأداء جميع الأحكام إلى عموم الرعايا في سائر البلاد!؟

So, the one for whom it is not correct the delivery of one Chapter to the people of a city, how can he be correct for the governance of the general population and deliver the entirety of the ruling to the general citizens in the rest of the cities?"⁸⁰

[الثاني: التخلف عن جيش أسامة.](#)

The second – The staying behind from the army of Usama

وَ رَوَى سَعِيدُ بْنُ مُحَمَّدِ بْنِ مَسْعُودِ الْكَازِرَانِيِّ - مِنْ مُتَعَصِّبِي الْجُمْهُورِ - فِي تَارِيخِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ النَّاسَ بِالتَّهَيُّؤِ لِعَزْوِ الرُّومِ لِأَرْبَعِ لَيَالٍ بَقِيْنَ مِنْ صَفَرٍ سَنَةِ إِخْدَى عَشْرَةَ،

And it is report by Saeed Bin Muhammad Bin Masoud Al-Kazirany, from the general prejudices in his history – 'Rasool-Allah^{-saww} ordered the people with the preparation to battle the Romans on the four nights vacant from Safar of the year eleven.

فَلَمَّا كَانَ مِنَ الْعَدْرِ دَعَا أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ لَهُ: سِرْ إِلَى مَوْضِعِ مَقْتَلِ أَبِيكَ فَأَوْطِئْهُمْ [مُدًّا] الْحَبْلَ، فَقَدْ وَلَّيْتُكَ هَذَا الْجَيْشَ،

⁸⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 1

When it was the next morning, he^{-saww} called Usama Bin Zayd and said to him: 'Travel to the place of the killing of your father and put them down with the hooves of the cavalry, for I^{-saww} have placed you in charge of this army'.

فَلَمَّا كَانَ يَوْمَ الْأَرْبَعَاءِ بَدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَحُمَّ وَ صُدِعَ، فَلَمَّا أَصْبَحَ يَوْمَ الْحَمِيسِ عَقَدَ لِأَسَامَةَ لِيُؤَاؤَ بِيَدِهِ، ثُمَّ قَالَ: أُعْزِرْ بِسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، فَقَاتِلْ مَنْ كَفَرَ بِاللَّهِ.

When it was Wednesday, there was a change for Rasool-Allah^{-saww}, and he^{-saww} had fever and headache. When it was the morning of Thursday, he^{-saww} tied the flag of Usama by his^{-saww} own hand, then said: 'Battle in the Name of Allah^{-azwj} in the Way of Allah^{-azwj}. Fight the one who disbelieves in Allah^{-azwj}'.

فَخَرَجَ وَ عَسْكَرَ بِالْجُرْفِ، فَلَمْ يَبْقَ أَحَدٌ مِنْ وُجُوهِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا انْتَدَبَ فِي تِلْكَ الْعُرَاةِ، فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ سَعِيدُ بْنُ زَيْدٍ وَ أَبُو عُبَيْدَةَ وَ قَتَادَةُ بْنُ النُّعْمَانِ،

He went out and the soldiers were at the cliff. There did not remain anyone from the faces of the Emigrants and the Helpers except he went in that battalion, among them being Abu Bakr and Umar and Sa'ad Bin Abu Waqas, and Saeed Bin Zayd, and Abu Ubeyda, and Qatadah Bin Al-Numan.

فَتَكَلَّمُوا قَوْمٌ وَ قَالُوا: يَسْتَعْمَلُ هَذَا الْعُلَامَ عَلَى الْمُهَاجِرِينَ الْأَوَّلِينَ؟! فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ غَضَبًا شَدِيدًا، فَخَرَجَ وَ قَدَّ عَصَبَ عَلَى رَأْسِهِ عِصَابَةً وَ عَلَيْهِ قَطِيفَةٌ، فَصَعِدَ الْمَنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! فَمَا مَقَالَةٌ بَلَغْتَنِي عَنْ بَعْضِكُمْ فِي تَأْمِيرِ أُسَامَةَ،

A group spoke and they said, 'He^{-asws} is utilising this boy (to be in-charge) over the first Emigrants!' Rasool-Allah^{-saww} was angered with intense anger. He^{-saww} came out and he^{-saww} had a bandage upon his^{-saww} head a bandage and upon it was a velvet cloth of brocade. He^{-saww} ascended the pulpit, praise Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, O you people! So, what are the words having reached me^{-saww} from some of you regarding the commandership of Usama?'

وَ لَيْنَ طَعَنْتُمْ فِي تَأْمِيرِ أُسَامَةَ فَقَدْ طَعَنْتُمْ فِي تَأْمِيرِ أَبِيهِ مِنْ قَبْلِهِ، وَ إِنَّمَا اللَّهُ إِنَّهُ كَانَ لِلْإِمَارَةِ لِحَلِيقًا، وَ إِنَّ ابْنَهُ مِنْ بَعْدِهِ لِحَلِيقٍ لِلْإِمَارَةِ، وَ إِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ فَاسْتَوْصُوا بِهِ خَيْرًا فَإِنَّهُ مِنْ خَيْرِكُمْ.

And if you are taunting me^{-saww} regarding my^{-saww} giving command to Usama, so you had taunted me^{-saww} regarding my^{-saww} giving the command to him before it. And I swear by Allah^{-azwj}. He is creative for the command, and that his son from after him would be for the command, and even if it was for the one who is the most beloved to the people to me^{-saww}. Deal goodly with him for he is from your good ones'.

ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ، وَ ذَلِكَ يَوْمَ السَّبْتِ لِعَشْرِ خَلْوَانَ مِنْ رَبِيعِ الْأَوَّلِ، وَ جَاءَ الْمُسْلِمُونَ الَّذِينَ يَخْرُجُونَ مَعَ أُسَامَةَ يُودِعُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَمْضُونَ إِلَى الْعَسْكَرِ بِالْجُرْفِ، وَ ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Then he^{-saww} descended and entered his^{-saww} house, and that was on the day of Saturday of ten vacant from Rabbi Al-Awwal; and the Muslims came, those who had gone out with Usama,

to bid farewell to Rasool-Allah^{-sawww}, and they were going to the army at the cliff, and Rasool-Allah^{-sawww} was heavy (with illness).

فَلَمَّا كَانَ يَوْمَ الْأَحَدِ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَعُهُ، فَدَخَلَ أُسَامَةُ مِنْ مُعَسَّكِرِهِ وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُغْمَى عَلَيْهِ، وَ فِي رِوَايَةٍ: قَدْ أَضْمَتَ وَ هُوَ لَا يَتَكَلَّمُ فَطَاطَأَ رَأْسَهُ فَقَبَّلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَجَعَلَ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ يَضَعُهُمَا عَلَى أُسَامَةَ.

When it was the day of Sunday, the pains intensified with Rasool-Allah^{-azwj}. Usama entered from his camp, and the Prophet^{-sawww} had unconsciousness upon him^{-sawww}. And in a report, 'He^{-sawww} was silent and not speaking. He lowered his head and Rasool-Allah^{-sawww} kissed it and went on to raise his^{-sawww} hands towards the sky, then placed them upon Usama.

قَالَ: فَعَرَفْتُ أَنَّهُ يَدْعُو لِي، وَ رَجَعَ أُسَامَةُ إِلَى مُعَسَّكِرِهِ، فَأَمَرَ النَّاسَ بِالرَّحِيلِ، فَبَيْنَمَا هُوَ يُرِيدُ الرُّكُوبَ إِذَا رَسُولُ اللَّهِ - أَمْ أَيْمَنَ - قَدْ جَاءَهُ يُقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَمُوتُ .. إِلَى آخِرِ الْقِصَّةِ.

He (Usama) said, 'I realised he^{-sawww} had supplicated for me'. And Usama returned and ordered the people with the departure. While he was intending to ride, when a messenger of his mother, Umm Ayman, came and said, 'Rasool-Allah^{-sawww} has passed away' – up to the end of the Hadeeth.

وَ ذَكَرَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ أَنَّ فِي الْمُحَرَّمِ مِنْ سَنَةِ إِحْدَى عَشْرَةَ صَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْثًا إِلَى الشَّامِ وَ أَمِيرُهُمْ أُسَامَةُ بْنُ زَيْدٍ .. وَ ذَكَرَ بَعْضَ مَا مَرَّ، وَ صَرَّحَ بِأَنَّهُ كَانَ مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ، قَالَ: وَ هُمَا تَبَيَّنَا النَّاسَ عَلَى الرِّضَا بِإِمَارَةِ أُسَامَةَ.

And Ibn Aseer mentioned in (the book) Al-Kamil – In the (month of) Muharram of the year eleven, Rasool-Allah^{-sawww} sent a detachment to Syrian and their commander of Usama Bin Zayd' – and he mentioned part of what has passed, and stated that from them were Abu Bakr and Umar. He said, 'And they were both steadfast people agreeing upon the commandership of Usama'.⁸¹

وَ رَوَى ابْنُ أَبِي الْحُدَيْدِ فِي شَرْحِ النَّهْجِ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ، عَنْ أَحْمَدَ بْنِ سَيَّارٍ، عَنْ سَعِيدِ بْنِ كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضٍ مَوْتِهِ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ بْنِ خَارِثَةَ عَلَى جَيْشٍ فِيهِ جُلَّةُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ وَ طَلْحَةُ وَ الزُّبَيْرُ، وَ أَمَرَهُ أَنْ يُعِيرَ عَلَى مُؤْتَةِ حَيْثُ قُتِلَ أَبُوهُ زَيْدٌ، وَ أَنْ يَغْزُوا [يَعُزُّوْا] وَادِي فَلَسْطِطِينَ،

And it is reported by Ibn Abi Al Hadeed in (the book) 'Sharah Al Nahj (Al Balagah)' – From Ahmad Bin Abdul Aziz Al Jowhari, from Ahmad Bin Sayyar, from Saeed Bin Kaseer, from Abdullah Bin Abdullah Bin Abdul Rahman,

'Rasool-Allah^{-sawww}, during the illness of his^{-sawww} expiry, gave command to Usama Bin Zayd Bin Harisa upon an army wherein were most of the Emigrants and the Helpers. From them were Abu Bakr, and Umar, and Ubu Ubeyda Bin Al-Jarrah, and Abdul Rahman Bin Awf, and Talha, and Al-Zubeyr, and he^{-sawww} ordered him to go to Mutah where his father Zayd had been killed, and he should battle at the valley of Palestine.

فَتَنَاقَلَ أُسَامَةُ وَ تَنَاقَلَ الْجَيْشُ بِتَنَاقُلِهِ، وَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَنْقُلُ وَ يَجْفُ وَ يُؤَكِّدُ الْقَوْلَ فِي تَنْفِيدِ ذَلِكَ الْبَعْثِ، حَتَّى قَالَ لَهُ أُسَامَةُ: يَا بِي أَنْتَ وَ أُمِّي! أَ تَأْذُنُ لِي أَنْ أُمَكَّتْ أَيَّامًا حَتَّى يَشْفِيكَ اللَّهُ تَعَالَى.

⁸¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 2

Usama was slugging and the army was sluggish to his sluggishness, and Rasool-Allah^{-saww} went on to be (feeling) heavy and light (with fever), and emphasising in the implementation of that detachment, to the extent that Usama said to him^{-saww}, 'May my father and my mother be (sacrificed) for you^{-saww}! Can you^{-saww} permit me to remain for a few days until Allah^{-azwj} the Exalted Heals you^{-saww}?'

فَقَالَ: أَخْرُجْ وَ سِرْ عَلَى بَرَكَةِ اللَّهِ تَعَالَى. فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! إِنِّي إِذْ خَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ خَرَجْتُ وَ فِي قَلْبِي قَرَحَةٌ مِنْكَ. فَقَالَ: سِرْ عَلَى النَّصْرِ وَ الْعَافِيَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! إِنِّي أَكْرَهُ أَنْ أَسْأَلَ عَنْكَ الرَّجُلَانَ. فَقَالَ: أَنْفِذْ لِمَا أَمَرْتُكَ بِهِ ..

He^{-saww} said: 'Go out and travel upon the Blessings of Allah^{-azwj} the Exalted'. He said, 'O Rasool-Allah^{-saww}! If I were to go out, and you^{-saww} are upon this state, I would be going out and in my heart would be a sore from you^{-saww}'. He^{-saww} said: 'Travel upon the help and the well-being'. He said, 'O Rasool-Allah^{-saww}! I dislike asking the riders about you^{-saww}'. He^{-saww} said: 'Implement what I^{-saww} am ordering you with!'

ثُمَّ أُغْمِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَامَ أُسَامَةُ فَجَهَّزَ لِلْخُرُوجِ، فَلَمَّا أَفَاقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَأَلَ عَنْ أُسَامَةَ وَ الْبُعْثِ، فَأُخْبِرَ أَنَّهُمْ يَتَجَهَّزُونَ، فَجَعَلَ يَقُولُ: أَنْفِذُوا جَيْشَ أُسَامَةَ، لَعَنَ اللَّهُ مَنْ تَخَلَّفَ عَنْهُ .. وَ يُكْرَهُ ذَلِكَ،

Then there was unconsciousness upon Rasool-Allah^{-saww}, and Usama stood up and prepared for the going. When Rasool-Allah^{-saww} woke up, he^{-saww} asked about Usama and the detachment. He^{-saww} was informed that they are getting ready. He^{-saww} went on to say: 'Enforce the army of Usama!' And he^{-saww} kept repeating that.

فَخَرَجَ أُسَامَةُ وَ الْبِوَاءُ عَلَى رَأْسِهِ وَ الصَّحَابَةُ بَيْنَ يَدَيْهِ، حَتَّى إِذَا كَانَ بِالْجُرْفِ نَزَلَ وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ أَكْثَرُ الْمُهَاجِرِينَ، وَ مِنَ الْأَنْصَارِ: أُسَيْدُ بْنُ حُضَيْرٍ وَ بَشْرُ بْنُ سَعْدٍ .. وَ غَيْرُهُمْ مِنَ الْوُجُوهِ، فَجَاءَهُ رَسُولُ أُمِّ أَيْمَنَ يَقُولُ لَهُ: ادْخُلْ فَإِنَّ رَسُولَ اللَّهِ (ص) يَمُوتُ،

Usama went out and the flag was by his head, and the companions were in front of him, until when he was at the cliff, he descended and with him were Abu Bakr, and Umar, and most of the Emigrants; and from the Helpers were Aseyd Bin Huzeyr, and Bishr Bin Saeed, and others from the faces. A messenger of Umm Ayman came to him saying to him, 'Enter (Al-Medina), for Rasool-Allah^{-saww} has passed away!'

فَقَامَ مِنْ قَوْمِهِ فَدَخَلَ الْمَدِينَةَ وَ الْبِوَاءُ مَعَهُ، فَجَاءَهُ بِهِ حَتَّى رَكَعَهُ بِنَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ مَاتَ فِي تِلْكَ السَّاعَةِ، قَالَ: فَمَا كَانَ أَبُو بَكْرٍ وَ عُمَرُ يُخَاطِبَانِ أُسَامَةَ إِلَى أَنْ مَاتَ إِلَّا ب: الْأَمِيرِ.

He got up immediately and entered Al-Medina, and the flag was with him. He came with it until he installed it at the door of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} had passed away during that time. And it was so that Abu Bakr and Umar were not addressing Usama until he died except as 'the commander' (the emir)".⁸²

⁸² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 3

وَرَوَى الطَّبْرِيُّ فِي الْمُسْتَرْشِدِ- عَلَى مَا حَكَاهُ فِي الصِّرَاطِ الْمُسْتَقِيمِ- أَنَّ جَمَاعَةً مِنَ الصَّحَابَةِ كَرِهُوا إِمَارَةَ أُسَامَةَ فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَلِكَ فَخَطَبَ وَ أَوْصَى ثُمَّ دَخَلَ بَيْتَهُ، وَ جَاءَ الْمُسْلِمُونَ يُودِعُونَهُ فَيَلْحُقُونَ بِأُسَامَةَ، وَ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ، وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنْفِدُوا جَيْشَ أُسَامَةَ،

And it is reported by Al-Tabari in (the book) 'Al-Mustarshid' – upon what he narrated in (the book) 'Al-Sirat Al-Mustawee' – 'A group of companions disliked the commandership of Usama. That reached the Prophet^{-saww}, so he^{-saww} addressed and advised, then entered his^{-saww} house, and the Muslims came to bid farewell to him^{-saww} and joining up with Usama, and among them were Abu Bakr, and Umar, and the Prophet^{-saww} said: 'Enforce the army of Usama!'

فَلَمَّا بَلَغَ الْجُرُفَ بَعَثَتْ أُسَامَةَ- وَ هِيَ أُمُّ أَيْمَنَ- أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَمُوتِ، فَاضْطَرَبَ الْقَوْمُ وَ امْتَنَعُوا عَلَيْهِ وَ لَمْ يُنْفِدُوا لِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ بَايَعُوا لِأَبِي بَكْرٍ قَبْلَ دَفْنِهِ.

When he reached the cliff, mother of Usama – and she is Umm Ayman – sent a messenger that the Prophet^{-saww} had passed away. The people became restless and they refused upon him, and did not implement the order of Rasool-Allah^{-saww}. Then they pledged allegiance to Abu Bakr even before his^{-saww} burial'.

وَ قَالَ فِي الصِّرَاطِ الْمُسْتَقِيمِ- أَيْضاً- أَسْنَدَ الْجَوْهَرِيُّ فِي كِتَابِ السَّقِيَّةِ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ كَانَا فِيهِ.

And he said in (the book) 'Al-Siraat Al-Mustaqeem' as well, an attribution of Al-Jowhari in the book 'Al-Saqeefa' that Abu Bakr and Umar were both in it (army of Usama)⁸³.

وَ فِي كِتَابِ الْعُقَدِ: اِحْتَصَمَ أُسَامَةُ وَ ابْنُ عُثْمَانَ فِي حَائِطٍ، فَانْتَحَرَ ابْنُ عُثْمَانَ، فَقَالَ أُسَامَةُ: أَنَا أَمِيرٌ عَلَى أَبِيكَ وَ صَاحِبِيهِ، أَفَأَيَّي تَفَاخِرُ؟!

And in the book 'Al-Iqd' – Usama and Ibn Usman disputed regarding a garden, and the son of Usman prided. Usama said, 'I am the commander upon your father and his^{-saww} companion. Are you priding over me?!

وَ لَمَّا بَعَثَ أَبُو بَكْرٍ إِلَى أُسَامَةَ يُخْبِرُهُ بِخِلافَتِهِ، قَالَ: أَنَا وَ مَنْ مَعِيَ مَا وَلَّيْنَاكَ أَمْرَنَا، وَ لَمْ يَغْرُبْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْكُمَا، وَ أَنْتَ وَ صَاحِبُكَ يَغْرِبُ إِذْنِي رَجَعْتُمَا، وَ مَا خَفِيَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَوْضِعٌ، وَ قَدْ وَلايَ عَلَيْنَا وَ لَمْ يُؤَلِّكُمَا،

And when Abu Bakr sent a message to Usama informing him of he being the caliph, he said, 'I and the ones with me have not made you to be in-charge of our affairs, and Rasool-Allah^{-saww} did not suspend me from you two, and you and your companion both returned without my permission, and the place was not hidden from the Prophet^{-saww}, and he^{-saww} made me in-charge upon you both, and did not made you two to be in-charge (over me)'.

فَهَمَّ الْأَوَّلُ أَنْ يَخْلَعَ نَفْسَهُ فَتَهَاهُ الثَّانِي، فَرَجَعَ أُسَامَةُ وَ وَقَفَ بِيَابِ الْمَسْجِدِ وَ صَاحَ: يَا مَعَاشِرَ الْمُسْلِمِينَ! عَجِبًا لِرَجُلٍ اسْتَعْمَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَعَزَلَنِي وَ تَأَمَّرَ عَلَيَّ، انْتَهَى كَلَامُهُ.

⁸³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 4

The first (Abu Bakr) thought of vacating his soul (killing him), but the second (Umar) forbade him. Usama returned and paused at the door of the Masjid and shouted, 'O community of Muslims! Strange for a man. Rasool-Allah^{-saww} utilised me, but he suspends me and becomes a commander over me'. His speech ended".⁸⁴

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ الشَّهْرَسْتَانِيُّ فِي كِتَابِ الْمِلَالِ وَالنِّهَالِ - عِنْدَ ذِكْرِ الْإِخْتِلَافَاتِ الْوَاقِعَةِ فِي مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: الْخِلَافَةُ الثَّانِي: أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: جَهَّزُوا جَيْشَ أُسَامَةَ، لَعَنَ اللَّهُ مَنْ تَخَلَّفَ عَنْ جَيْشِ أُسَامَةَ.

And Muhammad Bin Abdul Kareem Al-Shahrastani said in the book 'Al-Milal Wa Al-Nihal' – at the mention of the differing(s) of the events during the illness of the Prophet^{-saww}, 'The opposition of the second (Umar) – He^{-saww} said: 'Prepare the army of Usama! May Allah^{-azwj} Curse the one who stays behind from the army of Usama'.

فَقَالَ: قَوْمٌ يَحِبُّ عَلَيْنَا امْتِثَالَ أَمْرِهِ، وَ أُسَامَةُ قَدْ بَرَزَ مِنَ الْمَدِينَةِ. وَ قَالَ قَوْمٌ: قَدْ اشْتَدَّ مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَآلَهُ فَلَا تَسْعُ قُلُوبُنَا لِمُفَارَقَتِهِ وَ الْحَالُ هَذِهِ، فَتَصْبِرُ حَتَّى تُبْصِرَ أَيُّ شَيْءٍ يَكُونُ مِنْ أَمْرِهِ؟، انْتَهَى.

A group said, 'It is obligatory upon us to comply with his^{-saww} order', and Usama had gone out from Al-Medina. And a group said, 'The illness of the Prophet^{-saww} intensified, there is no capacity in our hearts for his^{-saww} separation and the situation is this. We shall be patient until we see which thing will be happening from his^{-saww} affair?' End'.⁸⁵

وَقَالَ الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ رُوحَهُ فِي كِتَابِ الْإِرْشَادِ: لَمَّا تَحَقَّقَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ ذُنُوبِ أَجَلِهِ مَا كَانَ قَدَّمَ الذِّكْرَ بِهِ لِأُمَّتِهِ، فَجَعَلَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَفُومُ مَقَاماً بَعْدَ مَقَامٍ فِي الْمُسْلِمِينَ يُحَدِّثُهُمُ الْفِتْنَةَ بَعْدَهُ وَ الْخِلَافَةَ عَلَيْهِ، وَ يُؤَكِّدُ وَصَاءَهُمْ بِالتَّمَسُّكِ بِسُنَّتِهِ وَ الْإِجْمَاعِ عَلَيْهَا وَ الْوِفَاقِ، وَ يَحْتَفِظُهُمْ عَلَى الْإِقْتِدَاءِ بِعِزَّتِهِ وَ الطَّاعَةِ لَهُمْ وَ النُّصْرَةِ وَ الْحِرَاسَةِ وَ الْإِعْتِصَامِ بِهِمْ فِي الدِّينِ، وَ يَزُجُّهُمْ عَنِ الْإِخْتِلَافِ وَ الْإِرْتِدَادِ ..

And the sheykh Al-Mufeed said in the book 'Al-Irshad' – when there was realisation for Rasool-Allah^{-saww} of the approach of his^{-saww} term (expiry) what he^{-saww} had advanced its mention to his^{-saww} community. He^{-saww} went on to stand at a place after a place among the Muslims, cautioning them of the Fitna after him^{-saww} and the opposition to him^{-saww}, and emphasised them to adhere with his^{-saww} Sunnah, and the uniting upon it, and the harmony, and he^{-saww} urged them upon the modelling by his^{-saww} family^{-asws}, and being obedient to them^{-asws}, and the help and the protection and the holding Fast with them^{-asws} in the Religion, and rebuked them from the differing and the hesitation'.

وَ سَأَقِ الْكَلَامَ إِلَى قَوْلِهِ: ثُمَّ إِنَّهُ عَقَدَ لِأُسَامَةَ بْنِ زَيْدٍ الْإِمْرَةَ، وَ أَمْرَهُ وَ نَدَبَهُ أَنْ يَخْرُجَ بِجُمْهُورِ الْأُمَّةِ إِلَى حَيْثُ أُصِيبَ أَبُوهُ مِنْ بِلَادِ الرُّومِ، وَ اجْتَمَعَ رَأْيُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى إِخْرَاجِ جَمَاعَةٍ مِنْ مُقَدَّمِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي مُعَسَّكَرِهِ - حَتَّى لَا يَبْقَى فِي الْمَدِينَةِ عِنْدَ وَفَاتِهِ مَنْ يَخْتَلِفُ فِي الرِّئَاسَةِ، وَ يَطْمَعُ فِي التَّقَدُّمِ عَلَى النَّاسِ بِالْإِمَارَةِ - لِيَسْتَتِبَ الْأَمْرَ بَعْدَهُ لِمَنْ اسْتَحْلَفَهُ مِنْ بَعْدِهِ، وَ لَا يُنَازِعَهُ فِي حَقِّهِ مُنَازِعٌ،

And he continued the speech up to his words, 'Then he^{-saww} tied the command to Usama Bin Zayd, and ordered him and delegated him to go out with the assembly of the community to where his father had been killed, from the city of Rome, and there is consensus of view of his^{-saww} sending out a group of the first Emigrants and the Helpers in his army, to the extent that there did not remain in Al-Medina during his^{-saww} expiry one from the citizens, staying back,

⁸⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 5

⁸⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 6

and might covet regarding the precedence over the people with the command in order to prepare the command after him^{-saww} to be for the one who would be his^{-saww} caliph from after him^{-saww}, and him^{-asws} not to be disputed regarding his^{-asws} right with any dispute.

فَعَقَدَ لَهُ الْإِمْرَةَ عَلَى مَا ذَكَرْنَا، وَ جَدَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي إِخْرَاجِهِمْ، وَ أَمَرَ أُسَامَةَ بِالْبُرُوزِ عَنِ الْمَدِينَةِ بِعَسْكَرِهِ إِلَى الْجُرْفِ، وَ حَتَّى النَّاسِ عَلَى الْخُرُوجِ إِلَيْهِ، وَ الْمَسِيرِ مَعَهُ وَ حَذْوِهِمْ [حَدَّرَهُمْ] مِنَ التَّلَوُّمِ وَ الْإِطْطَاءِ عَنْهُ،

He^{-saww} tied the command (of the army) to him (Usama) upon what we mentioned, and he^{-saww} strived in expelling them and ordered Usama with the advancing from Al-Medina with his soldiers to the cliff, and he^{-saww} urged the people upon the going to it, and the travelling with him, and cautioned them from the blaming and the delaying from it.

فَبَيْنَمَا هُوَ فِي ذَلِكَ إِذْ عَرَضَتْ لَهُ الشُّكَاةُ الَّتِي تُؤَيِّقُ فِيهَا .. وَ سَأَقَ الْحَدِيثَ إِلَى قَوْلِهِ: وَ اسْتَمَرَ الْمَرَضُ بِهِ أَيَّامًا وَ تَقَلُّ، فَجَاءَ بِلَالٌ عِنْدَ صَلَاةِ الصُّبْحِ - وَ رَسُولُ اللَّهِ مَعْمُورٌ بِالْمَرَضِ -، فَنَادَى: الصَّلَاةُ يَرْحَمُكُمُ اللَّهُ،

While he^{-saww} was in that when the complaint (pain) presented to him^{-saww} in which he^{-saww} passed away’ – and he continued the Hadeeth up to his words, ‘And the illness persisted with him^{-saww} for days and he^{-saww} felt heavy. Bilal came at the morning Salat, and Rasool-Allah^{-saww} was with the illness. He called out, ‘The Salat! May Allah^{-azwj} have Mercy on you all!’

فَأُودِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنِدَائِهِ، فَقَالَ: يُصَلِّيَ بِالنَّاسِ بَعْضُهُمْ فَإِنِّي مَشْعُولٌ بِنَفْسِي، فَقَالَتْ عَائِشَةُ: مُرُوا أَبَا بَكْرٍ، وَ قَالَتْ حَفْصَةُ: مُرُوا عُمَرَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - جِئِن سَمِعَ كَلَامَهُمَا، وَ رَأَى جِرْصَ كُلِّ وَاحِدَةٍ مِنْهُمَا عَلَى التَّنْوِيهِ بِأَيِّهَا، وَ افْتِنَاتِهِمَا بِذَلِكَ، وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيٌّ -: أَكْفَفَنَ فَإِنَّكُمْ كَصُورِجَاتِ يُوسُفَ،

Rasool-Allah^{-saww} (repeated) the Azaan along with his Azaan. He^{-saww} said: ‘Let someone pray leading the Salat with the people for I^{-saww} am pre-occupied with myself^{-saww}’. Ayesha said, ‘Instruct Abu Bakr’. And Hafsa said, ‘Instruct Umar’. Rasool-Allah^{-saww} said, when he^{-saww} heard their talk and saw the greed of each one of them upon the dualism with their fathers, and their temptations with that while Rasool-Allah^{-saww} was alive: ‘Refrain! You two are like the companions of Yusuf^{-as}’.

ثُمَّ قَامَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُبَادِرًا خَوْفًا مِنْ تَقَدُّمِ أَحَدِ الرَّجُلَيْنِ، وَ قَدْ كَانَ أَمْرُهُمَا بِالْخُرُوجِ مَعَ أُسَامَةَ وَ لَمْ يَكُ عِنْدَهُ أَهْمًا قَدْ تَخَلَّفَا، فَلَمَّا سَمِعَ مِنْ عَائِشَةَ وَ حَفْصَةَ مَا سَمِعَ عَلِمَ أَهْمًا مُتَأَخِّرًا عَنْ أَمْرِهِ، فَبَدَرَ لِكَيْفِ الْفِتْنَةِ وَ إِزَالَةِ الشُّبْهَةِ،

Then he^{-saww} stood up hurriedly, fearing from the arrival of one of the two men, and it had been from both their affairs with the going out with Usama, and it was not like by him^{-saww} that they would have both opposed. When he^{-saww} heard from Ayesha and Hafsa what he^{-saww} heard, he^{-saww} knew that they had both delayed from his^{-saww} order. He^{-saww} rushed to stop the Fitna and removal of the doubt.

فَقَامَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - وَ إِنَّهُ لَا يَسْتَقْبَلُ عَلَى الْأَرْضِ مِنَ الضَّعْفِ - فَأَخَذَ بِيَدِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ الْفَضْلُ بْنُ عَبَّاسٍ، فَاعْتَمَدَ عَلَيْهِمَا وَ رَجُلَاةَ مِحْطَانِ الْأَرْضِ مِنَ الضَّعْفِ،

He^{-saww} stood up, and he^{-saww} could not stand upon the ground out of weakness, so he^{-saww} held a hand of Ali^{-asws} Bin Abu Talib^{-asws} and Al-Fazl Bin Al-Abbas, and he^{-saww} leaned upon them and his^{-saww} legs were dragging on the ground out of weakness.

فَلَمَّا خَرَجَ إِلَى الْمَسْجِدِ وَجَدَ أَبَا بَكْرٍ وَ قَدْ سَبَقَ إِلَى الْمِحْرَابِ، فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَأَخَّرَ عَنْهُ، فَتَأَخَّرَ أَبُو بَكْرٍ وَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَقَامَهُ، فَقَامَ وَ كَبَّرَ وَ ابْتَدَأَ الصَّلَاةَ الَّتِي كَانَ ابْتَدَأَهَا أَبُو بَكْرٍ، وَ لَمْ يَبْنِ عَلَى مَا مَضَى مِنْ فِعَالِهِ،

When he^{-saww} went out to the Masjid, he^{-saww} found Abu Bakr and he has preceded to the prayer niche. He^{-saww} gestured to him by his^{-saww} hand to delay from it. Abu Bakr delayed, and Rasool-Allah^{-saww} stood in his place. He^{-azwj} stood and exclaimed Takbeer and began the Salat which Abu Bakr had already begun it, and it was not clear upon what had passed from his deed.

فَلَمَّا سَلَّمَ انصَرَفَ إِلَى مَنْزِلِهِ، وَ اسْتَدْعَى أَبَا بَكْرٍ وَ عُمَرَ وَ جَمَاعَةً مِّنْ حَضَرَ الْمَسْجِدِ مِنَ الْمُسْلِمِينَ، ثُمَّ قَالَ: أَلَمْ أَمُرْ أَنْ تُنْقِدُوا جَيْشَ أُسَامَةَ؟!.

When he^{-saww} performed Salaam, he^{-saww} left to go to his^{-saww} house, and he^{-saww} summoned Abu Bakr and Umar and a group from the ones from the Muslims who were present in the Masjid, then said: ‘Did I^{-saww} not order you to enforce the army of Usama?!’

فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ (ص)! . قَالَ: فَلِمَ تَأَخَّرْتُمْ عَنْ أَمْرِي؟! . قَالَ أَبُو بَكْرٍ: إِنِّي خَرَجْتُ ثُمَّ رَجَعْتُ لِأُجَدِّدَ بَيْكَ عَهْدًا. وَ قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص) إِنِّي لَمْ أَخْرُجْ، لِأَنِّي لَمْ أُحِبَّ أَنْ أَسْأَلَ عَنْكَ الرَّكْبَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: نَقِدُوا جَيْشَ أُسَامَةَ .. يُكْرَهُمَا ثَلَاثًا.

‘They said, ‘Yes, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘Then why did you delay from my^{-saww} order?!’ Abu Bakr said, ‘I had gone out, then I returned to renew the pact with you^{-saww}’. And Umar said, ‘O Rasool-Allah^{-saww}! I did not go out because I did not like to ask the riders about you^{-saww}’. The Prophet^{-saww} said: ‘Enforce the army of Usama!’ – reiterating it thrice’.⁸⁶

[الثالث: ما جرى منه في أمر فadak،](#)

The third – what flowed from him regarding the matter of Fadak

و قد تقدّم القول فيه مفصلاً فلا نعيده.

And the word has preceded regarding it in detail, so we shall not repeat it.

⁸⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 7

الرابع: أَنَّهُ قَالَ عُمَرُ بْنُ الْخَطَّابِ - مَعَ كَوْنِهِ وَلِيًّا وَ نَاصِرًا لِأَبِي بَكْرٍ

The fourth – (What) Umar Bin Al-Khattab said, along with his becoming a friend and a helper to Abu Bakr.

وَقَدْ رَوَى الْهَيْثَمُ بْنُ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ الْهَمْدَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: ذَكَرَ أَبُو بَكْرٍ وَعُمَرُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ رَجُلٌ: كَانَا وَاللَّهِ سَمْسِي هَذِهِ الْأُمَّةَ وَنُورِيهَا. فَقَالَ لَهُ ابْنُ عُمَرَ: وَمَا يُدْرِيكَ؟ فَقَالَ لَهُ الرَّجُلُ: أَوْ لَيْسَ قَدِ اثْتَلَفَا؟.

And it has been reported by Al Haysam Bin Aday, from Abdullah Bin Abbas Al Hamdany, from Saeed Bin Jubeyr who said,

‘Abu Bakr and Umar were mentioned in the presence of Abdullah Bin Umar. A man said, ‘By Allah^{-azwj}! They were both the suns of this community and its radiance’. Ibn Umar said, ‘And what made you realise that?’ The man said to him, ‘Had they not been concordant?’

فَقَالَ ابْنُ عُمَرَ: بَلِ اخْتَلَفَا لَوْ كُنْتُمْ تَعْلَمُونَ، وَ أَشْهَدُ أَبِي كُنْتُ عِنْدَ أَبِي يَوْمًا وَ قَدْ أَمَرَنِي أَنْ أَحْسِسَ النَّاسَ عَنْهُ، فَاسْتَأْذَنَ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَقَالَ عُمَرُ: ذُوئِبَةُ سَوْءٌ وَ هُوَ خَيْرٌ مِنْ أَبِيهِ، فَأَوْجَسَنِي ذَلِكَ، فَعُلْتُ: يَا أَبَتِ! عَبْدُ الرَّحْمَنِ خَيْرٌ مِنْ أَبِيهِ؟! فَقَالَ: وَمَنْ لَيْسَ خَيْرًا مِنْ أَبِيهِ لَا أُمَّ لَكَ، إِذْذَنْ لِعَبْدِ الرَّحْمَنِ،

Ibn Umar said, ‘But they differed, if only you knew, and I testified that I was in the presence of my father one day and he had instructed me to withhold the people from him. Abdul Rahman and Abu Bakr sought permission to see him. Umar said, ‘And evil vermin, and he is better than his father’. That rattled me, so I said, ‘O father! Abdul Rahman is better than his father?!’ He said, ‘And one who isn’t better than his father, may there be no mother for you! Give permission to Abdul Rahman’.

فَدَخَلَ عَلَيْهِ فَكَلَّمَهُ فِي الْخَطْبَةِ الشَّاعِرِ أَنْ يَرْضَى عَنْهُ - وَ كَانَ عُمَرُ قَدْ حَسَبَهُ فِي شِعْرِ قَالَهُ -، فَقَالَ عُمَرُ: إِنَّ الْخَطْبَةَ لَبَدِيٌّ فَدَعْنِي أَقْدِمُهُ بِطُولِ الْحَبْسِ، فَأَخَّ عَلَيْهِ عَبْدُ الرَّحْمَنِ وَ أَبِي عُمَرُ، وَ خَرَجَ عَبْدُ الرَّحْمَنِ فَأَقْبَلَ عَلَيَّ أَبِي، فَقَالَ: أَوْ غَفَلَةٍ أَنْتَ إِلَى يَوْمِكَ هَذَا عَمَّا كَانَ مِنْ تَقْدِمِ أَحْبَبِي بَنِي تَيْمِ عَلَيَّ وَ ظَلَمِهِ لِي؟!.

He entered to see him and spoke to him regarding Al-Huteiya the poet then he be pleased from him – and Umar had imprisoned him regarding a poem he had said. Umar said, ‘Al-Huteiya offended me, so leave me to straighten him by the prolonged imprisonment’. Abdul Rahman and Abu Umar insisted upon it, and Abdul Rahman went out. My father turned to me and said, ‘Are you still heedless up to this day of yours from what had happened from the precedence of the clan of Taym against me and his injustice to me?!’

فَعُلْتُ: يَا أَبَتِ! لَا عِلْمَ لِي بِمَا كَانَ مِنْ ذَلِكَ. فَقَالَ: يَا بُنَيَّ! وَمَا عَسَيْتَ أَنْ تَعْلَمَ؟. فَعُلْتُ: وَاللَّهِ هُوَ أَحَبُّ إِلَيَّ النَّاسِ مِنْ ضِيَاءِ أَبْصَارِهِمْ. قَالَ: إِنَّ ذَلِكَ لَكَذَلِكَ عَلَى زَعْمِ أَبِيكَ وَ سَخَطِهِ. فَعُلْتُ: يَا أَبَتِ! أَوْ فَلَا تَحْكِي عَنْ فِعْلِهِ بِمَوْقِفٍ فِي النَّاسِ تُبَيِّنُ ذَلِكَ لَهُمْ.

I said, ‘O father! There is no knowledge for me with what has happened from that’. He said, ‘O my son! And what would you like to know?’ I said, ‘By Allah^{-azwj}! He is more beloved to the

people than the illumination of their eyes'. He said, 'If that is like that, it is upon the rubbing of your father's nose and his anger'. I said, 'O father! Will you not tell me about his deed, with a situation among the people to clarify that to them?'

قَالَ: وَكَيْفَ لِي بِذَلِكَ مَعَ مَا ذَكَرْتَ أَنَّهُ أَحَبُّ إِلَى النَّاسِ مِنْ ضِيَاءِ أَبْصَارِهِمْ؟ إِذْ يُرْضَخُ رَأْسُ أَبِيكَ بِالْحُنْدَلِ.

He said, 'And how can that be for me with what you mentioned that he is more beloved to the people than the illumination of their eyes? Then break your father's head with the stones'.

قَالَ ابْنُ عُمَرَ: ثُمَّ تَجَسَّرَ وَاللَّهِ فَجَسَرَ فَمَا دَارَتْ الْجُمُعَةُ حَتَّى قَامَ خَطِيبًا فِي النَّاسِ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فُلْتَةً وَقَى اللَّهُ شَرَّهَا فَمَنْ دَعَاكُمْ إِلَى مِثْلِهَا فَاقْتُلُوهُ.

Ibn Umar said, 'Then you be daring, by Allah^{-azwj}!' He dared, and the Friday had not come until he stood addressing among the people. He said, 'O you people! Surely, the allegiance to Abu Bakr was a mistake, Allah^{-azwj} Saved from its evil. So, the one who calls you to the like of it, kill him!'⁸⁷

و روى الهيثم بن عدي- أيضا-، عن مجالد بن سعيد، قال: غدوت يوما إلى الشعبي- و إنما أريد أن أسأله عن شيء بلغني عن ابن مسعود أنه كان يقول-، فأنتبهت في مسجد حيّة- و في المسجد قوم ينتظرونه- فخرج، فتقرّبت إليه، و قلت: أصلحك الله! كان ابن مسعود يقول: ما كنت محدّثا قوما حديثا لا يبلغه عقولهم إلا كان لبعضهم فتنة؟. قال: نعم، قد كان ابن مسعود يقول ذلك. و كان ابن عباس يقول أيضا، و كان عند ابن عباس دفائن علم يعطيها أهلها، و يصرفها عن غيرهم؟

And it is reported by Al-Haysam Bin Aday, as well, from Mujalad Bin Saeed who said, 'One day I went to Al-Shabi, and rather I intended to ask him about something which had reached me from Ibn Masoud that he was saying, and I had come to him in Masjid Hayyah, and there was a group in the Masjid awaiting him. He came out, so I went near him and said, 'May Allah^{-azwj} Keep you well! Ibn Masoud had said, 'I will not narrate a hadeeth to a people their intellects have not matured, except it would be a Fitna to some of them?' He said, 'Yes, Ibn Masoud had said that, and Ibn Abbas was saying that as well, and with Ibn Abbas had a lot of knowledge he gave to its rightful ones, and turned it away from others?'

فبينما نحن كذلك إذ أقبل رجل من الأزدي فجلس إلينا فأخذنا في ذكر أبي بكر و عمر، فضحك الشعبي و قال: لقد كان في صدر عمر ضرب على أبي بكر. فقال الأزدي: و الله ما رأينا و لا سمعنا برجل قطّ كان أسلس قيادا لرجل و لا أقول بالجميل فيه من عمر في أبي بكر،

While we were like that when a man from Al-Azd came and sat to us. We took in mentioning Abu Bakr and Umar. Al-Shabi laughed and said, 'There was a grudge in the chest of Umar against Abu Bakr'. Al-Azdy said, 'By Allah^{-azwj}! We have neither seen nor heard of any man at all smoothening the leadership for a man nor saying the beautiful regarding him than Umar regarding Abu Bakr'.

فأقبل عليّ الشعبي فقال: هذا مما سألت عنه، ثم أقبل على الرجل فقال: يا أبا الأزدي! كيف تصنع بالفلنة التي وقى الله شرّها؟! أ ترى عدوا يقول في عدوّ يريد أن يهدم ما بنى لنفسه في الناس أكثر من قول عمر في أبي بكر.

⁸⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 8

Al-Shabi turned towards me and said, 'This is from what you asked about'. Then he turned towards the man and said, 'O brother of Al-Azd! How would you deal with the mistake which Allah^{-azwj} Saved from its evil?! Have you seen any enemy saying regarding an enemy intending to demolish what he had built for himself among the people, any more than the words of Umar regarding Abu Bakr?'

فقال الرجل: سبحان الله! يا أبا عمرو! و أنت تقول ذلك؟! فقال الشعبي: أنا أقوله، قاله عمر بن الخطاب على رؤوس الأشهاد، فلمه أو دع! فنهض الرجل مغضبا و هو يهمهم بشيء لم أفهمه،

The man said, 'Glory be to Allah^{-azwj}, O Abu Amro! And you are saying that?!' Al-Shabi said, 'I am saying it. Umar Bin Al-Khattab had said it upon the heads of the ones present, so blame him or leave (it)!' The man got up angered and he was saying something hesitantly I did not understand.

فقال مجالد: فقلت للشعبي: ما أحسب هذا الرجل إلا سينقل عنك هذا الكلام إلى الناس و بيته فيهم .. قال: إذا و الله لا أحفل به، و شيء لم يحفل به عمر بن الخطاب حين قام على رؤوس المهاجرين و الأنصار أحفل به أنا؟! و أتم أيضا فأذيعوه عني ما بدا لكم.

Mujalad said, 'I said to Al-Shabi, 'I do not reckon of this man except that he will transmit this talk to the people and agitate among them'. He said, 'Then, by Allah^{-azwj}, I do not care of it, and something Umar Bin Al-Khattab did not care with it when he stood upon the heads of the Emigrants and the Helpers, I should care of it?! And you as well, broadcast it from me whatever comes to you''⁸⁸

وَ رَوَى شَرِيكُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: حَجَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ، فَلَمَّا نَزَلْنَا وَ عَظَّمَ النَّاسُ، خَرَجْتُ مِنْ رَحْلِي أُرِيدُ عُمَرَ فَلَقَيْتَنِي مُغَيَّرَةٌ مِنْ شُعْبَةَ فَرَأَفْتَنِي، ثُمَّ قَالَ: أَتَيْتَ تُرَيْدُ؟. فَقُلْتُ: أَمِيرَ الْمُؤْمِنِينَ عُمَرَ، فَهَلْ لَكَ؟. قَالَ: نَعَمْ،

And it is narrated by Shareek Bin Abdullah Al Nakhaie, from Muhammad Bin Amro Bin Murra, from his father, from Abdullah Bin Salama, from Abu Musa Al Ashari who said,

'I performed Hajj with Umar Bin Al-Khattab. When we descended and the people were a lot, I went out from my riding animal intending Umar. Mugheira Bin Shu'ba met me and befriended me, then said, 'Where are you intending?' I said, 'Commander of the faithful Umar. Is it for you (to see him as well)?' He said, 'Yes'.

قَالَ: فَأَنْطَلَقْنَا تُرَيْدُ رَحْلَ عُمَرَ، فَإِنَّا لَفِي طَرِيقِنَا إِذْ ذَكَرْنَا تَوَلَّى عُمَرَ، وَ قِيَامَهُ بِمَا هُوَ فِيهِ، وَ حِيَاظَتَهُ عَلَى الْإِسْلَامِ، وَ تَهْوِضَهُ بِمَا قَبْلَهُ مِنْ ذَلِكَ، ثُمَّ خَرَجْنَا إِلَى ذِكْرِ أَبِي بَكْرٍ، فَقُلْتُ لِلْمُغَيَّرَةِ، يَا لَكَ الْحَيْرُ! لَقَدْ كَانَ أَبُو بَكْرٍ مُسَدِّدًا فِي عُمَرَ كَأَنَّهُ يَنْظُرُ إِلَى قِيَامِهِ مِنْ بَعْدِهِ وَ جَدِّهِ وَ اجْتِهَادِهِ وَ عَنَائِهِ فِي الْإِسْلَامِ.

He said, 'We went intending the riding animal of Umar. We were in the road when we mentioned the rule of Umar and his standing with what he is in, and his surrounding upon Al-Islam, and his rising with what was before him from that. Then we went on to mention Abu Bakr. I said to Al-Mugheira, O, for you is the news! Abu Bakr has been aspiring regarding Umar,

⁸⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 9

as if he was looking at his standing from after him, and his efforts and his struggles and his troubles regarding Al-Islam’.

فَقَالَ الْمُغَيْرَةُ: لَقَدْ كَانَ ذَلِكَ، وَ إِنْ كَانَ قَوْمٌ كَرِهُوا وَلَا يَتَوَلَّوْنَهَا عَنْهُ، وَ مَا كَانَ لَكُمْ فِي ذَلِكَ مِنْ حِطٍّ. فَمُلْتُمْ لَهُ: لَا أَبَا لَكُمْ! وَ مِنَ الْقَوْمِ الَّذِينَ كَرِهُوا ذَلِكَ مِنْ عُمَرَ؟. فَقَالَ لِ الْمُغَيْرَةُ: لِلَّهِ أَنْتَ كَأَنَّكَ فِي غَفْلَةٍ لَا تَعْرِفُ هَذَا الْحَيِّ مِنْ قُرَيْشٍ، وَ مَا قَدْ حُصُّوا بِهِ مِنَ الْحَسَدِ؟. فَوَ اللَّهُ لَوْ كَانَ هَذَا الْحَسَدُ يُدْرِكُ بِحِسَابٍ لَكَانَ لِقُرَيْشٍ تِسْعَةُ أَعْشَارِ الْحَسَدِ وَ لِلنَّاسِ كُلِّهِمْ عَشْرٌ.

Al-Mugheira said, ‘That has happened, and even though a group disliked the governance of Umar in order to impede it from him, and there was no share for them in that’. I said to him, ‘May there be no father for you! And who is the group, those who disliked that from Umar?’ Al-Mugheira said to me, ‘By Allah^{-azwj}! It is as if you in heedlessness, not recognising this tribe from Quraysh, and what they have been specialising in, from the envy? By Allah^{-azwj}! If this envy were to be realised by accounting, there would be for Quraysh nine-tenth, and for the people, all of them, would be a tenth (between them)’.

فَمُلْتُمْ: مَهْ يَا مُغَيْرَةُ! فَإِنَّ قُرَيْشًا بَانَتْ بِفَضْلِهَا عَلَى النَّاسِ.. وَ لَمْ تَزَلْ فِي مِثْلِ ذَلِكَ حَتَّى انْتَهَيْتَنَا إِلَى رَجُلٍ عُمَرَ بْنِ الْخَطَّابِ فَلَمْ نَجِدْهُ، فَسَأَلْنَا عَنْهُ، فَقِيلَ: خَرَجَ آتِنَا، فَمَضَيْنَا نَقْفُوا [نَقْفُوا] أَتْرَهُ حَتَّى دَخَلْنَا الْمَسْجِدَ، فَإِذَا عُمَرُ يَطُوفُ بِالْبَيْتِ، فَطَفْنَا مَعَهُ،

I said, ‘Shh, O Mugheira! Quraysh are built with their merit over the people’. And we continued in the like of that until we ended to the riding animal of Umar Bin Al-Khattab, but could not find him. We asked about him, and it was said, ‘He just went out’. We went out in his tracks until we entered the (Sacred) Masjid, and there was Umar performing Tawaaf of the House (Kabah). So, we performed Tawaaf along with him.

فَلَمَّا فَرَغَ دَخَلَ بَيْتِي وَ بَيْنَ الْمُغَيْرَةِ فَتَوَكَّأَ عَلَى الْمُغَيْرَةِ، وَ قَالَ: مَنْ أَتَيْتُمْ جِئْتُمْ؟. فَمُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! خَرَجْنَا نُرِيدُكَ فَأَتَيْنَا رَجُلَكَ فَقِيلَ لَنَا خَرَجَ يُرِيدُ الْمَسْجِدَ فَأَتَيْنَاكَ.

When he was free, he entered to be between me and Al-Mugheira and leant upon Al-Mugheira and said, ‘Where have you two come from?’ We said, ‘O commander of the faithful! We came out intending you. We came to your riding animal and it was said to us you had gone out intending the (Sacred) Masjid, so we followed you’.

قَالَ: تَبِعْتُمَا الْحَيْرَ، ثُمَّ إِنَّ الْمُغَيْرَةَ نَظَرَ إِلَيَّ وَ تَبَسَّمَ، فَنَظَرَ إِلَيْهِ عُمَرُ فَقَالَ: مِمَّ تَبَسَّمْتَ أَيُّهَا الْعَبْدُ؟. فَقَالَ: مِنْ حَدِيثِ كُنْتُ أَنَا وَ أَبُو مُوسَى فِيهِ آتِنَا فِي طَرِيقِنَا إِلَيْكَ. فَقَالَ: وَ مَا ذَاكَ الْحَدِيثُ؟.. فَفَصَّصْنَا عَلَيْهِ الْحَبْرَ حَتَّى بَلَّغْنَا ذِكْرَ حَسَدِ قُرَيْشٍ وَ ذِكْرَ مَنْ أَرَادَ صَرْفَ أَبِي بَكْرٍ عَنِ اسْتِخْلَافِهِ،

He said, ‘You followed the good’. Then Al-Mugheira looked at me and smiled. Umar Looked at him and said, ‘What are you smiling from, O servant?’ He said, ‘From a discussion which I and Abu Musa were in just now on our way to you’. He said, ‘And what is that discussion?’ We narrated the discussion to him until we reached mention of envy of Quraysh, and mentioned the ones who wanted to turn Abu Bakr away from his caliphate.

فَتَنَفَّسَ الصُّعْدَاءَ، ثُمَّ قَالَ: تَكَلَّمْتَ أُمَّكَ يَا مُغَيْرَةُ، وَ مَا تِسْعَةُ أَعْشَارِ الْحَسَدِ؟! إِنَّ فِيهَا لَتِسْعَةَ أَعْشَارِ الْحَسَدِ كَمَا ذَكَرْتَ وَ تِسْعَةَ أَعْشَارِ الْعَشْرِ، وَ فِي النَّاسِ عَشْرُ الْعَشْرِ، وَ قُرَيْشٌ شُرَكَائُهُمْ فِي عَشْرِ الْعَشْرِ أَيْضًا،

He breathed a sigh of relief, then said, 'May your mother be bereft of you, O Mugheira! And what is nine-tenths of the envy? In them there is nine-tenths of the envy just as you mentioned, and nine-tenths of the tenth, and in the people is a tenth of a tenth (between them), and Quraysh are their participants in the tenth of the tenth as well'.

ثُمَّ سَكَتَ مَلِيًّا وَ هُوَ يَنْهَادِي بَيْنَنَا، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِأَخْسَدٍ فُرْنِشٍ كُلَّهَا؟! فُلْنَا: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: أَوْ عَلَيْكُمْ تِيَابُكُمْ؟! فُلْنَا: نَعَمْ. قَالَ: وَ كَيْفَ بِذَلِكَ وَ أَنْتُمْ مُلْبَسَانِ تِيَابُكُمْ؟! فُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ مَا بَالُ التِّيَابِ؟.

Then he was silent for a while and he was wobbling between us, then he said, 'Shall I inform you two with the most envious of Quraysh, all of it?!' We said, 'Yes, O commander of the faithful'. He said, 'Are there clothes upon you?' We said, 'Yes'. He said, 'And how can it be that and you are both wearing your clothes?!' We said to him, 'O commander of the faithful! And what is the matter with the clothes?'

قَالَ: خَوْفُ الإِدَاعَةِ مِنَ التِّيَابِ. فَعُلْتُ لَهُ: أَ تَخَافُ الإِدَاعَةَ مِنَ التِّيَابِ، فَأَنْتَ وَ اللَّهُ مِنْ مُلْبَسِي التِّيَابِ أَحَوْفُ، وَ مَا التِّيَابُ أَرَدْتَ!. قَالَ: هُوَ ذَلِكَ، فَأَنْطَلِقُ وَ أَنْطَلِقْنَا مَعَهُ حَتَّى أَنْتَهِنَا إِلَى رَحْلِهِ فَخَلَّى أَيْدِينَا مِنْ يَدِهِ، ثُمَّ قَالَ: لَا تَرِيحَا .. ثُمَّ دَخَلَ،

He said, 'Fear of the broadcasting from the clothes'. I said to him, 'Are you fearing the broadcasting from the clothe? By Allah^{asws}! You are from the most covered with the clothes and more frightening. And what clothes do you intend?' He said, 'It is that'. He went and we went with him until we ended up to his riding animal. He let go of our hands from his hands, then said, 'Do not rest'. Then he entered (the house).

فَعُلْتُ لِلْمُعِيرَةِ: لَا أُنَا لَكَ لَقَدْ عَثَرْنَا بِكَلَامِنَا مَعَهُ وَ مَا كُنَّا فِيهِ وَ مَا رَأَاهُ [نَرَاهُ] حَبَسْنَا إِلَّا لِيَذْكَرَنَا إِثَابًا.

I said to Al-Mugheira, 'May there be no father for you! We have stumbled with our talk with him, and what we had been (discussing) in, and we do not see him imprisoning us except due to our mentioning it to him'.

قَالَ: فَإِنَّا لَكَ ذَلِكَ إِذْ خَرَجَ إِلَيْنَا آذِنُهُ، فَقَالَ: ادْخُلَا، فَدَخَلْنَا، فَإِذَا عُمَرُ مُسْتَلْقٍ عَلَى بَرْدَعَةِ الرَّحْلِ، فَلَمَّا دَخَلْنَا أَنْشَأَ يَتَمَثَّلُ بَيْتِ كَعْبِ بْنِ زُهَيْرٍ:

لَا تُفْشِ سِرِّكَ إِلَّا عِنْدَ ذِي ثِقَةٍ
أُولَى وَ أَفْضَلُ مَا اسْتَوْدَعْتَ أَسْرَارًا
صَدْرًا رَحِيبًا وَ قَلْبًا وَاسِعًا ضَمِنَا
لَا تَخَشْ مِنْهُ إِذَا أَوْدَعْتَ إِظْهَارًا

He (the narrator) said, 'We were like that when his guard came out to us and said, 'Enter!' We entered (the house), and there was Umar lying upon the luggage. When we entered, he prosed resembling with the couplets of Ka'ab Bin Zuheyr, 'Do not reveal your secret except in the presence of the trustworthy one. First and best is what you to keep the secrets. A generous chest implies a wide heart. Do not fear from him when you have apparently deposited'.

فَعَلِمْنَا أَنَّهُ يُرِيدُ أَنْ نَضْمَنَ لَهُ كِتْمَانَ حَدِيثِهِ، فَعُلْتُ أَنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَكْرَمْنَا وَ حُصِّنَا وَ صَلَّنَا. فَقَالَ: بِمَاذَا يَا أَحَا الْأَشْعَرِيِّينَ؟. قُلْتُ: بِإِفْشَاءِ سِرِّكَ إِلَيْنَا وَ إِشْرَاكِكَ فِي هَيْكَلِكِ، فَيَنْعَمُ الْمُسْتَسْرِرَانِ نَحْنُ لَكَ. فَقَالَ: إِنَّكُمْ لَكَذَلِكَ، فَاسْأَلَا عَمَّا بَدَا لَكُمْ؟

We knew that he wanted us to guarantee to him the concealment of his narration. I said to him, 'O commander of the faithful! Honour us and specialise us and burden us (with it)'. He

said, 'With what is that, O brother of Al-Ashareen?' I said, 'With revealing your secret to us and your participating us in your worries. We shall be good secret holders for you'. He said, 'You are both like that, so you can ask whatever comes to you'.

ثُمَّ قَالَ: فَقَامَ إِلَى الْبَابِ لِيُعْلِقَهُ، فَإِذَا أَدْنَاهُ الَّذِي أَدْنَى لَنَا عَلَيْهِ فِي الْحَجْرَةِ، فَقَالَ: امْضِ عَنَّا- لَا أُمَّ لَكَ-، فَحَرَجَ وَاعْلَقَ الْبَابَ خَلْفَهُ ثُمَّ جَلَسَ وَاقْبَلَ عَلَيْنَا، وَ قَالَ: سَلَا تُخْبِرًا. قُلْنَا: نُرِيدُ أَنْ نُخْبِرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِأَحْسَدِ قُرَيْشٍ الَّذِي لَمْ نَأْمَنْ ثِيَابَنَا عَلَى ذِكْرِهِ لَنَا.

Then he (the narrator) said, 'He stood to the door and locked it, and there was his guard who had permitted us to see him in the room. He said, 'Go away from us, may there be no mother for you!' He went out and he locked the door behind him. Then he sat down and faced towards us and said, 'Ask, you will be informed'. We said, 'We want you to inform us, O commander of the faithful, with the most envious of Quraysh, the one whom you did not even trust our clothes upon mentioning it to us'.

فَقَالَ: سَأَلْتُمَا عَنْ مُعْضِلَةٍ وَ سَاحِرِكُمَا، فَلْيَكُنْ عِنْدَكُمَا فِي ذِمَّةٍ مَنِيعَةٍ وَ حِزْرٍ مَا يَقِيْتُ، فَإِذَا مِتُّ فَشَأْنُكُمَا وَ مَا أَحْبَبْتُمَا مِنْ إِطْهَارٍ أَوْ كَيْفَانٍ. قُلْنَا: فَإِنَّ لَكَ عِنْدَنَا ذَلِكَ.

He said, 'You have asked about a dilemma and I shall inform you two with it, so let it be with you in an impenetrable guarantee and a protection for as long I remain. When I die, then it is your concern, and whatever you like from manifesting or concealing'. We said, 'For you with us, is that'.

قَالَ أَبُو مُوسَى: وَ أَنَا أَقُولُ فِي نَفْسِي مَا أَظُنُّهُ يُرِيدُ إِلَّا الَّذِينَ كَرِهُوا اسْتِخْلَافَ أَبِي بَكْرٍ لَهُ كَطَلْحَةَ وَ غَيْرِهِ، فَإِنَّهُمْ قَالُوا: لَا يَسْتَخْلِفُ عَلَيْنَا فَطَاءَ غَلِيظًا، وَ إِذَا هُوَ يَذْهَبُ إِلَى غَيْرِ مَا فِي نَفْسِي.

Abu Musa said, 'And I said within myself, 'I don't think he intends except the ones who disliked the caliphate of Abu Bakr for him, like Talha and others, for they had said, 'A rude harsh one has become a caliph upon us', and there he was going to other than what was in myself'.

فَعَادَ إِلَى التَّنْفُسِ، فَقَالَ: مَنْ تَرَيَانِهِ؟. قُلْنَا: وَ اللَّهُ مَا نَدْرِي إِلَّا طَنًّا. قَالَ: وَ مَنْ تَطَّنَانِ؟. قُلْنَا: عَسَاكَ تُرِيدُ الْقَوْمَ الَّذِينَ أَرَادُوا أَبَا بَكْرٍ عَلَى صَرْفِ هَذَا الْأَمْرِ عَنكَ.

He repeated to the sighing. He said, 'Who do you see him to be?' We said, 'By Allah -azwj! We do not know except a guess'. He said, 'And who is your guess?' We said, 'Perhaps you intend the group, those who wanted to turn this command away from Abu Bakr'.

قَالَ: كَلَّا وَ اللَّهُ، بَلْ كَانَ أَبُو بَكْرٍ أَعْقَبَ وَ أَظْلَمَ، هُوَ الَّذِي سَأَلْتُمَا عَنْهُ، كَانَ وَ اللَّهُ أَحْسَدَ قُرَيْشٍ كُلِّهَا، ثُمَّ أَطْرَقَ طَوِيلًا فَنَظَرَ إِلَى الْمُغَيْرَةِ وَ نَظَرَتْ إِلَيْهِ، وَ أَطْرَقْنَا مِيلًا لِإِطْرَاقِهِ، وَ طَالَ السُّكُوتُ مِنَّا وَ مِنْهُ حَتَّى طَنَّنَا أَنَّهُ قَدْ نَدِمَ عَلَى مَا بَدَأَ مِنْهُ،

He said, 'Never, by Allah -azwj! But Abu Bakr was the most disrespectful and the most unjust. He is the one you two are asking about. By Allah -azwj! He was the most envious of Quraysh, all of them!' Then he lowered his head for a long time. Al-Mugheira looked at me and I looked at him, and we lowered our heads for a while to his lowering, and the silence prolonged from us and him, until we thought that he had regretted upon what had appeared from him.

ثُمَّ قَالَ: وَاهْلَآءُ! عَلَى ضَيْبِ بْنِ تَمِيمِ بْنِ مُرَّةٍ، لَقَدْ تَقَدَّمَ بِنِي ظَالِمًا وَ خَرَجَ إِلَيَّ مِنْهَا إِثْمًا.

Then he said, 'Oh its regret! Upon the insignificant (clan of) Taym Bin Murrah. He had preceded me unjustly and came out sinful from it to me'.

فَقَالَ لَهُ الْمُغَيْرَةُ: أَمَا تَقْدُمُهُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ظَالِمًا فَقَدْ عَرَفْنَا، فَكَيْفَ خَرَجَ إِلَيْكَ مِنْهَا إِثْمًا؟

Al-Mugheira said to him, 'As for his preceding over you unjustly, O commander of the faithful, we have recognised it, but how did he come out sinful from it to you?'

قَالَ: ذَلِكَ لِأَنَّهُ لَمْ يَخْرُجْ إِلَيَّ مِنْهَا إِلَّا بَعْدَ تَأْسِ مِنْهَا، أَمَا وَاللَّهِ لَوْ كُنْتُ أَطَعْتُ زَيْدَ بْنَ الْخَطَّابِ وَأَصْحَابَهُ لَمْ يَتَلَمَّظْ مِنْ خِلَافَتِي بِشَيْءٍ أَبَدًا، وَ لَكِنِّي قَدَّمْتُ وَأَخْرَجْتُ، وَ صَعِدْتُ وَ صَوَّبْتُ، وَ نَفَضْتُ وَ أَتْرَمْتُ، فَلَمْ أَجِدْ إِلَّا الْإِعْضَاءَ عَلَى مَا نَشِبَ بِهِ مِنْهَا وَ التَّلَهُّفَ عَلَى نَفْسِي، وَ أَمَلْتُ إِيَابَتَهُ وَ رُجُوعَهُ، فَوَ اللَّهُ مَا فَعَلَ حَتَّى فَرَّغَ مِنْهَا بِشَيْئًا.

He said, 'That is because he did not come out to me from it except after problems from it. But by Allah^{-azwj}! If I had obeyed Zayd Bin Al-Khattab and his companions, I would not have smacked by lips from its sweetness with any, ever. But I went ahead and delayed, and I ascended and corrected, and I broke and concluded, but I did not find except frustration upon what he arose with from it, and the eagerness upon myself, and I dictated his reassurance and its (caliphate's) return. By Allah^{-azwj}! He did not do so until he was free from it'.

قَالَ الْمُغَيْرَةُ: فَمَا مَنَعَكَ مِنْهَا يَا أَمِيرَ الْمُؤْمِنِينَ! وَ قَدْ عَرَضَهَا عَلَيْكَ يَوْمَ السَّقِيْفَةِ بِدُعَائِكَ إِلَيْهَا؟! ثُمَّ أَنْتَ الْآنَ تَنْتَقِمُ وَ تَتَأَسَّفُ. فَقَالَ: تَكَلِّتُكَ أَتُكُّ يَا مُغَيْرَةُ! إِنِّي كُنْتُ لِأَعْدُكَ مِنْ ذُهَابِ الْعَرَبِ، كَأَنَّكَ كُنْتَ غَائِبًا عَمَّا هُنَاكَ، إِنَّ الرَّجُلَ كَمَا دَبَّي فَكَدَّتُهُ، وَ مَا كَرَّبَنِي فَمَا كَرَّبْتُهُ، وَ أَلْفَانِي أَخَذَرْتُ مِنْ قَطَاةٍ،

Al-Mugheira said, 'What prevented you from it, O commander of the faithful, and it was presented to you on the day of Al-Saqeefa, with calling to it?! Then, now you are vengeful and regretting'. He said, 'May your mother be bereft of you, O Mugheira! I was going to promise you from the village Arabs, it is as if you were absent from what is over there. The man double-crossed me so I double-crossed him, and he plotted against me so I plotted against him, and joined me more cautiously than a cat.

إِنَّهُ لَمَّا رَأَى شَعَفَ النَّاسِ بِهِ وَ إِفْبَالَهُمْ بِوُجُوهِهِمْ عَلَيْهِ، أَيْقَنَ أَنَّهُمْ لَا يُرِيدُونَ بِهِ بَدَلًا، فَأَحَبَّ لَمَّا رَأَى مِنْ حِرْصِ النَّاسِ عَلَيْهِ وَ شَعْفِهِمْ بِهِ أَنْ يَعْلَمَ مَا عِنْدِي، وَ هَلْ تُنَارِعُنِي نَفْسِي إِلَيْهَا، وَ أَحَبَّ أَنْ يَبْلُغَنِي بِإِطْمَاعِي فِيهَا وَ التَّعْرِضِ لِي بِهَا، وَ قَدْ عَلِمَ وَ عَلِمْتُ لَوْ قَبِلْتُ مَا عَرَضَهُ عَلَيَّ لَمْ يُجِبِ النَّاسُ إِلَيَّ ذَلِكَ،

When he saw the passion of the people with him and their acceptance by their faces upon it, he became certain that they will not want any replacement with him. When I saw the eagerness of the people upon him and their passion with him, I loved to know what is with me, could I contend myself to it? And I loved to feel uncomfortable regarding it and the exposure to me with it, and he knew and I knew, if I had accepted what had been presented to me, the people would not have answered to that.

فَأَلْفَانِي قَائِمًا عَلَى أَمْحِصِي مُسْتَوْفِرًا حَذِرًا وَ لَوْ أَجَبْتُهُ إِلَى قَبُولِهَا لَمْ يُسَلِّمِ النَّاسُ إِلَيَّ ذَلِكَ، وَ اخْتَبَأَهَا ضَعْفًا عَلَيَّ فِي قَلْبِهِ، وَ لَمْ أَمِنْ غَائِلَتَهُ وَ لَوْ بَعْدَ حِينٍ، مَعَ مَا بَدَأَ لِي مِنْ كِرَاهَةِ النَّاسِ لِي، أَمَا سَمِعْتَ نِدَاءَهُمْ مِنْ كُلِّ نَاحِيَةٍ عِنْدَ عَرَضِهَا عَلَيَّ: لَا تُرِيدُ سِوَاكَ يَا أَبَا بَكْرٍ، أَنْتَ لَهَا،

He met me standing upon my toes asking for caution, and if I had answered him to accepting it, the people would not have submitted to that, and he hid the grudges upon me in his heart, and I was not safe of his neglect and even if it was after a while, along with what had appeared to me from the abhorrence of the people to me. Did you not hear their calls from every corner during it (caliphate) being presented to me, 'We do not want anyone besides you, O Abu Bakr! You are for it!'

فَرَدَدْتُهَا إِلَيْهِ فَعِنْدَ ذَلِكَ رَأَيْتُهُ وَ قَدِ اتَّمَعْتُ وَجْهَهُ لِذَلِكَ سُورًا، وَ لَقَدْ عَاتَيْتَنِي مَرَّةً عَلَى كَلَامٍ بَلَغَهُ عَنِّي، وَ ذَلِكَ لَمَّا قُدِّمَ عَلَيْهِ بِالْأَشْعَثِ أُسِيرًا فَمَنَّ عَلَيْهِ وَ أَطْلَقَهُ وَ زَوْجَهُ أُخْتُهُ أُمُّ فَرْوَةَ بِنْتُ أَبِي قُحَافَةَ،

So, I returned it to him. During that, I saw him and his greedy face had cheered to that, and he had faulted me once upon some talk from me that had reached him, and that is due to what I had arrive to him with Al-Ash'as as a captive. He conferred upon him and feed him, and got him married to his sister Umm Farwa daughter of Abu Qohafa.

فَقُلْتُ لِلْأَشْعَثِ - وَ هُوَ قَاعِدٌ بَيْنَ يَدَيْهِ -: يَا عَدُوَّ اللَّهِ! أَكْفَرْتَ بَعْدَ إِسْلَامِكَ، وَ ارْتَدَدْتَ نَاكِصًا عَلَى عَقْبَيْكَ، فَنَظَرَ إِلَيَّ الْأَشْعَثُ نَظْرًا شَرًّا عَلِمْتُ أَنَّهُ يُرِيدُ أَنْ يُكَلِّمَنِي بِكَلَامٍ فِي نَفْسِي، ثُمَّ لَقَيْتَنِي بَعْدَ ذَلِكَ فِي بَعْضِ سِكَكِ الْمَدِينَةِ فَرَفَقَنِي، ثُمَّ قَالَ لِي: أَنْتَ صَاحِبُ الْكَلَامِ يَا ابْنَ الْخَطَّابِ!.

I said to Al-Ash'as, and he was seated in front of him, 'O enemy of Allah^{-azwj}! Are you disbelieving after your Islam, and are returning to be a Kafir upon your heels?' Al-Ash'as looked at me with a squinty look, I knew he wanted to speak to me with speech within himself. Then he met me after that in one of the markets of Al-Medina, and was friendly with me, then said to me, 'You are the one who spoke, O Ibn Al-Khattab?!'

فَقُلْتُ: نَعَمْ يَا عَدُوَّ اللَّهِ، وَ لَكَ عِنْدِي شَرٌّ مِنْ ذَلِكَ. فَقَالَ: بِمَسِ الْجَزَاءِ هَذَا لِي مِنْكَ. فَقُلْتُ: عَلَامَ تُرِيدُ مِنِّي حَسَنَ الْجَزَاءِ؟. قَالَ: لِأَنْفَعِي لَكَ مِنْ اتِّبَاعِ هَذَا الرَّجُلِ - يُرِيدُ أَبَا بَكْرٍ -، وَ اللَّهُ مَا جَرَّأَنِي عَلَى الْخِلَافِ عَلَيْهِ إِلَّا تَقَدُّمُهُ عَلَيْكَ، وَ لَوْ كُنْتُ صَاحِبَهَا لَمَّا رَأَيْتَ مِنِّي خِلَافًا عَلَيْكَ.

I said, 'Yes, O enemy of Allah^{-azwj}! And for you is evil from that with me'. He said, 'This is an evil recompense from you to me'. I said, 'Upon what do you want a goodly recompense from me?' He said, 'For my spending for you from following this man' – intending Abu Bakr – 'By Allah^{-azwj}! Nothing emboldened me upon the opposition to him except his preceding upon you, and if you were its owner (caliphate), you would not have seen any opposition from me against you'.

قُلْتُ: وَ لَقَدْ كَانَ ذَلِكَ فَمَا تَأْمُرُ الْآنَ؟. قَالَ: إِنَّهُ لَيْسَ بِوَقْتِ أَمْرِ، بَلْ وَفْتُ صَبْرٍ، وَ مَضَى وَ مَضَيْتُ، وَ لَقِي الْأَشْعَثُ الزَّبْرِقَانَ بِنَ بَدْرِ السَّعْدِيِّ فَذَكَرَ لَهُ مَا جَرَى بَيْنِي وَ بَيْنَهُ، فَتَقَلَّ الزَّبْرِقَانُ ذَلِكَ إِلَى أَبِي بَكْرٍ، فَأَرْسَلَ إِلَيَّ فَأَتَيْتُهُ، فَذَكَرَ ذَلِكَ لِي، ثُمَّ قَالَ: إِنَّكَ لَتَشَوِّقُ إِلَيْهَا يَا ابْنَ الْخَطَّابِ.

I said, 'And that has happened, so what are your instructions now?' He said, 'It isn't time of instructing, but it is a time of patience'. And he went away and I went away, and Al-Ash'as met Al-Zibriqan Bin Badr Al-Sa'ady, and mentioned to him what had flowed between me and him. Al-Zibriqan transmitted that to Abu Bakr, and he sent for me and I came to him. He mentioned that to me, then said, 'You are desirous to it (caliphate) O Ibn Al-Khattab?'

فَقُلْتُ: وَ مَا يَمْتَنِعُنِي الشَّوْقُ إِلَى مَا كُنْتُ أَحَقُّ بِهِ مِنْ غَلْبَتِي عَلَيْهِ؟ أَمَا وَ اللَّهُ لَتَكْفُرَنَّ أَوْ لِأَكْلَمَنَّ كَلِمَةً بِالْعَهَةِ بِي وَ بِكَ فِي النَّاسِ تَحْمِيلَهَا الرَّجْبَانَ حَيْثُ سَارُوا، وَ إِنْ شِئْتَ اسْتَدْفَعْنَا مَا نَحْنُ فِيهِ عَفْوًا.

I said, 'And what prevents me desisting to what I am more rightful with it than the one who overcame me upon it? But, by Allah^{-azwj}! Either you refrain or I will speak far reaching words about me and you, among the people, the riders will carry it wherever they travel; and if you like, and if you like we can regret upon what we are in and excuse each other'.

فَقَالَ: بَلْ تَسْتَدِيمُهُ وَإِنَّمَا لَصَائِرَةٌ إِلَيْكَ بَعْدَ أَيَّامٍ، فَمَا ظَنَنْتُ أَنَّهُ يُأْتِي عَلَيَّ جُمُعَةً حَتَّى يَرُدَّهَا عَلَيَّ، فَتَعَاوَلَ وَ اللَّهُ، فَمَا ذَكَرْتَنِي بَعْدَ ذَلِكَ الْمَجْلِسِ خِزْفًا حَتَّى هَلَكَ، وَ لَقَدْ مَدَّ فِي أَمْدِهَا عَاضًا عَلَيَّ نَوَاجِدِهِ حَتَّى حَضَرَهُ الْمَوْتُ، فَأَيْسَ مِنْهَا

He said, 'But, you should maintain it and it shall be coming to you after (some) days'. I did not think that even a Friday would come to it until he would return it to me. But he was oblivious, by Allah^{-azwj}. He did not mention a letter after that sitting, until he died, and he had extended in its term biting upon his teeth until the death presented to him. So, I despaired from it.

فَكَانَ مِنْهُ مَا رَأَيْتُمَا، فَاتَّخُمَا مَا قُلْتُمْ لَكُمَا عَنِ النَّاسِ كَافَّةً وَ عَنِ بَنِي هَاشِمٍ خَاصَّةً، وَ لِيَكُنْ مِنْكُمَا بِحَيْثُ أَمَرْتُكُمَا إِذَا شِئْتُمَا عَلَيَّ بِرِكَةِ اللَّهِ،

It happened from him what you two have seen, so conceal from the people, all of them, what I have said to you, and from the Clan of Hashim^{-as} in particular. And let it be from you both with what I have instructed you, whenever you so desire, upon the Blessings of Allah^{-azwj}'.

فَمَضَيْنَا وَ نَحْنُ نَعْجَبُ مِنْ قَوْلِهِ، فَوَ اللَّهُ مَا أَفْشَيْنَا سِرَّهُ حَتَّى هَلَكَ.

We went away and we were astounded from his words. By Allah^{-azwj}! We did not reveal his secret until he died".⁸⁹

الخامس: أَنَّهُ تَرَكَ إِقَامَةَ الْحَدِّ وَ الْقَوْدِ فِي خَالِدِ بْنِ الْوَلِيدِ وَ قَدْ قَتَلَ مَالِكَ بْنَ نُوَيْرَةَ وَ صَاحِبَ امْرَأَتِهِ مِنْ لَيْلِيهِ،

The fifth – He neglected establishing the legal punishment and the retaliation regarding Khalid Bin Al-Waleed, and (although) he had killed Malik Bin Nuweyra and copulated with his wife from its night

رووه مرسلًا عن أبي هريرة الكذاب أن النبي صلى الله عليه وآله قال: نعم عبد الله، خالد سيف من سيوف الله.

And they have reported transmitting from Abu Hureyra the liar, that the Prophet^{-saww} said: 'Best servant of Allah^{-azwj} is Khalid (Bin Al-Waleed), a sword from the swords of Allah^{-azwj}'.

و قد ذكر ابن الأثير في الكامل تبرى النبي صلى الله عليه وآله من صنيع خالد، و أنه صلى الله عليه وآله وبخه لكلامه لعبد الرحمن بن عوف، و أن النبي صلى الله عليه وآله أرسل أمير المؤمنين عليه السلام لإصلاح ما أفسده.

⁸⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 10

And it has been mentioned by Ibn Al-Aseer in (the book) Kamil, the disavowment of the Prophet^{-sawww} from the deeds of Khalid, and he^{-sawww} rebuked his talk to Abdul Rahman Bin Awf, and that the Prophet^{-sawww} sent Amir Al-Momineen^{-asws} to correct what he had spoilt.⁹⁰

وَقَالَ ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيَابِ فِي تَرْجَمَةِ مَالِكِ بْنِ نُؤَيْرَةَ: قَالَ الطَّبْرِيُّ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَالِكُ بْنُ نُؤَيْرَةَ عَلَى صَدَقَةِ بَنِي يَزْبُوعِ - وَكَانَ قَدْ أَسْلَمَ هُوَ وَآخُوهُ: مُتَمِّمُ الشَّاعِرُ - فَقَتَلَ خَالِدٌ مَالِكًا بَظَنِّ أَنَّهُ ارْتَدَّ - حِينَ وَجَّهَهُ أَبُو بَكْرٍ لِقِتَالِ أَهْلِ الرِّدَّةِ - وَ قَدْ اخْتَلَفَ فِيهِ هَلْ قَتَلَهُ مُسْلِمًا أَوْ مُرْتَدًّا؟ - وَاللَّهُ - أَعْلَمُ قَتْلَهُ حَطًّا، وَ أَمَّا مُتَمِّمٌ فَلَا شَكَّ فِي إِسْلَامِهِ، انْتَهَى.

And Ibn Abdul Birr said in (the book) 'Al-Istiyab', in a version of Malik Bin Nuweyra – Al-Tabari said, 'The Prophet^{-sawww} sent Malik Bin Nuweyra to be in-charge upon the charities of the clan of Yarbou – and he and his brother Mutammim the poet had become Muslims – but Khalid killed Malik thinking that he had reneged – when Abu Bakr sent him to fight the apostates – and there is a differing in it, 'Did he kill a Muslim or an apostate?' And Allah^{-azwj} is more Knowing he killed him mistakenly. And as for Mutammim, so there is no doubt regarding his Islam'. End''⁹¹.

وَقَدْ رَوَى أَصْحَابُنَا أَنَّ مَالِكًا إِذَا مَنَّعَ أَبَا بَكْرٍ الزَّكَاةَ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ - لَمَّا سَأَلَ أَنْ يُعَلِّمَهُ الْإِيمَانَ - : هَذَا وَصِيِّي مِنْ بَعْدِي - وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ -

And it has been reported by our companions that Malik rather refused (to give) the Zakaat to Abu Bakr, because Rasool-Allah^{-sawww} had said to him – when he had asked him^{-sawww} to teach him the Eman: 'This is my^{-sawww} bequest from after me^{-sawww}' – and he^{-sawww} gestured toward Ali^{-asws} Bin Abu Talib^{-asws}'.

فَلَمَّا نُؤِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجَعَ فِي بَنِي تَمِيمٍ إِلَى الْمَدِينَةِ فَرَأَى أَبَا بَكْرٍ عَلَى مَنبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَقَدَّمَ إِلَيْهِ، وَقَالَ: مَنْ أَرْفَأَكَ هَذَا الْمَنبَرِ وَ قَدْ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ وَصِيَّهُ، وَ أَمَرَنِي بِمُؤَالَاتِهِ؟!.

When Rasool-Allah^{-sawww} passed away, he returned to Al-Medina among the clan of Tameem. He saw Abu Bakr being upon the pulpit of Rasool-Allah^{-sawww}, so he proceeded to him and said, 'Who raised you to this pulpit, and Rasool-Allah^{-sawww} had made Ali^{-asws} to be his^{-sawww} successor^{-asws}, and had ordered me with his^{-asws} Wilayah?!'

فَأَمَرَ أَبُو بَكْرٍ بِإِخْرَاجِهِ مِنَ الْمَسْجِدِ، فَأَخْرَجَهُ فَنَمَدُ بْنُ عُمَيْرٍ وَ خَالِدُ بْنُ الْوَلِيدِ، ثُمَّ وَجَّهَهُ أَبُو بَكْرٍ خَالِدًا وَ قَالَ لَهُ: لَقَدْ عَلِمْتَ مَا قَالَ، وَ لَسْتُ أَمْرٌ أَنْ يُفْتَقَ عَلَيْنَا فَتَقًا لَا يَلْتَمُّمُ فَاقْتُلْهُ، فَقَتَلَهُ خَالِدٌ وَ تَزَوَّجَ بِأَمْرَاتِهِ فِي لَيْلَتِهِ.

Abu Bakr ordered with his expulsion from the Masjid. So Qunfuz Bin Umeyr and Khalid Bin Al-Waleed expelled him. Then Abu Bakr sent Khalid and said to him, 'You have known what he said, and I am not safe that he would create discord upon us, a rupture which will not heal, therefore kill him. So, Khalid killed him and married his wife in his (murdered) night''⁹².

⁹⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 11

⁹¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 12

⁹² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 13

رُوِيَ عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ أَنَّ عُمَرَ اسْتَقْبَلَ فِي خِلَافَتِهِ خَالِدَ بْنَ الْوَلِيدِ يَوْمًا فِي بَعْضِ حِيطَانِ الْمَدِينَةِ، فَقَالَ لَهُ: يَا خَالِدُ! أَنْتَ الَّذِي قَتَلْتَ مَالِكًا؟. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ كُنْتُ قَتَلْتُ مَالِكَ بْنَ نُوَيْرَةَ هُنَاكَ كَانَتْ بَيْنِي وَ بَيْنَهُ فَقَدْ قَتَلْتُ لَكُمْ سَعْدَ بْنَ عُبَادَةَ هُنَاكَ كَانَتْ بَيْنَكُمْ وَ بَيْنَهُ،

It is reported from our companions, from People^{-asws} of the Household, that Umar received Khalid Bin Al-Waleed one day in one of the gardens of Al-Medina. He said to him, 'O Khalid! You are the one who killed Malik?' He said, 'O commander of the faithful! Even though I killed Malik Bin Nuweyra due to something between me and him. Sa'ad Bin Ubada had said to you there was something between you and him'.

فَأَعْجَبَ عُمَرَ قَوْلُهُ وَ ضَمَّهُ إِلَى صَدْرِهِ، وَ قَالَ لَهُ: أَنْتَ سَيْفُ اللَّهِ وَ سَيْفُ رَسُولِهِ (ص)!.⁹³

Umar was fascinated by his words and hugged him to his chest and said to him, 'You are a sword of Allah^{-azwj} and sword of His^{-azwj} Rasool^{-saww!}'⁹³

السادس: إنَّ أبا بكر قال- مخبرا عن نفسه:- إنَّ لي شيطانا يعتريني، فإن استقممت فأعينوني و إن زغت فقوموني

The sixth – Abu Bakr said, informing about himself, 'There is a satan^{-la} for me, showing to me, so if I am straight, then assist me, and if I am crooked, then straighten me

رُوِيَ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ أَنَّ الْأَنْصَارَ بَعَثُوا عُمَرَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ أَنْ يُؤَيِّبَ أَمْرَهُمْ رَجُلًا أَقْدَمَ سِنًا مِنْ أُسَامَةَ، فَوَثَبَ أَبُو بَكْرٍ- وَ كَانَ جَالِسًا- فَأَخَذَ بِلِحْيَةِ عُمَرَ، وَ قَالَ: نِكَلْتِكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ! اسْتَعْمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَأْمُرُنِي أَنْ أُنْرِعَهُ؟!

It is reported from Muhammad Bin Jareer Al-Tabari - 'The Helpers sent Umar to Abu Bakr to ask him make a man to be in-charge of their affairs who is of an older age than Usama. Abu Bakr leapt up – and he was seated – he grabbed a hand of Umar and said, 'May your mother be bereft of you, O Ibn Al-Khattab! Rasool-Allah^{-saww} had utilised him and you are instructing me to remove him?!'

فَخَرَجَ عُمَرُ إِلَى النَّاسِ، فَقَالُوا: مَا صَنَعْتَ؟. قَالَ: امضُوا نِكَلْتِكُمْ أُمَّهَاتِكُمْ، مَا لَقِيتُ فِي سَبَبِكُمْ الْيَوْمَ مِنْ خَلِيفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ .. إِلَى آخِرِ مَا رَوَاهُ.

Umar went out to the people, and they said, 'What did he do?' He said, 'Go away, may your mothers be bereft of you all! What I have faced for your reason today from a caliph of Rasool-Allah^{-saww!}' – up to the end of what is reported''.

و لا يصلح للإرشاد من يطلب الرشاد.

⁹³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 14

He is not correct for guidance, one who seeks the guidance (for himself).⁹⁴

وَقَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ تَرَكَ مُخَاصِمَةَ النَّاسِ فِي خُفُوفِهِ إِشْفَاقاً مِنَ الْمُعْصِيَةِ، وَكَانَ يُؤَيِّ دَٰلِكَ عَقِيلاً، فَلَمَّا أَسَنَّ عَقِيلاً كَانَ يُؤَيِّهَا عَبْدَ اللَّهِ بْنُ جَعْفَرٍ رَحِمَهُ اللَّهُ.

And it has been reported from Amir Al-Momineen^{-asws} that he^{-asws} left disputing with the people regarding his^{-asws} rights out of fear from the disobedience (from them), and he^{-asws} had placed Aqeel in-charge of that. When Aqeel was old, he^{-asws} made Abdullah son Ja'far^{-as} in-charge of it.⁹⁵

السابع: أنه كان جاهلاً بكثير من أحكام الدين، فَقَدْ قَالَ فِي الْكَلَالَةِ: أَقُولُ فِيهَا بِرَأْيِي، فَإِنْ كَانَ صَوَاباً فَمِنَ اللَّهِ وَإِنْ يَكُنْ خَطَأً فَمِنِّي وَ لَمْ يَعْرِفْ مِيرَاثَ الْجَدَّةِ

The seventh – He was ignorant of a lot of rulings of the Religion. He had said regarding the person neither having parents nor offspring, ‘I speak regarding it by my opinion, so if I was correct, it is from Allah^{-azwj}, and if I am mistaken, it is from me’, and he did not understand inheritance of the grandmother

فَقَالَ: لَجِدَّةٍ سَأَلْتُهُ عَنْ إِزْنِهَا؟ لَا أَجِدُ لَكَ شَيْئاً فِي كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَأَحْبَبُهُ الْمُغَيْرَةَ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْطَاهَا السُّدْسَ، وَ قَالَ: أَطْعَمُوا الْجَدَّاتِ السُّدْسَ.

He said to a grandmother, asking about her inheritance, ‘I cannot find anything being for you in the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}’. Al-Mugheira and Muhammad Bin Maslama informed him that the Rasool^{-saww} had given her the sixth and said: ‘Feed the grandmother, the sixth’.

أقول: يرد هنا آخر على أبي بكر، بل على صاحبه، و هو أهما فسرا القرآن برأيهم- كما صرح به أبو بكر-

I (Majlisi) am saying, ‘I am referring the last upon Abu Bakr, but upon his companion (Umar), and it is that they both were interpreting the Quran by their opinions – just as Abu Bakr had stated.’⁹⁶

و رَوَا فِي صَحَابِهِمُ الْمُنْعَمَ مِنْ ذَلِكَ، وَ مِنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ كَفَرَ.

⁹⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 15

⁹⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 16

⁹⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 17

And it has been reported in their 'Saheeh books', the forbiddance from that, 'One who interprets the Quran by his opinion, so he has blasphemed'.⁹⁷

وَرَوَى فِي الْمَشْكَاةِ وَالْمَصَابِيحِ، عَنِ التِّرْمِذِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

And it is reported in (the book) 'Al-Mishkat Wa Al-Masabih', from Al-Tirmizi, from Ibn Abbas who said, 'One who says regarding the Quran by his opinion, so let him assume his seat from the Fire'.

وَفِي رِوَايَةٍ: مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

And in a report (Saheeh Al-Tirmizi), 'One who says regarding the Quran without knowledge, so let him assume his seat from the Fire'.⁹⁸

وَعَنِ التِّرْمِذِيِّ وَابْنِ دَاوُدَ، عَنْ جُنْدَبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ]: مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَضَلَّ.

And from Al-Tirmizi, and Abu Dawood, from Jundab who said, 'Rasool-Allah^{-sawww} said: 'One who says regarding the Quran by his opinion, so he has mistaken'.⁹⁹

وَعَنْ أَحْمَدَ وَابْنِ مَاجَةَ بِإِسْنَادَيْهِمَا عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] قَوْمًا يَتَدَارَهُونَ فِي الْقُرْآنِ، فَقَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا، ضَرَبُوا كِتَابَ اللَّهِ بَعْضَهُ بِبَعْضٍ، وَإِنَّمَا نَزَلَ كِتَابُ اللَّهِ يُصَدِّقُ بَعْضُهُ بَعْضًا، فَلَا تُكْذِبُوا بَعْضَهُ بِبَعْضٍ، فَمَا عَلِمْتُمْ مِنْهُ فَقُولُوا، وَ مَا جَهَلْتُمْ فَكَلِّمُوا إِلَى عَالِمِهِ.

And from Ahmad, and Ibn Maja by their chain from Amro Bin Shueyb, from his father, from his grandfather who said, 'The Prophet^{-sawww} heard a group defending their own view in (using the) Quran. He^{-sawww} said: 'But rather, the ones before you were destroyed by (doing) this. They struck the Book of Allah^{-azwj}, part of it with part. And rather the Book of Allah^{-azwj} was Revealed ratifying part of it with part, so you should not be belying part of it with part. Whatever you know from it, they speak, and what you are ignorant of, allocate it to its knower''.

وَعَنْ عُمَرَ فِيهِ رِوَايَةٌ أُخْرَى وَهُوَ التَّوَقُّفُ، وَكَانَ يَقُولُ: ثَلَاثَةٌ لَأَنْ يَكُونَ بَيْنَهَا الرَّسُولُ ص لَنَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا، الْكَلَالَةُ، وَالْحِلَافَةُ، وَالرِّيَا.

And from Umar regarding it, in another report, and it is the pausing, and he was saying, 'Three (things), if Rasool-Allah^{-sawww} had explained these to us, it would have been more beloved to me than the world and whatever is in it – the one with no parents or offspring (his share of inheritance), and the caliphate, and the interest (usury)'.¹⁰⁰

⁹⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 18

⁹⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 19

⁹⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 20

¹⁰⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 21

[خاتمة في ذكر ولادة أبي بكر و وفاته و بعض أحواله](#)

Its conclusion regarding mention of the birth of Abu Bakr and his death and part of his situation

قال المخالفون: كان مولده بمكة بعد الفيل بستين و أربعة أشهر إلا أياما، و اسمه: عبد الله بن عثمان بن أبي قحافة بن عامر بن عمر بن كعب بن سعد بن تيم بن مرة بن كعب بن لؤي بن غالب، و قيل اسمه: عتيق،

The adversaries said, 'His birth was at Makkah after (year of the) elephant by sixty years and four months except a few days, and his name is Abdullah Bin Usman Bin Abu Qohafa Bin Aamir Bin Umar Bin Ka'ab Bin Sa'ad Bin Taym Bin Murrah Bin Ka'ab Bin Lawy Bin Ghalib, and it is said his name is Ateeq.

و قيل: كان اسمه: عبد ربّ الكعبة، فسّمّاه النبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عبد الله.

And it is said, 'His name was Abd Rabb Al-Kaaba, and the Prophet^{-saww} named him as Abdullah.

و أمّه أمّ الخير سلمى بنت صخر بن عامر بن كعب.

And his mother is Umm Al-Khayr Salmy daughter of Sakhar Bin Aamir Bin Ka'ab.

غضب الخلافة ثاني يوم مات فيه النبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، و مات بالمدينة ليلة الثلاثاء لثمان بقين من جمادى الآخرة سنة ثلاث عشرة بين المغرب و العشاء و له ثلاث و ستون سنة، و قيل خمس و ستون، و الأول أشهر. و كانت مدّة خلافته المغصوبة سنتين و أربعة أشهر.

He usurped the caliphate on the second day from the day the Prophet^{-saww} passed away, and he died at Al-Medina the night of Tuesday, eight (days) remaining from Jamadi Al-Aakhar of the year thirteen, between Al-Maghrib and Al-Isha, and for him were sixty-three years. And it is said sixty-five, and the first months, and the period of his usurped caliphate was two years and four months.

و قال في الاختصاص: مات و هو ابن ثلاث و ستين سنة، و ولي الأمر سنتين و ستة أشهر.

And it is said in (the book) 'Al-Ikhtisas' – 'He died and he was sixty-three years, and ruled for two years and six months'.

ثم اعلم أنّه لم يكن له نسب شريف و لا حسب منيف، و كان في الإسلام خياطاً، و في الجاهليّة معلّم الصبيان،

Then know that there did not happen to be for him any noble lineage nor any eminent tribal affiliation, and he was a tailor in Al-Islam, and in the pre-Islamic period he was a teacher of children.

وكان أبوه سبباً الحال ضعيفاً، و كان كسبه أكثر عمره من صيد القماري و الدباسي لا يقدر على غيره، فلمّا عمي و عجز ابنه عن القيام به التجأ إلى عبد الله ابن جدعان- من رؤساء مكة- فنصبه ينادي على مائدته كلّ يوم لإحضار الأضياف، و جعل له على ذلك ما يعونه من الطعام،

And his father was of a poor state, weak, and his earning were more than this age from the gambling activities, not being able upon anything else. When he became blind, and his son was unable to stand by him, he requested Abdullah Ibn Jad'an, from the chiefs of Makkah, and he nominated him as a caller upon the meals during every day for presentation of the guests, and made to be for him from the food upon what would assist him.

ذكر ذلك جماعة منهم الكلبي في كتاب المثالب- على ما أورده في الصراط المستقيم- و لذا قال أبو سفيان لعليّ عليه السلام- بعد ما غضب الخليفة- :- أ رضيتم يا بني عبد مناف!- أن يلي عليكم تيميّ رذل؟!،

That is mentioned by a group, from them being Al-Kalby in the book 'Al-Masalib' – upon what is referred in (the book) 'Siraat Al-Mustaqeem – 'And due to that Abu Sufyan said to Ali^{-asws}, after the usurpation of the caliphate, 'O you please, O clan of Abd Manaf^{-as}! He is ruling upon you all, a Taymi (from clan of Taym), the repulsive?!'

و قال أبو قحافة: ما رواه ابن حجر في صواعقه حيث قال: و أخرج الحاكم أنّ أبا قحافة لما سمع بولاية ابنه قال: هل رضي بذلك بنو عبد مناف و بنو المغيرة؟ قالوا: نعم. قال: اللهم لا واضع لما رفعت و لا رافع لما وضعت.

And Abu Qohafa said what is reported by Ibn Hajar in his (book) 'Sawaa'iq', where he said, 'And Al-Hakim has extracted that when Abu Qohafa heard of the governance of his son, he said, 'Are the clan of Abu Manaf^{-as} pleased with that, and the clan of Al-Mugheira?' They said, 'Yes'. He said, 'O Allah^{-azwj}! There is no one to put down what You^{-azwj} have Raised, nor a raiser to what You^{-azwj} have Put down'.

و قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ- فِي بَعْضِ كَلِمَاتِهَا:- إِنَّهُ مِنْ أَعْجَازِ قُرَيْشٍ وَ أَدْنَائِهَا.

And (Syeda) Fatima^{-asws} in one of her^{-asws} speeches (said): 'He is from the most disgraceful of Quraysh and their sins'.

و قال صاحب إلزام النواصب: أجمع النسّابون أنّ أبا قحافة كان حبراً لليهود يعلم أولادهم.

And the author of (the book) 'Ilzam Al-nawasib' – 'The Nasibis are united upon that Abu Qohafa was a rabbi of the Jews, teaching their children'.

و العجب أنّهم مع ذلك يدعون أنّ الله تعالى أغنى النبيّ صَلَّى اللهُ عَلَيْهِ وَ آله بِمَالِ أَبِي بَكْرٍ.

And the strange thing is that they, along with that, are claiming that Allah^{-azwj} the Exalted Enriched the Prophet^{-saww} with the wealth of Abu Bakr.

و عقد الخليفة عند موته لعمر، فحمل أثقاله مع أثقاله، و أضاف وباله إلى وباله.

And he tied the caliphate to Umar at his death, so he carried his burden along with his own burden, and additional scourge to his own scourge.¹⁰¹

وَقَالَ ابْنُ أَبِي الْحَدِيدِ - فِي كِتَابِيهِ ذَلِكَ - أَنَّهُ أَخْضَرَ أَبُو بَكْرٍ عُثْمَانَ - وَهُوَ يَجُودُ بِنَفْسِهِ - فَأَمَرَ أَنْ يَكْتُبَ عَهْدًا، وَ قَالَ: اكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا عَهَدَ بِهِ عَبْدُ اللَّهِ بْنُ عُثْمَانَ إِلَى الْمُسْلِمِينَ أَمَّا بَعْدُ، .. ثُمَّ أَعْمِيَ عَلَيْهِ، فَكَتَبَ عُثْمَانُ: قَدْ اسْتَخْلَفْتُ عَلَيْكُمْ ابْنَ الْخَطَّابِ، وَ أَفَاقَ أَبُو بَكْرٍ، فَقَالَ: اقْرَأْ قَرَأَهُ،

And Ibn Abi Al-Hadeed said, regarding that situation, 'Usman was present with Abu Bakr when he was finding his (last) breaths. He instructed him to write a pact and said, 'Write, 'In the Name of Allah^{-azwj}, the Beneficent, the Merciful. This is what Abdullah Bin Usman (Abu Bakr) is making a pact with to the Muslims. As for after' – then there was fainting upon him. Usman wrote, 'He has made Ibn Al-Khattab as caliph upon you all', and Abu Bakr woke up. He said, 'Read it'. He read it.

فَكَبَّرَ أَبُو بَكْرٍ، وَ قَالَ: أَرَاكَ خِفْتَ أَنْ يَخْتَلِفَ النَّاسُ إِنْ مِتُّ فِي عَشِيَّتِي! قَالَ: نَعَمْ. قَالَ: جَزَاكَ اللَّهُ خَيْرًا عَنِ الْإِسْلَامِ وَ أَهْلِهِ، ثُمَّ أَتَمَّ الْعَهْدَ وَ أَمَرَهُ أَنْ يَقْرَأَ عَلَى النَّاسِ فَقَرَأَ، ثُمَّ أَوْصَى إِلَى عُمَرَ بِوَصَائِنَا.

Abu Bakr exclaimed Takbeer and said, 'I see that you are fearing that the people would differ if I had died during my unconsciousness!' He said, 'Yes'. He said, 'May Allah^{-azwj} Recompense you goodly from Al-Islam and its people'. Then he completed the pact and instructed him to read it out to the people. He read it, then he (Abu Bakr) bequeathed a bequest to Umar'.

قَالَ: وَ رَوَى كَثِيرٌ مِنَ النَّاسِ أَنَّ أَبَا بَكْرٍ لَمَّا نَزَلَ بِهِ الْمَوْتُ دَعَا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَقَالَ: أَخْبِرْنِي عَنْ عُمَرَ، فَقَالَ: إِنَّهُ أَفْضَلُ مَنْ رَأَيْتُهُ إِلَّا أَنْ فِيهِ غَاطَةٌ.

He said, 'And it is reported by a lot of people that Abu Bakr, when death descended to him, he called Abdul Rahman Bin Awf and said, 'Inform me about Umar'. He said, 'He is the nest of the one I can see, except that there is harshness in him'.

فَقَالَ: ذَلِكَ لِأَنَّهُ يَرَانِي رَفِيقًا وَ لَوْ قَدْ أَفْضَى الْأَمْرَ إِلَيْهِ لَتَرَكَ كَثِيرًا بِمَا هُوَ عَلَيْهِ، وَ قَدْ رَمَيْتُهُ إِذَا أَنَا غَضِبْتُ عَلَى رَجُلٍ أَرَانِي الرِّضَا عَنْهُ، وَ إِذَا لَبِثْتُ أَرَانِي الشِّدَّةَ عَلَيْهِ،

He said, 'That is because he sees me as a friend, and if the command is given to him, he would leave most of what he is upon, and looked at him, when I am angry upon a man, he shows me the pleasure from him, and when I am lenient, he shows me the severity upon him'.

ثُمَّ دَعَا عُثْمَانَ، فَقَالَ: أَخْبِرْنِي عَنْ عُمَرَ. فَقَالَ: سَرِيرَتُهُ خَيْرٌ مِنْ عَلَانِيَتِهِ، وَ لَيْسَ فِيهَا مِثْلُهُ. فَقَالَ لَهُمَا: لَا تَذْكُرَا بِمَا قُلْتُ لَكُمْمَا شَيْئًا، وَ لَوْ تَرَجَّحْتُ عُمَرَ مَا عَدَوْتُكَ يَا عُثْمَانُ، وَ الْحَيَرَةُ لَكَ أَنْ لَا تَلِيَّ مِنْ أُمُورِهِمْ شَيْئًا، وَ لَوَدِدْتُ أَنِّي كُنْتُ مِنْ أُمُورِكُمْ جُلُوءًا، وَ كُنْتُ فِيْمَنْ مَضَى مِنْ سَلَفِكُمْ.

Then he called Usman and said, 'Inform me about Umar'. He said, 'His secrets are better than his announcements, and there isn't any one like him among us'. He said to them both, 'Do not mention anything from what I am saying to you, and if I were to leave Umar what I count to you O Usman, and the goodness is for you if you don't be in charge of anything from their

¹⁰¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 22

affairs, and I would love it I had vacated from their affairs, and I would have been among the ones passed from your ancestors’.

وَ دَخَلَ طَلْحَةَ عَلَى أَبِي بَكْرٍ، فَقَالَ: إِنَّهُ بَلَغَنِي أَنَّكَ - يَا خَلِيفَةَ رَسُولِ اللَّهِ (ص)-! اسْتَخْلَفْتَ عَلَى النَّاسِ عُمَرَ، وَ قَدْ رَأَيْتَ مَا يَلْقَى النَّاسُ مِنْهُ وَ أَنْتَ مَعَهُ، فَكَيْفَ إِذَا خَلَا بِهِمْ؟! وَ أَنْتَ غَدًا لِأَقِي رَبَّكَ فَسَأَلْتُكَ عَنْ رِعِيَّتِكَ!.

And Talha entered to see Abu Bakr and said, ‘It has reached me that you, O caliph of Rasool-Allah^{-saww}, have made Umar to be the caliph upon the people and you have seen what they have (so far) faced from him, and you are with him. So how would it be when he is alone with them?! And tomorrow you will meet your Lord^{-azwj}, and He^{-azwj} will Ask you about your citizens!’

فَقَالَ أَبُو بَكْرٍ: أَجْلِسُونِي .. أَجْلِسُونِي، ثُمَّ قَالَ: أ بِاللَّهِ تُخَوِّفُونِي؟!، إِذَا لَقَيْتَ رَبِّي فَسَأَلَنِي، قُلْتُ: اسْتَخْلَفْتُ عَلَيْهِمْ خَيْرَ أَهْلِكَ. فَقَالَ طَلْحَةُ: أ عَمْرُ خَيْرُ النَّاسِ يَا خَلِيفَةَ رَسُولِ اللَّهِ!.

Abu Bakr said, ‘Sit me up, sit me up’. Then he said, ‘Are you scaring me with Allah^{-azwj}?! When I meet my Lord^{-azwj} and He^{-azwj} Asks me, I shall say, ‘I left a caliph behind upon them who was the best of Your^{-azwj} people’. Talha said, ‘Is Umar best of the people, O caliph of Rasool-Allah^{-saww}?!’

فَاشْتَدَّ غَضَبُهُ وَ قَالَ: إِي وَ اللَّهِ، هُوَ خَيْرُهُمْ وَ أَنْتَ شَرُّهُمْ، أَمَا وَ اللَّهِ لَوْ وَ لَيْتَكَ لَجَعَلْتُ لِحَبْلِكَ فِي فَمَّاكَ، وَ لَرَفَعْتُ نَفْسَكَ فَوْقَ قَدْرِهَا حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَضَعُهَا، أَتَيْتَنِي وَ قَدْ دَلَكْتَ عَيْنَيْكَ تُرِيدُ أَنْ تَفْتِنَنِي عَنْ دِينِي، وَ تُزِيلَنِي عَنْ رَأْيِي،

His anger intensified, and he said, ‘Yes, by Allah^{-azwj}! He is their best and you are their evilest. But, by Allah^{-azwj}! If I were to place you in-charge, I would make your nose to be in your palm, and raise yourself above its worth until Allah^{-azwj} becomes the One to Drop it, and you have rubbed your eyes intending to tempt me away from my religion, and remove me away from my opinion.

فَمَا لَا أَقَامَ اللَّهُ رَجْلَيْكَ، أَمَا وَ اللَّهِ لَئِنْ عَشِثُ فُوقَ نَاقَةٍ وَ بَلَغَنِي أَنَّكَ عَمَّضْتَهُ فِيهَا أَوْ دَكَرْتَهُ بِسُوءٍ لِأَحْفَمَتِكَ بِحَمَصَاتٍ فَنَّةً حَيْثُ كُنْتُمْ تُشْفِقُونَ وَ لَا تَرَوُونَ، وَ تُرَعُونَ وَ لَا تَشْبَعُونَ، وَ أَنْتُمْ بِذَلِكَ مُبْتَهَجُونَ رَاضُونَ!. فَقَامَ طَلْحَةُ فَخَرَجَ.

Arise, may Allah^{-azwj} not Make your legs to stand! But, by Allah^{-azwj}! Even if I were to live (the duration of) the hiccup of a camel, and it reached me that you have turned a blind eye to him (Umar) or mention him with evil, I shall join you with hunger of Qunnah (a place) when you were drinking and were not saturated, and you were pasturing and were not satiated, and you were happy with that, pleased!’ Talha got up and went out’.

قال: و تَوَيَّ لَيْلَةَ الثَّلَاثَاءِ لِمَا بَقِيَ مِنْ جُمَادَى الْآخِرَةِ مِنْ سَنَةِ ثَلَاثِ عَشْرَةَ. انتهى.

He (the narrator) said, ‘And he dies on the night of Wednesday with eight remaining from Jamadi Al-Akhira from the year thirteen’. End.

قال: و مكث في خلافته سنتين و ثلاثة أشهر إلا خمس ليال. و قيل: سنتين و ثلاثة أشهر و سبع ليال.

And he remained in his caliphate for two years and three months except five nights. And it is said, 'Two years and three months and seven nights.

قال: و اختلف في السبب الذي مات منه، فذكر الواقدي أنه اغتسل في يوم بارد فحمّ و مرض خمسة عشر يوماً، و قال الزبير بن بكار: كان به طرف من السل، و روي عن سلام بن أبي مطيع: إنه سمّ.

And there is differing regarding the cause which he died from. Al-Waqidy has mentioned that he bathed during a cold day and caught fever and was ill for fifteen days. And Al-Zybeyr Bin Bakkar said, 'There was a touch of tuberculosis'. And it is reported by Salam Bin Abu Matie, it was poison.

قال: و أوصى بغسله أسماء بنت أبي عميس زوجته فغسلته، و صلّى عليه عمر بن الخطاب و نزل في قبره عمر و عثمان و طلحة و عبد الله بن أبي بكر، و دفن ليلاً في بيت عائشة.

He (the narrator) said, 'And he bequeathed with his washing to Asma Bint Abu Umeys, his wife, and there prayed Salat upon him, Umar Bin Al-Khattab, and there descended into his grave, Umar, and Usman, and Talha, and Abdullah Bin Abu Bakr, and he was buried in the house of Ayesha.

و أما افتخارهم بدفنه في جوار النبيّ صلّى الله عليه و آله فسيأتي فيه.

And as for their pride with him being buried in the vicinity of the Prophet^{-saww}, so I (Majlisi) shall come with (reports) regarding it.¹⁰²

و روى في الصّراط المُستقيم بإسناده عن عاصم بن حميد، عن صفوان، عن الصادق عليه السلام: أهما لم يبيتا معه إلا ليلة ثم نُقلا إلى وادي في جهنّم يُقال لها: واد [وادي] الدود.

And it is reported in (the book) 'Al-Sirat Al-Mustaqeem, by his chain, from Aasim Bin Humeyd, from Safwan, from Al-Sadiq^{-asws}: 'They both (Abu Bakr and Umar), spend except one night with (near) him^{-saww}, then they were transferred to a valley in Hell called the valley of Al-Dowd''¹⁰³.

¹⁰² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 23

¹⁰³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 24

[23] باب الاحتجاج على المخالفين بإيراد الأخبار من صحاحهم،

CHAPTER 23 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADEETH FROM THEIR ‘SAHEEH’ BOOKS

الأول:

The first –

ما رَوَتْهُ الْعَامَّةُ وَالْخَاصَّةُ أَنَّهُ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضِهِ أَنْ يَكْتُبَ لِأُمَّتِهِ كِتَاباً لِقَلَّ يَضِلُّوا بَعْدَهُ وَ لَا يَخْتَلِفُوا، فَطَلَبَ دَوَاءً وَ كَيْفَاً أَوْ نُحُوَ ذَلِكَ، فَمَنَعَ عُمَرُ مِنْ إِخْضَارِ ذَلِكَ وَ قَالَ: إِنَّهُ لِيَهْجُرُ، أَوْ مَا يُؤَدِّي هَذَا الْمَعْنَى، وَ قَدْ وَصَفَهُ اللَّهُ سُبْحَانَهُ بِأَنَّهُ لَا يَنْطِقُ عَنِ الْهَوَى، وَ أَنَّ كَلَامَهُ لَيْسَ إِلَّا وَحْيًا يُوْحَى،

What is reported by the general Muslims and the special (Shias), that the Prophet^{-saww}, during his^{-saww} illness, wanted to write a letter for his^{-saww} community lest they stray after him^{-saww} and they should not differ. He^{-asws} demanded ink and a shoulder bone, or approximate to that, but Umar refused from presenting that and said, ‘He^{-saww} is rambling’, or whatever delivers this meaning, and Allah^{-azwj} the Glorious had Described him^{-saww} that he^{-saww} does not speak out of whims, and that his^{-saww} talk isn’t except Revelation Revealed.

و كثر اختلافهم و ارتفعت أصواتهم حتى تسام و تزجر. فقال بعضهم: أحضروا ما طلب. و قال بعضهم: القول ما قال عمر،

And their differing was a lot and their voices were raised until there was hostility and discontent. Some of them said, ‘Present what he^{-saww} asks for’. And others said, ‘The word is what Umar said’.

و قد قال الله سبحانه: وَ مَا كَانَ لِلْمُؤْمِنِ وَ لَا لِلْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعِصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا،

And Allah^{-azwj} the Glorious has Said: ***And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36].***

و قال تعالى: فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا،

And the Exalted Said: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].***¹⁰⁴

¹⁰⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 1

فأما الروايات العامية:.

As for the reported from the general Muslims: -

فَرَوَى الْبُخَارِيُّ فِي بَابِ إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ مِنْ كِتَابِ الْجِهَادِ وَالسِّيَرِ، وَ مُسْلِمٌ فِي كِتَابِ الْوَصَايَا، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ! ثُمَّ بَكَى حَتَّى بَلَ دَفْعُهُ الْحَصَى، قُلْتُ: يَا ابْنَ عَبَّاسٍ! مَا يَوْمَ الْحَمِيسِ؟.

It is reported by Al Bukhari in the chapter of expulsion of the Jews from the Arabian peninsula from the book of Jihar and the travel, and Muslim in the book 'Al Wisaya', from Sufyan, from Suleyman Al Ahowl, from Saeed Bin Jubeyr who heard Ibn Abbas saying,

'The day of Thursday! And what is the day of Thursday!' Then he wept until his tears moistened the pebbles. I said, 'O Ibn Abbas! What about the day of Thursday?'

قَالَ: اشْتَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجَعُهُ، فَقَالَ: ائْتُونِي بِكَيْفٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا، فَتَنَازَعُوا وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: مَا لَهُ أَهْجَرَ؟! اسْتَفْهَمُوهُ؟. فَقَالَ: دَرَوْنِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ.

He said, 'The pain of Rasool-Allah^{-sawww} intensified and he^{-sawww} said: 'Bring me a shoulder bone I^{-sawww} shall write a letter for you so you will not stray after it, ever!' They disputed in the presence of the Prophet^{-sawww} with dispute and they said, 'What is the matter with him^{-sawww}, is he delirious? Does he^{-sawww} even understand it?' He^{-sawww} said: 'Leave me^{-sawww}! That which I^{-sawww} am in is better than what you a calling me^{-sawww} to'.

فَأَمَرَهُمْ بِثَلَاثٍ، قَالَ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَ أَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُمْ أُجِزُهُمْ، وَ الثَّالِثَةَ: إِمَّا أَنْ سَكَتَ عَنْهَا وَ إِمَّا أَنْ قَالَهَا فَتَسِيئَتُهَا، قَالَ: قَالَ سُفْيَانُ: هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

He^{-sawww} ordered them with three. He^{-sawww} said: 'Expel the Polytheists from the Arabian peninsula, and recompense the delegations with approximately what I^{-sawww} used to recompense them' – and the third, either he^{-sawww} was silent from it or he^{-sawww} said it but I forgot it'. Sufyan said, 'This is from the words of Suleyman"¹⁰⁵.

وَ فِي بَابِ جَوَائِزِ الْوَفْدِ مِنَ الْكِتَابِ الْمَذْكُورِ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ! ثُمَّ بَكَى حَتَّى حَضَبَ دَفْعُهُ الْحَصَى، فَقَالَ: اشْتَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجَعُهُ يَوْمَ الْحَمِيسِ، فَقَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا،

And in the chapter on the delegations, from the aforementioned book, from Suleyman Al Ahowl, from Ibn Jubeyr, from Ibn Abbas having said,

'The day of Thursday! And what about the day of Thursday?!' Then he wept until his tears dyed the pebbles. He said, 'The pain of Rasool-Allah^{-sawww} intensified on the day of Thursday and he^{-sawww} said: 'Bring me a letter (paper), I^{-sawww} shall write a letter for you, you will never stray after it, ever!'

¹⁰⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 2

فَتَنَازَعُوا وَ لَا يُتَّبَعِي عِنْدَ نَبِيِّ تَنَازَعٌ، فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ! فَقَالَ: دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ، وَ أَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: أَخْرَجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَ أَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ، وَ نَسِيتُ الثَّالِثَةَ.

They disputed, and disputes were not befitting in the presence of the Prophet^{-saww}. They said, 'Is Rasool-Allah^{-saww} delirious?!' He^{-saww} said: 'Leave me^{-saww}, for that which I^{-saww} am in is better than what you are calling me^{-saww} to'. And he^{-saww} bequeathed with three (things) during his^{-saww} expiry: - Expel the Polytheists from the Arabian peninsula, and reward the delegations with approximate to what I^{-saww} used to reward them' – and I (the narrator) forgot the third".¹⁰⁶

وَ رَوَى الْبُخَارِيُّ فِي بَابِ كِتَابَةِ الْعِلْمِ مِنْ كِتَابِ الْعِلْمِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ وَجَعُهُ، قَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ.

And it is reported by Al Bukhari in the chapter of writing the knowledge, from the book of knowledge, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'When the pain intensified with the Prophet^{-saww}, he^{-saww} said: 'Bring me^{-saww} a letter (paper) I^{-saww} shall write a letter for you all, you will not go astray after it'.

قَالَ عُمَرُ: إِنَّ النَّبِيَّ غَلَبَهُ الْوَجَعُ وَ عِنْدَنَا كِتَابُ اللَّهِ .. حَسْبُنَا، فَاحْتَلَفُوا وَ كَثُرَ اللَّعْطُ، فَقَالَ: قُومُوا عَنِّي وَ لَا يُتَّبَعِي عِنْدِي التَّنَازُعُ،

Umar said, 'The pain has overcome upon the Prophet^{-saww} and with us is the Book of Allah^{-azwj}. It is sufficient for us'. So, they differed and there was a lot of fuss. He^{-saww} said: 'Arise away from me^{-saww}, and the contention is not befitting in my^{-saww} presence!'

فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ آلهِ] وَ بَيْنَ كِتَابِهِ.

Ibn Abbas went out saying, 'The calamity of all calamities is what formed a barrier between Rasool-Allah^{-saww} and his^{-saww} letter".¹⁰⁷

وَ فِي هَذَا الْبَابِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ آلهِ] - وَ فِي الْبَيْتِ رِجَالٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ آلهِ]: هَلُمُّوا أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ.

And in this chapter (Saheeh Al Bukhari – the book of the Prophet^{-saww} – from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba, from Ibn Abbas who said,

'When (the expiry) presented to Rasool-Allah^{-saww}, and in the house there were men, the Prophet^{-saww} said: 'Come, I^{-saww} shall write a letter for you all, you will not stray after it'.

فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ آلهِ] قَدْ غَلَبَهُ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاحْتَلَفَ أَهْلُ الْبَيْتِ وَ اخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِئُوا بِكِتَابِ اللَّهِ لَا تَضِلُّوا بَعْدَهُ، وَ مِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ،

¹⁰⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 3

¹⁰⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 4

One of them (Umar) said, ‘Rasool-Allah^{-saww}, the pain has overcome him^{-saww} and the Quran is with you. The Book of Allah^{-azwj} is sufficient for us!’ The people of the house differed and they disputed. From them was one who said, ‘Give him^{-saww}, he^{-saww} will write a letter for you, you will not stray after it’. From them was one who said other than that.

فَلَمَّا أَكْثَرُوا اللَّعْوَ وَ الْإِخْتِلَافَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: فُؤُومًا.

When the fuss and differing was a lot, Rasool-Allah^{-saww} said: ‘Arise! (and go away)’.

قَالَ عَبِيدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ بَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، لِإِخْتِلَافِهِمْ وَ لَغَطِهِمْ.

Ubeydullah said, ‘Ibn Abbas was saying, ‘The calamity of all calamities is what came between Rasool-Allah^{-azwj} and him^{-saww} writing that letter for them, due to their differing and their fuss’¹⁰⁸.

وَ رَوَى مُسْلِمٌ فِي الْكِتَابِ الْمَدْكُورِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ، ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ،

And it is reported by Muslim in the mentioned book (Saheeh), from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘The day of Thursday! And what about the day of Thursday?’ Then his tears went on to flow until these were seen upon his cheeks as if these were a system of pearls.

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: ائْتُونِي بِالْكَتِفِ وَ الدَّوَاةِ- أَوْ اللُّوْحِ وَ الدَّوَاةِ- أَكْتُبُ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا. فَقَالُوا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] يَهْجُرُ.

He said, ‘Rasool-Allah^{-saww} said: ‘Bring me^{-saww} a shoulder bone and the ink’ – or the tablet and the ink - ‘I^{-saww} shall write such a letter, you will never stray after it, ever!’ They said, ‘Rasool-Allah^{-saww} is delirious’¹⁰⁹.

الْحُمَيْدِيُّ مِنْ نُسخَةٍ- عَلَيْهَا عِدَّةُ سَمَاعَاتٍ وَ إِجَازَاتٍ تَارِيخُ بَعْضِهَا سَنَةُ إِحْدَى وَ أَرْبَعِينَ وَ خَمْسِمِائَةٍ مَا هَذَا لَفْظُهُ:- قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ- فِي رِوَايَةٍ: ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى-، فَقُلْتُ: يَا ابْنَ عَبَّاسٍ! وَ مَا يَوْمَ الْحَمِيسِ؟. قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَجَعُهُ، فَقَالَ: ائْتُونِي بِكَتِفٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا.

Al Humeydi, from a copy, upon it were a number of listeners, permits of history, part of it in the year five hundred and forty-one, what are these words, said, ‘Ibn Abbas said,

‘The day of Thursday! And what about the day of Thursday?’ In a report, ‘Then he cried until his tears moistened the pebbles. I said, ‘O Ibn Abbas! And what about the day of Thursday?’ He said, ‘The pain intensified upon Rasool-Allah^{-saww}, and he^{-saww} said: ‘Bring me^{-saww} a shoulder bone, I^{-saww} shall write a letter for you, you will not go astray after it, ever!’

¹⁰⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 5

¹⁰⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 6

فَتَنَازَعُوا- وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ- . فَقَالُوا: مَا شَأْنُهُ، هَجَرَ؟ اسْتَفْهِمُوهُ؟. فَدَهَبُوا يُرَدِّدُونَ عَلَيْهِ، فَقَالَ: دَرُوبِي .. دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ.

They disputed – and disputing is not appropriate in the presence of the Prophet^{-saww}. They said, ‘What is his^{-saww} concern, is he^{-saww} delirious? Does he understand?’ They went on reiterating upon him^{-saww}. He^{-saww} said: ‘Leave me^{-saww}! Leave me^{-saww}, for that which I^{-saww} am in, is better than what you are calling me^{-saww} to’¹¹⁰

وَ فِي رِوَايَةٍ مِنَ الْحَدِيثِ الرَّابِعِ مِنَ الصَّحِيحَيْنِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ بَيْنَ كِتَابِهِ.

And in a report from the fourth Hadeeth from the two ‘Saheehs’ – Ibn Abbas was saying, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah^{-saww} and his^{-saww} writing (the letter)’¹¹¹

وَ رَوَى حَدِيثَ الْكِتَابِ- الَّذِي أَرَادَ أَنْ يَكْتُبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأُمَّتِهِ لِأَمَانَتِهِمْ مِنَ الضَّلَالَةِ عَنْ رَسُولِهِ- جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ- فِي الْمُتَّفَقِ عَلَيْهِ مِنْ صَحِيحِ مُسْلِمٍ- فَقَالَ فِي الْحَدِيثِ السَّادِسِ وَ التَّمَعِينَ مِنْ إِفْرَادِ مُسْلِمٍ مِنْ مُسْنَدِ جَابِرِ بْنِ عَبْدِ اللَّهِ مَا هَذَا لَقَطُهُ: قَالَ: وَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِصَحِيفَةٍ عِنْدَ مَوْتِهِ فَأَرَادَ أَنْ يَكْتُبَ لَهَا كِتَابًا لَا يَضِلُّونَ بَعْدَهُ، وَ كَثُرَ اللَّعْطُ وَ تَكَلَّمَ عُمَرُ، فَرَفَضَهَا صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

And the Hadeeth of the letter has been reported, that which Rasool-Allah^{-saww} wanted to write for his^{-saww} community for their safety from the straying from his^{-saww} Message – Jabir Bin Abdullah Al Ansari, in the agreed upon from (the book) ‘Saheeh Muslim’, he said in Hadeeth ninety six from the number of Muslim, from attribution of Jabir Bin Abdullah, is what are these words –

He said, ‘And Rasool-Allah^{-saww} called for a parchment during his^{-saww} expiry and he^{-saww} wanted to write a letter for them, they would not be straying after it, and the fuss was a lot, and Umar spoke and rejected it his^{-saww} (request)’.

مَا ذَكَرَهُ الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي الْحَدِيثِ الرَّابِعِ مِنَ الْمُتَّفَقِ عَلَيْهِ فِي صَحِيحِهِ مِنْ مُسْنَدِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا اخْتَصِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ فِي بَيْتِهِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ-، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا.

What is reported by al Humeidi in (the book) ‘Al Jam’ a Bayn Al Sahiheyin’, in the fourth Hadeeth from the agreed upon regarding its correctness, from attribution of Abdullah Bin Abbas who said,

‘When (the expiry) presented to the Prophet^{-saww}, and in his^{-saww} house were men, among them being Umar Bin Al-Khattab, the Prophet^{-saww} said: ‘Come, I^{-saww} shall write such a letter for you, you will never stray after me^{-saww}, ever!’

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ غَلَبَهُ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ، حَسْبُكُمْ كِتَابَ رَبِّكُمْ.

Umar Bin Al-Khattab said, ‘The Prophet^{-saww}, the pain has overcome upon him^{-saww}, and the Quran is with you. The Book of your Lord^{-azwj} is sufficient for you all’.

وَ فِي رِوَايَةِ ابْنِ عُمَرَ- مِنْ غَيْرِ كِتَابِ الْحُمَيْدِيِّ-، قَالَ عُمَرُ: إِنَّ الرَّجُلَ لَيَهْجُرُ.

¹¹⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 7

¹¹¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 8

And in a report of Ibn Umar, from other than the book of Al-Humeydi, Umar said, 'The man^{-saww} is delirious'.

و فِي كِتَابِ الْحُمَيْدِيِّ: قَالُوا: مَا شَأْنُهُ، هَجَرَ؟.

And in the book of Al-Humeydi – They said, 'What is his^{-saww} concern, is he^{-saww} delirious?'

و فِي الْمَجْلَدِ الثَّانِي مِنْ صَحِيحِ مُسْلِمٍ: فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلِهِ] يَهْجُرُ. ..

And in the second volume of (the book) 'Saheeh Muslim' – He (Umar) said, 'Rasool-Allah^{-saww} is delirious'.

قَالَ الْحُمَيْدِيُّ: فَاحْتَلَفَ الْحَاضِرُونَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَبَعْضُهُمْ يَقُولُ الْقَوْلَ مَا قَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَرَّبُوا إِلَيْهِ كِتَابًا يَكْتُبُ لَكُمْ، وَ مِنْهُمْ مَنْ يَقُولُ الْقَوْلَ مَا قَالَهُ عُمَرُ،

Al-Humeydi said, 'The ones present disputed in the presence of the Prophet^{-saww}. Some of them were saying the word what the Prophet^{-saww} said, 'Bring a letter (paper) to him^{-saww} so he^{-saww} can write a letter for you all'; and from them were ones saying the word what Umar said.

فَلَمَّا أَكْثَرُوا اللَّعْطَ وَ الْإِخْتِلَافَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فُؤُومُوا عَنِّي فَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ،

When the commotion and the differing was a lot, the Prophet^{-saww} said: 'Arise away from me^{-saww}! The disputing is not appropriate in my^{-saww} presence'.

فَكَانَ ابْنُ عَبَّاسٍ يَبْكِي حَتَّى تَبَلَّ دُمُوعُهُ الْحُصَى، وَ يَقُولُ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ.

Ibn Abbas cried until his tears moistened the pebbles, and he said, 'The day of Thursday! And what about the day of Thursday!'

قَالَ زَاوِي الْحَدِيثِ: فَعُلْتُ: يَا ابْنَ عَبَّاسِ! وَ مَا يَوْمَ الْحَمِيسِ؟. فَذَكَرَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَوْمَ مَنَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ ذَلِكَ الْكِتَابِ، وَ كَانَ يَقُولُ: الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ بَيْنَ كِتَابِهِ.

The reporter of the Hadeeth said, 'I said, 'O Ibn Abbas! And what about the day of Thursday?' Abdullah Bin Abbas mentioned the day Rasool-Allah^{-saww} was prevented from that letter, and he said, 'The calamity of all calamities is what formed a barrier between Rasool-Allah^{-saww} and his^{-saww} writing (that letter)'.¹¹²

الْحَدِيثُ فِي وَصِيَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلِهِ] وَ سَلَّمَ الَّذِي حَدَّثَنَا بِهِ الْقَاضِي أَبُو عَلِيٍّ، عَنْ أَبِي الْوَلِيدِ، عَنْ أَبِي دَرٍّ، عَنْ أَبِي مُحَمَّدٍ وَ أَبِي الْهَيْثَمِ وَ أَبِي إِسْحَاقَ جَمِيعًا، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مُعَمَّرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اخْتَضَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلِهِ] وَ سَلَّمَ: هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ.

¹¹² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 9

The Hadeeth regarding the bequest of Rasool-Allah^{-saww} which was narrated to us by the judge Abu Ali, from Abu Al Waleed, from Abu Zarr^{-ra}, from Abu Muhammad, and Abu Al Haysam, and Abu Is'haq, altogether from Muhammad Bin Yusuf, from Muhammad Bin Ismail, from Ali Bin Abdullah, from Abdul Razzaq, from Muammar, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'When (expiry) presented Rasool-Allah^{-saww}, and in the house there were men, the Prophet^{-saww} said: 'Come! I^{-saww} shall write a letter for you all, you will never stray after it'.

فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَسَلَّمَ عَلَيَّ الْوَجْعُ.

One of them said, 'Rasool-Allah^{-azwj}, the pain has overcome upon him"¹¹³.

وَفِي رِوَايَةٍ: ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدِي أَبَدًا، فَتَنَازَعُوا، فَقَالُوا: مَا لَهُ؟ أَهَجَرَ؟ اسْتَفْهِمُوهُ. فَقَالَ: دَعُونِي فَإِنَّ الَّذِي أَنَا فِيهِ خَيْرٌ.

And in a report: 'Bring me (Paper and pen), I^{-saww} shall write a letter for you all, you will never stray after me^{-saww}, ever!' But they disputed and said, 'What is the matter with him^{-saww}, is he^{-saww} delirious? Make him^{-saww} understand it!' He^{-saww} said: 'Leave me^{-saww}, for that which I^{-saww} am in is better"'.¹¹⁴

وَفِي رِوَايَةٍ: وَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاحْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِئُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَسَلَّمَ كِتَابًا، وَ مِنْهُمْ مَنْ يَقُولُ الْقَوْلُ مَا قَالَ عُمَرُ.

And in a report, 'And the people of the house differed and they disputed. From them was one who said, 'Give him^{-saww} so that Rasool-Allah^{-saww} can write a letter for you all'. And from them were ones saying the word of Umar"¹¹⁴.

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي الْجُزْءِ الثَّانِي عَشَرَ مِنْ شَرْحِهِ عَلَى النَّهْجِ فِي سِلْكِ الْأَخْبَارِ الَّتِي رَوَاهَا عَنْ عُمَرَ، قَالَ: رَوَى ابْنُ عَبَّاسٍ، قَالَ: خَرَجْتُ مَعَ عُمَرَ إِلَى الشَّامِ، فَأَنْفَرَدَ يَوْمًا يَسِيرٌ عَلَى بَعِيرٍ فَاتَّبَعْتُهُ، فَقَالَ لِي: يَا ابْنَ عَبَّاسِ! أَشْكُوا إِلَيْكَ ابْنَ عَمِّكَ، سَأَلْتُهُ أَنْ يَخْرُجَ مَعِي فَلَمْ يَفْعَلْ، وَ لَا أَرَأَاهُ وَاجِدًا، فِيمَا تَطَلُّ مُؤْجِدُهُ؟

What is reported by Ibn Abi Al Hadeed in the twelfth volume of his commentary upon (the book 'Al Nahj (Al Balagah)' in the way of the news which were reported from Umar, he said, 'Ibn Abbas said,

'I went out with Umar to Syria, and one day he became alone upon a camel, so I followed him. He said to me, 'O Ibn Abbas! I am complaining to you of the son^{-asws} of your uncle^{-as}. I asked him^{-asws} to come out with me, but he^{-asws} did not do so, and I have not ceased to see him^{-asws} as alone. Regarding what do you see his^{-asws} loneliness is about?'

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّكَ لَتَعْلَمُ، قَالَ: أَطْنُهُ لَا يَزَالُ كَتِيمًا لِفُوتِ الْخِلَافَةِ؟ قُلْتُ: هُوَ ذَلِكَ، إِنَّهُ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ (ص) أَرَادَ الْأَمْرَ لَهُ.

I said, 'O commander of the faithful! You know (well)'. He said, 'I think he^{-asws} has not ceased to be gloomy at the loss of the caliphate?' I said, 'It is that. He^{-asws} claims that Rasool-Allah^{-azwj} wanted the command to be for him^{-asws}'.

¹¹³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 10

¹¹⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 11

فَقَالَ: يَا ابْنَ عَبَّاسِ! وَ أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] الْأَمْرَ لَهُ فَكَانَ مَا ذَا إِذَا لَمْ يُرِدِ اللَّهُ تَعَالَى ذَلِكَ، إِنَّ رَسُولَ اللَّهِ (ص) أَرَادَ أَمْرًا وَ أَرَادَ اللَّهُ عَلَيْهِ، فَتَقَدَّمَ مُرَادُ اللَّهِ وَ لَمْ يَنْفَعْ مُرَادُ رَسُولِ اللَّهِ، أَوْ كَلَّمَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلَيْهِ كَانَ؟! إِنَّهُ أَرَادَ إِسْلَامَ عَمِّهِ وَ لَمْ يُرِدْهُ اللَّهُ تَعَالَى فَلَمْ يُسَلِّمْ!.

He said, 'O Ibn Abbas! And Rasool-Allah^{-saww} did want the command to be for him^{-asws}, but is so happened that Allah^{-azwj} the Exalted did not want that. Rasool-Allah^{-saww} wanted a matter and Allah^{-azwj} Wanted something else. Thus, the 'Purpose of Allah^{-azwj} was Accomplished and the purpose of Rasool-Allah^{-saww} was not accomplished. Or is it that all what Rasool-Allah^{-saww} wanted took place? He^{-saww} wanted Islam of his^{-saww} uncle^{-as} and Allah^{-azwj} the Exalted did not Want it, so he^{-as} did not become a Muslim!'

قَالَ: وَ قَدْ رُوِيَ مَعْنَى هَذَا الْحَدِيثِ بِغَيْرِ هَذَا اللَّفْظِ، وَ هُوَ قَوْلُهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلَيْهِ أَرَادَ أَنْ يَدْكُرَهُ لِأَمْرٍ فِي مَرَضِهِ، فَصَدَدَتْهُ عَنْهُ خَوْفًا مِنَ الْفِتْنَةِ وَ انْتِشَارِ أَمْرِ الْإِسْلَامِ، فَعَلِمَ رَسُولُ اللَّهِ (ص) مَا فِي نَفْسِي وَ أَمْسَكَ، وَ أَيْبَى اللَّهُ إِلَّا إِنْصَاءً مَا حَتِمَ.

He (Ibn Abi Al-Hadeed) said, 'And the meaning of this news has been reported with other than these words, and it is his (Umar's) words, 'Rasool-Allah^{-saww} wanted to mention him^{-asws} for the command during his^{-saww} illness, but I hindered him^{-saww} from it fearing from the Fitna and the scattering of the matter of Al-Islam, so Rasool-Allah^{-saww} knew what was in myself and withheld, and Allah^{-azwj} Refused except He^{-azwj} would Accomplish what He^{-azwj} had Ordained'.¹¹⁵

وَ رَوَى أَيْضًا فِي الْمَوْضِعِ الْمَذْكُورِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ فِي أَوَّلِ خِلَافَتِهِ وَ قَدْ أَلْقَى لَهُ صَاعًا مِنْ تَمْرٍ عَلَى حَصْفَةٍ، فَدَعَانِي إِلَى الْأَكْلِ، فَأَكَلْتُ تَمْرَةً وَاحِدَةً وَ أَقْبَلُ بِأَكْلِ حَتَّى أَتَى عَلَيْهِ، ثُمَّ شَرِبَ مِنْ جِرَّةٍ كَانَتْ عِنْدَهُ، وَ اسْتَلْقَى عَلَى مِرْفَقِهِ لَهُ وَ طَفِقَ بِحَمْدِ اللَّهِ .. يُكْرِرُ ذَلِكَ،

And it is reported as well in the mentioned place, from Ibn Abbas who said, 'I entered to see Umar during the beginning of his caliphate, and a Sa'a of dates had been cast to him upon a basket. He called me to eat. I ate one date and he ate until he was satiated. Then he drank from a jug which was with him, and he lied down upon his elbow and began praising Allah^{-azwj}, repeating that.

ثُمَّ قَالَ: مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ؟. قُلْتُ: مِنَ الْمَسْجِدِ. قَالَ: كَيْفَ خَلَّفْتَ ابْنَ عَمِّكَ؟. فَطَنْتُهُ بِعَنِي عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قُلْتُ: خَلَّفْتُهُ يَلْعَبُ مَعَ أَتْرَابِهِ. قَالَ: لَمْ أَغْنِ ذَلِكَ، إِنَّمَا عَنَيْتُ عَظِيمَكُمْ أَهْلَ الْبَيْتِ. قُلْتُ: خَلَّفْتُهُ يَتَمَتَّعُ بِالْعَرَبِ عَلَى خِيَالَاتٍ مِنْ فُلَانٍ وَ يَفْرَأُ الْقُرْآنَ.

Then he said, 'Where are you coming from, O servant of Allah^{-azwj}? I said, 'From the Masjid'. He said, 'How have you left behind son^{-asws} of your uncle^{-as}? I thought he meant Abdullah son of Ja'far^{-as}. I said, 'I left him playing with his dust'. He said, 'I did not mean that. But rather I meant the great one of your People^{-asws} of the Household'. I said, 'I left him^{-asws} pulling a bucket (watering) upon palm trees of so and so and reciting the Quran'.

قَالَ: يَا عَبْدَ اللَّهِ! عَلَيْكَ دِمَاءُ الْبُذْنِ إِنْ كَتَمْتَنِيهَا، هَلْ بَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلَافَةِ؟. قُلْتُ: نَعَمْ. قَالَ: أَوْ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] نَصَّ عَلَيْهِ؟. قُلْتُ: نَعَمْ، وَ أَزِيدُكَ، سَأَلْتُ أَبِي عَمَّا يَدَّعِيهِ، فَقَالَ: صَدَقَ.

He said, 'O servant of Allah^{-azwj}! Upon you is blood of the camel if you were to conceal it. Does there remain anything in his^{-asws} self from the matter of the caliphate?' I said, 'Yes'. He said,

¹¹⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 12

‘Does he^{-asws} (still) claim that Rasool-Allah^{-azwj} dictated it upon him^{-asws}?’ I said, ‘Yes, and I shall increase for you. I asked my father about what he^{-asws} claims, and he said, ‘He^{-asws} speaks the truth’.

فَقَالَ عُمَرُ: لَقَدْ كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فِي أَمْرِهِ ذُرَّةٌ مِنْ قَوْلٍ لَا يُثْبِتُ حُجَّةً وَ لَا يَمْتِطِعُ عُذْرًا، وَ لَقَدْ كَانَ يَرِيعُ فِي أَمْرِهِ وَفَتَا مَا، وَ لَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصْرَحَ بِاسْمِهِ فَمَنْعَتْهُ مِنْ ذَلِكَ إِشْفَاقًا وَ حَيْطَةً عَلَى الْإِسْلَامِ،

Umar said, ‘There had been from Rasool-Allah^{-saww} regarding his^{-asws} matter, a speck of a word, no proof could be proved nor any excuse cut off, and he^{-asws} has been deceived regarding his^{-asws} matter for a time. He^{-saww} had intended during his^{-saww} illness to shout his^{-asws} name, but I prevented him^{-saww} from compassion and caution upon Al-Islam.

لَا وَ رَبِّ هَذَا [هَذِهِ] النَّبِيِّ لَا يَجْتَمِعُ عَلَيْهِ فُرَيْشٌ أَبَدًا، وَ لَوْ وَلِيَهَا لَا انْتَفَضَتْ عَلَيْهِ الْعَرَبُ مِنْ أَقْطَارِهَا، فَعَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] أَبِي عَلِمْتُ مَا فِي نَفْسِهِ فَأَمْسَكَ، وَ أَبِي اللَّهِ إِلَّا إِفْضَاءً مَا حُتِمَ.

No, by the Lord^{-azwj} of this building! Quraysh would not have united upon him^{-asws}, ever! And had he^{-asws} ruled them, the Arabs from its outskirts would have broken (allegiance) to him^{-asws}. So, Rasool-Allah^{-saww} knew what I knew what is in his^{-saww} self, so he^{-saww} withheld, and Allah^{-azwj} Refused except Accomplishment of what He^{-azwj} had Ordained”¹¹⁶.

وَ قَدْ ذَكَرَ الْمَوْجِهَ نَفْسَهُ شَرَحَ هَذِهِ الْقِصَّةَ فِي الْجُزْءِ الثَّانِي عَشَرَ فِي سِلْكِ الْأَخْبَارِ الَّتِي رَوَاهَا عَنْ عُمَرَ، قَالَ: لَمَّا كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] كِتَابَ الصُّلْحِ فِي الْحُدَيْبِيَّةِ بَيْنَهُ وَ بَيْنَ سَهْلِ بْنِ عَمْرٍو، وَ كَانَ فِي الْكِتَابِ أَنَّ مَنْ خَرَجَ مِنَ الْمُسْلِمِينَ إِلَى فُرَيْشٍ لَا يُرَدُّ وَ مَنْ خَرَجَ مِنَ الْمُشْرِكِينَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] يُرَدُّ إِلَيْهِمْ،

And he (Ibn Abi Al-Hadeed) has mentioned the commentary of this story in volume twelve in the way of the news which is reported from Umar, he said, ‘When the Prophet^{-saww} wrote the letter of the reconciliation (peace treaty) in Al-Hudaybiyya between him^{-saww} and Suheyb Bin Amro, and it was in the letter that the one from the Muslims who goes out to Quraysh would not be returned, and one who goes out from the Polytheists to the Prophet^{-saww} would be returned to them’.

عَضِبَ عُمَرُ وَ قَالَ لِأَبِي بَكْرٍ: مَا هَذَا يَا أَبَا بَكْرٍ؟ أَيْرُدُ الْمُسْلِمُونَ إِلَى الْمُشْرِكِينَ؟!، ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فَحَلَسَ بَيْنَ يَدَيْهِ، وَ قَالَ: يَا رَسُولَ اللَّهِ! أَلَسْتَ رَسُولَ اللَّهِ حَقًّا؟! قَالَ: بَلَى. قَالَ: وَ نَحْنُ الْمُسْلِمُونَ حَقًّا؟ قَالَ: نَعَمْ. قَالَ: وَ هُمْ الْكَافِرُونَ؟! قَالَ: نَعَمْ.

Umar got angry and said to Abu Bakr, ‘What is this, O Abu Bakr? Can the Muslims be returned to the Polytheists?!’ Then he came to Rasool-Allah^{-saww} and sat in front of him^{-saww} and said, ‘O Rasool-Allah^{-saww}! Aren’t you^{-saww} a Rasool^{-saww} of Allah^{-azwj} truly?!’ He^{-saww} said: ‘Yes’. He said, ‘And we are the Muslims truly?’ He^{-saww} said: ‘Yes’. He said, ‘And they are Kafirs?’ He^{-saww} said: ‘Yes’.

قَالَ: فَعَلَامَ نُعْطِي الدِّيَّةَ فِي دِينِنَا؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلَيْهِ: أَنَا رَسُولُ اللَّهِ (ص) أَفْعَلُ مَا يَأْمُرُنِي بِهِ وَ لَنْ يُضَيِّعَنِي، فَقَامَ عُمَرُ مُغْضَبًا، وَ قَالَ: وَ اللَّهُ لَوْ أَجِدُ أَعْوَانًا مَا أَعْطَيْتُ الدِّيَّةَ أَبَدًا،

¹¹⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 13

He said, 'Then upon what are we giving them the lowness in our Religion?!' Rasool-Allah^{-saww} said: 'I^{-saww} am Rasool-Allah^{-saww}! I^{-saww} do whatever I^{-saww} am Commanded with and He^{-azwj} will never lower me^{-saww}'. Umar stood up angrily and said, 'By Allah^{-azwj}! If I were to find supporters, I would not give the lowness, ever!'

وَجَاءَ إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ: يَا أَبَا بَكْرٍ! أَلَمْ يَكُنْ وَعَدْنَا، أَنَا سَنَدْخُلُ مَكَّةَ، فَأَيْنَ مَا وَعَدْنَا بِهِ؟! فَقَالَ أَبُو بَكْرٍ: أَمَا قَالَ لَكَ إِنَّ الْعَامَ نَدْخُلُهَا؟ قَالَ: لَا. قَالَ: فَسَنَدْخُلُهَا.

And he came to Abu Bakr and said to him, 'O Abu Bakr! Did he^{-saww} not promise us that we would be entering Makkah? So where is what he^{-saww} had promised us with?!' Abu Bakr said, 'Did he^{-saww} say to him that we would be entering it this year?' He said, 'No'. He said, 'So we will be entering it'.

قَالَ: فَمَا هَذِهِ الصَّحِيفَةُ الَّتِي كُتِبَتْ؟ وَكَيْفَ تُعْطَى الدِّيْنَةَ فِي أَنْفُسِنَا؟. فَقَالَ: يَا هَذَا! أَلَمْ عَزَّرَهُ فَوَ اللَّهُ إِنَّهُ لِرَسُولِ اللَّهِ، إِنَّ اللَّهَ لَا يُضَيِّعُهُ،

He said, 'So what is this parchment (peace treaty) which has been written? And how can we give the lowness regarding ourselves?' He said, 'O you! Necessitate his^{-saww} fixing (of the matters). By Allah^{-azwj}, he^{-saww} is a Rasool^{-saww} of Allah^{-azwj}. Allah^{-azwj} will not Lower him^{-saww}'.

فَلَمَّا كَانَ يَوْمُ الفَتْحِ وَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ مِفْتَاحَ الكَعْبَةِ، قَالَ: ادْعُوا لِي عُمَرَ، فَجَاءَ، فَقَالَ: هَذَا الَّذِي كُنْتُ وَعَدْتُ بِهِ.

When it was the day of the conquest (of Makkah), and Rasool-Allah^{-saww} took the keys of the Kabah, he^{-saww} said: 'Call Umar for me^{-saww}'. He came, and he^{-saww} said: 'This is that which I^{-saww} had promised you with'¹¹⁷.

وَ رَوَى البُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ الشُّرُوطِ فِي الجِهَادِ وَ المَصْالِحَةِ مَعَ أَهْلِ الحُرُوبِ، عَنِ الرَّهْرِيِّ، عَنِ عُرْوَةَ بْنِ الرَّهْمِيِّ، عَنِ المِيسْوَرِ بْنِ مَخْرَمَةَ وَ مَرْوَانَ- يُصَدِّقُ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ- قَالَا: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ [وَ آلهِ] مِنَ الحَدِيثِ .. وَ سَأَقَ الحَدِيثَ .. إِلَى أَنْ قَالَ عُمَرُ بْنُ الحَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ، فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا؟. قَالَ: بَلَى. قُلْتُ: أَلَسْنَا عَلَى الحَقِّ، وَ عَدُّنَا عَلَى البَاطِلِ؟. قَالَ: بَلَى. قُلْتُ: فَلِمَ تُعْطَى الدِّيْنَةَ فِي دِينِنَا إِذَا. قَالَ: إِنَّي رَسُولُ اللَّهِ وَ لَسْتُ أَغْصِبُهُ، وَ هُوَ نَاصِرِي.

And it is reported by Al Bukhari in his (book) 'Saheeh', in the chapter of the conditions regarding the Jihad and the reconciliation with the people of wars, from Al Zuhry, from Urwah Bin Al Zuheyr, from Al Miswar Bin Makhramah and Marwan, each one ratifying the Hadeeth of his companion, both said,

'Rasool-Allah^{-saww} went out from Al-Hudaybiyya' – and he continued the Hadeeth up to, Umar Bin Al Khattab said, 'I came to the Prophet^{-saww} and said, 'Aren't you^{-saww} a Prophet^{-saww} of Allah^{-azwj}?' He^{-saww} said: 'Yes'. I said, 'Aren't we upon the truth and our enemies are upon the falsehood?' He^{-saww} said: 'Yes'. I said, 'They why are we giving the lowness in our religion then'. He^{-saww} said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} and will not disobey Him^{-azwj}, and He^{-azwj} is my^{-saww} Helper'.

قُلْتُ: أَو لَسْتُ كُنْتُ مُحَدِّثُنَا أَنَا سَنَاتِي النَّبِيِّ فَتَطُوفُ بِهِ؟! قَالَ: بَلَى، فَأَخْبِرْتِكَ أَنَا نَأْتِيهِ الْعَامَ؟. قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَ تَطُوفُ بِهِ.

¹¹⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 14

I said, 'Or haven't you^{-saww} narrated to us that we will be going to the House and performing Tawaaf with it?' He^{-saww} said: 'Yes, but did I^{-saww} inform you that we would be going to it this year?' I said, 'no'. He^{-saww} said: 'so, you will go to it and perform Tawaaf with it'.

قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ، فَعُلْتُ: يَا أَبَا بَكْرٍ! أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: بَلَى. قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَ عَدُوْنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى. قُلْتُ: فَلِمَ نُعْطِي الدِّيْنَةَ فِي دِينِنَا إِذَا؟

He said, 'I came to Abu Bakr and said, 'O Abu Bakr! Isn't this one a true Prophet^{-saww} of Allah^{-azwj}?' He said, 'Yes'. I said, 'Aren't we upon the truth and our enemies are upon the falsehood?' He^{-saww} said: 'Yes'. I said, 'They why are we giving them the lowness in our religion then?'

قَالَ: أَيُّهَا الرَّجُلُ إِنَّهُ لَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ لَيْسَ يَعْصِي رَبَّهُ وَ هُوَ نَاصِرُهُ، فَاسْتَمْسِكْ بِعَزْرِهِ، فَوَ اللَّهُ إِنَّهُ عَلَى الْحَقِّ.

He said, 'O you man! He^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and he^{-saww} won't disobey his^{-saww} Lord^{-azwj} and He^{-azwj} is his^{-saww} Helper, therefore adhere with his^{-saww} purpose, for by Allah^{-azwj}, he^{-saww} is upon the truth'.

قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ وَ نَطُوفُ بِهِ؟! قَالَ: بَلَى، أ فَأَخْبِرَكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟ قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَ نَطُوفُ بِهِ.

I said, 'Didn't he^{-saww} narrated to us that we would be going to the House (Kabah) and perform Tawaaf with it?!' He said, 'Yes, but did he^{-saww} inform you that you will be going to it this year?' I said, 'No'. He said, 'Then you will be going to him and perform Tawaaf with it'.

قَالَ الزُّهْرِيُّ: قَالَ عُمَرُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا.

Al-Zuhry said, 'Umar said, 'So I worked a work for that''¹¹⁸

وَ رَوَى الْبُخَارِيُّ فِي تَفْسِيرِ سُورَةِ الْفَتْحِ مِنْ كِتَابِ تَفْسِيرِ الْقُرْآنِ، وَ مُسْلِمٌ فِي كِتَابِ الْقَضَاءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ، فَقَالَ: كُنَّا بِصِفْيَيْنَ، فَقَالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ.. فَقَالَ عَلِيٌّ [عَلَيْهِ السَّلَامُ]: نَعَمْ،

And it is reported by Al Bukhari in interpretation of Surah Al Fat'h from the book of interpretation of the Quran, and Muslim ins the book of judgment, from Habeen Bin Abu Sabir who said,

'I came to Abu Waail to ask him. He said, 'We were at Siffeen, and a man said, **Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah [3:23]**'. Ali^{-asws} said: 'Yes'.

فَقَالَ سَهْلُ بْنُ حَنْفِيٍّ: أَتَمُّوا أَنْفُسَكُمْ فَلَقَدْ رَأَيْتُنَا يَوْمَ الْحُدَيْبِيَّةِ - يَعْنِي الصُّلْحَ الَّذِي كَانَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ الْمُشْرِكِينَ - وَ لَوْ نَرَى قِتَالًا لَقَاتَلْنَا، فَجَاءَ عُمَرُ، فَقَالَ: أَلَسْنَا عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ؟ أَلَيْسَ قَتَلْنَا فِي الْجَنَّةِ وَ قَتَلَهُمْ فِي النَّارِ؟ قَالَ: بَلَى.

Sahl Bin Huneyf said, 'Accuse your own selves for we have seen the day of Al-Hudaybiyya – meaning the peace treaty which was between the Prophet^{-saww} and the Polytheists – and if we were to see fighting, we shall fight. Umar had come and said, 'Aren't we upon the truth

¹¹⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 15

and they are upon the falsehood? Wouldn't our killed ones be in the Paradise and their killed ones would be in the Fire?' He^{-saww} said: 'Yes'.

قَالَ: فِيمَ نُعْطَى الدِّينَةَ فِي دِينِنَا وَ نَرْجِعُ وَ لِمَا يَحْكُمُ اللَّهُ بَيْنَنَا؟! . فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ (ص) وَ لَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا.

He said, 'Then regarding what are we giving them the lowness in our religion and we are hoping to what Allah^{-azwj} would be Judging between us?!' He^{-saww} said: 'O Ibn Al-Khattab! I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} and Allah^{-azwj} will never lower me^{-saww}, ever!'

فَرَجَعَ مُتَعَبًا فَلَمْ يَصْبِرْ حَتَّى جَاءَ إِلَى أَبِي بَكْرٍ، فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ؟ . قَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللَّهِ (ص) وَ لَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا، فَنَزَلَتْ سُورَةُ الْفَتْحِ، كَذَا فِي رِوَايَةِ الْبُخَارِيِّ.

He returned angrily and was not patient until he came to Abu Bakr and said, 'O Abu Bakr! Aren't we upon the truth and they are upon the falsehood?' He said, 'O Ibn Al-Khattab! He^{-azwj} is Rasool-Allah^{-saww} and Allah^{-azwj} will never lower him^{-saww}, ever!' So, Surah Al-Fat'h was Revealed' – That is how it is in the report of Al-Bukhari.

وَ فِي رِوَايَةِ مُسْلِمٍ - بَعْدَ قَوْلِهِ: وَ لَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا - نَزَلَ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْفَتْحِ، فَأَرْسَلَ إِلَى عُمَرَ فَأَقْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! أَوْ فَتْحٌ هُوَ؟ . فَقَالَ: نَعَمْ. فَطَابَتْ نَفْسُهُ وَ رَجَعَ.

And in a report of Muslim – after his words, 'And he^{-saww} will never lower him^{-saww}, ever!' – The Quran was Revealed unto Rasool-Allah^{-saww} with (Surah) Al-Fat'h. He^{-saww} sent a message to Umar and it was read out to him. He said, 'O Rasool-Allah^{-saww}! And is it a victory?' He^{-saww} said: 'Yes'. He felt good and returned".¹¹⁹

وَ رَوَى الشَّيْخُ الطَّبْرَسِيُّ رَضِيَ اللَّهُ عَنْهُ فِي مَجْمَعِ الْبَيَانِ قِصَّةَ الْخُدَيْبِيَّةِ بِنَحْوِ مِمَّا سَبَقَ، وَ فِيهِ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: وَ اللَّهُ مَا شَكَّكْتُ مِنْذُ اسْتَلَمْتُ إِلَّا يَوْمَئِذٍ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ .. إِلَى آخِرِ الْحَبْرِ.

And it is reported by the sheykh Al-Tabari in (the book) 'Majma'a Al-Bayaan', story of Al-Hudaybiyya with approximate from what passed, and in it, 'Umar Bin Al-Khattab said, 'By Allah^{-azwj}! I did not doubt since I became a Muslim except on that day. I came to the Prophet^{-saww} and said, 'Aren't you^{-saww} a Prophet^{-saww} of Allah^{-azwj}?' – up to the end of the Hadeeth".¹²⁰

مَا رَوَاهُ الْبُخَارِيُّ - فِي بَابِ غَزْوَةِ الْخُدَيْبِيَّةِ مِنْ كِتَابِ الْمَغَازِي -، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَ عُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ بِشَيْءٍ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ،

And it is reported by Al Bukhari – in the chapter of military expedition of Al Hudaybiyya from the book of the battles – from Zayd Bin Aslam, from his father,

'Rasool-Allah^{-saww} was travelling in one of his^{-saww} journeys and Umar Bin Al-Khattab was with him^{-saww} one night. Umar Bin Al-Khattab asked him^{-saww} about something, but Rasool-Allah^{-saww}

¹¹⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 16

¹²⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 17

did not answer him. Then he asked him^{-saww} (again), but he^{-saww} did not answer him with anything. Then he asked him^{-saww}, but he^{-saww} did not answer him.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: نَكَلْتَنكَ أُمُّكَ يَا عُمَرُ! نَزَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ لَا يُجِيبُكَ. قَالَ عُمَرُ: فَحَرَكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ وَحَشِيثُ أَنْ يَنْزَلَ فِي قُرْآنٍ، فَمَا نَسِيتُ أَنْ سَمِعْتُ صَارِحاً يَصْرُخُ بِي.

Umar Bin Al-Khattab said, 'May your mother be bereft of you, O Umar! You saw Rasool-Allah^{-azwj} three times, all that he^{-saww} did not answer you'. Umar said, 'My camel moved, then it proceeded in front of the Muslims, and I feared that Quran may be Revealed regarding me. I have not forgotten that a shouter shouting at me'.

قَالَ: قُلْتُ: لَقَدْ حَشِيثُ أَنْ يَنْزَلَ فِي قُرْآنٍ وَ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: لَقَدْ أَنْزَلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا.

He said, 'I said, 'I had feared that Quran might be Revealed regarding me, and I went to Rasool-Allah^{-saww} and greeted to him^{-saww}. He^{-saww} said: 'There has been Revealed unto me^{-saww} tonight such a Chapter, it is more beloved to me^{-saww} than whatever the sun emerges upon'. Then he^{-saww} recited: **Surely, We Opened for you a clear victory [48:1]**'.¹²¹

وَقَالَ فِي النَّهَائِيَةِ: حَدِيثُ عُمَرَ «أَنَّهُ سَأَلَ رَسُولَ اللَّهِ (ص) عَنْ شَيْءٍ مَرَّاراً فَلَمْ يُجِبْهُ فَقَالَ لِنَفْسِهِ: نَكَلْتَنكَ أُمُّكَ إِنَّكَ يَا عُمَرُ نَزَرْتَ رَسُولَ اللَّهِ (ص) مَرَّاراً لَا يُجِيبُكَ».

And he said in (the book) 'Al-Nihayah', a Hadeeth of Umar, 'He asked Rasool-Allah^{-saww} about something repeatedly, but he^{-saww} did no answer him. He said to himself, 'May your mother be bereft of you! O Umar, you harassed Rasool-Allah^{-saww} repeatedly, he^{-saww} did not answer you''.¹²²

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي الْأَخْبَارِ عُمَرَ فِي الْجُزْءِ الثَّانِي عَشَرَ، وَ رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ فِي كِتَابِ الْإِيمَانِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا فُعُوداً حَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ مَعَنَا أَبُو بَكْرٍ وَ عُمَرُ فِي نَفَرٍ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا، فَحَشِينَا أَنْ يُفْطَعَ دُونَنَا وَ فَرَعْنَا وَ فُغْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَحَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] حَتَّى أَتَيْتُ حَائِطاً لِلْأَنْصَارِ لِقَوْمٍ مِنْ بَنِي النَّجَّارِ

What is reported by Ibn Abi Al Hadeed in the news of Umar in the twelfth volume, and it is reported by Muslim in his (book) 'Saheeh', in the book of Eman, from Abu Hureyra who said,

'We were seated around the Prophet^{-saww} and with us were Abu Bakr and Umar among a number. Rasool-Allah^{-saww} stood up from our midst and was delayed to us. We feared that he^{-saww} might have been cut off (by bandits) besides us and we panicked and stood up. I was the first one to panic. I went seeking Rasool-Allah^{-saww} until I came to a garden of the Helpers, there was a group of the clan of Najjar.

فَلَمْ أَجِدْ لَهُ أَبَا، فَإِذَا رُبِعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بَطْرِ خَارِجَةٍ - وَ الرَّبِيعُ: الْجَدُولُ - فَاحْتَفَزْتُ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَقَالَ: أَبُو هُرَيْرَةَ؟. قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: مَا سَأَلْتُكَ؟.

¹²¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 18

¹²² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 19

I could not find a door, and there was a spring entering into the interior of the garden from an outside well, and the spring was the wheel. I went and entered to see Rasool-Allah^{-azwj}. He^{-saww} said: 'Abu Hureyra?' I said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'What is your concern?'

قُلْتُ: كُنْتُ بَيْنَ أَظْهُرِنَا فَعُمْتُ فَأَبْطَأْتُ عَلَيْنَا، فَخَشِينَا أَنْ تُقَطَّعَ دُونَنَا، فَفَرَعْنَا- فُكُنْتُ أَوَّلَ مَنْ فَرَعَ- فَأَتَيْتُ هَذَا الْحَائِطَ فَأَخْتَفَرْتُ كَمَا تَخْتَفِرُ النَّعْلُ
وَ هَؤُلَاءِ النَّاسُ وَرَائِي،

I said, 'You^{-saww} were in our midst and stood up, then you^{-saww} were delayed to us. We feared that you^{-saww} might have been cut off (by bandits) besides us, so we panicked, and I was the first one to panic, so I came to this garden, and I burrowed just as the wolf tends to burrow, and here are these people behind me'.

فَقَالَ: يَا أَبَا هُرَيْرَةَ!- وَ أَعْطَانِي نَعْلَيْهِ، قَالَ: اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ،

He^{-saww} said: 'O Abu Hureyra!' – and he^{-saww} gave me his^{-saww} slippers. He^{-saww} said: 'Go with these slippers of mine^{-saww}. The one you meet from behind this garden testifying that there is no god except Allah^{-azwj}, being convinced with his heart, give him the glad tidings of the Paradise'.

فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرَ، فَقَالَ: مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ؟. قُلْتُ: هَاتَانِ نَعْلَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بَعَثَنِي بِمَا مِنْ لَقِيتُ يَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ بَشِّرْهُ بِالْجَنَّةِ،

It so happened that the first one I met was Umar. He said, 'What are these two slippers, O Abu Hureyra?' I said, 'These are two slippers of Rasool-Allah^{-saww}. He^{-saww} sent me with these. One I meet testifying that there is no god except Allah^{-azwj}, being convinced with it by his heart, I should give him glad tidings of the Paradise'.

فَضْرَبَ عُمَرُ يَدَيْهِ بَيْنَ تَدْيِي فَحَرَزْتُ لِاسْتِي، فَقَالَ: ازْجِعْ يَا أَبَا هُرَيْرَةَ! فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَأَجْهَشْتُ بِنِكَائِي وَ رَكْبِي عُمَرَ،
فَإِذَا هُوَ عَلَى أَتْرِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: مَا لَكَ يَا أَبَا هُرَيْرَةَ؟. قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثَنِي بِهِ، فَضْرَبَ بَيْنَ تَدْيِي ضَرْبَةً
حَرَزْتُ لِاسْتِي، قَالَ: ازْجِعْ.

Umar struck his hand upon my chest and I fell down to my back. He said, 'Return, O Abu Hureyra!' I returned to Rasool-Allah^{-saww}, and I was surprised with the crying, and Umar was holding my neck and he was on my footsteps. Rasool-Allah^{-saww} said: 'What is the matter with you, O Abu Hureyra?' I said, 'I met Umar and informed him that which you^{-saww} had sent me with, and he hit on my chest with such a hit, I fell down on my neck. He said, 'Return!''

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟. فَقَالَ: يَا رَسُولَ اللَّهِ! بِأبي أنتَ وَ أُمِّي، أ بَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ بَشِّرْهُ بِالْجَنَّةِ؟. قَالَ: نَعَمْ.

Rasool-Allah^{-saww} said: 'What carried you upon what you did?' He said, 'O Rasool-Allah^{-saww}! May my father and my mother be (sacrificed) for you^{-saww}! Did you^{-saww} send Abu Hureyra with your^{-saww} slippers, one he meets testifying that there is no god except Allah^{-azwj} being convinced with it by his hear, to give him glad tidings of the Paradise?' He^{-saww} said: 'Yes'.

قَالَ: فَلَا تَفْعَلْ، فَإِنِّي أَخْشَى أَنْ يَتَكَلَّفَ النَّاسُ عَلَيْهَا فَخَلَّيْهِمْ يَعْمَلُونَ. قَالَ رَسُولُ اللَّهِ (ص): فَخَلَّيْهِمْ.

He said, 'Don't do it, for I fear that the people would rely upon it and the stop doing their deeds'. Rasool-Allah^{-sawww} said: 'So let them stop'¹²³.

وَرَوَى الْبُخَارِيُّ فِي تَفْسِيرِ سُورَةِ بَرَاءَةِ مِنْ كِتَابِ تَفْسِيرِ الْقُرْآنِ، وَرَوَاهُ مُسْلِمٌ فِي بَابِ فَضَائِلِ عُمَرَ بْنِ الْخَطَّابِ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا تُؤَيَّبُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكْفَرُ فِيهِ أَبَاهُ فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيُصَلِّيَ عَلَيْهِ،

And it is reported by Al Bukhari in interpretation of Surah Bara'ah from the book on interpretations of the Quran, and it is reported by Muslim in the chapter on merits of Umar Bin Al Khattab, from Ibn Umar who said,

'When Abdullah Bin Ubay died, his son came to Rasool-Allah^{-sawww}. He asked him^{-sawww} to give him his^{-sawww} shirt to enshroud his father in it. He^{-sawww} gave it. Then he asked him^{-sawww} to pray Salat upon him. Rasool-Allah^{-sawww} stood up in order to pray Salat upon him.

فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّيَ عَلَيْهِ وَ قَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: إِنَّمَا حَبَّرَنِي اللَّهُ، فَقَالَ: اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً... وَ سَأَزِيدُ عَلَى السَّبْعِينَ، فَقَالَ: إِنَّهُ مُنَافِقٌ.

Umar stood up and grabbed the cloth of Rasool-Allah^{-sawww}. He said, 'O Rasool-Allah^{-sawww}! Will you^{-sawww} pray Salat upon him, and your^{-sawww} Lord^{-azwj} has Forbidden you^{-sawww} to pray Salat upon him?!' Rasool-Allah^{-sawww} said: 'But rather, He^{-azwj} Gave me^{-sawww} a choice. He^{-azwj} Said: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, [9:80], and I^{-sawww} shall exceed upon the seventy**'. He said, 'He is a hypocrite'.

قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، فَأَنْزَلَ اللَّهُ تَعَالَى: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ.

He (the narrator) said, 'Rasool-Allah^{-sawww} prayed Salat upon him. Allah^{-azwj} the Exalted Revealed: **And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah [9:84]**'¹²⁴.

وَ فِي رِوَايَةٍ أُخْرَى لَهُ عَنْ عُمَرَ: أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: أَخِرَّ عَنِّي يَا عُمَرُ! فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: إِنِّي لِحَبْرَتٍ فَاحْتَرْتُ، لَوْ أَعْلَمُ إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْهِ،

And in another report (after the previous one), from Umar, 'Rasool-Allah^{-sawww} said: 'Hold on from me^{-sawww}, O Umar!' When he frequented to him^{-sawww}, he^{-sawww} said: 'I^{-sawww} am Given a choice, so I^{-sawww} chose. If I^{-sawww} knew that if I^{-sawww} were to exceed upon the seventy He^{-azwj} would Forgive, I^{-sawww} have increased upon it'.

قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] ثُمَّ انْصَرَفَ، فَلَمْ يَمُكِّثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ الْآيَاتَانِ مِنْ بَرَاءَةِ... قَالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ!.

¹²³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 20

¹²⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 21

He said, 'Rasool-Allah^{-saww} prayed Salat upon him, then left. He^{-saww} did not wait except a little until the two Verses from Surah Bara'ah were Revealed. I was astonished from my audacity upon Rasool-Allah^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} know'.¹²⁵

وَرَوَى ابْنُ أَبِي الْحَدِيدِ فِي أَحْبَابِ عُمَرَ قَرِيباً مِنَ الرِّوَايَةِ الْأُولَى، وَ فِيهَا: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] بَيْنَ يَدَيْ الصَّفِّ، فَجَاءَ عُمَرُ فَجَدَّبَهُ مِنْ خَلْفِهِ، وَقَالَ: أَلَمْ يَنْهَكَ اللَّهُ عَنِ الصَّلَاةِ عَلَى الْمُتَنَافِقِينَ؟! قَالَ: فَعَجِبَ النَّاسُ مِنْ حُزْرَةِ عُمَرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ].

And it is reported by Ibn Abi Al-Hadeed, in the news are Umar, near to the first report, and in it, 'Rasool-Allah^{-saww} stood in front of the row. Umar came and pulled him^{-saww} from behind and said, 'Did not Allah^{-azwj} Forbid you from the Salat upon the hypocrites?!' The people were astonished from the audacity of Umar upon Rasool-Allah^{-saww}'.¹²⁶

رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ مَا جَاءَ فِي الْمُتَنَافِقِينَ مِنْ كِتَابِهِ اسْتِثْنَاءَ الْمُزْتَدِينَ عَنْ سَعِيدِ بْنِ عُيَيْدَةَ، قَالَ: تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَ حِبَّانُ بْنُ عَطِيَّةَ، فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي حَزَّ صَاحِبُكَ عَلَى الدِّمَاءِ- يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ-؟. قَالَ: مَا هُوَ؟ لَا أَبَا لَكَ!. قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ. قَالَ: مَا هُوَ؟.

It is reported by Al Bukhari in (the book) 'Saheeh', in the chapter what has come regarding the translators of his book 'Responding to the apostates', from Saeed Bin Ubeyda who said,

'Abu Abdul Rahman and Hibban Bin Atiya disputed. Abu Abdul Rahman said to Hibban, 'You have known what is that which emboldened your companion upon the bloods, meaning Ali^{-asws}? He said, 'What is it? May there be no father for you!' He said, 'Something I heard him^{-asws} saying'. He said, 'What is it?'

قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الرُّبَيْرِ وَ أَبَا مَرْزُودٍ وَ كُنُتْنَا فَارِسَ، فَقَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ ...، فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ فَأَتُونِي بِهَا،

He^{-asws} had said: 'Rasool-Allah^{-saww} sent me^{-asws}, and Al-Zubeyr and Abu Marsad, and all of us were horsemen. He^{-saww} said: 'Go until you come to an orchard of a pilgrim, for therein is a woman having a parchment with her from Hatib Bin Abay of information to the Polytheists. Come to me^{-saww} with it'.

فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَسِيرُ عَلَيَّ بِعَيْرِ لَهَا، وَ كَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] إِلَيْهِمْ، فَمَلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟. قَالَتْ: مَا مَعِيَ كِتَابٌ، فَأَلْحَنَّا بِهَا بِعَيْرِهَا، فَأَبْتَعَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئاً،

We went upon our horses until we caught up with her where Rasool-Allah^{-saww} had said to us, travelling upon a camel of hers, and he had written to the people of Makkah of the journey of Rasool-Allah^{-saww} to them (to conquer Makkah). We said, 'Where is the letter which is with you?' She said, 'There is no letter with me'. Her camel grunted with her. We searched in her luggage but could not find anything.

¹²⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 22

¹²⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 23

فَقَالَ صَاحِبَايَ: مَا تَرَى مَعَهَا كِتَابًا؟ قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]؟ ثُمَّ خَلَفَ عَلَيَّ: وَالَّذِي يُخْلَفُ بِهِ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لِأَجْرِدَنَّكَ، فَأَهْوَتْ إِلَى حُجْرَتِهَا - وَ هِيَ مُخْتَجِزَةٌ بِكِسَاءٍ - فَأَخْرَجَتِ الصَّحِيفَةَ،

My^{-asws} two companions said, 'We cannot see any letter being with her?' He^{-asws} said: 'I^{-asws} said: 'We know that Rasool-Allah^{-sawww} would not lie upon us?' Then Ali^{-asws} swore: 'By the One^{-azwj} Who is sworn by! Either you bring out the letter or I^{-asws} shall bare you' He^{-asws} gestured towards her cloak – and she had been retaining a cloak. She brought out the parchment.

فَأَتَوْا بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَ رَسُولُهُ وَ الْمُؤْمِنِينَ، دَعَنِي فَأَضْرِبْ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: يَا حَاطِبُ! مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ؟

They came with it to Rasool-Allah^{-sawww}. Umar said, 'O Rasool-Allah^{-sawww}! He has betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and the Momineen. Leave me to strike off his neck!' Rasool-Allah^{-sawww} said: 'O Hatib! What carried you upon what you did?'

قَالَ: يَا رَسُولَ اللَّهِ! مَا بِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَ رَسُولِهِ، وَ لَكَيْتِي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَ مَالِي، وَ لَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا وَ لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَ مَالِهِ،

He said, 'O Rasool-Allah^{-sawww}! It is not that I do not happen to be a believer in Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, but I wanted that there should happen to be a hand (favour) for me in the presence of the people (of Makkah), Allah^{-azwj} can Defend by it from my family and my wealth, and there is no one from your^{-sawww} companions over there from his people, someone Allah^{-azwj} can Defend from his family and his wealth'.

قَالَ: صَدَقَ، لَا تَقُولُوا لَهُ إِلَّا خَيْرًا، قَالَ: فَعَادَ عُمَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَ رَسُولُهُ وَ الْمُؤْمِنِينَ، دَعَنِي فَلَأَضْرِبَ عُنُقَهُ.

He^{-sawww} said: 'You speak the truth'. He^{-sawww} did not say anything to him except good. Umar returned and said, 'O Rasool-Allah^{-sawww}! He has betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and the Momineen. Leave me to strike off his neck!'

قَالَ: أَوْ لَيْسَ مِنْ أَهْلِ بَدْرٍ، وَ مَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَيْهِمْ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ أُوجِبْتُ لَكُمْ الْجَنَّةَ؟، فَأَعْرَضَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ.

He^{-sawww} said: 'Or isn't he from the people (participants) of (battle of) Badr? And what would make you know, perhaps Allah^{-azwj} has Notified upon them? He^{-azwj} said: 'Do what you like for Allah^{-azwj} has Obligated the Paradise for you?' His eyes filled up and he said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} are more knowing'¹²⁷.

مَا حَكَاهُ فِي كِتَابِ فَتْحِ الْبَارِي فِي شَرْحِ صَحِيحِ الْبُخَارِيِّ فِي بَابِ مَنْ تَرَكَ قِتَالَ الْحَوَاجِ لِلتَّأْلِيْفِ قَالَ: أَخْرَجَ أَحْمَدُ بِسَنَدٍ جَيِّدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: جَاءَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِوَادِي .. كَذَا فِإِذَا رَجُلٌ حَسَنُ الْهَيْئَةِ مُتَحَشِّعٌ يُصَلِّي فِيهِ، فَقَالَ: أَذْهَبَ إِلَيْهِ فَأَقْتُلُهُ، قَالَ: فَذَهَبَ إِلَيْهِ أَبُو بَكْرٍ فَلَمَّا رَأَهُ يُصَلِّي كَرِهَ أَنْ يَقْتُلَهُ، فَرَجَعَ.

¹²⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 24

What is narrated in the book 'Fat'h Al Nary' in the commentary of (the book) 'Saheeh Al Bukhari', in the chapter on leaving fighting the Kharijites at Al Taif, he said, 'It was extracted by Ahmad by a new attribution, from Abu Saeed Al Khudry who said,

'Abu Bakr came to Rasool-Allah^{-sawww} and said, 'O Rasool-Allah^{-sawww}! I passed by such and such valley, and there was a man of goodly appearance, humble, praying Salat in it. He^{-sawww} said: 'Go to him and kill him'. Abu Bakr went to him. When he saw him praying Salat, he disliked to kill him, so he returned.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَسَلَّمَ لِعُمَرَ: أَذْهَبَ فَاقْتُلْهُ، فَذَهَبَ فَرَأَهُ فِي تِلْكَ الْحَالَةِ، فَرَجَعَ.

The Prophet^{-sawww} said to Umar: 'Go and kill him'. He went and saw him in that state, so he returned.

فَقَالَ: يَا عَلِيُّ! أَذْهَبَ إِلَيْهِ فَاقْتُلْهُ، فَذَهَبَ عَلِيُّ [عَلَيْهِ السَّلَامُ] فَلَمْ يَرَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَسَلَّمَ: إِنَّ هَذَا وَ أَصْحَابَهُ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يَعُودُونَ فِيهِ، فَاقْتُلُوهُمْ فَهُمْ شَرُّ الْبَرِيَّةِ.

He^{-sawww} said: 'O Ali^{-asws}! Go to him and kill him'. Ali^{-asws} went, but could not see him. The Prophet^{-sawww} said: 'This one and his companions are reciting the Quran not going beyond their throats. They are piercing from the Religion just as the arrow pierces from the target, not returning in it. Kill them, for they are the vilest created beings'¹²⁸.

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي الْمَجْرُؤِ الثَّانِي فِي شَرْحِ حُطْبَتِهِ عَلَيْهِ السَّلَامُ فِي تَخْوِيفِ أَهْلِ النَّهْرِ. قَالَ: فِي بَعْضِ الصَّحَاحِ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِأَبِي بَكْرٍ، وَ قَدْ غَابَ الرَّجُلُ - يَعْني ذَا الْحُوَيْصِرَةِ - عَنْ عَيْنَيْهِ: فَمُ إِلَى هَذَا فَاقْتُلْهُ، فَقَامَ ثُمَّ عَادَ، وَ قَالَ: وَجَدْتُهُ يُصَلِّي، فَقَالَ لِعُمَرَ: مِثْلَ ذَلِكَ، فَعَادَ وَ قَالَ: وَجَدْتُهُ يُصَلِّي،

And it is reported by Ibn Abi Al-Hadeeth in the second volume in the commentary of his^{-asws} sermon in frightening the people of Al-Nahr. He said, 'It is in one of the 'Saheehs' that Rasool-Allah^{-sawww} said to Abu Bakr, and the man had disappeared – meaning Zal Khuweysara – from his^{-sawww} eyes: 'Arise to go to this one and kill him!' He arose, then returned and said, 'I found him praying Salat'. He^{-sawww} said to Umar similar to that. He returned and said, 'I found him praying Salat'.

فَقَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ مِثْلَ ذَلِكَ، فَعَادَ فَقَالَ: لَمْ أَجِدْهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَوْ قُتِلَ هَذَا لَكَانَ أَوَّلَ الْفِتْنَةِ وَ آخِرِهَا، أَمَا إِنَّهُ سَيُخْرَجُ مِنْ ضَنْضِي هَذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.. الْحَدِيثُ.

He^{-sawww} said to Ali^{-asws} similar to that. He^{-asws} returned and said: 'I^{-asws} could not find him'. Rasool-Allah^{-sawww} said: 'If only this one had been killed. He would be the beginning of the Fitna and its end. But there will be emerging from the lineage of these people piercing from the Religion just as the arrow pierces from the target'. The Hadeeth.¹²⁹

وَ قَالَ فِي الصِّرَاطِ الْمُسْتَقِيمِ: ذَكَرَ الْمُؤَصِّلِيُّ فِي مُسْنَدِهِ، وَ أَبُو نَعِيمٍ فِي حَلَبَتِهِ، وَ ابْنُ عَبْدِ رَبِّهِ فِي عَقْدِهِ، وَ أَبُو خَاتِمٍ فِي زِينَتِهِ، وَ الشَّيْرَازِيُّ فِي تَفْسِيرِهِ الْمُسْتَخْرَجِ مِنَ الْإِنْتِهِ عَشْرَ تَفْسِيرَاتٍ: أَنَّ الصَّخَابَةَ مَدَّخُوا رَجُلًا بِكَتْرَةِ الْعِبَادَةِ فَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] سَيْفَهُ إِلَى أَبِي بَكْرٍ وَ أَمَرَهُ بِقَتْلِهِ، فَدَخَلَ

¹²⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 25

¹²⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 26

فَرَأَهُ يُصَلِّي فَرَجَعَ، فَدَفَعَهُ إِلَى عُمَرَ وَ أَمَرَهُ بِقَتْلِهِ، فَدَخَلَ فَرَجَعَ، فَدَفَعَهُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَدَخَلَ فَلَمْ يَجِدْهُ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: لَوْ قُتِلَ لَمْ يَبْقَعْ بَيْنَ أُمَّتِي اخْتِلَافٌ أَبَدًا.

And he said in (the book) 'Siraat Al Mustaqeem' – Al Mowsuly has mentioned in his (book) 'Musnad', and Abu Naeem in his (book) 'Hulyah', and Ibn Abdul Rabbih in his (book) 'Iqdah', and Abu Hatim in his (book) Zeenatih', and Al Shirazi in his Tafseer extracted from twelve Tafaseer,

'The companions praised a man of abundant worship. The Prophet^{-saww} handed his^{-saww} sword to Abu Bakr and ordered him with killing him. He entered and saw him praying Salat, so he returned (without killing him). He^{-saww} handed it to Umar and ordered him with killing him, but he returned (as well). He^{-saww} handed it to Ali^{-asws}. He^{-asws} entered but could not find him. He^{-saww} said: 'Had he been killed, no differing would have occurred in my^{-saww} community, ever!'

وَفِي رِوَايَةٍ أُخْرَى: لَكَانَ أَوَّلَ الْفِتْنَةِ وَ آخِرِهَا.

And in another report: 'He would be the beginning of the Fitna and its end'¹³⁰.

الثاني: التخلّف عن جيش أسامة.

The second – Staying behind from the army of Usama

و لا خلاف في أنّ عمر بن الخطاب كان من الجيش، و قد لعن رسول الله صَلَّى اللهُ عَلَيْهِ وَ آلِهِ المتخلّف عنه. و قد سبق في مطاعن أبي بكر ما فيه كفاية في هذا المعنى، و لا يجري هاهنا ما سبق من الأجوبة الباطلة في منع الدخول في الجيش، فتوجّه الطعن على عمر أظهر.

And there is no differing regarding that Umar Bin Al-Khattab was from the army, and Rasool-Allah^{-saww} had cursed the one who stayed behind from it. And it has preceded regarding the back stabbing of Abu Bakr which should suffice in this meaning, and it will not flow over here what has preceded from the false answers in refusing to enter into the army. Pay attention to the apparent contestation upon Umar.¹³¹

الثالث: أنّه بلغ في الجهل إلى حيث لم يعلم بأنّ كلّ نفس ذائقة الموت*، و أنّه يجوز الموت على رسول الله صَلَّى اللهُ عَلَيْهِ وَ آلِهِ، و أنّه أسوة الأنبياء في ذلك،

The third – He reached to the ignorance to where he did not know that every soul would taste death, and the death is allowed upon Rasool-Allah^{-saww}, and it is an exemplar of the Prophet^{-as} regarding that

¹³⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 27

¹³¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 28

فَقَالَ: وَ اللَّهُ مَا مَاتَ حَتَّى يَبْطَعَ أَيْدِي رِجَالٍ وَ أَرْجُلُهُمْ!، فَقَالَ لَهُ أَبُو بَكْرٍ: أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: إِنَّكَ مَيِّتٌ وَ إِيَّاهُمْ مَيِّتُونَ، وَ قَوْلَهُ تَعَالَى: وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

He (Umar) said, 'By Allah^{-azwj}! He^{-saww} has not died, until hands and feet of the men are cut!' Abu Bakr said to him, 'Have you not heard Words of Allah^{-azwj} Mighty and Majestic: **You shall pass away and they would be dying [39:30]**? And His^{-azwj} Words: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]**?'

قَالَ: فَلَمَّا سَمِعْتُ ذَلِكَ أَيْقَنْتُ بِوَفَاتِهِ، وَ سَقَطْتُ إِلَى الْأَرْضِ، وَ عَلِمْتُ أَنَّهُ قَدْ مَاتَ.

He (the narrator) said, 'When he heard that, he became convinced of his^{-saww} expiry and fell to the ground, and knew that he^{-saww} had passed away'.

أقول: و يؤيد ذلك ما ذكره ابن الأثير في النهاية حيث قال: و منه حديثُ العباس في موت النبي صَلَّى اللهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] وَ سَلَّمَ، قَالَ لِعُمَرَ: خَلِّ بَيْنَنَا وَ بَيْنَ صَاحِبِنَا، فَإِنَّهُ يَأْسُنُ كَمَا يَأْسُنُ النَّاسُ .. أَيْ يَتَغَيَّرُ، وَ ذَلِكَ أَنَّ عُمَرَ كَانَ قَدْ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] وَ سَلَّمَ لَمْ يَمُتْ وَ لَكِنَّهُ صَعِقَ كَمَا صَعِقَ مُوسَى وَ مَنَعَهُمْ عَنْ دَفْنِهِ.

I (Majlisi) am saying, 'And that is supported by what is mentioned by Ibn Al-Aseer in (the book) 'Al-Nihaya' where he said, 'And from it is Hadeeth of Al-Abbas regarding the expiry of the Prophet^{-saww}. He said to Umar, 'Vacate between us and our companions, for he has despaired just as the people have despaired' – i.e. changed; and that is because Umar had said, 'Rasool-Allah^{-saww} has not died, but he^{-saww} is stunned just as Musa^{-as} was stunned', and prevented them from burying him^{-saww}.¹³²

وَ قَدْ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ يَوْمًا فِينَا حَظِيبًا يَمَاءٍ يُدْعَى حُمَاءً- بَيْنَ مَكَّةَ وَ الْمَدِينَةِ- فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ وَ ذَكَرَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ،

And Muslim has reported in his (book) 'Saheeh', from Zayd Bin Arqam, who said, 'One day Rasool-Allah^{-saww} stood among us to preach at a watering place called Khumm – being between Makkah and Al-Medina. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and advised, and mentioned, then said: 'As for after, indeed, O you people! But rather I^{-saww} am a mortal. There is no doubt that a messenger of my^{-saww} Lord^{-azwj} would come and I^{-saww} shall answer.

وَ أَنَا تَارِكٌ فِيكُمْ التَّفَلُّينِ، أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَ النُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ .. فَحَتَّى عَلَى كِتَابِ اللَّهِ وَ رَعَبَ فِيهِ، ثُمَّ قَالَ: وَ أَهْلُ بَيْتِي، أَدْكِرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي .. أَدْكِرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي..

And I^{-saww} am leaving behind among you all the two weighty things – Book of Allah^{-azwj} wherein is the Guidance, and the Noor, so take with the Book of Allah^{-azwj} and adhere with it!' He^{-azwj} urged upon the Book of Allah^{-azwj} and made the people desirous regarding it. Then he^{-saww} said: 'And People^{-asws} of my^{-saww} Household. I^{-saww} remind you all of Allah^{-azwj} regarding People'

¹³² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 29

asws of my-saww Household! I-saww remind you all of Allah-azwj regarding People-asws of my-saww Household".¹³³

وَقَدْ رُوِيَ مُتَوَاتِرًا مِنَ الطَّرِيقَيْنِ قَوْلُهُ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: سَتَقَاتِلُ بَعْدِي النَّكَّاتِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ.

And it has been reported frequently from the two ways (Shias and non-Shias), his-saww words to Ali-asws: 'You-asws will be fighting after me-asws, the breakers (of the covenant), and the deviants, and the renegades'.¹³⁴

وَرَوَى فِي جَامِعِ الْأَصُولِ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ وَإِيَّاهُ كُلُّ مُؤْمِنٍ بَعْدِي.

And it is reported in (the book) 'Jamie Al-Usool', he-saww said: 'Ali-asws is in charge of every Momin after me-saww'.¹³⁵

وَقَدْ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَبُو بَكْرٍ بِالسُّنْحِ، قَالَ: قَالَ إِسْمَاعِيلُ: تَعْنِي بِالْحَالِيَةِ، فَقَامَ عُمَرُ يُقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ (ص).

And it has been reported by Al Bukhari in his (book) 'Saheeh', from Ayesha (well known) fabricatress), 'Rasool Allah-saww passed away and Abu Bakr was at Al Sun'h'. Ismail said, 'She meant at Al Aaliya'. 'Umar stood up saying, 'By Allah-azwj, Rasool Allah-saww has not died'.

قَالَتْ: وَ قَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَمُوتُ فِي نَفْسِي إِلَّا ذَلِكَ، وَ لَيْسَتْ بِي إِلَّا نَفْسِي، فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَن رَجُلِهِ رَسُولَ اللَّهِ (ص) فَتَبَّلَّهُ، وَ قَالَ: يَا أَبِي طَيْبٍ وَ أَبِي طَيْبٍ وَ مَيْمَنٍ، وَ الَّذِي نَفْسِي بِيَدِهِ لَا يُذِيعُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا.

She said, 'And Umar said, 'By Allah-azwj! Nothing occurred within myself except that, and let Allah-azwj Send him and let the hands of the men and their legs be cut off'. Abu Bakr came and uncovered from the face of Rasool Allah-saww and kissed him-saww and said, 'May my father and my mother be (sacrificed) for you-saww! You-saww are good alive and dead. By the One-azwj in Whose Hand is my soul! Allah-azwj will not Make you-saww taste two deaths'.

ثُمَّ خَرَجَ فَقَالَ: أَيُّهَا الْخَالِفُ! عَلَى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ، فَحَمِدَ اللَّهُ أَبُو بَكْرٍ وَ أَنْتَى عَلَيْهِ، وَ قَالَ: أَلَا مَنْ كَانَ يُعْبُدُ مُحَمَّدًا ... الْحَبِيرَ.

Then he went out and said, 'O you, swearer upon your Rasool-saww!'. When Abu Bakr spoke, Umar sat down. Abu Bakr praised Allah-azwj and extolled upon Him-azwj and said, 'Indeed! One who used to worship Muhammad-saww — the Hadeeth'.¹³⁶

عَنِ الثُّمَرِيِّ، عَنْ أَنَسٍ أَنَّهُ لَمَّا بُوعِ أَبُو بَكْرٍ فِي السَّقِيْفَةِ- وَ كَانَ الْعَدُوُّ جَلَسَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ، فَقَامَ عُمَرُ فَتَكَلَّمَ قَبْلَ أَبِي بَكْرٍ، فَحَمِدَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْتَى عَلَيْهِ وَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ فُلْتُ لَكُمْ بِالْأَمْسِ مَقَالَةً مَا كَانَتْ إِلَّا عَن رَأْيِي، وَ مَا وَجَدْتُهَا فِي كِتَابِ اللَّهِ، وَ لَا كَانَتْ لِعَهْدٍ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَكِنْ قَدْ كُنْتُ أَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُسْتَدْبِرُ أَمْرِنَا حَتَّى يَكُونَ آخِرَنَا مَوْتًا.

¹³³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 30

¹³⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 31

¹³⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 32

¹³⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 33

From Al-Zuhry, from Anas (well-known fabricator), ‘When Abu Bakr was pledged to in Al-Saqeefa – and it was the next morning – Abu Bakr sat upon the pulpit. Umar stood up and spoke before Abu Bakr did. He praised Allah^{-azwj} Mighty and Majestic and extolled upon Him^{-azwj} and said, ‘I had said certain words to you all yesterday what were not except from my personal opinion, and cannot be found in the Book of Allah^{-azwj}, nor were these from the pact of Rasool-Allah^{-saww}, but I had opined that Rasool-Allah^{-saww} would be managing our affairs until the last one of us had died’.¹³⁷

قَالَ: وَ رَوَى عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَاللَّهِ إِنِّي لَأَمْشِي مَعَ عُمَرَ فِي خِلَافَتِهِ وَ مَا مَعَهُ غَيْرِي، وَ هُوَ يُحَدِّثُ نَفْسَهُ وَ يَضْرِبُ قَدَمَيْهِ بِدِرَّتِهِ إِذِ التَّقَّتْ إِلَيَّ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! هَلْ تَدْرِي مَا حَمَلَنِي عَلَى مَقَالَتِي الَّتِي قُلْتُ حِينَ تُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟.

He said, ‘And it is reported by Ikrimah (Bin Abu Jahl), from Ibn Abbas who said, ‘By Allah^{-azwj}! I was walking with Umar during his caliphate and there was no one else with him apart from me, and he was discussing with himself and striking his feet in the ground, when he turned towards me and said, ‘I Ibn Abbas! Do you know what carried me upon my words which I said when Rasool-Allah^{-saww} expire?’

قَالَ: قُلْتُ: لَا أَدْرِي، أَنْتَ أَعْلَمُ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: فَإِنَّهُ وَاللَّهِ مَا حَمَلَنِي عَلَى ذَلِكَ إِلَّا أَنِّي كُنْتُ أَقْرَأُ هَذِهِ الْآيَةَ: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا،

He (the narrator) said, ‘I said, ‘I do not know. You are more knowing, O commander of the faithful’. He said, ‘By Allah^{-azwj}! Nothing carried me upon that except I had read this Verse: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].**

فَكُنْتُ أَظُنُّ أَنَّهُ سَيَبْقَى بَعْدَ أُمَّتِهِ حَتَّى يَشْهَدَ عَلَيْهَا بِآخِرِ أَعْمَالِهَا، فَإِنَّهُ الَّذِي حَمَلَنِي عَلَى أَنْ قُلْتُ مَا قُلْتُ.

So, I used to think that he^{-saww} will be remaining after his^{-saww} community until he^{-saww} witnessed upon it with the last of its deeds. This is which carried me upon saying what I said’.¹³⁸

[الرابع: أنه حرم المتعتين، متعة الحج و متعة النساء.](#)

The fourth – He (Umar) prohibited the two Mutahs – Mutah of Hajj and Mutah of the women

و قال الفخر الرازي في التفسير: اتفقت الأمة على أنها كانت مباحة في ابتداء الإسلام، قال: وَ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] وَ سَلَّمَ أَنَّهُ لَمَّا قَدِمَ مَكَّةَ فِي عُمْرَتِهِ تَزَيَّنَ نِسَاءً مَكَّةَ، فَشَكَأ أَصْحَابُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ طَوْلَ الْعُرْبَةِ، فَقَالَ: اسْتَمِعُوا مِنْ هَذِهِ النِّسَاءِ.

¹³⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 34

¹³⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 35

And Fakh Al Deen Al-Razi said in the Tafseer, ‘The community is agreed upon that it was legalised during the beginning of Al-Islam. And it is reported from the Prophet^{-saww} that when he^{-saww} arrived at Makkah during his^{-saww} Umrah, and women of Makkah adorned themselves. The companions of Rasool-Allah^{-saww} complained of the prolonged expedition. He^{-saww} said: ‘Do Mutah from these women’¹³⁹.

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ، وَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَعْرُوُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] لَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: أَلَا نَسْتَحْصِي؟! فَهَنَأَنَا عَنْ ذَلِكَ، ثُمَّ رَحَّصَ لَنَا أَنْ نَسْتَمْتِعَ، فَكَانَ أَحَدُنَا يَنْكِحُ الْمَرْأَةَ بِالتَّوْبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

And it is reported by Muslim in his (book) ‘Saheeh’, and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Qays who said, ‘I heard Abdullah (Bin Masoud) saying,

‘We were in a military expedition with Rasool-Allah^{-saww} and there were no women with us. We said, ‘Shall we get castrated?!’ He^{-saww} forbade us from that. Then he^{-saww} permitted for us that we do Mutah (temporary marriage). It so happened that one of us had married a woman for a (piece of) cloth to a (defined) term. Then Abdullah (Bin Masoud) recited: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceders [5:87]**’¹⁴⁰.

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحَيْهِمَا [صَحِيحَيْهِمَا]، وَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَ عَنْ جَابِرٍ، قَالَا: حَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا .. يَعْنِي مُتْعَةَ النِّسَاءِ.

And it is reported by Al-Bukhari and Muslim in their books (Saheeh), and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Salama Bin Al Akwa and from Jabir, they both said,

‘A caller of Rasool-Allah^{-saww} came out to us and said, ‘Rasool-Allah^{-saww} has permitted for you all that you can do Mutah, therefore do Mutah’ – meaning Mutah of women’¹⁴¹ (a Non-Shia source)

وَ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] أَتَانَا فَأَذِنَ لَنَا فِي الْمُتْعَةِ.

And from them both, ‘Rasool-Allah^{-azwj} came to us and permitted for us regarding the Mutah’¹⁴².

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ عَطَاءٍ، قَالَ: قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا فَحَجَّنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ثُمَّ ذَكَرُوا الْمُتْعَةَ، فَقَالَ: نَعَمْ اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَبِي بَكْرٍ وَ عُمَرَ.

And it is reported by Muslim in his (book) ‘Saheeh’, from Ata’a who said,

¹³⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 36

¹⁴⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 37

¹⁴¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 38

¹⁴² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 39

‘Jabir Bin Abdullah arrive from having performed Umrah, so we went to him in his house. The people asked him about matters, then they mentioned the Mutah. He said, ‘Yes, we used to do Mutah in the era of Rasool-Allah^{-saww}, and Abu Bakr and Umar’^{.143}

وَرَوَى مُسْلِمٌ - أَيْضاً - وَذَكَرَهُ فِي جَامِعِ الْأُصُولِ، عَنِ أَبِي الزُّبَيْرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُقُولُ: كُنَّا نَسْتَمْتِعُ بِالْقَبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ الْأَيَّامَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَيْ بَكَرٍ وَعُمَرَ حَتَّى هَمَى عَنْهُ عُمَرُ فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ].

And it is reported by Muslim as well, and it mentioned in (the book) ‘Jamie Al Usool’, from Abu Al Zubeyr who said,

‘We used to do Mutah with a handful of dates and the flour in the days in the era of Rasool-Allah^{-saww} and Abu Bakr and Umar, until Umar forbade from it regarding the affair of Amro Bin Hureys’^{.144}

وَعَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ آتٍ، فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتَعَتَيْنِ، فَقَالَ جَابِرٌ: فَعَلْنَا هُمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَيْهِ]، ثُمَّ تَمَنَّا عُمَرَ عَنْهُمَا فَلَمْ نَعُدْهُمَا.

And from Abu Nazrah who said, ‘I was in the presence of Jabir Bin Abdullah, and a comer came to him and said, ‘Ibn Abbas and Ibn Al-Zubeyr have differed regarding the two Mutahs (of Hajj and women)’. Jabir said, ‘We used to do both these with Rasool-Allah^{-saww}, then Umar forbade from them, and we did not return to them’^{.145}

وَرَوَى مُسْلِمٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ، فَقَالَ: عَلَى يَدَيَّ دَارَ الْحَدِيثِ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

And it is reported by Muslim, from Qatadah, from Abu Nazrah who said,

‘Ibn Abbas was instructing (for Mutah) at Al-Medina, and Ibn Al-Zubeyr forbade from it. I mentioned that to Jabir Bin Abdullah. He said, ‘Upon my hands is the house of Hadeeth. We were doing Mutah along with Rasool-Allah^{-saww}.’

فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللَّهَ كَانَ يُجِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَابِلَهُ فَا تَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ وَانْبُوا [أَيْتُوا] نِكَاحَ هَذِهِ النِّسَاءِ فَلَنْ أُوتَى بِرَجُلٍ نَكَحَ امْرَأَةً إِلَى أَجَلٍ إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ.

When Umar stood (became ruler), he said, ‘Allah^{-azwj} had Permitted for His^{-azwj} Rasool^{-saww} whatever He^{-azwj} so Desired to with whatever He^{-azwj} so Desired, and that the Quran has Revealed its status: **And complete the Hajj and the Umrah [2:196]**, just as Allah^{-azwj} Mighty and Majestic has Commanded you, and marrying these women is refused. A man will never marry a woman to a term except I will have him pelted with the stones (to death)’^{.146}

¹⁴³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 40

¹⁴⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 41

¹⁴⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 42

¹⁴⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 43

وَرَوَى الرَّمِذِيُّ فِي صَحِيحِهِ - عَلَى مَا حَكَاهُ الشَّهِيدُ الثَّانِي، وَ الْعَلَامَةُ رَجَمَهُمَا اللَّهُ - أَنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ سَأَلَ ابْنَ عُمَرَ عَنِ الْمُتَعَةِ الْبِئْسَاءِ؟ فَقَالَ: هِيَ حَلَالٌ. فَقَالَ: إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا. فَقَالَ ابْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا، وَضَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، أَلَتَتْرُكُ السُّنَّةَ وَتَتَّبِعُ قَوْلَ أَبِي؟!.

And it is reported by Al-Tirmizi in his (book) 'Saheeh' – upon what the second martyr narrated, and the Allamah that a man from the people of Syria asked Ibn Umar about Mutah of the women? He said, 'It is Permissible'. He said, 'Your father had forbidden from it'. Ibn Umar said, 'What is your view if my father had prohibited from it and Rasool-Allah^{-saww} had placed it, will you neglect the Sunnah and follow the word of my father?'¹⁴⁷

وَرَوَى شُعْبَةُ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ: فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ.. أَمْنَسُوْحَةٌ هِيَ؟. فَقَالَ: لَا، ثُمَّ قَالَ الْحَكَمُ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَوْ لَا أَنَّ عُمَرَ نَهَى عَنِ الْمُتَعَةِ مَا رَزَى إِلَّا شَقًّا.

And it is reported by Sho'ba, from Al-Hakam Bin Uteyba who said, 'I asked him about this Verse: **So whatever (Women) you enjoy with, [4:24].** Is it Abrogated?' He said, 'No'. The Al-Hakam said, 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Had Umar not forbidden from the Mutah, no one would have committed adultery except the wretched''¹⁴⁸

وَقَالَ ابْنُ الْأَثِيرِ فِي النَّهْيَةِ: فِي حَدِيثِ ابْنِ عَبَّاسٍ: «مَا كَانَتِ الْمُتَعَةُ إِلَّا رَحْمَةً رَجَمَ اللَّهُ بِهَا أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ لَوْ لَا تَهْمِيهِ عَنْهَا مَا اخْتِجَ إِلَى الرِّثَا إِلَّا شَقًّا».

And Ibn Al Aseer said in (the book) 'Al-Nihaya' in a Hadeeth of Ibn Abbas, 'The Mutah was not except for a Mercy Allah^{-azwj} had Mercied the community of Muhammad^{-saww} with. Had he (Umar) not forbidden from it, no one would have been needy to the adultery except the wretched''¹⁴⁹

وَ حَكَى الْفُحْرُ الرَّازِيُّ فِي تَفْسِيرِ آيَةِ الْمُتَعَةِ، عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَوْ لَا أَنَّ عُمَرَ نَهَى عَنِ الْمُتَعَةِ مَا رَزَى إِلَّا شَقًّا.

And Al-Fakhr Al-Razi has narrated in interpretation of the Verse of Mutah, from Muhammad Bin Jareer Al-Tabari who said, 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Had Umar not forbidden from the Mutah, no one would have committed adultery except a wretch''¹⁵⁰

وَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، أَنَّهُ قَالَ: نَزَلَتْ هَذِهِ الْمُتَعَةُ فِي كِتَابِ اللَّهِ لَمْ تُنَزَلْ بَعْدَهَا آيَةٌ تُنَسِّحُهَا، وَ أَمَرْنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ تَمَتَّنَا بِهَا وَ مَاتَ وَ لَمْ يَنْهَنَا عَنْهُ ثُمَّ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

And from Imran Bin Al-Husayn having said, 'This Verse of the Mutah was Revealed in the Book of Allah^{-azwj}. No Verse was Revealed after it to Abrogate it, and Rasool-Allah^{-saww} had

¹⁴⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 44

¹⁴⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 45

¹⁴⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 46

¹⁵⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 47

instructed us with it, and we did do Mutah by it, and he^{-saww} passed away and did not forbid from it. Then the man (Umar) said by his opinion whatever he so desired”.¹⁵¹

وَأُورِدَهُ فِي جَامِعِ الْأُصُولِ أَيْضاً، قَالَ: وَ أَخْرَجَهُ أَبُو دَاوُدَ بِطَوِيلِهِ، وَ أَخْرَجَ النَّسَائِيُّ أُطْرَافاً مُتَفَرِّقَةً مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ، قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَسَأَلْتُهُ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ، فَأَهْوَى يَدَهُ إِلَى رَأْسِي، فَتَرَغَ زُرِّي الْأَعْلَى، ثُمَّ تَرَغَ زُرِّي الْأَسْفَلِ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَدْيِي- وَ أَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ فَقَالَ: مَرْحَباً بِكَ يَا ابْنَ أُجَيٍّ، سَلْ عَمَّا شِئْتَ؟.

And it has been referred in (the book) ‘Jamie Al Usool’ as well. He said, ‘And it is extracted by Abu Dawood in its length, and Al Nasaie extracted separate piece from it,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} said: ‘I^{-asws} entered to see Jabir Bin Abdullah Al-Ansari. He asked about the group until he ended up to me^{-asws}. I^{-asws} said: ‘I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}’. He gestured by his hand towards my^{-asws} head. He opened my^{-asws} top (shirt) button, then opened the lower button, then placed his palm upon my^{-asws} chest’, and on that day I^{-asws} was a young boy. He said, ‘Welcome to you^{-asws}, O son^{-asws} of my brother^{-asws}. Ask about whatever you^{-asws} so desire to?’

فَسَأَلْتُهُ- وَ هُوَ أَعْمَى وَ قَدْ حَضَرَ وَقْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجِهِ مُتَنَجِّفاً بِهَا، كُنَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَ رِدَاؤُهُ إِلَى خَنْبِهِ عَلَى الْمَشْحَبِ فَصَلَّى بِنَا- فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

I^{-asws} asked him, and he was blind, and the time for Salat presented. He stood up in his spread he had wrapped himself with. Every time he placed it upon his shoulder, its end would return to it due to its smallness, and his cloak was to his side upon the clothes hook. He prayed Salat (leading) us. I^{-asws} said, ‘Inform me about the Hajj of Rasool-Allah^{-saww}’.

فَقَالَ يَدِهِ فَعَقَدَ تِسْعاً، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مَكَثَ تِسْعَ سِنِينَ لَمْ يَحْجَّ، ثُمَّ أَذِنَ فِي النَّاسِ فِي الْعَاشِرَةِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَّرَ كَثِيرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُونَ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ يَعْمَلَ مِثْلَ عَمَلِهِ،

He said by (a gesture) of his hand, ‘Nine’. He said, ‘Rasool-Allah^{-saww} remained nine years not performing Hajj. Then he^{-saww} proclaimed among the people during the tenth. Rasool-Allah^{-saww} performed Hajj, and a lot of people arrived at Al-Medina, all of them seeking to complete (Hajj) with Rasool-Allah^{-saww} and do like his^{-saww} deeds.

فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا دَا الْحُلَيْبِيَّةَ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأُرْسِلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] كَيْفَ أَصْنَعُ؟. قَالَ: اغْتَسِلِي وَ اسْتَشْفِرِي بِتَوْبٍ وَ أَحْرَمِي،

We went out with him^{-saww} until when we came to Zul Huleyfa, Asma Bint Umay gave birth to Muhammad Bin Abu Bakr. She sent a message to Rasool-Allah^{-saww}, ‘What shall I do?’ He^{-saww} said: ‘Wash and wrap with a cloth and wear Ihram’.

¹⁵¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 48

فَصَلَّى رَسُولُ اللَّهِ (ص) فِي الْمَسْجِدِ فَرَكِبَ الْفُصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَافِئُهُ إِلَى الْبَيْدَاءِ، نَظَرَتْ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَ مَاشِيٍّ، وَ عَن يَمِينِهِ مِثْلُ ذَلِكَ، وَ عَن يَسَارِهِ مِثْلُ ذَلِكَ، وَ مِنْ خَلْفِهِ مِثْلُ ذَلِكَ، وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بَيْنَ أَظْهُرِنَا وَ عَلَيْهِ يُنَزَّلُ الْقُرْآنُ وَ هُوَ يَعْرِفُ تَأْوِيلَهُ وَ مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ،

Rasool-Allah^{-saww} prayed Salat in the Masjid. He^{-saww} rode Al-Qaswa (camel) until when he^{-saww} came with him^{-saww} to Al-Bayda, he^{-saww} looked to the extent of the sight in front of him^{-saww}, from a rider and walker, and on his^{-saww} right was similar to that (pilgrims), and on his^{-saww} left were similar to that, and from behind him^{-saww} were similar to that, and Rasool-Allah^{-saww} as in our midst, and the Quran was Revealed unto him^{-saww}, and he^{-saww} knew its interpretation, and whatever he^{-saww} did of anything, we did it along with him^{-saww}.

فَأَهْلًا بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ التَّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ»، وَ أَهْلَ النَّاسِ بِحَدِّ اللَّيْلِ يُهْلُ بِهِ، فَلَمَّ يَرِدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] شَيْعًا مِنْهُمْ وَ لَزِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] تَلْبِيئَتَهُ،

He^{-saww} commenced with the Tawheed: 'Here I^{-saww} am, O Allah^{-azwj}, here I^{-saww} am! There is no associate for You^{-azwj}, here I^{-saww} am! The Praise, and the Favours are for You^{-azwj} and the Kingdom, there is no associate for You^{-azwj}!' And the people began with this which he^{-saww} had begun with. Rasool-Allah^{-saww} did not increased anything from them, and Rasool-Allah^{-saww} necessitated his^{-saww} Talbiyya'.

قَالَ جَابِرٌ: لَسْنَا نَتَوَي إِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرَّكْنَ فَرَمَلَ ثَلَاثًا وَ مَشَى أَرْبَعًا، ثُمَّ نَفَدَ إِلَى مَقَامِ إِبْرَاهِيمَ (ع)، فَقَرَأَ: وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ،

Jabir said, 'We had not intended except the Hajj. We did not know the Umrah until when we came to the House (Kabah) with him^{-saww}, he^{-saww} kissed the (Al-Yemeni) corner, and hurried three (Tawaaf) and walked four. Then he^{-saww} went to the standing place of Ibrahim^{-as} and recited: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and made the standing place to be between him^{-saww} and the House (Kabah).

وَ كَانَ أَبِي يَقُولُ- وَ لَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]- كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ،

And my father was saying, 'And I do not know its mention except from the Prophet^{-saww}. He^{-saww} recited in the two Cycles (Salat): **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and **Say: 'O you Kafirs!' [109:1]** (Surah Al-Kafiroun)'.

ثُمَّ رَجَعَ إِلَى الرَّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ابْدَعُوا بِمَا بَدَأَ اللَّهُ بِهِ، فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ،

Then he^{-saww} returned to the (Yemeni) corner and kissed it. Then he^{-saww} went out from the door to Al-Safa. When we were near from Al-Safa, he^{-saww} recited: **'Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]**: 'Begin with what Allah^{-azwj} had Begun with!' He^{-saww} began with Al-Safa and ascended upon it until he^{-saww} could see the House (Kabah), and faced the Qiblah.

فَوَحَّدَ اللَّهُ وَكَبَّرَهُ، وَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ* وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحَدَهُ أَنْجَزَ وَعَدَهُ، وَ نَصَرَ عَبْدَهُ، وَ هَزَمَ الْأَحْزَابَ وَحَدَهُ»، ثُمَّ دَعَا بَيْنَ ذَلِكَ، فَقَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ،

He^{-saww} exclaimed the Oneness of Allah^{-azwj} and extolled His^{-azwj} Greatness, and said: 'There is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}. For Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise, and He^{-azwj} is Able upon all things. There is no god except Allah^{-azwj} Alone. He^{-azwj} Fulfils His^{-azwj} Promised and Helps His^{-azwj} servant and Defeats the allies Alone'. Then he^{-saww} supplicated between that and said similar to this three times.

ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي، رَمَلَ حَتَّى إِذَا صَعِدْنَا مَشَى حَتَّى أَتَى الْمَرْوَةَ .. فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرَ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ: لَوْ أَبِي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيِ وَ حَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُحِلِّ وَ لِيُجْعَلْهَا عُمْرَةً،

Then he^{-saww} descended to Al-Marwa until when his^{-saww} feet were in the middle of the valley, he^{-saww} hurried until when were ascended, he^{-saww} walked until he^{-saww} came to Al-Marwa. He^{-saww} did upon Al-Marwa just as he^{-saww} had done upon Al-Safa, until when it was the last of his^{-saww} circuit upon Al-Marwa, he^{-saww} said: 'If I^{-saww} had faced from my^{-saww} matters what I^{-saww} managed, I^{-saww} would not have ushered the sacrificial animal, and would have made it to be an Umrah. So, the one from you who hasn't a sacrificial animal, let him loosen (the Ihraam) and let him make it to be an Umrah'.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلِعَامِنَا هَذَا أَمْ لِلْأَبَدِ؟. فَسَبَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] أَصَابِعُهُ وَاجِدَةً فِي الْأُخْرَى، وَ قَالَ: دَخَلَتْ الْعُمْرَةُ فِي الْحَجِّ هَكَذَا .. مَرَّتَيْنِ، لَا، بَلْ لِلْأَبَدِ أَبَدًا.

Suraqah Bin Malik Bin Ja'sam stood up and said, 'O Rasool-Allah^{-saww}! Is it for this year of ours or forever?' Rasool-Allah^{-saww} clasped his^{-saww} fingers, one into the other, and said: 'Umrah is included in the Hajj like this' – twice, 'No, but it is forever!'

وَ قَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ مِنَ الْيَمَنِ يُبْدِنُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِنْ حَلٍّ وَ لَبِسَتْ ثِيَابًا صَبِيغًا وَ اِكْتَحَلَتْ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا.

And Ali^{-asws} arrived from Al-Yemen with sacrificial animals of the Prophet^{-saww}. He^{-asws} found (Syeda) Fatima^{-asws} to be from the ones who had taken off (the Ihram) and wearing dyed clothes, and applied Kohl. He^{-asws} disliked that upon her^{-asws}. She^{-asws} said: 'My^{-asws} father^{-saww} instructed me^{-asws} with this'.

قَالَ: فَكَانَ [وَ كَانَ] عَلَيَّ عَلَيْهِ السَّلَامُ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- مُحْرِشًا عَلَى فَاطِمَةَ لِلَّذِي صَنَعَتْ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فِيمَا ذَكَرْتُ عَنْهُ- فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: صَدَقْتُ .. صَدَقْتُ، مَا ذَا قُلْتَ حِينَ إِذَا قُرِضَتْ الْحُجَّةُ؟.

He (Jabir) said, 'And Ali^{-asws} was saying at Al-Iraq: 'I^{-asws} went to Rasool-Allah^{-saww} provoked upon (Syeda) Fatima^{-asws} of that which she^{-asws} had done, so seek a verdict of Rasool-Allah^{-saww} regarding what she^{-asws} had mentioned about. I^{-asws} informed him^{-saww} that I^{-asws} disliked that upon her^{-asws}. He^{-saww} said: 'She^{-asws} spoke the truth. She^{-asws} spoke the truth. What is that which you^{-asws} said when the Hajj was Obligated?'

فَقَالَ: فَإِنَّ مَعِيَ الْهُدْيَ فَلَا حِلَّ. قَالَ: فُلْتُ: اللَّهُمَّ إِنِّي أَهْلٌ بِمَا أَهَلَ بِهِ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

He^{-asws} said: 'I^{-asws} said: 'O Allah^{-azwj}! I^{-asws} begin with what Your^{-azwj} Rasool^{-saww} has begun with'.
He^{-saww} said: 'The sacrificial animals are with me^{-saww}, so do not loosen (remove the Ihraam)'.

قَالَ: فَكَانَ جَمَاعَةُ الْهُدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ عَلَيْهِ السَّلَامُ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] مِائَةً،

He (Jabir) said, 'The collection of the sacrificial animals which Ali^{-asws} had arrived with from Al-Yemen, and those which the Prophet^{-saww} had come with, were a hundred'.

قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَفَصَّرُوا إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمَ الرَّوْبِيَةِ تَوَجَّهُوا إِلَى مِنَى فَأَهْلَوْا بِالْحَجِّ ..

He (Jabir) said, 'The people loosened (took off their Ihraams), all of them, and they shortened (the Hajj), except Rasool-Allah^{-saww} and the one who had sacrificial animal with him. When it was the day of Al-Tarwiyya (8th Zilhajj), they headed to Mina and they began with the Hajj'.

وَسَاقِ الْحَدِيثِ بِطَوْلِهِ إِلَى قَوْلِهِ: ثُمَّ انْصَرَفَ إِلَى الْمُنْحَرِ فَنَحَرَ ثَلَاثًا وَسِتِّينَ بَدَنَةً بِيَدِهِ، ثُمَّ أُعْطِيَ عَلِيًّا فَنَحَرَ مَا بَقِيَ وَاشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجَعَلَتْ فِي قَدْرِ فَطَبَخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَ شَرِبَا مِنْ مَرْقِهَا،

And he (Jabir) continued the Hadeeth with its length up to his words, 'Then he^{-saww} left to go to the sacrificial place. He^{-saww} sacrificed sixty-three animals. Then he^{-saww} gave Ali^{-asws}, and he^{-asws} sacrificed what had remained, and he^{-saww} participated him^{-asws} in his^{-saww} sacrifice. Then he^{-saww} instructed a part from each sacrificed animal to be made to be in a pot and cooked. They^{-asws} both ate from their meat and drank from their soup.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَأَفَاضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْتَفُونَ عَلَى زَمْرَمَ، فَقَالَ: انزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْ لَا أَنْ يَغْلِبِكُمُ النَّاسُ عَلَى سِقَاتِكُمْ لَنَزَعْتُ مَعَكُمْ، فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

Then Rasool-Allah^{-saww} rode and went to the House (Kabah). He^{-saww} prayed Salat Al-Zohr at Makkah. The Clan of Abdul Muttalib^{-asws} came to Quench at Zamzam. He^{-saww} said: 'Remove the Clan of Abdul Muttalib^{-asws}! If the people do not overcome upon their quenchers, I^{-saww} would compete alongside you (for the water)'. They gave him^{-saww} a bucked and he^{-saww} drank from it'¹⁵².

وَرَوَى الْبُخَارِيُّ فِي صَحِيحِهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَأَصْحَابَهُ بِالْحَجِّ وَ لَبَسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ طَلْحَةَ، وَ كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ قَدِمَ مِنَ الْيَمَنِ وَ مَعَهُ الْهُدْيُ،

And it is reported by Al-Bukhari in his (book) 'Saheeh', from Jabir, 'The Prophet^{-saww} and his^{-saww} companions commenced the Hajj, and there wasn't anyone with a sacrificial animal apart from the Prophet^{-saww} and Talha, and Ali^{-asws} had arrived from Al-Yemen and the sacrificial animals were with him^{-asws}.

¹⁵² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 49

فَقَالَ: أَهَلَّلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، وَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً يَطُوفُوا بِالْبَيْتِ ثُمَّ يُعْصِرُوا وَ يُجْلُوا إِلَّا مَنْ مَعَهُ الْهَدْيُ،

He (Jabir) said, 'I commenced with what Rasool-Allah^{-sawww} had commenced with, and that the Prophet^{-sawww} permitted for his^{-sawww} companions that they make it to be an Umrah, perform Tawaaf of the House (Kabah), then they should shorten and take off Ihraam, except one who had the sacrificial animal with him.

فَقَالُوا: أ نَنْطَلِقُ إِلَى مِيٍّ وَ ذَكَرَ أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، فَقَالَ: لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا هَدَيْتُ، وَ لَوْ لَا أَنَّ مَعِيَ الْهَدْيُ لَأَخَلَّلْتُ ..

They said, 'Shall we go to Mina with discharge from our manhood is dripping?' It reached Rasool-Allah^{-sawww}, so he^{-sawww} said: 'If I^{-sawww} were to face from my^{-sawww} matter what I^{-sawww} had managed, I^{-sawww} would not have sacrificed an animal, and if there was no sacrificial animal with me^{-sawww}, I^{-sawww} would have taken off the Ihraam'.

وَ سَأَقَ الْحَدِيثَ إِلَى قَوْلِهِ: وَ إِنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْنَمٍ لَقِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ هُوَ بِالْعَقَبَةِ وَ هُوَ يَزِيمُهَا، فَقَالَ: أ لَكُمْ هَذِهِ خَاصَّةٌ يَا رَسُولَ اللَّهِ؟. فَقَالَ: لِلْأَبْدِ.

The he continued the Hadeeth up to his words, 'Suraqa Bin Malik Bin Ju'sam met the Prophet^{-sawww} and he^{-sawww} was at Al-Aqaba, and he^{-sawww} was pelting these (Rami Jamaraat). He said, 'Is this for this (year) in particular, O Rasool-Allah^{-sawww}?' He^{-sawww} said: 'Forever'¹⁵³ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بِالْبَطْحَاءِ- وَ هُوَ مُبَيْخٌ- فَقَالَ: أ حَجَجْتَ؟. قُلْتُ: نَعَمْ. قَالَ: بِمَا أَهَلَّلْتُ؟. قُلْتُ: لَبَّيْكَ يَا هَلَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

And it is reported by Al-Bukhari, from Abu Musa Al-Ashari who said, 'I arrived to the Prophet^{-sawww} at Al-Bat'ha – and it is Muneeh. He^{-sawww} said: 'Have you performed Hajj?' I said, 'Yes'. He^{-sawww} said: 'What did you commence with?' I said, 'Your^{-sawww} Talbiyya, with the commencement of the Prophet^{-sawww}'.

قَالَ: أَحْسَنْتَ، طُفَّ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرَوَّةِ ثُمَّ أَجَلَ، فَطُفْتُ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرَوَّةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ، فَقُلْتُ [فَقُلْتُ] رَأْسِي، ثُمَّ أَهَلَّلْتُ بِالْحَجِّ،

He^{-sawww} said: 'Excellent. Perform Tawaaf of the House, and with Al-Safa and Al-Marwa, then take off Ihraam'. So, I performed Tawaaf of the House, and with Al-Safa and Al-Marwa, then I came to a woman from Qays. I said, 'Shave my head'. Then I commenced the Hajj.

فَكُنْتُ أَفْعَى بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ، فَقَالَ: إِنَّ أَحَدَنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَ إِنَّ أَحَدَنَا يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَإِنَّهُ لَمْ يُجِلْ حَتَّى يَبْلُغَ الْهَدْيَ مَحَلَّهُ.

¹⁵³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 50

I used to give verdicts with it until it was during the caliphate of Umar. He said, 'If we take with the Book of Allah^{-azwj}, it Commands us with the complete, and if we take with the words of the Prophet^{-saww}, he^{-saww} did not take off Ihraam **until the offering reaches its place [2:196]**'.¹⁵⁴ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ أَيْضاً، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] لِحُمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ لَا نَرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَنْ يُجِلَّ،

And it is reported by Al-Bukhari as well, from Ayesha (well-known fabricatress), she said, 'We went out with Rasool-Allah^{-saww} where there was five (days) remaining from Zil-Qadah, not viewing except the Hajj. When we were near from Makkah, Rasool-Allah^{-saww} ordered: 'One who does not have a sacrificial animal with him, when he has performed Tawaaf, and Sa'ee between Al-Safa and Al-Marwa, he should take off Ihraam'.

قَالَ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقْرٍ، فَمُلْتُ: مَا هَذَا؟. فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ عَنْ أَزْوَاجِهِ.

He (she) said, 'He^{-saww} entered to see us on the day of the sacrifice with meat of a cow. I said, 'What is this?' It was said, 'Slaughter of Rasool-Allah^{-saww} on behalf of his^{-saww} wives''.¹⁵⁵ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ أَيْضاً، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ مُنْعَةِ الْحَجِّ، فَقَالَ: أَهْلُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فِي حَجَّةِ الْوَدَاعِ وَ أَهْلَانَا، فَلَمَّا قَدِمْنَا مَكَّةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: اجْعَلُوا إِهْلَالَكُمْ بِالْحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهَدْيَ،

And it is reported by Al-Bukhari as well, from Ibn Abbas having been asked about Mubah of the Hajj. He said, 'The Emigrants, and the Helpers and the wives of the Prophet^{-saww} commenced during the farewell Hajj and we commenced. When we arrived at Makkah, Rasool-Allah^{-saww} said: 'Make your commencement of the Hajj to be an Umrah, except one who has collared the sacrificial animal'.

طَفْنَا بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ وَ أَتَيْنَا النِّسَاءَ وَ لَبَسْنَا الْثِيَابَ، وَ قَالَ: مَنْ قَلَّدَ الْهَدْيَ فَإِنَّهُ لَا يُجِلُّ حَتَّى يَبْلُغَ الْهَدْيَ مَحَلَّهُ،

We performed Tawaaf of the House and with Al-Safa and Al-Marwa, and we went to the women and wore the (normal) clothes, and he^{-saww} said: 'One who has collared the sacrificial animal, he should not take off Ihraam, **until the offering reaches its place [2:196]**'.

ثُمَّ أَمَرْنَا عَشِيَّةَ الرَّيْثِيَّةِ أَنْ نُهَلَّ بِالْحَجِّ، فَإِذَا فَرَعْنَا مِنَ الْمَنَاسِكِ جِئْنَا فَطَفْنَا بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ فَقَدْ تَمَّ حَجُّنَا وَ عَلَيْنَا الْهَدْيُ، كَمَا قَالَ اللَّهُ تَعَالَى: فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيْبًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعْتُمْ إِلَى أَمْصَارِكُمْ الشَّأْءُ تُخْرِي،

Then he^{-saww} instructed us on the evening of the Tarwiyya (8th Zilhajj) that we should commence with the Hajj. When we were free from the ritual, we came and performed Tawaaf of the House (Kabah), and with Al-Safa and Al-Marwah. So, our Hajj was completed and upon us was the sacrificial animal, just as Allah^{-azwj} the Exalted had Said: **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot**

¹⁵⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 51

¹⁵⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 52

find, so it is the Fasting for three days during the Hajj and seven when you return – [2:196], to your various cities, you can fulfil.

فَجَمَعُوا نُسُكَيْنِ فِي عَامِ بَيْنِ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ أَنْزَلَهُ فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ أَبَاحَهُ نَاسٌ غَيْرَ أَهْلِ مَكَّةَ، قَالَ اللَّهُ: ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَ أَشْهُرِ الْحَجِّ الَّذِي ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ: شَوَّالٌ، وَ ذُو الْقَعْدَةِ، وَ ذُو الْحِجَّةِ، فَمَنْ تَمَتَّعَ فِي هَذِهِ الْأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ.

They gathered the two rituals during one year, between the Hajj and the Umrah. Allah^{-azwj} Revealed it in His^{-azwj} Book and Sunnah of His^{-azwj} Prophet^{-saww}, and the people legalised it other than the people of Makkah. Allah^{-azwj} Said: **that is for the one whose family does not happen to be present in the Sacred Masjid. [2:196]** – and the months of Hajj are the ones Allah^{-azwj} Mighty and Majestic Mentioned – Shawwal, and Zul Qadah, and Zul Hijjah. One who does Mutah during these months, upon him would be blood or Fast”. (a Non-Shia source)¹⁵⁶

وَ عَنْ أَبِي حَزْمَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْمُتَمَتِّعِ، فَأَمَرَنِي بِهَا، وَ سَأَلْتُهُ عَنِ الْهَدْيِ، فَقَالَ: جُرُورٌ أَوْ بَقْرَةٌ أَوْ شَاةٌ أَوْ شَرَكٌ فِي دَمٍ،

And from Abu Hamza who said, ‘I asked Ibn Abbas about the Mutah, and he instructed me with it, and I asked him about the sacrificial animal. He said, ‘A camel, or a cow, or a sheep, or participation in blood’.

قَالَ: وَ كَانَ نَاسٌ كَرَهُوهَا، فَبِمَتْ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا يُنَادِي: حَجٌّ مَبْرُورٌ وَ عُمْرَةٌ مُتَقَبَّلَةٌ،

He said, ‘And the people were disliking it. I slept and was in the dream as if there was a person calling out, ‘Hajj is Blessedly Accepted and Umrah is Accepted’.

فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ، فَقَالَ: اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

I went to Ibn Abbas and narrated it to him. He said, ‘Allah^{-azwj} is the Greatest! A Sunnah of Abu Al-Qasim^{-saww}’.¹⁵⁷ (a Non-Shia source)

وَ رَوَى فِي جَامِعِ الْأُصُولِ، عَنْ مُسْلِمٍ وَ النَّسَائِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ فَلْيُحِلِّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ.

And it is reported in (the book) ‘Jamie Al Usool’ – From Muslim, and Al-Nasaie, from Ibn Abbas who said, ‘Rasool-Allah^{-saww} said: ‘This is an Umrah we are enjoying with it. So, the one who does not happen to have a sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered into the Hajj up to the Day of Qiyamah’’.¹⁵⁸ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ – أَيْضًا –، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: اخْتَلَفَ عَلِيُّ وَ عُثْمَانُ – وَ هُمَا بِعُسْفَانَ – فِي الْمُتَمَتِّعِ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا تُرِيدُ إِلَّا أَنْ تَنْهَى عَنْ أَمْرِ فَعَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَلَمَّا رَأَى عَلِيُّ عَلَيْهِ السَّلَامُ ذَلِكَ أَهَلَ بِهِمَا جَمِيعًا.

¹⁵⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 53

¹⁵⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 54

¹⁵⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 55

And it is reported by Al-Bukhari as well, from Saeed Bin Al Musayyab who said, 'Ali^{-asws} and Usman differed regarding the Mutah (Umrah Tamatto), and they were at Usfan. Ali^{-asws} said: 'You are not intending except to forbid from a matter the Prophet^{-saww} had instructed with'. When Ali^{-asws} gave his^{-asws} view, he permitting them both".¹⁵⁹ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُ شَهِدَ عَلِيًّا وَ عُثْمَانَ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، وَ عُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ وَ أَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ أَهْلًا هِمًّا: لَبَيْكَ بِعُمْرَةٍ وَ حَجَّةٍ، فَقَالَ عُثْمَانُ: تَرَانِي أَهْمَى النَّاسَ وَ أَنْتَ تَفْعَلُهُ؟! فَقَالَ: مَا كُنْتُ لِأَدْعَ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] لِقَوْلِ أَحَدٍ.

And it is reported by Al-Bukhari, and Muslim, from Marwan Bin Al Hakam, he witnessed Ali^{-asws} and Usman between Makkah and Al-Medina, and Usman forbade from the Mutah (Umrah Tamatto) and combined the two. When Ali^{-asws} saw that, he^{-asws} commenced with the two: 'Here I^{-asws} am, with Hajj and Umrah'. Usman said, 'Do you^{-asws} see me forbidding the people and you^{-asws} are doing it?!' He^{-asws} said: 'I^{-asws} was not going to leave a Sunnah of Rasool-Allah^{-saww} for anyone else's word".¹⁶⁰ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ، عَنْ عُمَرَ، قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] وَ نَزَلَ الْقُرْآنُ، وَ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

And it is reported by Al-Bukhari, from Imran who said, 'We used to do Mutah in the era of the Prophet^{-saww}, and the Quran Revealed (it), and a man (Umar) said by his opinion whatever he so desired to".¹⁶¹ (a Non-Shia source)

وَ رَوَى مُسْلِمٌ، عَنْ مُطَرِّفٍ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: إِنِّي لِأُحَدِّثُكَ بِالْحَدِيثِ الْيَوْمَ يَنْفَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ، اعْلَمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذَلِكَ، وَ لَمْ يَنْهَ عَنْهُ حَتَّى مَضَى لَوَجْهِهِ، ارْتَأَى كُلُّ امْرِئٍ بَعْدَ مَا شَاءَ أَنْ يَرْتَبِي.

And it is reported by Muslim, from Mutarrif who said, 'Imran Bin Al Husayn said to him, 'I shall narrate to you a Hadeeth today, Allah^{-azwj} will Benefit you with it after today. Know that Rasool-Allah^{-saww} had made a group of his^{-saww} family members to perform Umrah during the ten (days of Zilhajj). No Verse was Revealed to Abrogate that, and he^{-saww} did not forbid from it until he^{-saww} went on his^{-saww} direction (passed away). Every person expressed an opinion afterwards whatever he so desired to opine".

وَ قَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ: ارْتَأَى رَجُلٌ بِرَأْيِهِ مَا شَاءَ - يَعْنِي عُمَرَ.

And Ibn Hatim said in a report: 'A man opined with his personal opinion whatever he so desired to' – meaning Umar.¹⁶² (a Non-Shia source)

وَ عَنْ مُسْلِمٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ]: هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهُدْيُ فَلْيُحْلِلِ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ.

¹⁵⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 56

¹⁶⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 57

¹⁶¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 58

¹⁶² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 59

And from Muslim, by his chain from Ibn Abbas who said, ‘Rasool-Allah^{-saww} said: ‘This Umrah we have enjoyed with it, so the one who does not happen to have the sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered (included) in the Hajj up to the Day of Qiyamah’’.¹⁶³ (a Non-Shia source)

وَعَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ وَ يَجْعَلُونَ الْمُحْرَمَ صَفْرًا وَ يَفُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَ عَفَا الْأَثْرُ، وَ انْسَلَخَ صَفْرٌ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ،

And from Abdullah Bin Tawoos, from his father, from Ibn Abbas who said, ‘They (Arabs) used to view that if the Umrah is performed during the months of Hajj, it would be from the most immoral of the immoralities in the earth, and they were making Al Muharram to be as Safar, and they were saying, ‘When the (camel) back is cured, and the impact is removed, and the yellowness is scratched off, the Umrah is permissible for the one who wishes to perform Umrah’.

قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ أَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مُهَلِّينَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْحِلِّ؟ قَالَ: الْحِلُّ كُلُّهُ.

The Prophet^{-saww} and his^{-saww} companions arrive in the fourth morning, commencing the Hajj. He^{-saww} instructed them that they make it to be an Umrah. That was grievous in their presence. They said, ‘O Rasool-Allah^{-saww}! Which (items) are permissible?’ He^{-saww} said: ‘The Permissibles, all of it’’.¹⁶⁴ (a Non-Shia source)

وَ قَدْ رَوَى هَذِهِ الرَّوَايَةَ الْبُخَارِيُّ، عَنِ ابْنِ عَبَّاسٍ، وَ رَوَاهَا أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ أُوْرَدَهَا فِي جَامِعِ الْأُصُولِ، قَالَ: وَ أَخْرَجَ أَبُو دَاوُدَ فِي رِوَايَةٍ أُخْرَى، أَنَّهُ قَالَ: وَ اللَّهُ مَا أَعْمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] عَائِشَةَ فِي ذِي الْحِجَّةِ إِلَّا لَيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشِّرْكِ، فَإِنَّ هَذَا الْحَيَّ مِنْ فُرَيْشٍ وَ مَنْ دَانَ بِدِينِهِمْ كَانُوا يَفُولُونَ: إِذَا عَفَا الْأَثْرُ وَ بَرَأَ الدَّبْرُ، وَ دَخَلَ صَفْرٌ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ، فَكَانُوا يُحْرِمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَ الْمُحْرَمُ.

And this reported has been reported by Al-Bukhari, from Ibn Abbas, and Abu Dawood and Al Nasaie have both reported it, and it is referred in (the book) ‘Jamie Al Usool’, said, ‘Abu Dawood extracted in another report, he said,

‘By Allah^{-azwj}! Rasool-Allah^{-azwj} did not perform Umrah (with) Ayesha during Zil Hijjah except to cut off the matter of the people of Shirk by that, for this tribe from Quraysh and ones who made is a religion with their religion were saying, ‘When the effects are gone, and the back (of camel) is cured, and (the month of) Safar enters, the Umrah would be permissible for the one who performs the Umrah’. They were prohibiting the Umrah until Zil Hijjah and Muharram pass away’’.¹⁶⁵ (a Non-Shia source)

وَ رَوَى مُسْلِمٌ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ يُفْتِي بِالْمُنْتَعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَخَذْتَ أَمِيرَ الْمُؤْمِنِينَ فِي التَّسْلُكِ بَعْدَ حَتَّى لَقِيَهُ بَعْدَ فَسَالَهُ، فَقَالَ عَمْرٌ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَدْ فَعَلَهُ هُوَ وَ أَصْحَابُهُ، وَ لَكِنْ كَرِهْتُ أَنْ يَطَّلُوا مُعْرِسِينَ بَيْنَ فِي الْأَرَاكِ يَرُوحُونَ فِي الْحَجِّ يَقْطُرُ رُؤُوسُهُمْ.

¹⁶³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 60

¹⁶⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 61

¹⁶⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 62

And it is reported by Muslim, from Ibrahim, from Abu Musa, he used to issue verdicts at al Medina. A man said to him, 'Slow down with some of your verdicts, for you do not know what commander of the faithful (Umar) has innovated regarding the rituals until you meet him afterwards and asked him. Umar said, 'I have known that the Prophet^{-saww} had done it (Mutah), he^{-saww} and his^{-saww} companions, but I disliked them to shade the brides with them in the during the rituals, going regarding the Hajj and their heads are dripping (showering from sexual activity)'.¹⁶⁶ (a Non-Shia source)

وَرَوَى مُسْلِمٌ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مُوسَى هَذَا الْحَبْرَ أُنْبَسَطَ مِنْ ذَلِكَ وَ سَاقَهُ .. إِلَى أَنْ قَالَ: فَكُنْتُ أُفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَ إِمَارَةِ عُمَرَ، وَ إِلَيَّ لِقَائِهِ بِالْمُوسِمِ إِذْ جَاءَ رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النَّسْكِ؟

And it is reported by Muslim, from Ibrahim, from Abu Musa, this Hadeeth extended from that, and continued it, until he said, 'I used to issue verdicts to the people with that during the rule of Abu Bakr and rule of Umar, and I was standing in the season (of Hajj) when a man came and said, 'You do not know what the commander of the faithful (Umar) has innovated concerning the rituals?'

فَقُلْتُ: أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَيْدْ، فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فِيهِ فَانْتُمُوا، فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هَذَا الَّذِي أَحَدَثْتَ فِي شَأْنِ النَّسْكِ؟ قَالَ: أَنْ نَأْخُذَ بِكِتَابِ اللَّهِ، فَإِنَّ اللَّهَ يَقُولُ: وَ أَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ، وَ أَنْ تَأْخُذَ [تَأْخُذُ] بِسُنَّةِ نَبِيِّنَا فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] لَمْ يَحِلَّ حَتَّى نَحْرَ الْهُدْيِ.

I said, 'O you people! One I had issued verdict to, let him restore, so this commander of the faithful (Umar) has arrived to you regarding it, so follow'. When I proceeded, I said, 'O commander of the faithful! What is this which you have innovated concerning the rituals?' He said, 'If we take by the Book of Allah^{-azwj}, then Allah^{-azwj} is Saying: **'And complete the Hajj and the Umrah [2:196]**, and if you take by Sunnah of our Prophet^{-saww}, then the Prophet^{-saww} did not take off Ihram until he^{-saww} had sacrificed the animal'.¹⁶⁷ (a Non-Shia source)

وَ عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] لِأَزْبَعِ مَضْيَعٍ مِنْ ذِي الْحِجَّةِ أَوْ حَمْسٍ، فَدَخَلَ عَلَيَّ - وَ هُوَ غَضَبَانُ -، فَقُلْتُ مَا أَغْضَبَكَ يَا رَسُولَ اللَّهِ؟! أَدَخَلَهُ اللَّهُ النَّارَ. قَالَ: أَوْ مَا شَعَرْتَ أَبِي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ، وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَأَلْتُ الْهُدْيَ مَعِيَ حَتَّى أَشْتَرِيَهُ، ثُمَّ أَحِلَّ كَمَا أَحَلُّوا.

And from Ayesha who said, 'The Prophet^{-saww} arrived on four (days) past from Zil Hijjah, or five. He^{-saww} came to me^{-saww} and he^{-saww} was angry. I said, 'Who has angered you^{-saww}, O Rasool-Allah^{-saww}?! May Allah^{-azwj} Enter him into the Fire'. He^{-saww} said: 'Or are you not aware that I^{-saww} ordered the people with a matter, and there, they are turning back, and if I^{-saww} had faced from my^{-saww} matter what I^{-saww} manage, I^{-saww} would not have ushered the animal with me^{-saww} until I^{-saww} buy it, and I^{-saww} would have taken off Ihraam just as they had released'.¹⁶⁸ (a Non-Shia source)

وَ رَوَى ابْنُ أَبِي الْحُدَيْدِ، عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ، قَالَ: رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي زَيْدٍ، عَنْ عُمَرَ بْنِ زَيْدٍ، عَنْ عِمْرَانَ بْنِ سَوَادَةَ اللَّيْثِيِّ، قَالَ: صَلَّيْتُ الصُّبْحَ مَعَ عُمَرَ فَقَرَأَ «سُبْحَانَ» وَ سُورَةَ مَعَهَا، ثُمَّ انْصَرَفَ، فَفَعَلْتُ مَعَهُ، فَقَالَ: أَوْ حَاجَةً؟ قُلْتُ: حَاجَةً. قَالَ: فَالْحَقُّ. فَلَجِئْتُ، فَلَمَّا دَخَلَ أَرَدَنَ، فَإِذَا

¹⁶⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 63

¹⁶⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 64

¹⁶⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 65

هُوَ عَلَى وَمَالٍ [رِمَالٍ] سَرِيرٍ لَيْسَ فَوْقَهُ شَيْءٌ، فُقُلْتُ: نَصِيحَةً! قَالَ: مَرْحَبًا بِالنَّاصِحِ عُذْوًا وَعَشِيًّا. فُلْتُ: عَابَتْ أُمَّتَكَ - أَوْ قَالَ: رَعَيْتَكَ - عَلَيْكَ أَرْبَعًا، فَوَضَعَ عُودَ الدَّرَّةِ ثُمَّ دَفَنَ عَلَيْهَا - هَكَذَا رَوَى ابْنُ قُتَيْبَةَ -

And it is reported by Abi Al-Hadeed, from Muhammad Bin Jareer Al Tabari. He said, 'It is reported by Abdul Rahman Bin Abi Zayd, from Umar Bin Zayd, from Imran Bin Sawadah Al Laysi who said,

'I prayed the morning Salat with Umar, and he recited 'Subhan', and a chapter with it, then dispersed. I stood up with him and he said, 'Is there a need?' I said, 'There is a need'. He said, 'Meet up'. I met up. When I entered, he permitted, and there he was upon the bedspread, there wasn't anything above him. I said, 'Advise!' He said, 'Welcome to the advice morning and evening'. I said, 'Your community has disappeared'. Or said, 'Your citizens'. 'Upon you is four'. He placed the stick of the shield, then his chin upon it' – that is how Ibn Quteyba reported it.

وَقَالَ أَبُو جَعْفَرٍ: فَوَضَعَ رَأْسَ دِرَّتِهِ فِي دَفْنِهِ، وَوَضَعَ أَسْفَلَهَا عَلَى فَيْخِذِهِ، وَقَالَ: هَاتِبِ. قَالَ: دَكَّرُوا أَنَّكَ حَرَّمْتَ الْمُتَعَةَ فِي أَشْهُرِ الْحَجِّ -

And Abu Ja'far said, 'He placed the top of the shield upon his chin, and placed its bottom on his thigh, and said, 'Give'. He said, 'They are mentioned that you have prohibited the Mutah (Tamatto) during the months of Hajj?'

وَزَادَ أَبُو جَعْفَرٍ: وَهِيَ خِلَالٌ - وَ لَمْ يُحْرَمِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] وَ لَا أَبُو بَكْرٍ، فَقَالَ: أَجَلٌ! إِنَّكُمْ إِذَا اعْتَمَرْتُمْ فِي أَشْهُرِ حَجِّكُمْ رَأَيْتُمْوهَا مُجْرَنَةً مِنْ حَجِّكُمْ، فَفَرَعَ حَجِّكُمْ، وَكَانَ فَائِزَةً فُوبِ عَامِهَا، وَ الْحُجُّ بَهَاءٌ مِنْ بَهَاءِ اللَّهِ، وَ قَدْ أَصَبْتُ.

And Bu Ja'far has increased, 'And it is Permissible, and Rasool-Allah^{saww} did not prohibit it, nor did Abu Bakr?' He said, 'Yes, when you perform Umrah during the months of your Hajj, you are viewing it as a fragment of your Hajj. So, your Hajj is bald, and it was capable by the general public, and the Hajj is a splendour from the Splendours of Allah^{azwj}, and I have got it correct''.

قَالَ: وَ دَكَّرُوا أَنَّكَ حَرَّمْتَ مُتَعَةَ النِّسَاءِ، وَ قَدْ كَانَتْ رُحْصَةً مِنَ اللَّهِ يُسْتَمْتَعُ بِقُبْضَةٍ وَ يُفَارِقُ مِنْ ثَلَاثِ.

He said, 'And they are mentioning that you prohibited Mutah of the women, and there was a Permission from Allah^{azwj} to do Mutah with a handful (of dates), and separated from three'.

قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] أَحَلَّهَا فِي زَمَانِ ضَرُورَةٍ، وَ رَجَعَ النَّاسُ إِلَى السَّعَةِ، ثُمَّ لَمْ أَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ عَادَ إِلَيْهَا وَ لَا عَمِلَ بِهَا، فَالآنَ مَنْ شَاءَ نَكَحَ بِقُبْضَةٍ وَ فَارَقَهُ عَنْ طَلَاقٍ بِثَلَاثِ، وَ قَدْ أَصَبْتُ.

He said, 'Rasool-Allah^{saww} has permitted it during the time of necessity, and the people returned to the ease, then I could not find anyone from the Muslims returning to it, nor act with it. So, now, one who so desires can get married by a handful (of dates) and separate from with three divorces, and I have got it correct''.

قَالَ: وَ دَكَّرُوا أَنَّكَ أَعْتَمَّتِ الْأَمَةَ إِنْ وَضَعْتَ ذَا بَطْنِهَا بَعِيرٍ عَتَاقَةً سَبِيدَهَا. قَالَ: أَحْتَفْتُ حُرْمَتَهُ بِحُرْمَةٍ، وَ مَا أَرَدْتُ إِلَّا الْحَيْرَ، وَ أَسْتَغْفِرُ اللَّهَ.

He said, 'And they are mentioning that you freed a slave girl if she were to give birth with her belly without her master having freed her'. He said, 'I joined up his sanctity with a sanctity, and I did not intend except the good, and I seek Forgiveness of Allah^{-azwj}'.

قَالَ: وَ شَكَوًا مِنْكَ عُثْفَ السَّبَاقِ وَ هَزَّ الرَّعِيَّةِ. قَالَ: فَتَرَعَ الدَّرَّةَ ثُمَّ مَسَحَهَا حَتَّى آتَى عَلَى سُبُورِهَا،

He said, 'And they are complaining of you of the forced connection and shoving the citizens'. He said, 'Then remove the jewel then wipe it until it comes upon its belt'.

وَ قَالَ: وَ أَنَا زَمِيلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فِي عَزَاةِ فَرْقَرَةِ الْكُدْرِ، ثُمَّ فَوَّ اللَّهُ إِلَيَّ لِأَتْبِعَ فَأَشْبِعُ، وَ أَسْقَى فَأُذَوِي، وَ أَضْرِبُ الْعُرُوضَ، وَ أَزْجُرُ الْعُجُولَ، وَ أُؤَدِّبُ قَدْرِي، وَ أَسُوِّقُ خَطُوبِي، وَ أَرُدُّ اللَّفُوتَ، وَ أَضْمُّ الْعُنُودَ، وَ أَكْثِرُ الرَّجْرَجَ، وَ أَقِلُّ الصَّرْبَ، وَ أَشْهَرُ بِالْعَصَا، وَ أَدْفَعُ بِالْيَدِ، وَ لَوْ لَا ذَلِكَ لَأَعْدَرْتُ.

And said, 'And I was a friend of Rasool-Allah^{-saww} during military expeditions, with rumblings of the pots (hunger), then by Allah^{-azwj}, I enjoyed and was satiated, and quenched and was saturated, and I struck the offers, and rebuked the calves, and educated my worth, and ushered my steps, and returned the lost (camel), and held up the obstinate, and frequented the rebuke, and reduced the strikes, and am famous with the stick, and defending with the hand, and had it not been that, I would not be excused'.

قَالَ أَبُو جَعْفَرٍ: وَ كَانَ مُعَاوِيَةُ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ يَقُولُ: كَانَ وَ اللَّهُ عَالِمًا بِرِعِيَّتِهِ.

Abu Ja'far said, 'And it so happened, when Muawiya narrated this Hadeeth, he said, 'By Allah^{-azwj}! He was a knower of his citizens''.¹⁶⁹ (a Non-Shia source)

وَ رَوَى فِي جَامِعِ الْأُصُولِ، عَنِ التِّرْمِذِيِّ، عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَ هُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي يَنْهَى عَنْهَا وَ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، أَمْرٌ أَبِي يَتَّبِعُ أَمْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]؟!.

And it is reported in (the book) 'Jamie Al Usool', from Al Tirmizi, from Salim Bin Abdullah, 'He heard a man from the people of Syria, and he was asking Abdullah Bin Umar about the Tamatto with the Umrah to the Hajj. Abdullah Bin Umar said, 'What is your view if my father had forbidden from it, and Rasool-Allah^{-saww} had placed it, will you follow the order of my father or order of Rasool-Allah^{-saww}?!'

فَقَالَ الرَّجُلُ: بِنِ أَمْرِ رَسُولِ اللَّهِ (ص)، فَقَالَ: لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

The man said, 'But, the order of Rasool-Allah^{-saww}'. He said, 'Rasool-Allah^{-saww} had placed it''.¹⁷⁰ (a Non-Shia source)

وَ رَوَى مُسْلِمٌ، عَنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ تَمَتَّنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، وَ هَذَا - يَعْنِي مُعَاوِيَةَ - كَافِرٌ بِالْعُرْشِ - يَعْنِي بِالْعُرْشِ .. بِيُوتِ مَكَّةَ فِي الْجَاهِلِيَّةِ -.

¹⁶⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 66

¹⁷⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 67

And it is reported by Muslim, from Sa'ad Bin Abi Waqas who said, 'We had performed Tamatto with Rasool-Allah^{saww}, and this one' – meaning Muawiya, 'Is a Kafir with the 'Uroosh' – meaning by the 'Uroosh', houses of Makkah during the pre-Islamic period".¹⁷¹ (a Non-Shia source)

قَالَ فِي جَامِعِ الْأُصُولِ - بَعْدَ حِكَايَتِهَا عَنْ مُسْلِمٍ -: وَ فِي رِوَايَةِ الْمُوْطَأِ وَ التِّرْمِذِيِّ وَ النَّسَائِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَ الضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجِّ مُعَاوِيَةَ يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ،

He said in (the book) 'Jamie Al Usool' – after relating it from Muslim, and in the report of Al-Muwatta, and al Tirmizi, and Al Nasaie, from Muhammad Bin Abdullah Bin Al Haris, 'He heard Sa'ad Bin Abi Waqas, and Al Zahhak Bin Qays in the year Muawiya went to Hajj, they mentioned the Tamatoo with the Umrah to the Hajj.

فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ لَهُ سَعْدٌ: بِئْسَمَا قُلْتَ يَا ابْنَ أُخِي. فَقَالَ الضَّحَّاكُ: إِنَّ عُمَرَ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ صَنَعْنَاهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِأَمْرِهِ، وَ صَنَعَهَا هُوَ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ.

Al Zahhak said, 'No one would do that except one who is ignorant of the Commands of Allah^{azwj}'. Sa'ad said to him, 'Evil is what you said, O son of my brother'. Al Zahhak said, 'Umar had forbidden from that'. Sa'ad said, 'We had done it with Rasool-Allah^{saww} by his^{saww} instructions, and he^{saww} did it".¹⁷² (It not a Hadith)

وَ رَوَى فِي صَحِيحِ مُسْلِمٍ وَ فِي جَامِعِ الْأُصُولِ وَ فِي الْمِشْكَاةِ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَهْلَلْنَا أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْحَجِّ خَالِصاً وَخَدَهُ، فَقَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] صَبِيحَ رَابِعَةِ مَضَتْ مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا أَنْ نُحِلَّ،

And it is reported in (the book) 'Saheeh Muslim', and in (the book) 'Jamie Al Usool', and in (the book) 'Al Mishkat', from Ata'a, from Jabir Bin Abdullah who said,

'The companions of Muhammad^{saww} commenced with the Hajj along purely. The Prophet^{saww} arrive on the morning of four (days) past from Zul Hijjah, and instructed us to remove the Ihraam.

قَالَ عَطَاءٌ: قَالَ: أَحَلُّوا وَ أَصَيَّبُوا النِّسَاءَ، وَ لَمْ يَغْرَمْ عَلَيْهِمْ وَ لَكِنْ أَحَلَّهُمْ لَهُمْ. فقلْنَا: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَ بَيْنَ عَرَفَةَ إِلَّا حَمْسٌ أَمَرَنَا أَنْ نُفْضِي إِلَى نِسَائِنَا فَنَأْتِيَ عَرَفَةَ يَنْقُطُ مَذَاكِرُنَا الْمَنِيِّ!.

Ata'a said, 'He^{saww} said: 'Remove the Ihraam and go to the women', and it was not grievous upon them, but he permitted them for them. We said, 'When there does not happen to be between us and Arafaat, except five days, he^{saww} instructs us that we go to our women, and we should go to Arafaat and our penises are dripping the semen!'

قَالَ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ بِيَدِهِ يُحْرِكُهَا -.

Jabir said by (a gesture) of his hand, 'It is as if I am looking at his words, moving it by his hand'.

¹⁷¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 68

¹⁷² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 69

قَالَ: فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فِينَا فَقَالَ: قَدْ عَلِمْتُمْ أَنِّي أَنْتَقِمُ لَكُمْ لِيَّ عَزَّ وَ جَلَّ وَ أَصْدُقُكُمْ وَ أَبْرُكُكُمْ، وَ لَوْ لَا هَدَيْتُمْ لِحَلَّتْ كَمَا تُحِلُّونَ، وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، فَحِلُّوا، فَحَلَلْنَا وَ سَمِعْنَا وَ أَطَعْنَا .. إِلَى هُنَا رَوَاةُ الْبُخَارِيِّ.

He said, 'The Prophet^{-saww} stood up among us and said: 'You have known that I^{-saww} the most fearful of you all of Allah^{-azwj} Mighty and Majestic, and your most truthful, and most righteous of you, and if I did not have a sacrificial animal, I^{-saww} would have removed the Ihraam just as you have removed, and if I^{-saww} were to face from my^{-saww} affairs what I^{-saww} managed, I^{-saww} would not be ushering the sacrificial animal, so remove Ihraam!' We removed the Ihraams, and we listened and obeyed'. – up to here is the report of Al-Bukhari.

وَ فِي رَوَايَةِ مُسْلِمٍ، قَالَ جَابِرٌ: فَقَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ مِنْ سِعَايَتِهِ، فَقَالَ: بِمَا أَهَلَّكَ؟ قَالَ: بِمَا أَهَلَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: فَأَهْدِ وَ انْكُثْ حَرَامًا، وَ أَهْدِ لِي عَلَيَّ (عَلَيْهِ السَّلَامُ) هَدْيًا،

And in a report of Muslim – Jabir said, 'Ali^{-asws} arrived from his^{-asws} pursuit (Al Yemen). He^{-asws} said: 'Due to what have you removed Ihraam?' He said, 'With what the Prophet^{-saww} to us to remove Ihraam'. Rasool-Allah^{-saww} said to him: 'Be calm and remain in Ihraam', and Ali^{-asws} gifted the sacrificial animals to him^{-saww}.

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ: يَا رَسُولَ اللَّهِ! لِعَامِنَا هَذَا أَمْ لِأَبَدٍ؟ قَالَ: بَلَى لِأَبَدٍ.

Suraqa Bin Malik Bin Ju'sham said, 'O Rasool-Allah^{-saww}! Is it for this year of ours, or forever?' He^{-saww} said: 'But, it is forever'¹⁷³ (a Non-Shia source)

وَ رَوَى فِي جَامِعِ الْأُصُولِ، عَنِ الْمُؤَطَّلِ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ [عَلَيْهِمَا السَّلَامُ] أَنَّهُ قَالَ: إِنَّ الْمِقْدَادَ بْنَ الْأَسْوَدِ دَخَلَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ [عَلَيْهِ السَّلَامُ] بِالسُّفْيَا، وَ هُوَ يَنْجَعُ بَكَرَاتٍ لَهُ دَقِيقًا وَ حَبْطًا. فَقَالَ: هَذَا عُثْمَانُ بْنُ عَفَّانَ يَنْهَى أَنْ يُفْرَنَ بَيْنَ الْحَجِّ وَ الْعُمْرَةِ،

And it is reported in (the book) 'Jamie Al Usool', and from (the book) 'Al Muwatta', by his chain,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Al-Miqdad Bin Al-Aswad^{-ra} entered to see Ali^{-asws} Bin Abu Talib^{-asws} with the watering, and he^{-asws} was kneading with a ball of flour and dough. He said, 'This Usman Bin Affan has forbidden from pairing the Hajj and the Umrah'.

فَحَرَجَ عَلَيَّ [عَلَيْهِ السَّلَامُ] وَ عَلَى يَدَيْهِ أَثَرُ الدَّقِيقِ وَ الحَبْطِ، - فَمَا أَنْسَى الحَبْطَ وَ الدَّقِيقَ عَلَى ذِرَاعَيْهِ - حَتَّى دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ، فَقَالَ: أَنْتَ تَنْهَى عَنْ أَنْ يُفْرَنَ بَيْنَ الْحَجِّ وَ الْعُمْرَةِ؟ فَقَالَ عُثْمَانُ: ذَلِكَ رَأْيِي. فَحَرَجَ عَلَيَّ [عَلَيْهِ السَّلَامُ] مُغْضَبًا وَ هُوَ يَقُولُ: لَبَيْكَ اللَّهُمَّ بِحَجَّةٍ وَ عُمْرَةٍ مَعًا.

Ali^{-asws} went out, and upon his^{-asws} hands were traces of the flour and the dough – and I will not forget the dough and the flour upon his^{-asws} forearms – until he^{-asws} entered to see Usman Bin Affan. He^{-asws} said: 'You are forbidding from pairing between the Hajj and the Umrah?' Usman said, 'That is my opinion'. Ali^{-asws} went out angrily and he^{-asws} was saying: 'Here I^{-asws} am, O Allah^{-azwj}, with Hajj and Umrah both together!'¹⁷⁴

¹⁷³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 70

¹⁷⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 71

الخامس: إنه عطل حد الله في المغيرة بن شعبة لما شهدوا عليه بالزنا،

The fifth – He (Umar) suspended the legal punishment of Allah^{-azwj} regarding Al-Mugheira Bin Shuba when they had witnessed against him with the adultery

قَالَ ابْنُ أَبِي الْحَدِيدِ: - رَوَى الطَّبْرِيُّ فِي تَارِيخِهِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ عُثْبَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ الْمُغِيرَةُ يُخْتَلِفُ إِلَى أُمِّ جَمِيلٍ - امْرَأَةٍ مِنْ بَنِي هِلَالِ بْنِ غَامِرٍ - وَكَانَ لَهَا زَوْجٌ مِنْ ثَقِيفٍ هَلَكَ قَبْلَ ذَلِكَ يُقَالُ لَهُ: الْحَجَّاجُ بْنُ عُبَيْدٍ، وَكَانَ الْمُغِيرَةُ - وَهُوَ أَمِيرُ الْبَصْرَةِ - يَخْتَلِفُ إِلَيْهَا سِرًّا،

Ibn Abi Al Hadeed said, 'It is reported by Tabari in his history, from Muhammad Bin Yaquob Bin Utbah, from his father who said,

'Al-Mugheira used to come and go to Umm Jameel – a women from the clan of Hilal Bin Aamir, and there was a husband for her from (clan of) Saqeef called Al-Hajjaj Bin Ubeyd, who had died before that, and Al-Mugheira, and he was the Emir of Basra, used to go to her secretly.

فَبَلَغَ ذَلِكَ أَهْلَ الْبَصْرَةِ فَأَعْظَمُوا، فَحَرَجَ الْمُغِيرَةُ يَوْمًا مِنَ الْأَيَّامِ فَدَخَلَ عَلَيْهَا - وَ قَدْ وَضَعُوا عَلَيْهَا الرِّصْدَ - فَأَنْطَلَقَ الْقَوْمُ الَّذِينَ شَهِدُوا عِنْدَ عُمَرَ فَكَشَفُوا السِّتْرَ فَرَأَوْهُ قَدْ وَقَعَهَا، فَكَتَبُوا بِذَلِكَ إِلَى عُمَرَ، وَ أَوْفَدُوا إِلَيْهِ بِالْكِتَابِ أَنَا بَكْرَةَ،

That reached the people of Al-Basra and they were aggrieved. One day from the days, Al Mugheira went out and entered to see her – and surveillance had been placed upon them both. The group which had witnessed in the presence of Umar, went and uncovered the veil and they saw him to have fallen upon her. They wrote that to Umar and delegated Abu Bakrah to him with the letter.

فَاتَتْهُ أَبُو بَكْرَةَ إِلَى الْمَدِينَةِ، وَ جَاءَ إِلَى بَابِ عُمَرَ فَسَمِعَ صَوْتَهُ وَ بَيْنَهُ وَ بَيْنَهُ حِجَابٌ، فَقَالَ: أَبُو بَكْرَةَ؟. فَقَالَ: نَعَمْ. قَالَ: لَقَدْ جِئْتَ لِشَرِّ! قَالَ: إِنَّمَا جَاءَ بِهِ الْمُغِيرَةُ .. ثُمَّ قَصَّ عَلَيْهِ الْقِصَّةَ وَ عَرَضَ عَلَيْهِ الْكِتَابَ،

Abu Bakrah ended to Al-Medina and came to the door of Umar and heard his voice, and there was a veil between him and him. He said, 'Abu Bakrah?' He said, 'Yes'. He said, 'You have come for evil!' He said, 'But rather I have come with (news of) Al-Mugheira'. Then he narrated the story to him and presented the letter to him.

فَبَعَثَ أَبَا مُوسَى عَامِلًا وَ أَمْرَهُ أَنْ يَبْعَثَ إِلَيْهِ الْمُغِيرَةَ، فَلَمَّا دَخَلَ أَبُو مُوسَى الْبَصْرَةَ وَ قَعَدَ فِي الْإِمَارَةِ أَهْدَى إِلَيْهِ الْمُغِيرَةَ عَقِيلَةَ، وَ قَالَ: وَ إِنِّي قَدْ رَضِيتُهَا لَكَ، فَبَعَثَ أَبُو مُوسَى بِالْمُغِيرَةِ إِلَى عُمَرَ.

Abu Musa sent an office bearer and a woman to send Al-Mugheira to him. When Abu Musa entered Al-Basra and said in the building which Al-Mugheira had gifted to him Aqeela (a girl), and said, 'I have pleased her for you'. Abu Musa sent Al-Mugheira to Umar'.¹⁷⁵ (not a Hadith)

¹⁷⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 72

قَالَ الطَّبْرِيُّ: وَ رَوَى الْوَأْقِدِيُّ، عَنْ مَالِكِ بْنِ أَوْسٍ، قَالَ: قَدِمَ الْمُغَيْرَةُ عَلَى عُمَرَ فَتَزَوَّجَ فِي طَرِيقِهِ امْرَأَةً مِنْ بَنِي مُرَّةَ، فَقَالَ لَهُ عُمَرُ: إِنَّكَ لَفَارِعُ الْقَلْبِ شَدِيدُ الشَّبَقِ، طَوِيلُ الْعَزْمِ [الْعَزْمُول]. ثُمَّ سَأَلَ عَنِ الْمَرْأَةِ فَقِيلَ لَهُ: يُقَالُ لَهَا: الرَّقْطَاءُ، كَانَ زَوْجُهَا مِنْ تَقِيفٍ، وَ هِيَ مِنْ بَنِي هِلَالٍ.

Al-Tabari said, 'And it is reported by Al-Waqidi, from Malik Bin Aws who said, 'Al-Mugheira arrived to Umar and he had married a woman from clan of Murrah in his road. Umar said to him, 'You are heartless, intense of eating (glutton), long of intoxication'. Then he asked him about the woman. It was said to him, 'She is called Ruqta'a, her husband was from (clan of) Saaqef, and she is from the clan of Hilal'¹⁷⁶ (not a Hadith)

قَالَ الطَّبْرِيُّ: وَ كَتَبَ إِلَيَّ السَّرِيُّ، عَنْ شُعَيْبٍ، عَنْ سَيْفٍ: أَنَّ الْمُغَيْرَةَ كَانَ يُبْعِضُ أَبَا بَكْرَةَ، وَ كَانَ أَبُو بَكْرَةَ يُبْعِضُهُ، وَ يُنَاعِي كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ يُنَافِرُهُ عِنْدَ كُلِّ مَا يَكُونُ مِنْهُ، وَ كَانَ مُتَجَاوِرِينَ بِالْبَصْرَةِ بَيْنَهُمَا طَرِيقٌ، وَ هُمَا فِي مَشْرَبَتَيْنِ مُتَقَابِلَتَيْنِ، فَهُمَا فِي دَارَيْهِمَا فِي كُلِّ وَاحِدَةٍ مِنْهُمَا حُكَّةٌ مُقَابِلَةٌ الْأُخْرَى،

Al-Tabari said, 'And Al-Sary wrote to me, from Shuab, from Sayf, 'Al-Mugheira used to hate Abu Bakra, and Abu Bakra hated him, and each one of them put down his companion and being averse to him during all what happens from him, and they were both neighbours at Al Basra, there being a street between them, and they were two opposite drinking places. They were in their houses and in each of the houses there was an aperture facing the other.

فَاجْتَمَعَ إِلَى أَبِي بَكْرَةَ نَفَرٌ يَتَحَدَّثُونَ فِي مَشْرَبَتِهِ، فَهَبَّتْ رِيحٌ فَفَتَحَتْ بَابَ الْكُوَّةِ، فَقَامَ أَبُو بَكْرَةَ لِيَصْنَعَهُ فَبَصُرَ بِالْمُغَيْرَةِ وَ قَدْ فَتَحَ الرِّيحُ بِالْكُوَّةِ الَّتِي فِي مَشْرَبَتِهِ، وَ هُوَ بَيْنَ رِجْلَيْ امْرَأَةٍ، فَقَالَ لِلنَّفَرِ: قُومُوا فَانظُرُوا، فَقَامُوا فَانظُرُوا، ثُمَّ قَالَ: اشْهَدُوا،

A number of people gathered to Abu Bakra in his drinking place, and the wind dropped, and it opened the door of the aperture. Abu Bakra stood up to close it, and he saw Al Mugheira, and the wind had opened the aperture which was in his drinking place, and he was between the legs of a woman. He said to the group, 'Arise and look!' They got up and looked. Then he said, 'Be witnesses'.

قَالُوا: وَ مَنْ هَذِهِ؟. قَالَ: أُمُّ جَمِيلٍ بِنْتُ الْأَفْقَمِ، وَ كَانَتْ أُمُّ جَمِيلٍ إِخْدَى بَنِي عَامِرِ بْنِ صَعْصَعَةَ، فَقَالُوا: إِنَّمَا رَأَيْنَا أَعْجَازًا وَ لَا نَدْرِي مَا الْوَجْهُ؟. فَلَمَّا قَامَتْ صَمُّوا، وَ خَرَجَ الْمُغَيْرَةُ إِلَى الصَّلَاةِ، فَحَالَ أَبُو بَكْرَةَ بَيْنَهُ وَ بَيْنَ الصَّلَاةِ، وَ قَالَ: لَا تُصَلِّ بِنَا،

They said, 'And who is this?' He said, 'Umm Jameel, daughter of Al Afqam' – and Umm Jameel was one of the clan of Aamir Bin Sa'sa. They said, 'But rather we see an old woman, and we do not know what the faces are?' When she stood up, they determined, and Al Mugheira came out to the Salat. Abu Bakra came between him and the Salat and said, 'You will not pray Salat with us'.

وَ كَتَبُوا إِلَى عُمَرَ بِذَلِكَ، وَ كَتَبَ الْمُغَيْرَةُ إِلَيْهِ أَيْضًا، فَأَرْسَلَ عُمَرُ إِلَى أَبِي مُوسَى، فَقَالَ: يَا أَبَا مُوسَى! إِنِّي مُسْتَعْمِلُكَ، وَ إِنِّي بَاعِثُكَ إِلَى أَرْضٍ قَدْ بَاصَ فِيهَا الشَّيْطَانُ وَ فَتَحَ، فَارْتَمَ مَا تَعْرِفُ، وَ لَا تَسْتَبْدِلْ فَيَسْتَبْدِلَ اللَّهُ بِكَ.

And they wrote to Umar with that, and Al Mugheira wrote to him as well. Umar sent for Abu Musa and said, 'O Abu Musa! I shall utilise you and am sending you to a land in which Satan

¹⁷⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 73

la has spawned and produced young ones, so necessitate what you recognise and do not alter, for Allah^{-azwj} will Alter you’.

فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَعَيْتِي بَعْدَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَإِنِّي وَجَدْتُهُمْ فِي هَذِهِ الْأُمَّةِ وَ هَذِهِ الْأَعْمَالِ كَالْمِلْحِ لَا يَصْلُحُ الطَّعَامُ إِلَّا بِهِ.

He said, ‘O commander of the faithful! Assist me with a number of companions of Rasool-Allah^{-saww}, from the Emigrants and the Helpers, for I find them in this community and these are deeds like the salt, the food is not correct except by it’.

قَالَ: فَاسْتَعِنَ بِمَنْ أَحْبَبْتُ، فَاسْتَعَانَ بِتِسْعَةٍ وَ عِشْرِينَ رَجُلًا مِنْهُمْ: أَنَسُ بْنُ مَالِكٍ وَ عَمَّارُ بْنُ حُصَيْنٍ وَ هِشَامُ بْنُ عَمْرٍِ .. وَ خَرَجَ أَبُو مُوسَى بِهِمْ حَتَّى أَنَاخَ بِالْبَصْرَةِ فِي الْمَرْبَدِ،

He said, ‘Be assisted with the ones you like’. He got assisted by twenty-nine men, from them were Anas Bin Malik, and Ammar Bin Husayn, and Hisham Bin Aamir. Abu Musa went out with them until he knelt his camel at Al Basra at the (camel) enclosure.

وَ بَلَغَ الْمُغَيْرَةَ أَنَّ أَبَا مُوسَى قَدْ أَنَاخَ بِالْمَرْبَدِ، فَقَالَ: وَ اللَّهُ مَا جَاءَ أَبُو مُوسَى تَاجِرًا وَ لَا زَائِرًا وَ لَكِنَّهُ جَاءَ أَمِيرًا، وَ إِهْمُ لَفِي ذَلِكَ إِذْ جَاءَ أَبُو مُوسَى حَتَّى دَخَلَ عَلَيْهِمْ، فَدَفَعَ إِلَى الْمُغَيْرَةِ كِتَابًا مِنْ عُمَرَ - إِنَّهُ لَأَزَجِرُ كِتَابٍ كَتَبَ بِهِ أَحَدٌ مِنَ النَّاسِ - أَرْبَعُ كَلِمٍ عَزَلُ فِيهَا وَ عَاتَبَ وَ اسْتَحَثَّ وَ أَمَرَ: أَمَا بَعْدُ، فَإِنَّهُ بَلَغَنِي نَبَأَ عَظِيمٍ فَبَعَثْتُ أَبَا مُوسَى فَسَلَّمْتُ مَا فِي يَدَيْكَ إِلَيْهِ وَ الْعَجَلِ.

And it reached Al Mugheira that Abu Musa had knelt his camel at the (camel) enclosure. He said, ‘By Allah^{-azwj}! Abu Musa has not come as a trade, nor as a visitor, but he has come as a governor’. And they were in that when Abu Musa came until he entered upon them and handed over a letter to Al Mugheira from Umar – it was the most rebuking of letters anyone from the people could have written – four phrases isolated therein, and faulting and urging, and orders: - ‘And as for after, mighty news has reached me, so I sent Abu Musa, so submit whatever is in your hand to him and hasten’.

وَ كَتَبَ إِلَى أَهْلِ الْبَصْرَةِ: أَمَا بَعْدُ، فَإِنِّي قَدْ بَعَثْتُ أَبَا مُوسَى أَمِيرًا عَلَيْكُمْ لِيَأْخُذَ لِضَعِيفِكُمْ مِنْ قَوِيَّتِكُمْ، وَ لِيُقَاتِلَ بِكُمْ عَدُوَّتَكُمْ، وَ لِيُدْفَعَ عَنْ ذِمَّتِكُمْ، وَ لِيَجِيَّ لَكُمْ فَيْتَكُمْ، وَ لِيُقَسِّمَ فِيكُمْ، وَ لِيَحْمِيَ لَكُمْ طُرُقَكُمْ.

And he wrote to the people of Basra, ‘As for after, I have sent Abu Musa as a governor upon you all in order to take for your weak ones from your strong ones, and he will fight against your enemies with you, and defend from your guarantees, and let him oblige your war booties, and let him apportion your war booties, and let him protect your ways’.

فَأَهْدَى إِلَيْهِ الْمُغَيْرَةُ وَ لَيْدَةَ مِنْ مُوَلَّدَاتِ الطَّائِفِ ثُدْعَى: عَقِيلَةَ، فَقَالَ: إِنِّي قَدْ رَضِيْتُهَا لَكَ - وَ كَانَتْ فَارِهَةً -، وَ ارْتَحَلَ الْمُغَيْرَةُ وَ أَبُو بَكْرَةَ وَ نَافِعُ بْنُ كَلْدَةَ وَ زِيَادٌ وَ شَيْبَلُ بْنُ مَعْبُدِ الْبَجَلِيِّ حَتَّى قَدِمُوا عَلَى عُمَرَ، فَجَمَعَ بَيْنَهُمْ وَ بَيْنَ الْمُغَيْرَةِ،

Al-Mugheira gifted a daughter to him from the one born at Al Taif, called Aqeela. He said, ‘I have pleased her for you’ – and he fancied her; and Al-Mugheira, and Abu Bakra, and Nafau Bin Kaladah, and Ziyad, and Shibl Bin Ma’bad Al Bajali travelled until they arrived to Umar. He gathered between them and Al-Mugheira.

فَقَالَ الْمُغَيَّرَةُ: يَا أَمِيرَ الْمُؤْمِنِينَ! سَلْ هَؤُلَاءِ الْأَعْبَدَ كَيْفَ رَأَوْنِي مُسْتَقْبِلَهُمْ أَمْ مُسْتَدْبِرَهُمْ؟ فَكَيْفَ رَأَوُا الْمَرْأَةَ وَ عَرَفُوهَا؟ فَإِنْ كَانُوا مُسْتَقْبِلِي فَكَيْفَ لَمْ أَسْتَبِرْ! وَإِنْ كَانُوا مُسْتَدْبِرِي فَبِأَيِّ شَيْءٍ اسْتَحْلُوا النَّظَرَ إِلَيَّ فِي مَنْزِلِي عَلَى امْرَأَتِي! وَاللَّهِ مَا أَتَيْتُ إِلَّا امْرَأَتِي،

Al-Mugheira said, 'O commander of the faithful! Ask these servants, how did they see me, facing them or from the back? How did they see the woman and recognised her? If they were facing me, how come they did not veil! And if they were behind me, then by which they did they permit the looking at me in my house being upon my wife! By Allah^{-azwj}! I did not go to except my wife'.

فَبَدَأَ بِأَبِي بَكْرَةَ فَشَهِدَ عَلَيْهِ أَنَّهُ رَأَهُ بَيْنَ رِجْلَيْ أُمِّ حَبِيلٍ، وَ هُوَ يُدْخِلُهُ وَ يُخْرِجُهُ، قَالَ عُمَرُ: كَيْفَ رَأَيْتَهُمَا؟ قَالَ: مُسْتَدْبِرَهُمَا. قَالَ: كَيْفَ اسْتَبْنَتْ رَأْسَهَا؟ قَالَ: تَخَافِيثُ.

He began with Abu Bakra. He testified upon him that he had seen him between the legs of Umm Jameel, and he was entering it and exiting it. Umar said, 'How did you see them both?' He said, 'From their backs'. He said, 'How did you establish her head?' He said, 'Fearfully'.

فَدَعَا بِشِبْلِ بْنِ مَعْبُدٍ فَشَهِدَ مِثْلَ ذَلِكَ، وَ قَالَ: اسْتَقْبَلْتُهُمَا وَ اسْتَدْبَرْتُهُمَا، وَ شَهِدَ نَافِعٌ بِمِثْلِ شَهَادَةِ أَبِي بَكْرَةَ، وَ لَمْ يَشْهَدْ زِيَادٌ بِمِثْلِ شَهَادَتِهِمْ، قَالَ: رَأَيْتُهُ جَالِسًا بَيْنَ رِجْلَيْ امْرَأَةٍ، وَ رَأَيْتُ قَدَمَيْ مَرْفُوعَيْنِ يَخْفِقَانِ، وَ اسْتَبْنَتْ مَكْشُوفَتَيْنِ، وَ سَمِعْتُ حَفْرًا شَدِيدًا،

He called Shibl Bin Ma'bad, and he testified similar to that, and said, 'From their front and their back'. And Nafie testified with similar to the testimony of Abu Bakra, and Ziyad did not testify with similar to their testimonies. He said, 'I saw him seated between the legs of a woman, and I saw their front rising and lowering, and their private parts were uncovered, and I heard intense thrusting'.

قَالَ عُمَرُ: فَهَلْ رَأَيْتُهُ فِيهَا كَالْمِخْلِ فِي الْمُكْحَلَةِ؟ قَالَ: لَا. قَالَ: فَهَلْ تَعْرِفُ الْمَرْأَةَ؟ قَالَ: لَا، وَ لَكِنْ أُشَبَّهْتُهَا ..

Umar said, 'Did you see him inside her like the needle inside the kohl jar?' He said, 'No'. He said, 'Did you recognise the woman?' He said, 'No, but I saw her resemblance'.

فَأَمَرَ عُمَرُ بِالثَّلَاثَةِ الْحَدَّ وَ قَرَأَ: فَإِذَا لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ،

Umar ordered with legal punishment upon the three, and recited, **Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13].**

فَقَالَ الْمُغَيَّرَةُ: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَكُمْ، فَصَاحَ بِهِ عُمَرُ: اسْكُتْ. أَسْكُتَ اللَّهُ نَأْمَتَكَ، أَمَا وَاللَّهِ لَوْ نَمَّتِ الشَّهَادَةُ لَرَجَمْتِكَ بِأَحْجَارِكَ، فَهَذَا مَا دَكَرَهُ الطَّبْرِيُّ.

Al-Mugheira said, 'The praise is for Allah^{-azwj} who Disgraced you all'. Umar shouted at him, 'Be quiet, may Allah^{-azwj} Silence your voice! But by Allah^{-azwj}, if the testimonies were completed, I would have stoned you with your (own) stones'. This is what Al Tabari has mentioned¹⁷⁷. (It's not a Hadith)

¹⁷⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 74

أقول: ثم روى من كتاب الأغانى لأبي الفرج الأصفهاني رواياتٍ مختلفَةٍ تُؤدِّي مؤدَى تلك الرواية .. إلى أن قال: قال أبو الفرج: قال أبو زيد عمر بن شيبه: فجلس له عمر و دعا به و بالشهود، فتقدم أبو بكر، فقال: أ رأيتُه بينَ فخذَيْها؟ قال: نعم، و الله لكأني أنظرُ إلى تشريحِ جدرَيِّ بِفخذَيْها.

I (Majlisi) am saying, 'Then it is reported from the book of Aghani of Abu Al Faraj Al Asfahani, different reports, leading to, being led by that report, until he said, 'Abu Al Faraj said, 'Abu Zayd Umar Bin Shuayb said, 'Umar sat (for judgment) for him and called the witnessed with it. Abu Bakra proceeded. He said, 'Did you see him between her thighs?' He said, 'Yes, by Allah^{azwj}! It is as if I am looking at the opening of her thighs'.

فقال المغيرة: لقد أظففت النظر. قال: لم أَلْ أن أتيت ما يُخزبك الله به. فقال عمر: لا و الله حتى تشهد، لقد رأيتُه يلج فيها كما يلج المرود في المكحلة. قال: نعم، أشهد على ذلك. فقال عمر: أذهب عنك، مغيرة ذهب بُرُغك.

Al-Mugheira said, 'He had turned to look'. He said, 'You have not proven what Allah^{azwj} can Recompense you with'. Umar said, 'No, by Allah^{azwj}, until you testify that you had seen him penetrate in her just as the needle penetrates into the kohl jar'. He said, 'Yes, I testify upon that'. Umar said, 'Go, Mugheira, your quarter is gone'.

قال أبو الفرج: و يقال: إن علياً عليه السلام هو قائل هذا القول، ثم دعا نافعاً، فقال: على ما تشهد؟ قال: على مثل شهادة أبي بكر. فقال عمر: لا، حتى تشهد أنك رأيتُه يلج فيها ولوج المرود في المكحلة. قال: نعم، حتى بلغ فُدَّة. فقال: أذهب عنك، مغيرة ذهب نصفك،

Abu Al-Faraj said, 'And it is said that Ali^{asws} was the speaker of this word. Then he (Umar) called Nafie and said, 'What are you testifying upon?' He said, 'Upon similar to the testimony of Abu Bakra'. Umar said, 'No, until you testify that you saw him penetrate in her the penetration of the needle in the kohl jar'. He said, 'Yes, until he reached his spurting'. He said, 'Go, Mugheira, your half is gone'.

ثم دعا الثالث - و هو شبل بن مغيرة - فقال: على ما ذا تشهد؟ قال: على مثل شهادة صاحبي. فقال: أذهب عنك، مغيرة ذهب ثلاثة أرباعك.

Then he called for the third – and he is Shibl Bin Ma'bad. He said, 'What is that you are testifying upon?' He said, 'Upon similar to the testimony of my two companions'. He said, 'Go, Mugheira, your three-quarters is gone'.

قال: فجعل المغيرة يبكي إلى المهاجرين فبكوا معه، و بكى إلى أمهات المؤمنين حتى بكين معه، قال: و لم يكن زياد خضر ذلك المجلس، فأمر عمر أن يُنحى الشهود الثلاثة و أن لا يجالسهم أحد من أهل المدينة، و انتظر قُدوم زياد،

He (the narrator) said, 'Al-Mugheira went on to cry to the Emigrants, and they cried along with him, and he cried to the mothers of the believers until they cried with him. And Ziyad did not happen to be present in that gathering. Umar ordered that the tree witnesses be pushed away, and their no one from the people of Al Medina should sit with them, and he would await the arrival of Ziyad.

فلما قدم جلس له في المسجد و اجتمع رؤوس المهاجرين و الأنصار، قال المغيرة - و كنت قد أعددت كلمة أفوها - فلما رأى عمر زياداً مقبلاً قال: إني لأرى رجلاً لن يُخزي الله على لسانه رجلاً من المهاجرين.

When he arrived, he sat to him in the Masjid and the chiefs of the Emigrants and the Helpers gathered. Al Mugheira said, 'And I had prepared the words I should be saying'. When Umar saw Ziyad face to face, he said, 'I see a man, Allah^{-azwj} will never Recompense upon his tongues any man from the Emigrants".¹⁷⁸ (It's not a Hadith)

قَالَ أَبُو الْفَرَجِ: وَ فِي حَدِيثِ أَبِي زَيْدٍ، عَنِ السَّرِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ زُشَيْدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ أَنَّهُ لَمَّا شَهِدَ الشَّاهِدُ الْأَوَّلُ عِنْدَ عُمَرَ تَغَيَّرَ لَوْنُ عُمَرَ، ثُمَّ جَاءَ الثَّانِي فَشَهِدَ فَانْكَسَرَ لِذَلِكَ انْكَسَاراً شَدِيداً، ثُمَّ جَاءَ الثَّلَاثُ فَشَهِدَ فَكَأَنَّ الرَّمَادَ نُثِرَ عَلَيَّ وَجْهَ عُمَرَ،

Abu Al-Faraj said, 'And in a Hadeeth of Abi Zayd, from Al-Sary, from Abdul Kareem Bin Rusheyd, from Abu Usman Al Nahdy, 'When the first witness had testified in the presence of Umar, the colour of Umar changed. Then the second came and testified, and he (Umar) was broken with severed breaking. Then the third came and testified. It was as if the ashes had been spread upon the face of Umar.

فَلَمَّا جَاءَ زِيَادُ جَاءَ شَابٌّ يَحْطُرُ بِيَدَيْهِ، فَرَفَعَ عُمَرُ رَأْسَهُ إِلَيْهِ وَ قَالَ: مَا عِنْدَكَ أَنْتَ يَا سَلْحَ الْعُقَابِ؟ وَ صَاحَ أَبُو عُثْمَانَ النَّهْدِيُّ صَوْتَهُ يَخْجِي صَوْتَهُ عُمَرَ، قَالَ عَبْدُ الْكَرِيمِ: لَقَدْ كِدْتُ أَنْ يُغَشَى عَلَيَّ لِصَوْتِهِ.

When Ziyad came, he came dragging a youth by his hand. Umar raised his head to him and said, 'What is with you, O weapon of punishment?' And Abu Usman Al Nahdi shouted a shout relating the shout of Umar. Abdul Kareem said, 'O almost fainted to his shouting'.

قَالَ أَبُو الْفَرَجِ: فَكَانَ الْمُعْبِرَةُ مُحَدِّثًا، قَالَ: فَمُتُّ إِلَى زِيَادٍ، فَمُتُّ: لَا حُجْبًا لِعَطْرِ بَعْدَ عُرُوسٍ، يَا زِيَادُ! أَدَّكَرَكَ اللَّهُ وَ أَدَّكَرَكَ مَوْفَقَ الْقِيَامَةِ وَ كِتَابَهُ وَ رَسُولَهُ أَنْ تَنْجَاوَزَ إِلَى مَا لَمْ تَرَ، ثُمَّ صَحَّتْ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَؤُلَاءِ قَدْ احْتَفَنُوا دَمِي، فَاللَّهُ اللَّهُ فِي دَمِي،

Abu Al Faraj said, 'Al Mugheira was narrating. He said, 'I stood up to Ziyad and said, 'There is no hiding (smell of) a perfume after a bride, O Ziyad! I remind you of Allah^{-azwj} and I remind you of the pausing of the Qiyamah, and His^{-azwj} Book, and His^{-azwj} Rasool^{-sawww} if you were to exceed to what you did not see'. Then he shouted, 'O commander of the faithful! They had saved my blood. Allah^{-azwj}, Allah^{-azwj} regarding my blood'.

قَالَ: فَتَرَفَّتْ عَيْنَا زِيَادٍ وَ احْمَرَّ وَجْهُهُ، وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا أَنْ أَحَقُّ مَا حَقَّ الْقَوْمِ فَلَيْسَ عِنْدِي، وَ لَكِنِّي رَأَيْتُ مَجْلِسًا قَبِيحًا، وَ سَمِعْتُ نَفْسًا خَثِيئًا وَ انْتِهَارًا، وَ رَأَيْتُهُ مُتَبَطِّنَهَا. فَقَالَ عُمَرُ: رَأَيْتَهُ يُدْخِلُ فِي فَرْجِهَا كَالْمِيلِ فِي الْمَكْحَلَةِ؟. قَالَ: لَا.

He (the narrator) said, 'The eyes of Ziyad sank and his face reddened, and he said, 'O commander of the faithful! As for what the group is true, it isn't with me, but I saw an ugly sitting, and I heard rapid breathing, and a breakdown, and I saw her interior'. Umar said, 'Did you see him enter into her private part like the needle in the kohl jar?' He said, 'No'.

قَالَ أَبُو الْفَرَجِ: وَ رَوَى كَثِيرٌ مِنَ الرُّوَاةِ أَنَّهُ قَالَ: رَأَيْتُهُ رَافِعًا رِجْلَيْهَا، وَ رَأَيْتُ حُصْنَيْهِ مُتَرَدِّدَيْنِ بَيْنَ فَخْذَيْهَا، وَ رَأَيْتُ حَفْرًا شَدِيدًا، وَ سَمِعْتُ نَفْسًا عَالِيًا،

Abu Al-Faraj said, 'And it is reported in a lot of reports that he said, 'I saw her raising her legs, and I saw his testicles hesitating between her thighs, and I saw intense thrusting, and I saw loud breathing'.

¹⁷⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 75

فَقَالَ عُمَرُ: رَأَيْتَهُ يُدْخِلُهُ وَ يُخْرِجُهُ كَالْمِغْلِ فِي الْمُكْحَلَةِ؟. قَالَ: لَا. قَالَ عُمَرُ: اللَّهُ أَكْبَرُ، فَمَ يَا مُغَيْرَةَ إِلَيْهِمْ فَاضْرِبِيهِمْ، فَقَامَ الْمُغَيْرَةُ إِلَى أَبِي بَكْرَةَ فَضْرِبَهُ ثَمَانِينَ وَ ضْرَبَ الْبَاقِينَ.

Umar said, 'Did you see him enter it and exit it like the needle in the kohl jar?' He said, 'No'. Umar said, 'Allah^{-azwj} is the Greatest! O Mugheira, arise to them and strike them!' Al Mugheira stood up to Abu Bakra and struck him eighty (lashes), and struck the rest (of them)'.
 وَ رَوَى قَوْمٌ أَنَّ الضَّارِبَ لَهُمُ الْحَدَّ لَمْ يَكُنِ الْمُغَيْرَةَ.

And a group has reported that the striker of the legal punishment to them did not happen to be Al-Mugheira.

قَالَ: وَ أَعْجَبَ عُمَرُ قَوْلَ زِيَادٍ: وَ دَرَأَ الْحَدَّ عَنِ الْمُغَيْرَةَ، فَقَالَ أَبُو بَكْرَةَ بَعْدَ أَنْ ضُرِبَ: أَشْهَدُ أَنَّ الْمُغَيْرَةَ فَعَلَتْ كَذَا .. وَ كَذَا، فَهَمَّ عُمَرُ بِضْرِبِهِ، فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ ضَرْبَتَهُ رَجُمْتُ صَاحِبِكَ، وَ نَهَاهُ عَنْ ذَلِكَ.

He said, 'And Umar was astounded at the words of Ziyad, and he stave off the legal punishment from Al Mugheira. Abu Bakra said to him after he had been struck, 'I testify that Al-Mugheira did such and such'. Umar thought of striking him. Ali^{-asws} said to him: 'If you strike him, your companion would be stoned to death', and forbade him from that'.

قَالَ أَبُو الْفَرَجِ: يَعْنِي إِنْ ضْرِبَهُ يَصِيرُ شَهَادَتُهُ شَهَادَتَيْنِ فَيُوجِبُ بِذَلِكَ الرَّجْمَ عَلَى الْمُغَيْرَةَ. قَالَ: وَ اسْتَتَابَ عُمَرُ أَبَا بَكْرَةَ، قَالَ: إِنَّمَا تَسْتَبِيئِي لِتَقْبَلِ شَهَادَتِي؟. قَالَ: أَجَل. قَالَ: فَلِيَّ لَا أَشْهَدُ بَيْنَ اثْنَيْنِ مَا يَقْبَلُ فِي الدُّنْيَا.

Abu Al-Faraj said, 'It means, if you strike him, his testimony would become two testimonies, and by that the stoning would obligate upon Al-Mugheira'. He said, 'And Umar asked Abu Bakra to repent. He said, 'But rather, you are asking me to repent in order to accept my testimony?' He said, 'Yes'. He said, 'I shall not testify between the two for as long as I remain in the world'.

قَالَ: فَلَمَّا ضْرِبُوا الْحَدَّ، قَالَ الْمُغَيْرَةُ: اللَّهُ أَكْبَرُ! الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَنِي. فَقَالَ عُمَرُ: اسْكُتْ أَخْرَجِي اللَّهُ مَكَانًا رَأَوْكَ فِيهِ.

He said, 'When they were struck with the legal punishment, Al Mugheira said, 'Allah^{-azwj} is the Greatest! The Praise is for Allah^{-azwj} Who Recompensed you all!' Umar said, 'Be quiet! May Allah^{-azwj} Disgrace what they saw you in'.

قَالَ: وَ قَامَ أَبُو بَكْرَةَ عَلَى قَوْلِهِ، وَ كَانَ يَقُولُ: وَ اللَّهُ مَا أَنْتَ قَطُّ فَخَدَيْتَهَا، وَ تَابَ الْإِثْنَانِ فَقَبِلَ شَهَادَتَهُمَا، وَ كَانَ أَبُو بَكْرَةَ بَعْدَ ذَلِكَ إِذَا طُلِبَ إِلَى شَهَادَةٍ يَقُولُ: اطْلُبُوا غَيْرِي، فَإِنَّ زِيَادًا أَفْسَدَ عَلَيَّ شَهَادَتِي ..

He (the narrator) said, 'And Abu Bakra stood upon his word, and he was saying, 'By Allah^{-azwj}! I will not forget her thighs at all', and the two repented, and their testimonies were accepted, and after that Abu Bakra, when he was sought to testify, said, 'Seek someone else, for Ziyad has spoilt upon my testimony'.

قَالَ أَبُو الْفَرَجِ: وَ حَجَّ عُمَرُ بَعْدَ ذَلِكَ مَرَّةً فَوَافَقَ الرَّقِطَاءَ بِالْمَوْسِمِ، فَرَأَاهَا وَ كَانَتِ الْمُغَيْرَةُ يَوْمَئِذٍ هُنَاكَ- فَقَالَ عُمَرُ لِلْمُغَيْرَةَ: وَجْهَكَ! أ تَنْتَجَاهِلُ عَلَيَّ، وَ اللَّهُ مَا أَظُنُّ أَبَا بَكْرَةَ كَذَّبَ عَلَيْكَ، وَ مَا رَأَيْتَكَ إِلَّا حِفْتُ أَنْ أُرْمَى بِحِجَارَةٍ مِنَ السَّمَاءِ.

Abu Al-Faraj said, 'And once Umar went for Hajj after that, and he came across him in the season, and saw her, and on that day, Al-Mugheira was over there. Umar said to Al-Mugheira, 'Woe be unto you! Are you ignoring me? By Allah^{-azwj}! I do not think Abu Bakra had lied upon you, and I do not see you except I fear that you would be pelted with the stones from the sky'.

قَالَ: وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ - بَعْدَ ذَلِكَ - يَقُولُ: إِنَّ طَفِرْتُ بِالْمُغَيْرَةِ لَأَتْبَعْتُهُ أَحْجَارُهُ.

He (the narrator) said: 'And Ali^{-asws} was saying after that: 'Al-Mugheira was victorious from his stones pursuing him''.¹⁷⁹ (a Non-Shia source)

السادس: أنه منع من المغالاة في صدقات النساء

The sixth – He forbade from the expensiveness regarding dowries of the women

وَقَالَ: مَنْ عَالَى فِي مَهْرِ ابْنَتِهِ أَجْعَلُهُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ، لِشِبْهَةِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ زَوْجَ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِخُمْسِمِائَةِ دِرْهَمٍ.

And he (Umar) said, 'One who is expensive in dowry of his daughter, make it to be in the public treasury of the Muslims, due to his suspicion that he had seen the Prophet^{-saww} getting (Syeda) Fatima^{-asws} married with five hundred Dirhams.

فَقَامَتْ إِلَيْهِ امْرَأَةٌ وَنَبَّهَتْهُ بِقَوْلِهِ تَعَالَى: ... وَآتَيْتُمْ إِخْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا عَلَىٰ جَوَازِ الْمَغَالَاةِ، فَقَالَ: كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ حَتَّى الْمُخَدَّرَاتِ فِي الْبُيُوتِ.

A woman stood up to him and admonished him with Words of the Exalted: **and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20]**, upon an allowance for the inflated (dowry). He said, 'Every person is more understanding than Umar, even the ones in the houses'.¹⁸⁰ (It's not a Hadith)

رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ تَهَجِّ الْبَلَاغَةِ أَنَّهُ خَطَبَ فَقَالَ: لَا يَبْلُغُنِي أَنَّ امْرَأَةً تَجَاوَزَ صَدَاقُهَا صَدَاقَ زَوْجَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلِه] إِلَّا ارْتَجَعْتُ ذَلِكَ مِنْهَا،

It is reported by Abi Al-Hadeed in commentary of Nahj Al-Balagah that he (Umar) addressed and said, 'It should not reach me that a woman has exceeded the dowries of the wives of Rasool-Allah^{-saww}, except I will take that (excess) back from her'.

¹⁷⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 76

¹⁸⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 77

فَقَامَتْ إِلَيْهِ امْرَأَةٌ فَقَالَتْ: وَ اللَّهُ مَا جَعَلَ اللَّهُ ذَلِكَ لَكَ، إِنَّهُ تَعَالَى يَقُولُ: وَ آتَيْتُمْ إِحْدَاهُمْ فَنُطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا..

A woman stood up to him and said, 'By Allah^{-azwj}! Allah^{-azwj} has not Made that for you. He^{-azwj} the Exalted is Saying: **and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20]?**'

فَقَالَ عُمَرُ: لَا تَعْجَبُونَ مِنْ إِمَامٍ أَخْطَأَ وَ امْرَأَةٍ أَصَابَتْ، نَاضَلْتِ إِمَامَكُمْ فَتَضَلْتَهُ!.

Umar said, 'Do not be surprised from an imam making mistakes and a woman is correct. She overcame your imam with a surpassing!'¹⁸¹(It's not a Hadith)

السابع يطوف بالليل يجرس الناس و يكشف أهل الريبة

The seventh – Umar used to tour at night guarding the people and uncovering the people of suspicion

رَوَاهُ ابْنُ أَبِي الْحَدِيدِ وَ غَيْرُهُ: أَنَّ عُمَرَ كَانَ يُعْسُ لَيْلَةً فَمَرَّ بِدَارٍ سَمِعَ فِيهَا صَوْتًا فَارْتَابَ وَ تَسَوَّرَ فَوَجَدَ رَجُلًا عِنْدَهُ امْرَأَةً وَ زِقًا حَمْرٍ، فَقَالَ: يَا عَدُوَّ اللَّهِ! أَ طَنَنْتَ أَنَّ اللَّهَ يَسْتُرُكَ وَ أَنْتَ عَلَى مَعْصِيَتِهِ!؟

It is reported by Abi A- Hadeed and others that Umar used to tour at night (streets of Al-Medina). He passed by a house he heard voices in it. He was suspicious and climbed over the wall. He found a man having a woman with him and a jar of wine. He said, 'O enemy of Allah^{-azwj}! Do you think that Allah^{-azwj} would Veil you and you are upon His^{-azwj} disobedience?'

فَقَالَ: لَا تَعْجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ كُنْتُ أَخْطَأْتُ فِي وَاحِدَةٍ فَقَدْ أَخْطَأْتُ فِي ثَلَاثٍ، قَالَ اللَّهُ: وَ لَا تَجَسَّسُوا وَ تَجَسَّسْتُمْ، وَ قَالَ: وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ قَدْ تَسَوَّرْتُمْ، وَ قَالَ: فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا وَ مَا سَلَّمْتُمْ.

He said, 'Do not be hasty, O commander of the faithful! If I am mistaken regarding one, so you are mistaken regarding three. Allah^{-azwj} Said: **nor should you spy [49:12]**, and you spied. And He^{-azwj} Said: **and come to the houses from its doors [2:189]**, and you climbed over the wall. And He^{-azwj} Said: **So when you enter houses, then greet [24:61]**, and you did not greet'.

قَالَ: فَهَلْ عِنْدَكَ مِنْ خَيْرٍ إِنْ عَفَوْتُ عَنْكَ؟. قَالَ: نَعَمْ- وَ اللَّهُ- لَا أَعُودُ. فَقَالَ: اذْهَبْ فَقَدْ عَفَوْتُ عَنْكَ.

He said, 'Is there anything good with you I can pardon you?' He said, 'Yes, by Allah^{-azwj}! I will not repeat'. He said, 'Go, for I have pardoned you'¹⁸² (It's not a Hadith)

¹⁸¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 78

¹⁸² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 79

و قال الشيخ الطبرسي رحمه الله في مجمع البيان: وَ رُوِيَ عَنْ أَبِي قَلَابَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَدَّثَ أَنَّ أَبَا مُحَمَّدٍ النَّقْفِيَّ يَشْرَبُ الْخُمْرَ فِي بَيْتِهِ هُوَ وَ أَصْحَابُهُ، فَأَنْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَيْهِ، فَإِذَا لَيْسَ عِنْدَهُ إِلَّا رَجُلٌ،

And the sheykh Al-Tabarsee said in (the book) ‘Majma Al-Bayan’ – ‘And it is reported from Abu so and so that Umar Bin Al-Khattab narrated that Abu Mihjan Al-Saqafi was drinking the wine in his house, he and his companion. Umar went until he entered to him, and there wasn’t anyone with him except a man.

فَقَالَ أَبُو الْمُحْجَنِّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَذَا لَا يَحِلُّ لَكَ، فَذَهَبَ اللَّهُ عَنِ التَّجَسُّسِ!.

Abu Al-Mihjan said, ‘O commander of the faithful! This is not permissible for you. Allah^{-azwj} has Forbidden you from the spying!’

فَقَالَ عُمَرُ: مَا يَقُولُ هَذَا؟. فَقَالَ زَيْدُ بْنُ ثَابِتٍ وَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ: صَدَقَ يَا أَمِيرَ الْمُؤْمِنِينَ!. قَالَ: فَخَرَجَ عُمَرُ وَ تَرَكَهُ، وَ خَرَجَ مَعَ عُمَرَ بْنِ الْخَطَّابِ أَيْضاً عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَتَبَيَّنَتْ لهُمَا نَارٌ فَأَتَيَا وَ اسْتَأْذَنَّا فُفْتِيحَ الْبَابِ فَدَخَلَا، فَإِذَا رَجُلٌ وَ امْرَأَةٌ تُعَيِّنِي وَ عَلَى يَدِ الرَّجُلِ قَدَحٌ،

Umar said, ‘What is this one saying?’ Zayd Bin Sabit and Abdullah Bin Al Arqam said, ‘He speaks the truth, O commander of the faithful!’ Umar went out and left him, and Abdul Rahman Bin Awf went out with Umar Bin Al Khattab as well. A fire was seen by them, so they came and sought permission. The door was opened and they entered, and there was a man and a woman singing, and there was a mug in the hand of the man.

فَقَالَ عُمَرُ: مَنْ هَذِهِ مِنْكَ؟. قَالَ: امْرَأَتِي. قَالَ: وَ مَا فِي هَذَا الْقَدَحِ؟. قَالَ: الْمَاءُ، فَقَالَ لِلْمَرْأَةِ مَا الَّذِي تُعَيِّنِينَ،

Umar said, ‘Who is this from you?’ He said, ‘My wife’. He said, ‘And what is in this mug?’ He said, ‘The water’. He said to the woman, ‘What is that you were singing?’

قَالَتْ: أَقُولُ:

تَطَاوَلَ هَذَا اللَّيْلُ وَ اسْوَدَّ جَانِبُهُ
فَوَ اللَّهُ لَوْ لَا خَشْيَةُ اللَّهِ وَ التَّقَى
وَ لَكِنَّ عَقْلِي وَ اهْوَاءَ يَكْفِينِي
وَ أَرْقَانِي إِلَّا حَبِيبَ الْأَعِينِ
لَزَعْرَجَ مِنْ هَذَا السَّرِيرِ جَوَانِبُهُ
وَ أَكْرَمُ بَعْلِي أَنْ تُنَالَ مَرَائِبُهُ

She said, ‘I said (poem), ‘This night has prolonged and its side is dark, and only give me a beloved I shall play, by Allah^{-azwj}, if I had not feared Allah^{-azwj} and the meeting, I would have shaken the side of this bed, but my intellect and the while refrained me, and my husband honoured me and gave his ride’.

فَقَالَ الرَّجُلُ: مَا بِهَذَا أَمْرَنَا يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ اللَّهُ تَعَالَى: وَ لَا تَجَسَّسُوا، فَقَالَ عُمَرُ: صَدَقْتَ، وَ انْصَرَفَ.

The man said, 'We have not been Commanded with this, O commander of the faithful! Allah-^{azwj} the Exalted Said: '*nor should you spy [49:12]*'. Umar said, 'You speak the truth', and left".¹⁸³ (It's not a Hadith)

النامن أنه ترك الصلاة لفقده الماء، و أمر من أجنب و لم يجد الماء أن لا يصلي من غير استناد إلى شبهة،

The eighth – He neglected the Salat due to not having water, and instructed the one with sexual impurity and he could not find the water, then he should not pray Salat, based on suspicion

رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلًا أَجْنَبَ وَ لَمْ يَجِدِ الْمَاءَ شَهْرًا أَمَا كَانَ يَتَيَّمَّمُ وَ يُصَلِّي؟! وَ كَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ: فَلَمْ يَجِدُوا مَاءً فَتَيَّمَّمُوا صَعِيدًا طَيِّبًا،

It is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Nasaie, and author of 'Jamie Al Usool', from Shaqeeq who said,

'I was seated with Abdullah and Abu Musa Al-Ashari. Abu Musa said to him, 'I a man were to be with sexual impurity and cannot find the water for a month, would he not be performing Tayammum and praying Salat?! And what would you do with this Verse in Surah Al Maidah: *and you cannot find water, so perform Tayammum with pure soil [5:6]*?'

فَقَالَ عَبْدُ اللَّهِ: لَوْ رُجِّصَ لَهُمْ فِي هَذَا لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَّمَّمُوا الصَّعِيدَ. فُلْتُ: وَ إِنَّمَا كَرِهْتُمْ هَذَا لِدَا. قَالَ: نَعَمْ.

Abdullah said, 'If there was allowance for them in this, then no doubt when the water is too cold upon them, they would perform Tayammum with soil'. I said, 'And rather you dislike this for that'. He said, 'Yes'.

فَقَالَ لَهُ أَبُو مُوسَى: أَمْ لَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا يَتَمَرَّغُ الدَّابَّةُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Abu Musa said to him, 'Did you not listen to words of Ammar to Umar, 'Rasool-Allah^{-saww} sent me regarding a need, and I became with sexual impurity and could not find the water. I wallowed in the soil just as the animal tends to wallow. I mentioned that to the Prophet^{-saww}.

فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا .. فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ ثُمَّ نَفَضَهَا ثُمَّ مَسَحَ ظَهْرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِحِمَا وَجْهِهِ، فَقَالَ عَبْدُ اللَّهِ: أَمْ تَرَى عُمَرَ لَمْ يَقْتَعِ بِقَوْلِ عَمَّارٍ.

¹⁸³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 80

He^{-saww} said: 'But rather it would have sufficed you to do like this', and he^{-saww} hit by his^{-saww} palm a strike upon the ground, then shook it, then wiped the back of his^{-saww} palm with his^{-saww} left hand, or the back of his^{-saww} left hand by his^{-saww} palm, then wiped his^{-saww} face by them both. Abdullah said, 'Did Umar not see not to be convinced by words of Ammar?'¹⁸⁴ (a Non-Shia source)

قَالَ الْبُخَارِيُّ: وَ زَادَ يَعْلى، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى، فَقَالَ لَهُ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعَمْرٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بَعَثَنِي أَنَا وَ أَنْتَ، فَأَجْنَبْتُ، فَتَمَعَّكَ فِي الصَّعِيدِ فَأَتَيْتَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَأَخْبَرَنَا، فَقَالَ: إِنَّمَا يَكْفِيكَ هَكَذَا .. وَ مَسَحَ وَجْهَهُ وَ كَفَّيَهُ وَاحِدَةً.

Al-Bukhari said, 'And there is an increase by Ali, from Al Amsh, from Shaqeeq who said, 'I was with Abdullah and Abu Musa. Abu Musa said to him, 'Did you not hear the words of Ammar to Umar, 'Rasool-Allah^{-saww} had sent me (us), I and you, and I became with sexual impurity. I wallowed in the soil, and we came to Rasool-Allah^{-saww} and informed him^{-saww}. He^{-saww} said: 'But rather, it would have sufficed you like this' – and he^{-saww} wiped his^{-saww} face and palm alone'.¹⁸⁵ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ- أَيْضاً- فِي مَوْضِعٍ آخَرَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى، فَقَالَ لَهُ أَبُو مُوسَى: أَرَأَيْتَ- يَا أَبَا عَبْدِ الرَّحْمَنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ مَاءً كَيْفَ يَصْنَعُ؟. فَقَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي حَتَّى يَجِدَ الْمَاءَ.

And it is reported by Al-Bukhari as well in another place, from Shaqeeq Bin Salama who said, 'I was in the presence of Abdullah and Abu Musa. Abu Musa said to him, 'What is your view, O Abdul Rahman, when I have sexual impurity and cannot find water, what should I do?' Abdullah said, 'You cannot pray Salat until you do find the water'.

فَقَالَ أَبُو مُوسَى: كَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِينَ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: كَانَ يَكْفِيكَ .. قَالَ: أَلَمْ تَرَ عَمْرًا لَمْ يَقْنَعْ بِذَلِكَ! فَقَالَ أَبُو مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ تَصْنَعُ بِهِدِهِ الْآيَةَ؟،

Abu Musa said, 'How will you deal with the words of Ammar when the Prophet^{-saww} said to him: 'It would have sufficed you'. He said, 'Did you not see Umar was not convinced with that!' Abu Musa said, 'Leave us from the words of Ammar. How will you deal with this Verse?'

فَمَا دَرَى عَبْدُ اللَّهِ مَا يَقُولُ!، فَقَالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ فِي هَذَا لَأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ أَنْ يَدَعَهُ وَ يَتَيَمَّمُ،

Abdullah did not know what to say. He said, 'If we were to allow them regarding this, there is no doubt when the water is too cold for one of them, he would leave it and perform Tayammum'.

قَالَ الْأَعْمَشُ: فَفُلْتُ لِشَقِيقٍ: فَإِنَّهَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا. قَالَ: نَعَمْ.

¹⁸⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 81

¹⁸⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 82

Al Amsh said, 'I said to Shaqeeq, 'Abdullah had dislike this'. He said, 'Yes'.¹⁸⁶ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ - أَيْضًا -، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِذَا لَمْ يَجِدِ الْمَاءَ لَا يُصَلِّي؟. قَالَ عَبْدُ اللَّهِ: لَوْ رَخَّصْتُ لَهُمْ فِي هَذَا كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبِرْدَ قَالَ هَكَذَا - يَعْنِي تَيَمَّمَ - وَ صَلَّى، قَالَ: قُلْتُ: فَأَيُّ قَوْلِ عَمَّارٍ لِعُمَرَ؟. قَالَ: إِنِّي لَمْ أَرِ عُمَرَ فَنِعَ يَقُولُ عَمَّارٌ.

And it is reported by Al-Bukhari as well, from Abu Waail who said, 'Abu Musa said to Abdullah Bin Masoud, 'When one cannot find the water, he would not pray Salat?' Abdullah said, 'If there was allowance to them regarding this, when one of the find the water to be too cold' – he said like this – meaning Tayammum, and pray Salat. I said, 'So where are the words of Ammar to Umar?' He said, 'I did not see Umar to be convinced with the words of Ammar'.¹⁸⁷ (a Non-Shia source)

وَرَوَى أَيْضًا، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: إِنِّي أَجَبْتُ فَلَمْ أَصِبِ الْمَاءَ؟. فَقَالَ عُمَرُ: لَا تُصَلِّ.

And it is reported as well (in Saheeh Al-Bukhari) – From Saeed Bin Abdul Rahman, from his father who said, 'A man came to Umar Bin Al Khattab. He said, 'I became with sexual impurity and could not find the water?' Umar said, 'Do not pray Salat'.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ: أَمَا تَذَكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَ أَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَ أَنَا أَنَا فَتَمَعَكُتُ فَصَلَّيْتُ، فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: [وَ آلِهِ]: إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا .. فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] يَكْفِيهِ الْأَرْضَ وَ نَفَعَ فِيهِمَا، ثُمَّ مَسَحَ بِهِنَّ وَجْهَهُ وَ كَفَّيَهُ.

Ammar Bin Yasser said to Umar Bin Al Khattab, 'Don't you remember we were in a journey, I am you, and as for you, you did not pray Salat, and as for I, I wallowed (in the soil) and prayed Salat. I mentioned to the Prophet^{-saww}. The Prophet^{-saww} said: 'But rather, it would have sufficed you like this', and the Prophet^{-saww} struck the ground with his^{-saww} palm and blew in them, then he^{-saww} wiped his^{-saww} face and palms with them?'

وَرَوَى مُسْلِمٌ بِالْإِسْنَادِ الْمَذْكُورِ إِلَى قَوْلِهِ: ثُمَّ مَسَحَ بِهِنَّ وَجْهَهُ وَ كَفَّيَهُ، فَقَالَ عُمَرُ: اتَّقِ اللَّهَ يَا عَمَّارُ!. فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

And it is reported by Muslim by the mentioned chain up to his^{-saww} words: 'Then you should wipe your face and palms'. Umar said, 'Fear Allah^{-azwj}, O Ammar!' He said, 'If you like, I will not narrate it''.

وَ فِي رِوَايَةٍ أُخْرَى لِمُسْلِمٍ، فَقَالَ عُمَرُ: نُؤَلِّيكَ مَا تَوَلَّيْتُ.

And in another report of Muslim, 'Umar said, 'We have given you what you have assumed'.

وَ فِي رِوَايَةٍ أُخْرَى لَهُ، قَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ - أَلَا أُحَدِّثُ بِهِ أَحَدًا.

¹⁸⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 83

¹⁸⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 84

And in another reported of his, 'Ammar said, 'O commander of the faithful! If you like, due to what Allah^{-azwj} has Made to be upon me of your right, I shall not narrate to anyone with it'.¹⁸⁸ (a Non-Shia source)

وَقَالَ فِي جَامِعِ الْأُصُولِ - بَعْدَ حِكَايَةِ رِوَايَةِ الْبُخَارِيِّ وَ مُسْلِمٍ: - وَ فِي رِوَايَةِ أَبِي دَاوُدَ أَنَّهُ قَالَ: كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ، فَقَالَ: إِنَّا نَكُونُ بِالْمَكَّانِ الشَّهْرِ وَالشَّهْرَيْنِ، فَقَالَ عُمَرُ: أَمَا أَنَا فَلَمْ أَكُنْ أَصَلِّي حَتَّى أَجِدَ الْمَاءَ.

And he said in (the book) 'Jamie Al Usool' after narrating the report of Al-Bukhari and Muslim, and in a report of Abu Dawood having said, 'I was in the presence of Umar, and a man came and said, 'We happen to be at Makkah for a month or two months'. Umar said, 'As for I, I do not happen to pray Salat until I do find the water'.

قَالَ: فَقَالَ عَمَارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَ أَنْتَ فِي الْإِبِلِ فَأَصَابَتْنَا جَنَابَةٌ، فَأَمَّا أَنَا فَتَمَعَّكَتْ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَذَكَرْتُ ذَلِكَ، فَقَالَ: إِنَّمَا يَكُونُ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا .. وَ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ثُمَّ نَفَخَهُمَا ثُمَّ مَسَحَ بِهِنَّ وَجْهَهُ وَ يَدَيْهِ إِلَى نِصْفِ الذِّرَاعِ.

He said, 'Ammar said, 'O commander of the faithful! Do you not remember when I an you are among the camel and the sexual impurities hit us? As for I, I wallowed (in the ground) and came to the Prophet^{-saww} and mentioned that. He^{-saww} said: 'But rather it would have sufficed you if you had done like this' – and he^{-saww} hit the ground by his^{-saww} hands, then blew (the dust off) from them, then wiped his^{-saww} face and hands up to the half forearm'.

فَقَالَ عُمَرُ: يَا عَمَارُ! اتَّقِ اللَّهَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ وَ اللَّهُ لَمْ أَذْكُرْهُ أَبَدًا. فَقَالَ عُمَرُ: كَلَّا! وَ اللَّهُ لَتُؤَلِّبَنَّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتَ.

Umar said, 'O Ammar! Fear Allah^{-azwj}'. He said, 'O commander of the faithful! If you like, by Allah^{-azwj}, I will not mention it, ever!' Umar said, 'Never! By Allah^{-azwj} we have given you from that what you have assumed"¹⁸⁹ (a Non-Shia source)

قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ كَفَرَ.

He^{-saww} said: 'One who neglects the Salat deliberately, so he has disbelieved"¹⁹⁰#

[التاسع:](#)

The ninth – He (Umar) ordered with stoning to death a pregnant woman

وَ مِمَّا يُؤَيِّدُهُ هَذِهِ الْفِصَّةُ، مَا رَوَاهُ الشَّيْخُ الْمُفِيدُ رَحِمَهُ اللَّهُ فِي الْإِرْشَادِ أَنَّهُ أُبِي عُمَرُ بِحَامِلٍ قَدْ زَنَتْ فَأَمَرَ بِرَجْمِهَا، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَبْ أَلَّا لَكَ سَبِيلًا عَلَيْهَا، أَيُّ سَبِيلٍ لَكَ عَلَى مَا فِي بَطْنِهَا؟! وَ اللَّهُ تَعَالَى يَقُولُ: وَ لَا تَرِزْ وَازِرَةً وَرَزَّ أُخْرَى

And from what supports this story is what is reported by Sheykh Al-Mufeed in (the book) 'Al Irshad' – 'They came to Umar with a pregnant woman who had committed adultery, and he

¹⁸⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 85

¹⁸⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 86

¹⁹⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 87

ordered with stoning her to death. Amir Al-Momineen^{asws} said to him: 'Let us assume there is a way for you upon her. Which way is there for you upon what is in her belly?! And Allah^{azwj} the Exalted is Saying: **'and no bearer will bear the burden of another; [17:15]'**.

فَقَالَ عُمَرُ: لَا عِشْتُ لِمُعْضَلَةٍ لَا يَكُونُ لَهَا أَبُو الْحَسَنِ.

Umar said, 'May I not live for a dilemma and there is no Abu Al-Hassan^{asws} for it'.¹⁹¹

وَ حَكَى فِي كَشْفِ الْعُمَّةِ مِنْ مَنَاقِبِ الْخُوَارِزْمِيِّ أَنَّهُ قَالَ: أَتَى عُمَرُ فِي وَلايَتِهِ بِامْرَأَةٍ حَامِلَةٍ فَسَأَلَهَا عُمَرُ فَأَعْتَرَفَتْ بِالْفُجُورِ، فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ، فَلَقِيَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: مَا بَأْسٌ هَذِهِ؟. فَقَالُوا: أَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ،

And it is narrated in (the book) 'Kashf Al-Ghumma', from (the book) 'Manaqib' of Khuwarizmy having said, 'They came to Umar, during his rule, with a pregnant woman. Umar asked her and she acknowledged with the immorality. Umar ordered with her to be stoned to death. Ali^{asws} Bin Abu Talib^{asws} met her. He^{asws} said, 'What is the matter with this one?' They said, 'Umar has ordered with her to be stoned to death'.

فَرَدَّهَا عَلِيُّ عَلَيْهِ السَّلَامُ، فَقَالَ: أَمَرْتَ بِهَا أَنْ تُرْجَمَ؟! فَقَالَ: نَعَمْ، اعْتَرَفَتْ عِنْدِي بِالْفُجُورِ. فَقَالَ: هَذَا سُلْطَانُكَ عَلَيْهَا، فَمَا سُلْطَانُكَ عَلَى مَا فِي بَطْنِهَا؟.

Ali^{asws} returned her and said, 'Did you order with her to be stoned to death?' He said, 'Yes', she acknowledged in my presence with the immorality'. He^{asws} said: 'This is your authority upon her, but what is your authority upon what is in her belly?'

ثُمَّ قَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: فَلَعَلَّكَ أَنْتَهَرْتَهَا أَوْ أَحَقَمْتَهَا. فَقَالَ: قَدْ كَانَ ذَاكَ. قَالَ: أَوْ مَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا حُدَّ عَلَى مُعْتَرَفٍ بَعْدَ بَلَاءٍ، إِنَّهُ مَنْ قِيدَتْ أَوْ حَبَسَتْ أَوْ تَهَدَّدَتْ فَلَا إِفْرَازَ لَهُ. فَحَلَّى عُمَرُ سَبِيلَهَا،

The Ali^{asws} said to him: 'Perhaps you rebuked her or frightened her'. He said, 'That has happened'. He^{asws} said: 'Or have you not heard Rasool-Allah^{saww} saying: 'There is no legal punishment upon the acknowledge after the affliction'. One you have chained, or imprison, or threatened, so there is no acknowledgment for him'. Umar freed her way.

ثُمَّ قَالَ: عَجَزَتِ النِّسَاءُ أَنْ يَلِدْنَ مِثْلَ عَلِيٍّ بْنِ أَبِي طَالِبٍ (ع)، لَوْ لَا عَلِيُّ لَهَلَكَ عُمَرُ

Then he said, 'The women are unable to give birth to the like of Ali^{asws} Bin Abu Talib^{asws}. Had it not been for Ali^{asws}, Umar would have been destroyed'.¹⁹²

العاشر:

¹⁹¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 88

¹⁹² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 89

The tenth – He (Umar) ordered with the insane to be stoned to death

أَنَّ أَمْرَ بِرَجْمِ الْمَجْنُونَةِ فَنَبَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: إِنَّ الْقَلَمَ مَرْفُوعٌ عَنِ الْمَجْنُونِ حَتَّى يُفِيقَ. فَقَالَ: لَوْ لَا عَلَيَّ لَهَلَكَ عُمَرُ.

He (Umar) ordered the insane woman to be stoned to death, but Amir Al Momineen^{-asws} alerted him and said: ‘The Pen is raised from the insane until he wakes up (from his insanity)’. He said, ‘Had it not been for Ali^{-asws}, Umar would have been destroyed’¹⁹³.

وَ قَدْ حَكَى فِي كَشْفِ الْغُمَّةِ مِنْ مَنَاقِبِ الْخُوَارِزْمِيِّ مَرْفُوعاً عَنِ الْحَسَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أُتِيَ بِامْرَأَةٍ مَجْنُونَةٍ قَدْ زَنَتْ، فَأَرَادَ أَنْ يَرْجُمَهَا، فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا عُمَرُ! أَمَا سَمِعْتَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ قَالَ: وَ مَا قَالَ؟.

And it has been narrated in (the book) ‘Kashf Al-Ghumma’ from (the book) ‘Manaqib’ of Al Khuwarizmy, raising from Al-Hassan, ‘Umar Bin Al Khattab was brought an insane woman who had committed adultery. He wanted to have her stoned to death. Ali^{-asws} said to him; ‘O Umar! Have you not heard what Rasool-Allah^{-saww} said?’ He said, ‘And what did he^{-saww} say?’

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ، وَ عَنِ الْغُلَامِ حَتَّى يُدْرِكَ، وَ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. قَالَ: فَخَلَّى عَنْهَا.

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The Pen is raised from three – from the insane until he is cured, and from the boy until he attains adulthood, and from the sleeping one until he wakes up’. So, he freed (her way) for her’¹⁹⁴.

[الحادي عشر:](#)

The eleventh –

مَا رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَ غَيْرُهُمَا بَعْدَهُ طُرُقٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ وَ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَانَتْهُ وَجَدَهُ مَشْغُولًا فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ؟، انْذُنُوا لَهُ، قُدِّعِي لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟.

What is reported by Al-Bukhari, and Muslim, and other by a number of ways, from Ubeyd Bin Umeyr, and Abu Musa Al-Ashari, he said, ‘Abu Musa sought permission to Umar, and it was as if he found him to be busy, so he returned. Umar said, ‘Did you not hear the voice of Abdullah Bin Qays? Permit for him’. He was called to him. He said, ‘What carried you upon what you did?’

¹⁹³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 90

¹⁹⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 91

فَقَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهَذَا. فَقَالَ: فَأْتِنِي عَلَى هَذَا بَيِّنَةٍ أَوْ لَأَفْعَلَنَّ بِكَ!، فَانطَلَقَ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَشْهَدُ لَكَ إِلَّا أَصَاغِرُنَا،

He said, 'We had been instructed with this'. He said, 'Bring me a proof upon this or I shall deal with you!' He went to a gathering of the Helpers and they said, 'No one will testify for you except our young one'.

فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ: قَدْ كُنَّا نُؤْمَرُ بِهَذَا. فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، أَهْلَانِي الصَّفْقُ بِالْأَسْوَابِ.

Abu Saeed Al Khudri stood up and said, 'We had been instructed with this'. Umar said, 'This has been hidden unto me, from the matters of Rasool-Allah^{-azwj}. Market activities kept me busy from it'.¹⁹⁵ (a Non-Shia source)

[الثاني عشر:](#)

The twelfth –

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: حَجَجْنَا مَعَ عُمَرَ أَوَّلَ حَجَّةٍ حَجَّهَا فِي خِلَافَتِهِ، فَلَمَّا دَخَلَ الْمَسْجِدَ الْحَرَامَ، دَنَا مِنَ الْحَجَرِ الْأَسْوَدِ فَكَبَّلَهُ وَاسْتَلَمَهُ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَ لَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَكَبَّلَكَ وَاسْتَلَمَكَ لَمَا فَكَبَّلْتُكَ وَ لَوْ لَا اسْتَلَمْتُكَ.

The twelfth – What is reported by Ibn Abi Al-Hadeed, from Abi Saeed Al-Khudri who said, 'We performed Hajj with Umar, the first Hajj he performed during his caliphate. When he entered the Sacred Masjid, he went near the Black Stone, he kissed it and greeted it. He said, 'I know that you are a stone, neither harming nor benefitting, and had I not seen Rasool-Allah^{-saww} kissing you and greeting you, I would have neither kissed you nor greeted you''.

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: بَلَى - يَا أَمِيرَ الْمُؤْمِنِينَ - إِنَّهُ لِيَضُرُّ وَ يَنْفَعُ، وَ لَوْ عَلِمْتَ تَأْوِيلَ ذَلِكَ مِنْ كِتَابِ اللَّهِ لَعَلِمْتَ أَنَّ الَّذِي أَقُولُ لَكَ كَمَا أَقُولُ، قَالَ اللَّهُ تَعَالَى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى،

Ali^{-asws} said to him: 'O commander of the faithful! He does harm and does benefit, and if you knew the interpretation of that from the Book of Allah^{-azwj}, you would have known that which I^{-asws} am saying to you is as I^{-asws} am saying. Allah^{-azwj} the Exalted Says: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify'. [7:172].**

فَلَمَّا أَشْهَدَهُمْ وَ أَقْرَأُوا لَهُ بِأَنَّهُ الرَّبُّ عَزَّ وَ جَلَّ وَ أَهْمَ الْعَبِيدُ، كَتَبَ مِيثَاقَهُمْ فِي رَقٍّ ثُمَّ أَلْقَمَهُ هَذَا الْحَجَرَ، وَ إِنَّ لَهُ لَ عَيْنَيْنِ وَ لِسَانًا وَ شَفَتَيْنِ، يَشْهَدُ بِالْمُؤَافَاةِ، فَهُوَ أَمِينُ اللَّهِ عَزَّ وَ جَلَّ فِي هَذَا الْمَكَانِ.

When He^{-azwj} Kept them as witnesses and they acknowledge to Him^{-azwj} that He^{-azwj} is the Lord^{-azwj}, Mighty and Majestic and they are the servants, He^{-azwj} Wrote their covenant in a parchment, then this Stone swallowed it, and for it are two eyes, and a tongue and two lips,

¹⁹⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 92

testifying with the loyalty. He (the Black Stone) is a trustee of Allah^{-azwj} Mighty and Majestic in this place’.

فَقَالَ عُمَرُ: لَا أَبْتَقِيَنَّ اللَّهَ بِأَرْضٍ لَسْتُ بِهَا يَا أَبَا الْحَسَنِ.

Umar said, ‘May Allah^{-azwj} not Keep me alive in a land there isn’t Abu Al Hassan^{-asws} at it’.¹⁹⁶ (It’s not a Hadith)

الثالث عشر: أشياء كثيرة و أحكام غزيرة

The thirteenth – Many things and strange rulings

- وَ قَالَ ابْنُ حَجَرٍ فِي شَرْحِهِ: ذَكَرَ الْحُمَيْدِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ عُمَرَ قَرَأَ: وَ فَاكِهَةً وَ أَبًا، فَقَالَ: مَا الْأَبُ؟. ثُمَّ قَالَ: مَا كَلِّفْنَا- أَوْ قَالَ: مَا أَمْرِنَا- بِهَذَا.

And Ibn Hajar said in his commentary – ‘Al Humeydi has mentioned, from Sabit, from Anas (well-known fabricator) that Umar recited: **And fruits and grass [80:31]**. He said, ‘What is Al Abb (grass)?’ Then he said, ‘He did not encumber us’, or said, ‘We have not been Commanded with this (to go deep into it)’.

ثُمَّ قَالَ ابْنُ حَجَرٍ: قُلْتُ: هُوَ عِنْدَ الْإِسْمَاعِيلِيِّ مِنْ رِوَايَةِ هِشَامٍ، عَنْ ثَابِتٍ: أَنَّ رَجُلًا سَأَلَ عُمَرَ بْنِ الْخَطَّابِ عَنْ قَوْلِهِ: وَ فَاكِهَةً وَ أَبًا، مَا الْأَبُ؟. فَقَالَ عُمَرُ: هَيْبِنَا عَنِ التَّعَمُّقِ وَ التَّكْلِيفِ .. وَ هَذَا أَوْلَى أَنْ يَكْمَلَ بِهِ الْحَدِيثَ الَّذِي أَخْرَجَهُ الْبُخَارِيُّ،

Then Ibn Hajar said, ‘I said, ‘It is with Al Ismail, from a report of Hisham, from Sabit, that Umar Bin al Khattab asked about His^{-azwj} Words: **And fruits and grass [80:31]**, ‘What is Al Abb (grass)?’ Umar said, ‘We are forbidden from the depth (going deep) and the encumberment’. And this is the first the Hadeeth is completed with, which Al-Bukhari extracted’.

وَ أَوْلَى مِنْهُ مَا أَخْرَجَهُ أَبُو نُعَيْمٍ ...، عَنْ أَنَسٍ، قَالَ: كُنَّا عِنْدَ عُمَرَ وَ عَلَيْهِ قَمِيصٌ فِي ظَهْرِهِ أَرْبَعُ رِقَاعٍ يُقْرَأُ: وَ فَاكِهَةً وَ أَبًا، فَقَالَ: هَذِهِ الْفَاكِهَةُ قَدْ عَرَفْنَاهَا، فَمَا الْأَبُ؟. ثُمَّ قَالَ: مَهْ! هَيْبِنَا عَنِ التَّكْلِيفِ.

And the first from it is what Abu Nueym extracted, from Anas (well-known fabricator) who said, ‘We were in the presence of Umar, and upon him was a shirt in his back of four patches. He recited, **And fruits and grass [80:31]**. He said, ‘These fruites, we have recognised, so that is Al Abba (grass)?’ Then he said, ‘Shh! We are forbidden from the encumberment’.

وَ قَدْ أَخْرَجَهُ عَبْدُ بَنِي حُمَيْدٍ فِي تَفْسِيرِهِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، وَ قَالَ بَعْدَ قَوْلِهِ: فَمَا الْأَبُ؟. ثُمَّ قَالَ: يَا ابْنَ أُمِّ عُمَرَ! إِنَّ هَذَا هُوَ التَّكْلِيفُ، وَ مَا عَلَيْكَ أَنْ لَا تَدْرِي مَا الْأَبُ!.

And it has been extracted by Abd Bin Humeyd in his Tafseer, from Hammad Bin Salama and said after his words, ‘So what is Al Abb?’ Then he said, ‘O Ibn Um Umar! This, it is the

¹⁹⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 93

encumberment, and it is not upon you if you do not know what is Al Abb!¹⁹⁷ (a Non-Shia source)

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّ رَجُلًا سَأَلَ عُمَرَ عَنْ: **فَاكِهَةٌ وَ أَبَا**، فَلَمَّا رَأَاهُمْ عُمَرُ يَقُولُونَ، أَقْبَلَ عَلَيْهِمْ بِاللِّدْيَةِ.

And from Abdul Rahman Bin Yazeed, 'A man asked Umar about, **And fruits and grass [80:31]**. When Umar saw them saying, he came towards them with the whip"¹⁹⁸.

وَمِنْ وَجْهِ آخَرَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، قَالَ: قَرَأَ أَبُو بَكْرٍ **الْمَصِيدِيَّةَ: وَ فَاكِهَةٌ وَ أَبَا**، فَقِيلَ: مَا الْأَبُّ؟. فَقِيلَ: كَذَا .. وَ كَذَا، فَقَالَ أَبُو بَكْرٍ: إِنَّ هَذَا هُوَ التَّكْلُفُ، أَيُّ أَرْضٍ تُقْلِي؟ وَ أَيُّ سَمَاءٍ تُظْلِي؟ إِذَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ!.

And from another aspect, from Ibrahim Al Nakhaie who said, 'Abu Bakr recited, **And fruits and grass [80:31]**. It was said, 'What is Al Abb (grass)?' It was said, 'Such and such'. Abu Bakr said, 'This, it is the encumberment. Which land would uproot me? And which sky would shade me? When I say regarding the Book of Allah^{-azwj} what I do not know!"¹⁹⁹(It's not a Hadith)

وَمِنْهَا: مَا رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ بِأَسَانِيدِهِمْ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: سُئِلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ إِمْلَاصِ الْمَرْأَةِ - وَ هِيَ الَّتِي تُضْرَبُ بَطْنُهَا فَيُلْقَى جَنِينُهَا -، فَقَالَ: أَيْكُمْ سَمِعَ مِنَ النَّبِيِّ (ص) فِيهِ شَيْئًا؟.

From it is what is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Tirmizi, and author of 'Jamie Al-Usool', by their chains from Al Mugheira Bin Shuba who said, 'Umar Bin Al Khattab was asked about the miscarriage of the woman – and it is which is struck upon the her belly and the foetus miscarries. He said, 'Which one of you have heard anything from the Prophet^{-saww} regarding it?'

قَالَ: فَقُلْتُ: أَنَا. قَالَ: مَا هُوَ؟. قُلْتُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ: فِيهِ غُرَّةُ عَبْدٍ أَوْ أَمَةٍ، قَالَ: لَا تَبْرَحْ حَتَّى تَجِيَنِي بِالْمُخْرَجِ بِمَا قُلْتُ.

He (the narrator) said, 'I said, 'I have'. He said, 'What is it?' I said, 'I heard the Prophet^{-saww} saying regarding it: 'The offence of a slave or a maid'. He said, 'Do not go away until you come to me with the way out from what I said'.

فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بْنَ سَلَمَةَ: فَجِئْتُ بِهِ فَشَهِدَ مَعِيَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ فِيهِ: غُرَّةُ عَبْدٍ أَوْ أَمَةٍ.

I went out and found Muhammad Bin Salama. I came with him and he testified with me that he had (also) heard the Prophet^{-saww} saying regarding it: 'Offence of a slave or a maid"²⁰⁰ (a Non-Shia source)

وَمِنْهَا: مَا رَوَاهُ فِي نَهْجِ الْبَلَاغَةِ: أَنَّهُ ذَكَرَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ حَلِيَّ الْكَعْبَةِ وَ كَثْرَتُهُ، فَقَالَ قَوْمٌ: لَوْ أَحَدَتْ فَجَهَّزَتْ بِهِ جِيُوشَ الْمُسْلِمِينَ كَانَ أَغْظَمَ لِلْأَجْرِ، وَ مَا تَصْنَعُ الْكَعْبَةُ بِالْحَلِيِّ؟.

¹⁹⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 94

¹⁹⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 95

¹⁹⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 96

²⁰⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 97

And from it is what is reported in (the book) 'Nahj Al Balagah' – 'It was mentioned in the presence of Umar Bin Al-Khattab the jewellery of the Kabah and its abundance. A group said, 'If it could be taken and the armies of the Muslims could be equipped by it, it would be of the greater Recompense, and what will the Kabah do with the ornaments?'

فَهَمَّ عُمَرُ بِذَلِكَ وَ سَأَلَ عَنْهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْأَمْوَالُ الْأَرْبَعَةُ: أَمْوَالُ الْمُسْلِمِينَ فَقَسَمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرِيضَةِ، وَ الْفَيْءِ فَقَسَمَهُ عَلَى مُسْتَحِقِّهِ، وَ الْخُمْسِ فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ، وَ الصَّدَقَاتِ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا،

Umar thought of (doing) that, and he asked Amir Al-Momineen^{-asws} about it. He^{-asws} said: 'The Quran was Revealed unto Muhammad^{-saww}, and the wealth(s) are four – wealth of the Muslims, so it is apportion between the inheritors in the Obligatory way; and the war booty, and it is apportioned upon its deserving ones; and the Khums (fifth), and Allah^{-azwj} Placed it where He^{-azwj} Placed it; and the charities, and Allah^{-azwj} Made these to be where He^{-azwj} Made these to be.

وَ كَانَ حُلِيِّ الْكَعْبَةِ فِيهَا يَوْمَئِذٍ فَوَرَّكَ اللَّهُ عَلَى خَالِهِ، وَ لَمْ يَتْرُكْهُ نَسِيَانًا، وَ لَمْ يَخْفَ عَلَيْهِ مَكَانًا، فَأَوْرَهُ حَيْثُ أَوْرَهُ اللَّهُ وَ رَسُولُهُ.

And it so happened that the jewellery was in the Kabah in those days and Allah^{-azwj} Left it to be in its state, and He^{-azwj} did not Leave it out of forgetfulness, nor was its place hidden from Him^{-azwj}. Therefore, retain it where Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had retained it.

فَقَالَ عُمَرُ: لَوْلَاكَ لَافْتَضَخْنَا، وَ تَرَكَّ الْحُلِيَّ بِحَالِهِ.

Umar said, 'Had it not been for you^{-asws}, we would have been exposed (shamed)'. And he left the jewellery in its state"²⁰¹.

وَ رَوَى الْبُخَارِيُّ، بِإِسْنَادِهِ عَنْ أَبِي وَائِلٍ، قَالَ: جَلَسْتُ مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ، فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا قَسَمْتُهُ. قُلْتُ: إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلَا. قَالَ: هُمَا الْمَرْءَانِ أَقْتَدِي بِهِمَا.

And it is reported by Al-Bukhari, by his chain from Abu Wail who said, 'I saw with Shayba upon a chair in the Kabah. He said, 'Umar had sat in this seat'. He said, 'He had thought that he would neither leave any yellow (gold) in it nor any white (silver), except he would distribute it'. I said, 'You two companions did not do so'. He said, 'These are the two persons to follow"²⁰² (a Non-Shia source)

وَ رَوَى فِي جَامِعِ الْأُصُولِ، عَنْ شَقِيقٍ، قَالَ: إِنَّ شَيْبَةَ بْنَ عُمَانَ قَالَ لَهُ: قَعَدَ عُمَرُ مَعَكَ الَّذِي أَنْتَ فِيهِ. فَقَالَ: لَا أَخْرُجُ حَتَّى أَقْسِمَ مَا لَ الْكَعْبَةِ. قُلْتُ: مَا أَنْتَ بِفَاعِلٍ. قَالَ: بَلَى، لَأَفْعَلَنَّ. قُلْتُ: مَا أَنْتَ بِفَاعِلٍ. قَالَ: لَمْ؟.

And it is reported in (the book) 'Jamie Al Usool', from Shaqeeq who said, 'Shayba Bin Usman said to him 'Umar had sat in your seat which you are in'. He said, 'I will not exit until I distribute the wealth of the Kabah'. I said, 'You will not do it'. He said, 'Yes, I will do it'. I said, 'No you will not do it'. He said, 'Why?'

²⁰¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 98

²⁰² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 99

قُلْتُ: مَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَأَبُو بَكْرٍ وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُخْرِجَاهُ، فَقَامَ وَخَرَجَ. قَالَ: أَخْرَجَهُ أَبُو دَاوُدَ.

I said, 'The Prophet^{-saww} and Abu Bakr passed away, and they were both needier to the wealth than you, but they did not take it out'. He stood up and went out". Abu Dawood extracted it (the report)".²⁰³ (It's not a Hadith)

وَمِنْهَا: مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ، قَالَ: مَرَّ عُمَرُ بِشَابٍ مِنَ الْأَنْصَارِ وَهُوَ ظَمَأَنٌ فَاسْتَسْقَاهُ فَمَاصَ لَهُ عَسَلًا، فَرَدَّهُ وَ لَمْ يَشْرَبْ، وَ قَالَ: إِنِّي سَمِعْتُ اللَّهَ سُبْحَانَهُ يَقُولُ: أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا.

And from these is what is reported by Ibn Abu Al-Hadeed who said, 'Umar passed by a youth from the Helpers and he was thirsty, so he (youth) quenched him and gave him some honey. He returned it and did not drink it and said, 'I have heard Allah^{-azwj} the Glorious Saying: **"You squandered your good things in your lives of the world and you enjoyed with these, [46:20].**

وَ قَالَ الْفَتَى: إِنَّهَا وَ اللَّهُ لَيْسَتْ لَكَ، افْرَأْ يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَبْلَهَا: ... وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا فَنَحْنُ مِنْهُمْ؟

And the youth said, 'By Allah^{-azwj}! It isn't for you. Read, O commander of the faithful, what is before it: **And on the Day those who committed Kufr would be Presented to the Fire: "You squandered your good things in your lives of the world [46:20].** Are we from them?'

فَشْرَبَ، وَ قَالَ: كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ

He drank and said, 'All the people are more understanding than Umar is'.²⁰⁴ (It's not a Hadith)

قول أمير المؤمنين عليه السلام:- و يكثر العثار و الاعتذار منها.

The words of Amir Al-Momineen^{-asws} (in Nahj Al Balagah sermon 3)– 'The mistakes were plenty and so were the excuses from it'.²⁰⁵

²⁰³ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 100

²⁰⁴ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 101

²⁰⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 102